CRITICAL REVIEW ON URDHWA SHAKHAGATA VEDHYA SIRAS OF UPPER LIMB

Bhushan Dhawale¹, Vaishali Mulke²

¹Asso. Professor, Dept of Rachana Sharir, Yashvantrao Chavan Ayurvedic Medical College & Hospital, Aurangabad, Maharashtra, India
²M.D. (Dravya Guna) scholar, CSMSS, Aurangabad, Maharashtra, India

Email: dbhushan4@gmail.com

ABSTRACT
The science of Ayurveda has glorious past with extra-ordinarily enriched documentation of medical literature. That is nothing but experience and observations of ancients. Ayurveda Rachana Shareera were evolved 3000 years ago. The Rachana Shareera given in Sushruta Samhita Shareera Sthana is surgical anatomy and that of Charaka Samhita Shareera Sthana is more metaphysical. The knowledge of Marma, siras and vessels are essential for understanding the concept of Siravyadha. Siravedha is an emergency management to achieve better results a type of simplest technique of Raktamokshana or bloodletting is given prime importance in panchakarma or Sodhanachikitsa. There are 700 siras present in the body, divided into 4 groups those are Vataja, Pittaja, Kaphaja, and Raktaja respectively. Vedhya siras are those which can be interfered with surgical procedures and the avedhya siras are those which are not fit for any type of surgical procedure. if any injury to these must be avoided during surgery.

Keywords: Siravyadha, Vataja, Pittaja, Vedhya, avedhya

INTRODUCTION
Rachana Shareera is the media either to plan for treatment or to achieve the aim of life. Hence the fundamental concept of Rachana Shareera has become necessity for both physician and surgeons. The knowledge of Marma, siras and vessels are essential for understanding the concept of Siravyadha. Marmas are the vital points in the body which prove to be fatal when subjected to trauma.
Acharya Sushruta further says that, this is the only therapy which helps in eliminating all the three vitiated doshas at a time. He further advocated that if all the fivefold purificatory procedure cannot be performed due to lack of time then, even ‘Raktamokshana’ can serve the purpose.
Siravyadha has been one of the most used procedures amongst various methods described in classical Surgery. It can be said that half or rather entire Shalyatantra is equivalent to ‘Sira vyadha’ alone i.e. a number of diseases are likely to be cured only through this simplest technique Raktamokshana or bloodletting is given prime importance in panchakarma or Sodhanachikitsa. Siravedha is an emergency management to achieve better results. So, correction of any abnormality in the blood by taking it out solves several
problems.² Dhamanis starts pulsating when they get filled up with nutrient material from external sources. The nutrients materials are supplied to the tissues through the process of transudation are known as sro-tas.³ Siras (veins) do not carry either vata alone pitta alone or kapha alone hence all siras (veins) are said to carry all the doshas.⁴ They are big at their roots and are very small at the tips and appears like the veins on a leaf; thus they divided, and become 700 in number.⁵ Siras are those which bind the joints, transport the doshas and dhatus from one place to other place, all of them are joint at nabhi and from there they spread to the entire body.⁶ Pavana (vata moving in its own sira (vata vaha sira) bestows non-hinderance of all activities (of the body), non-delusion (absence of confusion) in the functions of the mind and many other activities.

Objectives:
1. To review the vedhya siras and marmas of urdhwashaka.
2. To interpret the importance of Urdhva shakhagata vedhya siras on the basis its applied aspect.

Methodology:
Source of Data: Literary and conceptual study was on the data compilation from the Brihatrayees, Laghutrayees and other classical books including journals, presented papers, previous work done and co-related, analysed with the knowledge of contemporary science on the subject.

Method of the collection of the data: Books, thesis, journals, internet materials, presented papers etc. will be reviewed and related information will be collected and analysed scientifically.

Concept of Vedhya Siras: The siras are the structural entities in the body perform the Sarana karma and the prabhava sthana of sira is Nabhi. In the intrauterine life the required nutrient materials are transmits from the pregnant mother to the foetus by the Siras. Rakta moving in its own sira performs functions such as supplying nutrition to the tissues, bestowing of colour, tactile sensation and many others also; when aggravated, rakta accumulates in their own sira, then many diseases caused by blood develop in the body. Sira (veins) do not carry vata, pitta, or kapha alone, hence all siras are said to carry all the doshas. The siras are big at their root and very small at their tips and appears like the lines of a leaf. Thus, divided they become 700 in number.⁷,⁸

There are 700 siras present in the body, divided into 4 groups those are Vataja, Pittaja, Kaphaja, and Raktaja respectively. Out of 400 are present in the extremities, out of which 16 are avedhya (not to puncture). 136 siras are in the trunk out of which 32 are avedhya, 164 siras are above the clavicle i.e. head and neck out of which 50 siras are avedhya.⁹

Vedhya and Avedhya siras: In Ayurveda literature, siras have been explained as vedhya and avedhya siras. In which vedhya siras are those which can be punctured for bloodletting with surgical process. They don’t have no serious complications when punctured. To get relief from certain diseases these veins are only safer for the bloodletting.

Avedhya siras are those which are prevented during different surgical process and these are not at all indicated for the bloodletting because accidently if any injury will occur to these that may lead to deformity or certain times Marana.

Vedhya siras of Upper limb: Acharya Sushruta explains about vedhya siras of urdhwashakha in relation to the disease most of which are the superficial veins. In Pleeha disease, sira vedha should be done specially at the middle of the medial side of the left arm near the kurpara sandhi (Elbow joint) or between the Kanistika (little) and Anamika (ring) finger. Similarly, in Yakrutodara (Enlargement of the Liver) and Kaphodara Sira vedha should be undertaken on the right arm at the middle of the medial side of the right arm near the kurpara sandhi or between the Kanistika (little) and Anamika (ring) finger.

It is also been advised in the above said siras in case of Kasa (Cough) and Swasa (Asthma). In case Viswachi sira vedha should be done at below or above 4 angula (8cm) of the elbow joint.¹⁰

DISCUSSION

Vedhya siras are those which can be interfered with surgical procedures and the avedhya siras are those which are not fit for any type of surgical procedure. if any injury to these must be avoided during surgery.
In Samhita kala, Acharya Charaka also mentioned about vedhya siras while explaining the Unmada and Apasmarca in his Chikita sthana 9th chapter as, bloodletting therapy should be administered by venesection, at the joint of the hair line (keshanta pradesha) and temporal region (shankha pradesha), which is useful in the treatment of Unmada (insanity), Visham jwara (irregular fever) and Apasmarca (epilepsy). While Acharya Sushruta explains in detail about siras and in that only he explained vedhya and avedhya siras separately with their numbers and given importance to siravedha.

Like this he mentioned totally 700 siras in the body, among these 16 siras are avedhya in 4 extremities(4x4) those are one Jaladhara, two urvi /bhavi and one lohitaksha. 32 from kostha, and 50 from urdhwa jatragata are to be considered as not suitable for siravedha. In this way Acharya Sushruta has told totally 98 avedhya siras in the body. If these get punctured it will cause Vaikalyata or marana. Astanga Hrudayakara also have mentioned about vedhya siras in relation to but he was not specified the sira which is to be punctured to a disease, but he specified that siravedhana must be done based on roga adhisthan. He also mentions the number of avedhya siras but his concept is that, along with 98 avedhya siras which are mention by Sushruta, those siras which are oblique, short, tortuous, narrowly placed and which are located in joints should also include in the avedhya siras.

Sushruta has mentioned 100 siras in each extremity among which four are considered as avedhya siras those are 1 Jaladhara, 2 Bahvi and 1 Lohitaksha. In this way there are 16 avedhya siras are present in the extremities.

It was observed after reviewed anatomy, physiology, circulation, venous systems, homeostasis on the grounds of literary principles, the sites of Siravyadha dealt by Sushruta are found to be correct, as bloodletting from particular site is effective in resolving the pathology of diseased conditions and beneficial in neutralizing physiological mechanisms by various changes in the body.

CONCLUSION

It was observed after review of literature and information collected that the concept of sira is pertaining to veins of the body. Among 700 siras, 602 are the Vedhya siras and 98 are Avedhya siras. In upper extremity totally 200 siras are present in which 192 are vedhya and 8 are avedhya siras. The marma concept of Sushruta is also important while dealing with the procedure like siravyadha.

REFERENCES


Source of Support: Nil
Conflict of Interest: None Declared