

**IMPORTANCE OF VEDHYA AND AVEDHYA SIRA IN AYURVEDA WITH SPECIAL REFERENCE TO SUSHRUTA SAMHITA****Dr. Vikash Verma<sup>\*1</sup>, Dr. Sakshi<sup>2</sup>, Dr. Subhash Upadhyay<sup>3</sup>**<sup>1</sup>P.G. Scholar Dept. of Rachana Sharir,<sup>2</sup>Assitant Professor of Rachana Sharir,<sup>3</sup>Professor and H.O.D. or Rachana Sharir,  
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**ABSTRACT**

Ayurveda is the science of healthy life. In ayurvedic text there are brief description of body its anatomical structures. Our acharya has described the sira in ancient literature. In that order acharya sushruta has described the sira in sharir sthana chapter-7. Sushruta has classified the details such as disturbance among sira, dhamni & srotas. Sushruta has mentioned 4 types of sira – Aruna, Neela, Lohita, Sweta. These are relevant respectively with the dosha- Vatta, Pitta, Kapha, Rakta. We can regard these sira is the vein, which carry deoxygenated blood from all over the body towards the heart. The blood from these sira by flow velocity is called Saran Kriya. A total 700 sira are present in our body. These sira are bascilly of two types Vedhya and Avedhya. Vedhya sira are the sira which can be punctured for curing the disease & these are 602 in no. Avedhya sira are strictly prohibited for puncturing & these are 98 in no. Out of total 700 sira there are 40 moola sira, which are further classified to four region. These are vatvaha, pittvaha, kaphvaha, raktavaha are 10,10,10,10 respectively.

**KEYWORDS:** Sira, Vein, Sushruta.**INTRODUCTION**

The sushruta samhita is the three great treatises (Brahattrayi) of ayurveda representing mainly the school of surgery. Sushruta smhita is the best one in sharer sthana.

Sushruta was the first scholar scientist who described the method of dissection of human cadaver & emphasised on the impotance of dissection in study of antomy.<sup>[1]</sup>

Sira are well mentioned in sharer sthana in sushruta samhita. Sira derived the vedic term hira.<sup>[2]</sup>

The term hira is described the blood carrying channel toward the heart.

According to sushruta sira is originating in the embryogenic life from nabhi (umblical) & they spread upward, downward & in the oblique fashion from the nabhi<sup>[3]</sup>

**Importance of sira**

As a garden or a grain field is made wet by water carrying big & small channels, similarly the sira by their contractibility & dilatory property supply materials to the body.<sup>[4]</sup>

The blood vessels of the body makes up a clodes system of tubes, that carry blood from heart to the tissue all over the body & then back to heart.

**Some sira are puncturable these are<sup>[5]</sup>**

Vatta sthanagata	175
Pitta sthanagata	175
Kapha sthanagata	175
Rakta sthanagata	175
Total	700

**In which their classification according to organs**

Extrimitis	100
Kosthagata	34
Urdhava jatrugata	41
Total	175

These 175 are further classified according to vatta, pitta, kapha, rakta are 700 in number.

The sira which are suitable for puncturable are 602 & the sira which should not be puncturable are 98 in number.

Pecularities of sira- when aggrevated vayu occupied its own sira, it causes various disorders of vata.<sup>[6]</sup>

Pitta moving in its own sira produces brilliance, relish in food, stimulation of digestive fire & freedom from diseases along with other merits.<sup>[7]</sup>

The same when aggravated moves in its own siras, produce various disorder of pitta.

Kapha carrying in its own sira produces uncotuness in body parts, firmness in joint, strength along with other qualities.

When aggravated kapha occupies its own sira various disorder caused by kapha appear.

Repleninshing dhatus, complexion & positive sensation of touch & produced along with other qualities by blood moving inits own sira.

When aggravated blood circulates inits own sira various of blood occurs.

No sira carrying vata or pitta or kapha alone & as such are known as carrying all.

Even the aggravated doses run intermingled & diverted to faulty passage, so they are known as carrying all.

The sira carrying vata are filled with vayu & are reddish, from pitta they are hot & blue , from kapha are cold white & firm while sira carrying blood are red & moderately hot & cold.<sup>[8]</sup>

Importance of vedhya sira – These are 602 in number.

Vedhya sira are considered to be puncturable vein, as they are the vein which used in venepuncture.

Venepuncture is known, in surgery, as half of the therapeutic<sup>[9]</sup> management occupying applied anema in general medicine.<sup>[10]</sup>

Now here are some disease which are cured by venepuncture.

Padadaha, padaharsha, cippa, erysipelas vichachrika, kanjha pangu, splenomegaly.

Nobody is confidently trained in vein as they are unsteady by nature & changed their position like fish.Hence these shuld be dealt with carefully.

#### Importance of avedhya sira

These are 98 in number and are located in<sup>[11]</sup>

Four extermitis	16
Kostha	32
Urdhavajatrugat	50
Total	98

The importance of avedhya sira are that they are non puncturable vein or vessels, which should not be cut during venepuncture.

If they are accidently cut by chance they produces serious illness by flow out blood & falling down blood pressure.

Their injuriy cause paralysis/necrosis of that organ or may cause death.<sup>[12]</sup>

#### Here are some discussion of avedhya sira

In upper extermitis jaldhara is considred as cephalic vein it is contraindicated because cephalic vein is principle vein of upper extermitis & due to severe blood loss there can be severity as like in lower extermitis by saphenus vein.

Vitap and katiktaran are the vein for gonads & the gluteal region by venesection of these there may benecrossis of gonads and the gluteal muscles.

Vrihitis is regarded as the sub scapular vessels by vnesection of this there may be complication ofnerve injury and lead to paralysis and blood loss also.

#### DISCUSSION

Sira are considered as the blood vessels which carry blood from all parts of body toward the heart.

They are the channels which carry all the dosha among them. Their anatomical knowledge is the basic purpose for the venesectionand treating diseases.

A siravedhan is considered as ardh chikitsa by acharya sushruta.

#### CONCLUSION

Sira are defined by acharya sushruta in chapter 7 and 8<sup>th</sup>.

Sira are anatomical structure which are used for currying amny disese like urdhjatrugata roga, kosthgata roga, katiroga and sakhagata roga.

Position of sira are very importance to surgical prospective as the injury of avedhya sira are serious cause of illness and other harmful disese.

Acharya charka called them the sarnat sira as saran kirya occurs among them.Sira carrying all the dosha with rakta as they are importance factors for staying healthy.

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