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Review article *Medical research*

'A critical reasoning on Raktawaha Srotas and vedhya sira in Urdhva shakhagata area.'

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ABSTRACT

According describes 'Srotamayam hi shariram' means human living body is channel or encompassed of various channels or system. The body contains numerous channels through which the dhatus, doshas and malas circulate, known as strotas in Ayurveda. Srotas are called as 'sravana' (oozing), as it allows materials to pass through them very slowly. These channels consist of both gross channels, such as the intestinal tract, lymphatic system, arteries, veins, and the genitor-urinary tracts etc. Srotas, in broad term refers to the channels of circulation present in the human body. Anatomically and physiologically, channels of circulation have great importance. Anatomically, the channels of circulation are distinct from blood vessels including arteries, veins and capillaries and are omnipresent in the human body. *Siravyadha* has been one of the most used procedures amongst various methods described in classical Surgery. Raktavahastrotas originate from the Yakrita (liver) and Pliha (spleen). The chief function of Raktavahastrotas is transportation of Rakta (blood) to the Rakta dhatu. From physiological point of view, channels of circulation are primarily responsible for the circulation of three biological humors, tissues and waste-products to organs and organelles.

Keywords: Raktavahastrotas*, Siravyadha, Dhatus, Sravana, Malas etc*.

INTRODUCTION

Ayurveda has very intensely described the Anatomy and Physiology of the human body. Acharya Charaka which supposed to be more physiological in nature which has extensive important from Chikitsa and other management of diseases. Dosha (vitiating factors or physical humors), dhatu (tissue elements) and mala (waste products) are the basic building fundamentals of the body. Their unceasing and proper flow in the body is essential to maintain health, requires hollow spaces or channels. These channels are called as 'Srotas' in Ayurveda. The body contains numerous channels through which the dhatus, doshas and malas circulate that are known as strotas, these consist of both gross channels, such as the arteries, veins, intestinal tract, lymphatic system and the genitor-urinary tracts etc. According Ayurvedic classic 'Srotamayam hi shariram' means living body is channel or comprised of channels or system. Srotas are so called because they have 'sravana' (oozing) – allow materials to pass through them very slowly. Srotas, in broad term refers to the channels of circulation present in the human body. These Channel which carries nutrients and give the

supply to Dhatus of the body and also carry Vata, Pitta, Kapha in different Dhatus.

Objectives

1. To review the Raktavahastrotas *and vedhya siras*.
2. To interpret the importance of *Urdhva shakhagata vedhya siras* on the basis its applied aspect.

METHODOLOGY

Source of Data

Literary and conceptual review done from the *Brihatrayees*, *Laghutrayees* and other classical Ayurveda books, presented papers, previous work done and co-related and presented in paper.

Srotas in Ayurveda

According to Charaka, the term 'Srotas' carries various meaning like Sira (vein), dhamani (artery), rasayani (lymphatic channel), rasavahini (capillary), nadi (duct), panthaan (passage), marga (track), sthaan (balanced position), ashaya (location/reservoir) etc. are the names of visible and invisible spaces within the body. To maintain continuity in the life cycle, these bodily elements must be continuously regenerated, nourished and replenished. The different places where these processes take place are known as 'Srotas'.Acharya Charaka defines Srotas as transporting channels of dhatus (tissue elements) undergoing transformation (intermediary metabolite). Acharya Sushruta describes Srotas as structures which originate from vacant spaces (hollow organs), spread throughout the body and purvey materials or elements. Anatomically and physiologically, channels of circulation have great importance. Acharya Sushruta says that the channels of circulation are present in intra-cellular, inter-cellular and extra-- cellular spaces) of the human-body. Acharya Charaka has described 13 main Srotas in the Vth chapter of Vimansthana depending upon their origin and abnormality produced in them on vitiation.

Raktavahastrotas

Raktavahastrotas originate from the Yakrita (liver) and Pliha (spleen) in the human body. The main function of Raktavahastrotas is to transport Rakta (blood) to various srotas. Anatomically, the channels of circulation are different from blood vessels including arteries, veins and capillaries in the human body. From physiological point of view, channels of circulation are mostly responsible for the circulation of three biological humors', tissues and waste-products to organs and organelles. Blood channels originate in the liver and spleen and transport blood to the rakta dhatu (all over the body). As per modern science this group of channels can be compared with the circulatory system [1-5].

The main signs of the vitiation of the channels are –

1. Atipravrutti – increased flow of contents of the channel;
2. Sanga – obstruction of the flow of contents of the channel;
3. Siragranthi – appearance of nodules in the channel;
4. Vimargagamana – diversion of the flow of contents to improper channel.

Various skin diseases, bleeding disorders, Kamlam jaundice and other disorders produced due to vitiated Raktavaha channel.

Raktamokshana

It is the process of letting out impure blood for eliminating vitiated Dosha from the blood with the help of Jalaauka, Shringa, Alabu and Ghatiyantra. According to Astangasamgraha the ailments caused by the abnormal increase of Raktashould be treated especially bloodletting therapy. Among this method Siravyadha is utmost important and routinely practice method for Raktamokshan. *Acharya Sushruta* explains about *vedhyasiras* of *urdhwashakha* in relation to the particular disease most of which are the superficial veins.

Application of Raktamokshanaas per Layer of Skin:

- Superficial layer – Prachana
- Little deep layer – Jalouka(Leech)
- More dipper – Tumbi(Cupping)
- Deepest layer – Shringa
- Sarvangashareera – Siravyadha (Venesuction)

Vedhyasheera Sankhyasharir

Acharya Sushrut has 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 *urdhwajatrugata* are to be considered as not suitable for *siravedha*. In this way Acharya Sushruta has told totally 98 *avedhyasiras* in the body. If these get punctured it will cause *Vaikalyata* or *marana*.*Acharya Sushruta* has mentioned 100 *siras* in each extremity among which four are considered as *avedhyasiras* those are 1 *Jaladhara*, 2 *Bahvi* and

1 *Lohitaksha*. In this way there are 16 *avedhya siras* are present in the extremities [6-7].

DISCUSSION

Human body appears to be accumulation of Srotas (channels) and proper functioning of these channels is the cause of good health. Sickness of these channels leads to the vitiation of tissue elements exist in there or passing through them, as vitiation of one leads to the vitiation of another. The vitiated channels and tissue elements vitiate other channels and tissue elements respectively. *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. *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 particular disease but he specified that *siravedhana* has to be done based on *rogaadhisthan*. He also mentions the number of *avedhyasiras* but his concept is that, along with 98 *avedhyasiras* which are mention by *Sushruta,* those *siras* which are oblique, short, tortuous, narrowly placed and which are in joints should also include in the *avedhyasiras*.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. It is very important to know the anatomy and sankhyasharir of vedhyasharir for appropriate rasktamoskhan by Siravyadh procedure [8-10].

CONCLUSION

According Ayurvedic classic 'Srotamayam hi shariram' means is channel or comprised of channels or system. Sushruta says that the channels of circulation are present in intra-cellular, inter-cellular and extra-cellular spaces of the human-body. Raktavahastrotas originate from the Yakrita (liver) and Pliha (spleen). Raktavahasrotas can also be comparedd with the circulatory system of the body and its Moolas will be easy to diagnosis the disease and knowing its proper anatomy in Siravedha, raktamoskahn can be done properly. Thus, it is concluded that Raktavahasrotas is nothing but entire circulatory system and the disease of the Raktavahasrotas can be treated with Siravyadha therapy.

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