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## RESEARCH ARTICLE

### STUDY OF SIRA SHARIR W.S.R. TO STRUCTURE INCLUDED UNDER TERM SIRA

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#### ABSTRACT

Ayurveda is the science which deals with the health of human being. Ayurveda is an ancient system of Indian medicine and its main objective is to maintain the optimum level of a healthy individual and treat the diseased one. The ancient texts of traditional science described Rachna Sharir as important aspect of Ayurveda which plays significant role for understanding structural concept of human body. Ayurveda classics described –“Dosha Dhatu Mala Mulam Hi Sharir”, these basic elements are circulating through Dhamini, Sira and Srotas in our body and transportation takes place. It is necessary to analyze the word Sira. As per the ancient classics and the text of present authors. The term is as old as Vedas. It is said that the word Sira is derived from the vedic term Hira<sup>4</sup>. The Hira is described as blood carrying channel towards the heart. Sira is used to represent tubular structure to carry materials such as Rasa, Rakta and it is one of the synonyms of srotas. Previously sira sharir has been studied by many scholars in various contexts but there are not yet studied in reference with ‘to structure included under term sira’.

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## INTRODUCTION

Science of Ayurveda has a glorious past with extra ordinarily enriched documentation of medical literature. It is the ancient medicinal heritage evolved from the experiences and observations of our eminent authorities. According to Acharya Charaka ‘Sarnat Sira’ denotes backflow of blood towards the heart without any force. Blood flow in these Sira by slowing velocity is called Saran Kriya. All the Siras are originated from Nabhi and spread all over the body. Nabhi is concerned with Prana. Nabhi is surrounded by the Siras from all sites like spokes arising from center of a wheel. All the Siras carries all the Doshas in the body therefore Siras are considered as, ‘Sarvavaha’. Acharya Sushruta has clarified several anatomical details such as distinction among Sira, Dhamni and Srotas. He has explained anatomy of Sira in Sharir Sthana seventh chapter “Sira varna vibhaktinama Shariram”.

#### AIM AND OBJECTIVE

- To study the literature available in ayurveda classics as well as modern classics regarding Sira Sharir.
- To study other structures included under the Sira according to ayurveda classics.

**SYNONYMS OF SIRA:** According to Amarkosha synonyms of Sira are Nadi and Dhamni.

**SIRA PARIBHASHA:** Acharya Charaka has explained in Arthedash-maha-muliya Adhyaya of Sutra Sthan that the structure in which process of Sarana Karma takes place are called as Sira.

**SIRA UTPATTI:** In Sushruta Sharir Sthan Acharya Sushruta has described that Siras arise from Mradu Paka of Meda Sneh. In

Garbhav kranti Sharir Adhyaya Acharya Sushruta has explained that Kasha, Shramshu, Loma, Asthi, Nakha, Danta, Sira, Snayu, Dhamni and Retas are derived from Pitraj Bhava during Garbhavastha. Acharya Charaka has considered that Sira is derived from Pitraja Bhava.

**SIRA SWAROOPA:** Siras are seven hundred in number. As a garden field is made wet by the water carrying big and small channels, similarly the Siras by their contractility and relaxant property supply nutrition to the body.

**SIRA SANKHYA:** According to Acharya Sushruta the Mula Siras are forty in numbers. He has stated that total seven hundred Siras are present in body in which four hundred Sira are present in the Sakha, one hundred thirty -six in Koshtha and one hundred and sixty- four Urdhavajatrugat region.

**SIRA PRAKAR:** Siras are classified into 4 types. These are vatavaha siras, pittavaha siras, kaphavaha siras and raktavaha siras. In these four types of siras every type of sira has specific character, colour and function

#### STRUCTURE INCLUDED UNDER TERM SIRA-

The term is as old as Vedas. It is said that the word Sira is derived from the vedic term Hira<sup>4</sup>. The Hira is described as blood carrying channel towards the heart. Sira is used to represent tubular structure to carry materials such as Rasa Rakta and it is one of the synonyms of srotas.<sup>76</sup> According to Amarkosh synonyms of Sira are Nadi and Dhamini.<sup>77</sup> The term Sira, Dhamini and Nadi had been used loosely in common, so that there is no specific meaning. In Sushruta sharir

#### Four types of siras Showing their character, colour and function

Type of sira	Colour	Character	Function	Modern correlation
Vatavaha siras	Aruna varna (crimson red)	Filled with vayu	Perform physical functions without hindering the specific functions of buddhi (intellect) and sense organs.	Arteries Nerves
Pittavaha siras	Neela varna (blue)	Warm touch	Creates lusture in the body and develops good appetite	Veins
Kaphavaha siras	Goura varna (white)	Cold to touch and steady	Gives lubrication to the various body parts and produces firmness in the joints. It also improves strength.	Lymphatic
Raktavaha siras	Rohini varna (red)	Neither they are too hot nor too cold	Nourishes the dhatus improves the complexion definite perception of sparsha.	Arteries Capillaries

sthan Acharya shushrut has explained more clearly about Sira, dhamni and srotas, he said that "some says that there is no difference among Sira, dhamni and srotas, as dhamini and srotas are only sira vikara. This is not correct. Dhamini and srotas are the entities other than sira." <sup>13</sup> Sushruta has given the four reasons for differentiation of these three structures.

#### These are

- Vyanjanayatvat (different features) – By difference in features siras are of various colours like crimson red, white, blue and red. Whereas there is no such differentiation in dhaminis and Srotas.
- Mulasanniyamat (originating point) – By originating point original siras are 40, whereas dhamanis and srotas are 24 and 22 respectively.
- Karmavisesyat (specific functions) – By specific functions sira by their contractility and dilatatory property, supply nutrition to the body. Dhaminis carry sensation of sound, vision, taste, smell etc., while Srotas carry air, water, food, rasa etc.
- Agamchcha (scriptural authority) – By scriptural authority, treatises of Ayurveda have mentioned sira, dhamani and srotas separately at many places. Hence dhamani and srotas are different from sira.

#### These structures look similar because

- **Paraspara sannikarshata (mutual proximity)** –Sira, dhamani and srotas are lies very close in the body. Veins and arteries along with their branches are found side by side closely, in all the parts of the body.
- **Sadhrusyagama (similar authority)** - Due to the transport of the rasa, there is no distinct difference between sira, dhamani and srotas. In Ayurveda, these three terms are used for each other inter changeable. Veins and arteries are identical because all these are hollow tubes.
- **Sadhrusya karma (Similar function)** – Common function of these three structures are transport of doshas and dhatus. Along with functional similarity, there is also some anatomical similarity. All these three structures are elements of akash (ether).
- **Sukshamat (minuteness)** – Due to its minute nature the differentiation is difficult. This means that the lack of knowledge of vaidyas and common men in general about those minute structures makes them a like.

As Sushruta spoke more clearly that Sira dhamni and srotas all are same and he established different on another. There usege in ayurvedic literature in different senses. He then adds usually they appear similar owing to the close vicinity and similarity of function. The only question to determine what is sira is charaka's dictum.<sup>34</sup> It is more illuminating; it starts from root meaning of the term. According to Charaka, means to blow and commentators quote blowing or pumping of Rasa by heart into Dhamanis. The word "Srotas" is derived from "L=" means slow discharge of fluid. Ex: capillaries, lymphatics etc. The word Sira is derived from "l" which means move slowly therefore Sira means channels in which there is slow movement. From these points of view Dhamanis are arteries, Siras are veins and Srotsas are lymphatics. In many passages, Charaka and

Sushruta unanimously quote about plenty of portions. Sushruta uses the term Sira in various places to imply veins in whole of chapter on "Sira Vyadavidhi Adhyaya". On the basis of this it denotes that the Sira is vein. Judging thus from majority of instances occurring in various places of Charaka and Sushruta the traditional meaning of Dhamanis appears to be channels from heart. And of the term "Sira" may be veins. At the same time the term Dhamani implies nerves in many passages of Sushruta sharira Sthana.

## DISCUSSION

There is different thinking about Siras. Some expert says siras means veins i.e. vessel that carries impure blood. Some expert says sira means raktavahini i.e blood vessel on arteries that carry pure blood. Some say vatavaha sira carry vayu so it should refer as nerve. In modern anatomy blood vessels are intricate networks of hollow tubes that transport blood throughtout the entire body. Heart is the center of the all vessels. It pumps the pure blood all over the body by arteries. Then these arteries divided in arterioles and capillaries and spread up to the tissue and nourishes it through the single layer of epithelium. Then capillaries collect impure blood and drains into vessel. i.e. veins. We know that veins have valves so the blood does not regurgitate. Some vessels carry lymph which are known as lymphatic vessels. According to Acharya Sushruta siras are classified into 4 types vatavaha, pittavaha, kaphavaha, raktavaha siras. While commenting on this context Acharya Ganekar said that the above description regarding classification of siras, on the basis of doshas does not mean that the forty siras originate from nabhi or hridaya. Vatadi dosha circulate in blood vessels for maintenance of the body. At vatadi sthanas, vata dosha will increase in the siras Suvarna . World Journal of Pharmaceutical and Medical Research www.wjpmr.com 60 i.e. in vatadi sthanas siras contain more vata and same will happen in pitta, kapha, rakta dosha. Acharya Sushruta has described the vedhya siras and sira marma. Sira vedh is a type of raktamokshana chikitsa used for the management of various diseases, mainly employed in variation of rakta dosha i.e. blood. Sira marma, described by acharya is also very useful to the surgeon while doing surgery.

## CONCLUSION

In ayurveda the nervous system is not described structurally but the functions of the nervous system have been described through blood vessels. Here vayu which circulates in the blood vessels is responsible for performing the functions of the nervous system. So, it means that acharya includes nervous system with vascular system. So the word Sira is correlated with the blood vessels. So it can be concluded that Sira and is similar to Vein according to modern science.

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