

## SIRA A LITERARY RIVIEW

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## ABSTRACT

Ayurveda is the science of life. Shushruta was an ancient indian physician known as main author of the treatise and the father of surgery. Acharya Sushruta as the best in Sharirasthana. Sira is important anatomical structure in Ayurvedic Science. Sira is a significant entity in which Dosh Dhatu flows from one place to another place of the body. In Ayurveda the word Sira, Dhamani and Strotas are used interchangeably. All these structures are present very closely, minute in nature and different function. The term Sira at one place reflect as blood vessel and at other place it reflect as nerve. It is one among the Marma Vastu.

**KEYWORDS:** *Sira, Dhamani, Strotas, Marma, Dosh Dhatu.*

## INTRODUCTION

In Sushrut Samhita the concept of Sira is beautifully explain in seventh chapter of Sharirsthana. The word Sira means the anatomical structure through which blood flows slowly.<sup>[1]</sup> Sira are Sarvavaha in nature.<sup>[2]</sup> It carries Dosh Dhatu from one place to another place of the body. The Rasadi Dhatu flows through the Sira it nourishes the body, they are 700 in number.<sup>[3]</sup> The Origin of the Sira is Nabhi during the fetal life so we called it Nabhimool.<sup>[4]</sup> According to Acharya Charak After the birth the origin of Sira is shifted towards Hriday so we called it Hridaymool.<sup>[5]</sup>

## AIM AND OBJECTIVE

To search and find out the references in relations to the *Sira* in *Bruhatrayee*.

To explore the concept of *Sira Sharir* and correlate with the anatomical structure in the body.

To collect the references about blood vessels in the textbook of modern anatomy and previous

research article.

## MATERIAL AND METHOD

Classical text of *Ayurveda Bruhatrayee* along with their commentaries by different authors. Different references from modern sciences and the research articles.

## DISCUSSION

It is said that the word *Sira* come from *Vedic* word *Hira*.<sup>[6]</sup> The term *Hira* is described as a blood carrying channel towards the *Hriday* (Heart). *Sira Dhamni* and *Stotas* are different anatomical structure in the body, *Dhamani* and *Strotas* are *Vikar* of *Sira*. He clarified the difference between *Sira*, *Dhamni* and *Strotas* and it is one of the synonym of *Strotas*. *Sira* is one of the tubular anatomical structure of the body carry the *rasa* and *Rakta Dhatu*.<sup>[7]</sup>

### Anatomical consideration of the *Sira*

In *Sushruta Samhita* terminology of *Sira* is used in two purposes. In specific sense it is vein and in general way it is vessel which carries blood. He include artery, vein, capillaries and lymphatic in *Sira*. Apart from this in *Sushruta Samhita*, in some references like *Sira Marma*, *Sira* has been used to denote the nerve.<sup>[8]</sup>

### Origination of the *Sira*

According to *Acharya Sushruta*, *Sira* are originate in the embryonic life from *Nabhi* (Umbilicus) and they spread upward, downward and in oblique manner from *Nabhi*. They called it *Nabhiprabhav*<sup>[4]</sup> because they start or end in *Nabhi* during intrauterine life. This statement of *Acharya Sushruta* is accepted only during intrauterine life because veins attached to umbilicus to provide nourishment to fetus and carrying metabolic waste. According to *Acharya Charak* *Sira* are originating from *Hriday* (Heart) hence they are *Hridaymool*.<sup>[5]</sup> This is acceptable only after birth.

### Structure of *Sira*

According to *Acharya Sushruta* structure of *Sira* are like the fine fibre in the leaf.<sup>[9]</sup> Thick at their roots and become finer towards the ends. The branches of the *Sira* are like tendrils, the first branch gives out branch and so on. In modern anatomy large arteries leaves the heart and branch into smaller ones that reach out to various parts of body. They divide still further into smaller vessel called arterioles that penetrate the body tissue. Within the tissue the arteriole branch into a network of microscopic capillaries. Substances move in and out of the capillary

walls as the blood exchanges material with the cells. Before leaving the tissue, capillaries unite into venules, the venules merge to form larger and larger veins that eventually return blood to the heart. The walls of the arteries, veins and capillaries are structurally different from each other.

### Classification of *Sira*

There are four types of *Sira*.<sup>[10]</sup>

#### 1. *Vatavaha Sira*

- Colour *Arun Varna* (Crimson red)
- Filled with *Vayu*.
- Perform physical function without hindering the specific function of *Buddhi* (intellect) and sense organ.
- Modern correlation with arteries and nerve.

#### 2. *Pittavaha Sira*

- *Neela Varna* (Blue)
- Warm touch
- Create luster in body and develop good appetite.
- Modern correlation with veins.

#### 3. *Kaphavaha Sira*

- *Goura Varna* (White)
- Cold to touch and steady.
- Give lubrication to the various body parts and produces firmness in the joints. It also improves strength.

#### 4. *Raktvaha Sira*

- *Rohini Varna* (Red)
- Neither they are too hot and cold
- Nourishes the *Dhatu* improves the complexion definite perception of *Sparsh*.
- Modern correlation with capillaries.

### *Avedhya sira*<sup>[11]</sup>

Some *Sira* are not suitable for venepuncture. These *Sira* are called *Avedhya Sira*. A surgeon should not perform venesection on this *Sira* would definitely cause disability or death.

Among seven hundred *Sira* are considered as *Avedhya Sira*. Remaining can be choosing for venipuncture in certain disease.

### *Sira Marma*<sup>[12]</sup>

The *Marma* means the vital point in the body where confluence of *Mans* (muscle), *Sira* (Blood vessel), *Snayu* (ligaments), *Asthi* (bone) and *Sandhi* present. In these places *Prana* resides especially by nature, therefore any injury or trauma can cause death. According to *Sushruta* there are 107 *Marma*. Structurally there are five types and *Sira Marma* among these five *Marma*. The main symptoms of *Sira Marma* injury are bleeding and unconsciousness. In this contest *Sushruta* said that there are four types of *Sira* in the body. They generally lie in the site of *Marma* and supply of nutrition to *Snayu* (ligament), *Asthi* (Bone), *Mans* (Muscle) maintain the body. When *Marma* are injured the *Vayu* is increased and encircle the *Sira*. It causes severe pain. Because of this pain consciousness is gradually lost. Same point is noted in modern anatomy every structure in the body receive blood supply for nutrition and nerve supply for motor and sensory function. Every structure is supplied by neurovascular bundle. It contain artery, vein, and nerve. In *Sira Marma* concept all these structure are considered under the term of *Sira*.

### CONCLUSION

The term *Sira* stands for channel through which substances forces flow. In general, this term stands for blood vessels, even though *Sushruta* has also used it in the sense of nerves i.e *Vatavaha Sira*. In modern anatomy the *Vatavaha Sira* can be put under the arteries and nerves. The *Pittavaha Sira* can be accepted as vein. *Kaphavaha Sira* can be considered as lymphatic channels. *Raktavaha Sira* can be correlate with capillaries of the body.

- In *Vatavaha Sira* seeing the colour *Arun Varna* and filled with *Vayu* denote that in modern anatomy these two are character of artery. If see the function maintaining the intellect and sense organ suggest that in modern science these function are generally performed by the nervous system.
- In *Pittavaha Sira* seeing the colour *Neela Varna*, it suggest that in modern anatomy veins are blue in colour because these carry deoxygenated blood.
- In *Kaphavaha Sira* seeing the colour *Goura Varna* it suggest that in modern anatomy lymphatic are white in colour because these carry clear fluid lymph.
- In *Raktavaha Sira* seeing the colour *Rohini* and function nourishes the *Dhatu*, it suggest that in modern anatomy capillaries are red in colour and exchange the nutrients in tissue

level.

- In *Ayurvedic* classics the nervous system has not been described but the function of the nervous system has been described through the blood vessel. The *Vayu* which circulate in the blood vessel has been held responsible for performing the function of nervous system. So it seems that *Sushruta* includes the nervous network in the vascular system. So the word *Sira* is correlate with the blood vessel and lymphatics.

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