

CONCEPTUAL INTERPRETATION OF SIRA, DHAMANI AND SROTAS**Dr. O. P. Dwivedi***

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ABSTRACT

Ayurveda is a science based on a range of Samhitas. In the various Ayurvedic literatures, Acharyas explain the Rachana Sharir (Anatomy) of human beings and they described many structures which have both structural as well as clinical importance. But due to different visions of various Acharyas, some controversies have been created in the present era. Because of these controversies we are unable to properly understand as well as explain to those anatomical structures. Among those controversial parts Sira, Dhamani and Srotas are one of the most important aspects which should be disclosed properly. Ayurvedic texts have brief descriptions of anatomical structures. Sira, Dhamani and Srotas are considered as structures which are generally related to transportation. But in Charaka samhita, Sira and Dhamani are considered as a synonym of Srotas.^[1] Hence some confusion may be created for researchers. This paper is an attempt to dispel the concept regarding Sira, Dhamani and Srotas.

KEYWORDS: Sira, Dhamani, Srotas, Conceptual, Interpretation.

INTRODUCTION

According to Acharya Charaka, Srotas are "Sravanat srotamsi," which means that they are named such due to transudation.

Sira as "Sarnat Sira," that is, since they just move a substance from one area to another with ease.

Dhamani as Dhamnat Dhamanya, which means because of pulsation, are referred to as "Dhamani.

"Acharya Sushruta has explained that, aside from Sira and Dhamani, Srotas is a continuous channel (blood vessels) that creates a closed tubular system. It begins in a blank place (Moolat Khadhantaram), travels throughout the body, and carries things like Rasa, Rakta, etc.

Sira is a synonym for Srotas and is used to denote tubular structures that carry materials like Rasa and Rakta. Ayurvedic literature mention a structure called Dhamani that spreads Rasa throughout the Sharira.

Details like the differences between Sira, Dhamani, and Srotas have been elucidated by Sushruta. More precisely, Sushruta states in the ninth chapter of Sharirasthana, "DhamaniVyakaranSharir. These three structures differ from one another for the following reasons:

Vyanjanayatvat- Sira comes in a variety of hues, including red, blue, white, and scarlet. Srotas are the same color as Dhatu, which they are found in, while Dhamani lack this kind of difference.

Moola sanniyamat: Sira Dhamani and Srotas respective Moolas are 40, 24, and 22. While Dhamani and Sira Moola are identical to Nabhi but moola sira sankhya are different. Every Srota has its own unique Moola.

Karmavishesyat: Sira, by their Akunchan and Prasaran Karma, provide the body with nourishment; Dhamani conveys the senses of hearing, vision, taste, smell, etc.; and Srotas transport food, water, air, Rasa, etc.

Agama: Sira, Dhamani, and Srota have all been referenced separately in numerous Ayurvedic texts. Dhamani and Srotas are therefore not the same.

These structures have a similar appearance because

Parasparasannikarsha—Srotas, Dhamani, and Sira lie in close proximity to one another in the body.

Sadrushya agama: Asserts that as there is room within them, Ashya, Nikita, Marga, Sira,

Dhamani, Srotas, Rasayani, and others are all members of the Akash Mahabhuta group.

Sadrushya Karma: There is no distinction between Sira, Dhamani, and Srotas since the Rasa is transported with Dosha Dhatu. These three terms are interchangeable with one another in Ayurveda.

Sukshamat: It is challenging to distinguish because of its minuteness.

MATERIALS AND METHODS

Classical text of Ayurveda Charaka Samhita, Sushruta Samhita and Ashtang Samgraha and Ashtang Hrudaya.

Various research articles related to topics.

AIMS AND OBJECTIVES

To understand the concept of Sira, Dhamani and Srotas according to Ayurveda. To disclose the controversies between Sira, Dhamani and Srotas.

DISCUSSION

The following sources address the similarities and differences between Sira, Dhamani, and Srotas:

Sushruta defined Raktavaha Dhamani as a Moola of Raktavaha Srotas & Mamsavaha Srotas, Annvaha Dhamani as a Moola of Annavaha Srotas, and Rasavaha Dhamani as a Moola of Pranavaha Srotas & Rasavaha Srotas in the context of Srotas. Furthermore, he brought up Siragranthi in Mamsavaha Srotas' Viddha Lakshana.

Charaka claims that Siragrathi is a form of Srotodushti. Sira and Dhamani are interchangeable terms for Srotas.

Chakrapani mentioned Vatadi Dhamani ten each and said alike Sushruta Sira Dhamani and Srotas are much similar.

Chakrapani mentioned by word Srotas, allied Sira should be taken.

Chakrapani again mentioned that as Srotas lacks Marmatva, siramarma should be taken by Srotomarma.

Sira and Dhamani are the only particular Srotas, according to Acharya Vagbhatt.

Dhamnya is the responsibility of Hridaya. Since Karma is listed under Sira Marma, it follows that Hridaya is sira structurally and functionally with Dhamnya (Contraction) characteristics.

According to Indu, Sira is a hollow, narrow tubulous entity, and the Dhamani are unique to Sira.

Systemic veins and venules contain the majority of your blood volume at rest, approximately 64%. About 13% of the blood volume is stored in systemic arteries and arterioles, 7% in systemic capillaries, 9% in pulmonary blood vessels, and 7% in the heart. Systemic veins and venules serve as blood reservoirs since they hold a significant portion of the blood volume.

Therefore, the Dhamani is the specific Sira, and Sira is the specific Srotas that the table can interpret, according to Acharya Vagbhatt, the compiler of the Charaka and Sushruta Samhita. The above mentioned claims are further supported by the fact that the human placenta is hemochorionic. Histotrophic nutrition occurs before placenta formation, during which the embryo receives its nourishment from the uterine glands through diffusion. In Ayurveda, this diffusion state is known as Sravanat Srotansi. This diffusion can only nourish a specific region or cell group. Hemotrophic nutrition takes the place of histotrophic nourishment as the placenta begins to develop. The need for feeding increases as the embryo grows, thus the tube must be balance, As the embryo becomes bigger, its nutritional needs rise, therefore it forms a vasculature to enhance flow and regulate tube circulation. In Ayurveda, this vascular state is known as Sarnat Sira. Once more, the heart performs the necessary pressure flow to balance the expanding embryo's nutritional needs. Blood flows through the heart's linked tubes (arteries) under pressure as the heart beats or contracts. In Ayurveda, this artery system is known as Dhamanat Dhamani, or the state of Dhamani.

ANALYSIS

Srotas is a fairly broad term from a physiological perspective, encompassing everything from outward orifices (Navsrotansi) to invisible ionic channels and gates. Due to the life-giving and

ranjan of rasa, this Srotas includes the term Sira, which is associated with the flow of blood (Rasa Rakta with Dosha Dhatu). As a result, the entire fluid is referred to as Rakta, which is expelled out in Raktamokshana Karma.

Dhamani, which has blood but pressure flow caused by cardiac contraction, is included in Sira. Both Vagbhatta and Acharya Charaka held this view, with Vagbhatta stating that Sira Dhamani are the Srotas alone and Charaka stating that Sira Dhamni Srotas are synonyms. According to an anatomical perspective, Srotas is that structure that does not contain the Sira entity, meaning it is present in its pure form, that is, without blood cells (Rakta Dhatu). Srotas exists both inside and outside of cells (sravanat srotansi). Sushruta shares the same viewpoint of Srotas Sira- Dhamani Vivarjitam that he expressed.

Sira is the structure that does not include Dhamani, meaning that it is not under considerable pressure (Sarnat Sira). Thus, in distinct chapters, Sushruta provides a general description of Sira and Siravyadhvidhi.

The remaining portion is the Dhamani structure, which is compressed by the heart (Dhamanat Dhamani). It is forcing a mechanism to Sira to provide nourishment for the body's operational processes (cry, sleep, wake, etc.). In rest condition Systemic veins hold 64% while systemic arteries only hold 13% of blood.

CONCLUSION

On the basis of above discussed points it may be concluded that, only acharya charaka mentioned sira and dhamani is as a synonym of srotas. But acharya sushruta has given clarification on this confusion and some other discussed points we can say that sira, dhamani and srotas all three structures are different from each other. Sira, dhamani and srotas all are the medium of transportation in body but the transport materials are different. From reviewing the literature only dhamani is considered under the moola sthana of various srotas not siras.

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