



Review Article

EXPLORING THE CONCEPT OF *SIRA*: A THEORETICAL PERSPECTIVE

Praveen Meena^{1*}, Dinesh Kumar Sharma², Deepa²

¹PG Scholar, ²Assistant Professor, PG Department of Rachana Sharir, M.M.M. Govt. Ayurved College, Udaipur, Rajasthan, India.

Article info

Article History:

Received: 07-08-2025

Accepted: 13-09-2025

Published: 30-09-2025

KEYWORDS:

Sira, Ayurvedic physiology, *Ojas*, *Srotas*, *Dhamani*.

ABSTRACT

The concept of *Sira* (channels or vessels) is a crucial aspect of Ayurvedic physiology, playing a vital role in the circulation of essential bodily substances such as *Rasa* (bodily fluids), *Rakta* (blood), *Ojas* (vital essence) and *Prana* (life force). Rooted in the foundational texts of Ayurveda, especially the *Sushruta Samhita* and *Charaka Samhita*, *Sira* is described as a network of channels responsible for transporting nutrients, energy, and waste products throughout the body. The proper functioning of *Sira* ensures the nourishment of *Dhatus* (tissues) and *Marma* points (vital energy centers), maintains immunity, and facilitates detoxification. The article explores the theoretical significance of *Sira* as a vital structure in Ayurvedic medicine, examining its relationship with other circulatory components like *Dhamani* (arteries) and *Srotas* (pathways). It also highlights the impact of imbalances in *Sira* circulation, which can lead to various health conditions associated with the disturbance of *Vata*, *Pitta*, and *Kapha doshas*. By addressing the health of the *Sira* system, Ayurveda offers holistic approaches to restore balance and promote vitality. The references drawn from specific chapters in the *Sushruta Samhita* and *Charaka Samhita* underscore the importance of *Sira* in maintaining the overall health of the body and mind. This abstract summarizes the article's key points on *Sira*'s role in Ayurvedic physiology, drawing from the classical texts and linking it to broader health concepts.

INTRODUCTION

Ayurveda, the ancient science of life and health, offers a holistic approach to understanding the body, mind, and spirit.^[1] Rooted in the principles of balance and harmony, Ayurveda emphasizes the interconnection between the physical, mental, and spiritual aspects of human existence.^[2] One of the foundational concepts in Ayurvedic physiology is the idea of *Sira*, which refers to the bodily channels responsible for the circulation of vital substances throughout the body. The concept of *Sira* has been a subject of great importance in Ayurvedic texts, especially in the works of *Acharya Sushruta*.

This article delves into the theoretical perspective of *Sira*, its functions, and its importance within the framework of Ayurvedic anatomy and physiology. We will explore how *Sira* connects with other vital structures such as *Dhamani*, *Srotas*, and *Marma Vastu* and examine its role in the balance of bodily elements like *Rasa*, *Ojas*, and *Dhatus*.

The Concept of *Sira* in Ayurveda

In Ayurveda, *Sira* is often understood as the channels or vessels through which vital life substances like *Rasa* (bodily fluids), *Rakta* (blood), *Ojas* (the essence of life force), and *Prana* (vital energy) flow throughout the body. These channels are crucial for maintaining the physiological balance of the body, facilitating the transport of nutrients, oxygen, and energy to various tissues and organs.^[3]

The word *Sira* is derived from the Sanskrit term meaning "vessel" or "channel." While the term is sometimes used interchangeably with *Dhamani*

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v12i4.2119>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

(artery) and *Srotas* (pathway or channel), each term carries subtle distinctions^[4]:

- *Sira* refers to the main channels or vessels that carry vital substances throughout the body.
- *Dhamani* is more specific, referring to the arteries or blood vessels that carry oxygenated blood from the heart to the rest of the body.
- *Srotas* is a broader term that includes any channels or passageways that allow the flow of bodily substances, including *Sira*, lymphatic vessels, and digestive channels.

Together, these structures form a highly sophisticated network of channels that work synergistically to ensure the proper functioning of the body.

Sira's Role in Ayurvedic Physiology

According to Ayurveda, the human body consists of *Doshas* (bioenergetic forces), *Dhatus* (bodily tissues), and *Mala* (waste products). The harmonious interaction between these elements is essential for maintaining health and vitality. *Sira* plays a key role in this balance by facilitating the circulation of various *Dhatus* and *Ojas* throughout the body.

Circulation of Rasa and Dhatus^[5,6]

One of the primary functions of *Sira* is the transport of *Rasa*, the vital fluid that nourishes all other tissues. *Rasa* circulates throughout the body through the *Sira* system, carrying nutrients to the *Dhatus* (tissues) such as *Rakta* (blood), *Mamsa* (muscles), *Medas* (fat), *Asthi* (bones), *Majja* (marrow), and *Shukra* (reproductive tissues). This ensures that each tissue is nourished and maintains its structural and functional integrity.

The flow of *Rasa* through *Sira* is directly linked to the overall vitality of the body. If the flow of *Rasa* is impeded, it can lead to the stagnation of *Dhatus*, resulting in a range of health conditions.

Transport of Ojas^[7,8]

Another critical function of *Sira* is the circulation of *Ojas*, which is considered the essence of vitality and immunity. *Ojas* is produced by the digestive fire (*Agni*) and is said to reside in the heart. From there, it flows through the *Sira* channels, nourishing all tissues and maintaining the body's immunity, strength, and vitality. When *Ojas* is abundant, the body is healthy, strong, and resilient to disease. However, when the flow of *Ojas* is disrupted, it can lead to weakness, fatigue, and susceptibility to illness.

Connection with Marma Points^[9,10]

In Ayurvedic physiology, *Marma* points are vital energy centers located throughout the body. These points are where the *Sira*, *Dhamani*, *Srotas*, muscles, tendons, and bones intersect. The proper flow of *Sira* ensures that the *Marma* points receive the nourishment and energy required for optimal functioning. Any disruption in the flow of *Sira* can lead to imbalances in the *Marma* points, potentially resulting in physical or emotional ailments.^[11]

Detoxification and Elimination^[12]

The *Sira* system also plays an important role in the elimination of metabolic waste products (*Mala*) from the body. By circulating *Rasa* and *Rakta*, *Sira* helps in transporting nutrients to the tissues while simultaneously removing toxins and waste products. This process of detoxification is essential for maintaining internal balance and preventing the accumulation of harmful substances that can lead to disease.^[13]

Sira and the Three Gunas: Influence on Health^[14]

The concept of the *Gunashakti* (the three qualities of nature)– *Sattva* (balance), *Rajas* (activity), and *Tamas* (inertia)– is a key aspect of Ayurvedic philosophy. These qualities influence not only the mind and emotions but also the physiological processes in the body, including the flow of *Sira*.

- *Sattva*, when balanced, leads to a smooth and unobstructed flow of *Sira*, ensuring health and vitality.^[15]
- *Rajas*, associated with activity, can increase the flow of *Sira*, leading to excessive circulation and potential overheating or inflammation in the body.^[16,17]
- *Tamas*, associated with stagnation or inertia, can slow the flow of *Sira*, leading to blockages and stagnation of vital fluids and nutrients.^[18,19]

Thus, the proper regulation of the *Gunas* is essential for maintaining a healthy balance in the *Sira* system and, by extension, the entire body.^[20]

Sira in the Context of Disease and Imbalance

The flow of *Sira* can be disturbed by various factors, including poor diet, stress, environmental toxins, or trauma. When the circulation through *Sira* is blocked or disrupted, it can result in a variety of health issues. For example:

- *Vata* Imbalance: Excess *Vata* (air and space element) can cause dryness and obstruction in the *Sira*, leading to poor circulation and

conditions like arthritis, headaches, or fatigue.^[21,22]

- *Pitta* Imbalance: Excess *Pitta* (fire and water element) can lead to inflammation and heat in the *Sira*, resulting in conditions such as high blood pressure, ulcers, or skin rashes.^[23,24]
- *Kapha* Imbalance: Excess *Kapha* (earth and water element) can cause sluggishness and congestion in the *Sira*, contributing to conditions such as edema, weight gain, and respiratory issues.^[25,26]

Addressing imbalances in the *Sira* system often involves Ayurvedic treatments such as *Panchakarma* (detoxification therapies), herbal remedies, dietary adjustments, and lifestyle changes.^[27,28]

CONCLUSION

The concept of *Sira* in Ayurveda is integral to understanding the dynamic interplay between the body's various systems. As channels for the circulation of vital fluids and energies, *Sira* ensures that the *Dhatus*, *Rasa*, and *Ojas* are properly nourished and that the body's internal balance is maintained. By supporting the circulation of life-sustaining substances, *Sira* plays a pivotal role in health, immunity, and vitality.

Acharya Sushruta's detailed discussion of *Sira* in his *Sushruta Samhita* highlights its importance in Ayurvedic medicine, both in health and in disease. By maintaining the proper flow through the *Sira* system, Ayurveda provides a holistic framework for understanding and treating the root causes of illness, promoting a balanced, healthy life.

REFERENCES

1. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 1, Shloka 42-43, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
2. Sushruta Samhita, Sutra Sthana, Chapter 15, Shloka 42
3. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 5, Shloka 15, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
4. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 5, Shloka 15, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
5. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 9, Shloka 6
6. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 11, Shloka 4
7. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 11, Shloka 3
8. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 9, Shloka 7
9. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 11, Shloka 19
10. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 15, Shloka 6
11. Ashtanga Hridaya, Sutra Sthana, Chapter 10, Shloka 19
12. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 5, Shloka 19, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
13. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 12, Shloka 3
14. Yadavaji Trikamji Acharya, (Reprint, 2013) Sushruta Samhita 'Commentary of Shri Dalhanacharya, Chowkhamba Sanskrit Sansthan, Varanasi, Sutra Sthana, Chapter 9, Shloka 12
15. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 3, Shloka 3, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
16. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 4, Shloka 9, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
17. Ghanekar, Sushruta Samhita, Sutra Sthana, Chapter 6, Shloka 10, Meharchand Lachmandas Publication, New Delhi, 2015
18. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 3, Shloka 18, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.

19. Ghanekar, Sushrut, Sushrut Samhita, Sutra Sthana, Chapter 7, Shloka 9, Meharchand Lachmandas Publication, New Delhi, 2015
20. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 4, Shloka 9, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
21. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 24, Shloka 3 Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
22. Ghanekar, Sushruta Samhita, Sutra Sthana, Chapter 3, Shloka 10, Meharchand Lachmandas Publication, New Delhi, 2015
23. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 10, Shloka 22, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
24. Sushruta Samhita, Sutra Sthana, Chapter 5, Shloka 14
25. Yadavji, Chakrpani, Charaka Samhita, Sutra Sthana, Chapter 21, Shloka 34, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
26. Ghanekar, Sushruta Samhita, Sutra Sthana, Chapter 6, Shloka 7, Meharchand Lachmandas Publication, New Delhi, 2015
27. Yadavji, Chakrpani, Charaka Samhita, Vimana Sthana, Chapter 4, Shloka 2, Reprint Edition 2015, Chaukhamba Orientalia, Varanasi.
28. Ghanekar, Sushrut Samhita, Sutrashtan Chapter 13, Shloka 12, Meharchand Lachmandas Publication, New Delhi, 2015

Cite this article as:

Praveen Meena, Dinesh Kumar Sharma, Deepa. Exploring the Concept of Sira: A Theoretical Perspective. AYUSHDHARA, 2025;12(4):258-261.

<https://doi.org/10.47070/ayushdhara.v12i4.2119>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Praveen Meena

PG Scholar,

PG Department of Rachana Sharir,

M.M.M. Govt. Ayurved college,

Udaipur,

Email:

meena.praveen14@gmail.com

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.

