



I J A P C

INTERNATIONAL JOURNAL OF AYURVEDA AND
PHARMACEUTICAL CHEMISTRY

www.ijapc.com

E ISSN - 2350-0204

VOLUME 9

ISSUE 1

10TH JULY

2018

Greentree Group Publishers

Shiras Uttamanga – Its Clinical Applicability

Anju B Uppin*

*Department of Shareera Rachana, KAHER Shri BMK Ayurveda Mahavidyalaya, Shahpur, Belagavi, MS, India

ABSTRACT

We Indians bow our head in front of Almighty, Guru, Matru, Pitru and all elders as a sign of respect to them. We surrender ourselves completely by bowing our 'Shiras'. Shiras is considered as uttamanga as it is the seat of Gnanendriya. Acharya Charaka mentioned that shiras is the sthana where indriya, indriyavahasrotas and pranavahasrotas are located. Shiras is one of the Praanayatana as well. Clinical applicability of Shiras is better understood by verse of AcharyaVagbatha, where he said that, Shiras is the moola of a plant and shaaka (Limbs) are its branches. And annihilation of moola leads to complete destruction of a plant. Shiras is one among the Shadanga shareera. Injury to shiras leads to destruction of indriya and causes sharrerikavyadhi. Further Indriyaartha sannikarsha is lost and buddhi is hampered resulting in maanasika vyadhi. So if shiras is affected a person suffers from both Shareerika and manasikavyadhi. Speaking in terms of chikitsa all the Urdhwajatrugata rogas are treated by treating the shiras i.e. either by shirobasthi, shiropichu or shiorabhyanga. Other vyadhis like Jwara, urdhwagaraktapitta, kamala etc are also treated by treating shirasthanana. Hence in this paper an effort is made to understand the clinical applicability of shiras in correlation with the modern science.

KEYWORDS

Shiras, Uttamanga, Clinical applicability



Greentree Group Publishers

Received 24/05/18 Accepted 07/07/18 Published 10/07/18

INTRODUCTION

In the context of Rachana shareera, there is explanation of shadanga shareera i.e. bahu, sakti and shirogreeva. Shiras is considered as uttamanga as it is the seat of pancha Gnanendriya. Acharya Charaka mentioned that shiras is the sthana where indriya, indriyavahasrotas and pranavaha srotas are located. Shiras is also included as one among the trimarma and among 107 marma 37 marma are situated in shiras. This shiras where prana resides, if injured, may lead to death of a person. As said in classics all shareerika and manasika vyadhi are interrelated and is seen when shiras is injured or affected by vitiated doshas. All Urdhwa jatrugata rogas and few other vyadhis are also treated through shiras. This highlights the importance of shiras in clinical practice.

1. Classical Background

2.1 Nirukti and Definition

The word shiras is derived from shri + shrayatekhangeshirakiccha¹. Its synonyms are uttamanga, shira, shirsha, murdha, and mastaka². Shiras is defined as the one where prana and pancha Gnanendriya resides³.

2.2 Anatomy of Shiras

Rachana anusara, Shareera is divided into shadanga i.e. dwi Bahu, dwi Sakti, and Shirogreeva⁴. Shiras is the place where

indriya, indriyavahasrotas and pranavahasrotas are located⁵ and also is the seat of praana. Hence shira is considered one among dashapranaayatana⁶. It is one of the Trimarma⁷ and out of 107 marma, 37 marma are situated in shiras⁸. In the context of paribasha it is mentioned that, shiras has five sevani⁹, one sanghata¹⁰, one seemantha¹¹, sixty three asthi¹², eighty three sandhi¹³, kapala variety of asthi¹⁴, tunnasevani variety of sandhi¹⁵, thirty four peshi¹⁶, thirty four snayu¹⁷, prutu variety of snayu¹⁸, one hundred and sixty four sira¹⁹ and fifty avedhya sira²⁰. Kapha is the predominant dosha in shiras²¹ and also it is seat of Pranavayu²², Alochaka pitta²³ and Tarpaka kapha²⁴. Acharya Bhela mentioned that seat of alochaka pitta is shira and talu and also he opines that mana and aatma are connected to indriya which are located in shirastalu. The perceptions received through indriya and indriyaartha are conveyed through praanavayu to mana and aatma²⁵. In the context of shatchakra it is said that Agnachakra is located between the two eyebrows²⁶ and this chakra has the shakti in it. The two nadi i.e., Ida nadi and Pingala nadi pass through this chakra²⁷.

2.3 Clinical Applicability

Shiroroga are defined as the one where shira shola is the prime symptom²⁸. Acharya Sushruta mentioned eleven shiroroga²⁹ and Acharya Charaka

mentioned only five shiroroga³⁰. Acharya Vagbatha specified as ten shiroroga and nine kapala roga³¹. All the shiroroga are mainly due to sannipata dosha and hence affect both shareera and manas³². The main line of treatment beneficial shiroroga is Nasya as Acharya vagbata says Nasa is the dwara for shiras³³. Also other upakramas like shirobasthi, shiropichu and shiro abhayanga are prime means of treatment in urdhwajatrugata rogas.

2.4 Importance of Shiras

Acharya Charaka has considered Shiras as one among the Trimarma³⁴ and further explains that all the skandha ashrita marma are dependent on the trimarma³⁵. As prana resides in the shiras it is important to protect it from abhigata.

DISCUSSION

Shiras is the superior most part of body. It is a vital part where all the Indriya are situated. All diseases of urdhwajatrugata rogas are cured by treating through the shiras. It is said that nasa is the gateway of shiras. This is mentioned in modern science as well. The olfactory epithelium in the nasal cavity has bipolar neurons which convey the drug to the olfactory bulb and thus forms a pathway to the head which helps in curing diseases. In a new born baby, the region of bregma is oiled

by keeping cotton dipped in oil³⁶. Also in the treatment of snakebite, kakapada aakara vrana is done at the region of Bregma³⁷. These procedures indicate the importance of shiras. Few instance where diseases are treated by treating the shiras include treatment of urdhwagata rakthapitta³⁸, where the durdhura patra swarasa is pounded with grita and applied on murdhini, in nasamargagata raktapitta, patola patra rasa along with navaneeta is applied over moordhni³⁹, use of Navaneeta in kamala chikitsa⁴⁰ and in vatarakta the drugs used are yasthichoorna and navaneeta⁴¹, usage of navaneeta and eranda taila in Ardita⁴². With these references found in samhitas we can predict the importance of shiras. Speaking in terms of maanasikavyadhi and chikitsa, it is said in classics that all the shirorogas are due to sannipata dosha where along with shareera doshas, the manasika doshas are also vitiated as indriya are present in shriras and there is all probability of difficulty in indriya and indriyasrtha sannikarsha resulting in buddhi brama. Agnachakra, one among the shatchakra is present in between the eyebrows has power which is more than a sun and moon. At this level a yoga practitioner attains the absolute (Bramha) gnana. Therefore, Shiras is an uttamanga without which person cannot survive.

CONCLUSION

Prana is required for all deha for the existence. And shiras is one such place where prana resides. Moreover, all the urdhwajatrugata rogas and most of the other shareerika and manasikavyadhi are cured by treating the shiras. This proves the importance of shiras for one's survival.

REFERENCES

1. Raja Radhakantdev; Shabdhalpadruma; vol.5 Nag publishers; 555:74
2. Amarasimha. Haragovinda Shastri, editor. Amarakosha. Varanasi: Choukambha Sanskrit Sansthan; 2006, 668:303.
3. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:99
4. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:337
5. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:716
6. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:181
7. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:597
8. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:370
9. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:365
10. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:365
11. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:365
12. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and

- Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:365
13. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:366
14. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:366
15. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:367
16. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:367
17. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:367
18. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:367
19. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:377
20. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthana; 2013; 824:377
21. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:192
22. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:193
23. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:194
24. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of

- Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:194
25. Acharys Bhela. Bhela sanhita Varanasi: Chouhkamba Surbharathi Prakashan; 2009; 602:594
26. Shiva Samhita. Varanasi: Chouhkamba Surbharathi Prakashan;
27. Shiva Samhita. Varanasi: Chouhkamba Surbharathi Prakashan;
28. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthan; 2013; 824:345
29. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthan; 2013; 824:377
30. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:605
31. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:409
32. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthan; 2013; 824:366
33. Vagbhata. Harisadasivasastri Paradakara Bhisagacarya, editor. Ashtanga Hrudaya with Sarvangasundari of Arunadatta & Ayurvedarasayana of Hemadri. Varanasi: Chouhkamba Surbharathi Prakashan; 2014; 956:409
34. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:579
35. Agnivesha. Vaidya Jadhavji Trikamji Acharya, editor. Charaka Samhitha revised by Charaka and Dridhabala with Sri Chakrapanidatta Ayurvedadipika Commentary in Sanskrit. Varanasi: Choukambha Sanskrit Sansthan; 2011; 738:338
36. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi: Chaukhambha Sanskrit Sansthan; 2013; 824:377
37. Acharya Sushruta; Sushruta samhita; Vaidhya Yadavji Trikamji Acharya and Narayan Ram Acharya, Editors; Varanasi:

Chaukhambha Sanskrit Sansthana; 2013;
824:377

38. Krishnan Lal, (Editor) Arogya Raksa
Kalpadrumah , Chaukhambha Sanskrit
pratistan; 4 chapter Raktapitta Chikitsa
2012: 33

39. Krishnan Lal, (Editor) Arogya Raksa
Kalpadrumah , Chaukhambha Sanskrit
Pratistan; 4 chapter Raktapitta Chikitsa
2012: 34

40. Yogamrutham of Naboothiri Sreeman
D, vatavyadhi chikitsa , 4th edition,
Alappuzha, vidyarambam Publishers:
December 2006:182

41. Chikitsa Manjari of Naboothiri
Sreeman D, Vatarakta chikitsa , 4th
edition, Alappuzha, Vidyarambam
Publishers: January 1999:409

42. Yogamrutham of Naboothiri Sreeman
D, vatavyadhi chikitsa , 4th edition,
Alappuzha, vidyarambam Publishers:
December 2006:233.