CONCEPTUAL STUDY OF DASHAPRANAYATANA W.S.R TO SHEER

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ABSTRACT
Ayurveda is the science of life. According to Acharya Charaka, as long as the prana is in correlation with the sharir till then we can sustain our life. So the presence of life depends on prana. Ayatana is the place where the prana predominantly resides in our body. So to know about the science of life it is essential to study the dashapranayatanas, that is, those ten places in human body where the prana predominantly resides. Among these dashapranayatanas, sheer is of utmost importance and hence it has been studied in detail in this article. To describe sheer as a pranayatana, various ayurvedic samhitas (classical texts), relevant Ayurvedic books, journals, magazines have been referred. Some additional information from the internet has also been collected.

KEYWORDS: Prana, Pranayatana, Sheer, Marma, Skull.

INTRODUCTION
Nirukti of the word, Dashapranayatana’:- The word, Dasha ”means ten. The word ‘Prana’ means life or breath of life. The word, Ayatana’ means resting place or home[1]. So the word
‘Dashapranayatana’ means ten resting places or home where the prana, that is, life predominantly resides in human body.

**AIM:** To study the concept of Dashapranayatana w.s.r. to Sheer.

**OBJECTIVES**
1) To do a detailed literature review of concept of Dashapranayatana.
2) To study in detail the concept of sheer as given in ayurvedic classical texts.
3) To study in detail the literature given in modern texts.

**MATERIALS AND METHODS**
1) Various literature has been collected from the ayurvedic samhitas (classical texts)
2) Information collected from the modern texts is also used in this article.
3) Additional information has also been collected from the internet.

**Comparison of dashapranayatanas as given in various ayurvedic samhitas**

**CHARAK SAMHITA**
In Charak samhita, sutra sthana, Acharya Charaka has described the following dashapranayatanas: the two shankha Pradesh, the trimarmas (sheer, rudaya, basti), kantha, rakta, shukra, oja, guda.[2]

In Charak samhita, sharir sthana, Acharya Charaka has described the following dashapranayatanas: - mrdha, kantha, rudaya, nabhi, guda, basti oja, shukra, shonita, mamsa. Among these ten, the initial six pranayatanas (mrdha, kantha, rudaya, nabhi, guda, basti) are known as Marmas.[3]

**ASTANGA SANGRAHA**
In Ashtanga sangraha, sharir sthana, acharya Vaghbatha has described the following dashapranayatanas: - Mrdha, jivhabandhan, kantha, rudaya, nabhi, basti, guda, shukra, oja, rakta. Among these pranayatanas, the first seven pranayatanas (mrdha, jivhabandhan, kantha, rudaya, nabhi, basti, guda), these are known as the Mahamarmas.[4]

**SHEER**
In Charak samhita, siddhi sthana, acharya Charaka has given the following description about Sheer.
Indriyas, Gyanendriyas and pranvaha srotasa are present in sheer in a similar fashion as rays are Present in the Sun.[5]

In Sushrut samhita, sharir sthana, acharya Sushruta has described the term ‘Prana’. Agni, soma, vayu, satva, raja, tama and the pancha gyanendriyas are known as „Prana” that is, „life”. These pranas are situated in the sheer. This means sheer is the root of these Pranas.[6] In Kashyap samhita, sharir sthana, acharya Kashyapa has said that there are nine hundred snayus which originate from the mastulunga. Then these snayus spread all over the body.[7]

**BONES SITUATED IN THE SHEER**

In Ashtanga Sangraha, sharir sthana, acharya Vagbhatta has described the following hundred bones situated in the sheer:[8]

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Name of marma</th>
<th>Sthana of marma (Location)</th>
<th>Sankhya</th>
<th>Type of Marma (acc. to Parinam)</th>
<th>Type of Marma (acc. To Rachana)</th>
<th>Vidha lakshanans</th>
</tr>
</thead>
<tbody>
<tr>
<td>1)</td>
<td>Vidhur</td>
<td>Situated at the back(or behind) the ear, and below it.</td>
<td>2</td>
<td>Vaikalyakar</td>
<td>Snayu marma</td>
<td>Baadhirya</td>
</tr>
<tr>
<td>2)</td>
<td>Phana</td>
<td>Present on the two sides of the nose near to the (upper part of) the nasal passages and inside them.</td>
<td>2</td>
<td>Vaikalyakar</td>
<td>Sira marma</td>
<td>Gandha adnyan</td>
</tr>
<tr>
<td>3)</td>
<td>Apanga</td>
<td>Situated at the tail end of eyebrows,</td>
<td>2</td>
<td>Vaikalyakar</td>
<td>Sira marma</td>
<td>Dushtiupghat, andhya</td>
</tr>
</tbody>
</table>

**Marmas related to Sheer:**[9]

The following marmas are related to the sheer— vidhura, fana, apanga, shankha, avarta, utkeshpa, sthapani, simanta, shrungataka, adhipati.
<p>| | | | |</p>
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<tr>
<td>4)</td>
<td>Shankha</td>
<td>Present above the level of eyebrows, in between the ears and forehead.</td>
<td>2</td>
</tr>
<tr>
<td>5)</td>
<td>Avarta</td>
<td>Above the <em>bhrva</em>, the depressed area.</td>
<td>2</td>
</tr>
<tr>
<td>6)</td>
<td>Utkesha</td>
<td>Above the <em>shankha</em>, near <em>keshanta</em></td>
<td>2</td>
</tr>
<tr>
<td>7)</td>
<td>Sthapani</td>
<td>Present between the two eyebrows.</td>
<td>1</td>
</tr>
<tr>
<td>8)</td>
<td>Simanta</td>
<td>Five joints (of bones or sutures) present in the head, dividing the skull in parts</td>
<td>5</td>
</tr>
<tr>
<td>9)</td>
<td>Shrugntaka Adhipati</td>
<td>Present in the middle of the confluence of veins supplying nourishment to ear, nose, throat, tongue, eyes Situated inside the head as its top is the confluence of veins and joints, surrounded by ring of hair.</td>
<td>4</td>
</tr>
</tbody>
</table>

Relation between Sheer and Mana

In Bhel Samhita, *acharya* Bhel, while describing the place or home of *Mana*, said that, although *Mana* is said to be present everywhere, still it predominantly resides between *Sheer* and *Taalu*. This means that the *Sheer* or the cranial cavity is the resting place of *Mana*. *Sheer* is the moola of *Mana*. The *Mana* has the power to travel into each and every small organ of the body, while resting in *Sheer*.\(^{10}\)
Modern View of Sheer\[11\]

Osteology of Head: Bones of the head include the skull, i.e, skull with mandible, the hyoid and six ossicles of the ear.

Skull: The skeleton of the head is called the skull. Skull lodges the brain, teeth and also special senses like cochlear and vestibular apparatus, retina, olfactory mucous membrane and tastebuds.

**Peculiarities of the skull bones**

1) At birth, skull comprises of one table only By four years or so. two tables are formed. Between the two tables are diploë containing red bone marrow forming RBC, granular series of WBC and platelets. Four diploic veins drain formed blood cells into neighbouring veins.

2) At birth, the four angles of parietal bones have membranous gaps or fontanelles. These allow overlapping of bones during vaginal delivery, if required. These also allow skull bones to increase in size after birth, for housing the delicate brain.

**DISCUSSION**

**Importance of brain**

1) “Tripod of life”-The three organs, that is, heart, lungs and brain, are so called because their united action is necessary to the maintenance of life.\[12\]

2) Sheer is called Uttamanga because it is the resting place of the Prana (breath of life), in our body. Sheer is also the root of all sense organs in our body.

3) In Sushrut samhita, sharir sthana, acharya Sushruta described that Sheer is superior among all the sense organs.\[13\]

4) In Ayurveda, Pradnya buddhi’ is given utmost importance. The samyak yog of this ‘Pradnya’ is the reason for healthy life and its asamyak yog is the reason for various diseases.\[14\]

5) The resting place of Mana and Buddhi is Sheer. This is the reason why Sheer is given so much importance in Ayurveda.

6) The weight of the brain is not felt as it is floating in the cerebrospinal fluid. Our personality, power of speech, attention, concentration, judgement and intellect are because
of the brain that we possess and its proper use, for our own good and for the good of the society as well.[15]

**CONCLUSION**

*Rudaya, basti and Sheer* are known as the ‘trimarmas’. Among these three marmas, Sheer is called the *Uttamanga*. Any injury or damage to these three marmas would lead to death, especially injury to the Sheer leads to death.

We can conclude -That place where the life (*Prana*) of human beings resides, where all the *gyanendriyas* (sense organs) reside and that which is the *Uttamanga* (the best among all organs), is the Sheer.

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