

A CRITICAL REVIEW ON VATAJ SHRO SHOOL

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INTRODUCTION

In Ayurveda, Shiras is considered as the Uttamanga, as it is the seat of prana and indriyas.^[1] Among the urdhwa jatrugatha vikaras, shiroroga is having an important place. Acharya Charaka explains that the term Shiroroga represents Shirashoola.^[2] Ayurvedic classics has given detailed explanation and classification of Shirashoola. Eventhough all the Shirorogas are tridoshaja, it has been classified based up on the predominant dosha.^[3] Among them vataja shirashoola is most frequently seen because of the vata prakopaka nidanas like uchabhashana, vegadharana, bhaya, shoka etc are more prevalent in the current era due to life style modification. The main requirements of the current era are speed and accuracy. Everyone must deal with a busy, competitive, and demanding life to handle their circumstances. People are unable to give any thought to their bodily and mental health. According to Acharya Charaka 'manaha-santapa' is the primary cause of the illness Shiroroga. Shiroroga, which is classified as Urdhwajatrugata Vikara, has Shirahshula as one of its primary symptoms. Acharya Charaka has detailed five types of Shiroroga in Sutra Sthana and four types in Sidhhi Sthana in contrast to the eleven forms of Shiroroga that Acharya Sushruta, Bhavamishra, and Yogaratnakara^[4] have categorised. According to the International Headache Society, 46% of people worldwide have an active headache disorder, 11% have migraines, 42% have tension headaches, and 3% have chronic daily headaches.^[5]

Symptoms of Vatika Shiroroga

Due to severe exhaustion from carrying heavy loads and walking long distances, loud and excessive conversation, unhealthy drinks, vigil, exposure to cold wind, sexual activity, urge control, injury, excessive vomiting and purgation, tears, grief, fear, anxiety etc., Vata becomes aggravated and vitiated and enters the Shirah Pradesh and cause these symptoms. Vata is responsible for a great deal of pain, especially in the temporal areas, as well as a burning sensation and excruciating agony in the nape, middle of the eyebrows, and forehead. The entire head swirls and feels as though it is broken on sutures. The venous plexuses have severe throbbing, and the neck becomes stiff. There is dizziness and discomfort in the ears. The eyeballs appear to be coming out (owing to pain). Applications that are luscious and heated provide comfort to the patient.^[8]

According to Acharya Vagbhata

The symptoms of Maruta (Vata) aggravation include extreme pain that pricks in both temples, a sense of intense pain as though the Ghata (region above the temples) opens up, the centre of the brows and the forehead fall out, painful ears, and ear noise. Eyes that feel as though they are being pulled out, a head that reels

and feels loose in all of its joints, intense pulsations in the network of blood vessels, rigidity in the lower jaw and shoulders, sensitivity to light, running in the nose, relief from pain (headaches) on occasion for no apparent reason, and lessening of their severity with massage, oil application, and fomentation. This is Shiras-tapa (of Vata origin).^[9]

CHIKITSA

General Management of Shiroroga^[11]

Commonly in all type of headache the following preventive measures should be taken

Nidana Parivarjana: From the perspective of treatment, the etiological elements responsible for headaches should be avoided. Typically, refrain from denying desires, mind control by pranayam is beneficial. Additionally, avoid other Aharaja and Viharaja Hetus.

Samshodhana Chikitsa: Shirovirechana-Nasyakarma has been recommended as a key technique for therapy in Urdhwajatrugata Rogas. Consequently, frequent usage of Nasya with special use of medications recommended for these disorders must be done in headaches.

Samshamana Chikitsa: The vitiated doshas should be brought to normalcy by Nidana parivarjana along with using medications based on Samanya Vishesh principles, according to the predominant exhibiting dosha.

Other Measures: Yogratnakara has described the following measures for Shiroroga. Snehana, Upanaha, Svedana, Dhumpana, Lepa, Langhana, Parisheka, Agnikarma, Raktamokshana, Shirobasti These measures should be applied after considering the predominance of dosha and other general considerations of the patient According to Acharya Susruta, all the vatavyadhi treatments can be followed.

Vatavyadhi treatments can be followed

8 Bahyaupakramas

- Snehana, Swedana
- Shiroabhyanga
- Parisheka and vatahara drugs. upanaha with
- Nasya with vatahara taila
- Shirobasti

Specific Management of Vataja Shiroroga.^[12]

The following alleviating measures should be implemented in management of Vataja

- Snehana (oleation),
- Swedana (formulation),
- Navana (nasal medication),
- Lepa (local application),
- Seka (irrigation),
- Dhuma (himigation) along with Vata-Shamaka drinks, food and hot poultices,
- Dahakarma (Cauterization) is advisable in Vatika Shiro Rogas, which can be relieved by other measures.
- The medicines advised are:
- Taila – Rasnadi taila, Baladi taila, Trivrit taila, Bala taila
- Ghrita – Maha Mayura Ghrita, Mayura Ghrita

Chikitsa Upakrama

- Swedana (Heating), Nasya, Dhumpana Virechana (Purgative), Lepa, Vamana (Vomiting), Langhana (Fasting), Shirobasti, Raktamokshana, cauterization on the frontal and supra orbital region, Upanaha.
- Diet consuming old Ghrita, Shali, Shashtikshali, Yusha (soup) Milk, Dhanvamansa, Ghritapura.
- Vegetables Patolam, Shigru, Vastuka, Karvellaka
- Fruits Mango, Amlaki, Dadima, Matulunga, Lemon, Grapes, Coconut
- Liquid diet Milk, Oil, Coconut water, Kanji, Takra (Churned curd).
- Medicines Pathya, Kushta, Bhringaraj, Kumari, Musta, Ushira, Karpura, Gandhasar

Abhyantharakarmas

- Snehapana,
- Anuvasana and Niruha Basti etc.

Pathya^[9]

Use of Ghrita, Taila, Jangalamamsa rasa, Mudga, masha, kulatha etc fried with ghee, patola, amalaki, dadima, narikela etc.

Apathya

Vegadharana (suppression of natural urges), virudhaahara sevana of incompatible food), divaswapna (day time sleep), dantakashta (brushing of teeth) and swimming.

Modern Review^[10]

Head ache is one of the most common, and yet the most difficult clinical problem encountered by the physician. Though the term 'headache' can mean pain anywhere in the head, it is usually confined to pain arising in the region of cranial vault¹⁰. Most often headache is a symptomatic expression of some minor ailment, mental tension or fatigue, and in majority of cases the cause is non neurological.

Cause of Headache^[11]

- Psychosomatic Headache.
- Intracranial and Local extra-cranial.
- Cranial neuritis and neuralgia.
- General or Systemic causes.
- Referred pain
- Psychogenic
- Tension

DISCUSSION

Ayurvedic texts describe Shiroshool as an independent disease entity rather than a symptom as Shiroroga. Among them Vataja Shiroroga is most frequently seen due to the causative factors like Uchcha and Atibhashana, Ratri Jagran, Vega Sandharana, Bhaya, Shoka etc. Due to the busy life of current era, all human beings are usually adopting most of these Nidanas. Among the Nidanas, Manasaapa is having an important role. Mansika nidanas like Bhaya, Shoka, Trasa etc. along with other nidanas will result in vataprakopa and hence leading to the Vataja Shiroroga. The Manasikabhavas like Chinta, shoka, bhaya etc. causes Jatharagni-mandya and khavaigunya. Due to Jatharagni-mandya, Apakva Annarasa is formed (Ama), Malarupi-kapha is increased in amount and goes to Rasa-Rakta Samvahana in Shirah. Their Sanga occurs due to Khavaigunya in Shirah. It leads to Vata Prakopa and causes Vataja Shiroroga.

CONCLUSION

Shirah is considered as uttamanga because it is the place for Prana and Indriyas. So rogas affecting shirah should be treated with immediate concern. Shirashool term used by Ayurvedic classics mainly represent Shiroroga. Even though it involves Tridoshas, it is classified further based on the dosha predominance. Among them, Vataja Shiroroga is most commonly seen due to the broad causative factors. Psychogenic factors triggering Vataja Shiroroga are Shoka, Bhaya, Trasa etc. Tension headache is having stress as the main causative factor. So, tension headache is condition which can be taken under the

heading of Vataj Shiroroga. So, the Nindan, Lakshan and upashaya of Vataj Shiroroga resembles tension type headache. To conquer such problem which is common and hindrance in day-to-day activities is a great challenge. First of all, patients should avoid shokadi causative factors. Shirovirechana-Nasyakarma plays a vital role in treating Urdhavajatrugata Rogas like Vataj Shiroroga. These therapies along with shaman chikitsa and pathye aahaar helps in relieving Vataj Shiroroga.

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