

EVOLUTION ON THE EFFECT OF RASANADI TAILA NASYA IN VATAJA SHIRSHOOL  
W.S.R. TO TENSION HEADACHE

Vd. Pallavi B. Dudhewad\*

PG Scholar, Department of Swasthavritta, Government Ayurved College, Nanded.

\*Corresponding Author: Vd. Pallavi B. Dudhewad

PG Scholar, Department of Swasthavritta, Government Ayurved College, Nanded.

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## ABSTRACT

*Vataja Shirashoola* as described in Ayurvedic texts and can be correlated with tension headache in terms of modern science. *Shirashoola* is the leading disorder of the present practice. *Shirashoola* is one among the *Jatrudvagata Roga* and elaborately described all Acharya under *Shiroroga*. In *Vataja Shirashoola Nasya Karma* is indicated in all *Urdhwajatrugata Vikara*. In modern science, *Shirashoola* may be correlated with tension type of headache, in which mild to moderate pain, which is usually bilateral, with involvement of the temporal regions. Tension headache is one such psychosomatic disease. *Vataja Shirashoola* is *Urdhwajatrugata Roga* having *Vata Dosh* predominant. Drug having *Vedanasthapana* & *Vatahara* properties used in form of *Nasya* like *Ranasani taila* are added choice in the management of *Vataja Shirashoola*. **Aim:** To Evolution on The Effect of *Rasanadi Taila Nasya* in *Vataja Shirashool W.S.R. To Tension Headache*. **Design:** This study was conducted as a prospective, Single Centre and open label trail with before treatment and after treatment with administration of *Rasanadi Taila Nasya* with Dose of 8 *Bindu* for a period of 7 days with a follow up of 14 days. **Method:** This is study with sample size 15. selected from O.P.D. of Govt. Ayurved College & Hospital Nanded. between the age group of 20 to 40 years with *vataja shirshool* over a period of 7 days. **Results:** The clinical study showed highly significant results in relieving the clinical symptoms of *vataja shirshool*.

**KEYWORDS:** *Vataja Shirashoola*, *Rasanadi Taila Nasya*, Tension Headache.

## INTRODUCTION

*Shirshoola*, which have formed from the *Shira* and *Shoola*, in general *Shira* means head and *Shool* means pain. Head is greatly valued by ancient Indians and prime importance given for the protection from the diseases. *Charaka* in his *Charaka Samhita* has given, in living being, the head is the most important place among the vital organs of the body and it is the seat for life and all the sense organs. All the ancient Acharyas have described the *Shirashoola* as a separate disease. In Context of *Shiroroga*, *Acharya Sushruta* given 11 diseases.<sup>[1]</sup> It is mentioned in *Ayurvedic* classics that when *Vata* is vitiated by the respective *Nidana Sevana* (causative factors) there is excruciating pain in the head. The pain is aggravated at night, and is relieved by massage, bandaging and warm regimens.<sup>[2]</sup> Headache is one of the commonest symptoms, and primary headache disorders are among the most ubiquitous disorders, affecting people in all countries.<sup>[3]</sup> In India headache is as much as a problem as elsewhere in world with rising trend in young, which is negatively affects the quality of life. Survey show that headache has prevalence of 63.9%, which is higher in female 69.3% as compared to males 30.7%.<sup>[4]</sup> Based on the clinical features, it is correlated with *Vataja Shirashoola* mentioned in the

*Ayurvedic* classics. *Vataja Shirashoola* is recurring in nature, and in most cases, it is aggravated by *Vata* vitiating factors like *Vegadharana* (suppression of natural urges), *Ratrijagarana*, *Diwaswap* (day sleep), *Adhikavyavaya* (excess sexual indulgence), *Rodana* (excessive weeping), *Ucchhairbhashya* (Speaking loudly), *Dhuli*, *Dhuma*, *Dhupasevana* (exposure to dust, smoke, sunlight) and psychological stress in the form of *Chinta* (stress), *soka* (sadness), *krodha* (excessive anger).<sup>[5]</sup> According to *Acharya Sharangdhara* and *Vagbhata* also, all drugs and measures that are administered through the nasal passage are called *Nasya*. *Nasya Karma* is said to be the most effective therapeutic measure for *Urdhwajatrugata Rogas*.<sup>[7]</sup> As described by *Acharya Sushruta*, *Vataja Shirashoola* may be treated by *Nasya*.<sup>[8]</sup> The drugs used in *Rasnadi taila* are having *Usna virya* (potency), which pacify both *vata* and *kapha dosha*. resulting in reduction of *Toda* (pricking pain), *Shula* (pain) and other related symptoms. *Shirashoola* is a chief symptom of *Shiroroga*, which comes under *Urdhwajatrugata Vikara*. *Nasya* is indicated for its effective management. This is a clinical study designed for evaluates the efficacy of "*Rasanadi taila Nasya*" in *Vataja Shirashoola w.s.r. Tension Headache*.

**Aim**

To Evolution on The Effect of *Rasanadi Taila Nasya* in *Vataja Shirshool* W.S.R. To Tension Headache.

**OBJECTIVES**

To Evolution on The Effect of *Rasanadi Taila Nasya* in *Vataja Shirshool* W.S.R. To Tension Headache.

**MATERIALS AND METHODS****Study Design**

This study was conducted as a prospective, single centre and open Label trial with pre-set and post-set design. Patients diagnosed were allocated number were given; each patient was examined during the first day before starting treatment and on 7th day after treatment finished and 14 days thereafter. The subjective parameters were measured before and after intervention *Rasanadi taila Nasya* was administered in a dose of 8 *Bindu* in each nostril for 7 days with a follow up of 14 days.

**Sample size**

Study was carried out in 15 patients of *vataja shirshool*.

**Intervention**

*Rasnadi taila* was taken. This was administered to 16 patients including one drop out.

**Inclusion Criteria**

Patients are having classical signs and symptoms of *Vataja sirahsoola* (Tension type of headache) as per *Ayurvedic* and modern texts.

**Exclusion Criteria**

- Patients are excluded who suffering from serious systemic diseases, having severe or complicated headache due to brain lesions, migraine etc.
- Mentally weak patients or in co-operative patients and those who are not ready to accept the treatment.
- *Nasya Ayogya vyakti*.
- Headaches arising due to meningitis, encephalitis, psychosis, neurosis, hypertension, sinusitis.
- any pathology involving in eyes.

**MATERIALS AND METHODS**

Patients were examined clinically. Thoroughly clinical assessment of signs and symptoms was performed. Record and follow-up of all the patients included in the treatment was documented. Written consent was taken from the patient. The efficacy of the therapy was assessing on subjective criteria.

**Subjective criteria:** *Shankhanistoda, Bhrumadhya Evam Lalata Tapanam, Ghatasambheda, Akshinishkasanavat Pida, Akshinishkasunvat Pida, Shiroghurnanam, heaviness in head.*

**Administration of Nasya:<sup>[8]</sup>**

The procedure of giving *Nasya* therapy may be classified into the following three karma

1. *Purvakarma* (Pre-measures)
2. *Pradhanakarma* (*Nasya* therapy)
3. *Paschatkarma* (Post measures)

***Purvakarma***

Before giving *Nasya*, prior arrangement of the material and equipments should be done. There should be a special room "*Nasya Bhavana*" free from direct blow of air and dust; and lighted appropriately. In it the following articles should be collected.

(i) *Nasya Asana* –

(a) A chair for sitting purpose (b) A cot for lying purpose.

***Nasya Aushadhi<sup>[8]</sup>***

*Rasanadi tail:* according to *charaka*

*Nasya Yantra* –

For *Snehana, Avapida, Marsha* and *Pratimarsha Nasya*, there should be a dropper. Besides this one need efficient assistant, dressing material, spitting pots, bowl, napkins and towels also.

Selection of the patient: The patient should be selected according to the indications and contraindications of *Nasya* described in classics.

Preparation of patient: According to *Sushruta's* description following regimens are given to the patient to prepare him for *Nasya Karma*.

Diet should be given to the patient who has passed his natural urges like urine, stool etc. After some time, tooth brush (and other routine daily activities like bath, prayer, light breakfast (not feel hungry) etc.) should be done. Now the patient gets ready for *Nasya karma*. He should lie down on *Nasya Shayya*. Before *Nasya, Mridu Abhyanga* (massage) should be done on scalp, forehead, face and neck for 3 to 5 minutes.

***Pradhana Karma***

The following procedure should be adopted for performing the *Nasya Karma*.

The patient should lie down in supine position with ease on *Nasya Shayya*. *Shira* (head) should be "*Pralambita*" (lowered i.e. hanging down) and foot part is to be slightly raised. Head should not be excessively flexed or extended. If the head is not lowered, the *nasal* medication may not reach to the desired distinction and if it is lowered too much, there may be the danger of getting the medication to be lodged in brain. After covering the eyes with clean cotton cloth, the physician should raise the tip of the patient's nose with his left thumb and with the right hand the luke warm medicine (*Sukhoshna* drug) should be dropped in both the nostrils in proper way. The drug should be neither less nor more in the dose i.e. it should be in the proper quantity. It

should also be neither very hot nor very cold. i.e. it should be luke warm. The patient should remain relaxed while taking *Nasya*. He should avoid speech, anger, sneezing, laughing and head shaking during *Nasya Karma*.

#### **Paschat Karma**

After administration of medication through nasal passage patient should lie supine (*Uttana*) for about 2 minute time interval consumable for counting numbers upto 100. After an administration of *Nasya*, feet, shoulders, palms and ears should be massaged. The head, cheek and neck should be again subjected to sudation. The patient should avoid swallowing of *Nasya Aaushadhi*. The oil that has been dropped in the nose may be repeatedly drained out together with the morbid *Doshas*, especially mucous;

should be eliminated by the patient by sneezing slowly and care should be taken that no portion of the medicated oil is left behind. Patient should spit out the excessive medicine which has come into the oropharynx. Medicated *Dhumapana* and *Gandusha* are advocated to expel out the residue mucous lodged in gullet (*Kantha*) and *Shringataka*. Patient should stay at windless place. Light meal (*Laghu Aahara*) and luke warm water (*Sukhoshna Jala*) is allowed. One should avoid dust, smoke, sunshine, alcohol, hot bath, riding, anger, excess fat and liquid diet. Day sleeping and cold water for any purpose like *Pana*, *Snana* etc. should be avoided after *Nasya Karma*. Follow up study: After the completion of treatment, all the patients were advised to attend the outdoor patient department after treatment next 7 day follow up study.

#### **Criteria for Assessment**

Symptom	Gradation
No complaint.	0
Mild (discomforting but can do his/her work)	1
Moderate (Distressing, I can do usual activity but I can't ignore it.)	2
Severe (forced to stop work, but no need to take medicine)	3
Very severe (forced to take medicine and rest)	4

#### **Statistical Analysis**

The information gathered on the basis of observation made about various parameters, was subjected to

statistical analysis in term of Mean, Standard Deviation (SD) and Standard Error (SE). The data were analyzed by paired t'test, at p=0.05, Significant: p<0.001

Parameter (Chief Complaints)	Mean		Difference	Paired t			
	B.T.	A.T.		S.D.	S.E.	t value	p value
<i>Shankhanistoda</i>	2.80	1.90	2.7	0.712	0.13	11.56	<0.001
<i>Ghata Sambheda</i>	3.2	0.8	2.4	0.51	0.16	14.69	<.001
<i>Bhrumadhya Evam Lalata Tapana</i>	2.63	1.03	1.60	0.621	0.11	8.10	<0.001
<i>Shrotranishkasanvat Pida</i>	1.3	0.0	1.3	0.71	0.13	10.41	<.001
<i>Shiroghurnanam</i>	2.33	0.43	1.90	0.71	0.12	14.61	<.001
<i>Sandhimokshanavat Pida</i>	2.13	0.4	2.09	0.58	0.10	16.27	<.001
<i>Akshinishkasunvat Pida</i>	2.26	0.56	1.70	0.59	0.10	0.10	<.001
Heaviness in head	2.9	0.5	2.4	0.44	0.15	15.11	<0.001

#### **Overall effect of *Rasnadi taila Nasya* in 15 patients of *Vataja Shirahshoola***

Overall effect of Jyotismatiadi Ghrita Nasya	No. of patients	%
Marked improvement	12	80
Moderate improvement	2	13.33
Improvement	1	06
Unchanged	0	00

#### **OBSERVATION & RESULTS**

All of 15 patients completed the therapy and follow up period. So, in this study result were assessed on all 15 patients

#### **DISCUSSION**

In *Ayurvedic* literature almost all *Acharyas* have described that the *Shiroroga* and *Shirahshoola* are most common features in *Shiroroga*. As per various types of *Shiroroga* all the three *Doshas* are able to produce various types of *Shirahshoola*. Amongst them *Vataja*

*Shirahshoola* is most frequently available because causative factors like *Prajagara*, *Vyavayadhikya*, *Shita Marutasamsparsha*, *Vegnigraha*, *Upvasa*, *Atibharavahana* are usually adopted by all human beings due to their busy life style. Other most common causative factors of *Vatik Shirahshoola* are Psychogenic which are *Shoka*, *Bhaya* and *Trasa*. *Vatij Shirahshoola* caused by psychological factors is also most frequently observed. So that for correlation purpose Tension Headache was selected in the present study hat symptomatology of tension headache is quiet resembling

with *Vataj Shirashoola*. tension headache is a situation which can be taken under the heading of *Vataja Shirahshoola*. After correlating this condition under *Vataja Shirahshoola*, Ayurvedic line of management can be planned to manage tension headache. *Nasya Karma* is explained as a best treatment for *Urdhwajatrugata Vikara*. *Vataja Shirashoola* is one among them. Root of administration always has its own importance in management of any disease. Rasanadi tail nasya provided better relief in the symptoms of *Bhriumadhya* Evam *Lalatapanam*, *Shrotaranishkasanvat Pida* and *Akshinishkasanvat Pida*, *Shankhanistoda*, *Ghata Sambheda*, *Akshinishkasanvat Pida Shiroghurnanam*, Lack of Concentration. According to *Ayurvedic* classics the diseases which are occurring above the neck, *Nasya* therapy is most favourable. Nasa being the gateway to Shiras. The drug administered through nostrils, reaches *Shringataka*, spreads in the *Murdha* (brain), *Netra* (eye), *Shrotra* (ear), *Kanta* (throat), *Shiramukhas* (opening of the vessels, etc.) and scratches morbid *Doshas* from supra clavicular region and expels them out. The drugs used in *Rasnadi taila* are having *Usna virya* (potency), which pacify both *vata* and *kapha dosha*. It has *ashupaka* (easily digested) properties, through which it acts quickly at minute channels. The drug *Rasna*, due to its *Usna virya*, pacifies *Vata dosha*, resulting in reduction of *Toda* (pricking pain), *Shula* (pain) and other related symptoms.

## CONCLUSION

Based on the clinical presentation, *Vataja Shirashoola* may be compared with Tension Type Headache. *Nasya* with *Rasnadi taila* is effective in the management of *Vataja Shirashoola* (Tension Type Headache). The drugs having *Vatakapha* hara properties help to manage the *Vataja Shirashoola*. This treatment protocol may be tried in a larger number of patients for concrete conclusions.

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