

COMPREHENSIVE REVIEW OF SHROSHULA IN AYURVEDA RESERVE

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ABSTRACT

Manahsantapa is the leading factor in creating the disease Shirahshula according to Charaka (Cha. Su. 17/10). It is clearly mentioned by Charak and Harita that Shoka and Bhaya is specifically responsible for VatikaShirashula. It is estimated that 82% of headache occurs due to tension. Its increasing global incidence is a cause of concern for all which has forced to initiate the research work to discover an effective medicine for the better management of this challenging ailment. Majority of the drugs employed in modern medicine for this disease are almost limited to suppress the symptoms. A repeated and long term use of such drugs is found to cause serious side effects like memory loss, gastro - intestinal disorders, weight gain etc. and tend to be habit forming. Therefore, search for a safer management is of great importance. Medhya Rasayanas described in Samhitas are primarily meant for the enhancement of the Dhee (Intelligence power), Dhriti (Grasping Power). Smriti (memory power) like intellectual function. If we can successfully enhance these functions, it may help to combat against various causes of headache like stress, tension, anxiety, fear, grief, anger etc. by which it can help a lot in the management of VatikaShirahshula also. In present era, Shirahshula is the most common disease, it is mainly due to aggravation of vatadosha as well as tridosha. Panchakarma like- BrahanaNasya, Murdhnisneha (Shirodhara, Shiropichu, ShiroAbhyang & Shirobasti) Dhumapana, Kawal, Gandush, Taladharan, NetraTarpana are advised to treatment of shiroshula. Some Oral Medications like Shirahshuladivajraras, BrahatvatachintamaniRas, VatakulantakRas, VatajankushRas, Kamdhudharasa, Tribhuvankeertiras, Laxmivilasras, MahalaxmivilasRas, Godantibhasma, Tankadbbasm, Pravalbhasma, Sankhabhasma, Muktabhasm, MuktasuktiBhasm and GairikBhasm should give in shirahshula. We are advice Pranayama, Yoga & proper diet to cure shirahshula.

KEYWORDS: Shirahshula, Ayurveda Reserve.**INTRODUCTION**

The great economist Adam Smith has told that the needs of human being is infinite but the availability is less to fulfill. Our life style has been drastically changed and our growing needs have no end. Speed and accuracy are the prime demands of modern era. To cope with this situation everybody have to face hectic, competitive and stressful life. People can not pay attention to their physical and mental health. Irregular food habits, suppression of natural urges, lack of proper sleep and less time for relaxation are being part of our life, which enhances incidences of many diseases mainly having psychosomatic origin are increasing due to urbanization, high industrial growth, deforestation at a drastic speed. Tension headache is one amongst such disorders (problems), which can be compared with Vatika Shirahshula described in Ayurvedic texts. Manahsantapa is the leading factor in creating the disease Shirahshula according to Charaka (Cha. Su. 17/10). It is clearly mentioned by Charak and Harita that Shoka and Bhaya is specifically responsible for VatikaShirashula (Cha.

Su.17/17; Ha IInd part 1/10). It is estimated that 82% of headache occurs due to tension. (Kaplan & Sadock, 1995) Its increasing global incidence is a cause of concern for all which has forced to initiate the research work to discover an effective medicine for the better management of this challenging ailment. Majority of the drugs employed in modern medicine for this disease are almost limited to suppress the symptoms. A repeated and long term use of such drugs is found to cause serious side effects like memory loss, gastro - intestinal disorders, weight gain etc. and tend to be habit forming. Therefore, search for a safer management is of great importance. Medhya Rasayanas described in Samhitas are primarily meant for the enhancement of the Dhee (Intelligence power), Dhriti (Grasping Power). Smriti (memory power) like intellectual function. If we can successfully enhance these functions, it may help to combat against various causes of headache like stress, tension, anxiety, fear, grief, anger etc. by which it can help a lot in the management of VatikaShirahshula also. Shirahshula is a chief symptom of Shiroroga, which comes under UrdhwajatrugataVikara. Nasya is indicated by almost all

the Acharyas for its effective management. (Cha.Si.2; A. S. Su.25; Su. Chi. 40). Medicines administered through the nose, goes into the Mastishka and expels out the vitiated Doshas. So considering this view, some known MedhyaRasayana drugs like Mandukparni, Shankhpushpi and Jyotishmati in Ghrita form were employed by Nasal route (Nasya) to evaluate the efficacy in this particular disease comparing with MedhyaGhrita given by oral route (Snehapana).

2. AIMS AND OBJECTIVES

1. To Review of Cause, Symptoms and Pathogenesis of Shirah Shula
2. To Review Ayurvedic and Modern Management of Shirahshula

3. Importance of Shirah (Head)

Ayurveda has given prime importance to Shirah, considering it as one of the three principal vital organs of the body where the Prana i.e. life resides. Charaka has considered Shirah as the supreme, important and major part of the body which is known as the Uttamanga. Shirah has been compared with the Sun. Charaka explains that all the sense organs and the channels carrying the sensory and vital impulses from the Shirah are like the rays from the Sun. (Cha. Si. 9/4). Vagabhatta has compared human being with a tree, with roots at the top and branches at the bottom and defined head as a site where all sense organs alongwith the Prana resides. Thus, being the site of conscience it is the supreme of all organs which requires prime protection. (A. H. Ut. 24/58-59). Shirah has been given prime importance in classics. Shaunakya and KumarshiraBharadwaja emphasized that head of the foetus develops first, because it is the site of all important Indriyas. Vagbhatta has described ten "JivitaDham" which are Shira (head), Rasanabandhana (ligament of tongue), Kantha (throat), Asra (blood), Hridaya (heart), Nabhi (umbilicus), Basti (urinary bladder), Shukra (semen), Ojas (essence of Dhātu) and Guda (rectum and anus). (A. H. Sha. 3/13). He also considered that Shirah (head) is the root of the body and consciousness resides in head. Thus Shirah is the supreme amongst all the organs.

4. Shiroroga

Ayurvedic texts describe not only Shirahshula as a symptom of various diseases but also as an independent disease entity as "Shiro-roga". The term Shirahshula is limited only to the pain developed in the head. Though Khalitya, Palitya etc. occur in the head region they are not included in the Shiroroga. Dalhana, the commentator of SushrutaSamhita has also opined the same and he says that Shiroroga is limited only up to headache. Hence, Khalitya etc. are not considered under Shiroroga. Charaka has mentioned Shiro-ruk as a separate disease among eighty types of Vata-Vyadhis. Madhukosha and ChakrapaniDatta have also opined the same as that of Charaka and SushrutaBhaishajyaRatnavali considers

Shirahshula as the Ruja developed in the head. (B. R. Shirorogadhikar)

5. Historical review

The meaning of historical review is to trace out a continuous chain of knowledge and by that come to know that where at present. The history of medicine is as old as human civilization. Plenty of disorders have been found referred in the ancient literature's of Vedic period, either directly naming the disease itself or by hinting the nature of the disorder. The symptom Shirahshula has been known from time immemorial. In Ayurvedic classics and all Sanskrit literature the word Shirahshula has never been considered as a major disease, but it has been given a separate diseased entity in various classics. The glimpse of its various references starting from Vedic period are given below:

Vedic Kala

Amongst the four Vedas; Atharva Veda is considered as the origin of Ayurveda. In Atharvaveda the term like "Shirsakti" which has taken as headache and the term "Shirshamaya" which has taken as diseases occurring in head by many scholars. (A. V. 1, 12.3.9.8; 1.12.2.19; 12.5.23; 54.10.98.1) There is a reference of a drug formula for the treatment of Shiroroga in Kaushika Sutra. It says if butter is mixed with Kushtha (Saussurealeppa) and applied on the forehead it will be effective in Shiroroga (Kau. Su.Shaunakya 1.12.3).

Buddha Kala

In Bauddhika literature we come across the reference of a person by the name of Jivaka who had operated the head and removed Krimis from it. In another instance the king was administered Nasya karma to relieve his headache.

Charaka Samhita

Various references about Shiroroga are available in this treatise like five types viz. VatajaShiroroga, PittajaShiroroga, KaphajaShiroroga, KrimijaShiroroga and SannipatikaShiroroga in Sutrasthana (Cha. Su.17/6; Cha.Su. 19.14); Lakshanas, prognosis and line of management is described in Chikitsasthana (Cha. Chi. 26/158-165). Four additional types of Shiroroga which are Shankhaka, Ardhavabhedaka, Suryavarta and Anantavata are mentioned in Sidhdhasthana (Cha. Si.17/6; Cha.Si. 19/3-4).

Sushruta Samhita

In Uttartantra eleven types of Shiroroga (Su. Ut. 25/3-4) and their management are described (Su. Ut. 26/3-11).

They are as follows:			
1.	VatikaShiroroga	7.	KrimikritaShiroroga
2.	PaittikaShiroroga	8.	Suryavarta
3.	KaphajaShiroroga	9.	Anantavata
4.	SannipatikaShiroroga	10.	Ardhavabhedaka
5.	RaktajaShiroroga	11.	Shankhaka
6.	KshayajaShiroroga		

Ashtanga Samgraha

Vagbhatta also devotes two chapters of Uttartantra (27th and 28th) to ten types of Shiroroga (A. S. Ut. 27/20) and

their management (A. S. Ut. 28). He further mentioned nine types of diseases of Shirahkapala. (A. S. Ut. 27/21).

He used the word Shirastapa for Shiroroga – Ten types of Shiroroga are as below

1.	Vatajashirobhitapa	6.	Sarvajashirobhitapa
2.	Ardhavabhedaka	7.	Krimijashirobhitapa
3.	Pittajashirobhitapa	8.	Shirahkampa
4.	Kaphajashirobhitapa	9.	Shankhaka
5.	Raktajashirobhitapa	10.	Suryavarta
Other Nine types are:			
1.	Upashirshaka	6.	Darunaka
2.	Shirahpitika	7.	Indralupta
3.	Shiroarbuda	8.	Khalitya
4.	ShiroVidradhi	9.	Palitya
5.	Arunshika		

Ashtanga Hridaya

AshtangaHridayakara also explains in 23rd chapter the Lakshanas and ten types of Shirorogas (A. H. Ut. 23/20) and their treatment in 24th chapter of Uttartantra (A. H. Ut. 24). He also mentioned nine types of ShirahKapalaRoga as AshtangaSamgraha.

Madhava Nidana

Madhavakar in his literature describes eleven types of Shiroroga in 60th chapter. He has followed both Sushruta and Charaka in his

Classification – which is as follows (Ma. Ni.Uttarardha 60).

1.	Vatajashiroroga	7.	Krimijashiroroga
2.	Pittijashiroroga	8.	Suryavarta
3.	Kaphajashiroroga	9.	Anantavata
4.	Sannipatajashiroroga	10.	Ardhavabhedaka
5.	Raktajashiroroga	11.	Shankhaka
6.	Kshayajashiroroga		

SharangdharaSamhita

In the 6th chapter of Purvakhanda of Sharangdhara Samhita, ten types of Shirorogas are described as per AshtangaHridayakara.

Bhavaprakasha

AcharyaBhavamishra has mentioned eleven types of Shirorogas and its management in 63rd chapter of Madhyamakhandha. (Bh. Pr. Madhyamakhandha 63/2) The authors of Yoga Ratnakara, Gadanigraha, Vangasena and HaritaSamhita has followed Charaka, Sushruta and Vagbhatta. In Shalakyatantrashiroroga is described in detail alongwith the description on the diseases of mouth, ear, nose and eye. All diseases of the head are included in the word Shiroroga. In this point of view Vagbhattadi writers have described all the Shirorogas collectively.

Some Acharya have alluded Anantavata in the disease of eye. Abscess, tumours, Granthi are described in the clinical surgery in Samhita, while the diseases like Arunshika, Khalitya, Darunaka are described in Kshudrarogas. Kshayaja and RaktajaShirahshula are separately described by Sushruta. Suryavarta, Anantavata, Ardhavabhedaka, Shankhaka types of Shirahshula are specially esteemed indifferently. Charaka have included RaktajaShirahshula in Pittaja type and KshayajaShirahshula in VatajaShirahshula. Therefore to mean Shiroroga as headache is inevitable. Madhukosha and Chakrapanidatta have described Shiroroga as headache.

In this 21st Century and in the era of information technology, though much research has been done in

various fields, very rare research has been done so far on VatikaShirahshula i.e. tension headache. Hence the present topic may deserve a better applaud. So far only in the city of New York – Brunks a special hospital exclusively for headache has been started. Much specialization is still awaited.

6. Synonyms of Shirahshula

Shiroruja	•	Shiropida
Shiroruk	•	Shirovedana
Shirastapa	•	Shirorti
Shirobhitapa	•	Shirogada
Murdhasthiruja	•	Shiroroga

7. Nidana

The general Nidanas for Shiroroga has been described in CharakaSamhita, AshtangaSamgraha, AshtangaHridaya, Yoga Ratnakar and HaritaSamhita, While the specific Nidanas for VatikaShirahshula has been mentioned in details in CharakaSamhita and HaritaSamhita only. Sushruta has mentioned the VatikaShirahshula as AnimittaShiroruja. Here, general causes of Shiroroga has been tabulated as below.

Table 1: General Etiological Factors of Shiro Roga.

	General Etiological Factors	Cha. Sa.	A.H./A.S.	Y.R.	Harita
1	Vegavarodha(Suppression of natural urges)	+	+	+	+
2	Divasvapa (Day sleep)	+	+	+	-
3	Ratrijagarana (Vigil during night)	+	+	+	-
4	Madya (Alcohol)	+	+	+	-
5	UcchaBhashana (Speaking aloud)	+	+	+	+
6	Avashyaya (exposure to eastern wind)	+	+	+	-
7	Purvivata (exposure to eastern wind)	+	-	-	-
8	Atimaituna (excess sexual indulgence)	+	+	+	-
9	AsatmyaGandha (undesirable smell)	+	+	+	-
10	Aghata (Injury)	+	-	-	-
11	Raja (exposure of dust)	+	-	-	-
12	Hima (exposure of snowfall)	+	-	-	-
13	Dhuma (exposure to smoke)	+	+	+	-
14	Atapa (exposure to sun & heat)	+	+	+	-
15	Guru Ahara (heavy food)	+	-	-	-
16	AmlaAhara (Sour food)	+	-	-	-
17	HaritaDravyaSevana (Rhizomes)	+	-	-	-
18	AtiShitambuSevana (Excess of cold water)	+	+	+	-
19	Shirobhighata (head injury)	+	-	-	-
20	DushtaAma (vitiating ama)	+	+	+	-
21	Rodana (lamentation)	+	+	+	-
22	AshruvegaNigraha (suppression of tears)	+	+	+	-
23	Meghagama (advent of cloud)	+	-	-	-
24	Manastapa (Mental stress)	+	-	-	-
25	Deshaviparyaya (regimen contrary to locality)	+	-	-	-
26	Kalaviparyaya (regimen contrary to season)	+	-	-	-
27	Utsveda (excess of sudation)	-	+	-	+
28	Krimi (worms)	-	+	+	-
29	Upadhanadvesa (avoidance of pillow)	-	+	+	-
30	Abhyangadvesa (aversion to massage)	-	+	+	+
31	Pratatekshana (constant seeing)	-	+	+	-
32	Utsedha (swelling)	-	-	+	-

8. Rupa of VatikaShirahshula (Symptoms)

Due to the previously mentioned etiological factors the Vata dominant Tridosha get aggravated and creates following symptoms of VatikaShirahshula (Cha. Su. 17/19-21 ;Su.Ut. 25/5 ;A.H.Ut. 23/3-6 ;Ma.Ni. 60).

Table-2: Rupa of VatikaShirahshula.

VatikaShiroroga	Cha.	Ma. Ni.	A.H./	Ha.	Bangsen
Symptoms:		Su. Sa.	A.S.	Sam.	Bh. Pr. Y. R.
Shankhanistoda	+	-	+	-	-
GhataSambheda	+	-	+	-	-
BhrumadhyaTapanam	+	-	+	-	-
LalataTapanam	+	-	+	-	-
ShrotranishkasanavatPida	+	-	+	-	-
AkshinishkasanavatPida	+	-	+	-	-
Shiroghrurnanam	+	-	+	-	-
Sandhimokshana Vat Pida	+	-	+	-	-
Shirostambha	+	-	+	-	-
Shirajalaspurana	+	-	+	-	-
BhavantiTivra Nishi	-	+	-	+	+
KandharaHanugraha	-	-	+	-	-
Prakashasahyata	-	-	+	-	-
Ghranasrava	-	-	+	-	-
Vrishanaruja	-	-	-	+	-
Sudden relieved by it self	-	-	+	-	-

Different types of pain due to Vishamkriyatva of Vata may be responsible for generating above mentioned symptoms. Shankha-nistoda, Ghatasambheda, Bhrumadhyatapanam, LalataTapanam, Shrotra and AkshinishkasanavatPida, Sandhimokshana Vat Pida, Shiroghrurnanam, Shirajalaspurana are mentioned by Charaka and Vagbhata equally, which is not available in Sushruta, MadhavaNidana, Harita, BhavaPrakash (Uttarkhanda), Bangsen, YogRatnakar etc. The symptom – pain aggravated at night is mentioned in most of all Ayurvedic texts except Vagbhata, he only mentioned specific symptom Vrishanaruja, which is not mentioned by any other Acharyas. Other symptoms like Hanugraha, Prakashasahyata, Ghranasrava, AchanakaVyathashamana are available only in AshtangaSangraha and AshtangaHridaya. According to VagbhataArdhavabhedaka is evenly included in VatajaShiroroga (A. H. Ut. 23/36).

9. Samprapti

The pathogenesis of disease starts from aggravation of Dosha and it is consequent to indulgence in etiological factors. Hence, renunciation of etiological factors is the first code of treatment. In pathogenesis, Nidana is the efficient cause, Dosha are the material cause and DoshaDushyaSammurchhana is the essential cause.

AcharyaCharakahave described Samprapti of VatikaShiroroga (Cha. Su.17/18). It is not mentioned in detail in other Ayurvedic literature.

10. Chikitsa

ChikitsaInVatajShirahshulaUshnaevam Sheet Chi- kitsa has been mentioned. On using UshnaChikitsaKapha declines and by Sheeta chi- kitsa Pitta deteriorates hence making the way for Vayu, which when undergoes Swamarga- gaman pain in the head subsides. In PittajShirahshula having regular meals and maintaining proper rules during travelling and outing in the sun can

remove excess Pitta and hence pain in the head subsides. Similarap- plies in Raktaj. Shirahshula. KaphajShirahshula subsides with application of Ushnachikitsa which lead to expelling of Kaphadosha and thus relieving headache. And in all the other types of headache that is in Ardhavabhedaka, Suryavarta, Anantvata various treatment modalities like Nasya, Shirolepa, Shiroparishek, Shirodhara, Shirobasti .etc have been advised. In the treatment of different types of headache according to Doshik involvement various medications are advised but alongwith them Shiropichu is very supportive as a palliative treatment for giving better results. Shiropichu falls into the category of Murdhni Tailam which has 4 different procedures of application of drug on the head. Shiropichu is the simplest and easiest one amongst all 4 of them. It is a type of BahyaSnehana Karma. In Murdhnaitailam as we go for application of drug for prolonged time the efficacy of the treatment enhances.^[1]

Panchakarma: BrahanaNasya, Murdhnisneha, Shirodhara, Dhumapana, Kawal, Gandush, Taladharan, NetraTarpana.

List of oils that can be used for Shiropichun^[2]

1. ShuddhaBalaTaila (VataRogaShamak)
2. KsheerBalaTaila (VataShamak)
3. BalaAshwagandhadiTaila (PushtikarVataShamak)
4. BalaGuduchyadiTaila (RaktanugatVatarogaHar)
5. LakshadiTaila (TridoshaShamak)
6. AarnaladiTaila (Daha-PeedaNashak)
7. PindaTaila (Shoolahara)
8. AmrutotarTaila (Shirodahanashak)
9. ChandanadiTaila (Pitta shamak)
10. MashadiTaila (shiropidashamak)
11. Triphaladi Taila (ShirorogaNashak)
12. AsanBilwadiTaila (Shiroroga-Karnaroga-Netraroga)
13. ManjishthadiTaila (netra and shirorujana- shak)

14. BalaHathadiTaila (ShiropidaNashak)
15. BalaDhatryadiTaila (Shirodaha-NetradahaShamak, Vata Pitta Shaman)
16. TungdrumadiTaila (Shiropog-Netrarog)
17. AmrutadiTaila (Shiropoga-Pitta Shaman)
18. NeeliNirgundyadiTaila (Kaphashaman)
19. NeeliNishadiTaila (Shiropog)
20. DurvadiTailaTiladiTaila
21. PrasaraniTaila (Vata-RaktaShamak) Method of application of Shiropichu.

Oral Medication: Shirahshuladivajraras, Brahatvatachintamani Ras, VatakulantakRas, VatgajankushRas, Kamdhudharasa, Tribhuvankeeertiras, Laxmivilasras, MahalaxmivilasRas, Godantibhasma, Tankadbhasm, Pravalbhasma, Sankhabhasma, Muktabhasm, MuktasuktiBhasm and GairikBhasm. We should advice Pranayama, Yoga & proper diet to cure shirahshula.

11. CONCLUSION

In present era, Shirahshula is the most common disease, it is mainly due to aggravation of vatadosha as well as tridosh.Panchakarma like- BrahanaNasya, Murdhnisneha (Shirodhara, Shiropichu, ShiroAbhyang & Shirobasti) Dhumapana, Kawal, Gandush, Taladharan, NetraTarpana are advised to treatment of shiroshula. Some Oral Medications like Shirahshuladivajraras, BrahatvatachintamaniRas, VatakulantakRas, VatgajankushRas, Kamdhudharasa, Tribhuvankeeertiras, Laxmivilasras, MahalaxmivilasRas, Godantibhasma, Tankadbhasm, Pravalbhasma, Sankhabhasma, Muktabhasm, MuktasuktiBhasm and GairikBhasm should given in shirahshula. We advice Pranayama, Yoga & proper diet to cure shirahshula.

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