

Conceptual study

A Conceptual study of Shirodhara in the management of Shirashool

Ambadas Kalukhe^{1,*}, Vikram Shelavale², Rashmi somwanshi³

^{1,2,3}Assistant Professor

¹Dept. of Panchakaram, Dept. of Kaumarbhritya², Dept. of Samhita & Siddhant³

^{1,2}Ashvin Rural Ayurved College, Manchi Hill, Sangamner, Maharashtra, India-413714

³Shri Vivekananda nursing home trust's Ayurved mahavidyalaya, rahuri, Maharashtra, India-413706

* **Corresponding Author:** Dr. Ambadas Kalukhe, **E-mail:** ambadaskal@gmail.com

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ABSTRACT:

Nowadays our life style has been drastically changed and our growing needs have no end. Irregular food habits, suppression of natural urges, lack of proper sleep and less time for relaxation are our life, which enhances incidences of many diseases mainly having psychosomatic origin. Headache is one of them, which can be compared with be correlated with 'tension headache' in prime management for urdhwajatrugata vikara nidana and nature of the disease shirodhara, has been chosen for management of with shirodhara karma as mentioned by Bhavprakash.

KEY WORDS: Vatika Shirahshoola, urdhwajatrugata vikara, Shirodhara, Shirahshola, Stress, Psychosomatic

INTRODUCTION:

Shiroshool disorder affects all age group people leading to disability of life due to severe pain. In Ayurveda human body is compared to an inverted tree. Head is the main part and other organs are its branches.

Therefore head is denoted as Uttamanga, where all the pranas and Indriyas are situated.

Though CNS as per modern medicine, is not described as separate organ in Ayurveda, but it can be explained as per the disease, Shir must be secured.

Vat dosha is prime culprit in it, it develops shirshool. Therefore Vataj vedanashamanarth Shirodhara is used with snigdhsved and simultaneously yoganidra given for relieving stress and anxiety.

Nidana of Shirahshola

Vegavarodha, Divaswapana, Ratrijagarana, Madya sevana, Ucha bhashana

Avashyaya, Purvivata, Atimaithuna, Asatmya gandha, Aghata, Raja, Hima Dhuma, Atapa

Guru ahara, Amla ahara, Harita dravyasevana Ati-sheet ambusevana

Shirobhighata, Dushta ama, Rodana, Ashruvega nigraha, Meghagama, Manasasantapa

Deshaviprayaya, Kalaviparyaya, Utsveda, Pratetekshana

Pathogenesis of Shirahshola

According to Ayurveda it is separate disease entity which has symptoms and pathology as per the Doshika involvement. Acharya Su- shruta describes 1 types of Shirahshola in which 7 are according to Kapha, Pita, Vata and Rakta involvement individually as well as combined.

In **Vatika Shirahshola** aggravated Vayu causes pain in the head which is severe at night and it resolves on application of Ushna/Shet Chikitsa. But here we can deduce that due to increase Kapha/Pita there is Vimarg- gaman of Vayu and hence it causes Shirahshola. Modern science terms it as neuralgia.

In **Paitka Shirahshola** aggravated Pita causes burning pain in the head which increases at daytime and subsides in the night. Here we can say it occurs due to Pita prakopa where the patient is fasting, traveling, starving which cause increase in Pita. Modern science terms it as bilious headache.

In **Kaphaja Shirahshola** aggravated Kapha causes headache with stiffness, cold and cough and heaviness in head. [6] It subsides on Ushna Chikitsa. This can be described as common cold and cough associated headache as well as headaches involving increase in Kapha which causes vimargaman of Vayu causing Shola. This refers to catarrhal headache and sinus involvement.

Sanipataja Shirahshula is caused by vitiation of all three doshas.

In **Ardhavybedaka** Vata provoked with various Nidanans, it alone or alongwith Kapha seizes the one half of head and causes acute neuralgic pain inside of the neck, eyebrow.

In **Suryavarta** at Night which is Swabhavatah Sheta- Tamoguna and Kapha Sanchaya oc- curs which cause Vayu Marga-Avrodha and Vata Prakopa that leads to Shirobhitapa in the morning.

In **Anantvata** all the three doshas get vitiated and lead to Vata Prakopa which causes pain at the neck, eyes, eyebrows, temples.

In **Shankhak** there is acute pain in the temporo-parietal region of the head. The pain is similar to burning sensation, one can find swelling of the face and this headache is so severe which lasts for 3days. In Modern medical terms it is called as venous sinuses and is very difficult to cure.

In **Raktaja- sioroga** a headache due to the vitiated condition of the local blood manifests all the symptoms of the Pitaja type, and the head becomes incapable of (bearing) the least touch.

A headache caused by involvement of Krimi (infections) is called **Krimija Shioroga**.

Chikitsa:

In **Vataj Shirahshula** Ushna evam Shet Chi- kitsa has been mentioned. On using Ushna Chikitsa Kapha declines and by Sheta chi- kitsa Pita deteriorates hence making the way for Vayu, which when undergoes Swamarga- gaman pain in the head subsides.

In **Pitaj Shirahshula** having regular meals and maintaining proper rules during traveling and outing in the sun can remove excess Pita and hence pain in the head subsides. Similar applies in **Raktaj**.

Kaphaj Shirahshula subsides with application of Ushna chikitsa which lead to expelling of Kapha dosha and thus relieving headache. And in all the other types of headache that is in **Ardhavybedaka, Suryavarta, Anantvata** various treatment modalities like **Nasya, Shi- rolepa, Shiroparishek, Shirodhara, Shirobasti**, etc have been advised.

Shirodhara Procedure:

Material required – Dhara table (droni), shirodhara vessel with regulator, 1 litre leukwarm til taila, cotton eye pads, gulab jal.

Patient examined thoroughly & vital parameters are checked to maintain it. Patient placed on dhara table as his / her head facing to East. Because it gives good result. Cotton pads poured with gulab jal kept on patient's both eyes to avoid spillage of oil.

Dhara vessel adjusted 4 to 6 inches above the mid-point of the frontum. Onkar dhvani started & slow flow of tail dhara started. The attendant keeps swinging the vessel slowly & horizontally i.e in south– north direction. Initially mild pressure given on sthapani marma in upward direction & then on shankh (temporal region). While doing massage to all pressure points (marmas) patient asked to perform yognidra following the instructions given by the vaidya. This procedure continued for 45 to 60 minutes with background of low volume onkar dhvani. When the taila dhara is over, eye pads are removed. Soft massage given on both eyeballs. All oil poured on head wiped out with cotton & head dried by wrapping a cotton towel sheet. Then patient sent to home & asked not to bath or shower head till next morning. In an average three settings were done. For better result dhara given in the evening on alternate days with fresh til taila. No reuse of taila is there because the sweat & dirt of the head get mixed in the taila which reduces its efficacy.

DISCUSSION:

As Chakrapani has already classified that Prana located in the shir is nothing but, different types of vayu. Due to snehana all dryness of the head is reduced & Dhatu tarpan is done. Therefore shirodhara makes the way for vayu which then undergoes swamarggamana!

Shirodhara relaxes the brain & nervous system. It also releases stress, anxiety & insomnia. Due to head massage & dhara, the systemic circulation of the blood & nutrients and sensory cutaneous stimulation takes place in a proper way. It acts by, mechanical thermodynamic pressure & transdermal micro absorption. Hence shirodhara is a bahyaparimarjan upkrama which regularizes & relaxes all functions of the body. It has a soothing effect on the endocrine system & healing all marmas. Its major benefit is that, no hospitalization required, no allergic reactions & intolerance, less instrumentation, reduced need of long time oral drugs.

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