



A Review of *Vatika Shiroroga* and its Ayurvedic Management

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Review Article

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Abstract

The modern man must cope with the variety of difficulties such as stresses, and anxieties. One or more psychosomatic disorders have been linked to etiopathogenic mental elements such as excessive crying, anguish, fear, and terror. Regular and unnatural eating habits, repressing natural urges, less time of relaxation and a lack of proper sleep are inseparable components of our routine, that drain the body's energy and eventually result in disease. Most psychosomatic disorders are caused by a combination of these physical elements and persistently stressful psychological states. One such psycho-somatic is tension headache that is comparable to *Vatika Shiroroga* is mentioned in Ayurvedic texts. The *Vataja-Shiroroga* is a violent headache attack that has no apparent explanation, gets worse at night, and is eased by applying pressure, a bandage, or fomentation to the head. This attack is thought to be caused by the derranged Vayu. Its management requires thorough understanding of the condition, application of *Nasya*, *Shirodhara*, *Dhumpaan*, and correct *aahaar-vihaar* in addition to the ayurvedic medications that fall under the category of *medhaya* medications.

Keywords: *Vatika Shiroroga*; Tension Headache; *Panchakarma*; *Nasya*; *Shirodhara*

Introduction

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* [1] and four types in *Sidhhi Sthana* [2] in contrast to the eleven forms of *Shiroroga* that *Acharya Sushruta* [3], *Bhavamishra* [4], and *Yogaratanakara* [5] 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 [6].

Being a serious issue, it requires a treatment that is both efficient and secure. Since the beginning of time, countless analgesics have been introduced to the arsenal of the contemporary doctor only to demonstrate its futility. Although there is a wide range of medications available in modern therapeutics to manage this disease, these medications come with substantial side effects and have a habit-forming character. The pursuit of safer management is therefore crucial.

Ayurvedic Review

Shirah is one of the three main vital organs of the body, and according to *Ayurveda*, it is where the *Prana*, or life resides. *Shirah* has been regarded by *Acharya Charaka* as the supreme and most important component of the body i.e., *Uttamanga* [7]. The *Vata Pradhan Tridoshaj Nidan* causes the vitiation of the *Vata*-dominant *Tridosha*, which penetrates *Shirah Pradesha* and manifests the following symptoms of *Vatika Shiroroga*.

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 Pradesha* 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].

Modern Review [10]

A tension headache is a disorder characterised by pain or discomfort in the forehead, scalp, or neck, which is frequently accompanied with tension in the nearby muscles. The most typical sort of headache is a tension headache, or tension-type headache as it is medically known, however the exact causes are yet unknown. Usually, a stress headache a widespread, mild to moderate discomfort that many patients

describe as feeling like a tight band is running bilaterally back from the forehead around the sides of the head to the occipital and may also involve the back of the neck muscles. Tension headaches may be accompanied by several other symptoms including:

- Neck pain or jaw discomfort.
- A clicking sound when opening the jaw
- Tenderness in the scalp, neck or shoulder muscles
- Insomnia (difficulty sleeping)
- Fatigue
- Irritability
- A tight band or vise on the head all over (not just in one point or one side) Worse in the scalp, temporal region and back of the neck
- Occasionally, loss of appetite

Treatment

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 *Urdhavajatrugata 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, Dhumpna, Lepa, Langhana, Parisheka, Agnikarma, Raktamokshana, Shirobasti

These measures should be applied after considering the predominance of *dosha* and other general considerations of the patient.

Chikitsakrama (Line of Treatment)

- *Nidana Parivarjana*
- *Samana (Guggulu, Aasava, Ghrita etc.)*
- *Shodhana (Vamana, Virechana, Shirovirechana, Basti)*

- *Snehanasya Pradhamana Shirobasti*
- In *Bhaishajya Ratnavali*, General line of treatment for *Shiroroga* has been described which are *Svedana, Nasya, Dhumpana, Virechana, Lepa, Vamana, Langhana, Shirobasti, Raktamokshana, Agnikarma, Upanaha, Purana Ghrita* and *Shashtika Shali*.

Specific Management of *Vataja Shiroroga* [12]

The following alleviating measures should be implemented in management of *Vataja-Shiroroga*

- *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*

Pathya-Apathya [13]

Pathyapathya for headache is stated only in *Bhaishajya Ratnavali –Shirorogadhikara*.

Chikitsa Upakrama:

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

Apathya: Unwholesome diet and recreation

- *Vegadharanam* (Holding of the urges) Sneezing, Yawning, Micturition, Sleep, Lacrimation,
- Stool excretion.
- Unwholesome diet
- Consuming cooked and uncooked food, impure water,
- *Dahi, lassi, cold drinks, water of the rivers of Sahyadri, Vindhya, Kapha* producing diet.
- *Apathya Vihara* (Unwholesome recreation)
- Teeth-brushing (*Dantadhavanam*), day sleeping

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*, *Manastaapa* 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 *Vataja Shiroroga*. So, the *Nindan, Lakshan* and *upashaya* of *Vataja 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 *Vataja Shiroroga*. These therapies along with *shaman chikitsa* and *pathye aahaar* helps in relieving *Vataja Shiroroga*.

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