

## **A REVIEW ON SHIROROGA AND ITS AYURVEDA MANAGEMENT WITH NASYA**

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### **ABSTRACT**

In Ayurved, Shirashool (headache) has been given as a symptom of many diseases. Ayurvedic texts also describe Shirashool as primary disorders as Shirorogas. In Samhita details description of causative factors of Shiroshoola were mentioned. The prevalence of headache is increasing worldwide at a shocking rate in developed and developing countries. Acharya Charaka has described five types of Shiroroga, whereas Sushruta, Bhavamishra and Yogaratnakara have classified eleven types of Shiroroga. All ancient Acharyas have said considered Nasa as the gate way of Sheera. It does not mean that any channel directly connects brain and nose. Nasya eliminates the vitiated doshas from part of head and it remove viated vata and get rid from Shirshool.

So Nasya can be done to manage the Shirshool.

**KEYWORDS:** Shirashool, Nasya, Shiroroga.

### **INTRODUCTION**

In Ayurvedic text Shiroshoola has described under the head disease (Shiroroga). As per Acharya Charaka, Shiroroga refers to Shiroshoola. In any type of shoola vata predominance is a main causative factor.<sup>[1,2]</sup> In Samhita details description of causative factors of Shiroshoola were mentioned. The prevalence of headache is increasing worldwide at a shocking rate in developed and developing countries. Persistent stress, fast growing competition, irregular sleeping pattern, habit of unwholesome eating, unconscious towards daily regimen (dinacharya) and seasonal regimen (ritucharya) are main causes of headache.<sup>[3]</sup>

In Ayurved, Shirashool (headache) has been given as a symptom of many diseases. Ayurvedic texts also describe Shirashool as primary disorders as Shirorogas.<sup>[4,5]</sup> Head has been given utmost importance by Acharya Charak who has declared it as the most important organs of the body.<sup>[6]</sup> Though headache is the hallmark symptom of most of the Shirorogas, a majority of the symptoms of tension headache show some correlation with Vatik Shirashool.<sup>[7,8]</sup>

Headache is the most frequent cause of human discomforts or it also leads to quality of life. Its significance is often may signal serious disease or represent only tension or fatigue. Fortunately, in most instances it reflects the latter, and only exceptionally does it warn of an intra-cranial abnormality. The terms headache should encompass all aches and pains located in the region of head. The brain tissue itself is not sensitive to pain as it lacks pain receptors. Rather the pain is caused by disturbance of the pain-sensitive structures around the brain. Nine areas of the head and neck have the pain sensitive structures, which are the cranium, muscle, nerves, arteries and veins, subcutaneous tissues, eyes, ears, sinuses and mucous membrane.<sup>[9,10]</sup>

**Types:**<sup>[11]</sup> Acharya Charaka has described five types of Shiroroga, whereas Sushruta, Bhavamishra and Yogarajnanaka have classified eleven types of Shiroroga which are as follows

**Table No. 1 Types of Shiroroga.**

Types	Cha. Sam.	Su./B. P./Y.R.	Sha. Sam.
Vataja	+	+	+
Pittaja	+	+	+
Kaphaja	+	+	+
Sannipataja	+	+	+
Raktaja	-	+	+
Kshayaja	-	+	-
Krimija	+	+	+
Shankhaka	-	+	+
Ardhavabhedaka	-	+	+
Suryavarta	-	+	+
Ananataavata	-	+	-
Shirah Kampa	-	-	+

### Types of Shiroroga<sup>[12]</sup>

#### Vataja Shiroroga

When a person suddenly suffers from severe form of headache without any obvious causes or due to unknown causes, which aggravates specially during night time and subsides on tightly

banding the head or by giving fomentation is known as Vataja Shiroroga.

### **Pittaja Shiroroga**

A violent burning and aching pain in the head, in which the scalp seems to have been strewn over with bits of live charcoal, accompanied by a sense of scorching vapour being emitted from the nostrils, and which ameliorates in the night or on the application of cold, should be ascribed to the action of the deranged Pitta, and is known as the Pittaja Shiroroga.

### **Kaphaja Shiroroga**

When a person has headache in which his head is anointed or filled with kapha, with a feel of heaviness and stiffness in the head and the head is cold on touch, the face and the region around the eyeballs (eye socket or orbit) appears to be swollen, the person is said to be suffering from headache caused by aggravation of kapha.

### **Raktaja Shiroroga**

A case of headache due to the vitiated condition of the local blood manifests as the symptoms of the Pittaja type and the head becomes incapable of bearing even the minimal touch; this is known as the Raktaja Shiroroga.

### **Sannipataja Shiroroga**

A case marked by the concerted action of all the three preceding doshas exhibits all the symptoms peculiar to all of them, and is known as the Tridoshaja Shiroroga.

### **Krimija Shiroroga**

The disease of the head in which a pricking and tingling pain is felt inside the head as if being stung, (by some poisonous insect), and which is accompanied by a watery discharge mixed with blood from the nose, should be attributed to the existence of local parasites. This disease is a dangerous one and is known as the Krimija (Parasitic) Shiroroga.

### **Kshayaja Shiroroga**

A case of headache incidental to the depletion of the local Vasa (fat) or Kapha is marked by an intolerable pain (abhitapa) in the head which is aggravated by the application of fomentation, fumigation, errhine, emetic and blood-letting. This is known as the Kshayaja Shiroroga.

**Suryaavarta**

The disease of the head in which severe pain is felt in the eye and the eyebrow just at sunrise, and which goes on growing worse with the progress of the day and begins to abate only when the great luminary begins to set in the western sky, is called Suryavarta. It generally abates on the use of cold articles but sometimes on the use of warm things as well. It is ascribed to the concerted action of the three doshas.

**Ananta Vata**

It is the disease of the head in which a violent pain is felt at the Manya and the Ghata which ultimately affects the region of the eye, the eyebrow and the temples and specially produces a throbbing of the cheek, as well as paralysis of the jaw-bone and the eye. The disease is known as Ananta Vata and is due to the concerted action of the three doshas.

**Ardhavabhedaka**

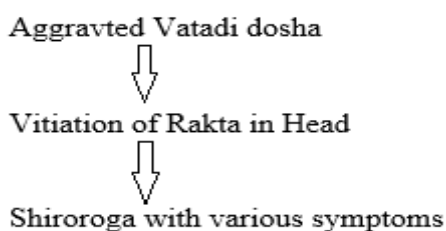
The disease of the head in which a violent and excruciating pain of a piercing or aching nature is felt in one half of the cranium which makes the patient feel giddy, and which either follows no distinct periodicity or recurs at a regular interval of ten days or of a fortnight, is called the Ardhavabhedaka and is due to the concerted action of the three doshas.

**Shankhaka**

A violent pain caused in the head and more especially in the temples by the Vayu in combination with the deranged Kapha, Pitta and blood is designated as Shankhaka. It produces a very severe pain, and is very hard to cure even by the joint advice of thousands of physicians and is as fierce as death itself.

**Samprapti of Shirahshula**

Samprapti and pathogenesis indulgence in above mentioned factors, Doshas viz. Vata, Pitta and Kapha get aggravated. Resulting in the vitiation of Rakta in the head, resulting in the disease Shirahshula.

**Nidana Sevana**

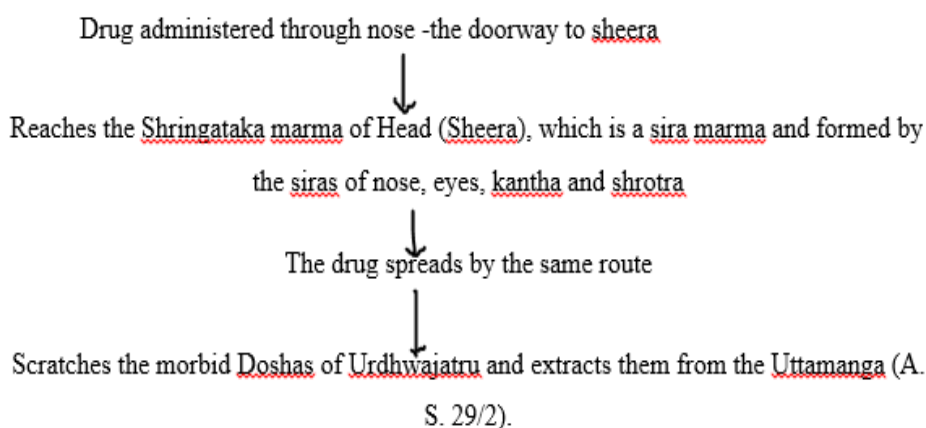
### Samprapti Ghataka

- Dosha : Vatapradhana Tridosha
- Dushya : Rasa, Rakta, Sweda
- Srotasa : Rasavaha, Raktavaha, Swedavaha, Manovaha
- Srotodushti Prakara : Sanga, Vimargagamana
- Agni : Jatharagnimandya
- Udbhava Sthana : Pakvashaya
- Prasara : Rasa-Raktavahini

### Role of Nasya

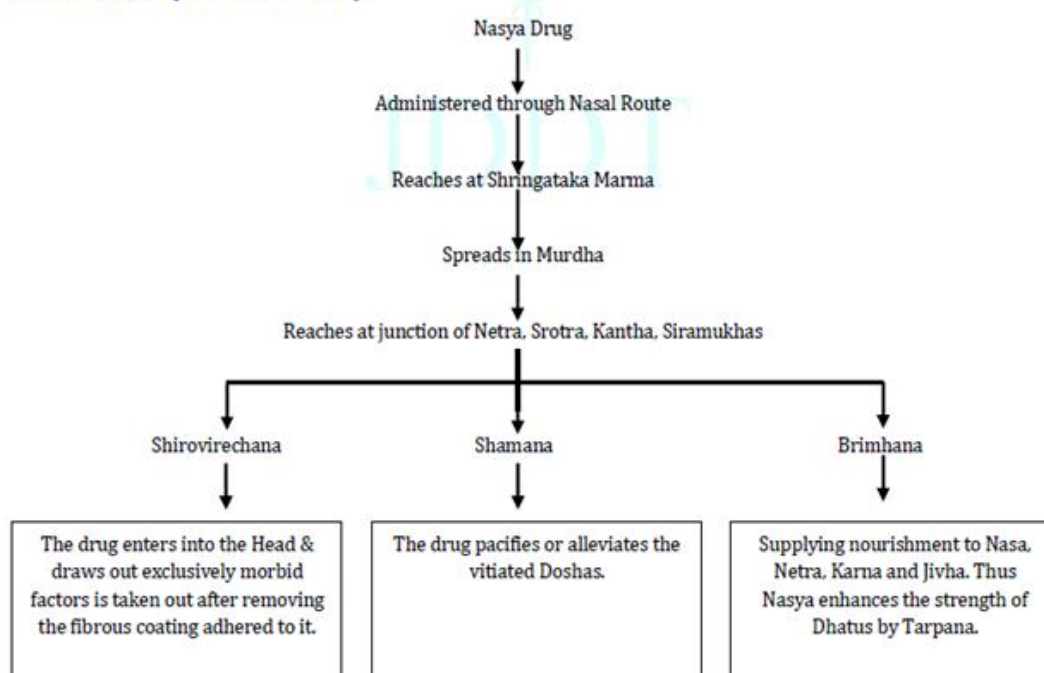
In Ayurvedic classics, the mode of action of Nasya karma is explained indirectly. According to Charaka Samhita, the drug administered through the nose enters in the Uttamanga and eliminates the morbid doshas residing there (Ch. Si. 2/22).

### According to Ashtanga Samgraha



Indu, the commentator of Ashtanga Samgraha, opined that Shringataka is the inner side of middle part of head i.e. “Shiraso Antar Madhyam”.

In this context Sushruta has clarified that Shringataka marma is a Siramarma formed by the union of Siras (blood vessels) supplying to nose, ear, eye and tongue. Thus, we can say that drug administered through Nasya may enter the above sira and purifies them. (Su. Sha. 6/27). Under the complications of Nasya karma, Sushruta has mentioned that excessive eliminative errhine may cause Mastulunga Strava (flow of cerebrospinal fluid out to the nose). Su. Chi. 40/40, which suggest the direct relation of Nasal pathway to brain.

MODE OF ACTION: (AYURVEDA VIEW):<sup>13</sup>Shiropaga types and different nasya as per Samhita<sup>[14,15]</sup>

Shiropaga	Nasya
<b>Vataja Shiropaga</b>	Sushruta and Vagbhata suggested – Vata vyadhi chikitsa and snehan nasya trivrutta taila (Su.U.26/10-11) Varunadi Ksheera Sarpi (Su.U.26) Karpasabeeja, Lavanga, musta, Jathipatra and hot water. (V.U.24/6) Shatbhindutaila - as a Snehan/ Pratimarsha nasya
<b>Pittaja Shiropaga</b>	Ksheeri Sarpi (medicated ghee prepared with) (Su.U.26) Vasa of Jangala animals.(Su.U.26) Madhura gana aushadha nasya. (Su.U.26) Raktachandan, Sariva, Yastimadhu, Darva, Shwethakamal, Prapundrik, Mangistha, Vidarikanda, cow milk shiddh ghritha/Ghee.(A.S.U.28-27)
<b>Kaphaja Shiropaga</b>	Pradaman Nasya (Teekshna Rechan Nasya) with Madhuk sar, Churna, Ingudi Twacha Churna, Katphala churna, Mesha Srungi churna Nasya (Su.U.26) Vidanga taila Nasya(Su.U.26) Trikatu siddha taila Nasya(Su.U.26)
<b>Raktaja Shiropaga</b>	Ksheeri Sarpi Navneet ghritha Vasa of Jangala animals.(Su.U.26) Raktaja Shiropaga chikitsa done as per pittaja Shiropaga (Y.R.)
<b>Sannipataja Shiropaga</b>	Tridoshara Chikitsa(as per Doshadhikya Chikitsa) Nasya
<b>Krimi ja Shiropaga</b>	Shonitnasya (Nasya with blood) – Nasya with blood Krimi get unconscious and come out through nose. (Dhalan) Vidanga+ Maricha + Shigru beeja + Apamarga beeja Churna + Gomutra

	nasya(Dhalan) Avapeedan nasya - Laghu shigru beeja + Kasyamala gomutra nasya. (Dhalan) Ksheeri Sarpi (Y.R)
<b>Kshayaja Shiroroga</b>	Vataghana Madhura gana aushdha shiddha Ghritha nasya(Su.U.26) Vatahara/ Kakolyadi Madhura dravya siddha Ghritha nasya(Su.U.26)
<b>Suryaavarta</b>	Shireesha beeja + Apamarga moola + bida + Lavan mishrita nasya. salvan rasa bida lavan mishrita nasya(V.U.24) Avapeedan nasya - Vanshamoola + Kapoor + water Vacha + Pippali churan/ Yashtimadhu + Honey/ Manahshia chandan + Honey Nasya. Kakolyadi gana aushdha kalka, Kwath shiddli(Su.U.26)
<b>Ananta Vata</b>	Chikitsa as per suryaavarta chikitsa - should be done mentioned by Sushrut and Charak.
<b>Ardhavabhedaka</b>	Shirovirechan nasya (C.S.9/77-78) Shireesha moola/ phala Swaras-Avapeedan nasya. (Su.U.26) Vacha + Pippali churna + Madhu(Su.U.26) Kakolyadi ghritha. (Su.U.26) Bidalavan + Shireesha beeja + Apamarga moola Nasya. (A.H.U 24/10) Bidalavan + Shalparni swaras(A.H.U 24/10)
<b>Shankhaka</b>	Avapeedan nasya – as per suryaavarta shiroroga Shirish mooladi avapeedan nasya (S.U.26/41-42)

## DISCUSSION

All ancient Acharyas have considered Nasa as the gate way of Sheera. It does not mean that any channel directly connects brain and nose, but it may be suggestive of any connection through blood vessels, lymphatics and nerves. Headache causes the most recurrent human discomforts or it also hampers quality of life. Headache can be signal of serious disease. The term headache should encompass all aches and pains located in the region of head. The brain tissue itself is not sensitive to pain as it lacks pain receptors. Rather the pain is caused by disturbance of the pain-sensitive structures around the brain. The various changing pattern of diet and food causes the various disorders. Nasyam therapy by its specific action on Urdhvajatru (region above the neck or shiropadesh) not only pacifies Vata but also acts as Rasayan therapy to prevent relapses of condition like Shirshool in Shirorogas.

## CONCLUSION

According to Charaka Samhita, the drug administered through the nose enters in the Uttamanga and eliminates the morbid doshas residing there which were vitiated and that ultimately relieves the pain and get rid from shirshool. Nasya is effective in managing Shirshool. Nasya has also some other add on benefits in Urdhwjatrugat Vyadhi hence this treatment can be recommended in the management of Shirorogas.

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