

**A DETAILED CRITICAL REVIEW ON SHIROROGA WITH SPECIAL REFERENCE TO
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INTRODUCTION

The observance of systematized daily routine, dinacharya, life in accordance with the seasons, ritucharya and well planned schedules of diet and exercise help one maintain this Ayurveda Stresses on the need to maintain personal, Social and Civic hygiene for the orderly upkeep of positive health. According to Ayurveda sharira, Indriya, Mana and Atma are all time active and in toto considered as Ayu. Our almighty god has gifted us with the best intellectual power i.e., mind. Yes, man is the only human creature in the universe that has been gifted with the power of thinking. With this power he has been successful in creating new inventions to make his life easy and live happily. Today, man has reached till space, which is only due to his superimposed power i.e., the brain. In order to achieve success, to solve his curiosity, to gain his goal. He has become a bit selfish which is ultimately resulted in destruction of the natural resources. This damage in the natural Physiology was in turn harming his body.

Man's ambitious nature, luxurious life etc. made him busy all time, which gave rise to stress, strain, mental disturbances, gastrointestinal tract distress and at last the diseased condition of the body. It is a said fact that, "A healthy mind is the cause for a healthy body".

The invasion of disease in human kind is because of disturbance in tridosha, says Ayurveda. For the healthy and diseased person the healthy way is created by hetu, Linga, Ausadha as directed by bramhas trisutriya Ayurveda concept. The aim of mankind is always Dharma, Arth, Kama, Moksha and ultimate aim was the achievement of moksha. The Brain, which controls all the voluntary and involuntary function of the body. Thus brain can be considered as supreme, important and major organ of the body. Our ancient sages have described three vital organs and have given prime importance to head, i.e., shirah as the existence of body depends upon the vital organs. Shirah is the part of body where life along with sense faculties resides. Shirah is the site of all important indriyas; Injury to shirah may lead to death or untreatable condition of the body. Thus with an aim to maintain the well being and manage by Ayurveda, a branch shalakyta tantra has been gifted to mankind. Shalakyta tantra also named as Urdhvanga cikitsa deals with diseases of shirah and its management.

In Ayurvedic text, almost all the acharyas have mentioned Ardhavabhedaka in shiroroga of which shirahshula as the main symptom. Acharya sushruta has mentioned eleven types of Shiroroga in uttar tantra,

among them one is Ardhavabhedaka, in which paroxysmal unilateral headache associated with vertigo and pain of varying intensity is seen. Acharya Sushruta says that, Ardhavabhedaka is a tridosaja disease and according to Acharya Charak, it is vataja or vata kaphaja Headache has troubled mankind from dawn of civilization. Headache is generally categorized as primary or secondary. Primary headache in which disease and other medical condition does not cause headache. In primary headache, Tension headache is most one and accounts for 90% of all headaches. Neurovascular headaches are the second most common primary headache, which includes migraines and cluster headaches.

The term migraine refers to a syndrome of vascular spasm of the cranial blood vessels. Vascular headaches are caused by blood vessels abnormalities, which in turn constrict and open blood vessels in the head. Migraine can be a challenging disease to diagnose because it is a clinical diagnosis based on symptoms that are subjective and verifiable by the sufferer. Majority of the drugs employed in modern medicine for this disease are almost limited to suppress the symptoms of migraine. A repeated and long term use of such drugs are found to cause serious side effects like memory loss, gastrointestinal disorders, weight gain etc. and tend to be habit forming. There fore research for a safer management is of great importance.

CONCEPTUAL REVIEW

Historical Aspect

The history of medicine is as old as human civilization. A lot of disorders have been found referred in ancient literature's of Vedic Period, either directly naming the disease itself or by hinting the nature of the disorder. In ancient Literature, Shira sula has never considered as a major disease.

Vedic Period—Shira, the word "Shira" has been found in Rigveda but description comes in ninth and tenth kandama of Atharvaveda. (Athrv.V.10/26).

In atharvaveda the term like Shirasakti which has taken as headache and the term „Shirshamaya“ which has taken as diseases occurring in head by many scholars. The sula of Shira, affliction of Shira, Karnasula etc. diseases are taken out of Shira thoughtfully, it has been referred in Atharvaveda. (Athrv.V.09/1-3).

Samhita Kala—The description of Shira and Shiro roga is found in samhita.

Acharya Charaka—Defined Shira in which, the prana and all indriyas are present, and is the best of all parts. Acharya Sushruta also accepted it as the main part. Various references of Shiroroga, are available in charaka samhita, type of shiroroga, Lakchanas and treatment described in chikistasthana. (Ch.Su.17/06).

Acharya Vagbhatta has compared the human being with a tree with the roots at top and branches, below and defined head as a site where all senses along with the vital breath (Prana) Reside. Acharya also devotes two adhyaya of Uttartantra for ten types of shiroroga and their management also.

Synonym of Shira: Synonyms of shira described in Amar Kosha IInd khand as uttamnga, shira, shirasa, Murdha, Mastaka.

Synonym of Shiroroga: Shiroroga, Shirobhitapa, Shirovedana, Shirapida.

Shiroroga

Vitiation of vata, pitta and kapha, causes sula in the shira. General symptom of shiroroga is ruja. (Su.Utt.25/03).

The word shirah shoola is formed of two words, shirah“ and „shoola“, where—shirah is derived from the root „shri“ with „asun“ Pratyay stating „Shrayetah Swanga, shirahkichcha, i.e. all organs of the body are dependent for their functions on the shirah. Shoola has derived from the root. „shul“ with „Ach“ pratyaya“ which means „Shoolati Lakamiti“ that which causes pain (Sidhanta kaumudi) Shoola means Shoola Nyayam Sanghoshacha“ i.e. pain disease or noise.

Some other nearby meanings are Ruja, Vedana, Toda, Bheda, Shoola, Vyatha, Sphota, Sampidana, Chhedya, Arninibha and Sambhakshna.

Shirahshula

Synonyms – (1) Shiroruja, (2) Shirorti, (3) Shiropida, (4) Shirobhitapa, (5) Shiroruka, (6) Shirogada, (7) Shirovedna, (8) Murdhasthiruja, (9) Shirastapa, (10) Shiroroga, (11) Headache

In the classical texts, the word Shiroroga has been used to denote painful condition of head, only thus commentator Chakrapani has not included other disease of head such as Khalitya, Arunshika, etc. in Shiroroga. Similarly Dalhana, commentator of Sushruta Samhita states that though the word Roga refers to the disease in the context to Shiroroga, it refers only to headache i.e. Shirahshula and Khalitya, Palitya etc. are not considered under Shiroroga. Shirahshula is described in Ayurveda not only as the symptom of many diseases but also as an independent disease entity as Shiroroga. Vata etc. dosa or external injury cause to vitiate vata etc. dosa which after situating in shira vitiates rakta and other dhatu. As a result is shira, shiroroga occurs having the characteristics of ekaja, dvandaja and tridosaja vyadhi.

Examples of Shiroroga

Ardhavabhedaka, Pratisyaya, Mukharoga, Nasaroga, Netraroga, Karnaroga, Ardita, Shira-kampa, Galagraha, Manyagraha, Hanugraha etc. and there are several other diseases caused by krimi.

Classification of Shiroroga

Types of shiroroga according to Acharya Charka

Various references about shiroroga are available in this treatise, in Sutrasthana, five types viz.

(1) Vataja Shiroroga (2) Pittaja Shiroroga, (3) Kaphaja Shiroroga (4) Sannipatika Shiroroga (5) Krimija Shiroroga.

Lakshanas Prognosis and line of treatment is described in Chikitsa sthana. Four additional types of Shiroroga in Siddhithana, which are

(1) Sankhaka (2) Ardhavabhedaka (3) Suryavarta. (4) Anantavata.

Types of Shiroroga According to Acharya Sushruta

In Uttartantra eleven types of shiroroga and their management are described.

(1) Vataja (2) Pittaja (3) Kaphaja (4) Raktaja (5) Tridosaja (6) Kshayaja (7) Krmija (8) Suryavarta (9) Anantavata (10) Ardhavabhedaka (11) Sankhaka.

Types of Shiroroga According to Acharya Vagbhatta

Acharya Vagbhatta devotes two chapters of Uttartantra to ten types of Shiroroga and their management. He used the word Shirastapa for Shiroroga.

(1) Vataja Shirobhitapa (2) Pittaja Shirobhitapa (3) Kaphaja Shirobhitapa (4) Sarvaja Shirobhitapa (5) Raktaja Shirobhitapa (6) Krmija Shirobhitapa (7)

Suryavarta (8) Ardhavabhedaka (9) Shankhaka (10) Shirakampa.

Other nine types are

(1) Upashirshaka (2) Shirahpitika (3) Shira arbuda (4) Shirovidradhi (5) Anushika (6) Darunaka (7) Indralupta (8) Khalitya (9) Palitya

DISCUSSION AND CONCLUSION

Vataja Shiroroga

- **Hetu:** Loud Speaking, speaking for a long time, drinking of concentrated wine, Sleeplessness, catching chill, excessive intercourse, rodana, shiroghata, excessive vama, virechana, fear, lamentation, anger, exertion, because of these causes body becomes lean, then vata gets vitiated and this vitiated vata reaches in Shira and dhamani present in Shira and causes sula in Shira.
- **Symptom:** There is a pain in shankh region like penetrating needle, there is a pain like culting by saw, there is burning pain between eye-brows, it seems as if sound comes but one could not hear. It appears as feeling of moving round and the joints of Shira are getting such sort of pain is there. Pain reduces after taking of snigdha and warm medicines, warm food. (Bh.P.M.62/03)
- **Chikitsa:** (1) Nasyakarma is an important chikitsa. As Charaka says that nasyakarma must be used in shiroroga. Nasa is door of Shira. Accordingly nasya administered by nose removes shiroroga. (2) Patient should be prepared by snehana and svedana before nasyakarma. (3) Patient Should take snigdha and warm medicine, food before nasya. (4) Chakaradatta mentioned Shirobasti in vataja shiroroga.

Pittaja Shiroroga

- **Hetu:** Because of excessive intake of pungent, sour, salt and alcohol, expose to excess sunrays, expose to fire, pitta gets vitiated and reaches to Shira causes shirasula.
- **Symptom:** When vitiated pitta reaches to the Shira it causes pain in Shira. Sheeta drugs is find beneficial to relieve pain. There is more burning in eyes, giddines, thirst and sweating. In night hours pain becomes less. Fever, burning sensation in eyes and murcha are the associated symptoms of pittaja shirasula. (Bh.P.M.62/04)
- **Chikitsa:** (1) Nasya should be done by madhura and pittaghna ghrta. (2) Pittaghna paniya meal, jivaniya aushadhi, siddha ghruta should be used for it.

Kaphaja Shiroroga

- **Hetu:** Oversleep, excessive use of heavy oily food and all other kapha promoting regimen are etiological factor for kaphaja shirasula.
- **Symptoms:** When vitiated kapha reaches Shira, it produces dull aching pain in Shira, feeling of heaviness in Shira, anorexia, yawning. There is more pain in night hours than during the daytime. There is

oedema over eyes, itching in ears and vomiting find in this type of shirasula. (Bh.P.M.62/05)

- **Chikitsa:** (1) Shirovirechana nasya should be done by Madhuka, Meshashrunji. (2) Ghratapana. (3) Vamana after performing snehana and svedana. Dhumapana, Kavaladharana. Lepa is helpful for reliving pain in shira.
- **Sannipataja Shiroroga** Because of vata there is shula, bhrama and kampa. Burning sensation in shira, thirst because of pitta and heaviness in shira and tandra due to kapha. It is marked by the concerted action of all the three dosas exhibits all the symptoms peculiar to all of them. Tridosanasaka chikitsa is recommended. Purana ghruta is beneficial in tridosaja Shiroroga. (Bh.P.M.62/06)
- **Raktaja Shiroroga** 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 Raktaja Shiroroga. Treatment of raktaja Shiroroga is similar to that of pittaja Shiroroga. Special symptom of raktaja shiroroga is sparsa – asahatva. (Bh.P.M.62/07)
- **Kshayaja Shiroroga** Because of kshaya of vata, kapha, rakta there is acute pain in shira. Fomentation, fumigaton, errhine emetic and bloodletting aggravate the disease. Kshayakashanasaka ghruta should be used. (Bh.P.M.62/08)
- **Krimija Shiroroga** Because of excessive eating of milk, jaggery, sesame, rotten things or sankirna diet forms kleda in rakta, kapha and mansa, this kleda produces krami in Shira. 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. (Bh.P.M.62/10)
- **Symptoms:** Ruja, kandu, soph, oozing of blood with water. These symptoms are seen in kramija Shiroroga. In addition to this fever, cough, generalised debility, tinitus these symptoms are also seen in kramija Shiroroga. The worms should be picked up by forcep to nasa and thrown out. If it could not be picked up by forcep then shirovirechana nasya should be administered. Nasya should be administered of dravya like vidanga, apamarga, sirisha etc.that would drive out worms.
- **Suryavarta** - Also known as Bhaskaravarta. In this disease pain increases and decreases according to the speed of sun and it is called suryavarta. Vitiated rakta and vayu because of ajirna and other causes affects the mastiska. Mastiska affected by rakta and vayu gradually melts due to heat emmitted by sun-rays. The disease of 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. (Bh.P.M.62/11)

- **Chikitsa:** In this disease treatment are as follows – (1) Nasyakarma: (2) Jangala mansa, upanaha, application of ghruta and milk on Shira pradasha. (3) Kayavirecana (4) Shirobasti. (5) Ghrutapana.

Ardhavabhedaka

Ardhavabhedaka is a most frequently spreading disease, because its causative factor suppression of natural urges, taking food before the digestion of previous meal, excessive sexual indulgence, Improper sleep, excessive and loudly talking, contact to dust, improper food habits, mental tension are usually adopted by all human beings due to their busy life style. Maximum nidanas shows the predominance of vata dosa.

Due to excessive quantity of food the production of amarasa starts because of agnimandhya. This amarasa blocks the channel and aggravates all the dosas.

- The exposure to wind leads to constriction of blood vessels due to Sheeta Guna of Vata causing headache.
- The suppression of natural urges obstructs the movements of Vata.
- The Excessive sexual indulgence produces degeneration of Dhatus.
- The Toda, Bheda like pain are suggestive of Vishama nature of Vata dosa.
- Regarding vitiating dosas, the etiological factors of ardhavabhedaka are vata vitiating factor–intake of rukcha diet, taking food before the digestion of previous meal, expose to wind, suppression of natural urges, excessive sexual indulgence, improper sleep, excessive talking, affection with bad smell, dust etc. Pitta vitiating factor –exposure to sun, taking food in excess. Kapha vitiating factor – day sleep, intake of cold food etc.
- In modern science the causative factors are explained as triggering factors such as Junk food, Skipping breakfast, Fasting habits, menses, Addiction to tea or coffee, Sunlight, Emotional and Physical stress, Noise, etc.
- The Chemical like Tyramine and other amines present in Cheese, Citrus food causes dilation of nerves resulting in a rush of blood.
- The Phenylethylamine in Chocolates alters the cerebral blood flow.
- The Caffeine present in Tea, Coffee and Chocolates causes constriction of the cerebral blood vessels. When caffeine intake is interrupted, the blood vessels dilate and the increase in cerebral blood flow results in headache.
- The Monosodium glutamate present in Frozen foods, Snacks, etc causes flushing, tingling, dizziness and headache

Ardhavabhedaka can be correlated with migraine due to its similar features.

- In Ayurveda the symptom, Arani Manthanvata Vedna by Acharya Chakrapani can be compared with churning and burning type of pain.
- The symptom Shastra Arani Nibham or Shastranibham eti Shastrachedanibham can be compared with cutting type of pain. Here Arani correlated with agni (burning type of pain).
- The symptoms correlated – Sambheda with piercing type of pain.
- Vajrapata vata vedana with pain like stroke of lightning,
- Toda with pricking pain.

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