ABSTRACT
The man of 21st century is breathing under various adversities, stresses, strains and anxiety. Mental factors like excessive weeping, grief, fear, terror have been attributed in etiopathogenesis\(^1\) of one or the other psychosomatic disorder. Irregular and unnatural food habits, suppression of natural urges, lack of proper sleep and less time for relaxation are the inseparable parts of our routine which enervate body and finally lead to the disease. These physical factors, along with ever-riding stressful psychological conditions contribute to most of the psychosomatic diseases. Tension headache is one such psychosomatic disease which can be compared with Vatika Shiroroga described in Ayurvedic texts. A proper knowledge of the disease with the application of Nasya, Shirodhara, Dhumpaan and proper aahaar-vihhaar is necessary for managing Tension headache along with administration of ayurvedica drugs which are included under medhaya drugs.

KEYWORDS: Vatika Shiroroga, Tension Headache, Panchakarma, Nasya.

INTRODUCTION
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 cannot pay attention to their physical and mental Health. According to Charaka, manaha-santapa is the leading factor in creating the disease Shiroroga. Shirahshula is a chief symptom of Shiroroga which comes under Urdhwajatrugata Vikara. Acharya Charaka has described five types of Shiroroga in Sutra Sthana[2] and four types of Shiroroga in Sidhhi Sthana,[3] whereas Acharya Sushruta,[4] Bhavamishra[5] and Yogaratnakara[6] has classified eleven types of Shiroroga.

According to International headache society, globally, the percentages of the population with an active headache disorder are 46% for headache in general, 11% for migraine, 42% for tension type headache and 3% for chronic daily headache.[7]

Being an alarming problem, it needs an effective and safe treatment. From the time immemorial, innumerable analgesics have been added to the arsenal of the modern physician only to reveal its futility. Though, modern therapeutics has a broad spectrum of the drug for management of this disease, aftermath of which are that they are having serious side effects and habit-forming nature.

Therefore, search for a safer management is of great importance. Nasya is indicated by almost all the Acharyas for its effective management. A medicine administered through the nose, goes into the Shirah and expels out the vitiated Doshas. The Nasikais said to be the gateway of the Shirah, thus it is the best route to eliminate the Doshas of the Shirah. Hence Nasya therapy is of primary importance in the treatment of the Shirorogas. Thus, the efficacy of the “Dashmoola Taila” in all Shiroroga is well known as mentioned in the Charaka Samhita.

Ayurvedic review

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 and major part of the body which is known as the Uttamanga.[8]

The Vata Pradhana Tridoshaja Nidana causes the vitiation of Vata dominant Tridosha which enters in the Shirah Pradesh and manifest the following symptoms of Vatika Shiroroga.

Symptoms of vatika shiroroga

Due to loud and excessive speech, unwholesome drinks, vigil, contact with cold wind, sexual intercourse, suppression of urges, fasting, injury, excessive vomiting and purgation, tears,
grief, fear and anxiety; excessive exhaustion due to weight-carrying and travelling on foot. Vata gets aggravated and vitiated and entering into the cranial veins produces these symptoms. There is intense pain due to Vata particularly in temporal regions and nape, middle of the eyebrows and forehead have burning sensation and excessive pain. There is diziness and pain in ears, eyes seem to be coming out (due to pain), the entire head reels about and seems to be broken on sutures, the venous plexuses have excessive throbbing and neck becomes stiff. The patient gets relief from unctuous and hot applications.\[9\]

**According to acharya vagbhatta**

By aggravation of *Maruta (Vata)* appears, symptoms such as severe pain pricking pain in the both temples region, feeling of severe pain as though the *Ghata* (area above the temples) gets open, the centre of the brows and forehead fall out; ears are painful and have noise in them; eyes feel as though being plucked out, the head reels and feels loose in all its joints, there is severe pulsations in the network of veins (blood vessels) rigidity of the lower jaw and the shoulders, intolerance to light, running in the nose, relief of pain (headache) without any reason occasionally and reduction in its severity by massaging, anointing with oil and fomentation. This is *Shiras-tapa* (of Vata origin).\[10\]

**Modern review**\[11\]

A tension headache is a condition involving pain or discomfort in the forehead, scalp, or neck, usually associated with muscle tightness in these areas.

A tension headache — or tension-type headache as its medically known — is the most common type of headache, and yet its causes aren't well understood. A tension headache is generally a diffuse, mild to moderate pain that many people describe as feeling as if there's a tight band extending bilaterally back from the forehead across the sides of the head to the occipital and may extend to the posterior neck muscles. Tension headaches may be accompanied by a number of 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

**Criteria for diagnosis of vatikashiroroga**[12]

The criteria of diagnosis are based on clinical parameters of Vatika Shiroroga and tension headache i.e.

- Shankha-nistoda (Bitemporal headache)
- Ghata-sambheda (Pain in occipital region)
- Bhrumadhya Evam Lalatapanam (Pain and burning in frontal region)
- Shrotra-nishkashanvat peeda (Severe pain in ears)
- Akshi-nishkashanvat peeda (Pain in eyes as if eyes are coming out)
- Shiroghurna (Giddiness)
- Sandhi-mokshanvat peeda (Pain as joint are being laxed)
- Disturbed sleep
- Sirajalsphuran
- Nishakalativedna
- Frequency of headache per week
- Duration of headache in hours per day

**Diagnostic criteria of tension headache**

- (A) At least 10 episodes fulfilling the criteria B to D.
- (B) Headache lasting from 30 minutes at least for 7 days
- (C) Headache has at least two of the following characteristics:
  - Bilateral location
  - Pressing/tightening (non-pulsating) quality
  - Mild or moderate intensity
  - Not aggravated by routine physical activity like walking or climbing stairs
- (D) Both of the following:
  - No nausea or vomiting (anorexia may occur)
  - No more than one episode of photophobia or phonophobia
- (E) Not attributable to another disorder

**Infrequent episodic tension type headache**[13]

Diagnosed if headaches meeting the above criteria occur <1 day a month (<12 days a year) on
average **Frequent episodic tension type headache** Diagnosed if headaches occur >1 and <15 days a month (>12 and <180 days a year) **Chronic tension type headache** Diagnosed if headaches occur >15 days a month (180 or more days a year)

**Investigations**

- Routine hematological, urine and stool examinations.
- F.B.S/R.B.S.
- X-ray will be done if symptoms suggesting of any cervical pathology.
- Eye examination in doubtful cases.
- MRI will be done if symptoms suggesting of any cerebral lesion.
- The necessary steps will be taken to exclude other conditions as per facilities available in the institute.

**Chikitsa sutra**

The specific line of treatment for **Vataja Shiroroga** as mentioned in different *Ayurvedic* classics are as follows: - According to *Acharya Charaka, Snehana, Svedana* should be done with *Vatahara Dravyas.*[14]

The importance of *Panchakarma* lies in the fact that it helps in uprooting the disease and bringing the vitiated *Doshas* to their original places. *Nasa* is considered to be that *Indriya,* whose functions are not only limited to respiration but is also considered as a pathway for drug administration. In *Ayurveda,* special procedure called *Nasya* has been mentioned.[15]

**Role of nasya in vatik shiroroga**

The Acharyas have also said Vatika Shiroroga is the disease of Urdhvanga. For Urdhvajatrugata Vikara Nasya is the therapy of choice as mentioned in Ayurvedic literature.[16] The procedure of Nasya includes Purva karma, Pradhana karma and Pashchata karma. The preoperative procedures of Nasya karma play a major role in the access of the drug into the body. The lowering of the head, elevation of lower extremities and fomentation of face seems to have an impact on blood circulation of the head and face. Abhyanga causes Mriduta of Doshas and according to modern science massage to a specified area causes increased blood circulation. Swedana causes vilayana (liquefaction) of accumulated Dosha.
Nasya is indicated by almost all the Acharyas for its effective management in Shiroroga. A medicine administered through the nose, progresses into the Shirah and expels out the vitiated Doshas.

The Nasika is said to be the gateway of the Shirah, thus it is the best route to eliminate the Doshas of the Shirah. Hence Nasya therapy is selected for Vatika Shiroroga.

Role of dashmool taila

Vatik Shiroroga is Vata predominant disease and Vata Dosha is responsible for Shankh Nistod, Ghata Sambhed symptoms of Shiroroga. So, Taila is best for vata-shamana and dravyas of Dashmoola are having Vata Shamak properties.

Ingredients

- Moorcchita tila taila
- Dashmoola kalka dravya
  - Pippali
  - Pippalimool
  - Chavya
  - Chitraka
  - Shunthi
  - Maricha
  - Shwet jeeraka
  - Krishana jeeraka
  - Sarshapa
  - Saindhava
  - Yavakshara
  - Trivrita
  - Haridra
  - Daruharidra
- Dashmoola kwatha dravya
  - Bilva
  - Agnimanth
• Shyonaka
• Patla
• Gambhari
• Brihti
• Kantkari
• Shalparni
• Prishanparni
• Gokshura

Taila is prepared according to the SnehaPaka Vidhi mentioned in AFI.
(According to Acharya Charaka Mridupaka Sneha used for Nasya)\(^{[19]}\)

Properties of dashmoola

**Dosha karma:** Pacifies mainly Vata dosha and normalizes Kapha dosha functions.

**Dhatu Effect:** Rasa, Mamsa, Asthi

**Organ’s effect:** Nerves, Muscles, Bones & Joints

**Main indication:** Vata Disorders

**Indications of dashmoola taila**\(^{[20]}\)

- Shiroroga
- Udharvajatrugata roga
- Vata-Kaphaj roga
- Karanroga
- Suryavarta
- Ardhavbhedaka

**DISCUSSION**

According to Ayurveda, nose is gateway for head\(^{[21]}\). Nasya Karma is the process which eliminates the vitiated Doshas of the Urdhvaanga ensuring the smooth functioning of the brain and ultimately whole body.

The procedure of Nasya includes PurvaKarma, Pradhana Karma and Paschata Karma. The preoperative procedures of Nasya Karma play a major role in the access of the drug into the body. The lowering of the head, elevation of lower extremities and fomentation of face seems to have an impact on blood circulation of the head and face. Abhyanga causes Mriduta of
Doshas and according to modern science massage to a specified area causes increased blood circulation. Swedana causes Vilayana (liquefaction) of accumulated Doshas (mucous). Lowering of head plays a major role in retaining the instilled medicine in the nose and thus increasing the contact time with mucosa. Lipid soluble drugs are absorbed more rapidly than water soluble drugs. The substance which is given through nostrils can irritate the mucosa of the nose and drains the accumulated phlegm through the nostrils (in Teekshana Nasya). In Paschata Karma of Nasya, Urdhvanga massage, Swedana, Dhoopanama and Kavalagraha is advised. These measures increase the efficacy of the treatment and help to drain out the remaining Utklishta Doshas.

CONCLUSION

The topic starts with introduction of the disease i.e., Vatika Shiroroga giving pin-pointed knowledge of prevalence of the disease which reveals that 42% of population suffer from this disease which is quite a big number. The detailed description of the disease is given keeping the ayurvedic concepts in the background, Nidana, Purvarupa, Rupa, Chikitsa and brief correlation with Tension type headache. Along with this, diagnostic criteria of the disease are well explained according to both modern and ayurvedic texts. Treatment part scientifically explain the role of Nasya with special emphasis on role of Dashmool tail nasya in Vatika Shiroroga.

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