

SHIRAS AND SHIROROGAS -A CLASSICAL APPROACH

Sangolli Kalmesh S¹

Mudhol Ramesh S² Hiremath Suresh G³

¹Department of Shalakyatantra, KLE University, B.M.K Ayurveda Mahavidyalaya, Belgaum, Karnataka state, India

²Department of ENT, KLE University J N Medical College Belgaum, Karnataka state, India

³Professor, Department of Roganidana, KLE University B.M.K Ayurveda Mahavidyalaya Belgaum, Karnataka state, India

ABSTRACT

Shiras forms the root of the body where the special sense organs like eyes, ears, nose and tongue are situated. It is one of the most vital organs of the body. In Ayurveda much importance has been given to *Shiras*. It is one among the three marmas and listed under *dashavidapranayatanas*. *Shirashoola* is traditionally described as a violent throbbing pain in cephalic region. However it is impossible to specify its constant site and intensity. Site of headache are notably temporal, supra orbital, frontal, retro bulbar, parietal, post auricular and occipital. It may occur as well in the molar region in the upper and lower teeth, wall of the orbit, neck, common carotid arteries and down as far as the tip of the shoulder.

Keywords: *Shiras, shirashoola, shiroroga*

INTRODUCTION

Shirorogas occupy a prime position in the *urdhwajatrugata vikaras*, as it is the seat of *prana* and *indriyas*^[1]. It is *sadhyopranahara marma* and is *ashraya (moola)* for other parts of the body^[2]. Importance of *Utta-manga* and disease afflicting it has been mentioned in the authoritative texts of Ayurveda. Mostly the term *shiroroga* is used as synonym of *shirashoola*. The term *shirashoola* encompasses all the aches and the discomfort located in the head. But in practice its application is restricted to discomfort in the region of the cranial vault. Headache is the most common reason for seeking medical help. In general 64% population reports headache. Importance of *shiras* as described by the classical texts:

Charaka explains *shiras* as the *sthana* of *prana*^[3]. *Vagbhata* explains *shiras* is *ashraya* of *pranavayu* which is responsible for *Bhuddhi* and other functions of *indriyas*^[4]. *Sushruta* opines *prana* is the combination of *agni, soma, vayu, panchaindriyas* and *panchamahabhootas*. Such *pranas* are located in *shiras*^[5]. *Madhukosha* commentator of *Madhavanidana* clarified the definitions of *shirorogas*. According to this commentary the term *shiroroga* refers to such clinical conditions where the *shiroruja* is a cardinal feature. *Madhukosha* also explains that *shirashoola* can be explained as the pain experienced by the patient in *shiropradesha*^[6]. *Doshas* seated in *shiras* are *Pranavayu, Alo-chaka pitta, sadhaka pitta, Tarpakakapha* and *bhodakakapha* Reference made by Su-

shruta regarding *shirobhighata* reveals that *Unmada*, *Bhaya*, *Chittanasha* and *Marana* are the complications of *Shirobhighata*^[7]. *Vagbhata* explains the importance of *shiras* as, it is essential because all *indriyas* are situated in *shiras* and it should be protected. He compared *shiras* with *vruksha* with *urdhwamoola* and *adhoshaka*. Damage to *moola* (*shiras*) results in the damage of *shaka* (body)^[8]. *Shiras as marma*: Among 107 *marmas* 3 *marmas* are most important. Among three *marmas* *shiras* has got much importance because it is the *moola* with bearing *shakas*. 15 among 35 *sadyo-pranahara marmas* are centered in the *shiras*^[9]. *Charaka* further listed some diseases which are caused when *shiras* is injured, they are *manyasthambha*, *ardhita*, *chakshuvibhrama*, *moha*, *kasa*, *shwasa*, *swarahani*, *mookatwa*, *gandaspadana* etc^[10] **Synonyms of Shirashoola**: *Shiroabhitapa*, *Shirovedana*, *Shiropeeda*. **Samaanya nidaana of shirorogas**^[11]: It can be classified under 2 headings

- *Aharaja Karanas* (Die tic factors)
- *Viharaja Karanas* (Environmental, Personal and Climatic factors)

Aharaja karanas: *Adhikamlasevana* (Excessive intake of sour food), *Guru ahara sevana* (Intake of heavy food stuffs), *Atisheeta jalapana* (Excessive Drinking of very cold water), *Adhikamadyapana* (Alcohol abuse), *Adhikadhoomapana* (Smoking), *Ajeernaaharasevana* (Intake of indigestible foods), *Haritasevana* (Eating more greens)

Viharaja karanas: *Vega dharana* (Suppression of natural urges), *Rajosevana* (Exposure to dust), *Atapasevana* (Exposure to sun light), *Atisweda* (excessive sudation), *Jalakreeda* (Excessive swimming), *Tu-*

sharasevana (Exposure to snow or mist), *Diwaswapna* (Day sleep), *Poorvavata-seavana* (Exposure to wind blowing from east), *Nishi jagarana* (Night arousal), *Atirodana* (Excessive weeping), *Ucchairbhashana* (Speaking with loud voice), *Atimaithuna* (Over indulgence of sex), *Urdhwaadhahpratatekshanaihi* (Stare down or up always), *Abhigata* (Head injury), *Upadhama* (Unsuitable head postures), *Ama* (Infected food), *Krimi* (Worm infestations), *Asatmyagandhasevna* (Inhaling bad smell), *Dustapratishtyaya* (Chronic Rhinitis) etc.

Classification of shirorogas: All the *shirorogas* have involvement of *tridoshas* (*vata*, *pitta* and *kapha*) but one or two *doshas* have their predominance, due to which classification is made. According to *Sushruta* there are 11 *shirorogas*.^[12]: They are 1). *Vataja Shiroroga* 2). *Pittaja Shiroroga* 3). *Kaphaja Shiroroga* 4). *Snnipataja Shiroroga* 5). *Raktaja Shiroroga* 6). *Kshayaja Shiroroga* 7). *Krimija Shiroroga* 8). *Suryavarta* 9). *Anantavata* 10). *Ardavabhedaka* 11). *Shankhaka Bhavaprakasha*, *Madhavanidana* and *Yogaratnakar* also opines the same. *Vagbhata* described 19 *shirorogas* including 9 *kapalagatarogas*. Among 11 *shirorogas* of *Sushruta*, *Vagbhata* not explained the *kshayaja shirashoola* and *anantavata* and he added *shirokampa* as 10th *shiroroga*^[13]

Other clinical conditions which have shirashoola as a symptom: *Vatajapratishtyaya*, *vatajajwara*, *pittajajwara*, *shwasa*, *vatajagulma*, *kaphajagulma*, *rajayakshma*, *kaphapittadoshakashaya*, *ardhita*, *raktadusthijanyarogas*, *shirakamapa*, *shirobhrama*, *manyasthambha*, *hanusthambha*, *krimiroga*, *mukhanasakshirorogas* and in *atiyoga* and *heenavoga* of *panchakarma* procedures.

CONCLUSION:

In Ayurveda much importance has been given to *shiras*, as it is one among the three *marmas* and listed under *dashavidhapranayatanas*. *Shirorogas* occupy prime position in the *urdhwajatrugatavikaras*, as the *shiras* being seat of *prana* and *indiyas*. It is *sadyopranaharamarma* and is *ashraya(moola)* for other parts of the body. Injury to *Shiras* will cause complications like *manyasthambha*, *ardhita*, *chakshuvibhrama*, *moha*, *kasa*, *shwasa*, *swarahani*, *mookatwa*, *gandaspadana* etc. *Shirashoola* is traditionally described as a violent throbbing pain in cephalic region. However it is impossible to specify its constant site and intensity. The term *shirashoola* encompasses of all the aches and discomfort in the region of cranial vault. Headache is the most common reason for seeking medical help. Many dietic factors, environmental, personal and climatic factors will influence the *shirashoola*. *Shirashoola* may manifest a disease as whole or it may be a symptom of other disease.

REFERENCES:

1. Agnivesha, Acharya Jadvaji Trikanji. *Charaka samhita*, Sutrasthana 17/12, 1st ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2009: 258.
2. Sushruta, Ambikadatta shastri. *Sushruta samhita*, Shareera sthana 6/9, 16th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2003: 52.
3. Agnivesha, Acharya Jadvaji Trikanji. *Charaka samhita*, 1st ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2009: 258.
4. Vagbhata, Prof P V Sharma. *Asthanganga Hridaya*, Uttarantra 23/2, 9th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2002: 858.
5. Sushruta, Ambikadattashastri. *Sushruta*

samhita, Uttarantra 25/1-2, 16th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2003: 122.

6. Madavakara, *Madava Nidana*, Shiroroganidana, 60/1, 27th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 1998: 332-333.

7. Sushruta, Ambikadatta shastri, *Sushruta samhita*, Uttarantra 25/1-2, 16th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2003: 122.

8. Vagbhata, Prof P V Sharma. *Asthanganga Hridaya*, Uttarantra 24, 9th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2002: 876.

9. Sushruta, Ambikadatta shastri. *Sushrutasamhita*, Shareearasthana 6/22-23, 16th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2003: 55.

10. Agnivesha, Acharya Jadhavaji Trikanji. *Charaka Samhita*, Siddhisthana 9/6, 1st ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2009: 1067.

11. Agnivesha, Acharya Jadhavaji Trikanji. *Charaka Samhita*, Sootrasthana 17/8-11, 1st ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2009: 256-257.

12. Sushruta, Ambikadatta shastri. *Sushruta samhita*, Uttarantra 25/3-4, 16th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2003: 123.

13. Vagbhata, Prof P V Sharma. *Asthanganga Hridaya*, Uttarantra 23/4-6, 9th ed. Varanasi; Chowkambha Sanskrit Sansthan publishers, 2002: 858.

CORRESPONDING AUTHOR

Dr. Kalmesh S. Sangolli, M.D (Ayu), (Ph.D) Asst. Professor, Department of Shalakyatantra, KLE University Shri B.M.K Ayurveda Mahavidyalaya Belgaum, Karnataka state.

Source of support: Nil

Conflict of interest: None Declared

