



Review Article

CONCEPTUAL STUDY ON SHIROPICHU AND ITS ROLE IN PSYCHOLOGICAL DISORDER

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ABSTRACT

The basic concept of Ayurveda is to maintain people's health through disease prevention and treatment. Psychological illnesses are caused by stressful lives and irregular daily routines in both adults and children. *Murdha Tailam* is one of the most effective methods to deal with the different types of disease related to *Urdwajatru Murdha Tailam* includes *Shiro pichus, Shiroabyanga, Shiro lepa* and *Shirovasti*. In a healthy living organism, Ayurveda postulates the unique notion of *Dosha, Dhatu, and Mala* harmony. *Shiropichu* is a procedure under which a sterilized piece of cloth or gauze dipped in medicated *Taila* is placed on *Brahma Randhra* (anterior fontanelle). Over the vertex or crown of the head, the moistened or soaked *Pichu* is placed. The *Pichu* is wrapped in sterile bandage fabric. Warm oil is poured into the centre until the cloth or gauge is thoroughly saturated. It easily penetrates *Manovaha srotas*, changing *Manas Dosha* vitiation (*Raja & Tama*). At the same period, all *Maanasvikaras* are corrected by *Taila's Bhrimhana, Balya, Vaatashamana, and Medhya* properties. It works through exploit on *Tarpak Kapha, Sadhak Pitta* and *Pran Vayu*.

INTRODUCTION

The fundamental concept of Ayurveda is to preserve people's health by preventing diseases and treating ailments that have already occurred.^[1] Headache is one of the most prevalent symptoms, and primary headache disorders are among the most universal disorders, having an impact in all nations.^[2] worldwide burden of disease, active headache disorder prevalence 46% of people have a general headache, and 42% have a tension headache. In the adult population, 11% of people suffer from migraines, and 3% suffer from persistent daily headaches.^[3] It is not only a painful ailment, but it also has a negative impact on one's quality of life, causing anxiety and depression in the sufferer. Psychological illnesses affect both adults and children as a result of stressful lives and poor daily routines.

Its incidence in India is currently at 8%, which is similar to that of western countries. ^[4] In Ayurveda, the human body is compared to an inverted tree, with the head serving as the primary component of the body or root, and the other organs serving as branches. As a result, the head is in charge of all systems. As a result, applying medication to the skull (cranium) can heal a variety of ailments in other different parts of the body. *Murdha Tailam* is one of the most efficient treatments for dealing with *Urdwajatru*-related diseases. *Murdha Tailam* includes *Shiro pichus, Shiroabyanga, Shiro lepa* and *Shirovasti*. In a healthy living organism, Ayurveda postulates the unique principle of *Dosha, Dhatu, and Mala* harmony^[5] *Murdha Tailam* is one of the most effective methods to deal with the different types of neurological disorders in which *Shiropichu* shows good results. It is a simple day to day process that the patient can do on their own. It does not necessitate the use of any special equipment or medications, yet it does provide headache relief. *Shiropichu* works in pschyosomatic disorders. Falling and splitting of hairs, as well as a burning feeling on the scalp, can be helped by placing a piece of cloth soaked in medicinal liquid.^[6,7] The following are some of the clinical problems for which *Pichu* is prescribed: The context of *Shirashoola* reveals the clinical

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situation in which *Pichu* is recommended. It is clearly indicated that in *Vatajashirashoola*, if the condition is severe the technique of *Pichu* is opted rather than *Abyanga*.^[8] *Pichu* with *Vatasanitaila* or *Dhanvantarataila* is indicated in *Manyastambha*.^[9] *Pichu* with *Triphaladi taila* is indicated in *Shiroroga*, *Khalitya*, *Palitya*, *Pratishyaya*. *Pichu* with *Himsagar taila* is indicated in *Pitta* and *Raktaj shiroroga*, *Pichu* with *Mahavishgarbha taila* is indicated in *Vatajanya shiroabhighata*, *Pichu* with *Ksheerbala taila* is indicated in *Daha paka* in scalp region.^[10] *Pichu* is also directed

in the state of unconsciousness in *Sannipatajwara*.^[11] *Shiropichu* is a significant procedure of *Murdhnitaila*, So here in this manuscript, we attempt to develop standard operative procedure and try to know probable mode of action of *Shiropichu*.

AIMS AND OBJECTIVES

- To understand its application as a preventative and therapeutic measure.
- To understand the method of action of *Shiropichu*.

MATERIALS

S.No.		S. No.		S. No.	
1.	Suitable medicated oil	4.	1 spoon	7.	Bandage cloth for tying the <i>Pichu</i>
2.	Small vessels to heatoil	5.	Stove	8.	Sterile clothes, sponges, napkins or tissue papers for wiping
3.	Large vessel to heatwater	6.	Sterile cotton pads or sterile bandage cloth folded and cut in the form of square shaped swab or pad		

METHODS

Poorva karma: 1. We evaluate the patient, before going to procedure, If the patient is suitable for *Shiropichu* then we performed *Shiropichu*. Before beginning the *Shiropichu* procedure, Physician should thoroughly explain about procedure to the patient and obtain their consent for the procedure. Patient should be instructed to urinate and pass faeces. Blood pressure, temperature, and pulse should all be taken before beginning the process.

It is necessary to prepare and keep the essential materials needed for the procedure. *Sneha* is the fundamental component required for *Shiro Pichu*. The *Sneha* can be produced and chosen based on the *Dosha* that is involved in the condition^[12].

Dosha	Sneha
<i>Vata</i>	<i>Tila Taila</i>
<i>Pitta & Rakta</i>	<i>Ghrita</i>
<i>Kapha</i>	<i>Tila Taila</i>
<i>Rakta Dosha</i>	<i>Ghrita</i>
<i>Vata + Pitta + Rakta</i>	<i>Ghrita + Taila</i> in equal proportion
<i>Vata + Kapha + Rakta</i>	½ part <i>Ghrita</i> + 1 part <i>Tila Taila</i>

2. Oil is heated to lukewarm temperature in a water vessel. List of oils that can be used for *Shiropichu* ^[13]

S. No.	Effect	Medicated oil
1.	<i>Vatashamak</i>	<i>Shuddha Bala Taila, Bala Ashwagandhadi Taila, Ksheer, Bala Taila, Bala Guduchyadi Taila</i>
2.	<i>Pitta shamak</i>	<i>Chandanadi Taila, Amrutadi Taila, Aarnaladi Taila, Bala Dhatryadi Taila</i>
3.	<i>Kaphashaman</i>	<i>Neeli Nirgundyadi Taila</i>
4.	<i>Tridosha Shamak</i>	<i>Lakshadi Taila</i>
5.	<i>Vata-Rakta Shamak</i>	<i>Tiladi Taila, Prasarani Taila</i>
6.	<i>Shoolahara</i>	<i>Pinda Taila</i>
7.	<i>Shiroroga Nashak</i>	<i>Triphaladi Taila, Neeli Nishadi Taila</i>
8.	<i>Shiropida shamak</i>	<i>Mashadi Taila</i>
9.	<i>Netra shiro ruja nashak</i>	<i>Manjishthadi Taila</i>

Pradhana Karma: The patient is instructed to position themselves facing either east or north in a comfortable, armed chair. The forehead, just above the ears, is wrapped in a linen band. In a water vessel, medicated oil (selected based on *Doshas*) is heated to lukewarm temperature. The oil's temperature should be checked. Lacking either extremes of heat or cold, it should be lukewarm.

Heating of oil: In a little vessel, the oil is taken. Water should be placed in another large container, heated on a burner until it boils, and then removed from the flame. Place the little oil-filled vessel on top of the boiling water. Passively warming the oil is what should be done. After making sure that the oil is heated and measuring its temperature with sterile fingertips, the bowl should be removed.

Preparation of sterile cotton pad/Pichu: Pick up some cloth (having length and breadth of approx 16cm each). It is placed on the head's crown. Make a thick pad of the same size out of sterile cotton by using it. Take a bandage cloth in the same size next. Two layers of bandage fabric are sandwiched by this cotton pad. The cotton pad is retained on bandage fabric that has been wrapped three to four times around it, locking the cotton pad within the bandage cloth.

Soaking the pad or Pichu: The prepared *Pichu* is now placed in the little vessel of lukewarm oil. It is kept in the vessel until the oil covers the whole pad and gets wet with oil. This is a sign that the cotton pad, piece of gauze, or *Pichu* has absorbed the oil.

Placing the Pichu on the Head of the Patient: *Shiropichu* is a procedure where a sterile piece of cloth or gauze dipped in a certain *Taila* is positioned on *Brahma Randhra* (anterior fontanelle). The *Pichu* is placed over the vertex or crown of the head. The *Pichu* is wrapped with the sterile bandage material. At the centre, lukewarm oil is poured until the cloth or gauge is completely submerged.

Make sure to maintain the *Pichu's* posture to avoid it from dropping. *Shiropichu* should be finished within 30 to 60 minutes. It is a simpler kind of treatment that works as a both a preventative and a therapeutic strategy for many neuropsychiatric and psychosomatic diseases. It is simple to do at home with the assistance of caregivers.^[14]

Precaution during Procedure

1. The patient must be physically fit for the treatment.
2. The oil shouldn't be heated over 99 degrees Fahrenheit.
3. Avoid using *Shiropichu* if you have skin thermosensitivity, an open head wound, a head tumour, *Ajeerna*, *Aamavastha*, tuberculosis, or *Dustyavran* in head.

Paschat karma: After the recommended amount of *Pichu* application time has passed, carefully remove the bandage material and *Pichu*. If necessary, *Sarvang Abhyanga* can be performed after *Shiropichu* has been removed. Use sterile cotton pads or clean rags to wipe up any extra oil that has dripped onto the head. Then the patient is given permission to take a little break. The patient shouldn't expose himself to the elements immediately, such as the wind, sun, dust, etc. then take a head bath.

Shiropichu Indications

Include *Keshapata* (hair loss), *Palitya* (early greying of hair), *Keshabhumi Spathana* (cracking of the skin over the scalp area), *Vrana* (wound), *Netrastambha* (eye stiffness), *Pakshaghata* (paralysis), *Ardita* (facial paralysis), *Anidra* (insomnia), etc (*As.Hr. Su. 22/25*).^[15]

Probable Mode of action of Shiropichu

Shiropichu's mode of action can be observed both locally and systemically. *Shiropichu's* local impact, which is based on medication absorption through trans-dermal route, is dependent on the type of medicinal oil used for the therapy. CNS is impacted by systemic cellular absorption and circulation. The physical effects of *Shiropichu* can reduce the signs of psychological illnesses like tension headaches and anxiety brought on by skeletal muscular contractions that are prolonged. The concentration of oil, the length of contact, the solubility of the drug, the physical state of the skin, and the area of the body that is exposed all have a role in the absorption of substances via the skin. *Shiropichu* oil is administered, and it has an excellent compact concentration and a long contact time. Additionally, the skin above the scalp is thin compared to the skin on other areas of the body, thus the scalp absorbs more quickly. (According to the theory of medication absorption, the scalp area experiences excessive absorption. Modern medicine states that local treatment, such as an ointment, extends the appropriate organ by passing through the stratum corneum and into the blood vessel. Similar to how the oil on the forehead may extend. *Shiropichu* improves circulation and corrects the cerebral circulation, both of which are crucial during stressful times. *Shiropichu* may assist in regulating the blood flow to the brain and can lessen migraine discomfort. One of the most effective cures for psychological disorders including stress and anxiety is *Shiropichu*. Due to *Tikshana*, *Vyavayi*, and *Sukshma*, *Taila's* property,^[16] It quickly penetrates *Manovaha srotas*, changing *Manasdosha* vitiation (*Raja & Tama*). At the same time, all *Maanasvikaras* are corrected by *Taila's* *Bhrimhana*, *Balya*, *Vaatashamana*, and *Medhya* qualities. It operates by taking advantage of *Tarpak Kapha*, *Sadhak Pitta*, and *Pran Vayu*.

Dose of Shiropichu: This is done by dipping the prepared *Pichu* into the little vessel of heating oil. It is kept in the vessel until the entire pad is covered in oil. The *Pichu* has apparently absorbed the oil, as evidenced by this.

Indications of Shiropichu: *Shiropichu* is suggested in cases of hair loss and split ends, skin breaking over the scalp, premature greying, and burning scalp feeling. The following clinical circumstances are ones where *Pichu* is advised: It is said that in *Vatajashirashoola*, if the situation is severe, *Shiropichu* rather than *Abyanga* is chosen as the treatment.^[17] *Vatasani taila Pichu* may be used to consistently do *Dantapatanaka*.^[18] In *Manyastambha*, *Pichu* with *Vatasanitaila* or *Dhanvantarataila* is referenced.^[19] *Shiropichu* is useful for children whose nasal passages are obstructed by *Kapha* when practised with *Sigrupatra rasa*, *Eranda taila*, or *Sahadevi* juice, *Trikatu*, and breast milk.^[20] *Pichu* is widely used in the context of *Pinasa*, in *Arogya-kalpadruma*, *Pichu* for two *Yama* with *Manjishtadiyamaka* is indicated in *Pittajapinasa*, *Mustadiyamaka* in *Kaphajapinasa*, *Talisapatradiyamaka* in *Dushtapinasa*. *Pichu* is also indicated in the state of unconsciousness in *Sannipatajwara*.^[21]

Contra-indications of Shiropichu: Avoid administering *Shiropichu* in the condition like skin thermosensitivity, an open head wound, a head tumour, *Ajeerna*, *Aamavastha*, tuberculosis, or *Dustyavran*.

Kala of Shiropichu (Time to administration): The best time to practise *Shiropichu* is in the early morning, at the time of sunrise.

CONCLUSION

The head supervises every system in the human body, which is compared to an inverted tree in Ayurveda. The head is the major or root component of the body, while the other organs are its branches. Therefore, applying medicine to the brain (cranium) can treat a wide range of illnesses in other body areas. The brain, which is the most important sensory organ in the body, is located in the human head. Due to its simple administration and efficiency in treating a number of mental diseases, *Murdha Taila* is a significant *Panchakarma* process in Ayurveda. *Shiropichu* both promotes and heals the health of the head. *Shiropichu's* mode of action can be felt both locally and systemically. *Shiropichu* improves circulation and corrects the cerebral circulation, both of which are essential during stressful times. *Shiropichu* may assist in regulating the blood flow to the brain and can relieve migraine discomfort. Extra cranial vasodilatation, which causes migraine headaches, and intracranial vasoconstriction, which cause neurological symptoms. *Shiropichu* helps alleviate migraine

headache and may be useful in regulating the blood flow to the brain. It is a cleansing and revitalizing therapy that helps get rid of toxins, relieves mental fatigue, relieves stress, and restores ill effects on the central nervous system. One of the most effective therapies for reducing stress and nervous tension is *Shiropichu*. It functions through influencing *Tarpak Kapha*, *Sadhak Pitta*, and *Pran Vayu*.

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