



Case Study

A CASE STUDY OF DRUG DEPENDENCE (NSAIDs) IN SHIRSHOOL (HEADACHE) HEALED THROUGH INTEGRATIVE MEDICINE

Abhishek^{1*}, Sangeeta Nehra²

*1PG Scholar, ²Assistant Professor, Dravyaguna Vigyana Department, Shri Krishna Ayush University, Kurukshetra, Haryana, India.

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ABSTRACT

Shira is the Uttamang i.e., most vital part of our body. Ayurveda is limited to pain and discomfort in Shira rather to brain disorders as such. Shirashool (headache) is the most common and frequently seen in day to day life due to the Stress, Vegdharan (to control forcefully natural functions like urine, faeces, cough or sneeze etc,) Ratrijagran (late night activity), Upvas (excessive control on appetite) Shoke (depressive thoughts), excessive work habits- the major root cause is excessive movement of Vata or overactive/imbanced Vata Dosha. Jihva (tongue) examination is an important part of Ashtavidh pariksha mentioned in the text book of Yogratnakar. A tongue examination is typically conducted in conjunction with a thorough patient history. The vital organs of the body leave the imprint on the tongue surface- specific patterns or spots or colour. Tongue has its own language; it needs continuous practice. Examination of the tongue in Ayurveda is a easy valuable diagnostic tool that provides valuable and stored information about an individual's health and well-being or disease. Allopathic medicine like (NSAIDs) are most commonly used in headache as pain relieve medicine which has a lot of side effects; while holistic approach of Ayurveda is found to be very good results. Integrative therapy involves medicines, dietary schedule and yogic practices, shows sufficient significant changes in a patient. Mild recurrence which was seen in post follow up period was managed effectively through the yogic practices and proper guidance of counselling sessions on every Wednesday.

INTRODUCTION

Tongue is considered the index of the vital organs i.e., stomach, heart, lungs, intestines, reproductive organs etc and its examination provides vital clues to diagnosis. Yogratnakar quoted tongue examination as a part of Ashtavidh pariksha.^[1] While examining the tongue, any abnormality in the colour, shape, texture, size, presence of fissures or cracks, ulcerations, salivation, fur on tongue, tremor, deviation

to one side, etc. are noted down which gives important information of imbalance of body systems.

Tongue diagnosis has over the times evolved as an important tool of diagnosis. But nowadays we, doctors have more dependency on the blood investigation and other technology than simplistic tool provided by our Seers. Each map is shaped by the diagnostic model or system, which it represents.


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Table 1: An Ayurvedic way to check for imbalances on the Tongue ^[2,3]

S.No	Criteria	Aspect for life	Healthy Signs	Unhealthy Signs
1.	Alignment	Balance in life	Centrally Aligned	Left/Right aligned
2.	Colour	Immunity	Pinkish red	Gray, red white
3.	Edges	Peripheral, absorption	Same as tongue body	Thin, eroded, dented
4.	Fur	Undigested matter	Very little	Grey, yellow, white
5.	Marks	Current imbalances	Absent	Cuts, ulcers, glassy
6.	Movement	Low energy, control	Still	Shaky, shivering
7.	Shape	Life, philosophy	Oval	Wider/narrow, long/short
8.	Surface	Energy supply	Even	Uneven, wrinkled
9.	Texture	Vitality, robustness	Visible buds	Dry, burnt, milky
10.	Thickness	Accumulation	Translucent	Thin/thick, hot swollen

The practitioner examines the general and local shape of the tongue as well as the colour and coat on the surface. A healthy tongue is described as pink as a kitten or puppy's tongue, moist with a clear or white coat. Signs of imbalance or pathology alter the characteristics of the tongue. It may then have a red surface, yellow coat like mozzarella cheese, very dry body, cracks in the coat, cracks in the body and so on. In *Shiroshool* tongue shows slight bluish spots on front tip, swollen side and right in the middle-depressed area around it and cracks over the tongue. In Ayurveda, *Shiroshool*,^[4] are commonly referred to as "headaches". Ayurveda recognizes different types of *Shiroshool* based on their characteristics and the *Dosha* involvement. Types of *Shiroshool* explained are as-

- 1. Vataj Shiroshool:** *Vata dosha* imbalance can cause headaches characterized by throbbing or pulsating pain, sensitivity to light and sound, and dryness. *Vataj Shiroshool* are often associated with stress, anxiety, and dehydration.
- 2. Pittaj Shiroshool:** *Pitta dosha* imbalance can lead to intense, burning headaches that are typically associated with excessive heat in the body. *Pittaj Shiroshool* may be accompanied by irritability, sensitivity to light, and an increased body temperature.
- 3. Kaphaj Shiroshool:** *Kaphaj dosha* imbalance can cause dull, heavy headaches that may be accompanied by congestion, sinus pressure, and a feeling of heaviness in the head. *Kaphaj Shiroshool* are often associated with sinusitis or allergies.

NSAIDs ^[5] commonly used for the management of pain, including headaches and works by reducing inflammation and pain signals in the body. When used for headaches, injection is typically administered when oral medications are not feasible, such as in cases of severe pain, nausea, or vomiting. The injection allows for faster absorption and quicker relief compared to oral formulations.

Case History

A male patient, 36 years old visited in Dravyaguna OPD (UHID-370010177868) with chief complaints i.e., (a) severe headache with pricking sensation last 12 years. (b) On and off pain radiating to neck area. (c) He also mentioned that he was suffering from constipation last few years. (d) After some discussion, he also mentioned the stress of daily routine work as he has to wake up early and work till late night. After going through the personal examination, there were no specific symptoms found like fever, night sweats, palpitation, nausea, vomiting, diarrhoea, abdominal pain.

Physical Examination

- **CNS:** Patient was well oriented to place, time and person.
- **Respiratory:** Chest was clear with dull vital energy flow.
- **Cardiovascular:** Normal rate and rhythm with no murmur, rubs or gallops.
- **Gastro:** Bowel sound was normal; no pulsatile mass was felt.

Table 2: Personal history

Appetite	Normal
Bowel habit	Irregular
Micturition	7-8 times a day
Sleep	Irregular (5-6 hrs/day)
Diet	Vegetarian
Addiction	Smoking (7-8 sticks/day)

Table 3: Ashtvidh pariksha

Nadi	70/min
Mala	Saama
Mutra	Yellowish colour
Jihwa	Niraam

<i>Shabd</i>	<i>Spasht, Normal</i>
<i>Sparsh</i>	<i>Samsheetushan</i>
<i>Drik</i>	<i>Shwetpeetabh</i>
<i>Aakriti</i>	<i>Sam, Normal</i>

Modern Therapeutics Taken

He visited various modern clinics for the treatment purpose, and advised for NSAIDs firstly and in later on stage with injection form of NSAIDs. He was advised for injection. As the pain progressed, frequency of injection increased and the patient did not get relief from the tablet, resulting in dependency for the injection was develop and it came out to 2 injection I/M per week. Along with antacids, he continued the treatment for more than 10 years, with on and off with tablet or injection. This made him suffer a lot and he was not satisfied from the treatment done at outside Modern clinic/hospital. Investigations CBC were done and did not rule out any significant findings. But he informed that last few months, his stool schedule was disturbed, sometimes passing stool more than three times and sometimes very much constipated. We (doctors) assumed that may be side effects of continuous taking the dose of injections.

Review of Literature

It is important to note that non-steroidal anti-inflammatory drugs (NSAIDs) medication are commonly used for the management of pain, including headaches and works by reducing inflammation and pain signals in the body. Headaches can have different causes, such as tension, migraine, or inflammation. NSAIDs injection may be administered in cases where the headache is believed to be caused by inflammation. It works by reducing the production of certain chemicals in the body that contribute to inflammation, thereby helping to alleviate the headache symptoms. NSAIDs (injection) can potentially cause several side effects. It's important to note that side effects, the severity and frequency can vary from person to person. Common side effects [6] of NSAIDs may include:

1. **Gastrointestinal effects:** These can include abdominal pain, indigestion, nausea, vomiting, diarrhoea, and, in rare cases, gastrointestinal bleeding or ulcers.

- Cardiovascular effects:** Some individuals may experience an increased risk of heart attack, stroke, or high blood pressure, especially with long-term use or in individuals with pre-existing cardiovascular conditions.
- Skin reactions:** Skin rash, itching, hives, and swelling have been reported as potential side effects.
- Kidney effects:** NSAIDs can affect kidney function, leading to fluid retention, oedema (swelling), and, in rare cases, kidney impairment or failure.
- Liver effects:** In rare cases, it may cause liver damage, including abnormal liver function tests and hepatitis.
- Central nervous system effects:** Headache, dizziness, drowsiness, and in rare cases, confusion or depression, have been reported.
- Allergic reactions:** Some individuals may experience an allergic reaction to NSAIDs, which can manifest as difficulty breathing, chest tightness, swelling of the face, lips, tongue, or throat, or a severe skin rash. Allergic reactions should be treated as medical emergencies.

MATERIAL AND METHOD

Materials: A patient, Ayurveda medicines, CCRAS *Prakriti* proforma, tongue analysis, subjective criteria, yogic practice, and counselling sessions on every Wednesday.

Methodology is explained below in detail.

Presently integrative therapeutics protocol which was given

- Prakriti Evaluation:** The recommended CCRAS proforma of *Prakriti* was filled by the patient.
- Integrative therapeutics chart was made:

Pharmacological Treatment

- Ayurvedic medicines as per the symptoms were recorded.
- *Shiro picchu*

Non-pharmacological Treatment

- Counselling sessions
- Diet chart
- Yogic practice

Table 4: Subjective criteria to be decided

Symptoms	Severe	Moderate	Mild	Absent (No)
Headache	+++	++	+	-
Radiating neck pain	+++	++	+	-
Constipation	+++	++	+	-
Stress	+++	++	+	-

Table 5: Ayurveda Medicine decided to be prescribed

S.No.	Medicine	Dose	Schedule per day	Anupaan
1.	<i>Haritaki choorna</i> ^[7]	4gm	At bed time	Lukewarm water
2.	<i>Pathyaadi Kashaya</i> ^[8]	15ml	Twice	Mixed with 15ml water
3.	<i>Shirashoolvajra ras</i> ^[9]	125mg	SOS	Lukewarm water
4.	<i>Godanti Bhasma</i> ^[10]	250mg	Twice a day	Home-made butter and <i>Mishri</i>
5.	<i>Mahanarayan taila</i> ^[11]	10ml/Q.s.	Every 3 rd day half an hour ago before bath/ <i>Shiropicchu</i>	Local application

First visit of the patient

- CCRAS proforma for *Prakriti* and history taken in detail. His *Prakriti* was described to him to make easy for preventive aspects. His physical body *Prakriti* was *PittaVattaj*. And *Vikriti* was found excessive *Vata dosha* (overactive movements of *Vata*) and observed insecurity (blocked lower *Chakra*) towards the work.
- Psychological condition of patient was normal. He was well oriented to time place and in person.
- Patient's *Manas* (mind) *Prakriti* was overactive *Rajas* (+++), *Tamas* (++), *Sattva* (+). It was found that he had excessive thoughts regarding his work/business. No evidence of abnormal thoughts, weird behaviour, and bad feelings were seen at time of examination.
- The general condition of patient was normal; on auscultation no added heart sound was heard; abdomen was soft, no tenderness, no organomegaly, on percussion tympanic sound was present.
- Physiological condition described by patients are like decreased appetite and normal sounded sleep, normal micturition but irregular stool habits- sometimes moderately constipated bowel habits or sometimes frequently two or three times of stool.
- Patient was given *Haritaki choorna*, *Pathyaadi kashya*, *Shirashoolaadi vajra ras*, *Godanti Bhasma*, *Mahanarayana taila*.
- Patient was advised for proper *Pathya- apathya* (*Satvic*) diet schedule with do and don't diet chart.
- Patient was advised for yogic practices- *Nadi Shuddhi* and *Om* chanting.
- *Nadi Shuddhi* is the deep breathing cycles (from left nostril inhale- exhale and then right nostril inhale and exhale- which opens subtle energy channels – to balance the *Prana vata* movements from the brain to heart area. Left breath cycle is *Soumya guna pardhaan* (moon) and right breath cycle is *Agney guna pardhaan* (sun)- *Nadisuddhi* balances the flow of *Vata* in rhythms.

- *Shiropichu* of *Mahanarayan tail* was advised on every 3rd day on *Moordhin* (highest top part of head) and *Shiroabhyang* after that; daily *Paadhabhyang* was also advised.
- *Jihva* (tongue) photo was taken to record the chronic patterns imprinted on the surface. Shown in the next pages.

Second Visit of the Patient

On Wednesday, the patient visited for follow-up after 6 days on June 21, 2023. He was satisfied with the initial integrative protocol. He was relaxed enough to relieve his symptoms on an average. The blackish rail on sides of the tongue faded off slight. He was feeling better, and *Shirashoolaadvajra ras* medicine was stopped, and the same treatment was continued for fifteen days. Counselling session was also done to make him aware about to make balance between work and rest period- to stop the excessive work and do regularly *Nadisuddhi pranayama* properly for the future safety. He was agreed that he will do this yogic practice regularly and take care of himself.

Third Visit of the Patient

Patient visited on July 5, 2023, for follow-up. His symptoms were improved: radiating pain to the neck was mild; constipation was completely relieved and stool was on time; headache was moderate to mild intensity. For preventive care, the patient was advised to meditate- chant OM, along with the previous Ayurvedic and yoga integrative protocols. The patient brought his wife for counseling as he was less stressed now about work and home. The patient was also counseled separately and advised to follow yogic practices continuously at the work site as well.

Fourth Visit of the Patient

Patient visited on July 26, 2023, for follow-up. He states that in between travelling approx. 800km in a single day twice, he suffered a little mild pain on the days of travel compared to other travel days before treatment. He was now feeling good, as no NSAIDs/ injection was needed for him even after this long travel which was not possible earlier. He was good and not

stressed in OPD and was able to do his daily routine easily. To do regularly yogic practice- *Nadi Shuddhi* and OM chanting, which help him for relaxing his mind (shifting from *Tamas+ Rajas* to *Satva* side).

Fifth Visit of the Patient

Patient visited on August 23, 2023, for follow-up. He states his good condition. Now, medicines were stopped. He was good, as pharmacological treatment was not needed for him now. He was much relaxed; and was able to do his daily routine comfortably. Yogic

RESULT

practices were advised to do *Nadi Shuddhi* and OM chanting regularly. As well as *pichu dharan* as was prescribed.

Sixth visit of the patient (post follow up)

Patient visited on September 13, 2023, for post follow-up. He was good and was continuing all his work without any disruptions and was free from stress too. Medicines were fully stopped. And patient was doing yoga practice- *Nadi Shuddhi* three times a week and twice *Pichu dharan* of *Maharayan taila*.

Table 6: Comparison of Symptoms on Follow-up Visits

Symptoms	1 st visit	2 nd visit	3 rd visit	4 th visit	5 th visit	6 th visit
Headache	+++	++	+	-	-	-
Radiating neck pain	+++	+	-	-	-	-
Constipation	++	++	-	-	-	-
Stress	+++	++	+	+	+	+

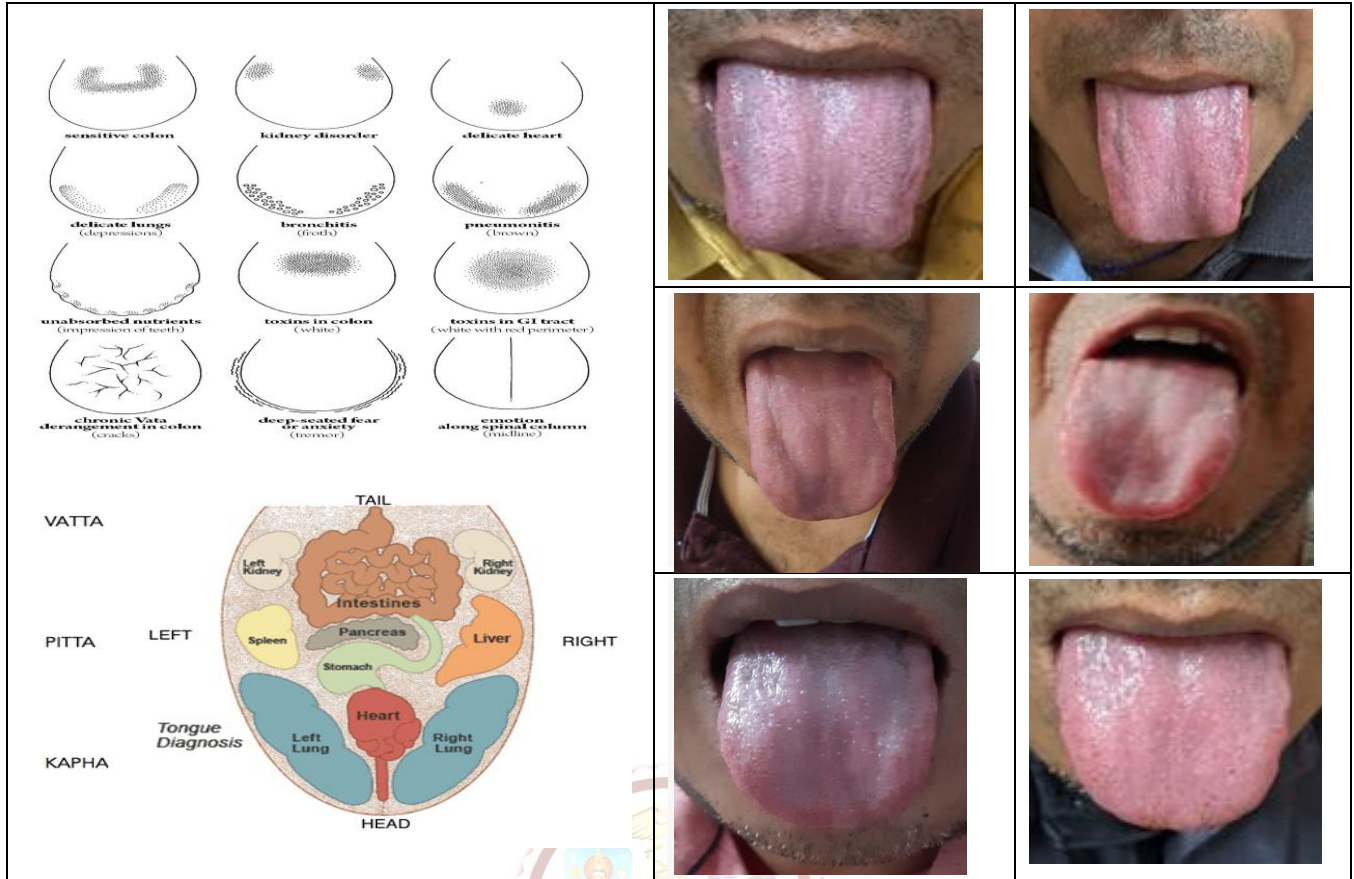
Table 7: Vital signs on visits

Vital Sign	1 st visit	2 nd visit	3 rd visit	4 th visit	5 th visit	6 th visit
Temperature	97.8	98.2	97.6	98.5	98.2	97.4
Blood Pressure	130/86	124/88	132/84	126/80	128/86	126/88
Pulse rate	70/min	66/min	68/min	74/min	68/min	70/min
Respiratory rate	22/min	21/min	18/min	19/min	17/min	16/min

Table 8: Language of Tongue and Imprints of Patterns

Patient's Tongue Features and Vikriti					
Colour	Surface	Edge	Texture	Thickness	Marks
Blueish on sides and Greyish in middle	Rough, dirty, uneven	Blue ridge on sides	Glossy	Uneven, depressions	Imbalance of <i>Vata</i>
Tongue	Regarding Visits				
<p>Very first visit, the patient was habitual of injection/tablet and recorded excessive <i>Vata</i> condition, <i>Rajas guna</i> (overactive nature); tongue speaks that sides of the tongue sketches the bluish long ridges due to excessive <i>Vata</i> movements and depression in middle of the tongue due to imbalance of <i>Saman vata</i> below the navel area (abdominal area) because he informed irregular stool and severe headache and sometimes lack of sleeplessness.</p> <p>Next visit, the language of tongue speaks improvement in the signs and symptoms; side ridges were fading and depression was healed out. Next two visits, the patient was out of the city as wrote up above. The tongue speaks the below navel area (abdominal area) was showing the upset of stomach, constipation but the side of ridges on the tongue was disappeared because the stressed and headache were improved, only the upset of stomach was left. Last two visits showed the tongue was improved from imbalance to balance side- of <i>Vata</i> movements.</p> <p>Because tongue (<i>Jihva</i>) is the one <i>Gyannedriya</i> out of five, which carries the information- pick up from all vital organs- via physiology- through blood channels and imprints on the tongue; tongue speaks the physiology of vital organs; rasa- the water element (<i>Jal tatva</i>)- 65-70% of body. The tongue showed the betterment of the patient in symptoms and signs.</p>					

Table 9: Tongue Analysis [3,12] (primary focus was on the tongue- disease/imbalance to healing/balancing side)



DISCUSSION

This article is submitted for a case study of the patient drug dependency NSAIDs where he was suffering from *Shirshool* (headache) associated with other symptoms. It was managed by integrative therapeutics protocol strategy with focussing on results through the tongue examination. The rationale for this was that only one medicinal system (modern/ancient) could not totally treat the symptoms and related issues. In this new era, a new integrative therapeutic method is necessary. Counselling is extremely important in today's world, as everyone suffers from stress and worries. Suggesting answers to difficulties and carefully listening to them aid in their healing process.

The conclusion is patient is relieved with symptoms which he had complained in first visit. Tables 6, 7, 8, 9 show that patient has no complains of headache, radiating neck pain, no constipation. He was advised to reduce the smoking sticks gradually and stop it at lastly. Results are very good and patient recovered fully but for preventive care protocol was given to him for every month follow up.

Special photo was taken of tongue. Tongue, on the first day was showing the blue ridges around the both side in the vertical area that represent the lungs, depression showing stomach, intestines and pancreas,

liver (navel area) which marked imbalance of *Vata* and middle depressions in the tongue reveals of fear and weakened, less confidence due to over work burden. On second visit he got relieved and showed change in tongue photo; blue ridges are less marked; depressed area start coming to normal stage. On fourth visit, blue rails present are recovered. On sixth visit tongue shows normal stage as patient recovered fully.

Study concludes with best use of combined integrated healing techniques implemented to get relief of symptoms and signs and attaining the absolute health and wellness which is Goal of Sustainable Development (SDG) of United Nations. Patient was happy and very much relaxed.

CONCLUSION

In summary, our experience acknowledges that the examination of the tongue in Ayurveda is a valuable diagnostic tool that provides valuable information about an individual's health and well-being. It serves as a mirror reflection of vital organs and their physiology- psychology. Also it is the valuable foundation because just to view a tongue, a healer can observe and record without investing much financial implication on the patient- it is an holistic, and approachable preventive healthcare, which help

individual to see in the mirror can guide himself how to balance the *Doshas*; and can maintain a state of balance and harmony in both their physical and mental aspects.

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*Address for correspondence

Dr. Abhishek

PG Scholar,

Dravyaguna Vigyana Department,
Shri Krishna Ayush University

Kurukshetra, Haryana. India

Tel: 8607877658

Email: abhiarya12@gmail.com

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