



Review Article

A CONCEPTUAL STUDY OF SHIRODHARA IN THE MANAGEMENT OF SHIRAHSHOOLA

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ABSTRACT

One of the challenging and very common conditions in current modern era is headache. At present all age groups from young to old are affected by it. Headache is a very commonly occurring condition in our today's practice. Modern medications do not help much as analgesics have their own after effects. Hence it is the need of time to bring forward such treatment options which do not cause much side-effect and give positive results in the management of headache with minimal use of oral drugs. Among the different treatment described in *Ayurveda*, *Shiro Dhara* is one of the commonly practiced procedures in the disorders of head & scalp. It can be used as preventive measure in different stressful conditions. *Shirahshoola* is a disease as described in *Ayurveda* which involves all kinds of headache. In this paper, In this paper, different types of *Shirahshoola* are explained and there management which describe in *Ayurveda* very well and one of the most practically used procedure *Shirodhara* which is very effective in headache.

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INTRODUCTION

Headache is one of the commonest symptoms, and primary headache disorders are among the most ubiquitous disorders, affecting people in all countries.^[1] India appears to be no exception. The Global Burden of Disease Study 2010 (GBD2010) found tension-type headache (TTH) and migraine to be the 2nd and 3rd most prevalent disorders worldwide^[2]. Headache disorders, which are characterized by recurrent headache, are associated with personal and societal burdens of pain, disability, damaged quality of life, and financial cost. Despite regional variations, headache disorders are a worldwide problem, affecting people of all ages, races, income levels and geographical areas. It is not only a painful condition but it also results into disability of life by leading a patient to anxiety and depression. In *Ayurveda* human body is compared to an inverted tree wherein the head is the main part of the body and other organs are its branches, so the head controls every system. Hence application of medicine on the head (cranium) can cure many diseases of different parts of body. *Shiro Dhara* is one of the effective methods to deal with the different types of neurological disorders. It is a simple day to day procedure which can be performed even by the patient himself/herself. It does not require much equipments and drugs yet gives relief in headache. *Shirodhara* works in psychosomatic disorders.

Shirodhara is a form of *Ayurveda* therapy that involves gently pouring liquids over the forehead and can be one of the steps involved in *Panchakarma*. The name comes from the *Sanskrit* words *Shiro* (head) and *Dhara* (flow). The liquids used in *Shirodhara* depend

on what is being treated, but can include oil, milk, buttermilk, coconut water, or even plain water.^[3]

There are specialized forms of *Shirodhara* called *Ksheeradhara*,^[4] *Thakradhara*, *Taildhara* and *Jaladhara*.^[5] *Shirodhara* involves pouring of warm herbal oils on the head. However, it may begin with a full body massage known as *Abhyangam*. *Shirodhara* also involves a head massage. *Shirodhara* is thought to work by relaxing the hypothalamus in the brain. It can also normalize the functions of hormones that regulate sleep and emotions.^[6] *Ayurvedic Shirodhara* is a safe option to improve sleep quality among people who have sleep problems. *Shirodhara* is also effective in treating mental conditions such as anxiety, and mental stress. The calming effect produced by *Shirodhara* is similar to that obtained with meditation.

Nidaana of Shirahshoola^[7]

- *Vegavarodha, Divaswapana, Ratrijagarana, Madya sevana, Uchabhashana*
- *Avashyaya, Purvivata, Atimaitihuna, Asatmyagandha, Aghata, Raja, Hima Dhuma, Atapa*
- *Guru ahara, Amlaahara, Haritadravyasevana Ati-sheet ambusevana*
- *Shirobhighata, Dushtaama, Rodana, Ashruvega nigraha, Meghagama, Manasasantapa*
- *Deshaviprayaya, Kalaviparyaya, Utsveda, Pratetekshana*

Pathogenesis of Shirahshoola

According to *Ayurveda* it is separate disease entity which has symptoms and pathology as per the *Doshika* involvement. *Acharya Sushruta* describes 11

types of *Shirahshoola* in which 7 are according to *Kapha*, *Pitta*, *Vata* and *Rakta* involvement individually as well as combined.

In *Vatika Shirahshoola* aggravated *Vayu* causes pain in the head which is severe at night and it resolves on application of *Ushna/Sheet Chikitsa*.^[8] Modern science terms it as neuralgia.

In *Paitika Shirahshoola* aggravated *Pitta* causes burning pain in the head which increases at daytime and subsides in the night.^[9] Modern science terms it as bilious headache.

In *Kaphaja Shirahshoola* aggravated *Kapha* causes headache with stiffness, cold and cough and heaviness in head.^[10] It subsides on *Ushna Chikitsa*. This can be described as common cold and cough associated headache as well as headaches involving increase in *Kapha* which causes *Vimarggaman* of *Vayu* causing *Shoola*. This refers to catarrhal headache and sinus involvement.

A headache due to the vitiated condition of the local blood manifests all the symptoms of the *Pittaja* type, and the head becomes incapable of (bearing) the least touch. This is known as the *Raktaja-Siroroga*.

A headache incidental to the lack of the local *Vasa* (fat) or *Kapha* is marked by an intolerable pain (*Abhi-tapa*) in the head which is aggravated by the application of fomentation, fumigation, errhine, emesis and blood-letting. This is termed as *Kshyaja Shiroroga*.

A headache caused by involvement of *Krimi* (infections) is called *Krimija Shiroroga*. *Sannipataja Shirahshula* is caused by vitiation of all three *Doshas*.

In *Ardhavybedaka Vata* provoked with various *Nidanas*, it alone or along with *Kapha* seizes the one half of head and causes acute neuralgic pain in the sides of the neck, eyebrow.^[11]

In *Suryavarta* at Night which is *Swabhavatah Sheeta- Tamoguna* and *Kapha Sanchaya* occurs which cause *Vayu Marga-Avrodha* and *Vata Prakopa* that leads to *Shirobhitapa* in the morning.^[12]

In *Anantvata* all the three *Doshas* get vitiated and lead to *Vata Prakopa* which causes pain at the neck, eyes, eyebrows, temples.^[13]

In *Shankhak* there is acute pain in the tempero parietal region of the head. The pain is similar to burning sensation, one can find swelling of the face and this headache is so severe which lasts for 3days. In Modern medical terms it is called as venous sinuses and is very difficult to cure.

Chikitsa

In *Vataj Shirahshula Ushnaevam Sheet Chikitsa* has been mentioned. On using *Ushna Chikitsa Kapha* declines and by *Sheetachikitsa Pitta* deteriorates hence making the way for *Vayu*, which when undergoes *Swamargagaman* pain in the head subsides.

In *Pittaj Shirahshula* having regular meals and maintaining proper rules during travelling and outing in the sun can remove excess *Pitta* and hence pain in the head subsides. Similar applies in *Raktaj Shirahshula*.

Kaphaj Shirahshula subsides with application of *Ushnachikitsa* which lead to expelling of *Kaphadosha* and thus relieving headache. And in all the other types of headache that is in *Ardhavybedaka*, *Suryavarta*, *Anantvata* various treatment modalities like *Nasya*, *Shirolepa*, *Shiroparishek*, *Shirodhara*, *Shirobasti*, etc have been advised.

In the treatment of different types of headache according to *Doshik* involvement various medications are advised but along with them *Shirodhara* is very supportive as a palliative treatment for giving better results.^[14]

Shiro Dhara Apparatus^[15]

Dhara Droni (Dhara Table): It is a special table designed for conducting the treatment of *Dhara*. The table is generally made out of oil proof wood so that the oil doesn't percolate through the wood. This caution is taken because the table is used for multipurpose. Treatments like *Tailadhara* (medicated oil pouring over the body), *Abhyanga* (massage using medicated oils) etc are also carried over on the same table apart from *Takra Dhara*. The table is also called by the name *Taila Droni* (*Taila* meaning oil, *Droni* meaning table). The table is made up of woods of medicinal plants like *Plaksha* (*Ficuslacor*), *Udumbara* (*Ficus glomerata*), *Chandana* (sandal wood), *Varuna* (*Crataeva nurvala*), *Devadaru* (*Cedrus deodara*), *Ashoka* (*Saraca asoka*), *Amra* (mango), *Nimba* (neem), *Bilwa* (*Aegle marmelos*), *Arjuna* (*Terminalia arjuna*), *Khadira* (*Acacia catechu*), *Agnimantha* (*Clerodendrum phlomidis*) etc. its dimensions are that which can accommodate the body of an average individual.

The Dhara stand: This is a stand made up of wood or metal and is placed exactly behind the head end of the table. The stand has a hook at the top whose height can be adjusted to varying lengths. The stand is roughly 6 to 7 feet in height with a tripod or circular base.

The Dhara Pot: This is a vessel usually made up of metal or earthen material. A small hole is made at the bottom of the vessel so as to accommodate a cotton wick or a cloth. A sterile cloth or wick is passed through the hole such that a portion of it lies within the vessel and a couple of inches of its length lie outside the vessel. The portion within the vessel is knotted such that it almost blocks the hole. The idea is that the liquid should drip down slowly through the cloth instead of falling in a big stream through the hole. The vessel is suspended from the stand with the help of the hook such that the wick comes to lie a few inches above the mid part of the forehead of the lying patient.

The collection pot/vessel: This vessel is placed at the bottom of the drain at the head end of the table. It collects the fluid coming down from the head compartment and the attendant placed for collection keeps refilling the *Dhara* pot in the collection pot. Thus the liquid medicine collected in the collection vessel is recycled until the procedure is completed. When one collection pot is removed another pot is kept in place.

Other materials required

A stove: To warm the medicine in case the doctor advises the medicament to be kept warm during the treatment procedure.

Steel vessels: 2 in number for preparation of the medicines needed for *Dhara*. 2 small vessels Sterile cotton pads and bandage cloth: To pad the patient's eye during the procedure Large Spoons – 2 in number, to mix the medicaments during preparation and subsequently during treatment.

Sterile clothes: (For wiping after treatment) Sterile clothes, sponges, napkins or tissue papers for wiping etc.

Chair / Stools: For the Doctor / attendants to be seated.

Small Pillow: For neck support.

Man Power: If the doctor himself is conducting the treatment he may need 1 or 2 assistants to help him in the procedure. Even otherwise a minimum of 3 people would be needed to carry on the treatment in an uninterrupted way.

Shiro Dhara Procedure ^[16]

Patient examination on the day of treatment- On the day of the treatment vital parameters should be examined viz., pulse reading, BP recording, conjunctiva, temperature etc. interrogation regarding the recently developed complaints if any should be done. A treatment protocol should be maintained. Important findings and changes should be noted on a daily basis throughout the length of the treatment procedure. Placement of patient, attendants and *Dhara* vessel- The patient shall be made to lie on the *Dhara* table with his head resting on the elevation at the head end. A small pillow is placed as a neck support beneath the neck of the patient. The head end of the table shall be facing east or north direction (According to Ayurveda, the direction in which a treatment or medicine is administered will also add to the effect of the results). Massage with medicated oils can be given to the whole body (optional) before *Dhara*. Cotton pads are placed on the eyes of the patient to avoid the medicament's entering the eyes. The pads can also be tied lightly in position around the eyes as an alternative.

The doctor conducting the treatment or the chief attendant should stand or be seated at the head end. One more attendant should be seated near the collecting vessel.

The *Dhara* stand should be placed vertically near the head end. The *Dhara* vessel fitted with the cotton wick or sterile cloth in the opening at the bottom should be suspended from the hook with the help of a chain or thick rope such that the wick is at a height of at least 2 feet above the midpoint of the centre of the patient's forehead. The *Dhara* vessel should be filled with the medicine (medicated liquid).

Conducting the procedure of Dhara

The attendant adjusts the level of *Dhara* pot / vessel such that the wick / cloth fit to the hole at the bottom of the vessel is a couple of inches above the midpoint of the forehead of the lying patient. The vessel is filled with medicated liquid. The medicine oozes through

the wick / cloth and falls on the forehead of the patient in a stream. The attendant keeps swinging the vessel slowly across the patients head so that the medicine falls all over the scalp uniformly. Simultaneously the head is lightly massaged for better effect.

The liquid medicine now goes down the drain and gets collected in the collecting vessel at the bottom of the table. The second attendant removes the collection vessel once it is full and places another empty vessel beneath the connecting drain. He or she now pours the liquid medicine collected in the vessel back into the *Dhara pot*. This recycling of liquid medicine is done until the procedure gets finished within the stipulated / prescribed duration.

Procedure of heating the liquid

The medicinal liquids used for *Shirodhara* should not be heated directly on fire (whenever heating is needed, not all procedures need heating of liquids ex, sugarcane juice etc). The liquid is taken in a small bowl. Another big vessel should be filled with water, kept on fire (stove) and heated until it boils. The small bowl consisting of the medicine should be placed over the boiling water. The liquid should be allowed to get warm passively. The bowl should be removed after checking the temperature of the liquid with the help of sterile fingers and after making sure that it is warm.

Height from which the *Dhara* (stream should fall)- The liquid used in *Dhara* should fall from a height of at least 4-6 inches. This means to tell that the end of the wick should be at least 4-6 inches above the forehead of the patient.

Temperature of Dhara fluid

The temperature of medicine shall be cold in *Pitta* condition and lukewarm in *Vata and Kapha* association.

Change of medicine

Ksheeradhara – The milk should be changed every day while conducting *Ksheeradhara*. This means to tell that the medicine should be prepared fresh on a daily basis.

Dhanyamladhara– The *Dhanyamla* liquid can be used for 3 days without changing it. Fresh *Dhanyamla* should be used after 3 days. (Medicine should be changed on 4th, 7th, 10th day etc).

Snehadhara– The oil or ghee shall also be changed once in 3 days. Generally the oil used on first day is used for 3 days. This oil is stored in a bottle or vessel. On 4th day fresh oil is taken. This oil is used for *Parisheka* unto 6th day. On 7th day, both this oil is mixed with the oil used for first 3 days and *Shirodhara* is carried out. Again on the 8th day fresh oil is taken for the treatment.

For best results of the treatment, the oil should be changed on daily basis. Since the medicinal oils will be very costly and will add on to the cost of the treatment, everyone can not afford to get it changed every day. When the same oil is used on 2nd day or 3rd day, the sweat and dirt of the body too gets mixed in the oil which may lessen its efficacy. For those who cannot afford the cost of the treatment, the same oil can be continued for 7 days.

Kashaya dhara– The *Kashaya* shall be prepared fresh every day.

Takra Dhara – The medicated buttermilk also should be prepared on a daily basis and taken fresh every day
Paschat Karma of Shiro Dhara (Post-treatment procedures and follow up)

Cleaning: The patient's scalp is wiped with a sterile cloth and the body is swabbed with warm sponging. If further treatments are not planned after *Shiro Abhyanga*, the person should be allowed to relax for a while. The body should not be immediately exposed to cold or cold measures.

Taila Dharana – Procedures conducted on the head like *Murdhni Taila* (including *Shirodhara*) will sometimes cause acute cold and cold related symptoms like running nose, sneeze etc. Some people of *Vata* or *Kapha* constitution can catch up with cold after the treatment. Therefore as a precautionary measure, every day after the completion of *Shiro Dhara*, a small amount of *Rasnadi Churna* herbal powder is rubbed over the head.

Rasnadi Churna is applied on the forehead and rubbed for few seconds. This powder induces warmth in the head and sense organs and keeps the cold and related symptoms at bay.

Alternatively the paste of *Rasnadi Churna* is applied on the crown of the scalp, a sterile cotton pad placed over it (alternately the leaves of *Vata* alleviating leaves viz., *Eranda Patra* or *Ricinis communis* or *Nirgundi Patra* or *Vitex negundo* etc. are placed over the applied paste) and a bandage cloth is tied around the scalp.

Swedana (Bashpa Swedana)– Fomentation or steam bath with herbal decoction is given on the preference of the physician especially in Hypertension associated with *Vata* and *Kapha* symptoms. It is usually done 1 hour after the treatment.

Snana (Bath): If the patient is being treated as inpatient, warm water bath is advised after a couple of hours after treatment or after *Swedana*. Water processed with *Dashamoola* (10 roots), *Nirgundi* (*Vitex negundo*), *Nimba* (*Azadirachta indica*) etc is used for bathing purpose.

Herbal water or decoctions: After hot water shower, decoctions like *Shunti Kwatha*, *Jeerakadi Kwatha* or *Gandharvahastadi Kwatha* should be administered for oral intake either in the clinic or hospital or at home after discharge. These herbal extracts keep correcting the disturbed metabolism in the body and also keep micro-cleansing the system by removing blocks from the cells.

Duration of Shirodhara^[17]

Shiro Dhara can be done for a period of 45 minutes to 60 minutes at a stretch (1 sitting) depending on the nature and severity of the disease (for which *Dhara* is being done) or depending on the constitution of the patient *Shirodhara* is usually done for a period of 7 to 14 days or as recommended by the physician. The relief of complaints and betterment in the values of blood pressure is taken as a parameter for fixing and limiting the number of days of treatment to be done at a stretch. It can also be done for 7, 14, 21 or 28 days or longer

period of time in chronic and stubborn cases. Generally a small time gap is provided between 2 schedules and often not continued beyond 3 weeks time.

Time: *Shiro Dhara* is usually done in the early hours of the morning (preferably between 6am and 10am). In high *Pitta* conditions, it can be done in the afternoon also.

Precautions^[18]

Precautions to be taken while conducting Shirodhara

The masseur or the person conducting the head massage should have cut his nails and trimmed them. They should not have any infectious diseases, inflammatory or degenerative diseases in their hands of fingers. The hands of the masseur should be devoid of cracks and fissures. The *Dhara* liquid should not be too hot or too cold. The *Dhara* liquid shall not fall from a great height or from very near to head. The stream of *Dhara* liquid should not be too thick or thin.

Probable Mode of Action of Shiro dhara^[19]

It is difficult to prove with scientific measures how exactly *Shiro Dhara* works but we cannot ignore the magnificent results provided by these treatments. Let's work out in a hypothetical way. Below explained is the hypothetical explanation of how *Moordha Taila* or *Murdhni Taila* might work. Since *Shiro Dhara* is a form of *Murdhni Taila*, the same hypothesis works. Thus in the discussion ahead, I have used the word *Moordha Taila* or *Murdhni Taila* interchangeably with *Shiro Dhara*.

Controlling Vayu: *Vayu* is the driving force of all the activities of the body and mind. *Vayu* is said to be a *Tantra* (formula) which runs the *Yantra* (machine) called as *Shareera* (body). *Pitta's*, *Kapha*, the tissues of the body, the waste excreta of the body, all are dependent on *Vata* (*Vayu*). If *Vayu* is functioning properly all these elements are in equilibrium and if *Vayu* is disturbed, it further disturbs other elements of the body and causes wide array of diseases.

The key for well being is in having the *Vayu* (life force and energy) in our body in control. *Murdhni Taila* will have a tremendous effect on controlling *Vayu*. It controls, pacifies and expels the morbid *Vayu*. *Chakrapani* has already clarified that *Prana* located in the *Shiras* is nothing but different types of *Vayu*. Controlling *Vayu* is almost catching the bull by its horns; all the activities in the body will fall in line.

Relaxing and coolant effect on the brain – *Murdhni Taila* (*Shiro Dhara* here) has a relaxing effect (and coolant effect in treatments like *Takrashirodhara*) on the brain and the whole nervous system and hence releases the stress and anxiety stagnant in the chief controlling station of our body. As we know that the brain controls all the functions of the body.

The master gland Pituitary gland and the hypothalamus associated with many physical and mental functions are located in the head. When all these are relaxed, the body functions including the heart functions take place in a relaxed manner. The circulation of blood and nutrients take place in a proper way. The peripheral resistance is reduced. The channels of the body open up. The cells start flushing the toxins and overall metabolism gets

improved. *Murdhnitaila (Shirodhara)* also relieves stress to a great extent. When we get de-stressed the psychosomatic balance is established. The brain will start controlling the body mechanics in a better and efficient way. We will feel at bliss and best of body-mind health.

Balancing Pitta and Rakta – *Rakta* or blood is the chief site of *Pitta*. Variations in *Pitta* will affect the blood flow and variations in blood tissue will have its impact on *Pitta*. *Murdhni Taila (Shirodhara)* procedures will bring about a balance between the circulating *Rakta* and *Pitta* located in the *Rakta*.

This circulating *Pitta* is responsible for many inflammatory processes taking place at various parts of the body, when it gets vitiated. By establishing cordiality between *Pitta* and *Rakta*, *Murdhni Taila (Shiro Dhara)* establishes a balanced circulation throughout the body and relieves the stress over the heart. Diseases like hypertension, which is the key for many systemic disorders will be dealt. Inflammation taking place in various tissues and organs can be brought to the halt. The body will be in more peace with itself.

Revitalizing the nervous system– *Moordha Taila (Shirodhara)* procedures relaxes & revitalizes the central nervous system, balances the brain and hormonal functions and thus regularizes and relaxes all the functions of the body. The stress in each and every cell and passage of the body is removed. It has a soothing effect on the endocrine system.

Enhancing blood supply and nutrition to brain – *Murdhni Taila (Shiro Dhara)* here) procedures improves the supply of blood and nutrition to the brain and thus increases its working compliance

Pressure and Temperature effect– The pressure and temperature effect of the medicaments used in the *Moordha Taila (Shirodhara)* here) procedures towards a comprehensive body-mind cure cannot be ruled out.

Healing *Marmas*– With an Ayurveda perspective *Moordhataila (Shirodhara)* here) procedures might communicate with the deepest recesses of the brain by soothing the *Marmas* (vital points of convergence of bones, muscles, blood vessels, soft tissues and joints) located in the head viz., *Apanga, Avarta, Shanka, Utkshepa, Seemantha* and *Sthapani Marma's* with which the medicament's comes into contact with.

Most of these *Marma's* are related to the eye and blood circulation to the brain. By activating the *Marma's* *Murdhni Taila* treatment procedures might make a strong impact on the functioning of central nervous system and important glands within the brain.

Effect on *Alochaka Pitta*- *Alochaka Pitta (Pitta* sub type) which is located in the Eye is said to be of 2 types. One is *Chakshu Vaisheshika* (located within the eye and maintains its well being) and the other is *Buddhi Vaisheshika* (the part of *Alochaka Pitta* which has its connectivity with higher centres of the brain and thus monitors the higher functions like intelligence, memory etc). *Apanga* and *Avartamarma's* are related to the eye. *Murdhni Taila (Shirodhara)* here) procedures especially *Dhara* and *Vasti* might make a soothing impact on

Buddhivaisheshikaalochaka pitta through these *Marma's* and in return soothe the nervous system.

Reversing *Chitta Nasha* and *Bhaya*- The injury of *Seemantha Marma* (joints of the skull) is said to cause *Chitta Nasha* (psychological abnormality) and *Bhaya* (fear complex). Thus when the same *Marma* is healed through *Dhara* and other *Moordhataila* procedures, it may reverse the *Chitta Nasha* and *Bhaya*, i.e. it might relieve stress, anxiety and depression. With this the relaxed nervous system will take care of heart functions and circulation patterns.

Control of governing *Dosha's*- The chief governing *Doshas* in the head are *Prana Vayu, Sadhaka Pitta* and *Tarpaka Kapha*. The integrity of the functioning of these 3 sub-dosha's is the key for a perfect body-mind health. The brain controls the whole body and mind through the balanced and properly functioning *Prana, Sadhaka and Tarpaka*. Imbalance or vitiation of one or more of these 3 factors will lead to many psychosomatic diseases.

The soothing of these *Marma's* and in turn soothing of Nervous system and endocrine glands as an effect of *Moordha Taila (Shiro Dhara)* here) treatment procedures will definitely relax *Prana Vayu, Sadhaka Pitta and TarpakaKapha* in the brain (head).

These in turn will have a relaxing effect over the *Vyana Vayu, Ranjaka Pitta, Avalambaka Kapha* and *Udana Vayu* controlling the heart functions and circulation. They will also have the other sub *Doshas* in control. By controlling the *Kledakakapha, Bodhakakapha, Samanavayu, Ranjaka pitta* and *Pachaka pitta*, the key brain *Doshas* will keep the core metabolism under control.

By controlling the *Apanavayu*, they will keep the excretory functions under control and help in regular detoxification of the body. By controlling the *Bhrajaka pitta* and *Vyanavayu*, they will trim the color and complexion. By controlling the *Shleshakakapha* functions they will maintain the musculoskeletal integrity.

Benefits of Shiro Dhara^[20]

The benefits mentioned in relation to *Murdhni Taila* can be considered as benefits of *Shirodhara*. They are as below mentioned.

As already said, *Moordhataila* (application of oil to the head) is highly beneficial for the brain, sense organs, nerves and hairs. This not only cures many disorders related to head, neck and the above mentioned organs, it also keeps many diseases at bay. *Moordha Taila* controls vitiated *Vayu* and *Pitta* in the head.

Vitiated *Vata* and *Pitta* would lead to many diseases of the brain, nerves and sense organs by producing degenerative and inflammatory changes respectively. They, when severely vitiated can cause irreversible damage in these organs. Thus *Moordha Taila* is both a prophylactic (preventive) and curative measure. Since the brain and the nervous system controls the entire body functions, soothing them with *Moordhataila* procedures will keep the body fit and healthy.

All the functions in the body will be carried out smoothly. Pituitary gland is the master gland which

controls all the endocrine functions in the body (functions of small glands which produce important chemicals which are needed for many body functions and discharge it into the blood stream directly, they don't have ducts or tubes to drain their secretions), is located in the head.

Moordhi Taila, controls the pituitary functions and in turn all the other endocrine functions. This helps in the smooth running of the body mechanics. *Moordhi Taila* soothes the stressed and agitated mind and helps us to keep calm and at ease. *Moordhi Taila* helps in discharge of happy chemicals which helps us to come out of mood swings and live at peace.

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