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Essential Panchakarma in Shiro Roga According to Susruta Samhitha

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Abstract

Shiras, the seat of Prana and Indriyas, is regarded as the Uttamanga of the body. It's one of the three principal Marmas. The head is home to all three doshas, with Kapha dosha predominating. Eleven varieties of Shiro Roga have been mentioned by Acharya Sushruta. One of the top five clinical illnesses in the world, according to the WHO, is headache. Over 46% of people worldwide suffer from headaches, and over 90% of people will experience one at some point in their lives. Increased headache frequency is mostly linked to increased family, social, and financial stress. The three primary drug classes used to treat headache disorders are analgesics, anti-emetics, and targeted anti-migraine medicines. Ayurveda's panchakarma is an essential component. The Panchakarmas are Vamana, Virechana, Nasya, Basthi, and Raktamokshana, according to Acharya Sushruta. To remove the morbid Doshas from the body, these are recommended in various illness types. Nasya is regarded as the most effective and specialized technique for Shiro Roga among these. However, further Panchakarma therapies are also crucial in the management of Shiro Rogas. An analysis of the Panchakarma therapies mentioned in Shiro Roga and mentioned by Acharya Sushruta in Susruta Samhitha Uttara Tantra is attempted here.

Keywords: Shiras, shiroroga, headache, panchakarma

Introduction

A vital component of Samshodhan Chikitsa, panchakarma therapy has drawn patients from all over the world due to its unique ability to heal a variety of acute and chronic illnesses, including auto-immune diseases. Immunological or degenerative illness. The term "Panchakarma" was initially introduced by Acharya Charaka. The initial for the first time, define the phrase "Panchakarma." Acharya Sharangdhar provides the initial definition of Panchakarma. The first and most thorough scientific and precise account of Panchakarma can be found in the Charaka Samhita. These five modalities are contingent on the patient's and the vitiated Dosha's state. Panchakarma consists of five cleansing procedures: Vamana (emesis), Virechana (purgation), Niroohavasti (enema preparation), Nasya (medicine administered through the nose), and Anuvasana Vasti (rectum oil infusion). These procedures aim to the goal of these treatments is to eliminate the body's ingrained abnormalities. Poorvakarma (preparatory procedures), Pradhanakarma (primary therapeutic operations),

and Panchakarma (post-therapy procedures) are all included in any type of Panchakarma therapy procedure. The preparatory and post-treatment measures determine the effectiveness of Panchakarma therapy.

- Vamana:** Vaman Karma is recommended in a variety of Kapha-vitiated head diseases.
- Virechana:** When a person has a Pitta Dosha-vitiated head, Virechana Karma is the recommended course of action.
- Basti:** An enema with a medicinal oil or decoction; in Shiro Roga, this is used only in cases of vitiated Vata Dosha.
- Nasya Karma** is a medicinal measure in which pharmaceutical oil, ghee, Kwath, Churna, Swarasa, etc. are supplied through the nose to eliminate the vitiated Dosha located in Sira. Nasya is the entryway to the brain.
- Raktamokshana:** The head was vitiated by Rakta and Pitta. Raktamokshana is recommended; it is especially recommended in cases of hair loss, eczema of the face and

scalp, rough or hard scalp, dark pigmentation of the scalp, and Rakta (blood) vitiated illnesses.

Under a Shodhana regimen, Vamana, Virechana, and Basti are the ultimate remedies for disorders caused by vitiation of Pitta, Kapha, and Vata, respectively. These therapies work on the root locations of vitiated Dosha and eliminate them from the body. Nasya is mostly utilized to treat Urdhvajatrugata ailments, while Raktamokshana is a special para-surgical intervention that is recommended for a range of Rakta and Pitta-related illnesses.

Methodology of Review

These days, a variety of factors, including poor eating patterns, excessive alcohol and cigarette use, sleep disorders, stress, tension, and the use of painkillers, antibiotics, and steroids, can cause headaches. Analgesics are one of their therapy options; while they provide momentary relief, long-term use of these medications can occasionally result in headaches.

The Nidana of Shiro Roga was described by Acharya Vagbhata as follows: exposure to smoke, sunlight, and snow; excessive drinking; sleeping through the day and staying awake; intense sweating; exposure to an eastern breeze; repression of tears; excessive weeping; excessive consumption of water and alcoholic drinks; worm infestation; suppression of natural urges; avoidance of pillows; uncleanliness; prolonged periods of looking down; inhaling foul odors; chronic infections of the nose and paranasal; undigested food; excessive speaking: These factors result in the Doshas becoming concentrated in the head, which causes disorders of the head.

Susrutha states that there are eleven Shiro Rogas in total, which are known as Suryavarta, Anantavata, Ardhavabhedaka, Shankhaka, and Pittaja, Kaphaja, Sannipataja, Raktaja, and Krimija Shiroroga.

Panchakarma is a novel application of Ayurveda that involves five well planned procedures for the body's internal cleaning via the most direct path. The Charaka Samhita contains the first and most thorough, scientific, and complete description of panchakarma.

By targeting the fundamental causes of Dosha and eliminating them from the body, these Shodhana therapies not only help the body quickly rejuvenate and return to homeostasis, but they also make it easier for subsequent medication administration to have the intended pharmacotherapeutic benefits. Panchakarma serves as a complete therapeutic modality that is preventive, curative, and promotional.

Under the Shodhana regimen, the most effective treatments for bodily disorders resulting from the vitiation of Vata, Pitta, and Kapha are Basthi, Virechana, and Vamana, in that order. Nasya is employed in the management of Urdhvajatrugata ailments, while Raktamokshana is a special para-surgical intervention recommended in a range of Rakta and Pitta-related ailments.

Poorva-Karma (Pre-Paratory Procedures)

The following Poorvakarma should be completed before beginning Panchakarma: Deepana (appetizer), Pachana (digestion), Snehana (anointing), and Swedana (sweating). Their goal is to get the body ready for Panchakarma, the major operation. Due to the fact that all Deepan Dravyas-such as Pippali (Piper longum) and Chitraka (Plumbago zeylanica)-have Katu Rasa, Katu Vipaka, and Usna Virya, Deepan-Pachana medicines ignite Agniand increase Vata Dosha. Drugs called pachana, which have perfect digestion Rasa Katu-Tikta, Ushana Virya, Katu Vipaka, and Musta (Cyperus rotundus) are among the digestive enzymes that are secreted more frequently and are known to stimulate intestinal peristalsis (Carum roxburghianum). Snehana is the internal or external administration of oily substances, such as ghee or medicinal oil, or both.

- Externally: by oil massage, or Abhyanga Head massages, Shiroabhyang (head massage), Shirodhara (steadily dripping medicated oil or liquid on forehead), Shiropuchi (holding a gauge dipped in a particular oil over the problematic area), and Nasya (instilling medicated oil drops in the nose and ears). Poorva Karma includes Abayanga.
- Internally: the therapeutic oil or ghee that is taken orally for a predetermined amount of time is called Snehana (oral intake of oil or ghee).

During this time, Samyak Snehana Lakshan, a sign of correctly finishing occupational therapy, is seen. Swedana is a technique that involves applying heat to the body in a variety of ways to cause sweating. For instance, using a steam bath or applying a heated poultice to the skin; these remedies are known as Peti-sweda, Patra pinda-sweda, and Shali shastik. pinda sweda, Nadi swedana, Upnah sweda, Sankar sweda.

Pashchat-Karma (Procedure after Panchakarma)

Doom-pana and Samsarjana Krama are among them. A restricted lifestyle must be adhered to throughout Panchakarma treatment, along with a rigorous diet that ideally uses Peya, Vilepi, Yush, and Mansa Rasa to strengthen the digestive ability in a stepwise manner.

Panchakarma in Shiro Roga

Table 1: A list of recommended Panchakarma procedures in Shiro Roga.

Disease	Procedure	Dravya
Vataja Shiro Roga	Nasya Basti	<ul style="list-style-type: none"> Nasya, utilizing Taila made with crab meat soup or Ghritha made with Varunadi Gana, Madhura Rasa Dravyas, Ksheera, and Trivrtta Taila or Bala Taila. Basti with either Bala or Trivrtta Taila.
Pittaja ShiroRoga and Raktaja Shiro Roga	Nasya Niruha Basthi Anuvasana Basthi Virechana	<ul style="list-style-type: none"> It is great to combine nasya with ghee made from the milk or muscle fat of animals living in desert locations. For an enema, milk boiled with Utpaladi Gana medicines works well.
Kaphaja ShiroRoga	Nasya Vamana	<ul style="list-style-type: none"> Nasya-Avapidana Nasya linked to either Meshashringi, Inguda, or Madhuka Sara.
Sannipataja ShiroRoga	Snehapana	<ul style="list-style-type: none"> Purana Sarpi, or ancient ghee, is recommended.
Kshayaja Shiro Roga	Nasya	<ul style="list-style-type: none"> Nasya holding a drugged Ghritha.
Krimija Shiroroga	Nasya	<ul style="list-style-type: none"> Nasya combined with Shonitam (animal blood) or with Hrasvashigru and powdered kamsyanili. Drugs destroying Krimi macerated in cow dung, thanks to Avapida Nasya.
Suryavarta	Nasyadi Panchakarma	<ul style="list-style-type: none"> Medications like Nasya Karma are recommended.
Ardhavabhedaka	Nasya Vamana	<ul style="list-style-type: none"> Avapida Nasya is made from Madhuka combined with honey, Manashila combined with Madhu and Chandana, or from the roots of Vamsa, Mulaka, and Karpura, or from Vacha and Magadhika. Madhura Rasa medicines are used to prepare Nasya and Ghritha.
Anantavata	Nasya Siravyadha	<ul style="list-style-type: none"> Additionally, Nasyadi Panchakarmas are recommended for Anantavata. There was an indication of Sir Vyadha Karma (bloodletting).
Shankhaka	Nasya	<ul style="list-style-type: none"> Nasya with Kshirasarpi.

Discussion

Analgesic medications are the mainstay of modern medicine's treatment protocol for headaches. It has been noted that this will not provide long-term relief and that it will have adverse consequences, such as gastrointestinal problems.

Restoring the natural state of balance between the Doshas is the primary goal of the Ayurvedic therapy system.

The primary causes of Dosha are addressed by the Panchakarma method. The best Shodhana therapies for Vata, Pitta, and Kapha are comprised of Basthi, Virechana, and Vamana, in that order.

Basthi is the anorectal route delivery of appropriate medication. It is the most effective treatment for vata pacification and also balances kapha and pita. For exacerbated Vata Dosha, Basthi is the only remedy recommended by Vataja Vikaras.

Entering the Pakvasaya, the principal seat of Vata, the Basthi eliminates Vata Dosha, the source of all illness. All problems in other sections of the body are also relieved by reducing Vata, in the same way that when a plant's roots are removed, the stem, branches, sprouts, fruits, and leaves are also destroyed.

Here, the water poured at the plant's root reaches the leaves, just as the Virya of Basthi medications spreads throughout the body through the Srotas.

Taking medications orally to work on the vitiated Pitta situated between the Hrudaya and Nabhi and expel it through the rectum is known as vivechana, or purgation. Vamana is the therapeutic induction of vomiting. The process of emesis involves the oral administration of medications that act upon the vitiated Kapha and eliminate it in the same

manner. According to a study on Ardhavabhedaka conducted by Snehal S. Sherikar, Bhrungrajadi Nasya works well in Ardhavabhedaka.

According to a study done in Shirashoola with Bringaraja Taila Nasya, Nasya significantly reduced the frequency of migraine attacks.

The results of the trial using Baladyayamakam Nasya shown a significant improvement in all of the primary symptoms of Vatika Shirasoola.

Research on Trikatu Taila Nasya in Kaphaja Shirasoola (Drs. Sivabalaji, B N; 2015) indicates that Nasya is useful in managing Kaphaja Shirasoola.

When a drug is administered through the nostril, it reaches Shringataka and spreads throughout the Murdha (Brain), reaches the junction of Netra (Eyes), Srotra (Ears), Kantha (Throat), and Siramukhas (Opening of the Vessels). This eliminates or detaches the morbid Doshas present above the supraclavicular region and expels them from the Shiras. This is how Nasya Karma is explained.

When Rakta and Pitta are the primary causes of an illness, Sira Vyadha is a method for eliminating the vitiated Rakta.

Conclusion

When treating a wide range of illnesses, panchakarma is quite helpful. It treats illnesses at their source. It supports outstanding health maintenance in addition to detoxifying. A healthy person can have Panchakarma treatment as well. Of the five Panchakarmas in Shalakyas, Nasya has the most significance. It helps with ailments related to all aspects of Shalakyas Tantra. There are now several pharmaceutical treatments on the market from various brands, such as Taila

(oil), Ghee (clarified butter), and Churna (fine powder). For this reason, panchakarma needs to be heavily promoted so that everyone can benefit from it. The burning issue of head pain in this modern age is primarily caused by poor food habits and lifestyle choices.

Ayurvedic regimens are to be followed in order to prevent this condition. An advanced Ayurvedic therapy called panchakarma is performed to remove the body's morbid Doshas. Nasya Karma is the main kind of treatment for Shiro Rogas. This could be as a result of the medication entering the nose, which goes straight to the brain and removes only the morbid Dosha. To treat head issues, additional Panchakarma treatments are also performed in an effort to eliminate the underlying cause of the condition. The Panchakarma practices mentioned in Shiro Roga are highlighted in this article. This will be helpful for quick reference; more investigation is suggested.

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