

SIGNIFICANCE OF SIRODHARA IN MANASIKA ROGA

¹Y.Ratna Priya Darsini

¹Assistant Professor, Dept.of Kaya Chikitsa, Dr.N.R.S.Govt.Ayurvedic Medical College, Vijayawada, Andhra Pradesh.

ABSTRACT :

In modern developed world, we have an active and turbulent culture. We ever desire new things and seldom content with what we have. As a result of this, human psyche has failed to cope with rapid change of pattern, life-style, and fast progress of technological and industrial developments. This ultimately resulted in the feeling of loneliness, not being appreciated, anger, stress and anxiety. Ayurveda considers *alpasatwa* as the most important cause of *manasika vikaras*. *Vata* is said to be the controller and promoter of *manas*. Ayurveda has recognized the inter-dependent relationship of mind and body, and has a clear concept about psychosomatic approach. *Dhara* considered as one of the specialities of Keraliya *panchakarma* is a process of running a fine stream of liquid medicaments for a stipulated period of time. It is of three types and the present paper is limited to *moordhanya dhara/sirodhara* and its significance in the management of *Manasika rogas* like stress, psychosis etc.

Key words: *alpasatwa, manasika roga, keraliya panchakarma, sirodhara*

INTRODUCTION: Ayurveda has duly recognized the individuality of *Manas* and *Sareera* and their inseparable and interdependent relationship in living body. *Alpasatwa* is the most important component for all *manasika vikaras* that indicate pre-morbid personality. Emotional disturbances, volitional transgressions, unwholesome foods are the important causes of mental disorders in general. *Vata* is said to be the controller and promoter of *manas*. Excited *vata* depresses mind and gives rise to fear, grief, stupefaction, feeling of helplessness, delirium etc. This suggests that Ayurveda is perhaps the earliest Medicare system to have a clear concept about psychosomatic approach.

CLASSIFICATION OF MANASIKA ROGA:

Manasika Vikara: a) *Abhayasuya* (jealousy); b) *Bhaya* (fear); c) *Chittodvega* (Anxiety); d) *Dainya* (meanness); e) *Harsha* (exhilaration); f) *Kama* (desire); g) *Krodha* (anger); h) *Lobha* (greed);

i) *Moha* (confusion); j) *Mada* (Arrogance); k) *Maana* (pride); l) *Soka* (grief); m) *Vishada* (anguish); n) *Irshya* (envy)

Sariraka Vikarasa: a) *Asabda sravana* (auditory hallucinations); b) *Tama* (withdrawl); c) *Ati-pralapa* (prating); d) *Aswapna* (insomnia); e) *Anavasthita chittatwa asantripti* (dicontentedtness); f) *tandra* (stupor); g) *Atinidra* (excessive sleep); h) *Bhrama* (vertigo);

Ubhayatmaka Vikara:

A)Manodhishtana Sarira: a) *Unmada* (psychosis); b) *Apasmara* (epilepsy); c) *Apatantraka/Apatanaka* (hysteria); d) *Atatwabhinivesa* (obsessive syndrome); e) *Madatyaya* (alcoholic psychosis); f) *Sanyasa* (coma);

B)Sarira adhishtana mano: a) *Kama jwara* (fever caused by passion); b) *Krodha jwara* (fever caused by anger); c) *Bhayaja atisara* (diarrhoea due to fear); d) *Sokaja atisara* (diarrhoea due to grief)

SIRODHARA: *Dhara* is a process of running a fine stream of liquid

medicaments for a stipulated period of time. This process is defined as *Moordha taila*, *Seka* and *Pariseka* in ayurvedic classics. It is an improvised, experimented and expertise by Kerala traditional physicians under the name *Dhara Chikitsa*. It is of three types:

1. *Moordhanya* (dhara over head)
2. *Sarvangeena* (generalised)
3. *Pradesika* (localised).

The present paper is limited to *moordhanya dhara*, popularly known as *Sirodhara*. In this process of *sirodhara*, the medicaments are made to trickle over on to the forehead. Though classically indicated in pain, diseases of head and neck, it is successfully employed in variety of manasika roga like Psychosis, Insanity, Epilepsy, Stress, Anxiety, Neurosis, Confusion, Insomnia, Hypertention, Eczema, Alcoholism and even effective in psychosomatic diseases like Psoriasis, Irritable bowel syndrome etc . The medicaments vary according to the disease treated and the dosha involved.

1. *Vata- Tila Taila*
2. *Pitta & Rakta- Ghrita*
3. *Kapha- Ruksha taila*
4. *Vata-Pitta- Tila Taila & Ghrita* in a ratio of 1:1
5. *Vata-Kapha- Tila Taila & Ghrita* in a ratio of 1:1/2

INDICATIONS:

- a) *Takra Dhara* - *Glani, Ojo kshaya, Sirah sula, Hridroga*
- b) *Taila Dhhara* - *Sirah sula, Manasika Vyadhi*
- c) *Ghrita Dhara* - *Anidra, Pitta predominant diseases*
- d) *Stanya Dhara* - *Chttodwega, Sannipata jwara, Stress*
- e) *Kshira Dhara* - *Anidra, Unmada, Sirograha, Chittidwega, Chiitavasada, Sirahsula & Stress*

MECHANISM OF ACTION: *Dhara* is a pharmacological passage into *manas* and thus the process cleans the vitiated *doshas* and may act upon CNS & ANS. It acts by trans-cutaneous penetration of the medicine through the skin and absorption by capillary infiltration. It also act through exteroceptors which are located near the surface of the forehead and the scalp. Action may mediate through the tactile and thermo receptive sensations. Receptors involved for tactile touch are root hair plexuses, free nerve endings, Merkel's discs, Messner's corpuscles and end organs of Ruffni. Tactile pressure receptors are free nerve endings, end organs of Ruffni and Pacinian corpuscles and Thermo receptors might be free nerve endings.

Warm liquids that are usually employed in *dhara chikitsa* stimulate the efferent vaso-dilator nerves and causes vasodilatation peripherally. It increases capillary filtration co-efficient and lipid-water co-efficient of the drug.

Many of the nerve endings like Ophthalmic branch of Trigeminal, Facial and dermatomes are arranged over the surface of frontal skin and scalp. These will be stimulated during *dhara chikitsa* and the resultant impulses are transmitted to CNS. This results in the subsidence of the tension, vascular and neuralgic headaches. Pressure of the stream also has an effect on impulse conduction. If prolonged pressure is applied to a nerve, impulse conduction is interrupted and part of the body may goes to sleep. In *dhara chikitsa*, prolonged and sustained pressure due to trickling of the medicated liquids causes tranquillity of mind and induces natural sleep.

BENEFITS:

- Light massage brings back the deranged mechanisms in the brain to normalcy and causes buffering action with impact on cardio-vascular system.
- Gentle massage overhead improves circulation to head and relaxes the muscles and nerve endings.
- Refreshes both body and mind by relieving the tension and fatigue.
- Increases fresh oxygen and glucose supply to brain through improved circulation.
- Improves CSF circulation and brain and spinal-cord.
- Increases the release of hormones and enzymes by stimulating pituitary and pineal glands.
- Increases *prana*, the subtle aspect of *vata*
- Alleviates *Vata*
- Relieves Stress and promote natural deep sleep
- Improves mental clarity, Memory and ability to Concentrate
- Regulates and balances the sensory and motor centres in the brain
- Facilitates the release of Serotonin and relieves *sroto-avarodha*

Among the 10 marmas located in the head, seven are coming in direct touch with the process of *dhara*. *Sthapani*, *Seemanta* and *Adhipati marmas* will be stimulated through this process bringing back the homoeostasis of manas. It also stimulate *Ajna Chakra* (optic thalami) and *Sahasrara*(cerebrum) and thus activating the hypothalamus and influencing the sleep rhythm, behavioural pattern and Autonomic balance. During the process the patient concentrates on trickling of the medicaments which is one type of meditation which increases the intensity of

alpha brain waves inducing relaxation and natural sleep.

Probably, it is normalizing the two important neuro-transmitters- Serotonin and Nor-epinephrin metabolism and regulates a wide variety of neuro-physiological processes like sleep induction, mood disturbances, and dilatation of constricted vessels and constriction of dilated vessels.

CONCLUSION: By the help of neuro-psychological evidences of CNS & ANS, it can be very well inferred that *Siro-dhara* is not merely a localized application of medicated fluids, but, it has got wonderful effect through normalizing the metabolism of neuro-transmitters and increases the intensity of alpha brain waves.

Main anatomical structures involved in this process are Supra-orbital, Supra-trochlear, Superficial temporal, External and Internal Carotids, Middle Meningeal arteries, Supra-orbital, Supra-trochlear, Angular, Facial veins and Cavernous sinus. Many nerve endings of Facial, Trigeminal, Cranial and Spinal nerves are also involved. The process of *dhara* is having direct links with brain through neural pathways connecting the Hypothalamus which is responsible for regulation of mood, sleep rhythm, behavioural pattern, Blood pressure and autonomic balance.

Stimulation of *siro gata Marmas*, meditation and awakening of Chakras, pressure effect of *dhara* stream and its consequent effects of above said factors evidently proved the claim of Ayurvedic classics that “ *siro talvantaragatam sarvendriya param manah*” (Bhela Samhita) and thus has a major contribution in the management of *manasika vikaras*.

REFERENCES:

1. Ambikadatta Sastry, Susrutha Samhita, hindi commentary, 3rd edition, Chowkambha Sanskrit Series Office, Varanasi, 1972.
2. Atrideva Gupta Vidyalkar, Ashtanga Hridaya, Vidyotini Hindi Commentary, Chowkambha Sanskrit Series Office, Varanasi, 1970.
3. David Frawley, Ayurveda & Mind, First edition, Motilal Banarasi dass publications, New-Delhi. 1998.
4. Hans.H. Rhyner, Ayurveda & Gentle Health System, First edition, Motilal Banarasi dass publications, New-Delhi, 1998.
5. Haridasa Sridhar Kasture, Ayurveda Panchakarma Vigyan, Baidyanath Ayurveda Bhavan, Pvt. Ltd. Nagpur, 1985.
6. Harrison.T.R., Principles of medicine, 8th edition, Mc graw-Hill, 1977.
7. Kasinatha Sastry, Charaka Samhita of Agnivesa, Vidyotini hindi commentary, Chowkambha Sanskrit Series Office, Varanasi, 1963.
8. Krishna Rao P.V, Comparative Study of Marma, Published at Madras, 1941.
9. Ramu M.G. & Venkatram B.S, Manasika Vikara (Mental Disorders) in Ayurveda, Ancient Science of Life, Vol. IV , No.3, Jn.1985, Coimbatore 1995.
10. Sarkar J.K.A, Probe into neurological basis of Raja Yoga, as described by Swamy Vivekanada, Ancient Science of Life, Vol V No.2, Coimbatore, 1985.
11. Sastri VSVS, Bhela Samhita, Published by Central Council Sarma C.R.R. For Research in Indian Medicine And Homoeopathy, New-Delhi, 1977.
12. Sunil.V.Joshi, Ayurveda & Panchakarma, The Science of Healing and rejuvenation, Motilal Banarasi Dass publications, New- Delhi, 1998.
13. Tortora & Grabowski, Principles of Anatomy & Physiology, 4th edition, Harper C. Row publishers New-York, 1984.
14. Varier P.S., Chikitsa Sangraham, 2nd edition, Arya VaidyaSala, Kottakkal, 1994.
15. Vayaskara N.S. Mooss, 1983 Ayurvedic Treatments of Kerala, 1983.

Corresponding Author: Dr. Y.Ratna Priya Darsini, Assistant Professor, Dept. of Kaya Chikitsa, Dr.N.R.S.Govt. Ayurvedic Medical College, Vijayawada, Andhra Pradesh.
Email: dr.ratnapriyadarsini@gmail.com

Source of support: Nil
Conflict of interest: None
Declared