



---

## ROLE OF MANA IN VATAJA SHIRASHULA WRT TENSION TYPE HEADACHE – A COMPREHENSIVE REVIEW

RAO S<sup>1</sup> AND SANGOLLI K<sup>2\*</sup>

1: PG Scholar Dept of Shalakya Tantra, KLE Shri BMK Ayurveda Mahavidyalaya Shahapur,  
Belagavi – 590003

2: Professors, Dept of Shalakya Tantra, KLE Shri BMK Ayurveda Mahavidyalaya  
Shahapur, Belagavi – 590003

\*Corresponding Author: Dr. Kalmesh Sangolli: E Mail: [drksskle@gmail.com](mailto:drksskle@gmail.com)

Received 20<sup>th</sup> March 2024; Revised 24<sup>th</sup> April 2024; Accepted 16<sup>th</sup> Aug. 2024; Available online 1<sup>st</sup> July 2025

<https://doi.org/10.31032/IJBPAS/2025/14.7.9223>

### ABSTRACT

In 21st century competitive yuga and stressful life tension, anxiety, fear, grief creates many psychosomatic disorders. Irregular and scrappy diet repressed hostility, anger, frustration, long periods of study, lack of proper sleep, less time for relaxation and suppression of natural urges are the inseparable parts of our routine leading to many disease. Tension type headache is one of them, which can be compared with vataja shirahshula described in Ayurvedic texts. Nearly 80% of population will experience a tension type headache at sometime, with an estimated 1year prevalence of 86% in women. According to Acharya Charaka, manasantapa is one of the leading causes for shirashoola [1]. As mentioned by Acharya Charaka and Harita that shoka and bhaya are specifically responsible for vataja shirashoola [2]. This attempt is made to understand mana bhavas and the role of mana in vataja shirashula.

**Keywords: Vataja Shirashula, Mana, Ayurveda, Tension Type Headache**

### INTRODUCTION

*Ayurveda* is not only a system of medicine rather it is the way of life. It includes physical, mental and spiritual wellbeing. So, health is

designed as normal function of *dosha*, *dhatu* and *agni* along with proper evacuation of *mala* and clear of senses, mind and soul [1]. Body

and mind both are inter-related and inter-dependent to each other. Any minute change in *manas* can affect the body homeostasis.

### Shiroroga [2]

*Sushruta Samhita* in *uttar tantra* eleven types of *shiroroga* (Su. Ut. 25/3-4)

Table 1

1	Vatika Shiroroga	7	Krimija Shiroroga
2	Pittaja Shiroroga	8	Suryavarta
3	Kaphaja Shiroroga	9	Anantavata
4	Sannipatika Shiroroga	10	Ardhavabhedaka
5	Raktaja Shiroroga	11	Shankhaka
6	Kshayaja Shiroroga		

*Vagbhata* also devotes two chapters of *uttartantra* to ten types of *shiroroga* (A. S. Ut. 27/20) and their management (A. S. Ut. 28).

He further mentioned nine types of *shirahkapala*. (A. S. Ut. 27/21).

Table 2: Shira rogas

1	Vataja Shiroroga	6	Ardhavabhedaka
2	Pittaja Shiroroga	7	Sarvaja Shiroabhitapa
3	Kaphaja Shiroroga	8	Shirahkampa
4	Raktaja Shiroroga	9	Shankhaka
5	Krimija Shiroroga	10	Suryavarta

Table 3: Kapalagata roga

1	Upashirshaka	6	Indralupta
2	Arunshika	7	Shiroarbuda
3	Darunaka	8	Shirapitika
4	Khalitya	9	Shira vidradhi
5	Palitya		

### Shirah – as the location of Manas

Mind is continuously active i.e. *chanchala* (Ch. Sha. 3/21). So, it cannot stay at particular place. Our ancient *acharyas* have clearly stated that the “*hridaya*” is the seat of

“*manas*”; but the following reference from the literature give support to the modern concept that the ‘*shirah*’ (brain) is the seat of *manas* (mind).

Table 4: Location of Manas [3]

Location of Manas	Function	Reference
Between Shirah and Talu	Controls activity of sense organs, receives all sensory data and knowledge.	<i>Bhela – Unmada Chikitsa</i>
<i>Shringataka</i> (between two eyebrows)	<i>Bhuddhivaisheshika alochakapitta</i> which is responsible for mental activities of <i>grahana</i> , <i>dharana</i> , <i>smarana</i>	<i>Bhela Sharir</i> 4/5
<i>Simanta Marma</i>	<i>Abhighata</i> to <i>simanta marma</i> results in <i>unmada chittanasha</i> , <i>bhaya</i> and <i>bhrama</i>	<i>Su. Sha</i> 6/27
<i>Indriya</i>	<i>Indriyartheshu grhana karma</i> of <i>mana</i>	<i>Chakrapanidutta Ch.Sha.</i> 1/21; <i>Ch.Su.</i> 17/12
<i>Shirah</i>	<i>Prana</i> and whole <i>indriya</i> all situated in <i>uttamanga</i> , <i>mana</i> is the controller of all <i>Indriya</i>	<i>Ch.Su</i> 17/12

**DOSHAS IN SHIRAH**

In *Ayurveda*, the physiological functions of the body are grouped under three *doshas* *vata*, *pitta* and *kapha*. So, to understand the physiology of the *shirah*, description on these three physiological factors related to *shirah* is quoted.

The predominant *doshas* in the *shirah* are the following:

- 1) *Vayu*: (i) *Prana* (ii) *Udana* (ii) *Vyana*
  - 2) *Pitta*: (i) *Buddhivaisheshika alochaka* (ii) *Sadhaka*
  - 3) *Kapha*: (i) *Tarpaka*
- 1) *Pranavayu*: The main habitat of *prana vayu* which supports the mind and regulates the mental activities is *shirah*. (*A. H. Su.* 12/4). It may be taken as cervical ganglia of the central nervous system and autonomous nervous system represent the seat of *prana vayu*.
- 2) *Udanavayu*: The main habitat of *udanavayu* is chest. But according to *Sushruta*, *udanavayu* moves upward and has field of action in the head (*Su. Ni.* 1/14). The function attributed includes *smriti* (memory) and diseases like *manobhrahmsa* and *peenasa*.
- 3) *Vyanavayu*: Since *vyanavayu* pervades the entire body (*Ch. Chi.* 28/9), the *Shirah* is also its habitat. The cerebrospinal nervous system and the autonomous nervous system can be considered as the seat of *vyanavayu*.

- 4) *Buddhivaisheshika alochaka pitta*: *Sushruta* and *Vagbhata* have stated that *pitta*, which is situated in the eye is known as “*alochaka*” and its function is “*rupagrahana*”. *Acharya Bhela* has mentioned two aspects of *alochakapitta* that is *chakshurvaisheshika* and *buddhivaisheshika*. The location of *chakshurvaisheshika alochakapitta* is said to be the eye. The *buddhivaisheshika alochaka pitta* is associated within *shringataka* – between the two eyebrows. It seizes (*grahana*) objects, retains (*dharana*) and recalls (*smarana*) them. It is the factor responsible for concentration (*dhyana*), response (*pratyahara*) and cognition (*yojana*). *Shringataka*, the seat of *buddhivaisheshika alochakapitta* is suggestive of the prefrontal association area and optic thalamus.
- 6) *Sadhakapitta*: *Acharya Charaka* has not made any direct mentions of *sadhakapitta*, whereas his commentator *Chakrapani* has described this *pitta* and identified its location as the ‘*hridaya*’. The functions described of this *pitta* are *shourya* (courage), *bahya* (fear complex), *krodha* (anger), *harsha* (exhilaration), *moha* (delusion) etc. According to *Sushruta*, the function of *sadhakagni* located in *hridaya* is to enable one to achieve one’s aspiration. *Dalhana* has interrupted the above statement that the *sadhakagni* enables one to achieve one’s *manoratha* viz. *dharma*,

*artha*, *kama* and *moksha*. In *Ashtanga Hridaya*, Vagbhatta has described that the *sadhakapitta*, located in “*Hridaya*” is responsible for *buddhi* (intelligence), *medha* (memory and intellect), *abhimana* (self-esteem) and the capacity that enables one to achieve one’s aspirations. According to *Bhela* this *Pitta* enables the perception of *shabda*, *sparsha* and *gandha* etc., as well as to achieve *artha* and *kama* and to satisfy one’s aspiration here and to please *devas*, *pitrus* and *rishis* in the hereafter. Thus the *sadhakapitta* refers to some essential factor complex which governs mental functions, especially memory, intelligence, self-consciousness, intellect and a number of emotional situations such as grief, fear, excitement etc. These mental activities are directly correlated to the *mastishka* (brain) especially the cerebral cortex, the thalamus and hypothalamus. Thus the term *hridaya* stated to be the *sthana* of *sadhakapitta* with which mental activities and emotional states are associated, refers to the *mastishka* (brain) and not to *hridaya* (heart) in the *uras* (thorax).

7) *Tarpaka Kapha*: *Tarpaka kapha* located in the head is said to nourish and soothen the *indriyas* by its *snehana* property. Commenting on the above description of *Sushruta*, *Dalhana* has offered two interpretations regarding the functions of *tarpaka kapha*: (1) *Snehana* (oleation) and *tarpana*

(nourishment) of the *indriyas* and (2) Nourishment of the *mastishka* and *indriyas*. The cerebrospinal fluid, which protects, supports and nourishes the brain, is the nearest analogue of *tarpaka kapha*. It is also suggestive of the *peri* and *endolymph* contained in the membranous cochlex and in *scala vestibuli* and *scala tympani* respectively, aqueous and vitreous humor in the eye, and the secretion of the mucosa of the olfactory cavity in the nose.

Sharangdhar has quoted the relation of sharir dosha and mana stating satva guna with pitta, raja with vata and tamas with kapha. Combination of these mana dosha will further inflict sharir dosha through *manovaha srotas* [4].

Importance of *mana* with respect to *shirashula* [5]

The pathogenesis of disease starts from aggravation of dosha and it is consequent to indulgence in etiological factors. As mental factors like excessive weeping, grief, fear, terror have also been attributed in its aetiopathogenesis of *vataja shirasula* (*Ch. Su. 17/17-18*) i:e psychological factors like distress, mental irritation, anger, fright, thinking, mental stress, unattainment of willing things, depression are mainly responsible for *dhatukshaya* – particularly for *rasa dhatu* resulting in *vata prakopa*. In *Cha.*

Su. 28 it is said that *chinta*, *shoka* etc. are causative factor for *rasavaha srotodushti* ultimately resulting in *vata prakopa* and hence responsible for *vataja shirahshula*. Hence, renunciation of etiological factors is the first code of treatment. In pathogenesis, *nidana* is the efficient cause, *dosha* are the material cause and *dosha dushya sammurchhana* is the essential cause.

Similarly some of the *nidana* also cause *khavaigunya* in *srotas*, which is necessary for *sthanasamshraya* of *dosha* (fourth stage of *samprapti kriyakala*). For eg, the etiological factors like taking mental stress, anger etc also vitiates *rasavaha srotas* and *raktavaha srotas*. To some degree the etiological factors weaken the *dhatu*s and the *jatharagni* (digestion power) directly or indirectly. Like upset of digestion seen on emotional imbalance, IBS etc conditions. All these four factors viz. *dosha dushti*, *khavaigunya*, *dushyadushti* and *agnimandhya* are of profound importance in pathogenesis of this condition.

Psychological factors like *chinta*, *shoka*, *krodha* etc influences *jatharagni* (Cha. Vi. 2/9), and it is directly related to *vata dosha* by *raja guna vriddhi*. As vitiated *vata dosha* affects the *shirodhamanies* (nerves and blood vessels) the symptoms due to reduced blood supply to scalp muscle and other tissues causes pain occurring suddenly without any

known cause and relieves by itself. The prevalence of disrupt psyche of a patient now a days makes it a need of parallel supportive therapy to alleviate the symptoms. The basic approach is, (1) Assurance (2) Exchange or replacement of emotions viz. replacement of *kama*, *krodha*, *bhaya*, *harsha*, *irshya* etc.

## CONCLUSION

*Shirah* is a main control system of all bodily ailments. Alteration in the activity of the *shirah* influences all body tissues and also influenced by body tissues in an inverse order. The life style in modern era, creates so many psychological disorders which leads to disruption in *mano bhavas* leading to *sharir dosha* imbalance leading to *rogas* one of which is *vataja shirahshula* (TTH), being most common. People having *vata pitta deha prakriti* and *rajas prakriti* will be more affected by the *vataja shirahshula* (TTH). Drugs having *medhya*, *rasayana*, *deepana*, *pachana*, *anulomana*, *vedana sthapaka* adopted will show multidimensional effect relief in *vataja shirahshula*.

## References

- [1] Dr P V Sharma, Sushrut samhita, chaukhambha publications, New Delhi-110 002, sutra sthana, vol 1, 15 chapter 41 verse, pg no: 173

- [2] Dr Chary D, The shalakyta tantra, chaukhamba sanskrit pratishthan, Delhi – 110007, shiroroga, pg no: 8-9
- [3] Dr Subhash Ranade, Dr RR Deshpande, Dr Swati Deshpande, a textbook of kriya sharir, part 02, chaukhamba sanskrit pratishthan, Delhi, pg no: 329
- [4] Dr Subhash Ranade, Dr RR Deshpande, Dr Swati Deshpande, a textbook of kriya sharir, part 02, chaukhamba sanskrit pratishthan, Delhi, pg no: 331
- [5] Dr. Trupti Gupta, Dr. Arun Kumar Gupta, World journal of pharmaceuticals and medical research 2020,6(10), 294-299