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Concept of *Murdha Taila* and Its Role in Psychological Disorder: A Review

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ABSTRACT

Ayurveda emphasizes mental and spiritual equilibrium as an important component of health. Distress or impairment of behavioural functioning is often caused by some mental illness or psychiatric disorder, so called a mental disorder. In *Ayurveda*, psychological disorders can be correlated with the *Manasa Vikara*. One in six people in the world experience mental or psychological disorders at some point of life. The patient in the age group of 30-49 years and above 60 years are the most common age for mental problems. Its prevalence in India is approximately 8%, the same percentage as in western country. Low income group are also linked to mental disorders. The method of treatment/therapy over the *Shirapradesha* (Head) with medicated oil in contact with scalp for a limited duration of time is called *Murdhni Taila* or *MurdhaTaila* where *Murdha* or *Murdhni* means “Head” and *Taila* means oil. The head is called as “*Uttamanga*”, as it controls the entire body function and regulates all the sense organs of the body and *Prana* (Life element controlling all the activities of *Vayu* functions). In the management of psychological disorders, *MurdhaTaila* like *Shiroabhyanga*, *Shirodhara*, *Shiropichu* & *Shirobasti*, plays an important role. The contact period of oil on the scalp is necessary in *Murdha Taila* for its maximum benefits. In this present article, review of *Murdha Taila* and description of procedures with their probable mode of action is described.

KEYWORDS

MurdhniTaila, *Psychological disorders*, *Shira-pradesha*



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INTRODUCTION

The first principle of *Ayurveda* is to maintain the health status of the people with the prevention of diseases and is to treat the already arisen diseases.¹ *Ayurveda* postulates the unique principle of equilibrium of *Dosha*, *Dhatu* and *Mala* in a healthy living body². Stressful life and improper daily routine life induces psychological disorders in adults as well as in children. In present, its prevalence in India is approximately 8%, the same percentage as in western country³. Mental problems are more common in the age group of 30–49 years and over 60 years of age. Low income groups are also linked to mental disorders⁴. In *Ayurveda*, psychological disorders can be correlated with the *Manasa Vikara* described by *Acharaya Charaka* which occurs due to the defect in the volitional power of the *Manas* i.e. the *Buddhi* or its constituents, the *Dhee*, *Dhriti* and *Smriti*. Both, *Manasa Dosha* (*Rajas* and *Tamas*) and *Shareerika Dosha* (*Vata*, *Pitta* and *Kapha*) play an important role in causing psychological disorders⁵. The *Adhithana* (seat) of all the *Indriya* is *Murdha* (Head). *Chakrapani* has mentioned “*Indriyadhithanam Manasa Karma*”- controlling of *Indriya* is the *Karma* of *Manas*⁶. *Murdha* (head) is also the main seat of *Prana Vayu* which control *Manas*.

Thus the psychological disorders can be compared and treated similar to that of *Manas Vikara*. When the patho-physiology of these diseases is studied, both the sciences (*Ayurveda* and modern) emphasize that *Adhithana* of these diseases is *Shira* (head). Human body is compared to an inverted tree where the head is the main part of the body and other organs are its branches⁷. Since, head controls every system, *Murdha Taila* is more appropriate to be chosen in this study. *Murdha* means “Head”, *Taila* means oil. The method related to the *Shiro-pradesha* (head) where warm medicated / non-medicated oil (at fixed temperature) remains in contact with the scalp for a fixed duration of time is called *Murdha Taila* or *Murdhni Taila*. The contact period of oil on the scalp is necessary to achieve maximum benefits⁸. *Murdha Taila* comes under the type of *Bahya Snehana*⁹ (external oleation).

Types-

- *Shiro abhyanga*
- *Shiro seka*
- *Shiro pichu*
- *Shiro basti*.

These are superior in their succeeding order¹⁰.

AIM AND OBJECTIVES



1. To study the concept of *MurdhaTaila* (*Shiroabhyanga*, *Shiroseka*, *Shiropichu*, *Shirobasti*).
2. Role of *MurdhaTaila* in psychological disorders.

MATERIALS AND METHODS

The review of *Ayurveda* and modern literature has been done to fulfil the objective of the study. References regarding *MurdhaTaila* were collected from various textbook, published research papers, previous work done and detail description regarding the types of *MurdhaTaila* and its role in psychological disorders have been explained in the present study.

Shiroabhyanga-

Material required- Suitable oil, vessel, soft towel and armed chair of knee height etc.

Massage of the body with the help of *Sneha* (*Taila*, *Ghrta* etc.) in the same direction of the body hair (*AnulomaGati*) is called *Abhyanga*, while the oil, which is applied to the *ShirahPradesha* (head), is called *Shiroabhyanga*¹¹. It nourishes all the *Indriya*, *Srotas* and body parts. *Shiroabhyanga* can be performed at any time of the day before the bath, in early morning after brushing the teeth, washing the face and after evacuating natural urges.

The client is made to sit on a comfortable chair and lukewarm oil is applied slowly and gently to the hair and scalp. During head massage, masseur should stand comfortable slightly on higher position behind the patient¹². It should not be done forcefully because it may damage the hair. Pounding of the head is done to excite the fine capillaries of the circulatory system and the nervous system. *Shiroabhyanga* is narrated in many *Samhita* as a part of *Dinacharya* (daily regime of personal hygiene) and as a part of treatment for *Shiroroga*. *Shiroabhyanga* is considered under *Snehana* therapy. It nourishes and strengthens the senses of mind¹³.

Benefits of *Shiroabhyanga*

- According to *CharakaSamhita*-*Shiroabhyanga* helps to prevent *Shirahshoola* (headache), *Khalitya* (hair fall), *Palitya* (greying of hair). It gives strength to scalp, forehead, strengthen hair root and makes the hair black and long¹⁴.
- According to *SushrutaSamhita*-*Shiroabhyanga* cure diseases of *Shirah* (head), softens the hair, increases density and hair becomes black in colour, facial skin become beautiful and nourishes the sense organs¹⁵.
- According to *Vagbhatta*-*Shiroabhyanga* is indicated in dry scalp associated with itching. It is also indicated in *Khalitya*,



Palitya and *VataRoga*. It gives strength to *Swara, Hanu* and *Shirah*.¹⁶

Effect of *Abhyanga* on Various *Dhatu*¹⁷

The commentator of *Sushruta, Dalhana* has described the duration of effect of *Abhyanga* on different *Dhatu*, which is mentioned in table 1.

Table 1 Effect of *Abhyanga* on different *Dhatu*-

<i>Dhatu</i>	Tissue	Time (Matra)	Time (Seconds)
Hair root	Hair follicle	300	95
<i>Twacha</i>	Skin	400	127
<i>Rakta</i>	Blood	500	159
<i>Mansa</i>	Muscular tissue	600	190
<i>Meda</i>	Fat	700	220
<i>Asthi</i>	Bones	800	254
<i>Majja</i>	Nervous tissue or Bone marrow	900	285

(1 Matra = 19/60 seconds or 0.31 second)¹⁸

Mode of action

Charaka has mentioned that *Vayu* dominates in the *Sparshanendriya* and its *Adhishtana* is *Twacha*¹⁹ (skin). *Indriya* and mind automatically remains healthy as they are in close contact of each other. Thus, *Abhyanga* keeps body and mind healthy²⁰. *Abhyanga* has effect on skin, which is the seat for both *Vata* and *Lasika*.

Pharmaco-dynamics of *Shiroabhyanga*²¹

Physical pressure causes the fluids to move in internal environment, thus the prime effect of *Abhyanga* is lymphatic drainage. Constituently, lymph possesses relatively large amount of the amino acid tryptophan, as compared with dietary intake and has

large amount of albumin (protein), glucose and histaminases (breaks down histamine). Hypothetically, blood aminoacids like tryptophan increases after massage. Subsequently, an increase in plasma tryptophan causes a parallel increase in the neurotransmitter (chemical between nerve endings) at motor end plates, and serotonin (which is made from tryptophan). Serotonin has been found to be implicated in several psychiatric diseases like, in depression and schizophrenia. Proper diet and massage increases brain serotonin, giving albumin bound protein tryptophan to the brain. Thus, *Abhyanga* relieves symptoms like those caused by serotonin depletion, anxiety, irritability, etc.

Physical pressure acting over neural controls²²

Acetylcholine acts as transmitter at motor end plates. In the presence of calcium ion it facilitates synaptic action potential. The nerve fibres have myelinated sheet with lipids as their chief ingredients. Na (sodium) and K (potassium) ions are responsible for depolarization in the nerve fibres. Calcium, hydrogen, sodium and potassium produce depolarization whereas chlorine and potassium are responsible for hyper polarization. This action along with the association of melatonin (a bi-product of serotonin also synthesized from tryptophan) causes pleasantness and



calming effects in the process of massage. Apart from this effect the toxins which are settled in the nerve fibres or myelinated sheet and which interrupts the conductivity of the nerve impulse are drained out by the exertion of physical pressure on peripheral nerve endings, especially motor and also sensory.

Shirodhara-

Material required- *ShirodharaPatra*, *Shirodhara* stand, *Shirodhara* table, Gauze, cotton earplug, vessels, soft towels, suitable oil or any liquid.

This is a process of *MurdhniTaila*, where medicated oil or other substances such as, *Takra*, *Ikshu Rasa*, *Kashaya*, *Ksheera* etc. is continuously poured on the forehead and allowed to flow over the scalp in a specific rhythm, is called *Shirodhara*²³. The patient is advised to lie down in supine position. *DharaPatra* is fixed at 4 *Angula* above the forehead²⁴. The eye and ear are covered with cotton to prevent the flow of liquid into eyes and ears. *Shirodhara* room should be clean, ventilated and silent. *Shirodhara* is done in the morning hours on empty stomach after massage. *Parisheka* should be given at morning time, but in emergency condition it can be done at night also²⁵. Medicated oil or other liquids (*Taila*, *Milk*, *Kwatha*, and water) is kept in *Dharapatra*. *Dhara* should be poured continuously on forehead neither very fast

nor very slow. The stream of *Dhara* liquid should not be too thick or thin. *Dharapatra* is moved in pendulum manner during the procedure. The liquid is then collected in another vessel and is reused to refill the *Dharapatra*. It is done for 30-60 min. (~45 min) in the morning for 14/21 days²⁶. Temperature of the liquid for *Shirodhara* should be maintained above the body temperature during the procedure.

Selection of Sneha²⁷

According to *Dharakalpa*, *Sneha* is taken according to *Dosha* predominance, which is mentioned in table no 2.

Table 2 Different *Sneha* according to *Dosha*

S.No	Dosha	Sneha
1.	Vata Dosha	Tila Taila
2.	Pitta Dosha	Ghrita
3.	Kapha Dosha	Tila Taila
4.	Rakta Dosha	Ghrita
5.	Vata + Pitta + Rakta	Ghrita and Taila in equal proportion
6.	Vata + Kapha + Rakta	½ part Ghrita and 1 part Tila Taila

Indications- Indications are mentioned in table no 3.

Table 3 Indications of *Shirodhara* according to different *Acharya*

Acharya Charak	Acharya Sushruta	Acharya Vagbhata
<i>Shankha kaRoga</i> (Ch. Si.9/63)	<i>Pitta & Raktaj aShiroRoga</i> (Su.Utt. 26/12)	<i>Arunshika</i> (As. Su. 22/24)
<i>PittajaShiroRoga</i> (Ch. Chi. 26/176)	<i>VatikaShiroRoga</i> (Su.Utt. 26/5)	<i>Shiroshula</i> (As. Su. 22/24)

should be done with Ghrita



and <i>Ksheera</i> .	
<i>Ardhavabhedaka</i> (migraine) (Su.Utt. 25/15),	<i>DahaPakaVruna</i> over <i>Shiropadesha</i> (As. Hr. Su. 22/24)
<i>Suryavarta</i> (headache) (Su.Utt. 26/12)	<i>VatajanyaShiroAbhi tapa</i> (As.Hr.Utt.24/1-3)
	<i>Ardhavabhedaka</i> (migraine) (As. Hr. Utt. 24/29)

Mode of action

Medicated liquid poured from the height of 4 *Angula* (inches) on the forehead produces some magnetic waves due to flow of oil²⁸. Strikes on the surface of the skin produce vibrations (electrical waves) which are transformed to the cerebral cortex & hypothalamus. Hypothalamus acts as the centre of the stimulation & inhibition centre in the body, hence soothing effect created on hypothalamus. It results in the secretion of various neurotransmitters like epinephrine, serotonin, dopamine etc. Hypothalamus controls the functions of the pituitary gland which is known as master gland of our body. Pituitary gland controls all the systems of the body. The hypothalamus & pituitary gland may play a role in many psychological diseases such as obsessive compulsive disorder, hallucination, delusion and schizophrenia etc.

Shirodhara Based on Marma therapy-

Marma (Vital spot) are located in forehead and head region as mentioned in *Ayurveda*

classics are *Sthapni*, *Utshepa*, *Avarta*, *Shankha* and *ApangaMarma*²⁹. According to *Acharya BhelaBhrumadhya* (Between both eyebrows) is the site of *Chitta (Mana)*. It is also place of *SthapniMarma*. Most of the *Marma* of head region are *Agni* and *VayuPradhana Mahabhoota*³⁰. The site of *SthapniMarma* and the site of pituitary and pineal gland exist at the same level. The function of pituitary gland is controlled by hormones and has the capacity to maintain all the endocrine system of human body³¹. Mental stress and irritability are the causative factors where endocrine system gets imbalance of its normal function³². Due to the stimulation of *SthapniMarma* and indirect stimulation of pituitary gland changes occur in psycho-somatic level. Hence, *Shirodhara* helps in relieving the mental stress by regulating the normal function of this gland.

Shiropichu

Materials required-Suitable oil, small vessels to heat oil, large vessel to heat water, spoons, stove, sterile cotton pads or sterile bandage cloth folded and cut in the form of square shaped swab or pad, bandage cloth for tying the *Pichu*, sterile clothes, sponges, napkins or tissue papers for wiping etc.

Procedure in which a sterile piece of cloth or gauze dipped in selected *Taila* is kept on *BrahmaRandhra* (anterior fontenalle) is



called *Shiropichu*. The patient is asked to sit comfortably on an armed chair. A band of cloth is tied around the forehead above the ears. A piece of cloth is placed (having length and breadth of approx 16 cm each) over the vertex. Pieces of same size of clothes are placed one over the other up to the height of about 2 cm. This can also be done with the help of gauge. Luke warm oil is poured at the centre till it is soaked by the cloth or gauge completely. Ideally *Shiropichu* is done for 30-60 minutes. It is an easier form of treatment which acts as both preventive and curative measure for many psychosomatic and neurological illnesses. It can be done easily at home with or without attendants³³.

Indications³⁴

Keshapata (Hair fall), *KeshabhumiSpathana* (cracking of the skin over scalp region), *Palitya* (premature greying of hair), *Vrana* (wound), *Netrastambha* (Stiffness in eyes), *Pakshaghata* (Paralysis), *Ardita* (Facial Paralysis), *Anidra* (Insomnia) etc. (As.Hr. Su. 22/25)

Mode of action

Local effect of *Shiropichu* depends on the type of medicine used for the procedure and is based on cellular absorption of drugs through trans-dermal route. Systemically cellular absorption and circulation has effects on CNS. The symptoms of

psychological diseases like tension headache, and anxiety caused due to sustained contraction of skeletal muscles can be relieved by the physical effect of *Shiropichu*. *Shiropichu* improves the circulation by correcting the brain circulation which is very important in stress and psychological symptoms caused by extra-vasodilatation and the neurological symptom produced by intra-cranial vasoconstriction. *Shiropichu* may be helpful in regularizing the blood supply of brain and can relieve the pain of migraine. Due to *Tikshana*, *Vyavayi* & *Sukshma* property of *Taila* it easily penetrates into *ManovahaSrotas* correcting vitiation of *ManasDosha* (*Rajas* & *Tamas*). At the same time the *Bhrimhana*, *Balya*, *VaataShamana*, *Medhya* properties of *Taila* corrects all *ManasVikaras*³⁵.

Pharmaco-dynamics of *Shiropichu*

In psychological disorders, *Shiropichu* corrects loss of neurons & synapses in cerebral cortex through the diffusion into the superficial venous drainage i.e. dural venous sinuses. By the absorption & diffusion mechanism of medicated oil of *Pichu* correct the atrophy & degeneration in the temporal lobe, parietal lobe & parts of frontal cortex & cingulated gyres during the venous drainage³⁶.

Shirobasti-



Materials required-Rexene/ leather cap, black gram flour, suitable oil, cotton ribbon, spoon, vessel etc.

Shirobasti is a procedure in which a leather cap is constructed over the head of the person (in sitting position) using a leather cap. Junction with the head is sealed with wet flour of black gram and is filled with medicated oil. Main procedure includes *BastiYantraDharana*, *TailaDharana*, observation of *SamyakaYogaLakshana*, removal of *Taila* and *BastiYantra*. The patient is made to sit upright on a chair; one strip of cloth, covered with *Mashakalka* is secured around the head, above the ear. Then leather sheet of about twelve *Angula* is applied with *MashaKalka* at the bottom of the inner surface of it is wrapped around the head, so that the lower part of leather sheet is connected to the strip of the cloth. The two ends of the leather sheet are attached together by using *Masha Kalka*. Another strip of cloth pasted with *MashaKalka* is wrapped on the leather sheet. Then the suitable medicated oil warmed by keeping in hot water is poured on the inner surface of leather cap slowly and carefully, also one can pour the oil on the coconut leaf. This help to prevent sudden falling of warm oil on the head. The quantity of oil should be one *Angula* above the scalps i.e., one and half inch above the scalp. The process should be continued

until the appearance of *SamyakaLakshana* such as *Vaktrashrava* (watering in mouth), *Nasikotaklesha* (moisture in nose), *KarnaSrava*³⁷.

Indication³⁸

Prasupta (Numbness), *Ardita* (Facial paralysis), *Jagare* (Insomnia), *Nasa* and *AsyaShosha* (Dryness in nose and mouth), *Timira* (Glaucoma), *Shiroroga* (Diseases of head) etc.

Acharya has described the time duration for *Shirobasti* according to *Dosha*³⁹, which is mentioned in table no 4.

Table 4 Time duration for *Shirobasti* according to different *Dosha*

S.No.	Dosha	Time (Matra)	Time (Minutes)
1.	Vataja Vyadhi	10,000	53 minutes
2.	Pittaja Vyadhi	8000	43 minutes
3.	Kaphaja Vyadhi	6000	31 minutes
4.	Swastha (Healthy)	1,000	5 to 6 minutes

According to *Acharya Vagbhata*, *Shirobasti* should be conducted for 3, 5, 7 days but maximum is 7 days. According to *Sharangadhara* the duration of *Shirobasti* is advised for 5–7 days.

Mode of action

The superficial fascia of the scalp provides a proper medium for the passage of vessels and nerves to the skin. The superficial veins of neck and head commence in a diffuse network in his scalp. These drain into the collecting trunks. There are several routes



through which extra cranial veins communicate with the intracranial veins. These veins are valve less, inter connecting and have bi-directional flow. The temperature of the *Taila* in *Shirobasti* leads to peripheral vasodilatation. This increases the peripheral circulation which nourishes the tissues, hastens phagocytosis and brings about regenerative changes. Thus, *Shirobasti* is a very complex process certainly influencing the *Shareerika* and *MansikaDosha*, and also has a possible influence on the cerebral as well.⁴⁰

Pharmaco-dynamics of *Shirobasti*⁴¹

Retention of medicated liquid on head /skull stimulates the underlying cortex of the brain. The maximum time for *Shirobasti* is till water oozes from the nose and watering from the eyes which could be the exudates from the mucous membrane due the constant weight of the oil over the head a similar process may also take place at the level of tissues in the brain and toxins and exudates from the cells may ooze in to the circulation there by stimulate the nerve cells and remove the toxins from the body.

Manovikara* (Psychological disorders) in *Ayurveda

The different types of disease diagnosis contained in the classics mostly refer to the physical illnesses, no explanation of the classification of *Manasaroga* are readily available in the *Ayurvedic* works. Still, by

studying the diseases wherein the *ManasaDosha* viz., *rajas* (passion) and *Tamas* (inertness) are involved, it is possible to classify and enumerate the mental disorders described in *Ayurveda*.

Diseases have been broadly classified into mainly 3 categories⁴²

1. *ShariraVikara* (physical diseases) like *Pandu* (Anaemia), *Jwara* (fever), *Gulma* (Abdominal distension) etc.
2. *Manasa Vikara* (mental disorders) like *Kama* (desire), *Shoka* (grief), *Abhyasuya* (jealousy) *Bhaya* (Fear) etc.
3. Someother *MansikaVikara* (diseases wherein both body and mind are affected) like, *Unmada* (psychosis), *Apasmara* (epilepsy) etc.

In *Shariraka Vikara*, initially, the body gets affected and then the *Manas*. In case of *Manasika Vikara*, *Manas* is affected initially and the body later. Some *Mansika Vikara* like-*Abhyasuya* (jealousy), *Bhaya* (fear), *Chittodvega* (anxiety), *Dainya* (meanness of inferiority complex), *Harsha* (exhilaration), *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Mada* (arrogance), *Maana* (pride), *Moha* (confusion), *Shoka* (grief), *Vishada* (anguish), and *Irshya* (envy) and some *Nanatmaja Mansika Vikara*-*Chittodvega* (anxiety) *Vishada* (anguish), *Ashabda Shravana* (auditory hallucinations) *Tama* (withdrawal) *Atipralepa* (prating) *Aswapna* (insomnia)



Anavasthitacittatwa (discontentedness) *Atrpti* (*Tandra* (stupor) *Atinidra* (excessive sleep) *Bhrama* (confusion) and some other *Mansika Vikara- Unmada* (psychosis), *Apasmara* (epilepsy), *Apatanaka*, *Apatantraka* (hysteria), *Atatwabhinivesa* (obsessive syndrome), *Madatyaya* (alcoholic psychosis), *Sanyasa* (coma) are also described in *Ayurveda*.

Factors included in mental illness⁴³

There are 8 psychological factors described in *Charaka Samhita* explained in *Nidana Sthana* which are considered to be centrally affected in all psychiatric disorders of varying degrees. They are- *Mana* (Emotional), *Buddhi* (Thought and decision), *Sangya-Gyana* (Orientation), *Smriti* (Memory and learning), *Bhakti* (Desire), *Sheela* (Habits), *Chesta* (Psychomotor function) and *Achara* (Conduct and behaviour). *Ayurveda* also mentioned it as *Atmendriyarth Samyoga*, *Pragyaparadha* and *Parinama* or *Kala* as three fundamental aetiological factors of psychological or mental illness.

Psychological disorders in modern science⁴⁴

According to DSM-IV, mental disorder is a psychological syndrome or pattern associated with distress (painful symptom), disability (Impairment in one or more than one important functioning part of the body),

risk of the death, or causes a significant loss of autonomy. However, it excludes normal responses such as deviant behaviour for political, social, spiritual, cultural, religious, or societal reasons not arising from a dysfunction in the individual.

There are many different conditions that are recognized as mental illness. The more common type include⁴⁵ in table no 5.

Table 5 Mental conditions according to different mental disorders

S. No.	Mental disorders	Types of Mental disorders
1.	Anxiety disorders	Generalized anxiety disorders, Panic disorders, social anxiety disorders, and phobias.
2.	Mood disorders	Depression, bipolar disorders, cyclothymiacs disorders
3.	Psychotic disorders	Hallucination, delusion and Schizophrenia.
4.	Eating disorders	Anorexia nervosa, bulimia nervosa, binge eating disorders
5.	Personality disorders	Antisocial Personality disorders, Paranoid Personality disorders
6.	OCD	Obsessive –compulsive disorder
7.	PTSD	Post- traumatic stress disorder

DISCUSSION

Ayurveda is preventive, promotive and curative healthcare system and includes the concepts of positive physical and mental health. Management of psychological disorders in *Ayurveda* is done through three broad spectrum principals of treatment namely *Daivavyapasraya Chikitsa* like *Mantra*, *Mani*, *Mala* etc. (divine therapy),



Yuktivapashraya Chikitsa like *Shodhana*, *Shamana* etc. (biological therapy) and *Satvajaya Chikitsa* like (psychotherapy). *Yuktivapashraya Chikitsa* is a rational therapeutic approach which consist two major components viz. *Shodhana* (Purification) and *Shamana* (Palliation). *Murdha Taila* (*Shiroabhyanga*, *Shiroseka*, *Shiropichu*, *Shirobasti*) is an external *Snigdha Swedana* procedure, found to be effective in psychological disorders. Probable mode of action of *Murdha Taila* can be described locally as well as systemically. Absorption of substances through the skin depends on a number of factors, the most important of which are concentration, duration of contact, solubility of medication, and physical condition of the skin and part of the body exposed. In *Murdha Taila*, the oil which is used has good dense concentration due to longer duration of contact. The skin over the scalp is thin as compared to the other parts of the body and thus, absorption is faster from the scalp.

Root of oil absorbance- In *Murdha Taila* medicinal oil is poured over the head and the oil used in *Murdha Taila* get absorbed transversely into the scalp through the root of hairs, dense subcutaneous tissue comprising the artery, vessels and nerves of the scalp. In the loose areolar tissue of the scalp, there are emissary veins are present

with less valve which connects the superficial veins of the scalp with the diploic veins of the skull bones and with the intracranial sinuses. This is a path of absorption of the oil in the *Murdha Taila*.

Effect of *Murdha Taila* procedure-

Mostly *Sukhoshna Dravya* used for the *Murdha Taila* stimulates the efferent blood vessels and induces vasodilatation. Pressure is produced on the head due to *Basti Dravya*, *Dhara Dravya* and has a calming effect and relaxes patient. Pressure improves blood circulation, increases the supply of fresh oxygen and glucose to the brain and relaxes muscles along with nerve endings.

CONCLUSION

Murdha Taila is an important *Panchakarma* procedure in *Ayurveda*, and it has gained worldwide popularity due to its easy administration and effectiveness in several psychological disorders and life style diseases. It is a purifying and rejuvenating therapy that eliminates toxins and mental exhaustion, relives stress and ill effects on the central nervous system. On the basis of above description, it is clear that *Murdha Taila* is effective in psychological disorders.



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