

A CLINICAL STUDY TO ESTABLISH THE PRINCIPLE “NASA HI SHIRSO DWARAM” WITH SPECIAL REFERENCE TO NASYA IN KHALITYA

Nagraj Goutam¹, Raghuwanshi Nagendra Singh², Kumari Madhuri³

^{1,2} MD Scholar, ³ Associate Professor

Dept. Of *Samhita Siddhant*, Shubhdeep Ayurved Medical College & Hospital (P.G. Institute) Indore, Madhya Pradesh.

ABSTRACT

In Ayurveda, special procedure called *Nasya* has been mentioned. *Nasa* is indirectly connected with the brain centre in the head. Perfect balance of oxygen levels in the body can be attained with *Nasya Karma*, thereby also clearing all the morbid *Doshas*. Hence, in the present study *khalitya* which is one of the *Urdhvajatrugata Roga khalitya* has been selected and for its management *Nasya Karma* with *Shadbindutaila* in the form of *Shodhan Nasya* has been planned. Hence, the present study is selected with intention to find out the most effective response of *Nasya Karma* in *khalitya*. Supportive references for the same are found. Assessment was done before treatment, on 21st day after treatment and on 42th, and 63rd day of follow up. Study showed that among the of 30 patients, 10% got markedly improved, 73.33% got moderately improved, 16.66% got mild improvement, 0% is in no response. Analysis of the results clinically showed that *nasya vidhi* with *Shadbindu tail* provided a significant relief in the signs and symptoms of *khalitya* mainly in hair fall and breaking of hair.

Keywords: *Nasya, Khalitya, Shadbindu tail*

INTRODUCTION

According to survey upto 40% of men and 25% of women in India are victims of hair fall. Therefore; to keep the healthy hairs in healthy state is entirely the duty of human beings, because just like face, hair is also a mirror of healthy state of the body. Even thousand years ago, in *ayurvedic* literature, so many types of daily regimens for hair care have been described in the chapter of *dinacharya* and *ritucharya*, which includes some procedures like *moordhini taila*, *nasya*, *snana* etc.²

While, in 21st century with modernization in each and every walk of life, a person has neither time to think and act for healthy life nor to follow the proper *dinacharya*

and *ritucharya*. Early hair fall has been attributed to be the result of varied factors like hormonal imbalance, faulty hair care, pollution etc. presently employed counter measures are turning short for curing it, to solve the above query and to find out a promising remedy the present study has been undertaken. In *ayurvedic* approach, falling of hair is coined out as in term of '*khalitya*' under the broad heading of *shiroroga*. For *khalitya nasya* is the choice of management and when is done with that *taila* which is medicated by hair growing drugs, is more efficacious. So in this present study *shadbindu taila* advocated in *bhavprakash* for *khalitya* has been selected.³

The literal meaning of the word 'Nasya' is being in nose or all the things which are beneficial to the nose. Ancient era nose is an important drug delivery route. There are various references found in *Ayurvedic* text which indicate that this route is used for delivering drug to local and for the systemic action of drug. *Nasya* is one of the important *Panchakarma* which is routinely practices by *Ayurvedic* physician. It is used for prevention and treatment of various diseases. *Nasya* is the method in which various form of drugs like medicated oil, *Churna* will be made to pass through the *Nasa Marga*. *Nasya* is mainly useful in the diseases of supra clavicular region. Various literature from the *Ayurveda* text clearly indicates that the drug administer through the nose may act on the brain. In their view of current medical journal various supporting material found to it.

This type of therapy is used to treat various local diseases like common cold, rhinitis, *khalitya* etc, various systemic diseases like fever, migraine facial palsy, epilepsy, hiccups *Swasa* (includes various respiratory disorders), *Kushtha* (includes various dermatological diseases) edema, Poisoning etc and various psychiatric illness. *Nasya* is useful in diseases mainly related to supraclavicular region As far as the context of *Shadbindu Tail*, *acharya* mentioned that the application of *shadbindu tail* is good for disorders of organ above the upper clavicle i.e. *Urdhvajatrugata*.⁴

The literal meaning of word *Nasya* is being in nose or all the things which are beneficial to nose. *Nasa* is consider as one of the *Panchn gyanendriya* whose function are not only limited for olfaction and respiration but also considered as a pathway for

A. *khalitya*

drug administration. Since it is described as "*nasa hi shirso dwaram*"⁵

AIMS AND OBJECTIVE

1. Evaluate the efficacy of *Shadbindu tail nasya karma* in *Khalitya*

MATERIAL AND METHOD

Patients attending the O.P.D. and I.P.D. SHUBHDEEP AYURVED COLLEGE AND Hospital, INDORE, fulfilling the criteria of the disease were selected and randomly distributed in to irrespective of their age, sex, religion etc.

Inclusion Criteria

Patients other than those who were excluded and coming within age limit of 18 to 40 years were included without any bar of caste, sex, religion and occupation.

Exclusion Criteria

Patients whose age is less than 18 and above 40 years. Patients having hereditary history of baldness or having history of hair loss due to injury or having the *Asadhya lakshana* was not be included in this study. Patient suffering from any severe systemic disease is excluded.

Necessary steps are taken to exclude other condition as per facilities available in the institute.

Clinical Study

(*Shadbindu Taila Nasya*, 30 patients completed)

CRITERIA FOR ASSESSMENT

To facilitate the statistical analysis of the effect of therapy, scoring system was adopted. Regeneration of Hair in localized or overall Hair loss and Cessation of hair fall was counted as the main feature to assess the effect of therapy.

GRADATION OF HAIR LOSS ON SCALP REGION

Severe(hair fall on simple stretching)	3
Moderate(hair fall on washing)	2
Mild(hair fall on combing)	1
Absent	0

B. Shirokandu:

Severe(coming more than 5 episode in a day)	3
Moderate(coming 3-4 episode in a day)	2
Mild(coming 1-2 episode in a day)	1
Absent	0

C. Darunaka

Severe (Permanent seen)	3
Moderate (seen after 2- 3 days after hair wash)	2
Mild (occasionally seen)	1
Absent	0

D. Roughness:

Smooth hair surface	0
Occasional rough hair surface	1
Slight rough hair surface	2
Rough hair surface	3

Like this other symptoms are also graded as per severity:

E. Keshkathinya

F. Keshbhoomidaha,

F. Keshbhoomisweda,

Severe	3
Moderate	2
Mild	1
Absent	0

Management of Patients:

No. Of Patients	Drug	Dose	Days	Dura- tion
30	Shadbindu Tail	Each Nostril 6 Drops	21	Continue Days

Method of Nasya Karma

NASYA KARMA WAS PERFORMED IN FOLLOWING THREE STEPS:

1. Poorva Karma:

1. The room having sufficient daylight and devoid of direct atmospheric influences like dust wind etc was selected.
2. Drugs and instruments required for Snehana, Swedana and Nasya were collected.
3. Abhyanga with lukewarm Tila taila was done over Urdwanga Pradesha.

4. Mrudunadi Swedana was given after covering the face with cotton cloth.
5. The Swedana procedure continued till light Swedotpatti on face was observed.

2. Pradhana Karma:

1. After completion of Poorvakarma, ask the patient to seat on chair..
2. Patient was advised to relax with closing the eyes.

3. Lukewarm *shadbindu tail* 6, 6, drops instilled (6 drops) in each nostril of the patient.
4. Patient was asked to inhale it deeply.
5. Patient was advised to split out the secretion, which was collected in Oropharynx.

3. Pashchat Karma:

1. *Panitapa Swedana* was given on face. Then forehead, frontal, maxillary and temporal areas were massaged.
2. Patient was advised to split out the secretion.
3. Patient was advised to take rest for 1-2 minutes.
4. *Gandusha* with Luke warm water was done.

5. After this patients was given instruction not to take food, direct air on face neither to have a cold water face wash; within half an hour limit after *Nasya*.

THERAPY: According to *susrut nasya* may be given repeatedly at the interval of 1,2,7,and 21 days depending upon the condition of the patient and the disease he is suffering. In this *shadbindu tail* was advocated to the patients as *Nasya* medication in the selected dose of 6 drops in each nostril for 21 days. After completion of *Shodhana karma* follow-up was be done 42 days. Follow was given to the patients for 63 days. ⁶

RESULT AND OBSERVATION

Table No. 1: Effect on Chief complaints in 30 patients of KHALITYA

Chief Complaints	Mean		N	S.D	S.E	T	D.F	P
	B.T.	A.T.						
<i>Khalitya</i>	2.2667	.8667	30	.62146	.11346	12.339	29	.001
<i>Darunaka</i>	1.8667	.7333	30	.43417	.07927	14.297	29	.001
<i>Kandu</i>	1.633	.7667	30	.50742	.09264	9.355	29	.001
<i>KeshaRukshata</i>	1.8687	.667	30	.7849	.14331	8.839	29	.001
<i>KeshaKathinya</i>	.3000	.1667	30	.3487	.06312	2.112	29	.043
<i>KeshbhoomiSwed</i>	1.533	.7667	30	.50401	.09202	8.332	29	.001
<i>KeshabhoomiDaha</i>	1.3667	.5000	30	.68145	.12441	6.966	29	.001

Table – 2 OVER ALL PERCENTAGE OF RELIEFE (*shadbindutaila*)

S.No.	chiefcompliant	percentage of relief
1.	<i>Khalitya</i>	61%
2.	<i>Darunaka</i>	60%
3.	<i>Kandu</i>	53.07%
4.	<i>KeshaRukshata</i>	67.80%
5.	<i>KeshaKathinuya</i>	44.443%
6.	<i>KeshaboomiSwed</i>	50.003%
7.	<i>KeshabhoomiDaha</i>	63.41%

Table –3 patient wise relief percentages

S.NO	OPD.NO	relief percentage
1	6080	55.55%
2	6078	57.14%
3	6103	42.85%
4	6081	50%

5	5660	55.55%
6	5097	66.66%
7	4667	40%
8	5653	62.58%
9	5238	76.92%
10	5244	54.54%
11	5237	80%
12	5243	57.14%
13	5234	80%
14	4666	45.45%
15	4665	66.67%
16	4823	66.67%
17	4814	50%
18	4664	50%
19	4112	66.67%
20	4078	66.67%
21	3986	63.63%
22	3985	55.55%
23	3987	75%
24	3891	28%
25	3887	55.55%
26	3855	53.33%
27	3854	69.23%
28	3842	53.84%
29	1155	75%
30	1169	46.15%

Table – 4: Overall Effect Therapy (*shadbindutaila*)

Result	Percentage
Complete Cure	0%
Markedly Improved	10%
Moderately improved	73.33%
Mild improvement	16.66%
No response	0%

DISCUSSION

Probable Mode of Action of Drug:

The ingredients of these drugs are:

Drug: Erand, Tagar, Shatawari, Jeevanthi, Rasna, Saindhav, Bhrunraj, Vidanga, yashtimadhu, Shunthi.

Rasa: katuras 50% Madhura (40%), Tikta (40%), and Kashaya (30%) Rasa, lavan 10%

• **Guna:** Guru (30%), Snigdha (70%), Ruksha (20%), laghu, 60%,

• **Virya:** ushana (60%), sheet 40%.

• **Vipak:** Madhura Vipak (60%) & Katu Vipak (40%)

• **Doshashamakta:** Tridoshashamakata (10%) and vata -Kaphashamaka (60%), vata-pitta shamak 30% property.

•**Other properties:** *Keshya, Rasayana, Nervine Tonic, Kandughana, Kesharanjak.*⁷

Samprapati is the process of disease development. *Samprapativighatan* is a process of remove the pathogenesis of disease. In whole yoga combination, there are *katu, Tikta & Madhur* rasa are dominant. *Tikta & Madhur* rasa are said to be *Pitta shamaka*. *Tikta* rasa have antagonistic properties to that of *Kapha* and *Ama*. *Madhur* rasa have *vata-pitta shamaka* properties. In *Khalitya* there are *Rasava-ha, Swedavaha srotas dusti*. In *srotaschikitsa Charakacharya* mention that *Swedavaha srotas* treated like *Jwar*. In *Jwarchikitsa Tikta* rasa is main rasa as per these references we can see good result of *Shadbindutaila* in the *khalitya*. The *Guna* of the drug is *Ruksha, Guru and, laghu, Snigdha*. *Snigdha, guna* is a *Parthiva* and *Apya*. *acharya Charka* said that *Kesha* is a *Parthivabhav*, so *Snigdha guna* increase *Kesha* because of *Saman-yavishesha Siddhanta*⁸. *Guru Guna* has *vata shamaka* properties & *Rukshaguna* stated the *Kapha-dusti. Katu & Madhura Vipaka* which was intended to have a *Tridosha-shamaka* effect. All these effects join together act in the cessation of hair fall and ultimately of *Khalitya*.

Nasya karma action:

For the *Nasya karma* remedies are proper with various drug which are above described: When tail is prepared by the *Taila Paka Vidhi* according to "*Sanskaro hi gunantaradhanam*" their individual properties emerged into each other and emerges some new properties. Whereas this Tail when applied as *Nasya* would act as a *Shirovyadhishamaka*, which is the *Prabhava* of *Nasya* as described in the effects of *Nasya*. Moreover, *Nasya* would help in

the internal correction of the *dosha* working locally by their position in the scalp and nutritive the roots of the hair would avert hair, so hair falling would be stopped. The tail has *Laghu, Sukshma, Tikshna, Snigdha* properties and it was prepared with *Keshya* drug. It would act on *Pitta dosha*, which is a main causative factor of *Khalitya*. The obstruction of *Srotas* will clear by the *Sukshmaguna*, which affects the growth of new hair. Regarding this, many references have been found for the use of tail in daily routine. Before *Nasya karma* we had done *Purvakarma (Shiroabhayang and Mrudu Swedana)*. Both *Purvakarma* would decrease the *Rukshata* of scalp & doing *Srotomukha Vishodana* and exoriated the *Prakupit*

Effect Of Therapy On Chief Complain:

Effect on *Khalitya*: The result obtained in *Khalitya* after statistical analysis shows that 61% pts. Had got Statistically significant result. In *Khalitya Pitta and Vata* are main *Dosha*. Ingredient of *shadabindu taila* has mainly *katu & Tikta Rasa*, maximum drug has *ushanVirya* and *Madhura Vipak* properties. The *Nasya Karma* is indicated in all *Urdhvajatrugata vikar*. In our thesis *shodhan* type of *Nasya* choose which is indicated especially in *Valita, Palitya* and *Khalitya*. By *shadbindu taila* which have *Indriyabalakara, Tridoshamaka* and *Rasayan* etc, properties respectively.

Effect on *Darunaka*: In Patients 60% relief was recorded in *Darunaka*. Result was highly significant. *Nasya* by possess *shadabindu taila* mainly *kafa -vata Shamaka* properties, which relieves *Keshabhoomisphutan* and *Rukshata* of *Keshabhoomi*. *Snigdha, Guru Guna* of remedies relives the *Vata Dosha* and which relieved *Darunaka*.

Effect on Shirokandu: The relief observed in pts was 53.07% statistically highly significant result was obtained in symptom, while significant result in symptoms according to *Ayurveda* point of view, *Kandu* was occur due to aggravation of *Kapha Dosha*. *Nasya* due to its therapeutic effect as well as pharmacological effect of *shadabindu taila* helps to break the pathology of *Srotosanga* and *Tridoshshamak* properties helps to relieve the *Kandu*.

Effect on Kesharukshata : we could found that there are 67.8%% relief were seen in the *Kesha rukshata*.

Effect on KeshaKathinya: we could found that there are 44.44%% relief were seen in the *Kesha rukshata*. is a significant result.

Effect on KeshaBhoomiSweda: As per chart, 50.00% relief were seen in *Keshabhoomisweda*.

Effect On KeshaBhoomiDaha: As per chart, 64.41.% relief were seen in *Keshabhoomidaha*

CONCLUSION

Above study plan showed that in case of "khalitya" *Nasya karma* was given good result. *Samyak-snigdha lakshanas* was found in almost patients. In present study, all patients were treated with only *Nasya karma* by *Shadbindu tail*. If *Nasya karma* performed with *Shodhan chikitsa* then it will be give better results in short duration. *Nasa hi Siraso Dwaram* being a *Chikitsa Siddhanta* is proved beyond doubts for all times and its utility and applicability is proved in this era too as being effective in *Khalitya* by this study.

REFERENCES:-

1. Vagbhata, *AstangaHrayam*, Translated by Prof.K.R. SrikanthaMurthy, Chowkhamba Krishnadas Academy, Varanasi, Reprint 2007 Verse no. Sutra 20/1 Page no. 235

2. RajaniThankan, VasantPatil, PrasannaAithal. Clinical study on effect of different procedures of *Nasya* with *BhringarajaTaila* in *Khalitya*. *Journal of Ayurveda and Holistic Medicine (JAHM)*. 2014; 2(4).p.1-11
3. Mishra Bhava; BhavaPrakash-Nighantu, Chaukhamba Publications, Varanasi, 1996; Verse No. Dhanya-Varga : 62/37/38 page no. 612
4. Mishra Bhava; BhavaPrakash-Nighantu, Chaukhamba Publications, Varanasi, 1996; Verse No. Dhanya-Varga :62/37/38 page no. 613.
5. Vagbhata, *AstangaHrayam*, Translated by Prof.K.R. SrikanthaMurthy, ChowkhambaKrishnadas Academy, Varanasi, Reprint 2007 Verse no. Sutra 20/1 Page no. 235
6. MaharshiSushruta, *SushurtaSamhita*, Ed Dr. Anantram Sharma ChowkhambaSubhartiPrakashan Varanasi reprint 2010 verse no. Chi 40 / 42-43 Page No. 498
7. Agnivesha; *CharakaSamhita*, *Ayurveda Depika* Commentry by Cakrapanidutta, Ed. Pt. Prof. R.H. Singh, ChowkhambaSubhartiPrakashan Varanasi print 2013; Verse No Sutra : 26/13, page no. 138 .
8. Agnivesha; *CharakaSamhita*, Ed. AcharyaVidyadharShukla, Prof. Ravi duttTripathiAcharya, Choukhamba Sanskrit Samsasthan, Reprint 2010; Verse No Sutra : 7/16, page no. 123

CORRESPONDING AUTHOR:

Dr.GoutamNagraj

Final year P.G. scholar Dept. of Basic Principles,
S.A.M.C. Indore, India.

Email: rajnigoutham@gmail.com

Source of Support: Nil

Conflict of Interest: None Declared