

Role of *nasya* as preventive measure from *khalitya*

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ABSTRACT:

Ayurveda considers body, mind and soul as the fulcrum of perfect health by specifically describing it as a balanced state of physical, psychological, mental and spiritual wellbeing. **Panchakarma included in Dincharya for the prevention of diseases as well as promotion of health.** *Nasya* is the best treatment for the disease situated in *Urdhavjatrugat* part. *Khalitya* has been considered under *urdhavjatru roga*. As the nose is the gateway of head, so medicine instilled through nose reaches the head and cures such disease.

Keywords: *Navan Nasya, Khalitya, Urdhavjatrugat Vikar*

INTRODUCTION

Hair loss affects up to 50% of men and women throughout their lives. Women make up to 40% of hair loss sufferers. Nowadays, it is seen that number of

patients suffering from hair loss is becoming quite high.

The loss of hair or progress of any hair disorder was looked upon as disgraceful and inauspicious far during *Vedic* period and still persist till today. Many preventive measures were observed and many drugs were used for its prevention and treatment.

Panchkarma is a important part of *Ayurveda*. It plays critical role in the management of stubborn and chronic diseases. It expels the root cause of doshas and disease, if *samshodhan* has been performed properly. So disease does not occur again, which is only possible through *panchkarma*. *Ayurveda* is incomplete without this five main *shodhan* procedure i.e. *vaman, virechan, basti (anuvasan, niruha), raktamokshan, and nasya*. *Nasya* are of 5 types according to *Acharya Charak* i.e. *navan, avapidan, dhmapan, dhuma, and pratimarsha*. (Cha. Si.9/89)

Concept of Nasya:

Etymological Derivation of Nasya

The word Nasya is derived from 'Nasa' Dhatu. It conveys the sense of Gatimotion (Nasa Gatau) & Vyapti means pervasion (Nasa Vyaptau). In Ayurvedic texts, Nasa Dhatu is used in sense of nose (Nasa Nasikayam).

Synonyms: Sirovirechana, Shirovireka, Murdhavirechana, Nstahkarma, Navana are the synonyms of Nasya Karma.

Classification of Nasya Nasya is classified in various ways by different Acharyas but ultimately all the procedures are same. Mainly classified according to its mode of action i.e. Shodhana, Shamana, etc. & on the basis of various forms of drug preparations utilized for the Nasya karma e.g. Churna, Sneha, etc.

According to Charaka the Nasya is of five types viz. Navana, Avapida, Dhmapana, Dhuma and Pratimarasa . (Ch.Si. 9/89-92) Navana is further divided in to Snehana and Shodhana, Avapidana into Shodhana and Stambhana, Dhuma into Prayogika, Vairechanika and Sneihika while Pratimarsha is divided into Snehana and Shodhana.

The above mentioned five types of Nasya are regrouped according to their pharmacological action into three groups viz. – Rechana, Tarpana and Shamana. (Ch. Si. 9/89-92) Charaka has also mentioned 7 types of Nasya according to parts of the drugs to be used in Nasya karma viz – Phala, Patra, Mula, Kanda, Pushpa, Nirryasa, Twaka. (Ch.Vi. 8/154)

Navana Nasya:

Navana is one of the important and well applicable therapies of Nasya Karma.

Method: Navana is administered by instilling the drops of a medicatedoil or Ghrita in the nose. Instrument: Charaka has described Pranadi (pippet or dropper) for it (Ch.Su. 5/68). Navana is generally the Sneha Nasya and is known as Nasya in general.

Classification: It can be mainly classified into Snehana and Shodhana Nasya.

Snehana Nasya: As the word Sneha suggests, Snehana Nasya gives strength to all the Dhatus and is used as Dhatuposhaka.

Dose: The following is the dosage schedule for Sneha Nasya (Su.Chi.40/23).

- a. Hina Matra – 8 drops in each nostril.
- b. Madhyama Matra – Shukti Pramana - 16 drops in each nostril.
- c. Uttama Matra - Panishukti Pramana – 32 drops in each nostril.

Time Schedule:

Navana Nasya should be administered according to the following time schedule. (Dalhana on Su.Chi. 40/24; A.H.Su. 40/37)

- (i) In Kaphaja Roga : Fore noon
- (ii) (ii) In Pittaja Roga : Noon
- (iii) (iii) In Vataja Roga : After Noon

Benefits of Sneha Nasya:

It is used for the oiling in the feeling of head lightness. It gives strength to neck, shoulder and chest and increases eye sight.

Indications of Sneha Nasya :

Sneha Nasya can be given in the following conditions:- *Vatika Shirahshula, Keshapata, Dantapata, Shmashrupata, Tivrakarnashula, Timira, Nasaroga, Mukhashosha, Avabahuka, Akalaja Valita, Akalaja Palita, Darunaprabodha and Vatapittaja Mukharoga* (Su.Chi. 40).

Prashastha kesha lakshan

According to *Asthanga Hrudaya* hair should be *Susnigdha* (with proper moisture), *mrudu*, *sukhsma*, *naikamula/prithanamula* and *sthira*. According to *Kashyap* very long or very short hair in females are not appreciated. The *Snighdha* (with proper moisture) *lohita*, *nirmal* (clean) and *vranarahita* (without any wounds) *Kesha bhumi* (scalp along with follicular opening) is considered as normal or ideal *keshabhumi*.

Kesha and Asthi Dhatu :

Acharya Charak has mentioned in *Chikitsa Sthan* that *kesha*, *loma* are kitta of *asthi dhatu*. As per *Ashtanga Sangraha* it is noted that *majja* is yielded from *sara bhag* of *asthi dhatu* and *kesha*, *loma* and *nakha* are produced from *mala* part of *asthi*. *Kshaya* of *asthi dhatu* causes brittleness of hair, nail, hairfall. According to reference from *Charak Sutra Sthan*, *kesha*, *loma*, *nakha* and *shmashru vikar* are included in the

asthipradoshaj vikar. Changes are observed in *kesha*, *nakha* and *loma* whenever there is variation in *asthi dhatu*. *Acharya Charak* has elaborated *ahar poshan krama* and its perspective in detail. There *Acharyas* have mentioned *kesha* as *mala* of *asthi dhatu*, so vitiation of *asthi dhatvagni* also plays vital role in disorders of *kasha*.

Concept of khalitya

खलति स्वलयन्ति केशा अस्मात् ।

Thus, the literal meaning of the word *Khalitya* is falling of the hair. So, *Khalitya* is a disease in which the hairfall occurs in various forms i.e the hair either fallout completely or incompletely but pre-maturely.

Charaka Samhita :

It has described *Khalitya* under the heading of *Trimarmiya Chikitsa Adhyaya*

Sushruta Samhita:

It has described *Khalitya* in *KshudraRoga Nidana*.

Vagbhatta:

It has described *Khalitya* in *Shiroroga Vigyaniya Adhyaya* as one of the *Shirah kapal Vyadhi*.

Nidan (Etiological factors):

There are two types of *Nidan* for occurrence of any disease.

1. *Abhyantar* and 2. *Bahya*

1. Abhyantar Nidan

Charak Samhita-It mentions that *Teja* alongwith *vatadi dosha* burn the *keshabhoomi* and produces *Khalitya*.

Chakrapani has pointed that *Dehoshma* is referred by the word *teja*. *Dehoshma* is equivalent to *pitta*.

2. *Bahya Nidana*:

Acharya Vagbhatt has mentioned *Khalitya* under *Shiroroga*. *Acharya Charak* has mentioned various factors which vitiate *Vatadi dosha* and give rise to different *shiroroga*. Thus, the etiological factors of *Shiroroga* mentioned by *Acharya Charaka* and *Vagbhatt* can be taken as *Nidana* of disease *Khalitya*

Purvarupa: There are no specific *Purvarupa* described in any of the classical texts for *Khalitya*. In such cases, appearance of symptoms in very mild form may be considered as *Purvarupa*. In this way occasional loss of some hair may be considered as *Purvarupa* of *Khalitya*.

Rupa: the cardinal symptom of *Khalitya* is gradual loss of hair. *Acharya Vagbhatt* has mentioned symptoms according to types of *Khalitya* i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Though *Khalitya* is a *Tridoshaja Vyadhi* but its type depends on the dominant *dosha*

Samprapti Ghatakas

DOSHA

- *Vata- Saman, Vyan*
- *Pitta- Pachak, Bhrajak*
- *Kapha- Tarpak*

DUSHYA

- *Dhatu- Rasa, Rakta, Asthi*
- *Mala- Sweda, Kesha*

- *Agni- Jatharagni, Rasadhatwagni, Asthidhatwagni*
- *Ama- Rasa, Rakta*

SROTAS-

Rasavaha, Raktavaha, Swedavaha, Asthivaha

VYADHI

Shirakapalgata

ADHISHTHAN-

romakupa (kesha bhumi)

VYAKTI STHANA- *Shirogata kesha*

ROGA MARGA- *Bahya roga marga (Twak and Romakupa)*

DISCUSSION

- *Vata dosha aashrayee* is related to *Aasthi dathu Aashraya*. *Vata* is responsible for *krushnavarnata* (black color to hair). The pain sensation at root level is because of *Praan vayu* and *Vyan vayu* is responsible for *romanacha* (goose bumps), *sweda stravan* (perspiration), contraction and relaxation and all other activities, *Samaan vayu* is related to *swedavahi strotas*
- *Nasya Karma* is a therapeutic measure where the medicated oil, *Kwatha*, *Swaras*, *Churna* etc. are administered through nose to eliminate the vitiated *Dosha* situated in *Shira* i.e. head for the treatment of *Urdhwajatrugata Vikaras*. Medicines or medicated oils are administered through the nose is known as *Nasya*.
- *Navan* is one of the important and well applicable therapies of *Nasya Karma*. *Navan* is administered by instilling the

drops of a medicated oil or Ghrita in the nose. Navan is generally the Sneha Nasya and is known as Nasya in general. As the word Sneha suggests, Snehan Nasya gives strength to all the Dhatus and is used as Dhatuposhaka.

- *Taila* is recommended *sneha* for *vata vyaadhi*. *Taila* is recommended when *vata* is associated with *Kapha*. Owing to its properties of *usha guna*, *Taila* has been described as *Vata Kaphahara* and *Pitta vardhaka* by *Ayurvedic Acharyas* but due to its *Sanyog* and *Sanskar* i.e. processing with drugs that adds in new properties. *Taila* does not have *Anuvartana* so loses its inherent property (*Ushna*) during processing with *Sheeta virya* drugs. Various siddha tail like *Yasthimadhukadi tail*, *Anu tail*, *Til tail*, administered in the form of sneha nasya may be effective in prevention of *Khalitya*.
- According to Acharya Charak, Nasa is the gateway of Shira. The drug administered through nose as Nasya reaches the brain & eliminates only the morbid doshas responsible for producing the disease. Nasa is described as the gateway of Shirah. Hence the drug is administered through nostrils. The drug thus administered reaches Shringataka (a Sira Marma by Nasa Srota) and spreads in the murdha (brain) reaching the Marmas of Netra (eye), Shrotra (ear), Kantha (throat), Shiramukhas (opening of the vessels etc). It then by virtue

of its potency scratches the morbid Doshas in supra-clavicular region and expels them from Uttamanga (As.San.29/2).

- न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते । न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः । ।
- न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः । (Ch.Su.5/58-59)
- It has been described in *Charaka Samhita* that administration of *Nasya* in proper time with proper method keeps eyes, ears and nose of the person healthy. The hair of that person does not turn grey and he does not suffer from hair falling. His hair growth is also accelerated. The importance of *Nasya* is to prevent and to cure the diseases of hair like *Khalitya* and *Palitya*.

CONCLUSION

- In Ayurveda, preventive approach of Ayurveda is the most important part of maintaining the body healthy.
- Main five procedures of Shodhana are known as Panchakarma, *Nasya* being one of them. *Nasya* is especially used in *Urdhwajatrugata vyadhi*, i.e. diseases of head neck and shoulder.
- *Khalitya* is mentioned under *Shiroroga*, *shirakapalgat roga* and *kshudra roga*. *Nasya* is the treatment of choice as per texts.
- External therapies like *Abhyanga*, *Parisheka*, *Avagahana*

Ushnishadharana, Shirasnaan, Shiroabhyanga, Chhatradharana, Sarvangasana, Padaraksha, Pralepa, Karnapurana, Padatal Abhyang, Praanayam kriyas will help in the assimilation of medicines through *romakupas*.

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