

ROLE OF DINACHARYA IN HAIRFALL WSR TO NASYA- A OBSERVATIONAL STUDY

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ABSTRACT

In ayurveda there is prime importance given to health of one human being. Maintenance of healthy person and cure of disease is main principle of ayurveda. Ayurveda states plenty of medicines and *pathya* procedures for a healthy life. *Dinacharya* is one of the ritual to be followed by a person for healthy life. The procedure mentioned in *dincharaya* are also helpful in disorders like hairloss which includes *Nasya Kalpana*. This study states the benefits of *dincharya* and *nasya Kalpana* in *khalitya* (hairfall).

INTRODUCTION

The concept of beauty is gaining more attention globally, in which hairs play a very important part. Our face reflects our confidence and personality and healthy hairs adds lot of importance to it. In this fast developing world, western habits of diet and lifestyle, unhealthy environment and use of synthetic cosmetics in abundance have affected our overall health along with health of our scalp and hair resulting to premature greying and generalized hairfall. Even mental stress and disturbed sleep pattern along with disorders of digestion creates a great impact on hairloss.

Hairfall is one of the minor diseases which affect 1.7% of total world population. In India 40% of men and 25% of women are victims of hairfall.^[1]

In Ayurveda hairfall is described as *khalitya* which comes under *shiraroga* by *acharya Charak* and *acharya vagbhata*. And *khalitya* is described under *shudraroga* by *acharya sushrut*, *madhavnidan* and *yogratnakar*.

Ayurveda is the science which lays emphasis on the preventive aspects of diseases. *Acharya charak* and *vagbhat* states about the daily regimen i.e. *Dincharya* for prevention of diseases. *Nasya* the part of *panchakarma* is also mentioned in *Dincharaya* as our daily ritual. Nose is gateway towards head and medicines given through nose reaches head and cures all *urdhvajatrugat rogas*.

The daily regimens if followed regularly terminates all the changes which can occur due to time at primary level as well as it slows down the irreversible changes occurring with the age. These daily regimen procedures have beneficial physiological effects on proper functioning of the body and maintains a state of equilibrium of three *doshas* (*Vata*, *Pita*, and *Kapha*), seven *dhatu*s, three *mala*.

Etiological factors for hairfall

According to concept of *tridosha*, hairloss may be produced due to *prakopa* of *vata* and *pitta vruddhi*.^[2] *Kesha* has been considered as *mala* of *asthi dhatu*, so the nourishment of hair depends on quality of *asthi dhatu*. The production of first *dhatu* (*Rasa dhatu*) in qualitative form is responsible for the production of next (*Uttarouttar*) *dhatu* and upto *sukra dhatu*. The nutrients required for *asthi dhatu* are responsible for the quality and strength of hair.

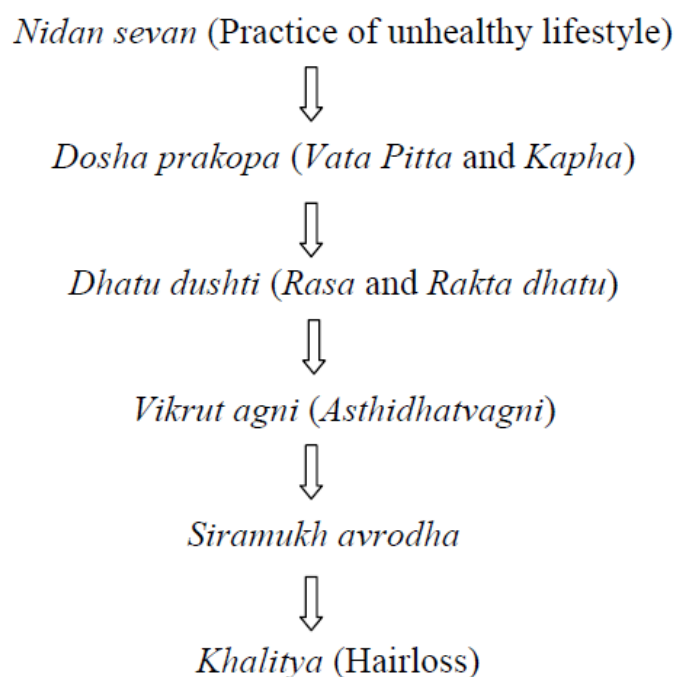
Common factors responsible for *shira roga* can be considered as etiological factors for hairloss such as, *divaswapna* (Day sleep), *vegavidharana* (Suppression of the natural urges), *prajagarana* (Waking at night), *sheeta ambu sevana* (the use of cold water), *manahtapa* (Mental affliction), *madya* (Intoxication), *uchibhashya* (talking too loud), *abhyanga dwesha* (Grudge against massage), *atimaithuna* (Excessive sex activity), *ama* (Undigested material). Specific factors mentioned by *acharya charak* and *acharya vagbhat* are, *lavana rasa atisevan*, *ksharaatisevan*, *pitta prakruti*, *viruddha aharasevan*^[3] ignorance of *pratishyaya*, combing hair excessively during the ovulatory period of the mother leads to hair fall in the child^[4] taking of excessive *lavana rasa* during pregnancy could result in congenital hair loss (*Khalitya*).

Need of study

Hairloss is the most common problem in men as well as women including teenage to oldage. Lack of nutrition to body, impaired digestive system, improper diet, and western lifestyle has great impact on our body eventually increasing the signs of hairfall.

Dinacharya a daily routine mentioned in ayurveda has many benefits which can reverse this symptoms easily. The therapies such as *Nasya*, *Gandush*, *Abhyanga* can play important role in problems of hairfall. So it is need of this era to follow the daily regimen mentioned by our acharyas since thousands of years. This rising problem of hairfall can be managed through medications, purification therapies and modifying the lifestyle by *Ayurveda*.

Pathogenesis of hairfall



Symptoms of hairloss

- Moderate to severe hairfall
- Itching all over scalp
- Dryness of scalp
- Appearance of dandruff
- Oily scalp
- Sweating all over the scalp
- Premature greying of hair
- Burning sensation of scalp

Concept of *dinacharya*^[5]

Brahmamuhurta

Waking up in *Brahma muhurtha* i.e. two hours before the sunrise, *Brahma* is knowledge,

which is gained by reading. It is the time which is ideal for gaining of the knowledge. Sun is the god of health. So, one should get up early in the morning before sunrise. *Achamana* means to clean, which is to be done after cleaning the excreta, sneeze etc. It is helpful for the digestion of food, and cleaning of bowel regularly. This improves digestion and allows better absorption of nutrients to the body which are helpful for good hair health.

Danta dhavana

It is the process of brushing the teeth in the morning with twigs of *Arka*, *Vata*, *Khadira*, etc. One should brush the teeth in vertical direction from bottom to top. This brings freshness, takes away the bad odour and helps to maintain oral hygiene.

Dhoompana

In classics it has been mentioned that *dhoompan* should be done with herbs which has medicinal properties. It is type of herbal smoking. It is beneficial in disorders of hairs as it balances aggravated *vata* and *kapha* in particular area of the body.

Abhyanga

It is ancient ayurvedic process which balance aggravated *doshas*. In many cases of hairfall, poor hair growth, poor hair quality, daily *abhyanga* can give best results. It increases blood flow towards scalp and helps to balance *pitta doshas*.

Vyayama

Daily exercise nourishes the body, gives good complexion, proportionate the body parts, enhances *agni*, improves blood flow to whole body and maintains proper balance of all three *doshas*.

Concept of *nasya*

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

Classification of *Nasya* is done according to its mode of action i.e.

- i. *Shodhan*
- ii. *Shaman*

According to *Charaka* the *Nasya* is of five types viz.

- i. *Navana*,
- ii. *Avapida*,
- iii. *Dhmapana*,
- iv. *Dhuma*
- v. *Pratimarasa*

The above mentioned five types of *Nasya* are regrouped according to their pharmacological action into three groups viz.

- i. *Rechana*,
- ii. *Tarpana*
- iii. *Shamana*.

Charaka has also mentioned 7 types of *Nasya* according to parts of the drugs to be used in *Nasya karma* viz –

- i. *Phala*,
- ii. *Patra*,
- iii. *Mula*,
- iv. *Kanda*,
- v. *Pushpa*,
- vi. *Niryasa*,
- vii. *Twaka*.

The important as well applicable therapy of instilling medicated oil drops in nose is known as *navan nasya*

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*

- 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.

Nasya kaal

Navana Nasya should be administered according to the following time schedule.

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

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*

Concept of *khalitya*

The meaning of the word *Khalitya* refers to loss of hair.

Khalitya is a disorder in which there is moderate or severe hairfall along with premature hairfall. In *Charaka Samhita* *khalitya* has been mentioned in *Trimarmiya Chikitsa Adhyaya*. In *Sushruta Samhita* it has been mentioned in *KshudraRoga Nidana* and in *Vagbhatta* it has been mentioned in *Shiroroga Vigyaniya Adhyaya*.^[6]

Samprapti ghatakas***Doshas***

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

Dushya

- *Dhatu- Rasa, Rakta, Asthi*
- *Mala- Sweda, Kesh*
- *Agni- Jatharagni, Rasadhatwagni, Asthidhatwagni*
- *Ama- Rasa, Rakt*

Strotas

- *Rasavaha*
- *Raktavaha*
- *Swedavaha*

- *Asthivaha*

Vyadhi adhishtan

- *Shirakapalgata romakupa (Kesha bhumi)*

Vyakti sthana

- *Shirogata kesha*

Roga marga

- *Bahya roga marga (Twak and Romakupa)*

DISCUSSION

Viruddha ahara, pitta vardhak ahara vihara, abhishyandi ahara, sedentary lifestyle increases *pitta* and *vata* which leads to *khalitya*.

In ayurveda management for *khalitya* is *abhyanga, shodhan, lepan, nasya*, therapy.^[7]

Abhyanga is best for *vata dosha shaman*. It helps in *vata shaman* along with *pitta* and *kapha shaman*. As discussed before *dhantadhavan, jiva nirlekhan, snana, vyayama*, all these rituals of daily regimen help to manage *tridoshas* and are effective in prevention and cure of many disorders including hairloss. *Nasya* is prime treatment in *hairloss* as the medicines introduced through nose directly go act on upper part of clavicle resulting in prevention of hairloss and other hair growth problems.

Mode of action of *nasya*

Drug administered through *nasa* enters the gateway to *shiras* then reaches the *Shringataka marma* of head (*Shiras*), which is a *sira marma* and formed by the *siras* of *netra, karna, kantha* and *shrotra*. Then the drug spreads in this same route scratches the morbid *doshas* of *urdhwajatru* and expels out from the *uttamanga* which results in curing imbalance of *doshas*.

CONCLUSION

Hairfall is a pathological condition if it occurs in early age and needs to be prevented or treated properly. Following *Dinacharya* and *pathyas* as per ayurveda can prevent early hairloss and premature greying of hair. Along with this proper hair care should be taken such as avoid using chemical base shampoos, protection of hair from polluted environment, use of hot water for hair wash, proper intake of nutrients which are necessary for hair, and other

external as well as internal factors.

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