

Mode of Action of Nasya Karma and Basti Chikitsa in Hair Fall: A Review Article

Dr Nadeem Parvez* AND Dr Shweta Mishra

Department of Panchakarma, Government PG Ayurvedic College and Hospital, Chaukhaghat, Varanasi, India

Abstract

There is a famous quote “A thing of beauty is joy Forever”. Healthy, Beautiful, long, lustrous and attractive hairs always add charm to the personality. That is why, to keep the 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. Hair Fall is a silent but terrifying problem which may occur to a healthy person also. It is as a geriatric physiological phenomenon, which occurs generally after the mid-forties, but it is considered as a disease if it occurs before this period. In Ayurveda, it is believed that *Kesha* (Hair) are *Mala* (byproduct) of *Asthi Dhatu* (Bone). Hair fall is described by name *Khalitya Roga* under the chapter of *Kshudra Roga* (minor diseases) in *Sushruta Samhita* and under *Shiroroga* (Disease of Head) by *Vagbhatta*. There are scattered reference in *Ayurveda* about Etiological Factors of *Khalitya* and different *Panchakarma* procedures which can prevent Hair Fall. *Nasa* (Nose) is considered as the Gateway of *Shirah Pradesh* (Head Region) and *Nasya Karma* is mentioned as choice of management of *Urdhwajatrugata Vyadhi* including Hair fall. *Basti Chikitsa* is referred as *Ardhachikitsa* (Half of the treatment of all disease). *Basti Karma* can directly improve production of *Asthi Dhatu* and its *Mala – Kesha* as *Pureeshadharakala* and *Asthidharakala* are interrelated by *Ashryaashrayi* relation. It can be helpful in nourishing hair follicles and prevent hair fall. In present article, we have reviewed the mode of action of *Nasya Karma* and *Basti Chikitsa* that how they could help in preventing hair fall and nourishing hair follicles.

Keywords: *Ashryaashrayi relation; Asthi Dhatu; Asthidharakala; Basti Chikitsa; Kesha; Khalitya; Nasya Karma; Pureeshadharakala, Shirah Pradesh; Urdhwajatrugata Vyadhi*

Introduction

Hair fall is one of the most common problems among all age groups. According to Modern Science Hair Fall is not a disease but just a symptom, which triggers according to its causative factors. Some common causative factors include Sebaceous Glands Obstruction, Climate change, Improper hair care, Hair cycle disturbance due to Endocrine origin, Chemical Origin, Nutrition and metabolic origin, Mental Stress, Pregnancy or any other disease origin [1].

Normally, 25-100 hairs shed every day which is Six to eight percent of hair in the scalp [2]. This is non-pathological. Pathological hair loss occurs as a result of degradation to the hair follicles. The hair follicle is responsible for hair growth. Therefore, anything that affects the hair follicles may cause premature loss of hair. For the hair follicle to function well, it should receive adequate amounts of nutrients which require good blood supply to the scalp. Anything that impairs scalp blood supply can cause hair loss.

In Ayurveda, Hair Fall has been described by different *Acharyas* as *Khalitya* Disease. It is included under *Kshudra Roga* due to mildness of disease [3]. *Ashtang hridayakara* included this disease in *Shiroroga* [4]. It is primarily a *Pitta* predominant *Tridoshajanya Vyadhi* i.e. *Vata, Pitta, Kapha* along with *Rakta dosha*. First, the *Vata* and *Pitta* gets vitiate and affects hair follicles (*Romakupa*), it causes gradual falling of hairs. Then *Kapha* along with *Rakta* blocks the hair root, and prevent further growth of fresh hairs [3]. This leads to baldness (Figure 1).

According to *Acharya Charaka*, the *Tejas Dhatu* (heat of body) of the body in association with *Vayu* and other *Dosha*, scorches up the hair-root (scalp) giving instantaneous rise to alopecia (*Khalitya*) in man [5]. *Chakrapani*, while commenting on this, points out that *Dehoshma* is to be understood by the word *Teja* and *Dehoshma* is directly proportional to *Pitta* [6].

Acharya Vagbhatta has mentioned symptoms of *Khalitya* due to

different *Dosha*. When *Khalitya* is due to *Vata* it causes burning over scalp; when due to *Pitta* it causes sweating and when due to *Kapha* it causes thickening of skin [7].

Origin of Hairs

According to the *Ayurveda* physiology human body has seven *Dhatus* i.e. *Rasa, Rakta, Mamsa, Meda, Asthi, Majja* and *Shukra*. As *Dugdha* gets converted to *Dahi*, *Dahi* to *Navneeta*, *Navneeta* to *Grihta* and from *Grihta* gets converted to *Grhtamanda* step wise, similar concept is for *Dhatu* formation. This concept is called *Ksheer Dadhi Nyaya*.

Dhatvagni (fire of body) converts *Ahara* and each *Dhatu* into next *Dhatu*, its *Updhatu* and *Mala* i.e. *Rasagni* turns *Ahara* (food) into *Rasa Dhatu*, its *Updhatu - Stanya, Artava* and *Mala - Kapha*.

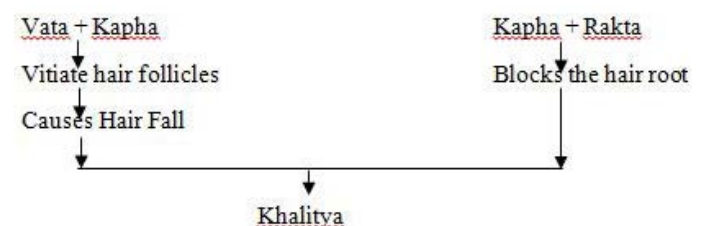


Figure 1: Etiology of Khalitya.

*Corresponding author: Nadeem Parvez, Department of Panchakarma, Government PG Ayurvedic College and Hospital, Chaukhaghat, Varanasi, India, Tel: 7017479494; E-mail: shrimanparvez@gmail.com

Received: 22-Jan-2022, Manuscript No: jham-22-52193, Editor assigned: 24-Jan-2022, PreQC No: jham-22-52193(PQ), Reviewed: 07-Feb-2022, QC No: jham-22-52193, Revised: 11-Feb-2022, Manuscript No: jham-22-52193 (R) Published: 17-Feb-2022, DOI: 10.4172/2573-4555.1000305

Citation: Parvez N, Mishra S (2022) Mode of Action of Nasya Karma and Basti Chikitsa in Hair Fall: A Review Article. J Tradit Med Clin Natur, 11: 305.

Copyright: © 2022 Parvez N, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

During *Dhatu Nirmana* process, when metabolism of *Meda Dhatu* occur by its own *Agni*, *Asthi Dhatu* emerges from *Sara* part and at the same time *Kesha*, *Loma*, *Nakha* i.e. hair of scalp & body and nails form as *Mala* of *Asthi Dhatu* [8]. Maximum *Acharyas* has considered hairs as the *mala* (byproduct) of the *Asthi Dhatu* (bones). Tissues which are responsible for building bones are also responsible for the growth of the hairs.

Discussion

Basti Karma

Pakwashaya (large intestine) is considered as one of the *Ashaya* by *Sushruta* [9]. and *Vagbhatta* [10]. *Charaka* has considered it as one of the *Koshthanga*.

According to *Sushruta*, *Pureesha dhara kala* is *Panchamee Kala* which exists in *Pakwashaya*. But mainly it is lined *Pakwashaya* internally from *Unduka* (Caecum) to *Guda* (Anal region). Functionally it separates constituents of *Kitta* or waste products present in *Unduka* and Colon. This *Kala* is also known by name '*Maladhara Kala*' [11].

Acharya Dalhana has mentioned that *Pureeshadhara Kala* and *Asthidhara Kala* are interrelated by *Ashryaashrayi* relation. So, it can be assumed that drug acting upon *Pureeshadhara Kala* will certainly act on the *Asthidhara Kala* [12]. Hence, *Basti* will help in nourishment of *Asthi Dhatu* and its *Mala* i.e. *Kesha* ultimately resulting in repair and growth of hair of body and scalp (Figure 2).

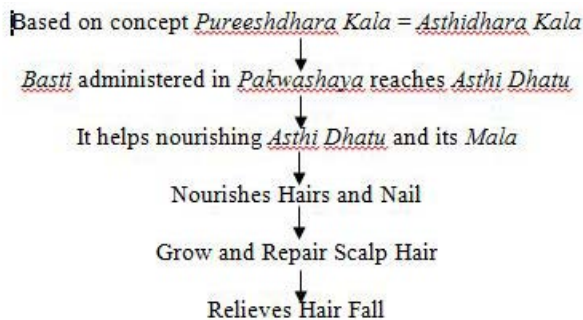


Figure 2: Mode of action of basti in hair fall.

Nasya Karma

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 one does not suffer from hair falling problem, instead hair growth is also accelerated [13]. *Acharya Vagbhatta* has mentioned that *Shamana Nasya* is useful for *Kesha Roga* (Hair Fall and Greying of Hair) [14]. *Acharya Charak* and *Vagbhatta* has considered nose as a route for drug administration to *Shirah Pradesh* (Head). And that in all *Urdhwajatrugata Roga* (Head and Neck diseases) *Nasya Karma* is the choice of management [15]. (Figure 3).

Excess of *Pitta* in the sebaceous gland at the root of the hairs may cause hair fall. *Yashtimadhukaadi Tail* [16]. Contains mainly *Pitta Shamaka* drugs (*Yashtimadhuka* and *Amalaki*) which helps in breaking *Samprapti* (pathophysiology) of *Khalitiya* (Hair Fall). *Ksheera* used during *Taila Paaka* would help in further nourishment of hair follicles and helps in their regrowth.

Conclusion

According to Ayurveda, vitiation of *Vata* and *Pitta Dosha* are the main cause of Hair Fall. *Vata* get aggravated by its *Ruksha* and *Khara Guna* and *Pitta* by *Usna Guna*. *Pitta* and *Vata* vitiation lead to

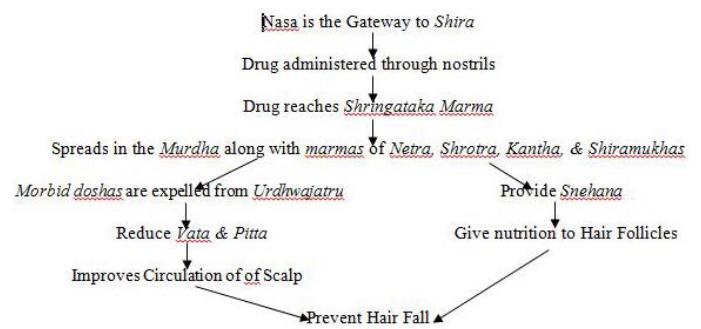


Figure 3: Mode of action of Nasya.

increase in *Dehoshama* & *Bhrajak Pitta Dushti* which scorches up the *Keshabhoomi*. *Yashtimadhukaadi Tail Nasya* contains *Yashtimadhu* (*Glycyrhiza glabra*) and *Amalaki* (*Emblca ribes*). These are *Sheeta dravyas* and will help in pacifying *Pitta Dosha*. *Sneha guna* of *Tail* will act as *Vata* and *Kapha Shamaka*. *Ksheer guna* present in it will provide nourishment to scalp. *Nasya* being the nearest root of Scalp will subside the cause of *Khalitiya* and *Basti* will provide overall nutrition (*Shamana* and *Brumhana Karma*) which will nourish Hair Follicles.

References

- Asghar F, Shamim N, Farooque U, Sheikh H, Aqeel R. (2020) Telogen Effluvium: A Review of the Literature. *Cureus* 12:e8320.
- Rebora A (2019) Telogen effluvium: a comprehensive review. *Clin Cosmet Investig Dermatol* 12:583-590.
- Susruta Samhita of Maharsi Susruta Edited With Ayurveda-Tattva-Sandipika, (2015) Kaviraja Ambikadutta Shastri part 1, Chaukhamba Sanskrit Sansthan, Edition; Reprint 2015, 32-33: 368.
- Kaviraja Atrideva Gupta, (2018) *AstangaHridayam* of Vagbhatta Edited with 'Vidyotini' Hindi commentary, Chaukhamba Prakashan, Edition: Reprint 2018, India, Shirorogavigyaniya adhyaya shlok 24-26:728.
- Kashinath S, Gorakhnath C, (2015) *Charaka Samhita* of Agnivesha revised by Charaka and Dradhabela with Vidyotini Hindi Commentary, Chaukhamba Prakashan, Edition: 2019, India, Trimarmiyachikitsa adhyaya shlok 132:744.
- B.L.Dwivedi, Pradip KG (2014) *Ayurvedadipika* (Sanskrit Commentary), CHaukhamba Krishnadas Academy, Edition 2020, India, shlok 26/132:869.
- Atrideva G, Chaukhamba P (2016) *AstangaHridayam* of Vagbhatta Edited with 'Vidyotini' Hindi commentary, Edition: Reprint 2018, India, 27-28:728.
- Kashinath S, Gorakhnath C (2015) *Charaka Samhita* of Agnivesha revised by Charaka and Dradhabela with Vidyotini Hindi Commentary, Chaukhamba Prakashan, Edition: Reprint 2019, India, 30-31:458.
- Ambikadutta S (2019) *Susruta Samhita* of Maharsi Susruta edited with Ayurveda-tattva-Sandipika, Chaukhamba Sanskrit Sansthan, Varanasi, Edition; Reprint 2015, India, 8:55.
- Atrideva G, Chaukhamba P (2014) *AstangaHridayam* of Vagbhatta Edited with 'Vidyotini' Hindi commentary, Edition: Reprint 2018, India, 10 -11:251.
- Ambikadutta S (2019) *Susruta Samhita* of Maharsi Susruta edited with Ayurveda-tattva-Sandipika, Edition; Reprint 2015, India, 16-17:40.
- Jadavji T (2018) *Shri Dalhanacharya 5 Kalpasthana*, Sushruta Samhita with Nibandhasangraha Commentary, Chaukhamba Subharti Prakashana, Edition; Reprint 1994, 44:470.
- Kashinath S, Gorakhnath C *Charaka Samhita* of Agnivesha revised by Charaka and Dradhabela with Vidyotini Hindi Commentary, Chaukhamba Prakashan, Edition: Reprint 2015, India, 57 – 59:123.
- Atrideva G (2011) *AstangaHridayam* of Vagbhatta Edited with 'Vidyotini' Hindi commentary, Chaukhamba Prakashan, Edition: Reprint 2018, India, 4:172.
- Atrideva G (2011) *AstangaHridayam* of Vagbhatta Edited with 'Vidyotini' Hindi commentary, Chaukhamba Prakashan, Edition: Reprint 2018, India, 1:172.
- Indradeva T, Chakradutta of Shri Chakrapanidatta with Vaidayaprabha Hindi Commentary, Chaukhamba Sanskrit Bhawan, Edition: Reprint 2019, India, 111:321.