

EFFICACY OF MADHUKA TAILA NASYA AND JAPAAKUSUMA LEPA IN AKAALA-PALITYA-A SINGLE CASE STUDY

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ABSTRACT

Hair is an aesthetic tool. The visible sign of ageing is hair graying. Premature graying of hair is a burning problem faced by youth today. According to WHO, the incidence is high in the age group of 20-30 years. The depletion of melanocytes leads to premature hair graying. In Ayurveda, it is termed *Akaalpalitya* and is mainly due to the vitiation of *Vata* and *Pitta*. Contemporary medical science does not offer satisfactory treatment. Hair dyes cause damage to hair due to harsh chemicals. Hence there is a need for Ayurvedic intervention for finding safe and effective remedies for the management of *Akaalpalitya*. *Nasya* is one of *Panchakarma* and is indicated in the treatment of *Urdhwajatrugata vyadhi*. *Lepa* application externally on hair has been mentioned in our classics for the treatment of *Akaalpalitya*. The holistic approach of Ayurveda is the need of the hour in the treatment of *Akaalpalitya* without any adverse effects. In this single case study patient fulfilling inclusion criteria and diagnosed with *Akaalpalitya* has been treated and benefitted by *Madhuka taila nasya* and *Japaakusumadi lepa*.

Keywords: *Akaalpalitya*, *Nasya*, *Lepa*

INTRODUCTION

Healthy hair is a sign of beauty and well-being. Hair colour significantly alters the appearance of a person.

Premature greying has negative effects on the appearance, self-confidence, self-esteem and social ac-

ceptance of the affected individual¹. In the present scenario, it is a universal burning problem due to a fast-paced lifestyle, excessive workload, and increased stress levels. A large population-based study reported that 50% of people have 50% gray hair by 50 years. Times of India (TOI) survey states premature graying of hair has increased amongst youngsters by 15% in past 3 years². *Akaalpalitya* is one of the *Urdhwajatrugata vyadhi* where the *Tejas* of body in association with *Vayu* gets localised in head, causes *Dagdhata* and *Kesha palita*³. In this single case study patient aged 34 years fulfilling inclusion and exclusion criteria was selected for study. She was treated with *Nasya karma* for 7 days with *Ashta bindu pramana Madhuka taila* followed by *Japaakusumadi lepa* for 7 days. From the study it was observed that there is a satisfactory improvement in colour of hair and other associated complaints.

Case Report

A patient aged 34 years, hindu, married reported to OPD of KAMC, Mangalore with complaints of premature graying of hair associated with rough hair and burning sensation of scalp since 1 year. History of present illness- Patient was apparently normal 1 year back. Had insidious onset of burning sensation of scalp. Later developed premature graying of hair initially in frontal region followed by temporal, parietal and vertex regions. She approached contemporary medical science for treatment and resorted to hair dyes. Hair became rough due to continuous usage of hair dyes. She consulted our hospital for relief from the above complaints.

Results

Subjective parameters	Before Treatment	After treatment
Colour of hair(kesha varna)	3	1
Dry splitted hair(rooksha sphutitha)	2	1
Unctuous thick(Snigdha sthoola)	2	0
Burning sensation of scalp(daha)	2	0
Total	9	2

Objective parameters	Before Treatment	After treatment
GSS Severity Score	Moderate	Mild
Random Hair count	Score 2	Score 0

Past history-Nothing significant

Personal history- patient is vegetarian, normal appetite, bowel regular, normal micturition, sound sleep.

Clinical Examination-hair colour-white texture of white hair-unctuous and thick texture of black hair-rough and dry

GSS Severity Score-6

Random hair count-score 2

Sthanika Pareeksha

Kesha varna- *Shwetha*, *Snigdha Sthula*

Krushna varna kesha- *Rooksha*, *Sphutitha*..

Treatment

Nasya with *Madhuka taila* for 7 days followed by *Japaakusumadi lepa* for 7 days. Patient was fit for *Nasya karma*. *Poorva karma*- *Sthanika Abhyanga* with *Murchita Tila taila* followed by *Sthanika Sweda*. *Pradhana Karma*- Patient is made to lie down in supine position with *Pralambita shiras* and *Ashta bindu pramana*(4 ml) of *Madhuka taila* is instilled into each nostril in *Avichinnadhara* for 7 days.

Paschat karma- Patient is made to lie in supine position for hundred *Matra kala* and advised to spit the medicine that comes to the mouth. *Kavala* with *Sukhoshna jala* followed by *Dhoomapana* from *Haridra* and *Ghrita varti* is given.

Doshaghna lepa application- After 7 days of *Nasya karma*, *Japaakusumadi lepa* is applied on hair ¼ *An-gula pramana* from 8th day to 14th day. Patient is told to take head bath with *Sheetajala* after 1 hour of application.

Duration of study-21 days

Before treatment After treatment



There were no adverse events during the treatment and the colour of hair improved by treatment. Patients got relief from other associated complaints like burning sensation of scalp, dry rough hair.

DISCUSSION

Akaala palitya is a *Urdhwajatrugata vyadhi* caused due to *Vata* and *Pitta prakopa*. Hence the drugs which are *vata pittahara* are used in treatment. For *Lepa* drugs which have *Kesha ranjaka* property are used as it acts as hair dye. *Sushruta acharya* has indicated *Snehana nasya* for *Akaala Palitya*, the *Avara matra* for *Snehana nasya* is *Ashta bindu pramana*. *Vagbhatta* has mentioned *Nasya* can be done for 5, 7 or 9 days. In the present study *Snehana nasya* was given for 7 days in *Ashta bindu pramana*. In this study *Madhuka taila* indicated for *Akaala palitya* as *Nasya* by *Chakradatta* is used⁴. It has *Yashtimadu kalka*, equal quantities of *Goksheera* and *Bhringaraja swarasa*, *Tila taila*. *Mrudupaka* of *taila* is done as it is used for *Nasya*. *Taila paaka* is done for 3 days as it contains *Swarasa*. *Yashtimadhu*- is *Vatapittahara*. It is *Vatahara* because of *Guru*, *Snigdha guna*, *Madhura rasa* and *Madhura vipaka*. It is *Pittahara* due to its *Madhura rasa*, *Madhura vipaka* and *Sheeta veerya*. *Charakacharya* has mentioned it as *Rasayana* and *Snehopaga*. According to *Bhavaprakasha* it is *Snigdha*, *Keshya*, *Pittanilahara*. *Goksheera*-It is *Vatapittahara*, *Madhura rasa*, *Guru Snigdha guna*, *Sheeta veerya*,

Madhura vipaka, *Acharya Sushruta* mentions it as *Rasayana*. Cow's milk is a rich source of calcium. Calcium pantothenate is used in the treatment of premature grey hair. *Bhringaraja*- synonym is *Markava* which means prevents premature graying of hair. It is *Vata hara* because of its *Ushna veerya*. According to *Bhavaprakasha* it is *Keshya*, *Rasayana*. According to *Rajanighantu* it has *Kesha ranjana* property. *Tila taila*-It is *Vatahara*, has *Kashaya*, *Madhura*, *Tiktha rasa*, *Snigdha* and *Guru guna*, *Sheeta veerya*. It is *Keshya*. *Acharya Charaka* mentions it as *Vayasthapana*. The Mode of action of *Nasya*-*Acharya Vagbhatta* has told *Nasa hi Shiraso Dwaram*-nose is gate way of head. The drugs administered through nose reaches *Sringataka marma* of head and shows its action. The mode of action of *Nasya* can be understood at the levels of blood circulation, lymphatic channels, neuro endocrinal and neurovascular stimulation. Retention of medicine in nasopharynx is facilitated by keeping the head in lowered position. It provides time for drug absorption locally. *Lepa* application has been mentioned in our classics for the treatment of *Akaalpalitya*. *Acharya Vagbhatta* in *Ashtanga sangraha* has told smearing of paste of medicinal plants in *Pratiloma gati*. This ensures *Lepa* sticks properly and enters

hair follicle. Acharya Sharangadhara has mentioned *Doshaghna lepa* has to be of the thickness of $\frac{1}{4}$ Angula. Acharya Charaka has said that *Lepa* should be freshly prepared daily and *Lepa* once used should not be reused. *Japaakusumadi lepa* indicated in Chakradatta for *Akaalpalitya* is made from fresh flowers of *Japaakusuma*, *Aamalaki* and *Loha bhasma* in equal quantities⁵. They are made into a fine paste. *Japaakusuma* (Hibiscus)-Acharya Bhavaprakasha has said it is *Kesha ranjaka*. It is *Pittahara* because of *Kashaya Tiktha rasa*, *Sheeta veerya*. Anthocyanin is the natural pigment present in hibiscus responsible for hair dyeing. *Aamalaki* (Gooseberry)-It is *Tridoshashamaka*, has *Lavana varjita pancha rasa*, *Guru guna*, *Sheeta veerya*, *Madhura vipaka*. It is *Vatahara* because of *Amla rasa*, *Pittahara* due to *Madhura rasa* and *Sheeta veerya*. According to Acharya Charaka it is *Vayasthapana*, *Rasayana*. It promotes pigmentation of hair and maintains hair colour. It helps in absorption of calcium. Fruits of *Aamalaki* are rich in iron, calcium, tannin, vitamin C. Emblicanins and ellagic acid found in fruits of *Aamalaki* are used as dyes. *Loha bhasma*- is a micro fine powder of iron oxide. Acharya Bhavaprakasha says it is *Pittahara* because of *Tiktha*, *Madhura*, *Kashaya rasa*. The interaction of iron oxide with fine *Aamalaka* powder produces fused black particles (chelates) capable of dyeing hair. Hair dye application is a common procedure people resort to mask gray hair. Hair dyes can be temporary, semi-permanent, demipermanent and permanent. Temporary dyes act by deposition of dyes on cuticles. In semipermanent dye, colour is resistant up to 6 washes, the colour penetrates a little into cortex. These

dyes have low molar mass and high affinity to hair keratin. Demipermanent and permanent dyes are oxidation dyes. There is intense diffusion of molecules into cortex and promotes a longer colour resistance.

CONCLUSION

By this study we infer that treatment by *Nasya* followed by *Lepa* application has satisfactory improvement in the condition of *Akaalpalitya*. *Madhuka taila* as *Snehana nasya* is effective and treats the disease at root level. *Japaakusumadi lepa* acts as hair dye because of its *Kesha ranjana* property. It gives relief to patients by masking the colour of white hair. Hence the combination of *Madhuka taila nasya* and *Japaakusumadi lepa* is ideal in treatment of *Akaalpalitya*.

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