



Trichology And Ayurveda

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ABSTRACT

Our hair is a statement of style, an affirmation of beauty and expression of self- love' this is rightly quoted by Ademolla Mandela. Hair have had its share in the aesthetic value since the time mankind is heard of and understood. With the modernization and increasing importance to the face value, hair care and hair beauty is gaining its share of importance. Hair is a symbol of beauty and selfconfidence. With increasing TV commercials for hair growth and hair care, a lot of misconceptions are imbibed within the common people. Thanking the commercials again, we come to know that Ayurveda has its lion's share in hair care and growth. Ayurveda has deep discussion about the hair.

INTRODUCTION:

The word Kesha has been derived from the root 'shi' with 'ech' prefix and 'kulak' conjugation that which grow on head.¹

Halayudha Kosha has depicted it by "Kesha Mastake Shete".

Kesha are the elements that grow on the scalp, Mastak, Shirah.

In ancient classics, many controversies have been noticed on this topic. The number of hair as per various texts may be summarized as under

- As per Acharya Yajnavalkya in Manusmriti the total number of human hair is 3½ crores.
- Acharya Charaka has enumerated the total human hair to be 29956 and stated that the number of Kesha, Shmashru and Loma is equal².
- Chakrapani, while commenting on this says that, this number of the mouths of Dhamani has been counted in macro-sense, whereas if minutely counted they are liable to increase.
- Acharya Sushruta believes that like the Dhamani Agras hairs are innumerable³.
- Ashtanga Samgrahakara holds same view as that of Charaka.
- Ayurveda believes that the human body is built of main seven body elements as Dhatus viz. Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. A specific manner has been thought of for the commencement of each and every Dhatu and their various manifestations by the learned Acharya. In spite of some controversies the major part of them believe that the production of the latter Dhatus occur from the former by the functions of their respective *Agni* i.e. the Rasagni turns the Ahara Rasa into Rasa Dhatu, then the Raktagni converts the suitable Rasa Dhatu in Rakta and so on.
- It has been further explained that, from the Poshakansha of former Dhatu there is not only production of latter Dhatu but consequently there is side by side production of its Upadhatu and its *Mala*⁴. There is no detailed description found in Ayurvedic classics regarding the production of hair in particular, but it has been stated in the process of Dhatu Nirmana that when Paka of Asthidhatu occurs by its own Agni, the Majja Dhatu emerges from the Sara Bhaga and at the same time hair of scalp and body and nail emerges as Mala (waste product).
- According to ancient classics the hair is one of the "Pitruja Bhava" means the structure, color and quantity of hair of a progeny are dependent on paternal side⁵.

HAIR CHALLENGES TODAY:

In today's busy world, when modern hair chemical treatments are done for beautification of hair, it is also a known fact that they leave the hair damaged. With increasing pollution and less time for hair care, swasthavrutta has taken a back seat. With the craving for fast results, often the damage done is more devastating. Moreover, faulty dietetic habits & faulty hair care methods with unending race for synthetic cosmetics for conquering new horizons in fashion, stress of day to day life, exposure to sunlight, high T.D.S. level in water & pollution etc. leading to graying of hair prematurely or to fall down at younger age. Heredity is also one of the important causative factors of the disease.

COMMON HAIR DISORDERS IN AYURVEDA:

INDRALUPTA (KHALITYA) AND PALITYA-

Pitta along with vata involves hair follicles and cause hair fall and thereafter Shleshma along with Shonita obstructs the channel of Romakooopa leading to the stoppage of the regeneration of the hair and this condition is known as Indralupta, Khalitya or Ruhya⁶

DARUNAKA-

Due to vitiation of kapha and vata keshabhumi (scalp) become daruna (hardness), kanduyukta (itchy scalp), ruksha (dryness) and flaky.⁷

OTHER DISORDERS-

- When the vitiated vaat increases the ruksha guna in the hair, it leads to hair splitting
- Vitiated kapha when produces patches and pitika on the scalp, this condition is known as arunshika. This is a disease of scalp, which ultimately affects the hair
- Due to unhygienic conditions in the hair scalp, kapha is vitiated and it leads to increase in kleda. This creates a favourable atmosphere for bahya krumi – yuka and liksha.

AYURVEDA AND HAIRCARE:

Shaman Chikitsa:

A wide range of herbs have been mentioned in Ayurveda for haircare and its nourishment.

They are classified as:

1. Kesha sanjanana—that which helps in the origin of hair.
2. Kehsha vardhana—that which promotes hair growth or which makes hair dense and thick.
3. Kesha ranjana—that which gives dark black color to the hair.

Keshya drugs are the drugs which are beneficial to hair by helping in the origin of hair, promoting hair growth, make hair dense and thick or give dark black colour to hair. There are so many diseases described in Ayurveda which are related to hair such as Khalitya, Palitya, Indralupta etc. There are so many drugs described in Ayurvedic texts which are benificeal in these diseases such as Yastimadhuka tail, Nilikadya tail, Bhringaraja tail, Triphala ghrita, Abhraka bhasma, Sadabindu tail, Triphaladi tail, Bhringamalakadi tail, Nilibhringadi tail, Narasimha churna etc. but in Bhava Prakasha Nighantu total 16 drugs are found having Keshya property, out of which 14 drugs are of plant origin, one is rasa ausadi and one is of animal origin. Out of 14 plant origin drugs we are able to find only 3 plants (Y astimadhu, Bhringaraja and Japa puspa) on which research work have been done in reference to Keshya karma.

Shodhan chikitsa:

Nasya: 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 gray and he does not suffer from hair falling. His hair growth is also accelerated⁸.

Above sentences shows the importance of Nasya to prevent and to cure the diseases of hair like Khalitya and Palitya.

Moordha Taila : Oil should be regularly applied on head (scalp), it is called Moordha Taila also. Adoption of this procedure in routine makes the scalp revitalized, keeps hair healthy, black and firm rooted, induces sleep and keeps away Khalitya and Palitya⁹.

Snana : The process of taking bath is called Snana in Ayurvedic texts. According to Acharya Charaka, Snana is pious, vitalizer, aphrodisiac, expeller of fatigue, sweat harmful things etc. from the body and an enhancer of life¹⁰.

Acharya Sushruta has given some additional information of Snana in context of hair fall that the head and hair should not be washed with hot water or with very cold water. He adds that bathing should be done according to season and geographical distribution, but the overhead bath with hot water should be avoided always¹¹.

Acharya Vagbhata adds that pouring warm water over the body bestows strength but the same over the head makes for loss of strength but the same over the head makes for loss strength of the hair and eyes¹².

Dhoomapana : In Charaka Samhita, in the topic of Dinacharya, the benefits of Dhumapana are described. Its beneficial for hair. Along with other benefits it is said to cure the Khalitya and Palitya, further it also improves the health of head and senses. According to Acharya Sushruta inhalation of medicated fumes improves the firmness of hair on the head, beard and teeth¹³.

Kshaurkarma : According to Acharya Charaka, hair cutting (Kalpan) and proper tying (Samprasadhana) of hair of scalp and beard should be done regularly¹³.

Acharya Sushruta says that the management of hair (Kesha Prasadhana) should be done with Keshaprasadhani (combs and brushes). It is also said that it is Keshya and aborter of Raja, Mala, Jantu etc. and increases the beauty of hair. Acharya adds that by regular cutting of hair a person may achieve vigor, happiness, lightness, good look etc¹⁴.

According to Acharya Vagbhata, one should not allow the hair, nails and moustaches grow long. It must be trimmed regularly ¹⁵

Ushnishka : The wearing of Ushnishka (turban) on head protects the hair from wind, heat, dust etc. and is said to be pious and beneficial for hair¹⁶ .

POPULAR KALPA USED IN HAIR CARE:Hastidantamasirasanjana lepa(chakradatt)

- Gunjaphala lepa(chakradatt)
- Mahaneela tailam(charaka)
- Sehcharadi taila(charaka)
- Vidarigandhadi taila(charaka)
- Marich churna avchurananam(chakradatt)
- Bhallatakadi lepa(chakradatt)

PATHYA-APATHYA FOR HAIR PROBLEMS

Pathya

Godhuma, Yava, Shali, Mudga, Jivanti, Kushmanda, Patol, Kakadi, Karavellaka, Tomato, onion, Lauki and Patrashaka, Tila Taila and coconut oil for external and internal Use, Amlaki, Dadima, Matulunga, Amraphala, Narikel, Kadaliphala, Draksha, Kashmari, Milk, sugar, honey etc, Shiroraksha, Nasya, Ushnishadharana, Shirasnana, Chhatrdharana, Sarvangasana, Padaraksha, best hygiene of hair and Shirobhyanga

Apathya

High quantity of Lavana, Amla and Katu Rasa Ksharasevana. Continuous use of fry diet. Mansahara, Polished rice ,Viruddha Ahara,Vegetable Ghee,Vidahi Ahara, Sulphur dioxide, Ahit Jala and all nidanas mentioned above.

CONCLUSION:

The market for Ayurvedic beauty products is growing fast. Many companies have entered the segment with branded products in categories such as skin care, hair care, soaps and essential oils. Concern about harmful chemicals in beauty products has increased consumer interest in natural cosmetics. More and more products now include Ayurvedic herbs. Indian herbs and Ayurveda products are being sourced and tested for use in the cosmetics and health industry and is practiced all over the country. These formulae have stood the test of time and are now evidence based. India being the capital of Ayurveda would later emerge as a leading source for hair care.

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