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Scope of Trichology in Ayurveda

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ABSTRACT

From the ages, human beings want to look beautiful. There are many references in classics and history books regarding the methods of beautification and maintenance of beauty. *Ayurveda* teaches that beauty, health and a happy long life are achievable only by understanding how all aspects of life contributes to bring balance to the body and mind. In Ayurveda inner and outer beauty are intimately related. Outer beauty is what we most commonly consider as the field of beauty. It includes the obvious traits such as contour of the body, texture of the skin, and the quality of the hair. The hair plays an important role in making body externally beautiful. Nice and good-looking long hair makes a person mentally enthusiastic and healthy indeed. Now a days a separate branch of dermatology known as Trichology which deals with hair growth and hair disease etc; is becoming extensively popular. In *Ayurveda* hair is referred to '*Kesha*'. Detailed descriptions regarding formation of hair, care of hair, hair diseases and their treatment with numerous herbal preparations and therapies are found in the rich heritage of *Ayurveda*. *Ayurveda* can immensely contribute in hair care. This article includes detailed description of Ayurvedic aspect of Trichology based on various references found in *Ayurvedic* texts.

KEYWORDS

Trichology, kesha, kesha sharira, khalitya, palitya, darunaka



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INTRODUCTION

Hair is an important component of anybody's appearance. Persons, who are very much conscious about their physical attribute cannot neglect this unique part of the body. Every person wants good hair. India's cosmetic industry has major stakes in hair care formulations and products. Hair fall, dandruff, premature graying of hair are some of the major hair problems. Modern day dermatology OPDs are flooded with the above said ailments. *Ayurveda* thousands of years ago, gave many formulations and methodology for extensive hair care. Hair care has been given due importance in daily regimen (*Din Charya*). Detailed researches need to be done in the field of Trichology in *Ayurveda*. Role of various herbal formulations prescribed for hair diseases need to be explored.

MATERIALS AND METHODS

This article is a review article. Various *Ayurvedic* text books, their commentaries, previous research works and published articles were thoroughly studied and analyzed by the author along with self analysis.

CONCEPTS OF TRICHOLOGY IN AYURVEDA

Etymology & Definition

The word '*Kesha*' originally has been brought about from the root '*Shee*' with '*ach*' and '*aluk*'pratyaya which has been explained as '*ke shirsae sheteiti*'. Hair means '*Kesha*' in *ayurveda*. *Kesha* means which lies embedded on the head or scalp.

Synonyms of Kesha: *Kesha, Bala, Kacha, Chikura, Kuntals, Shirorooha, Ashrahs, Moordhaja, Shirasija*².

Origin of hair: There is no detailed description found in *Ayurvedic* classics regarding the production of *Kesha* in particular. The *Asthi Dhatu* has emerged from *Meda Dhatu*. The *Prasada* portion and the *Kitta* portion are differentiated and the *Kitta* portion of it is *Kesha* or hair on the scalp^{3,4}. *Sharangdhara* believe in the theory that *Kesha* are the *Upadhatu* of *Majja Dhatu*⁵. At an instance the hair has been considered as *Pitiraja bhava* (paternal factor)^{6,7}. At another place, it is called as a *Parthiva Dravya* because of its inherent properties of roughness, steadiness and heaviness⁸.

Time of hair production: According to *Caraka Samhita* fetus develops all the *bhavas* in third month of gestation⁹. *Acarya Caraka* has discarded the general thinking by women that hair are developed in the seventh month of gestational age. *Acarya Chakrapani Datta* in his commentary clearly states that *kesha* too develop in the third month in the fetus along with *yugpat*



anga pratyanga Utpatti (simultaneous development of all organs and body parts)¹⁰. While according to Vagbhata it is in six months¹¹.

Number of hair: In ancient many controversies have been noticed in the counting of the hair. The number of hair as per various texts may be summarized as under:

-*Acarya Charaka* has described that there are 29956 *Kesha*, *Roma* (body hair) and *Shamashru* (beard hair) in the body which are equal to the numbers of *Dhamanigras*. *Chakrapani* while commenting on this verse states that the number of the mouths of *Dhamnis* is grossly considered, if minutely counted they may tend to increase¹².

-According to *Susrut Samhita*, there are mainly 4 oblique *Dhamanies*, which are *Romakoopa*, which are responsible for the drainage for *Sneha* & *Sveda*. According to this statement one can believe that there are innumerable hairs of the body¹³.

-*Vagbhata's* opinion is similar to *Charaka*.

Hair nutrition: According to *Acarya Charaka* ingested food is converted in to assimilated fluid (*Ahara rasa*) which further divides into two parts namely – essential fluid (*Sara bhaga*) and the excretory matter/waste matter (*kitta*). The waste matters responsible for the production and nutrition of so many things

like sweat, urine, hair, etc, and among them are the hair follicles the hair of the head and beard, hair of the body, etc¹⁴. According to *Sushruta Kesha* Nutrition form the end part of *Dhamani*, which are attached to the *Romakoopas*¹⁵.

Relation of hair and body constitution:

The nature of *Kesha* has been related with different types of body constitution or *prakriti* of persons which are described as under:

Vata Prakriti: According to *Charaka Vata prakriti* persons have rough hair on the head, face & body¹⁶. *Acarya Susruta* states that person of *vata prakriti* has often rough and gritty bread, moustache, fingernails and hair¹⁷. *Vagbhata* has mentioned that *vata prakriti* person have *sphutit* (splitted), grey (dust) colored hair and in small number¹⁸.

Pitta Prakriti : According to *Charaka* and *Susrutapitta prakriti* persons have early wrinkles, grey hair and baldness and are possessed scanty, soft & tawny hair on the head, face & body^{19,20}. *Vagbhata* mentioned that color of the *kesha* is yellowish and in small number in *pitta prakriti*²¹.

Kapha Prakriti : *Susruta* and *Vagbhata* has mentioned that, the person of *Kapha prakriti* has trim, fleshy, curly, oily and dark black color of hair²².

General hair care in Ayurveda : *Ayurveda* has given various methods for maintaining



good health and hygiene of hair which are summarized below:

➤ **Ahara (Diet)**

It is a fact that, living body requires nutrition and care. Hair is a growing part on the head of a living person. If the nutrition is not proper the growth is disturbed, and if the care is not taken at proper time the hair starts to fall. *Ayurveda* has laid great emphasis on proper diet, mode of cooking, methods of cooking, methods of in taking food, liquids to be taken after food (*Anupana*). In *Charaka Samhita* *Acharya* has advised to minimize the usage of *Kshara* (alkaline substances) and *Lavana* (salty substances) as they are not good for hair. Excessive use of them leads to premature graying of hair and hair fall too²³.

➤ **Hair massage**

Application of oil on head is called *Shiroabhyahga* (oleation of head). *Acharya Charaka* stated that who oils his head daily, does not get headache, baldness, graying and hair fall. The strength of his cranial bones is greatly increased and his hair becomes firmly rooted, flowing and very black²⁴. *Shirasa Pratipurana* is advised for good hair. It means to fill head/scalp with oil. Filling of head with oil leads to soft, long, dense, oily and black hair²⁵.

➤ **Nasal Administration of oil (Nasya)**

Applying medicated oils through nose is very beneficial for hair growth and hair disease too. As per *Acharya Susruta* proper application of *Nasya* leads to the stoppage of premature graying of hair & hair fall, increases in length and number of hair²⁶. *Acharya Charaka* has reinforced it and advised to administer regular *Nasya* of *Anu Tail* for all the above said benefits²⁷.

➤ **Bath (Snana)**

Snana has been given due importance in the daily regimen advised in *Ayurveda*. *Snana* is said to purify blood, remove sweat and etching²⁸. All these benefits further nourish and clean hair. In *Ayurveda* washing hair with hot water is prohibited by *Acharya Vagbhata*²⁹. Lots of herbal and chemical shampoos are available in current times which are gaining popularity in masses. Especially shampoos boasting of some herbs used in them are more popular. Traditionally powdered herbs were used to cleanse the hair, lifting dirt without disturbing the natural functioning of the scalp, such as *Amala*, *Aritha*, *Heena*, *Shikakai*, *Bhringraj* etc.

➤ **Ushinshadharana (Covering of head) :**

Ushinshadharana is advised in *Ayurveda*. It means to cover the head with cloth. It is said to be *Pavitra* (wholesome) and good for hair. It protects hair from air, sun rays and dirt³⁰. Now a day various kinds of head



scarf, hats, and umbrella are used to protect head and hair.

➤ ***Dhoompana*(inhalation of medicated fumes)**

The procedures of inhaling of medicated fumes via nostrils through a smoke stick are called *Dhoompana*. It has been described in the *Dincharya*(daily regimen). *Acharya Charaka* says that *Dhoomapan* is beneficial for *Khalitya*(baldness), *Palitya* (grayness) and falling of hair³¹.

➤ ***Kesha Prasadhana* & *Kshourkarma*(combing & cutting)**

Acharya Sushruta has explained a combing procedure also. The management of hair (*Keshprasaadhana*) is said to be done with *Kesha Prasaadhani* (Combs & Brushes) and believed to be “*Keshya* (which increases the beauty of hair). By regularly cutting the hair (*Keshavamarjana*) a person may achieve vigor, happiness, lightness and good look etc³².

HAIR DISEASES IN AYURVEDA

Modern man is exposed to many health hazards related to hair. Today's fashioned lifestyle and stress create hair problems. In the ancient classics of *Ayurveda*, there are so many references, in detail regarding various diseases of hair. The hair diseases described in various treatise of *Ayurveda* are summarized below:

1. *Khalitya*& *Indralupta* (baldness):

Acharya Vagbhata has specified that

gradual falling of hair should be called *khalitya*. This gradual falling of hair slowly leads to baldness. When *pitta* combines with *vata* or *kapha* to destroy the hair, it is called *khalitya*. When the *kapha* combines with *rakta dhatu* it results in the degeneration and shutting down completely of hair follicles thus leading to baldness³³. In the text, two terms are mainly used for hair fall viz. *indralupta* and *khalitya*. In *Indralupta* hair are lost suddenly and patch by patch where as in *Khalitya* the hair loss is gradual and generalized over the scalp. In *Indralupta* pain and burning is present³⁴. When *khalitya* is due to *vata* it causes burning over the scalp; when due to *pitta* it causes sweating and when due to *kapha* it causes thickening of the skin³⁵.

2. *Palitya* (Graying of hair): When the body heat increases due to sorrow, anger and over exertion, the *pitta* is vitiated. This heat in the form of *pitta* goes to the head. The *pitta* then combines with the other *doshas* and changes the color of the hair leading to *palitya*. *Palitya* caused by the dominance of vitiated *vata* is fissured, blackish grey in colour with rough skin i.e. dry and watery in looks. That due to *pitta* is yellowish with burning sensation on the scalp. That due to *kapha* is completely white and shining. *Palitya* caused by headache has many colors and tenderness³⁶.



3. Darunaka&Arunshika (dandruff & seborrhic dandruff): Deranged *kapha* and *vata* create minute fissures on the scalp which are dry and show signs of itching and lead to hairfall. Many times along with *kapha* and *vata*, *pitta* too gets deranged leading to *darunaka*. It is hard to touch; hence it is called *darunaka*³⁷. *Darun* means hard. Although vitiation of *kapha* and *vata* has been mentioned in *Darunaka*, association of *Pitta* and *Rakta* is also seen³⁸. Sometimes due to vitiation of *kapha*, *rakta* and involvement of *krimis*(worms), seborrhic out growths with many faces develops on scalp which are called *Arunshika*³⁹.

4. Bahya krimi (external parasites): Those *Krimi*(worms) which live on the skin outside the body are *BahyaKrimi*. *Bahyakrimis* are two in number: *Yuka* and *Pipilika*(lice & mites). They are *Krishna* (black) or *Shukla*(white) in color. These are found in *kesha* (hair), *smashru* (beard), *loma* (body hair), and in *pakshma* (eyebrows). The cause itching, rashes and blisters⁴⁰.

TREATMENT OF HAIR DISEASE

The line of treatment mentioned in Ayurvedic classics is summarized below:

Charaka Samhita: Detailed description about treatment of hair and hair care is

found in *Charaka Samhita* in *Trimarmiya chikitsa Adhyaya*⁴¹.

➤ In the beginning *Shodhana* (elimination therapies) should be administered and thereafter, *nasya* (inhalation therapy) with medicated oil and application of paste of drugs over the head and face should be done. Medicated oils should be prepared by cooking with the herbs of *vidarigandhadi gana* and *jivaniya gana*. Inhalation therapy with these medicated oils or with *anutaila* cures *Khalitya* and *Palitya*.

➤ The paste of *Dugdika* (*Euphorbia thymifolia*) and *karavira* (*Nerium indicum*) with milk should be applied over scalp after pulling out grey hair for treating *Palitya*.

➤ One *kudava* (192g) of til(*Sesamum indicum*) oil should be cooked by adding one *prastha* (768g) of the juice of *bhringaraaja* (*Eclipta alba*) and milk and one *pala* of *yastimadhu* (*Glycyrrhiza glabra*). Administration of this medicated oil for inhalation therapy cures graying of hair.

➤ *Abhyanga* (Massage) of scalp with *Mahanilataila* and *Nasya* with *Mahanilataila* has been advised in all the diseases of head specially *Palitya*.

➤ *Prapaundarikadya taila*: Use of this medicated oil as *pratimarsa* (a type of inhalation therapy) cures all the diseases of the head.



➤ Application of the paste of *tila*(*sesamum indicaum*), *amalaki*(*emblica officinalis*),*Madhuka* (*glycyrrhiza glabra*) and honey over the head restores the color of hair and promotes hair growth.

➤ The pastemade with *Lauha bhasma* (iron powder), *saindhava*(rock salt), *suktamla* (sour vinegar) and rice should be applied over scalp after washing the head well, and kept overnight. In the morning, the head should be washed with the decoction of *haritaki*(*terminalia chebula*), *vibheetaka*(*terminalia bellirica*) and *amalaki*(*emblica officinalis*). This therapy will make the hair black and soft.

➤ *Lauha bhasma* triturated with sour articles and *Triphala* (*Haritaki* (*terminalia chebula*),*Amlaki* (*emblica officinalis*)and *bibhitaki* (*terminalia bellerica*)) is an excellent hair-dye.

Sushruta Samhita: In *Sushruta Samhita*, in the context of *Kshudra Roga Chikitsa Adhyaya*⁴² and *Mishraka Adhyaya*⁴³ detailed description of treatment of hair disease is mentioned.

➤ Treatment of *Indralupta* -

- *Sira Mokshana* (*Bloodletting*) after proper *snehana* (oleation) and *swedana* (fomentation) is advised.
- Kalka of *Maricha*(*piper nigrum*) *manashila*(*realgar*)*kasisa*(crystalline ferrous sulphate) and *tutha*(copper

sulphate) should be applied. Kalka (paste) of *Tagara* (*valeriana officinalis*), *daruharidra*(*berberis aristata*)is also advised to apply on scalp.

- After doing *Avgadha Prachhan* (deep incision) on scalp, repeated application of paste of *Gunja* (*abrus precatorius*) is advised. *Rasayana* therapy is also advised thereafter.

- Medicated oil prepared with *malti*(*combretum indicum*), *karvir*(*nerium indicum*),*chitraka*(*plumbago zeylanica*),*karanja*(*pongamia pinnata*) is prescribed for *abhayanga*(head massage)in *Indralupta*.

➤ Treatment of *Arunshika*

- After bloodletting, douching with decoction of *Nimba* (*azadirachta indica*) is advised.

- Excreta of Horse mixed with *Saindhava* (rock salt) can be applied on scalp.

- Paste made with *Hartala*(*arsenic*), *haridra*(*curcuma longa*), *patola* (*trichosanthus dioica*), *madhuyashti*(*glycyrrhiza glabra*), *nilotpala*(*nymphaea cynaea*), *eranda*(*ricinus communis*) and *bhringraja* (*eclipta alba*)should be applied on scalp.

➤ Treatment of *Darunaka*

- After *snehana* and *swedana* of head, *sira vedha* (bloodletting) is advised.



- *Avpida nasya*, *shiro basti* and *abhyanga* are advised.

- Washing of scalp with solution of *okodrava* (*Paspalum scrobiculatum*), *andyavakshara* (extracted ash of *hordeum vulgare*).

➤ Treatment of *Palitya*

- *Nili taila* and *Saireyakadi taila* are advised.

***Ashtanga Samgraha*⁴⁴:**

➤ In hair disease the patient should be administered purificatory therapies first and then treated with nasal medication, anointing the face and head, application of pastes, use of medicated oils such as *brhatyadi gana* and *jivaniyadi gana* for nasal drops.

➤ In case of premature graying of hairs, oil administration, sudation, purification and bloodletting therapies should be done considering the aggravation of *vata*. Nasal medication and anointing with *nutailais* prescribed. The root of the hair should be smeared with paste of *madhuka* (*glycyrrhiza glabra*) and *amalaka* (*emblica officinalis*) added with honey, or of *tila* (*sesamum indicaum*), *amalaka* (*emblica officinalis*) and *tuttha* (*copper sulphate*) mixed with honey and oil.

➤ A container is made from flowers and leaves of *asana* (*pterocarpus*

marsupium) and covered externally with a paste of *amalaki* (*emblica officinalis*) and dried well. It is then filled with *aksa taila* (*oil of terminalia bellerica*) and kept concealed in a heap of paddy for six months. Afterwards used for anointing and nasal medication for curing *palitya* (grey hairs). In the same way, oil may be prepared even from *saireyaka* (*barleria prioniti*) or *kapikachhu* (*mucuna pruriens*).

➤ The use of *mahanila taila*, *mayura ghrita* and *mahamayura ghrita* is also mentioned. *Mahanila taila* should be used for drinking (oleation therapy), nasal medication and anointing by the person who has undergone purificatory therapies and leading a self controlled life.

➤ *Mayura ghrita* should be used habitually for drinking (oleation therapy), enema, anointing and nasal medication.

➤ A paste made from boiling *Ayas churna* (iron filings) and equal quantity of rice along with *saindhava* (rock salt) and *suktamla* (sour gruel). The head which has been washed but not anointed should be smeared with this paste at night. Next morning the head washed is with decoction of *triphalas*. This makes the hairs black and smooth.

***Bhav Prakash Samhita*⁴⁵**

➤ *Loha churna* (iron filings) one *karsa* (10g), *amra majja* (kernel of mango fruit) - five *karsa* (50g), *dhatri* (*emblica*



officinalis) and *pathya*(*terminalia chebula*) - two *karsa* (20g.)each and *vibheetaka* (*terminalia bellerica*)one *karsa* (10g) are macerated in to a nicepaste, put inside an iron pot and kept overnight. From the next morning it isapplied as a paste on the head, this cures whiteness of hairs quickly.

➤ Roots of *kasmarya*(*gmelina arborea*), flowers of *sahacara* (*Barleria prionitis*), root of *ketaka* (*pandanus amaryllifolius*), *lohachurna* (iron filings), *bhringaraaja* (*eclipta alba*),*triphala*each one *pala* (40g) used to prepare a medicated oil, which is kept in an iron vessel buries under ground for one month.Its application blackens hair.

➤ *Triphala*, leaves of *nili* (*indigofera tinctoria*),*bhringaraaja* (*eclipta elba*),*ayas* (iron filings) macerated with cow urine and applied to the hairs makes them black.

Chakra Datta⁴⁶

➤ *Triphala*, *nilini* leaves (*indigofera tinctoria*), iron powder and *bhringaraja* (*eclipta alba*) all together mixed with sheep urine make a good blackening agent.

➤ *Lauha* powder mixed with *triphala* powder and *bhringaraaja* (*eclipta alba*) juice is put within a slightly ripe coconut and kept for a month. Then its paste is applied on the scalp after removing the hair completely and covered with banana leaves. After a week, the scalp is washed with *triphala* decoction. During the period,

the patient should be kept on the diet of milk or meat soup. It is a good blackening measure.

➤ *Nilotpala* (*nymphaea cyanea*) along with milk should be kept (in an iron vessel) under the ground for a month. By applying this, hairare blackened and glistened.

➤ Flowers of *bhringaraaja* (*eclipta alba*) and *japa* (*hibiscus rosa sinensis*) pounded with sheep milk and kept in an iron vessel under the ground for a week. Thereafter it is mixed with *bhringaraaja* (*eclipta elba*) juice and applied on scalp and scalp is bandaged overnight. In the morning, it should be washed. By this scalp is blackened.

➤ Lead sprinkled with sour gruel is rubbed and mixed with *sankhabhasma* (*conch shell ash*). This is pasted on scalp and covered with *arka* (*calotropes gigantia*) leaves. It blackens the white hairs.

➤ One who takes bath after applying the paste of iron-slag, *amalaki* (*emblica officinalis*) and *japa* (*hibiscus rosa sinensis*) flowers becomes free from graying of hairs.

➤ It also mentioned about the use of *Bhavita nimbataila*, *Abhavitanimbataila*, *Madhukataila*, *Mahanilataila*, *Bhringaraaja-ghrita*, *Selutaila*.



DISCUSSION

Modern man is exposed to many health hazards related to hair. Today's fashioned lifestyle and stress create hair problems. Severe hair loss evokes not only cosmetic concerns, but may give rise to feelings of vulnerability, loss of self esteem, alterations in self image and perhaps even self identity. To exploit the situation, a lot of commercial manufacturers introduce newly invented hair preparations like hair oil, hair cream, hair conditioners, hair shampoo etc. to the market day by day. These cosmetic products are obviously very costly and have many proven side effects too. The common people find it difficult to buy and use them owing to the high price of the products. It is in this context that we think of Ayurvedic medicines. In the ancient classics of *Ayurveda*, there are so many references, in detail to medicinal preparations for the prevention and cure of hair diseases. Cost incurred in the manufacturing of these medicines is comparatively very low and so their cost can be easily affordable even to the lower class. It is an undeniable fact that our society prefers natural as well as quality treatment for ailments. A few herbal remedies and preparations described in famous treatise of *Ayurveda*; have been discussed in this article too. There should be extensive research work to prove their

applicability in this field. New horizons can be found in the field of Trichology in Ayurveda. A few researches in this field along with their results are discussed below:

Dipa Mehta et al

This pharmaco-clinical study was aimed to establish an effective single drug remedy for '*Khalitya*'. *Bhringraja (eclipta elba)* was drug of choice. Total 35 patients who were diagnosed for *Khalitya* were included in the study and were managed in three groups. Group A was treated with *Nasya* and local application of *Bhringraja taila*. Group B was treated with *Bhringraja* tablet – 4 tablets thrice daily with local application of *Bhringraja tail*. Group C was treated with all *Nasya*, Tablet and local application. Duration of the treatment was 2 months. The study showed encouraging results. *Bhringraja* oil *Nasya* along with the local application provided highly significant result on the cardinal symptoms like Hair fall, Dandruff, Dryness of hair. *Bhringraja* tablets with local application provided highly significant result in above three and in Itching additionally. The combined therapy of *Bhringraja tail Nasya* and tablet with local application gave the highly significant result in Hair fall and Dryness of hair with significant result in other symptoms. Nobody remained unchanged, this suggest that the *Bhringraja*



can be a successful remedy for the disease *Khalitya*⁴⁷.

Namrata Sharma et al

The study was carried out on 39 patients of *Khalitya* and they were categorized into two groups viz. group A (*Shiro-abhyanga* with *gunja taila* for four weeks) and group B (*Shiro-abhyanga* with *gunja taila* along with oral administration of *Keshya* drug combination with dosage of 4gms/day in two divided doses for four weeks). *Keshya* drug combination was prepared from the drugs *Amalaki* (*emblica officinalis*), *Bibhitaki* (*terminalia bellerica*), *Haritaki* (*terminalia chebula*) *Yashtimadhu* (*glycyrrhiza glabra*) and *Bhringaraja* (*eclipta alba*) as the all drugs are having *Keshya* and *Rasayana* properties. Overall results of study suggested that in *Shiro-abhyanga* group 14% patients were observed cured, 50% patients were markedly improved, 21% patients were moderately improved while 14% patients remained unchanged. In *Shiro-abhyanga* with oral group, 19% patients were observed cured, 69% patients found markedly improved, 13% patients reported moderately improved⁴⁸.

S. vijaykumari et al

This study was based on two separate clinical trials based on two herbal formulations named A-oil and G-oil prepared with the help of certain ayurvedic

herbs used in respective cases of Baldness (*khalitya*) and (*palitya*). Two conventional oils were used as drugs for control group in both the clinical studies. The ingredients of A-oil are *brhati* (*solanum indicum*), *vibheetaki* (*terminalia bellerica*), *bhringaraaja* (*eclipta elba*), *yastimadhu* (*glycyrrhiza glabra*) and *tila* (*sesamum indicum*). The ingredients of G-oil are *neeli* (*indigofera tinctoria*), *musta* (*Cyprus rotundus*), *japa* (*hibiscus rosa sinensis*), *loha choorna* (iron fillings), *khadira* (*acacia catechu*), and *tila* (*sesamum indicum*). Close examination of the patients of both groups showed that increase in the number of hairs as well as the length of hairs were significant in trial group patients with A-oil then control group. Close examination of the color of hair in patients of both groups showed that the change in hair color from grey to black was more significant in trial group with G-oil than in control group⁴⁹.

Pathak vishakha et al

This study was aimed to study the important causes of *khalitya* and *palitya* and to establish the pathogenesis connecting the *hetu* (etiology) with the *lakshana* (symptoms). In this study it was established that *pitta pradhan prakruti* plays an important role in *khalitya* and *palitya*. *Vata* and *pitta* were identified as the main *dosha* vitiated in maximum patients. The



study showed maximum patients with *hetus* leading to vitiation of *rasa, rakta dhatu*. Hair being the *mala* of *asthi dhatu*, the involvement of *asthi dhatu* was found in maximum patients. It re-affirmed that while treating *khalitya* and *palitya* it is necessary to consider *vata, pitta dosha* along with *rasa, rakta* and *asthi dhatu*⁵⁰.

Jain Pushendra et al

Plants selected for present work were *Bacopa monnieri, Emblica officinalis & Cyperus rotundus*. Poly herbal hair cream and hair oil were prepared from the selected plants. The effect of *Bacopa monnieri, Emblica officinalis & Cyperus rotundus* polyherbal hair cream and hair oil formulations showed significant qualitative and quantitative hair growth activity both in length wise as well as in thickness wise. The quantitative effect and influence of formulated polyherbal hair cream and hair oils containing extracts of *Bacopa monnieri, Emblica officinalis & Cyperus rotundus* certainly assist in promotion of hair growth and development by inducing hair follicles within the anagen phase⁵¹.

Sujatha Ediriweera et al

The study was carried out in Sri Lanka. Sri Lankans use *Siyakkai (Acacia concinna)* hair wash (SHW) as an effective home remedy for *Pityriasis capitis*. No known scientific study had been undertaken to evaluate the efficacy of SHW. SHW is prepared by

adding 10g of powdered pods of *Acacia concinna* to 240ml of boiled water. Seventy patients having *Darunaka* were selected and randomly divided into two groups, named as Groups A and B. Group A, consisting of thirty five patients, was treated with 240ml of SHW every alternative day, for twenty eight days. Group B, consisting of thirty five patients, was treated with placebo, in the same regimen. Response to treatment was recorded and therapeutic effects were evaluated through symptomatic relief. Patients treated with SHW showed a significant symptomatic relief in scaling, itching, dryness and greasiness of scalp after treatment. Interval between scaling also became longer. It is concluded that *Darunaka (Pityriasis capitis)* can be relieved with *Siyakkai Hair Wash*⁵².

CONCLUSION

Ayurveda is a ray of hope for the ailing humanity. It has treasures of knowledge lying in various texts and treatise. Cosmetics has a broad perspective. *Ayurveda* has proposed so many beneficial modalities for hair growth, their maintenance and treatment of hair diseases. The modern pharmaceuticals are gaining big on merely mentioning names of Ayurvedic herbs in their respective



formulations. Whereas the *Ayurveda* fraternity has not been able to utilize its own treasures of knowledge. Therefore it is the need of hour that detailed studies and research should be undertaken in the field of Trichology in Ayurveda itself so that the results thus obtained can be utilized for common people who have already entrusted *Ayurveda* from ages.



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