

KESHAYURVEDA (HAIR CARE IN AYURVEDA)

*Raju Kumar, **Dr. Gulab Chand Pamnani, #Dr. PrabhakarVardhan

*P. G. Scholar, **Associate Professor, #Assistant Professor

P. G. Deptt. ofShalakyatantra, National Institute of Ayurveda, Jaipur, Rajasthan-302002.

INTRODUCTION-

Kesha(Hair) is the covering appendage of scalp and skin. It not only helps in thermoregulation but also helps in beautification of the person. Hairs are originated from the hair roots and made up of keratin protein. Black colour of hairs is due to presence of melanin pigment in them. In Ayurveda, it is said to be *mala* of *asthidhatu* (bones). That's why, good amount of protein along with vitamins and minerals is essential for natural growth and colour of hairs. Commonly encountered diseases of hairs include *Khalitya* (Alopecia), *Palitya* (Premature graying of hairs), *Indralupta* (Baldness), *Daarunaka*(Dandruff) and *Arunshika* (Seborrheic dermatitis).

MATERIAL AND METHODS-

The available literature comprising of Ayurvedic scriptures, modern medical books, research articles and internet were searched extensively for the diseases relating to hair and their management.

LITERATURE SURVEY-

1) *Khalitya* (Alopecia)-

AcharyaCharaka mentions that *tejas* by involving *VatadiDosh*a when scorches up the scalp, it results in *khalitya*. According to *Chakrapani*, word '*Tejas*' here denotes *DehaUshma* as well as *Pitta Dosh*a.

*Sushruta*describes that *Pitta* along with *Vata* by involving the root of hairs (*Romakoopa*) cause hair fall and thereafters *shleshma* along with *shonita*

obstructs the channel of *Romakoopa* leading to the stoppage of the regeneration of the hair and this condition is known as *Indralupta, Khalitya or Ruhya*.

AcharyaVagbhatta differentiated *Indralupta* and *Khalityaby* saying that in *khalitya*, loss of hair occurs gradually than in *Indralupta*, pathology being common in both.

Madhavakara has followed the description of *Sushruta* and most of the later workers have the followed the description of *Madhava*. On the basis of above definitions, it may be said that gradual loss of hair from the scalp is known as *Khalitya*.

Nidana –

In Ayurveda literature, *Sushruta* and *Vagbhatta*have mentioned thecausative factors of *Khalitya*as follows:

- *Lavana rasaatisevana*
- *Ksharaatisevana*
- *Usharbhoomi*
- *Viruddhaaharsevana*

Purvarupa -

Purvarupa are the premonitory symptoms of the disease which are observed before the complete manifestation of the disease. *Khalitya* has no *purvarupa* but,occasional loss of some hairs may be considered as *apurvarupa* of *Khalitya*.

Rupa-

The *pratyatmalinga* of *Khalitya* may be taken as the gradual loss of hair. Though *Khalitya* is a *tridoshajavyadhi*, its type depends on the dominancy of individual *dosha*. *Rupa* of *Khalitya* as told by *Acharya Vagbhatta* according to its type is as follows:

1. Vataja Khalitya – In this type, *Keshbhoomi* appears as if it is *Agnidagdha* and it becomes *Shyava* and *Aruna*.

2. Pittaja Khalitya - In this type, the colour of scalp is *pita*, *nila* and *harita*. The scalp is surrounded by the *Sira* (veins), *Swedam* may be present all over scalp.

3. Kaphaja Khalitya – In this type, the colour of scalp is more or less same as the colour of skin but, it is *Ghana* and *Snigdha* in appearance and the colour tends towards whitish tinge.

4. Tridoshaja Khalitya – In this type of *khalitya*, characteristic of all three *Doshas* are observed. The scalp looks like burnt and it bears nail like appearance.

Chikitsa Siddhant-

Acharya Sushruta states that *Nidana Parivarjana* is the principle of the treatment. *Acharya Charaka* and *Sushruta* have inclined towards prescribing *Nasya* to the patient of the *Shiroroga*, by saying that *Nasa* is the gate way to the *Mastishka*. Expelled *Doshas* like *Vata*, *Pitta* and *Kapha* accumulated in the surrounding areas of *Pakvashaya*, *Amashaya* and *Murdha* should be treated by *Basti*, *Virechana* and *Vamana* therapies respectively. This is the common management of *Shiroroga*. *Acharya Charaka* says that the patient of *Khalitya* should be treated by *Nasya*, *tailabhyanga* on head & face and *Pralepa* on the head along with *Shodhana* and *Shamanachikitsa*.

Acharya Samgrahkara has quoted that application of the different types of *pralepa* should be performed following the *shuchi karma* or the application of

lepa after doing *prachchhana*. The common management can be divided as following:

1. *Abhyanga*
2. *Lepa*
3. *Shodhana*
4. *Nasya*
5. *Rasayana* and *Keshya Dravya* like *Aamalaki*, *Bhringraja*, *Yastimadhu* etc.

2) Palitya (Premature graying of hairs)-

Different authors of Ayurveda have classified *Akala Palitya* as both *Swatantra* and *Paratantra Vyadhi*. It is included under *Kshudra Roga* and *Kapalagata Roga* both. Here, *paratantra akala palitya* refers to the disease caused by some other diseases like *Shwitra* etc.

Nidana-

The *Nidana* mentioned for these above mentioned *Rogadgikara* can be applied for that of *Akala Palitya*. Also, *Akala Palitya Nidana* can be studied by eliciting *Vegavarodhajanya Nidana*, *Atiyoga-Ayoga* of *Indriyarthasamyoga*, *Rasavaha* and *Asthivaha Srotodusthi Hetu*.

Akala Palitya is *Twachagata Rog* where *Romakoopa* are lodged, so that some of the *Kushtha Nidana* can also be considered. All the etiological factors can be elaborated in the following subtitles-

1. *Aharaja* (Dietetic factors) – *Acharya Charaka* describes that excessive use of *Lavana Rasa Dravya* leads to *Palitya*.
2. *Viharaja* (External and behavioral factors) – *Rajo Sevana*, *Dushita Vayu Sevana*, *Dhuma Sevana*, *Shiro-abhyanga Ayoga*, *Dushita Jala Snana*, *Ati Vyayama*, *Vata-Pitta Prakopaja Vihar* like *Ratrijagarana*, *Atapa Sevana*, *Upavasa* are responsible for *Akala Palitya*.
3. *Manasika* (Psychic factors) – *Krodha*, *Shoka*, *Ati Manas Shrama*, *Bhaya*
4. *Anyahetuja* (Miscellaneous factors) – *Akala-Palitya* is *Janmajaata Vyadhi* (congenital/genetic disease).

So, genetically tendency can be elucidated in the families having greying of hairs. *Acharya Charaka* has mentioned according to *Prakriti, Jaati, Kula, Desha, Kaala* and *Vaya*, specific *Bhava* will differ.

Purva-Roopa –

There are no specific *PurvaRoopa* mentioned for *Akala-Palita* in classics of Ayurveda.

Rupa

Dalhana has stated about two types of *Palita*- one which is related to aging "*Kala Palitya*", also known as

Prakrita Palita and second is *Akala Palitya* means premature greying or *Vaikrita Palitya*. *Prakrita Palitya* symptoms are developed in *Vridhdha Vaya* and *Vaikrita Palitya* symptoms are usually developed in *Akala Vaya*

Types of Palitya-

1. *Vataja*-Split hair, Gray hair, Rough, Dry, Watery hue, Irregular hairs
2. *Pittaja*-Burning sensation, Yellowish hairs
3. *Kaphaja*-Unctuous, Advancing, Thick
4. *Sannipataja* –Whitish, Mixed, *Shirorujodhbhava*-Discolored hair, Intolerance in touch

Chikitsa:

According to *Dosha* involvement, the *Chikitsa Sutra* for *Akala-palitya* are carried out. The following are the *Chikitsa Sutra* to treat premature graying of hairs-

1. *Sthanika Snehana/ Abhyanga* and *Sthanika Swedana*
 2. *Samshodhana* (*Sarvadaihika* and *Shirovirechana*)
 3. *Nasya* (*Navana* type)
 4. *Shiro-lepa*
 5. *Shamanachikitsa* using *Yastimadhu, Neelini, Madyantika* etc.
- 3) **Indralupta (Baldness)-**

Charaka Samhita: In *Vimanasthana*, *Charaka* has described the etiological factors. While eliciting the

Trimarmiya Chikitsa, Charaka has described the etio-pathogenesis, line of treatment and various modalities for the treatment of disease *Indralupta*. It has been included in *Urdhvajatrugata Roga* and has been described to occur due to negotiation of *Dushtapratishyaya*.

Sushruta Samhita: In *Sushruta Samhita*, *Sushruta* has explained *Indralupta* as a synonym of *Khalitya* and has described it under *Kshudra Roga*. It is described as "*Indralupta*" or "*Khalitya*" or "*Rujya*". As per *Acharya Sushruta*, *Pitta* along with *Vata* by involving the roots of hair (*roma-kupa*) causes fall of hairs and there after *Shleshma* along with *Shonita* obstructs the channel of the *roma-kupa* leading to the stoppage of regeneration of the hair.

Samgraha Kala: In *Ashtanga Samgraha*, *Vagbhata* has mentioned *Indralupta* under *Kapalgata Vyadhi* along with its pathogenesis. He was the first who has made differentiation between *Indralupta* and *Khalitya*. *Acharya Vagbhata* differentiated by saying that in *Khalitya*, loss of hair occurs gradually than that in *Indralupta*, pathology being common in both.

Ashtanga Hridaya: *Ashtanga Hridaya* deals with disease *Indralupta* on the lines of *Acharya Sushruta*.

Madhava Nidana: *Madhava Karaka* has described the disease, *Indralupta* according to *Sushruta*, but in *Madhukosha* commentary *Kartikacharya* has clearly differentiated *Indralupta*, *Khalitya* and *Ruhy* from one another.

Nidana -

There is no clear description of causative factors regarding disease *Indralupta* in *Ayurvedic* texts. The etiological factors mentioned by *Acharya Charaka* can be understood as that of disease *Khalitya*. In *Vimanasthana*, *Acharya Charaka* has mentioned that over consumption of *Kshara, Lavana* and *Viruddha Ahara* can be the causative factor for hair fall. Apart from these, common *akshiroganidana* also can be considered responsible for *indralupta*.

Purvarupa-

No specific *Purvarupa* has been described in case of *Indralupta*.

Rupa – The cardinal symptom of *Indralupta* is loss of hair and associated symptoms as follows.

Types of *Indralupta* as per *Acharya Harita*-

<i>Types of Indralupta</i>	<i>Rupa</i> (sign & symptoms)
1. <i>Vataja Indralupta</i>	<i>Ruksha</i> and <i>Pandura</i> scalp
2. <i>Pittaja Indralupta</i>	Red and burnt scalp
3. <i>Kaphaja Indralupta</i>	<i>Snigdha</i> scalp
4. <i>Raktaja Indralupta</i>	Presence of <i>Puya</i> (Pus)
5. <i>Sannipataja Indralupta</i>	All the character of 3 <i>dosha</i>

Chikitsasiddhant- The line of treatment for *Indralupta* mentioned by different *Acharyas*-

1. *Samshodhana* (*snehana* & *shodhana*) 2. *Nasya* 3. *Shiroabhyanga* 4. *Raktamokshana* 5. *Shirolepa*

4) *Darunaka* (Dandruff) -

It is explained as *kapalagataroga* by *Vagbhata* and *Sharnghdharma* and *Kshudraroga* by *Sushruta*, *Bhavaprakasha*, *Madhavakara* & *Chakradatta*. All have the same opinion about the seat of this disease, which is *kapalagata*. *Darunaka* is basically categorized in *Kshudraroga*.

***Nidana*-**

In Ayurvedaliterature, there is no reference available regarding the causative factors of *Darunaka*. *Shiroroganidana* stand common for *Darunaka*, as it is a type of *Shiroroga*. All the *nidana* described by various *Acharya* for *Shiroroga* can be classified under four broad categories:

Aharatmakaniidana-*Amlaaharaatisevana*, *Atisitaambusevana*, *Guru ahara*, *Himaahara*, *Atimadyapan*, *Dushitajalapana*

Viharatmakaniidana-*Atapaatisevana*, *Atisvapna*, *Diva Svapna*, *Jagarana*, *Praagvata*, *Rajaha savanna*, *Atimaitihuna*, *Bashpanigraha*, *Atirodana*, *Vegadharana*, *Abhyangadvesa*, *Mrijaadvesa*

Manasanidana-*Manahsantapa*

Anyanidana-*Dushtaatma*, *Krimi*

***Purvarupa*-**

Purvarupa denotes the symptoms that manifest incompletely before the *vyaktavastha*. No reference is available regarding *purvarupa* of *Darunaka* in the classics.

Rupa-

Kandu (Itching), *Keshachyuti* (falling of hair), *Swapa* (abnormalities of touch sensation), *Rukshata* (roughness or dryness of the skin), *Daruna* (difficult in tolerance) and *Twaksphutana* (breaking or cracking of the skin) are the cardinal symptoms of the disease *Darunaka*.

Chikitsa-

In *Ayurveda* literature, references regarding the dietary measures and various treatment modalities for *Darunaka* are explained by different *Acharya*.

The treatment principles indicated for *Darunaka* in *Ayurveda* are –

1. *Siravedha* 2. *Nasya* 3. *Shiro-Abhyanga* 4. *Shiro-Basti* 5. *Shiro-Lepa* 6. *Shiro-Prakshalana* 7. *Shamanachikitsa* using *Aristaka*, *Satala*, *Arjun*, *Lodhra* etc.

5) Arunshika (Seborrheic dermatitis) –

Seborrheic dermatitis (*Arunshika*), also known as **seborrheic eczema**, is a very common skin condition that causes redness, scaly patches and dandruff. It most often affects the scalp, but it can also develop in oily areas of the body, such as the face, upper chest and back.

Acharya Sushruta mentions that many small, porous boils containing pus appear on the scalp due to vitiation of *kapha* and *raktadosha* and infestation of *krimi*.

Acharya Vagbhatta opines that *pitta* is also involved apart from above mentioned factors in *arunshika*. The boils are of the size of *kanguni* or *sarsapa*.

Nidana-

In *Ayurveda* literature, there is no reference available regarding the causative factors of *Arunshika*.

Purvarupa-

Purvarupa denotes the symptoms that manifest incompletely before the *vyaktavastha*. No reference is available regarding *purvarupa* of *Arunshika* in the classics.

Rupa-

Kleda (Watery discharge) and *Krimi* (Dandruff) in the small porous boils on the scalp is the classical feature of *Arunshika*.

Chikitsa-

In *Ayurveda*, the dietary recommendations and treatment modalities for *arunshika* are explained by different *Acharya*.

The treatment principles indicated for *arunshika* in *Ayurveda* are –

1. Raktamokshanaby using Jalauka 2.Vamana 3. Virechana 4. Shiro-Lepa5. Shiro-Pracchana7.Shamanachikitsa using Kushtha, Nimba, Patola, Haridra, Gomutraetc.

Conclusion- In this way, it is evident from the above description that Ayurveda provides various treatment modalities for the management of hair related problems which are prevalent these days. *Keshayurveda* (Hair care in Ayurveda) is an emerging branch of beauty care now-a-days.

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