ROLE OF AYURVEDA IN COSMETOLOGY W.S.R. TO HAIRCARE

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ABSTRACT

Cosmetology is broadly denoted as the skill set, required to enhance skin, hair and overall beauty of men and women. Ayurveda emphasizes on both external and internal beauty and external beauty is complimented by internal beauty. In this article, importance is being given to the hair care. According to Ayurveda, keshā is the ashti mala which has a significant role in cosmetology. Ayurvedic cosmetology starts by following dinacharya, rtucharya and rasayana. Various formulations are explained under Rasayana which has cosmetic effect. In the present era, much importance is given to external appearance. The long term side effect of chemicals used for the same are widely known, hence it becomes a necessity to understand the concept of keshā which plays a significant role in cosmetology. Conceptual study is made to understand the importance of Cosmetological effect in Ayurveda w.s.r. to haircare, by giving its due importance in maintaining swastha avastha by preventive, promotive and curative aspects of various clinical conditions of hair.

Keywords: cosmetology, keshā, dinacharya, rtucharya, rasayana.

INTRODUCTION

“BEAUTY IS AN EXPRESSION OF HEALTH ”. The cost of hair care in terms of time and money spent is huge in many cultures, and the psychological impact of hair disorders should not be underestimated. 5 million hairs covering all surfaces, apart from the soles of the feet and the palms of the hands (glabrous skin). The appearance of a person’s hair, its length, shine and smoothness, is a strong indicator of general age, health and attractiveness.

In Ayurveda, cosmetics (w.s.r to keshā) have been mentioned under various contexts like Kutipraveshika rasayana, Anga raga, Varnya dravyas, Kesha sanjaja, Kesha vardhana, Kesha ranjana dravyas, Roma janana, Roma shatana, Krishnikarana, etc. Ayurveda emphasizes the composition of keshā pertaining to panchamahabhutha and their manifestation as mala of asthi by Charaka¹ and by product of majja by Sharangadhar². Brajaka pitta located in twak has the function of bhrajana i.e, exhibiting the colour, so bhrajaka pitta is necessary for the varna utpatti of keshā³. Acharya Kashyapa has mentioned prashastha keshabhumi lakshana⁴ hence we can understand it as utpatti sthana of keshā and can be correlated to scalp. Acharya have explained prashastha keshā lakshanas and also the manifestation of various diseases in different contexts of chaya and vruddhi lakshanas of dhatu and mala.

Hair

- Hair is one of the defining characteristics of mammals.
- It is a filamentous biomaterial that grows from follicles found in the dermis.
• The color of hair is primarily due to the amount of melanin pigment in its keratinized cells.
• The function of hair include protection, regulation of body temperature and helps in evaporation of perspiration.

**Hair Growth Cycle**
1. Anagen/Growing phase
2. Catagen/Transmission phase
3. Telogen/Resting phase

Anagen/Growing phase - almost 85-90% of all the scalp hair are in anagen phase, which lasts from 2 years to 8 years (onset of mitotic activity).

Catagen/Transmission phase – this starts at the end of anagen phase, where there is detachment of hair bulb from blood supply (mitotic activity is diminished) last for 2-3 weeks.

Telogen/Resting phase – duration between the completion of follicular regression and onset of next anagen phase, last for 2-4 months.

**Kesha in Ayurveda**
• Kesha is a prithvi mahabhutha pradhana, developed and nourished from pithruja bhava.
• It develops from 6th month of gestation according to Ashtanga sangraha.
• Kesha and loma are the mala of asthi dhatu according Acharya Charaka.
• Kesha is the upadhatu of majja dhatu according to Acharya Sharangadhara.
• Acharya Charaka includes Atiloma and Aloma purusha under astaninditha purusha.

**Kesha Sankya**
• Acharya Yajnyavalkalya (Manu smriti) – 3.5 crores
• Acharya Caraka – 29956, also states that number of kesa, smashru and loma are equal

**Kesha Can Be Divided Into**
• Keshagra (hair end)

• Kesha bhumi (scalp)
• Roma kupa (follicle)

Acharya’s were particular in naming the hair according to the part of the body where it is present.

• Scalp hair – Kesha, Kuntala, Siroruha, Kachah, Bala
• Hair follicle – Roma kupak
• Hair root – Roma mula
• Body hair – Roma, Loma, Romaraji, Romaani
• Eye lashes – Pakshma
• Mustache, Beard – Smasru
• Eye brows – Bhru
• Genitalia, Armpits – Vyanja roma.

**Kesha Poshana**
Caraka explains that Aahara after digestion takes 2 forms, prasada and kitta bhagha. The kitta bhagha provides nutrition to vata, pitta, kapha sweda, mutra, purisha, mala of karna, akshi, nasa, mukha and also nourishes the kesha, smashru, loma and nakha.

**Kesha Varnotpathi**
Brajaka pitta located in twak has the function of bhrajana i.e, exhibiting the colour.

So bhrajaka pitta is necessary for the varna utpatti of kesha. (Since twak is the adistana for kesha).

**Prashastha Kesha Lakshana**
• Charaka – ekaikaja, mrudu alpa, snigda, subadha moola, krishna kesha.
• Vagbhata – susnigda, mrudu, sukma, naikamoola, sthira kachach.

**Kesha According To Prakruthi**
Vata prakruti – sputitha dusara varna, alpa kesh, ruksaka.
Pitta prakruti – mrudu, alpa, kapila, pingala, akalpalitya.
Kapha prakruti – sthira, kutila, atineela, ghana, snigda kesh.

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Hair Care In Ayurveda
It can done through preventive, promotive and curative aspect.

PREVENTIVE ASPECT – Dinacharya, Rtucharya.
In Dinacharya – Shiro abyanga done regularly prevents baldness, greying of hair, enhances black color and strengthens the root of the hair.\(^{18}\).
Snana removes dirty, strengthens the hairs.\(^{19}\).
Nasya prevents hairfall and promotes hair growth.\(^{20}\).
Dhoomapana prevents baldness, greying of hair and hairfall and strengths the hair.\(^{21}\).
Ksoura karma cleanses and enhances beauty.\(^{22}\).
Ushneesham, wearing usneesha is good for hair, and protects from breeze, sunlight, dust.\(^{23}\).

In Rtucharya –
Rtu shodhana, moordhini taila prevents kesha shatana, sputana.\(^{24}\).
Vamana will be beneficial in darunaka and indralupta as they are kapha pradhana vata dosha vyadhi and khalita and palitya are pitta pradhana vata dosha vyadhi, virechana will be beneficial in preventing and treating them.

Promotive Aspect –
Yoga abhyasa – Vajrasana, Surya namaskara, Adomukha swanasana, Pavanamukhasana, Ustrasana, Sashangasana, Sarvangasana, Sirshasana, Uttanapadasana, Uttanasana, Balayam yoga, Pranayama, Anuloma viloma, Kapalabhati pranayama, Bhastrika pranayama

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**Darunaka** – Is a ksudraroga in which the scalp becomes rough, itching, dry and cracked due to aggragation of kapha and vata and causes hair fall.\(^{25}\)

**Chikitsa:** In darunaka, snehana swedana followed by sira vidwa(rafta mokshana), to be done, then avapeda nasya, shirobasti, abhyanga, should be administered. For kshalana (washing) kodrava truna kasheya, ksharatoya are used.\(^{27}\)
Lepa like priyalabeejadi lepa, masha lepa, amrabejjadi lepa, neelotpaladi lepa can be used in darunaka

**Taila used in darunaka brunga raja taila, gujnjadya taila, tripaladya taila, neelakadya taila.**

**Indralupta** – patchy hair fall due to romakupanuga pitta and vata and obstructed by kapha and rakta.\(^{28}\)

**Chikitsa:** In indralupta, siravyada should be done at the nearest site of patch, then prachana should be done followed by application of lepa prepared of kasisa, manashila, tuttha, ushana, / vanya devadaru/gunj phanao gunja mula rasa/langali mula/ karaveera rasa / varthaka with ksoudra/ dhathura patra rasa /
bhallathaka rasa / makshika, grutha, tila puspa & trikantaka\textsuperscript{29}.

Lepa used in indralupta, titkapatalapatra swarasa lepa, bhrati swarasa lepa, gunjaamoola swarasa lepa, gunjaphala swarasa lepa, hastidantamasi kalka lepa.

Taila used in indralupta karanja taila, maha brungaraja taila.

Khalitya - Condition where Ushmata (Heat) of the body along with vataadi dosha does dadga(scorches-burn the surface with the heat) of keshabhumi leads to kalitya\textsuperscript{30}.

Palitya – excessive anger, grief and physical exertion causes the heat of the body reaching the head and the pitta get vitiated and causes greying of hair\textsuperscript{31}.

Chikitsa: In kaalitya and palitya conditions, shodhana should be done later nasya, lepa should be given\textsuperscript{32}.

Bruhat aswagandadi gruta, narasimha churna, amrutha ballathaka lehya can be given internally in this condition.

Taila in this condition madhukadi lepa, tiladi lepa.

Taila for abyanga brungaraja taila, neelibrungadi taila, neelikadya taila, saireyakadi taila, dhurdhuradi taila. Taila for nasya yastimadhu taila, shaddindu taila, anu taila.

Causes for Hair Fall

Physiology - The growth rate of the hair follicle on the crown of the scalp it averaged approximately 0.5mm/ 24 h, being slightly less on the margins\textsuperscript{33}.

Altered Physiology – pregnancy, lactation, menopause

Pathology –

- Illness – Metabolic disorders, Hormonal imbalance
- Drug induce –
  - Vitamin A – (large doses)
  - Anti-depressants
  - Birth control pills

- Anticoagulant
- Beta blockers
- Chemotherapy
- Infection –
  - Bacterial
  - Viral
  - Fungal
  - Parasitic
- Chemical –
  - Shampoo
  - Colouring of hair
  - Straightening of hair

Environmental Factors –

- Pollution
- UV rays

Others –

- Insufficient nutrition
- Tricotilomania
- Tricophagia

Alopecia:The term alopecia means loss of hair.

Types of alopecia

- Alopecia areata – this non-scaring condition appears as sharply defined non-inflamed blad patches usually on scalp.
- Alopecia totalis – complete loss of scalp hair\textsuperscript{34}.
- Alopecia universalis – complete loss of all hair\textsuperscript{35}.
- Scarring alopecia – is rare scalp disorder that destroy the hair follicle, replace it with scar tissue and causes permanent hair loss\textsuperscript{36}.
- Traction alopecia – caused by tight pulling of hair i.e. tying of hair to tightly.
- Androgenetic alopecia – caused by dihydro-testosteron (DHT).
- Telogen effluvium – is a scalp disorder characterized by the thinning or shedding of hair resulting from early entry of hair in the telogen phase.

Dandruff: Dandruff is a condition of less severity than seborrheic dermatitis. Although some patients may complain of a
minor itching from time to time, its effects are entirely cosmetic. An examination of the scalp shows that borders are indistinct, but there are often several roundish patches from which loose cells are shed. Kesha Yuka Nashaka Yoga Vidanga taila Rasendra prayoga Kesha Kanduhara Yoga Dhurdhuradi taila Gunjaadya taila Jeemuthabrungadi taila. Roma Shathana Yoga – Shankabhasmadi yoga Harithaladi yoga Kadalihasmadi yoga Bhallatakyadi taila Aragvadaadyam taila. Kshara taila Kusumba taila

- Pathya Ahara - Madhura pradhana ahara
- Pathya Vihara – Dinacharya, Rutucharya, Yogaabyasa
- Apathya Ahara - Atimatra amla rasa pradhana and lavana rasa pradhana ahara, kshara.

DO’S
- Apply oil to hair regularly.
- Use combs with widely spaced teeth/bristles & smooth tips.
- Always keep your brushes/combs clean, hence one as to use their own comb.
- Use of scarf or cap for hair protection.

DON’T S
- In wet condition, hairs are fragile & may break off, so do brushing/ combing in dry hair only.
- Tying of hair too tight should be avoided.

- Avoid hair coloring by artificial dyes which contains chemicals and substances which are not good for growth of hair return causes hair problems.
- Avoid excessive blow drying of hair.

DISCUSSION
- Ayurveda being the science of life has successfully dealt with the cosmetic science in detail in view of its preventive as well as promotive aspects of beauty and curative aspects of ailments related to beauty.
- Rasayana therapy is a unique concept of Ayurveda, which is highly indicative of higher Cosmetic sense of the Acharya.
- Ayurveda emphazises on swasthasya swasthya rakshanam; this can be achieved by following dinacharya and rutucharya.
- Various references regarding haircare are found to be scattered in our Samhithas, but it is upto the yukthi of the physician to choose and utilize.
- Drugs can used for hair care
- For hair colouring – Tila, Triphala, Madayanthika, Japa. As cleanser – Aristaka. As conditioner – Kumari.

Knowledge about the anatomy and physiology of hair also helps us in understanding the conditions of hair and helps in proper treatment.

CONCLUSION
Cosmetics are used in healthy and diseased conditions to uplift the outlook of a person which improves the social wellbeing and boosts up the confidence of a person. The synthetic cosmetics can cause various adverse reactions, whereas the cosmetics with reference to kesha explained in Ayurveda has more benefits to its credit than adverse reaction(if any). Ayurveda has both upper edge and limitation in the field of treatment in Tricology.
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