A REVIEW ON AYURVEDIC PRINCIPLES FOR HAIR CARE MANAGEMENT

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Abstract: Hair plays an important role in reflecting the personality of human beings. In Ayurveda, hair is stated as “Kesha”. In the concept of Dincharya, Ritucharya and Sadvrita, hair care is discussed vividly. Ayurveda can immensely contribute to trichology regarding many of the recent hair problems. Recent studies reveals hair loss as a common problem now found in both genders because of faulty living style. This causes people to use costly hair care products either under the name of organic products with false claims or highly toxic agents with carcinogenic, etc., properties. But Ayurveda provides ancient ways of hair care which are not only cost effective but also has minimal to no side effects. Henceforth, proper knowledge & practical utilization of the preventive hair care methods described in our Samhitas can lead to pacification of growing trends of premature greying of hair & hair fall situations.

Keywords: Dincharya, Ritucharya, Sadvrita

INTRODUCTION –
Hair is an important component of anybody’s appearance and it plays an important role in making body externally beautiful. Nice and good looking long hair makes a person mentally enthusiastic and healthy indeed. Therefore, every person wants good hair. But now a days, hair fall, dandruff, premature greying of hair are some of the major hair problems because of the faulty living style. But in Ayurvedic literature, thousands of year ago, so many types of daily regimens for hair (Kesha) care have been described as a part of Dincharya and Sadvritta which includes procedure like Nasya, Moordha Taila, Snana, Shiroabhyanga, Dhumpana etc.

Purpose- To compile the preventive methods of hair problems from different classical text.

MATERIALS AND METHODS –
Various Ayurvedic text books, their commentaries, previous research works and published articles were thoroughly studies and analysed.

Methods of hair care in Ayurveda- In Ayurveda various methods are mentioned for maintaining good health and hygiene of hair which are summarized below:

1). Ahara– Partaking food confers satisfaction and immediate strength; supports the body, increasing span of life, radiance, enthusiasm, memory, valiance and digestive capacity. Hair is a growing part on the head of a living person. Living body requires nutrition and care. If there is not proper nutrition the growth is disturbed, and also if the care is not taken at proper time the hair starts to fall. Ayurveda has settled great emphasis on proper diet, mode of cooking, methods of cooking, methods of in taking food (Aahar vidhi vidhana), and liquids to be taken after food (Anupana). In Charaka Samhita Acharya has mentioned that kshara is used for digestion, burning and tearing but if the people of villages, cities, communes and districts who use it continuously suffer from blindness, impotency, baldness and grey hair. Acharya also mentioned that salt is used for promoting relish, digestion, moistening and purgation, but if the people of villages, cities, communes and districts who use it continuously are suffered from untimely baldness, greying of hairs and wrinkles to minimise the usage kshara (alkali) and lavana (salt). Hence, Acharya has advised to minimise the excessive usage of kshara and lavana.
2). Shiroabhyanga (head massage) - Acharya Charaka stated that one who moistens his head with unctuous substance daily does not suffer from headache, alopecia, greying of hair, nor do his hairs fall. By applying oil on head regularly, strength of skull – parts increases particularly hairs become firm – rooted, long and black, sense organs become cheerful and the face with pleasant glow along with sound sleep and happiness.  
Anointing the head (with oil) cures diseases of the head, makes the hairs soft, lengthy, abundant, unctuous (smooth) and black; bestows feeling of comfort to the head, good (pleasant) skin of the face, satiates (nourishes) the sense organs well and gives a feeling of contentment in the head.  
Acharya Vagbhatta mentioned that Shiroabhyanga mitigates Vata, promotes strength, sleep, growth and firmness of hairs. Oil should be applied especially to the head, ears and feet; on the other hand it is good for the hairs, skull and the sensory organs.

3). Sirash Pratipurana- In the concept of Dincharya, Acharya Shushruta mentioned Madhuka, Kshirasukla, Sarala, Devdaru and Ksudra Panchamula drugs should be collected, made into decoction and also paste and cooked with Chakrataila, (oil fresh from oil mill) and medicated oil prepared. This oil should be applied cold on the head always.

4). Nasya (Nasal administration of oil) – Acharya Charaka advised to administer regular Nasya of Anu Taila. Every year one should use Anu Taila (through snuff) thrice a day in early rains, autumn and spring season when the sky is free from clouds. Once who practises the suffing as prescribed and in time, his vision and hearing are not affected. His hairs or beard and moustache do not become white or grey, hairs do not fall rather they grow abundantly.

By nasal medication diseases of organs above the shoulder of human beings get relieved, sense organs become clean, mouth emits good smell, bestows strength to the lower jaw, teeth, head, neck, upper back, arms and chest and non-appearance of wrinkles of the skin, grey hairs, baldness and discoloured patches on the face.

Acharya Vagbhanna also stated that the persons who begin to use Nasya (nasal drops) daily, will have their skin, shoulder, neck, face and chest strong/firm, raised (prominent) and good looking; their mouth having pleasant smell voice also pleasant, sense organs clean and efficient and they become devoid of wrinkles, grey hairs and black patches.
5). Snana (bath) – Bathing is purifying, aphrodisiac, life promoting, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of ojas. Acharya Sushruta stated that Snana (bath) wards off sleep, burning sensation, exertion, perspiration, itching and thirst; is good for the heart (mind), removes dirt, stimulates all the sense organs, mitigates stupor and sins; bestows contentment, increases virility, purifies the blood and kindles digestive power. Bath on the head with warm water is always harmful to the eyes whereas the cold water on the head is considered beneficial to the eyes always. In case of aggravation of Kapha and Vata and determining the strength of the diseases they have produced, bathing on the head with warm water may be done for the purpose of treatment. Bathing in very cold water and in cold season aggravate Kapha and Vata; bathing in very hot water and in hot season causes aggravation of Pitta and Rakta. Bathing is not desirable for persons suffering from diarrhoea, fever, earache, disease caused by Vata, flatulence, loss of appetite and indigestion; so also immediately after meals. Acharya Vagbhatta has mentioned that Snana (bath) improves appetite, sexual vigour, span of life, valour and strength; removes itching dirt, exertion, sweat, thirst, burning sensation and sin. Pouring hot water below the head is strengthening while the same over the head diminishes the strength of the hairs and eyes; without wetting the head, with very little water or with very cold water. Traditionally powdered herbs were used to cleanse the hair, lifting dirt without disturbing the natural functioning of the scalp, such as Amla, Aretha, Heena, Shikakai, Bhringraj etc.

6). Dhumpana (Medicated fumes) – The procedure of inhaling the medicated fumes via nostrils through a smoke stick are called Dhumpana. It has been described in the Dincharya (daily regimen). Acharya Charaka says that alopecia, grey hairs, falling of hair are alleviated by Dhumpana and by this strength of hairs, skull, sense organs and voice increases. Acharya Sushruta stated that by inhaling medicinal smoke (daily), persons become endowed with calm, and clear senses, speech and mind, firmness of hairs, teeth and moustaches and pleasant smell and cleanliness of the mouth.

7). Kesha Prasadhana (Combing the hair) - Combing the hair daily is good for the hair, it removes dust, worms (lice etc.) and wastes. In the concept of Sadwritta, Acharya Shusruta says that one should not pull the hairs, scratch ears, nostrils and other orifices (urethra, anus, vagina etc.); should not make movements of the hairs.

8). Kesha Apamarjana (Removing the undesirable hair) – Removing undesirable hairs of the head, nails and hairs on the body (moustaches, beard, hair in axilla, pubis etc. wards off sin, bestows happiness, lightness, auspiciousness and enhances enthusiasm. In the concept of Sadwritta, Acharya Sushruta stated that person should go out (for the work etc.) after removing undesirable nails and hairs, becoming clean, put on white dress, etc. Acharya Vagbhatta says that hairs, moustaches, beards and nails should be got pared (cut) thrice in a fortnight, not with one’s own hand or teeth (of himself); after such cutting the person should take a bath.
9). *Ushnishadharana* (Wearing head dress or covering of head) – It means to cover the head with cloth. Wearing *Usnisha* (head wear such as turban, cap etc.) is auspicious, good for hair and wards off breeze sunlight and dust.²¹

*Acharya Sushruta* says that person should wear light turban, hold umbrella, put on footwear etc.; in the concept of *Sadvritta* (code of good conduct). Holding an umbrella (over the head prevents the effect of rain, breeze, dust, heat of the sun, snow etc.; is good for colour (complexion), eyes (vision), strength and bestows comfort. Now a days, various types of scarf, hats, and umbrella are used to protect head and hair.

RESULT–

There is a proper guideline in Ayurvedic text to keep the hair in healthy status and all these advises have long lasting effects on hair.

CONCLUSION–

Ayurveda has treasures of knowledge lying in various text and treatise. Beautiful and healthy hair is crowning of once personality. It has proposed so many beneficial modalities for hair growth, their maintenance and treatment of hair diseases. Hence, it has been described in Ayurveda that how to care of hair and also recommended safely effective and less costly measures of hair problems.

REFERENCES


