Scope of Trichology in Ayurveda

Ankita1*, Bipan Chander2 and Shaily Jalan3

1Department of Samhita&Siddhanta, GAMC, Jammu, J & K, India
2Department of Rachna Sharir, GAMC, Jammu, J & K, India
3Department of Ras Shastra&Bhaishajya Kalpana, JIAR, Jammu, J & K, India

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
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’prayaya 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.

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. Sharangdhara believe in the theory that Kesha are the Upadhatu of Majja Dhatu. At an instance the hair has been considered as Pitraja bhava (paternal factor). At another place, it is called as a Parthiva Dravya because of its inherent properties of roughness, steadiness and heaviness.

Time of hair production: According to Caraka Samhita fetus develops all the bhavas in third month of gestation. Acarya Caraka has discarded the general thinking by women that hairare 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 Uttpatti (simultaneous development of all organs and body parts) 10. While according to Vagbhata it is in six months 11.

**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 Caraka 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 increase 12.

  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 body 13.

  Vagbhata’s opinion is similar to Charaka.

**Hair nutrition:** According to Acarya Caraka 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, etc 14. 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 Caraka Vata prakriti persons have rough hair on the head, face & body 16. Acarya Susruta states that person of vata prakriti has often rough and gritty bread, moustache, fingernails and hair 17. Vagbhata has mentioned that vata prakriti person have sphuit (splitted), grey (dust) colored hair and in small number 18.

**Pitta Prakriti:** According to Caraka 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 hair 22.

**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 too.

➤ **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 black. 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 hair.

➤ **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 hair. Acharya Charaka has reinforced it and advised to administer regular Nasya of Anu Tail for all the above said benefits.

➤ **Bath (Snana)**

Snana has been given due importance in the daily regimen advised in Ayurveda. Snana is said to purify blood, remove sweat and etching. All these benefits further nourish and clean hair. In Ayurveda washing hair with hot water is prohibited by Acharya Vagbhata. 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.

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

Ushinshadaharana 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 dirt. Now a day various kinds of head
scarf, hats, and umbrella are used to protect head and hair.

- **Dhoompana** (inhaling 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 *Dinacharya* (daily regimen). Acharya Charaka says that Dhoomapan is beneficial for Khalitya (baldness), Palitya (grayness) and falling of hair.

- **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 etc.

**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 baldness.
   
   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 whereas in Khalitya the hair loss is gradual and generalized over the scalp. In Indralupta pain and burning is present. 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 skin.

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 tenderness.
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. Darun means hard. Although vitiation of kapha and vata has been mentioned in Darunaka, association of Pitta and Rakta is also seen. Sometimes due to vitiation of kapha, rakta and involvement of krimis (worms), seborrhic outgrowths with many faces develops on scalp which are called Arunshika.

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 blisters.

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.

- 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 Dugdhika (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 indicum), 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 Adhyaya⁴² and Mishraka Adhyaya⁴³ 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), karvira (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 (trichosanthes dioica), madhuyashti (glycyrrhiza glabra), nilotpala (nymphaea cynthia), 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 krodra (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 jivaniyadigana 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 anutaila is 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 indicum), 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 prionitis) 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 triphala. 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 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 prionitis) or kapikachhu (mucuna pruriens).
officinalis) and pathya (terminalia chebula) - two karsa (20g.) each and vibheeta (terminalia bellerica) one karsa (10g) are macerated in to a nice paste, put inside an iron pot and kept overnight. From the next morning it is applied 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 alba), ayas (iron filings) macerated with cow urine and applied to the hairs makes them black.

**Chakra Datta**

- Triphala, nilini leaves (indigofera tinctoria), iron powder and bhringaraaja (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, hair are 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
Ankita et al. can be a successful remedy for the disease Khalitya47.

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-abhyangawith gunja taila for four weeks) and group B (Shiro-abhyangawith 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), bhringaraja (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 than 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. Vataand 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*.

**Jain Pushpendra 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 phase.

**Sujatha Ediriweera et al**
The study was carried out in Sri Lanka. Sri Lankan 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 (Pitiriasis capitis)* can be relieved with *Siyakkai Hair Wash*.

**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.
REFERENCES


4. Atri Dev Gupta (editor), Hindi Commentary on Ashtanga Samgraha of Vagbhata, Sharir sthana chaper 6, verse no. 63,64, Varanasi: Chowkhamba bharti academy; Reprint 2005, 312,313.

5. Acharya Shri Radha Krishan Prashar, commentary on Sharangdhar Samhita of Sharangdhara, Purva khanda, chapter 5, verse no.15, Nagpur: Shri Vaidyanath Publications.


22. Vaidya Jadavaji Trikamji Acharya, Narayanram Acharya Kavyatirtha (editor). Commentary: Nibandhsangraha of
Dalhanacharya on Sushrut Samhita of Sushruta, Sharir Sthana chapter 4, verse no.73 Varanasi: Chowkhambha Surbharti Prakashan;Reprint2003,361.


43. Vaidya Jadavaji Trikamji Acharya, Narayanram Acharya Kavyatirtha (editor).
Commentary: Nibandhsangraha of Dalhanacharya on Sushrut Samhita of Sushruta, Chikitsa Sthana chapter 25, verse no. 28-37 Varanasi: Chowkambha Surbharti Prakashan; Reprint 2003, 495, 496.


47. Dipa Mehta, A pharmaco-clinical study on bhringraj in the management of Khalitya, IPGTRA, Jam Nagar, 2001.


49. S. Vijaykumari, Effectiveness of certain Ayurvedic drugs on baldness and grey hair Sree Sankaracharya University of Sanskrit, kalady, 2008.


51. Jain Pushpendra, Relative efficacy of some medicinal plant extracts and formulations for exploring hair growth potential, Siksha O Anusadhan university, Bhubaneswar, Odisha, 2016.