



## EXPLORING THE HOLISTIC APPROACHES FOR PROMOTING HAIR HEALTH FROM INSIGHTS OF AYURVEDA: A COMPREHENSIVE REVIEW

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### ABSTRACT

**Background:** Hair health is a multifaceted aspect of human well-being, encompassing various physiological, environmental, and lifestyle factors. Numerous factors, including family history (heredity), hormonal changes during and after pregnancy, childbirth, menopause, and thyroid disorder, are known to contribute to hair illnesses in contemporary medicine. Owing to the limitations and adverse effects of modern treatment, some hopeful outcomes from *Ayurveda* are anticipated. According to the *Ayurvedic* view, disturbance of *Trisdosa* (*Vata*, *Pitta*, and *Kapha*) is the main reason for common hair diseases, i.e. *Aakal-Palitya*, *Khalitya* and *Darunaka* with its curative and preventive methods like *Pathya-Apathya*, *Nasya*, *Murdha taila*, *Lepa*, etc. *Ayurveda* has a lot of potential in treating these illnesses. **Aim:** This abstract aim to elucidate the significance of holistic approaches in *Ayurveda* for promoting hair health, outlining the essential practices, routines, and lifestyle adjustments recommended for individuals to achieve vibrant and resilient hair.

**Methodology:** To gather information on *Ayurvedic* perspectives on hair health, a comprehensive review of classical *Ayurvedic* texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and *Bhavprakash*, as well as

contemporary literature and clinical studies, was conducted. **Discussion:** *Ayurveda* considers hair health as a reflection of overall well-being, influenced by the balance of the three doshas (*Vata*, *Pitta*, and *Kapha*) and the proper functioning of bodily tissues (*Dhatus*) and metabolic processes (*Agnis*). Daily regimens for hair care encompass a range of practices tailored to individual constitutions and hair types. These may include oil massage (*Abhyanga*) of the scalp and hair with herbal oils, gentle cleansing using natural cleansers, such as herbal powders (*Shikakai*, *Reetha*), maintaining scalp hygiene, nourishing the scalp, strengthening hair roots, preventing premature greying, treat conditions such as hair loss, dandruff, and scalp infections and following dietary and lifestyle guidelines conducive to hair health. *Abhyanga* (Massage) improves blood circulation, increasing nutrients to the hair roots and scalp. **Conclusion:** *Ayurveda* offers a comprehensive and personalized approach to hair health, addressing hair disorders' symptoms and root causes. By restoring doshic balance, optimizing digestion, and nourishing hair follicles with natural remedies, i.e. Daily regimens, wholesome diet, *Rasayana*, *Panchakarma*, and *Yogic* practices, *Ayurvedic* interventions aim to promote long-term hair vitality and overall well-being.

**Keywords:** Daily Regimen, Hair Problems, *Kesh*, *Rasayana*, Wholesome Diet.

## INTRODUCTION

A person's personality can be greatly enhanced by having long, colorful, and healthy hair. Maintaining healthy hair is therefore crucial for human beings, as hair serves as a mirror of one's overall health, much like one's face. These days, young individuals are most likely to have disorders, including dandruff, hair loss, and greying hair, which can lead to tension and inferiority feelings in people. In India, up to 25% of women and 40% of men report having hair loss<sup>1</sup>. According to *Ayurveda*, all illnesses and miseries in a living body are due to an imbalance between the three *Doshas* (body's physiological regulators), i.e. *Vata*, *Pitta*, and *Kapha* in the body<sup>2</sup>. Therefore, the primary goals of *Ayurvedic* medicine are to cure illnesses, avoid sickness, and restore the body's *Dosha*, *Dhatu* (tissue), *Malas* (excretory waste), *Mana* (mind), and *Gunas* (spiritual link) in harmony<sup>3</sup>. *Ayurveda* views hair health as an indicator of overall well-being and considers it essential to maintain a balance of doshas (biological energies). The *Acharyas* have highlighted the importance of dietary habits, lifestyle practices, and specific treatments for nurturing healthy hair.

**Aims and Objectives of this study:** This research paper aims to delve into the multifaceted role of holistic approaches, drawing from the ancient wisdom of *Ayurveda*, in fostering optimal hair health through

synthesizing existing knowledge, data from government sites and clinical evidence.

### MATERIALS AND METHODS:

The following are the process and eligibility criteria for the inclusion of data pertaining to this review: Information extracted from various *Ayurvedic* treatises, *Ayurvedic* and modern science textbooks, and available dissertations/thesis were also investigated. A search was undertaken in Google Scholar, MEDSCAPE, BMC, Science Direct, MEDLINE (www.pubmed.com)/PubMed database, SCOPMED, and other relevant databases, using keywords like *Kesh*, *Kesh Swasthya*, *Dincharya*, *Ritucharya*, *Ayurveda*, Hair Problems etc.

### LITERATURE REVIEW:

## EXPLANATION OF HAIR IN AYURVEDIC MANUSCRIPTS

### Etymology

*Kesha* is derived from the root "shi" with the prefix 'ech' and conjugation 'kulak', that means 'head'. *Halayudha Kosha* epitomized it with "*Kesha Mastake Shete*"<sup>4</sup>.

### Definition & Description of Hair

*Kesha* refers to the elements that grow on the scalp, *Mastak* and *Shirah*. According to *Acharya Charaka*, there are 29956 hairs in the human body overall, and

there is an equal amount of *Kesha* (Hair), *Shmashru* (beard), and *Lomas* (body hair)<sup>5</sup>. According to *Acharya Sushruta*, there are infinite hairs, just like in *Dhamani* (arteries) *Agras*<sup>6</sup>. According to *Acharya Yajnavalkya* in *Manusmriti*, there are 3.5 billion human hairs worldwide.

#### ORIGIN OF HAIR (FROM AYURVEDA AND MODERN PERSPECTIVE)

In the sixth<sup>7</sup> or seventh month of intrauterine life, *keshotpatti* (origin of hair) occurs. Hair is one of the "*pitraja bhavas*," which indicates that a child's hair structure, colour, and quantity rely on their father's side.<sup>8</sup> Also, hairs are regarded as "*parthiva bhava*" due to their rough texture, weight, and other characteristics; in this context, heaviness denotes insolubility<sup>9</sup>. The foetus is fed through exudation (*upasneha*) and heat conduction (*upsweda*); only hair follicles are used for *upasneha*. According to *Ayurveda*, the size of a person's *romakoopa* (hair follicles) and *Dristi* (pupil) will remain constant from birth till death. The size of the *romakoopa* will not grow, but the nails and hair are *Swabhavika*, or naturally occurring.

According to *Prakriti* (constitutions), the texture of hair

- *Vata Prakriti* Individual - Dry & low-density hair
- *Pitta Prakriti* Individual - Grey hairs & baldness
- *Kapha Prakriti* Individual - Thick, curling, and black hairs

According to modern theories, keratin is the protein that makes up hair.

Keratin is also the protein found in nails and the skin's outermost layer. Follicles are microscopic spaces on the scalp where hair roots originate. The papillae, or base of the follicles, house the blood vessels that provide the hair with nutrition.

The hair shaft is made up of 3 layers-

- Cuticle – the transparent outermost layer of protection on the hair shaft.
- Cortex - middle layer that gives hair strength, color, and texture.
- Medulla - which is the scalp's deepest layer and is primarily absent.

#### HAIR WITHIN NORMAL PHYSIOLOGY (FROM AYURVEDA AND MODERN PERSPECTIVE)

*Kesha* and *Tridosha* (three regulatory functional factors of the body) have an extremely close-functioning relationship. When in an equilibrium state, *Kesha*'s health is dependent on *Dosha*. Strengthening hair is due to *Kapha Dosha* and *Pitta Doshas* giving the hair a softer texture, and *Vata dosha* is necessary for the proper functioning of these two *doshas*. Several capillaries supply the *Romakupa*, which are sensitive points. *Prana Vayu* (life force) carries the sensation, while *Vyana Vayu* (circulating *vata*) exhibits *Romaharsha* (horripilation)<sup>10</sup>. *Rasa Dhatu* (primary circulating nutrient fluid) provides nutrients to the skin. *Kesha* (Hair) is also part of *Twak* (skin). As a result, *Kesha* also benefits nutritionally from *Rasa Dhatu*. *Rasa Dhatu* vitiation is the cause of premature greying of hair. In *Ayurveda*, *Kesha* is described as *Upadhatu* of *Majja* (bone marrow)<sup>11</sup> and the *Mala* of *Asthi* (bone) *Dhatu*<sup>12</sup>. Thus, the growth and development of hairs are affected at any time by *Kshaya* (decrease) and *Vridhi* (increase) of *Asthi Dhatu*. *Maharshi Sushruta* states that *Kesha* obtains nourishment from the end portion of the *Dhamanis* connected to the *Romakoopa* (hair follicles)<sup>13</sup>. According to *Ayurveda*, *Teja Mahabhuta* is responsible for producing hair colour. *Bhrajaka Pitta* (*Pitta* for complexion), a manifestation of *Teja Mahabhuta*, combines with *Prithvi* and *Vayu Mahabhutas* to create black colour<sup>14</sup>.

Like skin, hair is formed by the fast division and differentiation of stem cells, resulting in keratinocytes. These keratinocytes migrate, flatten, and eventually die to produce keratinized cells. The final hair product visible on the skin's surface is keratin. A hair follicle's growth is periodic. Apoptotic signals induce phases of regression and inactivity in between the fast development and elongation stages of the hair shaft. Anagen (growth), catagen (transition), and telogen (rest) are the three phases that make up this cycle. The active stage of anagen growth occurs when the hair follicle takes on the shape of an onion and begins to create hair fibre. The proanagen and metanagen

stages are further divisions of the anagen phase. Pro-anagen initiates differentiation when the follicle's hair progenitor cells are proliferating. The metanagen phase is identified by the appearance of the new hair shaft on the skin's surface. The entire anagen period can span multiple years. After the anagen phase ends, the catagen phase starts, distinguished by a shift into quiescence. Apoptosis-driven regression causes the hair follicle to lose roughly one-sixth of its average diameter during this period, which can extend for a few weeks. This is also when club hair production occurs, a significant prognostic factor in evaluating hair pathology. There may be thinning if numerous hairs produce club hair at once and are then shed. This can happen in several circumstances, such as postpartum depression, stress, hyperthyroidism, and hypothyroidism.

The telogen, or resting, phase of the hair cycle follows, during which the hair shaft does not grow, and the hair follicle remains dormant. This resting phase affects roughly 10 to 15% of all body hair at any given moment. Depending on the location of the hair, this phase can last anywhere from a few weeks for eyelashes to over a year for scalp hair. Uncertainty surrounds the precise process governing the transition from one phase to the next<sup>15, 16</sup>.

#### HAIR DISEASES IN CLASSICAL AYURVEDIC LITERATURE

**Khalitya (Hair fall)**—*Khalitya* is one of the *Kṣudra Roga* (minor disease)<sup>17</sup>. *Acharya Sushruta* states that *Vidagdha Pitta*, together with *Vata*, reaches *Romakoopa*, resulting in hair loss. *Romakoopa* is obstructed by *Shleshma* (*kapha* that contains too much liquid) and *Shonita* (blood), blocking hair regeneration and leading to *Indralupta* (Alopecia), *Khalitya*, or *Ruhya* (Morbid baldness)<sup>18</sup>. Hence, *Vata*, *Pitta*, *Kapha*, and *Rakta* are involved in *Khalitya*. *Acharya Vagbhatta* says that hair loss occurs gradually<sup>19</sup>.

**Palitya (Premature greying of hair)**—Premature greying of hair is often caused by the body's *Agni* and *Pitta*. Every *Samhita* provides an explanation of the *Palitya* disease in a distinct chapter. *Acharya Charaka* explains *Palitya* under *Urdhwa Jatrugata Roga* (Eye and ENT disease)<sup>20</sup>, *Acharya Sushruta*

elucidates it in *Kshudra Rogaadhikara*<sup>21</sup>, and *Acharya Vagbhatta* describes it in *Shiro Kapalagata Roga* (Head disorders)<sup>22</sup>.

**Indralupta (Alopecia areata)** - Alopecia areata, often known as "*Indralupta*," is an autoimmune ailment characterized by the patchy loss of previously present body hair; it mainly affects the face and scalp but can also affect other areas of the body. The general population's prevalence ranges from 0.1 to 0.2 per cent, and its lifetime risk is 1.7%<sup>23</sup>. *Acharya Charaka* states that when *Tejas* are associated with *Vatadi Dosh*a and enter the scalp, it causes *Indralupta*<sup>24</sup>. According to *Acharya Sushruta*, four doshas in the body are involved in the pathophysiology of *Indralupta*.

**Darunaka (Dandruff)**- Various *Ayurvedic* texts describe *Darunaka* one of the hair diseases, where the scalp becomes rough, scaly, and itching owing to *kapha pitta prakopa*. Due to the vitiation of *Vata* and *Kapha dosha*, dead tissue in *Darunaka* is shedding down from the scalp and causing symptoms like *Twakspatana*, *Daruna keshabhumi* (Hardness), *Rookshata* (Dryness), and *Kanduyukta* (Itching scalp)<sup>25</sup>.

#### HOLISTIC APPROACHES FOR THE PROMOTION OF HAIR HEALTH AND PREVENTION OF HAIR DISEASES

1. **Dincharya (Daily Regimen)** - The ancient *Ayurvedic Acharyas* emphasized preventive healthcare and maintaining general health, including hair care.

Their lessons offer insightful advice on daily routines that support mental and physical well-being. They explore the *Ayurvedic* treatment of hair by emphasizing suggested methods and techniques.

- **Moordha taila (oiling) and lepa (paste) for local application over the scalp**

*Moordha Taila* oil should be applied to the scalp regularly. It makes hair black, long, and deeply rooted, stopping balding and hair loss. It strengthens the hair's cortex and fibres and nourishes the follicles<sup>26</sup>. Coconut or mustard oil can be used as regular massage oil for hair. Regularly applying this treatment revitalizes the scalp, maintains healthy, black, and firmly rooted hair, promotes sleep, and keeps

*Khalitya* and *Palitya* at bay<sup>27</sup>. Several oils are recommended for healthy hair, including *Prapoundarikadi* Oil, *Nilibringadi* Oil, *Triphaladi* Oil, and Coconut Oil.

**Shirolepa, or hair packs**, are also mentioned to improve hair texture and prevent dandruff, greying hair, and hair loss. Applying milk or curd to the medicated paste of *Amalaki*, *Yashti*, *Triphala*, *Kachora*, *Musta*, *Meethi*, and so on is necessary for healthy hair.

## 2. **Nasya (Nasal drop)**

According to *Charaka Samhita*, the administration of *Nasya* at the correct time and with the proper procedure keeps the person's eyes, ears, and nose healthy. That individual's hair is not grey and does not experience hair loss. His hair is also growing faster<sup>28</sup>. Every year throughout the rainy, autumn, and spring seasons, when the sky is clear, everyone should take a nasal drop of "*Anu tail*." It reduces hair loss and promotes hair growth, among other things<sup>29</sup>. *Nasya* nourishes the *Srotas* (channels) above the collarbone, which includes the hair follicles, strengthening them and reducing hair loss. *Nasya* has been prescribed to prevent and treat hair problems like *Khalitya* and *Palitya*.

## 3. **Snana (taking bath)**

The act of bathing is called *Snana* in *Ayurvedic* literature. *Acharya Charaka* describes *snana* as a holy, vitalizing, aphrodisiac, expelling tiredness and sweat harmful things and an enhancer of life<sup>30</sup>. *Acharya Sushruta* has added some more *Snana* knowledge regarding hair fall, saying that bathing the head and hair in hot or freezing water is not advisable. Bathing should be done by the season and geographical distribution. However, hot water from an overhead shower should never be taken.<sup>31</sup> Warm water applied to the body imparts strength; nevertheless, the same applied to the head results in loss of strength and eye and hair strength.<sup>32</sup> Splashing warm water all over the head weakens the hair and eyes.<sup>33</sup> Hairs must be properly washed at least thrice a week. When washing hair, shampoos and soaps should be mild and chemicals-free. Herbs like *Henna (Lawsonia inermis)*, *Bringraj (Eclipta prostrata)*, *Jatamansi (Nardostachys Jatamansi)*, *Shoe flower*, *Triphala* (*Ayurvedic Herbs*),

*Ghrith Kumari* (*Aloe barbadensis*), *Shikakai* (*Senegalia rugata*), *Motha* (*Cyperus rotundus*), *Bhrami* (*Bacopa monnieri*), and others can be used to make a decoction or shampoo for hair washing.

## 4. **Dhoomapana (medicated smoke)**

is said to improve the health of the head and senses, cure the *Khalitya* and *Palitya*, and more.<sup>34</sup> According to *Acharya Sushruta*, inhaling medicinal fumes makes the hair on the head, beard, and teeth firmer.<sup>35</sup>

## 5. **Kshaurkarma (Cutting of hair, Beard, Nail)**

*Acharya Charaka* regularly advises trimming hair and appropriately tying the beard and scalp (*Samprasadhana*).<sup>36</sup> *Acharya Charaka* says that Everyone should have their nails done, their hair cut, and their beard shaven every fortnight.<sup>37</sup> *Acharya Sushruta* states that *Keshaprasadhani* (combs and brushes), are the tools of choice for hair treatment (*Kesha Prasadhana*). It is also claimed to be *Keshya*, an enhancer of hair beauty, and an abortifacient of *Raja*, *Mala*, and *Jantu*. In *Acharya's* opinion, regular hair trimming can give one vigour, happiness, lightness, and a pleasing appearance.<sup>38</sup> *Acharya Vagbhatta* says one should not let one's moustache, nails, or hair grow too long.<sup>39</sup> It has to be cut frequently.

## 6. **Ushnisha (Head Covering)**

*Ushnisha*, protects hair from the elements like heat, wind, and dust. This is why wearing one is auspicious and beneficial for hair health.<sup>40</sup> Wearing a hat shields the hairs from the weather.

## 7. **Leech Therapy**

Some *Ayurvedic* practitioners administer leech therapy to the bald regions before using topical medications.<sup>41</sup> *Astanga Samgrahkara* says that after performing *Shuchi karma* or *Prachhana* (bloodletting therapy), one should apply different *Pralepa* (ointment) forms.<sup>42</sup>

## 8. **Virechana karma (Purgation Therapy)**

*Khalitya* can benefit from *Abhyadi Modaka*. *Palitya* (hair greying) is treated with *Abhyadi Modaka*; however, because the *Samprapti* (pathogenesis) of *Khalitya* and *Palitya* is the same, it can also be used for *Khalitya* (hair fall).

## 9. **Rasayana Prayoga (Rejuvenative therapy)**

Acharya Sushruta gives Rasayana advice in *Khalitya Chikitsa*.<sup>43</sup> According to a recent study, alopecia is thought to be caused by an autoimmune disease, and Rasayana drugs act as immunomodulators in

*Khalitya*. Rasayana is the best anti-ageing drug for slowing the ageing process, and premature hair loss indicates early ageing.

### Pathya-Apathya (Wholesome & Unwholesome) for the Promotion of Hair Health

Ahara-Varga (Food)/ Vihara (Activities)	Pathya (wholesome/ Do's)	Apathya (unwholesome/ Don't)
Shukadhanya (Cereals)	Godhuma (wheat), Yava (barley), Shastika, Shali (rice variety), Kushmanda (wintermelon), for Matulunga, Kashmiri (beech wood), sugar, honey	Polished rice, newly originated cereals
Shimbidhanya (Pulses)	Mudga (green gram)	Soup of black gram with curd, Paste of sesame
Mamsa (Meats)	Jangal Mamsa (meat from region with dry forests and less rainfall)	Aanup Mamsa (meat from marshy area)
Shaka (Green leafy vegetables)	Jivanti, Patola, Karavellaka, Vartaki (tomato), Palandu, Aalabhu (Lauki), Patrashaka, Kakadi, Sahijan, Vastuka	Leaves of Poi
Phala (Fruits)	Narikel (coconut), Kadaliphala (banana), Draksha (grapes), Amraphala (mango), Amlaki (indian gooseberry), Dadima (pomegranate)	Lakuch (monkey jack fruit)
Jala (Water)	Pure Water	Putrefied Water of River (Originated from Vindhyaachal/ Sahayadi (mountain Region))
Dugdha (Milk) & milk product	Dugdha (milk), Takra (buttermilk)	Frozen Milk
Iksu (Sugarcane & its product)	Old Jaggery & Honey	New Jaggery & Molasses
Lavana (Salts)/ Spices	Adequate of Lavana	Pippali (blackpepper), High quantity of Lavana
Ahara upayogi (Processed food)	-	Food causing burning sensation, alcohol, Viruddha Ahara (incompatible diet), Vidahi Ahara (diet producing burning sensation)
Ghrita (Ghee)	Old Goghrit (old cow ghee)	Vegetable ghee
Taila (Oils)	Tila Taila, Coconut oil	Alkali
Food habit	Laghu (light), Snigdha (unctuous), Supachya Ahara (easy to digest)	Ati Ushna (excessive hot), Tiksha (piercing), Amla (sour), Katu (bitter), Kshara Sevana (intake of alkali), Virudhha Ahara Sevana (incompatible diet)
Sleep	Adequate Sleep	Diva Swapna (day sleep), Ratri Jagrana (night awaking)
Vihara	Nasya (nasal drop), Shiroabhyanga (head massage), Shirolepa (hair pack), Ushnisha Dharana (head covering),	Atapa sevana (sun exposure), Vegavarodha (suppression of natural urges), Ati-maithun (excessive sexual indulgence), smoking, tobacco, alcohol etc. Excessive use of shampoo,

		hair dye, hair cream, hair lotion and other cosmetic items
<i>Manasikabhavas</i> (Psychological traits)	-	<i>Chinta</i> (worries), <i>Krodha</i> (anger), <i>Bhaya</i> (fear)

### Ayurvedic herbs (medicine) for the Promotion and maintenance of Hair Health:

*Keshya* drugs is a hair-strengthening medication. *Bhavprakash Nighantu* has listed following medications with *Keshya* properties. These medications can be used therapeutically and preventatively for hair diseases.

Name	Botanical Name	Properties	Parts Use	Action
<i>Tila</i> (Sesame)	<i>Sesamum indicum</i>	<i>Madhur</i> (sweet), <i>Tikta</i> (bitter), <i>Kasahya</i> (astringent), <i>Guru</i> (heavy), <i>Snigdha</i> (unctuous), <i>Madhur Vipaka</i> , <i>Ushna Virya</i> (hot potency)	Seeds	<i>Keshya</i> (good for health), <i>Balya</i> (strength), <i>Twachya</i> (skin)
<i>Japa</i> (China rose)	<i>Hibiscus rosa-sinensis</i>	<i>Katu</i> , <i>Tikta</i> , <i>Madhura</i> , <i>Laghu</i> (light), <i>Snigdha</i> , <i>Sheet Virya</i> , <i>Katu Vipaka</i>	flower	<i>Indralupta Nashaka</i> , <i>Vishara</i> (, <i>Keshya</i>
<i>Vibhitaki</i> (Bastard myrobalan)	<i>Myrobalanus bellirica Gaertn</i>	<i>Kashaya</i> , <i>Laghu</i> , <i>Ruksha</i> (rough), <i>Madhur Vipaka</i> , <i>Ushna Virya</i>	Phala (Fruits)	<i>Keshya</i> , <i>Krimi</i> (worm)
<i>Yastimadhu</i> (Liquorice)	<i>Glycyrrhiza glabra</i>	<i>Madhur</i> , <i>Guru</i> , <i>Snigdha</i> , <i>Madhur Vipaka</i> , <i>Sheeta Virya</i>	Root	<i>Keshya</i> , <i>Chakshusaya</i> (good for eye sight), <i>Balyavarnyakar</i> (provide strength)
<i>Bhringraj</i> (False daisy)	<i>Eclipta prostrate</i>	<i>Katu</i> , <i>Tikta</i> , <i>Ruksha</i> , <i>Laghu</i> , <i>Katu vipaka</i> , <i>Sheet Virya</i>	whole plant	<i>Keshya</i> , <i>Rasayana</i> (rejuvenation), <i>Twachya</i> , <i>Balya</i>
<i>Bakuchi</i> (Bavacalu)	<i>Psoralea corylifolia</i>	<i>Katu</i> , <i>Tikta</i> , <i>laghu</i> , <i>Ruksha</i> , <i>Katu Vipaka</i> , <i>Ushna Virya</i>	Fruit, oil, Seeds	<i>Twakdoshahar</i> (skin disease), <i>Krimi</i> , <i>Psoriasis</i>
<i>Saireyaka</i> (Porcupine flower)	<i>Barleria prionitis</i>	<i>Tikta</i> , <i>Madhur</i> , <i>Laghu</i> , <i>Katu Vipaka</i> , <i>Ushna Virya</i>	leaf & Root,	<i>Kustanghna</i> (skin disease), <i>Kandu</i> (itching), <i>Kesharanjaka</i> (coloring the hair), <i>Vishhaar</i>
<i>aBijaka</i> (Indian kino tree)	<i>Pterocarpus marsupium</i>	<i>Kashya</i> , <i>Tikta</i> , <i>Laghu</i> , <i>Ruksha</i> , <i>Katu Vipaka</i> , <i>sheet Virya</i>	Stem core	<i>Keshya</i> , <i>Twak Vikarahar</i> , <i>Rasayan</i> , <i>Switra</i>
<i>Gambhari</i> (White teak)	<i>Gmelina arborea</i>	<i>Tikta</i> , <i>Kashaya</i> , <i>Madhur</i> , <i>Guru</i> , <i>Katu Vipaka</i> , <i>Ushna Virya</i>	Mula twak, phala	<i>Keshya</i> , <i>Rasayana</i> , <i>Raktapitta har</i>

<i>Sindhuvara</i> (Five-leaved chaste tree)	<i>Vitex negundo</i>		whole plant	
<i>Gunja</i> (Rosary pea)	<i>Abrus precatorius</i>		seeds	
<i>Neeli</i> (True indigo)	<i>Indigofera tinctoria</i>	<i>Katu, Tikta, Sara, Ushna Virya, Katu Vipaka,</i>	whole plant	<i>Keshya, Krimihar, Visha vikara</i>

After a thorough examination of these drugs, it was discovered that the *Tikta–Kashaya–Madhur rasa* pacifying *pitta*, *Ruksha Guna* and *Ushna Virya* pacifying *Vata*, and *Katu Vipaka* pacifying *Kapha dosha* are *Keshya* in nature and perform *Vata Kapha* lowering *Karma*. Other management responsibilities: Many *Kesha* medicines, such as *Bhringraja*, *Amalaki*, *Krishna til*, *Gunja* (Rosary pea), and others, are described by *Acharya Bhavmishra* as acting primarily on hairs<sup>44</sup>. In Ayurveda, several *Samhitas Acharya* discusses many tail preparations, *lepas* (local paste application), and oral remedies<sup>45</sup>. By using these preparations, people can prevent hair problems.

#### Yoga Practices and Hair Health:<sup>46</sup>

To encourage hair growth, *yogasanas* (yogic posture) and *pranayama* (breathing exercise) improve blood and oxygen circulation to the scalp and revitalize lifeless, brittle hair.

- Forward bending *yogasanas*, like *Padahasthasana* (hand to foot pose), *Adho Mukha Svanasana* (downward facing dog pose), *Sasangasana* (rabbit pose), *Uttanasana* (standing forward bend pose), and others, stimulate the scalp's nerves by increasing blood and oxygen flow to the face and head.
- Stress, one of the primary causes of hair loss, can be reduced by doing these yoga poses to assist the body's transition from the sympathetic to the parasympathetic nervous system.
- Yoga poses that promote relaxation, like *Vajrasana* (thunderbolt pose), help the body release tension and anxiety while enhancing digestion, which contributes to hair loss.
- *Pranayama* and breathing techniques support healthy hair maintenance by oxygenating the body and scalp.
- *Balamayasana* (nail massage) is a basic form of nail massage therapy that stimulates the follicles that support the nails and help them grow again.

## DISCUSSION

A person's hair is an integral part of them. It significantly enhances a person's natural beauty. Hair issues are becoming more and more commonplace. Stressful lifestyles, bad dietary habits, a lack of nutrients, and other aggravating factors contribute to the hair root's diminished activity. Enhancing blood circulation and providing more nutrients to the scalp and roots of the hair is possible by using *Lepa* and a range of oils during *Abhyanga* (massage). In addition to lowering hair loss, *Sarvangasana* (shoulder stand pose), etc., enhances brain blood supply. The market is overrun with hair care products that purport to be herbal and Ayurvedic.

That being said, because none of the products deliver the desired effects, we should only use them after first seeing a doctor. For particular ailments, Ayurveda suggests a variety of therapeutic options. Therefore, full adherence to the principles of Ayurvedic medicine is the only way to heal hair illness.

One's personality's greatest asset is their gorgeous, healthy hair. Thousands of years ago, *Acharya* elaborated on the *Sharira*, describing its definition, formation, nourishment, development, and term according to the place of growth, numbers, colors, etc., in light of its significance. In addition to daily regimens like *Moordha Taila*, *Nasya*, *Snana*, *Lepana*, *Kshaurakarma*, *Ushnisha*, etc., other suggestions for hair care and issue prevention are equally helpful in our modern era. After taking into account all of the elements above, we can conclude that different *Kriya kalpa/procedures* for the *mukha* (face), eyes, and *Kesha* (hair), such as *vidalaka* (medicated paste), *Anjana* (collyrium), *netra parisheka* (eye wash), *Tarpan* (ayurvedic eye therapy), *Putapaka* (ayurvedic eye therapy), *Shiroabyanga*, and *Shirolepa* (Hair pack), can be utilized to improve a person's perceived beauty. Given the considerations above, we can conclude



that different *Kriya kalpa*/procedures for *kesha* (hair), such as *Nasya*, *Shiroabyanga*, *Shirolepa* (Hair pack), and *Ushnisha*, can improve one's appearance.

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