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Kesharanjana Yogas - A Classical Review

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ABSTRACT

Hair is the symbol of beauty in the humans both in male and female, every attempt is made to protect this beauty by different ways. But now a days because of busy scheduled lifestyle, also due to rise in pollution etc, there are many health issues arising one among is premature graying of hair, for which our modern population is attracted to hair dyes which are made up of chemicals which may have adverse reactions and negative impact on health. So now the world is looking for products which are natural and devoid of adverse reactions. In *Ayurveda* this concept is explained as *Khalitya*, *Palitya* and *Kesharanjana Yogas* which are natural, equally effective and devoid of adverse reactions. Hence here an attempt is made to compile few such *Kesharanjan Yogas* explained in different classical texts which can be easily prepared and used.

Key words: *Khalitya*, *Palitya*, *Kesharanjana Yogas*, *Ayurveda*, *Hair care*.

INTRODUCTION

Ayurveda - the Indian traditional system of health care believes in a holistic approach to health care and hair care is one of the vital parts of it. Ayurveda believes that just external application and precautions are not sufficient to keep it full of life, strength, lustre, sheen, colour, vitality and healthy life long. This issue is discussed in almost every classical text in detail which shows that our *Acharyas* (scholars) were also aware of the importance of this field.

There are several formulations articulated by our *Acharyas* for *Khalitya* (hair fall) and *Palitya* (greying of hair) and these remedies derived from easily and

naturally available resources used appropriately after determining the condition may prove non-toxic, effective and very safe for long term use.

OBJECTIVES OF THE STUDY

A systematic classical review of *Palityanashaka* and *Kesharanjanayogas*

MATERIALS AND METHODS

Kesharanjana Yogas explained in different classical texts are as below

Charaka Samhita^[1]

Sahacharadi Taila

- *Godugda - 1 Prasta*
- *Sahachara Swarasa - 1 Prasta*
- *Brungaraja Swarasa - 1 Prasta*
- *Tulasi Swarasa - 1 Prasta*
- *Tila Taila - 1 Kudava*
- *Yastimadhu Kalka - 1 Pala*

Taila (Oil) is prepared with the above listed ingredients as per *Taila Vidhi* and kept in *Loha Patra* or *Meshashrunji* this is advised for application daily.

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Mahaneela Taila

- *Adityavallimula, Krishnasaireyakamula, Tulasipatra, Krishnashanapatra, Kakamachi, Madhukadevadaru* - each 10 pala
- *Pippali, Triphala, Anjana, Prapaundarika, Manjista, Lodra, Krishnagurutpala, Amrasthi, Kamala Pushpa, (Kardama), Mrunala, Raktachandana, Nili, Bhallataka, Kasisa, Madayantika, Bakuchibeeja, Madanaphala, Krishna Chitraka, Pushkaramula, Arjunatwak, Gambhari, Amratwak, Jambuphala* – each 5 Pala
- *Kalka* to be prepared from above mentioned drugs and then *Taila* according to *Taila Vidhi*.
- To these 4 parts of *Amalaki Swarasa* should be added and kept under sunlight.
- When *Amalaki Swarasa* gets evaporated filtered and again boiled and filtered.
- This is used as *Pana, Nasya as Shiromardana*.

Palita Nashakayogas

- *Saindhava Lavana, Shukti, Kanji, Loha Churna*.
- Above ingredients boiled to solidify and kept for a certain duration and then used for application.
- Applied overnight and later washed with *Triphala Kwatha* is believed to cure *Palitya*.

Sushruta Samhita^[2]

- *Kalka* prepared with *Maricha, Manashila, Kasisa, Tuttha* for application on scalp.
- *Kalka* prepared with *Tagar, Devadaru* for application on scalp.
- *Kalka* prepared with *Malati, Karaveera, Chitraka, Karanja* and *Taila* is prepared as per *Taila Vidhi* is used for *Abhyanga*.

Ashtanga Sangraha^[3]**Khalitya Nashaka Yogas**

- *Triphala, Arjunatwak, Saireyakatwak* and *Pushpa, Krishna Pinditaka, Shwetakamala, Nilotpala, Lohachurna, Kasisa, Jambuphala, Markavabeeja,*

Manjistha, Meshashrunji, Khadirasaar, Sakardama (with mud stucked to lotus root).

- Fine powder of all the above mentioned drugs are mixed with *Anu Taila* and kept in bowl made with *Vijayasaar* wood.
- The wooden bowl is kept in a pit covered with mud for one month.
- After one month is taken out and used as *Lepa*.
- This cures *Khalitya*.

Palitya Nashakayogas

- *Madhuka, Amalaki* are mixed with *Madhu*. Applied to hair roots cures *Palitya*.
- *Lepa* prepared with *Tila, Amalaki, Madhu, Taila* cures *Palitya*.
- *Lepa* prepared with *Tutha, Amrasthi, Jambvasthi, Kasisa, Taila Kitta* (remains part of oil at the bottom), *Khandasharkara*. Applied to hair roots. Cures *Palitya*.

Rasa Ratnakara - Rasayana Khanda^[4]

Author has explained about *Kesharanjanayogas* and their usage in detail in 5th chapter named **Palitahari-Kesharanjanayogas**

Valipalita - Nashanartha Paradadvadwartinam

- Equal quantity of *Parada* and *Gandhaka* are triturated with *Stridugda, Aparajita, Meghanada, sarpakshi, Munimundi Swarasa* for each one day respectively.
- Equal to the quantity of *Parada, Yavachurna* and *Tila* are added.
- All the above ingredients are mixed with *Gritha* and *Madhu*.
- Applied on Scalp.

Valipalita-Nashanarthautpaladi-Udwartinam

- *Shivambu* or *Haritaki Swarasa Bhavana* is given to equal quantity of *Samula kamala* and *Parada*.
- Used as massage on scalp.

Valipalita-nashanarthaparadadi-udvarthanam

- *Brahmadandi Swarasa Bhavana* is given to *Parada* and *Brahmadandi* for seven days and used for massage on scalp.

Valipalita-nashanartha Gandhakayoga

- *Gandhaka* is to be taken to this *Tilataila Bhavana* to be given for 7 days.
- Used as *Pana* one year.
- Cures *Palitya*.

Yoga Ratnakara^[5]**Author explained this in the context of Kshudraroga Chikitsa as Palitya Chikitsa**

- *Loha Bhasma*, *Bhrungaraja Swarasa*, *Triphala*, *Krishnamruttika* (black mud) to be taken made into fine powder.
- Mixed with *Ikshurasa* and kept for one month.
- After one month used as *Lepa* cures *Palitya*.
- *Triphaladi yoga*
- *Triphala*, *Nilikapatra*, *Bhrugaraja* and *Lohabhasma* are taken in equal quantity.
- Made into fine powder and mixed in *Avimutra*.
- *Lepa* is prepared and applied, this cures *Palitya*.

RESULTS

After reviewing *Charaka*, *Sushruta*, *Astangsangraha*, *Rasaratnakara* and *Yogaratanakara* we could find nearly about more than fifty no. of *Yogas* and several of these are easy and convenient to prepare and use. Few formulations cannot be prepared due to non-availability/non-identity of ingredients few formulations may not be convenient to use.

CONCLUSION

By reviewing the most commonly used *Yogas* mentioned for *Palitya* and *Kesharanjana* in our classics, it can be concluded that thousands of years back also, prime importance was given to beauty and especially for hair. Hence effort is done here to compile few of the formulations indicated for *Palitya* and greying of hair which may be more safe and effective.

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