



Review Article

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A REVIEW ON SAFETY AND EFFICACY OF KARAVEERADI TAILA AS LOMASHAATANA

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ABSTRACT

Herbal cosmetics have growing demand in the world market and are an invaluable gift of nature. They have considerable attraction because of their efficacy and less side effects when compared to synthetic drugs. Hair grows all over the human body. Hair can become more visible during and after puberty and men tend to have thicker, more visible body hair than women. Hair removal is known as epilation or depilation, is the deliberate removal of body hair. Different forms of hair removal are practiced for several reasons, including cultural, sexual, medical and religious. The methods used to remove hair have varied in different times and regions, but shaving is the most common method. Depilation is the removal of the part of the hair above the surface of the skin. Epilation is the removal of the entire hair, including the part below the skin. The methods include waxing, sugaring, epilation devices, lasers, threading, intense pulsed light. According to Ayurveda, Loma is the mala of Asthi. In Ayurvedic classics, few herbo-mineral formulations for hair removal are mentioned. Karaveeradi taila is considered as prashastham lomashaatanam (hair removal) in Sharangdhara Samhita and Vangasena Samhita. The yoga contains Karaveeramoola, Danti, Trvrt, Koshathaki and Rambha kshara (alkali) as ingredients indicated for hair removal. Thus there is necessary of better and cost effective Ayurvedic formulation for hair removing without any side effects which removes hair permanently.

Key words: Karaveera, Karaveeradi Taila, Lomashaatana

INTRODUCTION

Ayurveda, the science of life, is the most complete system of medicine invented to nourish and preserve life. The ancient system of medicine, developed in India practiced intact even in today's technology driven world. No other medical culture can claim to have a continuous, breathing tradition of such age. Herbal cosmetics have growing demand in the world market and are an invaluable gift of nature. Herbal formulations have considerable attraction because of their efficacy and less side effects when compared to synthetic drugs. The concept of using herbs for beautification is well defined in Ayurveda. According to Ayurveda Loma is considered to be the mala of Asthi¹ (metabolic waste product of bone). Loma (hair) is considered as anga avayava (body parts) developing from Pitruja bhava². In Charaka Samhita reference regarding removal of smarshu (mustache), loma (hair) and nakha (nail) three times in a paksha (fortnight) is obtained³. Different forms of hair removal are practiced for a number of reasons, including cultural, sexual, medical and religious. It is been practiced in almost all human cultures. There are several disadvantages to these hair removal methods. Most of them can cause medical problems and permanent damage to hair and body, or have very high costs. Some of these methods are in testing phase and these methods have not been clinically proven. In Ayurvedic classics few herbo-mineral formulations for hair removal are mentioned. Karaveera is one of the most commonly available drugs among upavisha (semi poisonous drugs). Karaveeradi taila is considered as prashastham lomashaatanam (which has extended hand for hair removal) in Sharangdhara Samhita and Vangasena Samhita^{4,5}. The yoga contains Karaveeramoola, Danti, Trvrt, Koshataki and Rambha kshara (alkali).

Disease Review

Hair Removal

Hair removal is known as Epilation or Depilation. It is the removal of body hair, and describes the methods used to achieve that result. Hair typically grows all over the human body. Hair can become more visible during and after puberty. Both men and women have visible hair on the head, eyebrows, eyelashes, armpits, pubic region, arms, and legs.

Forms of hair removal are practiced in all type of cultural, sexual, medical and religious rituals. Forms of hair removal have been practiced in human cultures. The methods used to remove hair have varied in different times and regions, but shaving is the most common method.

Forms of hair removal

Depilation is the removal of the hair above the surface of the skin. The most common type of depilation is shaving or trimming. Another option is the use of chemical depilatories, which work by breaking the disulfide bonds that link the protein chains that give hair its strength. Epilation is the removal of the entire hair, including the part below the skin. Methods include waxing, sugaring, epilation devices, lasers, threading, intense pulsed light or electrology.

Drug Review

Karaveera

Botanical name: *Thevetia nerifolia* Juss ex Steud.

Family: Apocyanaceae

Classical name: Karaveera

Sanskrit name: Karaveera, Ashwamaraka, Hayamaraka, Angulipatraka.

Distribution: It is commonly grown in gardens, parks and house premises including temples and religious campus in the plain as well as hills. This plant occurs throughout neotropics.⁶

Table 1: Rasapanchaka

Nighantus (Glossary)	Rasa (Taste)	Guna (Attribute)	Virya (Potency)	Vipaka (Biotransformation)	Prabhava (Specific action of drug)
K.N	Katu (Pungent), Tikta (Bitter)	Laghu (Light)	Ushna (hot)	Katu (Pungent)	-
B.N	Tikta (Bitter), Kashaya (Astringent), Katu (Hot)	-	Ushna (hot)	Katu (Pungent)	-
R.N	Katu (Pungent)	Tikshna (Sharp)	-	-	-
S.N	Katu (Pungent), Tikta (Bitter), Kashaya (Astringent)	Tikshna (Sharp), Laghu (Light)	Ushna (hot)	-	-

Properties, Action and Indication

Kapha-Vatashamaka
Hridya (good to heart)
Raktashodhaka (blood purifier)
Shwasaghna (good for respiratory problems)
Kushtaghna (good for skin diseases)

Therapeutic Uses

Extracts prepared of Karaveera, Jati, Ankota and Suvarchala act as cleansing agents.
In case of Ekanga shopha (swelling in one parts of body), it is beneficial to apply the paste of Varshabhu, Karaveeraka and Kimshuka prepared with water and applied warm.

Chemical Constituents

Thevetin which is similar in action to digitalis. Thevetoxine is similar but less toxic than thevetin. Nerifolin which is more potent than thevetin and other chemical constituents are peruvoside, Ruvocide cerberin.

Vishishta Yoga

Karaveeradya taila, Karaveeradi tailam, Vajratalam, Karaveeadilepam, Jyohishmatyadi tailam

Danti

Botanical Name: *Baliospermum montanum* (Willd.) Muell-Arg.
Family: Euphorbiaceae
Classical name: Danti
Parts used: Root, leaf, seed

Properties

The roots are acrid, thermogenic (tending to produce heat), purgative, anti-inflammatory, anodyne (pain killing), digestive, anthelmintic (destroy parasitic worms), diuretic, diaphoretic, rubefacient (substance causes redness of skin) and febrifuge (medicine reduce fever). The leaves are purgative. The seeds are drastic purgative, rubefacient, hydragogue, and stimulant.

Uses

Roots are useful in anasarca, dropsy, flatulence, constipation, jaundice, hemorrhoids, leprosy, skin diseases, wounds, splenomegaly, anaemia, leucoderma, and fever. Leaves are used for dropsy, asthma, and bronchitis. Seeds are useful in inflammations and flatulence.
Properties according to Ayurveda
Rasa: Katu
Guna: Teekshna, ruksha, guru
Veerya: Ushna
Vipaka: Katu
Prabhava: Virechaka (purgative)

Doshaghna: Kaphapittashamaka (Reduction of increased body humours)
Rogaghna: Shotha (swelling), arsha (hemorrhoids), Vatavyadhi (disorder for one of body humour), agnimandhya (reduced appetite), yakridvikara (liver disorders), udararoga (ascites), raktavikara (bleeding disorders), shwasa, jwara (fever), sarpavisha (snake poison).
Doses: Root powder 1-3 gm, seed 125-250 mg, leaf decoction 40-80 ml.

Chemical constituents

Root: Baliospermin, montanin
Seeds: Axillarenic acid⁷

Formulations

Dantyasava, Danti haritaki, Dantyarishtha, Dantyadi churna, Danti ghrita

Trivrt

Botanical name: *Operculina turpethum* (Linn.) Silv
Family: Convolvulaceae
Synonyms: Arthacandra, Palindi, Sarvanubhuti, Susenika

Vernacular names

English - Indian Jalap, Kannada - Tigade, Bangada, Bulli, Malayalam - Trikolpakkonna, Telegu - Tellategada, Marathi - Nishottar, Hindi - Nishoth, Tarbut

Parts Used

Root

Properties

The roots are bitter, acrid, sweet, thermogenic, purgative, carminative, anthelmintic, expectorant, antipyretic, hepatic stimulant, and hydragogue.

Uses

Roots are useful in colic, constipation, dropsy, paralysis, myalgia, arthralgia, bronchitis, obesity, helminthiasis, ascites, inflammations, hemorrhoids, tumours, jaundice, and ophthalmia.
Properties according to Ayurveda
Rasa- Katu, tikta
Guna- Laghu, ruksha, teekshna
Veerya- Ushna
Vipaka- Katu
Prabhava- Virechaka
Doshaghna- Pittakaphasanshodhana
Rogaghna- Vibandha, arsha, kamala, udara, shothodara, vatarakta, amavata, kasa, shwasa, shotha, pleehavidhi, pandu, vrana, jwara
Karma- Bhedana, Rechana,

Doses- Root powder 1-3 gm

Major chemical constituents

Turpethin, scopoletin, coumarin, turpethinic acids

Formulations

Trivrtiyadi ghrita, Avipattikara churna, Trivrt leha

Koshataki

Botanical name: *Luffa acutangula*

Family: Cucurbitaceae

Synonyms: Krtavedhana, Mrdangaphala, Rajimat phala

Kadali

Botanical Name: *Musa paradisiacal* Linn.

Family: Musaceae

Classical name: Kadali

Rasa: Madhura, kasaya (astringent)

Guna: Guru (heavy), snigdha (sliminess), sita (cold)

Virya: Sita

Vipaka: Madhura (sweet)

Dosakarma: Pittahara, Kaphakara

Karma: Vrsya-sukrala (aphrodisiac), brahmana (nourishing), hridya (good to heart), trshnananigrahana (reduces thirst), dahaprasamana (reduces burning sensation)⁸

Rogaghnata: Daha, vrana (wound healing), pradara (menorrhagia), svasa, prameha (diabetes), netra roga (eye disorders)

Therapeutic uses

Externally, some parts of the drug plant are used in various diseases. The nature and clean leaves of Kadali are externally applied to remove the hidden pus from wounds. In ear diseases, the tepid juice of Kadali is used for filling ear or as ear drops.

Parts used

Fruits (Phala), flowers leaves (puspa), stem (kanda – stambha), root, (mula), watery fluid or juice (rambha toya – rasa) expressed juice (svarasa), alkali (ksara)

Dose: 10-20 ml.

Formulation: Kadali Kshara

Tila

Botanical Name: *Sesamum indicum* Linn.

Family: Pedaliaceae.

Rasa: Madhura, Kashaya, Tikta

Guna: Guru, Snigdha.

Veerya: Ushna.

Vipaka: Madhura.

Dosha Karma: Vata shamaka, Kapha Pitta prakopa, tridosha shamaka when processed with any other drug due to its yogavahi property.

Karma: Snehana (oilness), sandhana, keshya (hair nourisher), twachya (good to skin), balya, vrana shodhana (wound cleanser), dantya (good for teeth), vrishya, vranaropana.

Uses

In Vatavyadhi, hair restorer, dermatopathy, dryness of the skin.

Parts Used

Root, leaf and seed.

Chemical Composition

Vitamin A, B, C, Sesamolinal Pinosinol

Dosage

Powder 5 to 10 gm

Important Formulations

Tilaastaka, Tilaprayoga, Tiladhigutika.

Pharmacological Activities

Antioxidant, nematocidal, cholesterolemic.

Probable Mode of Action

The drugs of Karaveeradi Taila possess ushna (hot) veerya (potency) and it is a known fact that, drug acts by its veerya. The ushna veerya is necessary to counteract the Vata and Kapha dosha. Hence this taila is found effective in Lomashaatana. The effect of Karaveeradi Taila is directly dependent on its ingredients. Karaveera has a wider field of Kapha shamana, lekhana (scrapping) and ropana (healing) properties, by its virtue of tikta rasa and katu rasa and Tila specifically reduces Vatadosha and it is having madhura, kashaya rasa and madhura vipaka, ushna veerya, sara (slimy), vikasi (destruction), sukshma (minuteness) gunas and also act as vyavayi (fast pervading). Thus, the combined effect of these drugs helps in Lomashaatana by Vatakaphaharatwa gunas. Hence it is efficacious in Lomashaatana.

CONCLUSION

Karaveera is one of the most commonly available drugs in upavisha. According to Ayurveda, Loma is considered to be the mala of Asthi. Hair typically grows all over the human body. Different forms of hair removal are practiced for several reasons including cosmetic, cultural, medical and religious. In modern point of view, hair removal is also known as epilation or depilation i.e., deliberate removal of body hair. Karaveeradi Taila is considered as prashastham lomashaatanam in Sharangdhara Samhita and Vangasena Samhita. The yoga contains Karaveera moola, Danti, Trivrit, Koshathaki and Rambha kshara. Application of lepa has been prevalent since Samhita period. Among the different treatment procedures, lepa (external application) is of importance as it is easy to practice, adoptable, cheaper and widely accepted.

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