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AN INSIGHT INTO TRISUTRA FOR AYUR TRICHOLOGY

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ABSTRACT

The main principle of *Ayurveda* is to maintain the health of a healthy person and to treat the diseased. *Ayurveda Acharyas* have highlighted the importance of understanding the *Trisutra* i.e., *Hetu* (cause), *Linga* (symptom), *Aushadha* (remedy) for maintaining health and to tackle the disease as it includes entire subject matter of *Ayurveda*. Due to increase in awareness towards hair health, trichology i.e., study of healthy and diseased state of hair has become a branch with peak value as *Ayurveda Samhitas* are comprised with in detail descriptions about healthy and diseased state of hair, this article helps in understanding of all aspects of Hair i.e., *Ayurveda* trichology mentioned in *Samhitas* through the concept of *Trisutra*.

Key words: *Kesha*, Trichology, *Trisutra*, *Hetu*, *Linga*, *Aushadha*, *Prakruti*, *Vikara*.

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INTRODUCTION:

The main principle of *Ayurveda* is to maintain the health of a healthy person and to treat the diseased^[1]. *Ayurveda Acharyas* have highlighted the importance of understanding the *Trisutra* i.e., *Hetu*(cause), *Linga*(symptom), *Aushadha*(remedy) for maintaining health and to tackle the disease as it includes entire subject matter of *Ayurveda*.

Trichology is the science, which deals with study of hair along with its ailments and their treatment.^[2] Hair is one of the defining characteristic of mammals and it has great psycho-social significance as it is a physical indicator of good health and plays an important role in aesthetic look. Hence along with treating the hair disorders, people are more concerned about maintaining quality of hair.

In this era, hair care has become a subject of socio-medical importance which is increasing day by day, as it is a competitive era people wants to be recognised with unique and distinct personality. The ultimate principle of *Ayurveda* is to maintain the healthy state and cure the diseases of a person. The concept of *Trisutra* has been specified in *Ayurveda* for the same purpose^[3], and it includes the entire subject matter of *Ayurveda*.

Kesha is defined as “*Kesha Mastake Shete*” the hair which grows on scalp^[4]. It has got its own importance in *Ayurveda* as it acts as an indicator of healthy and diseased state of an individual. Description about hair, features of its healthy and diseased state, regimens and remedies for maintenance of its health and to cure the diseases are explained in different contexts of *Ayurveda* in a scattered manner.

Hence this study aims to collect, compile and explore the *Ayurvedic* aspect of trichology i.e., study of healthy and diseased state of hair in accordance with *Trisutra*, so that the scattered, vast knowledge of Hair in *Ayurveda* is arranged in concise form under the headings of *Hetu*, *Linga* and *Aushadha* of healthy and diseased state of hair for better understanding and implementation.

The whole subject matter of *Kesha*/hair in *Ayurveda* can be subdivided into *Trisutra* principle based on features of its *Prakruta*/healthy and *Vaikruta*/diseased state.

***Kesha* as an Indicator of *Prakruti*/ Health:**

As *Hetu*: Various measures for maintaining *Prakruta Avastha* of *Kesha* are mentioned in *Ayurveda Samhitas* as below-

Table 1 showing Regimens helpful for hair health

<i>Madhura Rasa Pradhana Ahara</i> (Diet rich in sweet taste.)	Nourishes the hair due to <i>Keshya</i> property
<i>Dhoomapana</i> (Medicated smoking)	Strengthens hair and prevents early greying and hair fall
<i>ShiroAbhyanga</i> (Oiling of head)	Strengthens scalp, hair root and prevents greying and falling of hair
<i>Shirasnana</i> (Head bath)	Promotes hair health as it cleanses and strengthens the body and mind. for head bath cold water is recommended as hot water is harmful to head.
<i>Ushneesha Dharana</i> (Wearing of head cover/cap)	Protects hair from wind, sun rays and dust
<i>Kesha Apamarjana</i> (Combing and trimming of hair)	Promotes hair health, increases pleasure, luck, enthusiasm.

As Linga: Hair in its healthy state exhibits different features depending upon *Dosha*, *Dhatu*, *Prakruti*, *Sara* of a person. Hence normal state of these factors bears direct impact on healthy hair.

Kesha and Dosha relation:

Bhrajaka Pitta which gives colour and lustre to skin is also responsible for the lustre, colour and development of *Kesha*, hence a person who maintains *Pitta* in normal state with proper diet and regimen is always gifted with healthy attractive hair^[5].

Kesha and Dhatu-Upadhatu-Mala relation:

Kesha is considered as *Upadhatu* of *Majjadhatu* and as *Mala* of *Asthidhatu*, hence a person can ensure a strong and beautiful

hair complexion by keeping good bone health (density)^[6].

Kesha and Prakruti relation:

Sharirika Prakruti:

Natural hair colour, complexion and texture differ in each individual according to their body constitution generally a person with *Vataprakruti* has rough, dry, dusty, split and scanty hair. A person with *Pittaprakruti* has grey, reddish brown, soft, less number of hairs with hair fall, person with *Kaphaprakruti* has firm, curly, bee-black, thick, and good hair^[7].

Manasika Prakruti:

A person with *Satvaprakruti-Varuna Kaya* has brownish, reddish brown hair^[8].

Kesha and Saara relation:

The person with *Twaksara* possesses fine, thin, deep rooted, delicate and lustrous hairs^[9].

The person with *Meda sara* possess excessive unctuousness of hair on the head and body.^[10]

As Aushadha: Apart from daily activity protocol, regimens, *Ayurveda Acharyas* have mentioned various procedures and dietary rules, one can adopt in order to prevent hair ailments and maintain a healthy state of hair.

Upakrama:

Table 2 Showing Pathyaja Upakrama, Ahara and Vihara

<i>Pathyaja Upakramas</i>	<i>Swedana</i> (Fomentation), <i>Nasya</i> (Nasal medication), <i>Dhoomapana</i> (Medicated smoking), <i>Virechana</i> (Purgation), <i>Lepa</i> (Topical application), <i>Vamana</i> (Emesis), <i>Langhana</i> (Fasting), <i>Shirobasti</i> (Retention of oil over head), <i>Raktamokshana</i> (Bloodletting), <i>Vahnikarma</i> (Cauterization).
<i>Pathayaja Ahara</i>	<i>Puranagrutha</i> (Ghee stored for long duration), <i>Shali</i> (Rice), <i>Yusha</i> (Vegetable soup), Milk, Meat of wild animals, <i>Shobhanjana</i> (Drumstick), <i>Vastuka</i> (Goosefoot), <i>Karavellaka</i> (Bittergourd), <i>Amra</i> (Mango), <i>Amalaki</i> (gooseberry), <i>Dadima</i> (pomegranate), <i>Narikela</i> (tender coconut), <i>Haritaki</i> , <i>Musta</i> (nutgrass), <i>Ushira</i> (khaskhas grass), Lemon, Buttermilk.
<i>Pathyaja Vihara</i>	<i>Chandrika</i> (Spending time in moon night), <i>Gandhasara</i> (Enjoying perfumes).

Table 3 showing Apathyaja Vihara

<i>Apathyaja vihara</i>	Suppression of natural urges like sneezing, yawning, urine, feces. Contaminated collyrium, contaminated drinks, day sleep etc.
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Hair anatomy and growth cycle:

Hair is a protein filament that grows from the follicles, covering the scalp of the human being. It is divided into two parts i.e shaft and the Root. hair shaft is composed of cells

Procedures like *Nasya*, *Dhumapaana*, *Murdhataila Pichu*, *Basti*, *Rasayana* helps in preventing early greying and falling of hair and promotes hair growth and complexion^[11].

Pathya-apathya^[12]

In order to maintain healthy and long hair, one has to follow proper dietary regimen by considering appropriate and inappropriate food which directly impacts on health of hair.

containing particularly strong form of keratin which is resistance material with high tensile strength. As per *Ayurveda*, *Prithvi Mahabhuta* plays a predominant role in the formation of

hair with invariable involvement of *Vayu Mahabhuta*.

All mature hair follicles undergo a cyclical process consisting of four phases i.e., anagen(growth)phase, followed by catagen(regression)phase, and ultimately telogen(shedding)phase, where the follicle is in a resting state.

Kesha as an indicator of Vikara/Disease:

As Hetu: Causatives for *Vikara*

Shiroroga Nidana^[13]

The etiological factors which cause disorders of head also contribute in manifestation of disorders of hair i.e., Exposure to smoke, sunlight and snow, Over indulgence in water sports, excessive Sleep and keeping awake at night, Severe sweating, exposure to heavy breeze and direct /eastern breeze, Suppressing tears or weeping too much, Drinking too much of water and wine, Presence of worms, Suppression of urges, Avoiding pillow, cleanliness, and un anointing the body, Looking down continuously for long periods, Exposure to unaccustomed raw smell, Too much speaking etc.

As the *Sthana* of *Kesha* is *Shira*/head, these etiological factors of *Shiroroga* /disorders of head also are responsible for *Keshavikaras* /diseases of hair.

Kesha and Lavanarasa Sambandha:

Excessive consumption of salty food leads to greying and loss of hair. and excessive salt

intake during pregnancy leads to early greying and falling of hair in progeny^[14].

Avalekhana (Poisoned comb):

A poisoned comb, if used, leads to hair fall, headache, bleeding pores of the hair, appearance of nodular swelling on the head^[15].

As Linga: Features of *Vikruta avastha*(diseased state) of hair:

As *Kesha*/hair acts as an indicator of healthy and diseased state of body, any disturbance in the health of a person is depicted through hair, diseased state of hair also exhibits certain features based on *Hetu*, *Dosha* involvement and *Darunata* of the disease.

Lakshana of Dhatu kshaya and Pradoshaja Vikara:

Asthi kshaya lakshana: Loss of scalp and body hair^[16].

Rasa Pradoshaja Vikar: Untimely greying and falling of hair^[17].

Rakta Pradoshaja Vikara: Falling of scalp, body hair, beard ,moustache^[18].

Asthi Pradoshaja Vikara: Discolouration, abnormality of hair^[19].

Purvarupa of Vyadhi:

Prameha: Excessive growth of hair and nails and stickiness of hair^[20].

Rajayakshama: Excessive growth of hair and nail^[21].

Vatavyadhi: Cracks on scalp^[22]

Rupa of Vyadhi:

Vataja Nanatmaja Vyadhi: Cracks on scalp^[23]

Raktaja Krimi: Falling of hair, beard, moustache^[24].

Visha: loss of all the hairs of the head and body^[25].

Diseases that affects the *Kesha*:

Vitiated *Vatadi Doshas* in the head, scalp affects the hair and causes diseases as,

Khalitya/Indralupta: *Tejas*(body heat) by involving with *Vatadi Dosha* burns the *Keshabhoomi* resulting in falling of hair over head i:e *Khalitya*, and moustache, beard i:e *Indralupta*.^[26]

Palitya: The heat produced by frequent bouts of anger, grief, and physical strain reaches the head and causes early

greying of hair. This condition is known as *Palitya*.^[27]

Darunaka: Because of increased *kapha-vata* together, the skin over the scalp gets cracked, becomes rough, dry ,itchy known as *Darunaka*.^[28]

Arumshika: Small ulcers with many openings manifesting on the skin of the scalp due to *kapha* and *rakta* is called as *Arumshika*.^[29]

As *Aushadha*: Treatment modalities for *Vaikruta Avastha* of *kesha* can be subdivided as-

Table no 4: *Kesha* related *Chikitsa*

<i>Nidana Parivarjana</i>	Avoiding <i>Nidanas</i> which take part in causing <i>Kesha Vikaras</i> (explained above)
<i>Vyadhi Pratyanka Chikitsa</i>	Getting rid of diseases by following specific <i>Chikitsa Sutra</i> (treatment modality)
<i>a.Anta parimarjana</i>	<i>Shodhana</i> : <i>Nasya</i> in <i>Khalitya</i> , <i>Basti</i> in <i>Palitya</i> , <i>Raktamokshana</i> in <i>Arumshika</i> etc <i>Shamana</i> : <i>Keshya Yogas</i> like <i>Amalaki Rasayana</i> , <i>Vasantakusumakara Rasa</i> , <i>Nagabala Sarpi</i> etc.
<i>b.Bahir parimarjana</i>	<i>Tiladilepa</i> in <i>Khalitya</i> , <i>Shirobasti</i> in <i>Darunaka</i> etc.
Other	Special <i>Yogas</i> (remedies) like <i>Romasanjanana</i> (regeneration of hair) , <i>Romapaharana</i> (removing of hair), <i>Krishnikarana</i> (blackening of hair) <i>Pandukarana</i> (whitening of hair)etc

DISCUSSION:

Innumerable references for hair care in *Dinacharya* and *Sadvrutta* quoted by *Acharyas* shows that hair care was given utmost importance ever since *Samhita Kala*. Practicing of routine measures like *Dhoomapana*, *Nasya*, *Murdhataila* etc are helpful in nourishing and maintaining the healthy state of hair.

Hair is an external factor which is easily accessible, prime factor in defining attractiveness of a person, hence it acts as an assessing tool in *Prakruta Avastha* as it exhibits different features depending upon *Dosha*, *Dhatu*, *Prakruti*, *Sara* of a person. Also assessing the *Poorvaroopo*, *Roopa*, *Sadhya-Asadhyata Arishta Lakshana* (symptoms indicating the onset of death) in *Vikrutha Avastha*

Most of the *Pathya* and *Apthaya* are aimed to prevent *Pitta* and *Vataprakopa* as major *Kesha Vikaras* are predominantly caused by involvement of *Pitta* and *Vata Doshas*.

Apart from diseases of hair, systemic disorders also impact on hair and produce certain symptoms based on severity of the disease.

Explanation about preparations for removal of unwanted hair such as *Romapaharana/Romashatanayoga*, in *Ayurveda Samhitas*, shows the advancement of *Ayurveda Acharyas* on hair care.

Samprapti of Kesha Vikaras:

Dehagni and *Pitta* are the main contributing factors in *Khalitya* and *Palitya* along with other *Doshas* i.e., *Vata* and *Kapha*. Whereas *Kapha* along with *Vata* and *Rakta* are the main contributing factors in *Darunaka* and *Arumshika*.

Dehoshma/ Dehagni



Vatadi Dosha



Burns *Keshabhoomi*



Khalitya / hairfall

Kama, Krodha, Shrama



Increases *Dehoshma*

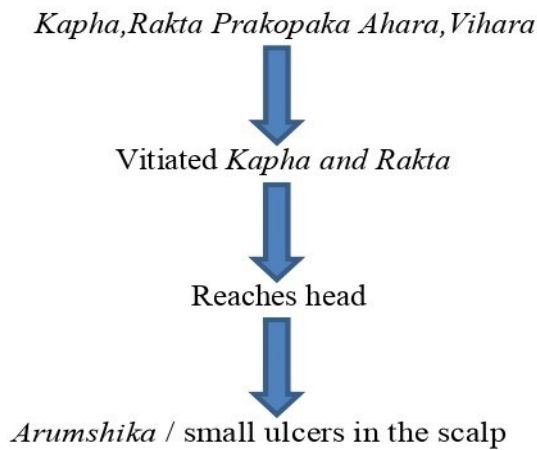


Vitiates *Vatadi Dosha*

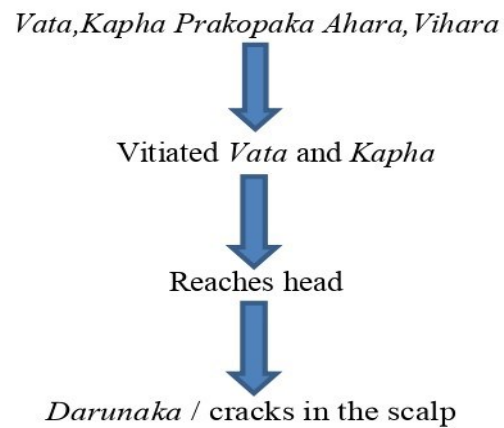


Palitya / untimely greying of hair

a) Samprapti of Khalitya



b) Samprapti of Palitya



c) Samprapti of Arumshika

d) Samprapti of Darunaka

Fig.1 Chart exhibiting the representation of Samprapti of Kesha vikaras

CONCLUSION:

Scalp hair is responsible for beauty, appearance of personality, self-confidence and protection. Any abnormality in its appearance directly effecting on mental wellbeing of an individual. Thus it is very important to maintain healthy, attractive hair by following proper hair hygiene and hair care which is elaborately explained in Ayurveda.

Trichology is the medical science, deals with the maintenance of hair and scalp health, study of diseases related to it and their treatment. Ayurveda trichology /Vast knowledge about hair in Ayurveda have been explained in Ayurveda samhitas not as a separate branch, but at different contexts.

The concept of Kesha in Ayurveda is an innate entity of assessing tool for both in Swastha and Atura and the vast knowledge about kesha can be arranged in concise form under

the broad heading of Trisutra (Hetu, Linga and Aushadha).

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