

MANAGEMENT OF KHALITYA BY AYURVEDA: A REVIEW

*Lata Melkani, **Dr. Sushma Rawat

*P. G. Scholar, **Associate Professor, P.G. Department of Rasa Shastra & Bhaishajya Kalpana
Rishikul Campus, Uttarakhand Ayurved University, Haridwar

ABSTRACT

Hair is an important component of the body derived from ectoderm of skin. It has great psycho-social significance for people. Now-a-days, hair fall is a common cosmetic issue affecting our society especially young adults. Healthy, good looking, black hair makes a person externally attractive. The incidence of "Khalitya" (Hair fall) is increasing day-by-day. It may be due to changing lifestyle, unhealthy dietary habits, sleep disturbances, systemic diseases, medications or stressful life. Hair loss is the most common problem among men and women of all age groups. It is also a socially and psychologically distressing condition for them. Its severity varies from a small bare patch to a more diffuse and obvious pattern affecting the whole scalp. In Ayurveda, various *bahya* and *Abhyantara Chikitsa* is described for the management of *khalitya* (hair fall). Acharya Charaka classified it under *Shiroroga*. *Khalitya* is primarily a *Pitta* dominant *Tridoshjanya Vyadhi* which can be correlated with *Alopecia* or baldness. It is a partial or complete loss of hair especially from the scalp. In this article an attempt has been made to review the various procedures and medicines mentioned in Ayurvedic texts for *khalitya*.

Keywords: Hair, *khalitya*, *Pitta*, *Tridoshjanya vyadhi*, *Alopecia*.

INTRODUCTION:

Lord Bharma while creating human being has given alluring touch so that his creation could look beautiful and attractive and so were added "Hair on the scalp" as an additive factor of personality. Long & black hair of the scalp adds plus factor to the personality. In addition, healthy looking hair is, in general, a sign of good health and good hair-care¹. In this most advanced era, the humans are gifted with a lot of luxuries but at the same time people are left with sedentary lifestyle, stress induced life, wrong dietary habits & unhealthy schedules. In the present scenario hair fall & Premature graying of hair is a common cosmetic issue, that affects roughly 50% of men and perhaps as many women older than 40 years.² Nearly 13% of premenopausal women reportedly have some evidences of androgenic alopecia.³ However, the incidence increases greatly in women following menopause, and according to some authors, it may affect 75% of women older than 65 years.³ Today market is full of different types of

hair oils, shampoos, soaps, and many other cosmetic products by the name of *Saundarya prasadhana* (beauty enhancers) to promote the growth of hair which in turn has made the condition more pathetic. Therefore, to keep the hair healthy is entirely the duty of human beings. *Ayurveda* being a holistic science has given rich guidance regarding the *Dincharya*⁴ and *Ritucharya*⁵ *Siroabhyanga*, *Murdha taila*, *Dhoommapana*, *Kshaurkarma*, *Ushnisha dharana* and *Nasya* are some of the routine procedures told in the text for the maintenance of skin and hair. *Khalitya* is primarily a *Pitta* dominant *Tridoshjanya Vyadhi* which can be correlated with *Alopecia* or baldness. It is a partial or complete loss of hair especially from the scalp. In this present review article work has been done to critically analyze Ayurvedic concept of *khalitya* & its management to provide satisfactory results to society.

MATERIALS AND METHODS

AIMS AND OBJECTIVE -

1.To compile literature of *khalitya* from ancient *Ayurvedic* text.

2.To review safe and effective management of hair fall in our text.

3. To review the concept of *nasya* & various other methods for hair care mentioned in *Ayurvedic* science.

- *Acharya Charaka* mentions that *Tejas* by involving *Vatadi Dosha* when scorches up the scalp, it results in *Khalitya*⁶.
- *Pitta* along with *Vata* by involving the roots of hair (*Romakoopa*) causes fall of hair and thereafter *Shleshma* along with *Shonita* obstructs the channel of *Romakoopa* leading to the stoppage of the regeneration of the hair and this condition has known as *Indralupta*, *Khalitya* or *Rujya*⁷.
- *Acharya Madhavakara* has followed the description of *Acharya Sushruta*⁸.

SYNONYMS OF KHALITYA:

Table no.1 showing synonyms of *Khalitya* According to *Ayurvedic* Text

<i>Khalitya</i>	<i>Charaka</i> , <i>Susruta samhita</i>
<i>Khalati</i>	<i>Charaka samhita</i> , <i>Ashtanga Hridaya</i>
<i>Chacha</i>	<i>Ashtanga Hridaya</i>
<i>Indralupta</i>	<i>Susruta</i> , <i>Bhoja samhita</i>
<i>Keshaghna</i>	<i>Harita samhita</i>
<i>Ruhy</i>	<i>Susruta</i> , <i>Bhoja samhita</i>
<i>Rujya</i>	<i>Ashtanga Samgraha</i>

NIDANA OF KHALITYA:

Nidana can be divided in two aspects.

1. *Vishesh Nidana*2. *Samanya Nidana*

1. *Vishesh Nidana* - In *Ayurvedic* Literature there is no any clear cut reference regarding the causative factors of *Khalitya* except *Acharya Charaka* and *Vagbhatta* who has mentioned the major factors as follows- *Pitta prakarti*⁹, *Ksharaatisevan*¹⁰, *Lavanrasa atisevan*, *Ushar bhomi*, *Viruddha aharasevan*¹¹, ignorance of *Pratishyaya*,¹¹ intake of excessive *lavana rasa* during pregnancy would be result in congenital hair loss (*Khalitya*)¹², combing hair excessively during the ovulatory period of the mother leads to hair fall in the child.¹³

2. *Samanya Nidana*: General etiological factors of *Shiroroga* can be considered as a etiological factors of *Khalitya*, which are stated as follows¹⁴

- *Vegavidharana* (Suppression of the natural urges)
- *Asatmya Gandha* (Inhalation of unwholesome odours)
- *Ama* (Undigested or semi-digested food)
- *Raja* (Dust)
- *Dhooma* (Smoke)
- *Atapa* (Heat)
- *Hima* (Cold)
- *Avashyaya* (Exposure to frost at night)
- *Prajagarana* (Waking at night)
- *Divaswapna* (Day sleep)
- *Sheetambu Sevana* (The use of very cold water)
- *Desha Kala Viparyaya* (Abnormal climate and season)
- *Atimathuna* (Excessive sex act)
- *Prakvata* (Facing head winds)
- *Manah tapa* (Mental affliction)
- *Madya* (Intoxication)
- *Rudana* (Excessive weeping)

RUPA: As far as *Rupa* (sign & symptoms) is concerned a very little explanation is given in Ayurveda classics. Thus the cardinal symptoms of *Khalitya* are gradual loss of hair. *Ashtang Samgrahakara* has classified *Khalitya* in four types & its symptoms which are as follow:¹⁵

1. *Vataja Khalitya*- In this type, *Keshbhoomi* appears as *Agnidagdha*. *Harita* said *Ruksha pandura* scalp.

2. *Pittaja Khalitya*-The scalp is surrounded by the *Siras* (veins). Sweat may be found all over scalp. *Harita* said red and burnt scalp.

3. *Kaphaja Khalitya*- The colour of the scalp is more or less same as the colour of skin but here it is *Ghana* and *Snigdha* in appearance. *Harita* said *Snigdha* scalp.

4. *Tridoshaja Khalitya*- In this type of *Khalitya*, characteristic of all the three *Doshas* are observed. The scalp looks like burnt skin and it bears nail like appearance.

Acharya Harita has denoted this disease by the name *Keshaghna* and mentioned one additional type of *Khalitya* that is *Raktaj khalitya*. *Pus* (*Sapaka*) is the symptom of *Raktaj khalitya*¹⁶

SAMPRAPTI : According to *Acharya Charaka*¹⁷, *Teja* with help of *Vatadi doshas* scorches the scalp and produces *Khalitya*. *Acharya Sushruta*¹⁸ stated in *Kshudrarogadhikara*, a self-explanatory pathogenesis of *Khalitya*. The *Pitta*, provoked by its own factors penetrates into the *Romakoopa* and there it unites with the *Vata* to shattered in the *keshbhoomi*. Then the *Shleshma* along with the *Shonita* creates an obstruction in the *Romakoopa*, so as to prevent the growth of new hair in that place. Thus, *Acharya Susruta* has considered the involvement of all the three *Doshas Vata, Pitta and Kapha* along with *Shonita* in the occurrence of *Khalitya*. *Acharya Vagbhatta*¹⁹ has clearly mentioned the disease *Khalitya* among the nine *Kapalagat Vyadhis* as a subcaption of *Shirorogas*. He has commensurised with the pathological

approach of *Acharya Sushruta*, but he further adds one main point to this pathogenesis so as to differentiate *Khalitya* from *Indralupta*, that the falling of a hair in *Khalitya* is gradual.

SAMPRAPTI GHATAKA:²⁰

1. *Dosha: Pitta- Pachaka, Bhrajaka. Vata- saman, vyan. Kapha- tarpaka.*

2. *Dushya :Dhatu-Rasa, Rakta, Asthi. Mala- Sweda, Kasha.*

3. *Srotasa: Rasavaha, Raktavaha, Asthivaha, Swedavaha, Manovaha.*

4. *Srotodusti: Sanga.*

5. *Agni: Jatharagni, Rasagni, Raktagni, Asthyagni.*

6. *Rogamarga: Bahya.*

7. *Udbhava Stana: Amashaya.*

8. *Adhithana: Keshabhomi*

AYURVEDIC MANAGEMENT-

Acharaya Charaka describes that the patient of *khalitya* should be treated by *Nasya, Siroabhyanga & Pralepa* on the head along with *Samshodhana Chikitsa*.²¹ The *Samprapti Vighatana* of *khalitya* can be adopted in the following steps.

1. *Nidana Parivarjana*

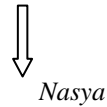
2. *Samshodhana Chikitsa*

3. *Samshamana Chikitsa*

1. **NIDANA PARIVARJANA-** *Acharaya Susruta* states that *Nidana Parivarjana* is the principle of the treatment.²² *Nidana parivarjana* in *khalitya* includes avoidance of all causes mentioned under *nidana* for *Shiro- roga*.

2. **SAMSHODHANA CHIKITSA-** It is a main courses of treatment in the management of *khalitya*, *Nasya & virechana karma* is comes under the *Samshodhana chikitsa*.

SAMSHODHANA CHIKITSA



Virechana Karma

a.NASYA- *Nasya* is the first choice of treatment in *khalitya* so as said by *Acharya vagbhatta*, "*Nasa hi shirso dwaram*"²³ Administration of medicines through the nose is known as *Nasya*. The medicine given through the nose pervades everywhere in the head and reduces the head diseases. Alongwith *Snehana*, *nasya* gives nutrition to hair roots through micronutrients present in oil which penetrates in the scalp & prevents *khalitya*²⁴. There are so many *Nasya* which is use in *khalitya*.

- (i) *Yastimadhukadhaya tailam nasya*²⁵
- (ii) *Chandanadhya tailam nasya*²⁶
- (iii) *Prapoundrarikadhya tailam nasya*²⁷
- (iv) *Markavadhya tailam nasya*²⁸
- (v) *Vidarigandhadi tailam nasya*²⁹
- (vi) *Anu tailam nasya*³⁰

c.VIRECHANA KARMA- As *Samprapti* of *khalitya* is *pitta pradhana*, *Virechanakarma* is the most suitable *Samshodhana chikitsa* for the disease which elevates by *pitta*. This process balances vitiated *vata* along with *kapha dosha*. Thus *virechan karma* by *Abhyadi modaka* may be useful in management of *khalitya*. *Abhyadi Modak* is indicated in *palitya* (graying of hair), it can also be used for *khalitya* (hair fall)³¹

3.SAMSHAMANA CHIKITSA- The *Samshamana Chikitsa* of hair involves *Rasayana*, *abhyanga* & *lepa chikitsa*.

SAMSHAMANA CHIKITSA



Bahya *Abhyantara Chikitsa*

Siroabhyanga Rasayan prayoga

Lepa Chikitsa

Yoga

3.SAMSHAMANA CHIKITSA- The *Samshamana Chikitsa* of hair involves *Rasayana*, *abhyanga* & *lepa chikitsa*.

(i) *RASAYANA PRAYOGA*-According to modern science, the specific cause of *khalitya* is autoimmune disease and *Rasayana* drugs acts as immunomodulators as *Acharya sushruta* advises *Rasayana* in *Khalitya chikitsa*³². As premature hair fall is a sign of early aging process and *Rasayana* is

the best for reversing aging process means anti-ageing therapy. Eg *Amalaki rasayana*.³³

(ii) *SIROABHYANGA*-It increases the circulation in the scalp & nourishes the hair roots. Thus delays ageing & useful in *khalitya*. Some of the useful *tailas* used in *Abhyanga* are as follow-

- *Bhringaraja tailam*.³⁴
- *Nilikadi tailam*.³⁵
- *Chitrakadya tailam*.³⁶
- *Karanjadi Tailam*.³⁷

- *Snuhidugdhadhi tailam*.³⁸
- *Bhallatakadi tailam*.³⁹
- *Shringatakadi tailam*.⁴⁰

(iii) **LEPA CHIKITSA**- Lepa is a method of local application where in the paste of herbs is applied to the scalp. It corrects the local cause if any present & provides nourishment to the hair follicles, thereby strengthening the hair roots & improving the quality of hair, making them strong. Following are some lepas mentioned in the Ayurvedic classics for the treatment of hair.

- *Gunja lepa*.⁴¹
- *Hastidanta masi lepa*.⁴²
- *Kutannatadi lepa*.⁴³
- *Bhallatakadi lepa*.⁴⁴
- *Tilpushpadi lepa*.⁴⁵
- *Kasisadi lepa with kapith swarasa*.⁴⁶
- *Haridradi lepa with navneeta*.⁴⁷
- *Keshvardhak lepa with madhu & ghrita*.⁴⁸
- *Langali mula lepa with mahish dugdh*.⁴⁹
- *Dhatura lepa*.⁵⁰

4. YOGA

Sarvangasana

Sarvangasana affects Cardio-vascular system (C.V.S), Central nervous system (C.N.S) & Thyroid Gland. *Sarvangasana* increases blood flow in brain, which nourishes the brain and hair. Due to this it prevents hair falling and promotes growth of new hair.⁵¹

SOME OTHER HAIR CARE IN AYURVEDA-

In *ayurvedic classics*, hair care is discussed. *Ayurvedic* texts suggest some procedures which keep hair healthy and attractive:

1. *Moordha Taila* (Application of oil regularly on head-scalp): Adoption of this procedure in routine makes the scalp revitalized, keeps hair healthy, black and firm rooted, induces sleep and keeps away *khalitya* and *palitya*.⁵²
2. *Snana* (Bath): Bathing should be done according to season and geographical distribution, but the overhead bath with hot water should be avoided always.⁵³ Pouring warm water over the body bestows strength but the same over the head, makes for loss of strength of the hair and eyes.⁵⁴
3. *Dhoomapana* Medicated smoking: Inhalation of medicinal smoke daily cures *khalitya* and *palitya*,

further it also improves the strength of the hair.⁵⁸ It improves the firmness of hair on the head, beard and teeth.⁵⁵

4. *Kshaurkarma* (Hair dressing): *Samprasadhana* (proper tying) of hair of scalp and beard should be done regularly.⁵⁶ *Kesha Prasadhana* (combing the hair) should be done with *Keshaprasadhani* (combs and brushes), daily is good for the hair, it removes dust, lice and wastes.⁵⁷

5. *Ushnisha Dharana* Wearing turban: It protects the hair from wind, heat, dust etc. and is said to be beneficial for hair.⁵⁸ *Acharya Sushruta* says that the hair should not be stretched with finger, nails nor should be rubbed with force or shaken wildly in wind.⁵⁹

6. **JALOUKA AVCHARANA** (LEECH THERAPY)- Some *ayurvedic* physicians use leech therapy at the bald spot before using the local medications⁶⁰. *Astanga Samgrahkara* has quoted that application of different types of *pralepas* should be performed after doing *prachhana* or *Shuchi karma*.⁶¹

DISCUSSION

Wrong dietary habits, lifestyle and stressful living, inappropriate nutrition leads to depletion of function of hair root. In *Samshodhana chikitsa*, *Nasya* is the first choice of treatment in *Khalitya* which have *Doshagna* property, pacify the *Doshas* responsible for causing *Khalitya*. *Nasya* clears the obstruction of the hair roots by its *Sookshma srotogaami* property leading to the *Romakoopa vishodhana*.⁶² As said by *Vridhvagbhatta* before applying any types of *prelepas* over the head we use *jalouka*, *Prachhana* and *Shuchi karmain* the head region, which also clears the obstruction of the hair roots. The *Virechanakarma* is a specific process for elimination of *Pitta Dosh* which is *Pradhan dosha* of *Khalitya*. This process is also useful for elimination of *Vata* along with *Kapha Dosh*. In *Samshamana chikitsa*, firstly *Amalaki rasayana*⁶³ has an antioxidant property so it acts as a best supplement for rejuvenation & prevent premature hair fall which is a sign of early ageing process. According to modern science, it is an autoimmune disease and *Rasayana* therapy acts as immunomodulators in *Khalitya*.⁶⁴ Several types of *lepa* and *taila* for *Abhyanga* (Massage) greatly improve the blood circulation, thus increasing the nutrition of the hair

roots & scalp. At last *Sarvangasana* also increase flow of blood in brain and prevent hair fall.

CONCLUSION

Yukti is very important in proper treatment of any disease. *Yukti* of medicine depends on *matra and kala*.⁶⁵ Any drug given with *yukti* brings better result to the patient. From the above discussion, it is clear that drugs and various procedures mentioned in ayurved for the management of *khalitya* may show good results. Thus, we can conclude that the alternate use of *shodhana, shaman, nasya* treatment & *jalouka* can bring satisfactory results in cases of *khalitya*. The Ayurvedic management of *Khalitya* has a strong possibility to breakdown the pathogenesis of this disease and become a ray of light in the darkness.

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