

Conceptual Study of *Khalitya* and its Management

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ABSTRACT

Ayurveda epitomizes human health in all its glory. Every man needs healthy life but how can we live healthier life is the big question the human being faces from many centuries and its answer is in Ayurveda. Ayurveda is that science which teaches us the Art of living. There is more superficiality in the modern world. Beauty and external appearance take precedence over sober and intellectual achievement. To appear reasonably dignified, beautiful or handsome is the dream of every human being. In this regard the status of hair plays an important role. Hair is linked with an individual's sense of worth, personal style and self confidence. Beauty has very important role in our life. Hair plays very vital role in our beauty. A human body without hair would be seen just as a tree without leaves. So everyone has an ambition that his/her hair should be long, black and thick. As the hair is a beauty for women as well as men also, hair plays a significant role in personality. From the ancient time, hair has got exceptional place in our poetry especially for describing the beauty of women. It is important to know how we should take care of the hair for its luster, neat, clean and devoid of various germs and diseases. To maintain the health the causative factors should be mined and due attention should be paid for the care of hair.

Keywords: Khalitya, hairfall, keshapatana, nasya.

INTRODUCTION

Lord Brahma has created all the creatures of this universe including human being while creating the creatures. Brahma has done artistic job by giving aesthetic touch to the beings of this universe, similarly as the painter paints the painting by giving different colors to it so that his

painting could look beautiful and attractive. In the same way, Brahma while creating human being has given aesthetic touch so that his creation could look beautiful and attractive to it. He added 'Hairs on the scalp' an additive factor of personality. But to keep the healthy hairs in the healthy state is, entirely the duty of human being. In the fast world of today, there is a race for cosmetics, changed life style or more specifically western culture, indifferent dietary habits has made the hair either grey at prematurity or to fall down. Different types of chemical oils, gels, lotions, shampoos, conditioners, soaps, pharmaceutical propaganda in the name of '*SAUNDARYA PRASADHANA*' (beauty products) to promote the growth of hairs has made the condition worse. Ayurveda the 'Science of Longevity' promotes positive health, natural beauty and long life. Hair fall has been regarded as a geriatric physiological phenomenon which alarms an individual of the starting of old age, generally after the mid forties. Hair fall is a physiological phenomenon, generally after the mid forties, but it is considered as a disease if it occurs before this period. For the treatment of the Hair fall, so many drugs are mentioned in Ayurvedic classics. The hair plays an important role in making body externally beautiful at all account. Persons, who are very much conscious about their look, cannot neglect this unique part of the body. Nice and good-looking long hair makes a person mentally enthusiastic and healthy indeed.

KESHA SANKHYA

According to Yagnyavalkya the total number of human hair is 3.5 crores. Acharya Charaka has described that there

are 29956 Kesha forms and shamshru and loma in the body which are equal to the numbers of Dhamanimukhagras. According to Vidyotini Tika of Charaka Samhita the number of hair stated by Aptopadesha is 72 crores. According to Sushruta Samhita, there are mainly 4 oblique Dhamanies, which are Romakoopa, which are responsible for the drainage for Sneha & Sweda. According to this statement one can believe that there are innumerable hairs of the body.

IMPORTANCE OF HAIR IN DIAGANOSIS

1. Forcefully stretching of the hair is known as Keshalunchana. When there is no pain on loss of hair without any force it is an Arishta lakshana.
2. In unconscious condition when patient stretches the hair is also considered as Arishta lakshana.
3. Suddenly increase of dryness and lustreless hair is also arishta.
4. Hair falling during bhojan is one of the Purvarupa of Rajyakshama.
5. Lomharsha is also seen in the Kustha and dooshivisha.

ETYMOLOGY (VYUTPATI) OF KHALITYA

Shabadakalpadrum and Vachasapatyam have mentioned Khalitya¹ as Khalati Skahalyanti Kesha Asmat. Thus the literal meaning of the word Khalitya is the falling of the hair. So Khalitya is a disease in which the hair fall occurs in various forms i.e. either completely or incompletely but pre maturely.

SYNONYMS OF KHALITYA ACCORDING TO DIFFERENT ACHARYAS

1. Charak - Khalitya, Khalati
2. Sushruta - Khalitya, Indralupta, Ruhya
3. Astang Hridya - Khalrti, Chacha
4. Astang Sangraha - Khalrti, Rujha
5. Madhav - Khalitya, Indralupta
6. Bhoja - Indralupta, Ruhya
7. Harita - Keshaghna

VARIETIES OF KHALITYA

According to Astang Hridya and Astang Sangraha

1. Vataj Khalitya
2. Pittaj Khalitya
3. Kaphaj Khalitya
4. Sannipataj Khalitya

SAMPRAPTI

1. Acharya Charak mentions that the Tejas with the help of the Vatadi Doshas scorches the scalp rapidly so as to cause Khalati to a person. In Khalitya, Bhrajaka Pitta² sites in skin and roma kupa (opening of hair follicle) get vitiated and enter in skin through roma kupa with vitiated vata dosha due to which hair fall occurs, after that vitiated Rakta and Kapha dosha blocks the opening of hair follicle due to which production of new hair stop. Overall in Khalitya, hair fall occurs and new hair does not appear that leads to baldness. Khalitya is pitta pradhana tridoshaja vyadhi i.e. Vata, Pitta, Kapha with Rakta dosha. All doshas are vitiated but have predominance of Pitta and Rakta dosha mainly.
2. Acharya Sushruta considering it as kshudra roga³ says that the Pitta provoked by its own factors penetrates into the Romakoopa and there it unites with the Vata to shatter the hair.

SAMPRAPTI GHATAKAS

1. Doshaj: Pitta - Pachaka, Bhrajaka
Vata - Samana, Vyana
Kapha - Tarpaka
2. Dushya: Dhatu - Asthi, Rasa, Rakta
Mala - Sweda, Kesha
3. Srotasa: Asthivaha, Rasavaha, Raktavaha, Swedavaha, Manovaha.
4. Srotodusti: Sanga
5. Agni: Jatharagni, Rasagni, Raktagni & Asthyagni
6. Rogamarga: Bahya
7. Udbhavasthana: Amashaya.
8. Adhithana: Keshabhoomi

SADHYA ASADHYATA

The prognosis of the disease Khalitya has not been enormously dealt with by Acharya Charak and Sushruta, but Acharya Vagabhata considering it as Shiro roga⁴ states that there are four types of Khalitya as Vataja, Pittaja, Kaphaja and Sannipataja, where as Harita adds Raktaja type of Khalitya to this tally to make five types. Both of them have opined about the Tridoshaja or Sannipataja type to be Asadhya. Furthermore the Astanga Sangraha-kara adds that the patients of Khalitya having the scalp with burnt like appearance, Nail like appearance, Absolute hair loss or Roma rahitvatva.

MANAGEMENT OF KHALITYA

Moordha Taila

Oil should be regularly applied on head (scalp); it is called Moordha Taila. 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.

Nasya

Acharya Vagbhata says that administration of Nasya⁵ in proper time with proper method keeps eyes, ears and nose of the person healthy. The hair of that person does not turn gray and he does not suffer from Hair falling. His hair growth is also accelerated. Above sentences shows the importance of Nasya to prevent and to cure the diseases of hair like Khalitya and Palitya.

Dhoomapana

In Charak Samhita, in the topic of Dinacharya, the benefits of Dhoomapana are described. Along with other benefits it is said to cure the Khalitya and Palitya, further it also improves the health of head and senses. According to Acharya Sushruta inhalation of medicated fumes improves the firmness of hair on the head, beard and teeth.

Kshaurkarma

According to Acharya Charak, Hair cutting (Kalpana) and proper tying

(Samprasadhana) of hair of scalp and beard should be done regularly. Acharya Sushruta says that the management of hair (Keshha Prasadhana) should be done with Keshhaprasadhani (combs and brushes). According to

Ushnisha

The wearing of Ushnisha (turban) on head protects the Hair from wind, heat, dust etc. and is said to be beneficial for hair. Thus, there are many types of daily regimens described for the care of hair. Acharya Sushruta says that the Hair should not be stretched with finger, nails nor should be rubbed with force or shaken wildly in wind.

PATHYA APATHYA

Pathya Ahara:

Dhanya – Gehu, Yava, Shali Chaval, Mudga Shaka Varga – Jivanti, Kasmard, Patol, Tomato, Lauki,

Patrashaka, Carrots, Cucumber, Cauliflower, Cabbage etc.

Taila Varga – Tila Taila and Coconut oil for external and internal use.

Fruits – Amalaki, Dadima, Matulanga, Amaraphala, Narikel, Draksha etc.

Others – Milk, Sugar, Honey etc.

Pathya Vihara:

Nasya, Ushnishadharana, Shirasana, Chhatradharana, Sarvangasana, Padaraksha, ShiroAbhyanga

Apathya Aahara

Excess oily, starchy and fat rich stuff, breads, cakes, chocolates & other bakery items, pickles, curd, tea mashahara, Viruddh ahara, Vegetable ghee, Vidahi ahara.

Apathya Vihara

Atapa sevana, Divaswapna, Krodha, Vegavarodha, Bhaya, Ati-maithun, Ratrijagrana, smoking, tobacco, alcohol etc. Excessive use of shampoo, hair dye, hair-cream, hair lotion and other cosmetic items.

DISCUSSION

Khalitya (Hairfall) is the most common condition in young and old age. In pathophysiology of Khalitya there is involvement of Rasa, Rakta Mamsa and Asthivaha Srotas. Hair fall is a cosmetic disorder affecting patient psychologically. Millions of people worldwide suffer from hair loss. Most of the Research studies conducted on Khalitya are found on Nasya, Raktamokshan, Basti, local application and use of Rasayan drugs. Nasyakarma is specially indicated in Uradhava- Jatrugata Vyadhi. The drugs like Bhringaraja taila, Shadbindu taila, Chandanadhya tail, Madhukadi tail are mainly used for nasya. They have Raktashodhaka, Keshya and Asthiposhak property which help to break the pathogenesis by correcting vitiated doshas. These drugs get absorbed locally from highly vascular nasal mucosa. The Sukshma guna of Taila⁶ helps to remove the obstruction of Srotas which affect the growth of new hair and nourishes the roots of the hair. Astanga samgrahkara has quoted that application of different types of pralepas should be perform after doing prachhana or shuchi karma. There are following lepas in khalitya. 1. Gunja lepa 2. Hastidanta masi lepa 3. Kutannatadi lepa 4. Bhallatakadi lepa 5. Kasisadi lepa with kapith swarasa. Premature hair fall is a sign of early aging process and Rasayana is the best for reversing aging process means anti-ageing therapy. Rasayana nourishes the Asthi dhatu and thereby enhances the growth of hair. Thus by Panchkarma procedure in combination with Ayurveda formulations has been proved to be effective in the management of Khalitya.

CONCLUSION

Ayurvedic drugs and therapy possesses have Keshya, Balya, and anti-ageing properties, so they will show an excellent result on khalitya (hair fall). 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. Rasayana and Panchakarma are best for reversing aging process means anti-ageing therapy. Many research studies on nasya, basti, Jalaukavcharan are proved to be effective in treatment of Khalitya. Hence it can be concluded that Khalitya can be effectively treated using Panchakarma therapy and Ayurvedic formulations without any side effects.

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