

A Review on Ayurvedic Niadanatmak Concept of Khalityavyadhi

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Abstract: *Khalitya is considered under Kshudra Roga by most of the authors of classical Ayurvedic texts. In existing system of modern medicine; there is no proper intervention to manage androgenetic alopecia. There have been several treatments for Androgenetic alopecia like, finasteride, flutamide Minoxidil, Dithranol but they have lot of side effects like oligospermia, hypertension, skin thinning and these patients complaint of spontaneous remission after stopping the treatment. In Ayurveda classic, symptoms of alopecia correlate with Khalitya. In Khalitya, Bhrajaka Pitta 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 block 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.*

Keywords: Khalitya, Nidana, Tridoshaja, Vyadhi, Viruddha Ahara, Atisevan, Manobhigata

Aim & Objectives: To study the Literary review on Khalitya w.s.r. to alopecia.

1. Introduction

Loss of previously existing scalp hair is termed as alopecia. This is of two types permanent and temporary. Androgenetic Alopecia (male pattern baldness) is commonest cause of alopecia. Androgen and genetic background are prerequisites for developing this alopecia. It is transmitted as an autosomal dominant trait. It occurs in appropriate age. Thus, scalp hair is normal in childhood and adolescence. Universally this is an extremely common disorder that roughly 50% men and perhaps as many women older than 40 years involved. Almost all patients have an onset prior to age 40 yrs., although many of the patients (both male and female) show evidence of the disorder by age 30yrs.

In Androgenetic Alopecia thinning of hair shaft occurs in initial stage and after that increase in the number of vellus (short and fine) hair occurs. Slowly the majority of hair region turn into vellus hair. Finally the scalp looks smooth and bald with only fine vellus hair. First sign of male pattern baldness is seen during the early twenties as recession of temporal line and then in late twenties the frontal line. As the condition progress, there is further frontal and temporal recession and patch of baldness on the vertex. Some skin diseases have great impact on the lives of those affected tends to be dismissed as simple a "Cosmetic Problem". Androgenetic Alopecia exemplifies such a condition owing to effects in the patient's quality of life and self-esteem. Thinning and loss of hair is called alopecia and when it is related to hormones and genetics, it is known as androgenetic alopecia. In Ayurveda symptoms of androgenetic alopecia are related to Khalitya. Khalitya is Tridoshaja Vyadhi i.e. Vata, Pitta, Kapha with Rakta Dosha. All Doshas are vitiated but have predominance of Pitta and Rakta Dosha mainly.

2. Review of Literature

Khalitya, as described in Ayurvedic texts, has features quite similar to that of alopecia. Alopecia, which is the medical description, literally means 'loss of hair' and can have many causes.

NIDAN: In Ayurvedic literature there is reference regarding the causative factors of Khalitya except Acharya Charaka, who has mentioned the major factors as follows:

- 1) Lavan Rasa Atisevan
- 2) Kshara Atisevan
- 3) Ushar Bhoomi
- 4) Viruddha Ahara Sevan

Lavanrasa Ati Sevan: Too much use of Lavan rasa results in Kaphavridhhi. It leads to Agnimandhya and obstruction of srotas. Thus due to Kaphapitta Vriddhi, there is obstruction of Romakupas due to which proper Keshopatti does not take place and the obstruction of Srotas, these is malnutrition of Kesh, resulting in Khalitya.

Kshara Sevan: -Excessive use of Kshara leads to Pitta Prakopa due to its Usna and Tikshna Guna. The Sthansamshraya of this pitta takes place in the scalp. Which leads to obstruction of Strotas thus increases Prakopa of Vata, Pitta and Kapha resulting in Khalitya.

Ushar Bhoomi: Food and water found in this type of soil contains large amounts of Lavana and Kshara. Hence, people staying in this region are more prone to Khalitya.

Viruddha Ahara: Improper intake of food leads to Kapha and Pitta Vriddhi resulting in Agnimandhya. Hence, proper nutrition is not obtained. This gives rise to Khalitya. Ashtang Samgrahakara has described Shirogata Rogas under the caption of Urdhvajatrugata Rogas and these are further subdivided into nine Kapala Roga. Khalitya is one of them.

So the general etiological factors of Urdhavajatrugata Roga can be considered as etiological factors of Khalitya.

Which are as follows:

- 1) Vegvidharana, Divaswapna
- 2) Asatmya Gandh Sheetambooseva.
- 3) Aama ,Deshkala Viparyaya
- 4) Atimaitun
- 5) Dhooma Rodana
- 6) Aatapa Uchchabhshya
- 7) Heema Avashyaya
- 8) Prajagarana, Manastapa.

Samprapti:

- 1) The description of Samprapti of Khalitya according to the various texts of Ayurveda may be summarized as under: Acharya Charaka mentions that the Pitta dosha with its Ushna Guna and Vatadi humors causes Khalitya in a person. Chakrapani, an ancient commentator of Charak explains the word Teja by saying that it has two dimensions. One is Dehoshma (body temperature) or (Dehagni-Pachaka Pitta) and the other is Pitta situated in the scalp. Thus, here he tends to mean that Teja along with Vata i.e. Dehoshma Pitta and Vata together cause Khalitya. He has given a thought on the prorogation of Kapha Dosha too, in causation of Khalitya. In short, it may be concluded that the causation of Khalitya by mainly two doshas Vata and Pitta, as Dehoshma is due to pitta only with or without the aid of Kapha dosha.
- 2) Acharya Sushruta says that, the Pitta provoked by its own factors Penetrates into the Romakupa and there it unites with the Vata to shatter the hair. Then the Shleshma along with the Shonita creates an obstruction in the Romakupa, so as to prevent the growth of new hair from that place. Thus, Acharya Sushrut has evolved the involvement of all the 3 Dosha viz. Vata, Pitta and Kapha along with Shonita in the occurrence of Khalitya.
- 3) Vagbhata has commensurate with the pathogenetical approach of 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.
- 4) Causes like Atilavana sevan, Atapa Sevan and Ushar Bhoomi Viharsevan are the direct vitiating cause of Pitta. Here the functionally Pachack and Bhrajak pitta affected, and again Ksharasevan, Ushanbhoomi Vihar and Virudha Ahara Sevan are the direct vitiating cause of Vata, and functionally Saman and Vyna Vayu are affected. When both Vata and pitta are aggravating together the result increasing Gunas are Laghu, Sukshma and Ruksha. This Gunas have the Direct action on Asthidhatu which affects in the reduction in concerned dhatu.
- 5) This may be localized or systematic. Here in Khalitya the Dosha are localized. A reduction in Asthi Dhatu will definitely reflect in the reduction of its mala i.e. hair. Here start the process of falling of hair, and the combing up hair also become weak Kesha because of the above said Laghu, Sukshma and Ruksha guna. When this Nidana continue its increase the localized temperature (that means pitta has in the pathogenesis of Khalitya then vata).
- 6) The increased localized temperature will make the Klinatva of Kapha which is already in the Skandan form.

This is the Chaya form of Kapha. The Chaya occurs due to Ama, Divaswapa etc. The net result of these pathological changes will make Shrotorodha. Here the affected Shrotas are Raktavaha and Romakupa. The Raktavaha Shrotas in turns of it Avarosha deprive the localized nutrition's i.e. Rakta Prasadana karma is affected. So this Rakta Prakopa along with Romakupa Avrodha results in the arrest of the further growth of hair, leading to Khalitya.

Samprapti Ghataka

- 1) Dosha: Pitta - Pachaka, Bhrajaka, Vata - Saman, Vyan Kapha – Tarpaka.
- 2) Dushya: Dhatu - Asthi, Rasa, Rakta Mala - Sweda, Kesha
- 3) Shrotasa: Asthivaha, Rasavaha, Raktavaha, Swedavaha, Manovaha.
- 4) Shrotodusti: Sanga
- 5) Agni: Jatharagni, Rasagni, Raktagni & Asthyagni
- 6) Rogamarga: Bahya
- 7) Udbhavasthana: Amashaya
- 8) Adhithana: Keshabhoomi

Dosha: Involvement of all the three Doshas has been stated in Khalitya but, Pitta Dosha especially the Bhrajaka Pitta (localized in the scalp) and the Pachaka Pitta (in form of Dehoshma) play an important role in the disease Khalitya. Then there is the involvement of Vata, mainly the Saman Vayu, which is responsible for the proper Dhama of the Pachakagni and the Vyana Vayu which resides all over the body. Next involvement in Khalitya is Kapha dosha specially the Tarpaka Kapha, which dwells in the head (localized vitiation).

Dushyas: Rasa and Rakta circulate in the body and gives nutrition to the cells. When they are vitiated by Doshas, they may play a part as Dushyas in Khalitya. Asthi Dhatu may also be involved in the Samprapti of Khalitya as it has been counted amongst the anomalies occurring due to the vitiation of Asthi Dhatu. Sweda and Kesha are said to be the Malas of Meda and Asthi Dhatu respectively.

Purvarupa: Khalitya is one of those which have no premonitory signs and symptoms i.e. Purvarupa. But the appearance of the symptoms in mild form like occasional loss of some hair may be considered as a Purvarupa of Khalitya.

Rupa: The rupa of the Khalitya is concerned, few explanations are found in the Ayurvedic classics. It is described as follows:

- 1) According to Acharya Charaka, when the Teja along with Vatadi Doshas scorches the Kesh Bhoomi (scalp), then the hair fall occurs.
- 2) Acharya Sushrut has mentioned Khalitya with little different i.e. the Pitta goes in to the Romakupa and gets mixed with Vata causing hair fall there after the Shleshma along with the Shonita causes obstruction in the Romakupa which prevents the further growth of new hair.
- 3) Acharya Vagbhata stated Kesha to be a different locality then the Roma and further added that when the gradual hair fall occurs it may be known as Khalitya.

Thus, the Pratyatma Linga of Khalitya may be taken as the gradual loss of hair.

- 4) Ashtanga Samgrahakara has described this disease with four types viz. Vataja, Pittaja, Kaphaja and Sannipataja Khalitya. After that he has stated that, there is a vitiation of all the three doshas but the dominance of particular dosha denotes the type of disease and the symptoms also occur accordingly.

Types: There are 5 types according to Acharya Bhel:

- 1) Vataja- Hairs are Ruksha and Pandur with as Agnidagdha appearance
- 2) Pittaja- Varna of hair is Raktavarni, Daha in Keshbhumi (irritation in scalp), excess sweating on scalp, skin having multiple Siraja.
- 3) Kaphaja- Hairs are Snigdha (oily) and skin of scalp is thick.
- 4) Raktaja- Paka formation on Keshabhumi (pus formation on scalp).
- 5) Sannipataja- In this type all symptoms of three Dosha present.

Sadhyasadhya: Ayurveda classics have described the various stages of a disease pertaining to its prognosis. Acharya Charak has stressed upon the need of the knowledge of the curable and incurable type of disease for the commencement of the treatment. He has divided the disease into four categories viz. Sukhasadhya, Krichhasadhya, Yasya and Asadhya. The prognosis of the disease Khalitya has not been enormously dealt with by Acharya Charak and Sushrut, but Acharya Vagabhata and Harita have mentioned information regarding this topic. According to Ashtanga Sangraha, there are four types of Khalitya as Vataja, Pittaja, Kaphaja and Sannipataja, whereas 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 adds that the patients of Khalitya having the scalp with - Burnt like appearance, Nail like appearance, Absolute hair loss or Romarahitvatva, the injury due to burns, are also Asadhya.

Upashayanupsaya

As per the disease Khalitya in particular, no specific homologatory or the unhomologatory signs and symptoms have been mentioned in the classics, but by casting a glance on the practical study carried out so far, certain Derivations may be presented regarding the increase or decrease of the disease with respect to some particular change in the dietary and behavioral attitude.

At Khalitya has been recorded to have the vitiation of the Vata and Pitta Dosha in dominance all the dietary and behavioral regimens aggravating these two Dosha were found to increase the loss of hair in the patients. It was also marked that all the patients who used to engaged themselves either in the psychological disturbances complained about increased hair fall in comparison to other individuals.

Mithya Ahar, Mithya Vihar and Manobhighata like mental stress, Fright, anger, shock etc. many collectively increase the Pitta and Vata Dosha.

3. Discussion and Conclusion

3.1 Discussion

- 1) In Pittadoshadhikya Prakruti Khalitya has found more than Vatadoshadhikya & Kaphadoshadhikya Prakruti. It may be due to Ushna Guna of Pitta Dosha & predominance of Teja Mahabhut. Because of Ushna Guna of Pitta Dosha 'Palitya-Khalitya' signs are seen early as mentioned in ayurvedic samhitas.
- 2) In Vatadoshadhikya Prakruti, Khalitya has found more than Kaphadoshadhikya but less than Pittadoshadhikya Prakruti. In Vata Prakruti Ruksha & Chala Guna causes Ruksha Kesha, Sphutita Kesha, Alpa Kesha as mentioned in Samhitas which are associated reasons for Khalitya. So Khalitya is found in Vatadoshadhikya Prakruti.
- 3) Predominance of Prithvi Mahabhut is also present in Kapha Dosha. Kesha are also Parthiv. So stability of hair is more. These may be the reasons that Lakshanas like Kutila Kesha, Sthir Kesha, Atikesha can be seen more in Kaphadoshadhikya Prakruti as mentioned in Samhitas.
- 4) Khalitya has found more in PittaVata Prakruti than Pittakapha Prakruti. In Pittakapha Prakruti; it is due to effect of Anubandha Dosha i.e. Kapha provides stability to hair & so Khalitya is less. In Pitta Vata Prakruti both Doshas & Gunas are prone to Khalitya as mentioned above. So due to these Gunas Khalitya has found more in Pittavata Prakruti.
- 5) In Vatadoshadhikya Prakruti, Khalitya has found more in Vata Pitta Doshadhikya (VP) than Vata Kapha Doshadhikya Prakruti. It may be due to anubandha of Pitta which causes hair fall due to Ushna Guna & Kapha which provides stability to hair.
- 6) In Kaphadoshadhikya Prakruti, Khalitya has found less in Kapha-Vata than Kapha-Pitta. This may be due to Ushna Guna of Pitta which causes more hair fall as compare to Ruksha & Chala Guna of Vata Dosha. Lakshanas like Khalitya-Palitya are mentioned directly in Pitta Prakruti & in Vata Prakruti Lakshanas like Ruksha Kesha, Alpa Kesha are mentioned which are prone for Khalitya. So Pitta Dosha may be more responsible for Khalitya.

3.2 Conclusion

In Khalitya, Bhrajaka Pitta 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 block 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.

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