A Review on Ayurvedic Management of Khalityavyadhi

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Abstract: Khalitya or Alopecia is a physiological phenomenon if it occurs after the mid-forties, but is considered a disease if it arises earlier. Modern-day lifestyles, eating habits, pollutants, stress, decreased immunity, hormonal imbalance, faulty hair care, etc. have increased the incidence of premature greying and loss of hair. Different types of oils (chemical oils), shampoos, soaps and pharmaceutical promotions in the name of Saundarya Prasadhana for promoting hair growth actually make the condition worse. Ayurvedic management of Khalitya (Alopecia areata) by Virechana Karma(Purgation) and concurrent use of systemic medicines and Rasayan drugs shows that Virechana karma is extremely beneficial in the management of Khalitya (Alopecia areata) This study has been undertaken to find a more Ayurvedic promising remedy.

Keywords: Khalitya, Nidana, Chikitsa Siddhant, Nidan Parivarjan, Shodhan Chikitsa, Nasya, Rasayan Keshya Dravya

1. Introduction

Diseases of hairs in ayurvedic classics Khalitya is one of the KṣudraRoga. Vata, Pitta, Kapha and Rakta are involved in Khalitya as mentioned in the texts. In Khalitya, Bhrajaka Pitta sites in skin and Roma Kupa (opening of hair follicle) get vitiated and enter in skin through Roma Kupawith vitiated Vata Dosha due to which hair fall occurs, after that vitiated Rakta and KaphaDosha 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. 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.

2. Aim & Objectives

To study the literary review on Chikitsa of Khalitya.

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

Kshara Sevan: Excessive use of Kshara leads to Pitta Prakopha due to its Usna and Tikshnaguna. The Shthan Samshraya of this Pitta takes place in the scalp. Which leads to obstruction of Srotas thus increases Prakopha 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 Agnimandhaya. Hence, proper nutrition is not obtained. This gives rise to Khalitya. Ashtangamgrahakara has described ShirogataRogas under the caption of Urdhvajatrugata Rogas and these are further subdivided into nine Kapalaroga. Khalitya is one of them. So the general etiological factors of Urdhvajatrugata Roga can be considered as etiological factors of Khalitya.

Which are as follows:
1) Vegvidharana, Divaswapna
2) Asatmyagandh Sheetamboosevan
3) Aama, Deshkala Viparyaya
4) Atimaithun
5) Dhooma Rodana
6) Aatapa Uchchabhashya
7) Heema Avashhyaya
8) Prajagarana, Manastapa.

Samprapti:
1) The description of Samprapti of Khalitya according to the various texts of Ayurveda may be summarized as under: Acharya Charak 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 Deoshama (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. Deoshama Pitta and Vata together cause Khalitya. He has given a thought on the prorogation of
KaphaDosha too, in causation of Khalitya. In short, it may be concluded that the causation of Khalitya by mainly two Doshas Vata and Pitta, as Deoshma is due to pitta only with or without the aid of Kapha dosha.

2) Acharya Sushrut 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 commensurates 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 Atilavanasevan, Atapasevan and Usharbhoomiviharsevan are the direct vitiating cause of Pitta. Here the functionally Pachack and Bhrajak pitta affected, and again Ksharasevan, UshanbhoomiViharand VirudhaAhara Sevan are the direct vitiated cause of Vata, and functionally Saman and VynaVayu are affected. When both Vata and pitta are aggravating together the result increasing Gunas are Laghu, Sukshma and Ruksra. This Gunas have the Direct action on AsthiDhatu which affects in the reduction in concern of Dhatu.

5) This may be localized or systematic. Here in Khalitya the Dosha are localized. A reduction in AsthiDhatu 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 Keshaa because of the above said Laghu, Sukshma and RuksraGuna. 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 Srotorodha. Here the affected Srotas are Raktavaha and Romakupa. The Raktavahasrotas in turns of it Avarosha deprive the localized nutrition i.e. RaktaPrasadanakarma is affected. So this Raktaprakopaka along with romakupavrodha results in the arrest of the further growth of hair, leading to Khalitya.

**Samprapti Ghataka:**


2) Dushya: Dhatu - Asthi, Rasa, Rakta - Mala - Sweda, Keshaa

3) Shrotas: Asthivaha, Rasavaha, Raktavaha, Swedavaha, Manovaha.

4) Shrotodusti: Sanga

5) Agni: Jatharagni, Rasagni, Raktagni & Asthyagni

6) Rogamarga: Bhaya

7) Udbhavasthana: Amashaya.

8) Adhishthana: 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 Deoshma) 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 Dhaman of the Pachakagni and the Vyan Vayu which resides all over the body. Next involvement in Khalitya is KaphaDosha specially the TarpakaKapha, which dwells in the head (localized viitation).

**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. AsthiDhatu may also be involved in the Samprapti of Khalitya as it has been counted amongst the anomalies occurring due to the vitiation of AsthiDhatu. Sweda and Kesha are said to be the Malas of Meda and AsthiDhatu 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 explanation is found in the Ayurvedic classics. It is described as follows:

1) According to Acharya Charaka, when the Teja along with Vatadi Doshas scorches the Ksh Kshoomi (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 Vagbhatta 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 Pratyatmalinga of Khalitya may be taken as the gradual loss of hair.

4) Astanga Samgrahakara has described this disease with four type’s viz. Vata, Pitta, Kapha and SannipatataKhalitya. After that he has stated that, there is a vitiation of all the three Doshas but the dominance of particular Dosa denotes the type of disease and the symptoms also occur accordingly.

Khalitya has found more in Pittadoshadhikya than Vatadoshadhikya & than Kaphadoshadhikya Prakruti respectively. As per anubhandhaDosha whenever there is combination of Pitta Dosha as Pradhan or anubhandha Dosha Khalitya has found more. Factors like Dandruff, Genetic factors, Boring water etc. also enhances hair fall.

**Chikitsa Siddhant:**

All Acharya states that NidanParivarjan is the principle of the treatment. Ayurvedic management of Khalitya (Alopecia areata) by Virechana Karmat (Purgation) and concurrent use of systemic medicines and Rasayan drugs shows that Virechana karma is extremely beneficial in the management of Khalitya (Alopecia areata).

1) Acharya Charaka has mentioned Khalitya in Chikitsasthan26th chapter and stated that first Vaman...
(emesis) and Virechan (purgation) therapy should be given, then Nasya (Administration of drugs by the route of nasal cavity) treatment and then oil for massaging hair and scalp, should be given to the patient. He mentioned Vidarigandhatala (Desmodiumangutoticum) and Tildi yoga for local application.

2) Acharya Vaghbhatta says that after the shodhana of Dhoshas, whatever the treatment shown in Indralupt and Paliyta, should be done in Khaliyta.

3) AstangaSamgrahakara has quoted that application of the different types of Pralepa should be perform following the Shuchi Karma or the application of Lepa after doing Prachchhanna. Therapeutic indication for the premature graying of hair can be applied in the case of Khaliyta.

The common management can be divided as following:

1) Abhyang
2) Lepa
3) Shodhan
4) Nasya
5) Rasayan and KeshyaDravya

[1] Abhyang: - Acharyas have included it in the Dincharya as local treatment. There is a vitiation of Vata in Khaliyta and it should be treated by Snehata which is usually used in Abhyang as it is said the best Vatashamshaman. This procedure also gives nutrition to hair roots which helps the hair to be thicker and black. Many oil preparations have been mentioned in classics which exert Keshya, Snehaniya, Krimiginha, Balya, Brihiyaniya, Twachya, Kandughn and Rasayan actions. Vishaghna and Krimiginha properties remove the local infections and other properties enhance the Rasayan actions. Vishaghna and Krimighna properties help to manage the black and thick hair. Many oil preparations have been used in hair. Many preparations are good for hair health, growth, and remove the local infections and other properties enhance the Rasayan actions. Vishaghna and Krimighna properties help to manage the black and thick hair. Many oil preparations have been used in hair. Many preparations are good for hair health, growth, and prevent the Khalitya.

[2] Lepa: - It is mainly used to pacify the Pitta by applying the drug having cool and vishaghna properties. It also helps to remove the local infections and other properties enhance the Rasayan actions. Vishaghna and Krimighna properties help to manage the black and thick hair. Many oil preparations have been used in hair. Many preparations are good for hair health, growth, and prevent the Khalitya.

[3] Shodhana: It comes under the pre procedure i.e. before going to main treatment, according to Shashta, purification must be done. So after performing the Shodhan Karma further treatment should be started. Virechana Karma: - Abhyadi Modaka

[4] Nasya: All the Acharyas have mentioned Nasya Karma for the Urdhvajaratrugayadi i.e. the expert physician should administer the nasal therapy in the disease of the head, as it is said to the nose ‘The gate way of Mastishka’. The medicine given through the nose pervades everywhere in the head and alleviates the head disease. Nasya causes Snehana, which gives nutrition to hair roots thus, prevents Khalitya. There are following Nasya in Khaliyta:

1) Yastimadhuksadra Tailam Nasya
2) Chandanadha Tailam Nasya
3) Prapoundarikadha Tailam Nasya
4) Markavadha Tailam Nasya
5) Vidarigandhadi Tailam Nasya
6) Jambuadhyata Tailam Nasya
7) Anu Tailam Nasya
8) Brihatyadi Navana
9) Sahacharadi Navana
10) Nimbataila

[5] Rasayan and KeshyaDravya: - These Dravyas pacifies the Amavisha thus, makes the digestion properly. It helps to produce the Rasadi Dhatu properly which corrects the production of further Dhatu and Malas. It also gives nutrition to hair and prevents the Khaliyta. Rasayana Prayoga: - Amalaki Rasayana, Shwadanshtradi Rasayan, Agastya Haritaki, Kankarishta, DwipanchmoolGhrita, Navayas Latha, MandooraBhasma

Name of Drugs: Vibhiti, Yastimadhu, Bakuch, Bhallataka, Gambhari, Sindhuvara, Gunja, Neeli, Bhringaraja, Saireyaka, Japuspusa, Bijaka, Kashisham, Tila, Kadali

Rakta-Mokshana (Bloodletting - Removal of impure blood) is also a best therapy in Khaliyta.

Yoga Sarvangasan: Sarvangasan affects C.V.S, C.N.S & Thyroid Gland. Sarvangasan increase blood flow in brain, which nourishes the brain and hair. Due to this it prevents hair falling and promote growth of new hairs.
Pathyapathy

Pathyahaara:
1) Dhanyah—Gehu, Yava, ShaliChavala, Mudga
2) ShakaVarga—Jivanti, Kushmanda, Patol, Kakadi, Karavellaka, Tomato, Onion, Lauki and Patrashaka, Dhanyak, Krishmanda, Metika, Palak, Galaka (Dhamargava), Karvellaka, Turiya (Krutavedhan), Cucumber, Cauliflower, Cabbage etc.
3) TailaVarga—TitaTaila, Sarashapa Tail and Coconut Oil For external and internal Use.
4) Fruits Amalaki, Dadima, Matulunga, Anraphala, Narikel, Kadaliphal, Draksha, Kashmari, Chiku, Sitafala, Singoda, Apple etc.
5) Others – Milk, Sugar, Honey, Jirak, Haridra etc.

Pathyasihara: Shiroraksha, Nasya, Ushnishadharana, Shirasana, Chhatradharana, Sarvangasana, Padaraksha, ShiroAbhyanga, proper hygiene of hair.


ApathyaVihara: Atapasevan, Divaswapna, Krodha, Vegavardhika, Bhaya, Atitaithun, Ratrijag, Smoking, Tobacco, Alcohol, Drug addiction, Tension, Cold drinks etc. Excessive use of various shampoos, hard dye, hair cream, hair-lotion and other cosmetic items.

From above study, we it is observed that most of keshyadraya mentioned in MadanpalNighantu are having Tikta, Madhurand Kashay Rasa; Madhurand KatuVipak; UshanaVeerya. The drugs with VataKaphaShamakproperty may be used in khalitya as above said vitiated raktu and kapha are responsible for permanent hair fall. As Tikta, Kashayand Madhurd Rasa are Pitta Shamak, RakshaGunaand UshanaVeeryais VataShamak, and KatuVipakis Kapha Shimak, these drugs are indicated Khalitya, Paliyaand Indralupta. In such way, these 10 drugs perform Keshya Karma.

In Khalitya, Vataand Pitta Doshas are vitiated. So, the drugs which are having Vata Pitta Shamakproperty are helpful in Khalityalike Kashmarya. The drug having Pitta Shamakproperty are helpful in Paliya such as Japa. Similarly, drug having Rakta and Kapha Shamakproperty are helpful in permanent hair loss such as Sahacharya. Hence these drugs can be used singly or in compound formulation to treat their related disease.

3. Discussion

Faulty dietary habits, lifestyle and stressful living, inappropriate nutrition or exasperating factors leads to depletion of function of hair root. In ShodhnaChiktsha, Nasya is the first choice of treatment in Khalitya which have Doshagna property, pacify the Doshas which cause the Khalitya. Nasya clears the obstruction of the hair roots by its Sookshmasrotogaami property leading to the Roma koopavishishodhana. The leech therapy, Pradhana and Shuchika karma also clears the obstruction of the hair roots. The Virecana karma is a specific process for elimination of Pitta Dosha which is Pradhana Dosha of Khalitya. This process is also useful for elimination of Vata along with KaphaDosha. In Samshamana Chikitsa, first Rasayana is best for reversing aging process means anti-ageing therapy and as antioxidant because premature hairs fall is a sign of early aging process. According to modern science, it is an autoimmune disease and Rasayana therapy acts as immune-modulators in Khalitya. Several types of oils and Lepa for Abhyang (Massage) greatly improve the blood circulation, thus increasing the nutrition of the hair roots & scalp. At last, Sarvangasan of yoga also increase flow of blood in brain and prevent hair fall.

4. Conclusion

Ayurvedic drugs and therapy possesses Kesha, Balya, and anti-ageing properties, so they will show an excellent result on 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. In Khalitya, Vataand PittaDoshas are vitiated. So, the drugs which are having Vata Pitta Shamakproperty are helpful in Khalitya like Kashmarya. The drug having Pitta Shamakproperty are helpful in Paliya such as Japa. Similarly, drug having Rakta and Kapha Shamak property are helpful in permanent hair loss such as Sahacharya. Hence these drugs can be used singly or in compound formulation to treat their related disease.

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