

A Review on Ayurvedic Management of Khalityavyadhi

Dr. Sanjay A. Dhurve

(M.D., Ph.D.) Assistant Professor, Department of Kayachikitsa, Bharati Vidyapeeth Deemed University College of Ayurved, Pune -Satara Road, Pune-411043, India
Email: [dr.sanjaydhurve\[at\]gmail.com](mailto:dr.sanjaydhurve[at]gmail.com)

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 KsudraRoga. 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

Lavanrasa Ati Sevan: Too much use of Lavan rasa results in Kaphavridhhi. It leads to Agnimandhya and obstruction of Srotas. Thus due to Kaphapittavridhhi, there is obstruction of Romakupas due to which proper Keshotpatti 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 Tikshnaguna. The Sthan Samshraya of this pitta takes place in the scalp. Which leads to obstruction of Srotas 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 Vridhhi 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 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 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 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 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

KaphaDosh 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 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 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 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 vitiating 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 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 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 Keshha because of the above said Laghu, Sukshma and RukshaGuna. 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 nutritions i.e. RaktaPrasadanaKarma is affected. So this RaktaPrakopa along with romakupaavrodha results in the arrest of the further growth of hair, leading to Khalitya.

Samprapti Ghataka:

- 1) Dosha: Pitta - Pachaka, Bhrajaka, Vata - Saman, VyanKapha – Tarpaka.
- 2) Dushya: Dhatu - Asthi, Rasa, Rakta Mala - Sweda, Keshha
- 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 Dhaman of the Pachakagni and the Vyana Vayu which resides all over the body. Next involvement in Khalitya is KaphaDosh especially the TarpakaKapha, 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. 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 Keshha 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 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 Keshha 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. Vataja, Pittaja, Kaphaja and SannipatajaKhalitya. 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.

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 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).

- 1) Acharya Charaka has mentioned Khalitya in Chikitsasthan 26th 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 Vidarigandhataila (*Desmodium gangeticum*) and Tiladi yoga for local application.

- 2) Acharya Vagbhatta says that after the shodhana of Dhoshas, whatever the treatment shown in Indralupt and Palitya, should be done in Khalitya.
- 3) Astanga Samgrahkara has quoted that application of the different types of Pralepa should be performed following the Shuchi Karma or the application of Lepa after doing Prachchhana. Therapeutic indication for the premature graying of hair can be applied in the case of Khalitya.

The common management can be divided as following:

- 1) Abhyang
- 2) Lepa
- 3) Shodhan
- 4) Nasya
- 5) Rasayan and Keshya Dravya

[1] Abhyang: - Acharyas have included it in the Dincharya as local treatment. There is a vitiation of Vata in Khalitya and it should be treated by Sneha which is usually used in Abhyang as it is said the best Vata shamman. 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, Krimighna, Balya, Brihaniya, Twachya, Kandughna and Rasayan actions. Vishaghna and Krimighna properties remove the local infections and other properties enhance the general health of local site. **Abhyanga Medicated oils:** - Bhringaraja Tailam, Chitrakadya Tailam, Irimedadi Tailam, Nilikadi Tailam, Karanjadi Tailam, Adityapakguduchi Tailam, Malatyadi Tailam, Snuhidugdhadi Tailam, Chandanadya Tailam, Jatyadi Tailam, Bhallatakadi Tailam, Shringatakadi Tailam, Jambuadi Tailam, Neeli Tail, Sairiyaka Taila, Mahaneel Tail, Snuhyadi Tail, Mulethi + Amlalaka + Milk + Tail Paka, Chameli (Jasminum officinale), Karanja (*Pongamia pinnata*) and Varun (*Crataeva nurvala*) paste should be used for Abhyanga.

[2] Lepa: It is mainly used to pacify the Pitta by applying the drug having cool and vishaghna properties. It also increases the circulation of blood and prevents the Strotorodha. Lepa: Kutannatadi Lepa, Amalakiyadi Lepa, Bhallatakadi Lepa, Madhukadi Lepa, Pastes for local application over scalp are - Madhuka, Amalaka + Honey, Tila, Amalaka + Honey + Oil, Kapikakshu Mool + Aksha Tail In Iron Vessel, Dugdhika Karveera + Milk, Kapalaranjaka Lepa, Bhringpushadi Lepa, Mandoora Bhasma + Amlaki Churna + Japapushpa then wash with Triphala Kwath, Ayas Churna + Triphala + Sour Liquid (Chakradutta).

Lepa (paste) or oil preparation: (a) Lepa of Gunja (*Abrus precatorius*) seed powder (b) Hasti-Dantamashi (elephant task) lepa (c) Hasti-Dantamashi (elephant task) - Rasanjanlepa (d) Bhallatakadi (*Semicarpus Anacardium*) lepa (e) Madhukadilepa. Tilpushpadi Lepa, Kasisadi Lepa with Kapith Swarasa, Haridradi Lepa with Navneeta, Jatipushpadi Lepa, Keshvardhak Lepa with Madhu & Ghrit,

Arjunadi Lepa, Langali Mula Lepa with Mahishdugdh, Agnimanthadi Lepa, Dhatura Lepa. In this Lepa Yasthimadhu (*Glycyrrhiza glabra*), lotus, Manuka (*Vitis vinifera*), oil, ghee and milk in equal amount should be applied. (f) Oil preparation by Malati (*Myristica fragrans*), Karavira (*Nerium indicum*), Chitraka (*Plumbago zeylanica*) and Karanja (*Pongamia pinnata*). (g) Hasti-danta (elephant task) along with Tiltaila (*Sesamum indicum* oil). (h) Lepa of Gokshur (*Tribulus terrestris*), Til (*Sesamum indicum*), honey and ghee should be applied on the scalp. (i) Swaras (juice) of Patol (*Trichosanthes dioica*) leaves applied for 3 days said to cure Khalitya. (j) Snuhidugdhataila (*Euphorbia nerifolia*)

[3] Shodhana: It comes under the pre procedure i.e. before going to main treatment, according to Shastra, 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 Urdhvajatrugatyadhi 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 alleviate the head disease. Nasya causes Snehana, which gives nutrition to hair roots thus, prevents Khalitya. There are following **Nasya in Khalitya:**

- 1) Yasthimadhu Kadhya Tailam Nasya
- 2) Chandanadhy Tailam Nasya
- 3) Prapoundarikadhy Tailam Nasya
- 4) Markavadhy Tailam Nasya
- 5) Vidarigandhadi Tailam Nasya
- 6) Jambuadhy Tailam Nasya
- 7) Anu Tailam Nasya
- 8) Brihatyadi Navana
- 9) Sahacharadi Navana
- 10) Nimba Taila
- 11) Bhringaraja Rasa + Mulethi + Milk + Tail Paka.

[5] Rasayan and Keshya dravya: - 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 Khalitya. **Rasayana Prayoga:** Amalaki Rasayana, Shwadashtadi Rasayan, Agastya Haritaki, Kankarishtha, Dwipanchmool Ghrita, Navayas Lauha, Mandoora Bhasma

Name of Drugs: Vibhitaki, Yasthimadhu, Bakuch, Bhallataka, Gambhari, Sindhuvara, Gunja, Neeli, Bhringaraja, Saireyaka, Japapuspa, Bijaka, Kashisham, Tila, Kadali

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

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.

Pathyapathya**PathyaAhara:**

- 1) Dhanya– Gehu, Yava, ShaliChaval, 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– TilaTaila, Sarashapa Tail and Coconut Oil For external and internal Use.
- 4) Fruits Amalaki, Dadima, Matulunga, Amraphala, Narikel, Kadaliphala, Draksha, Kashmari, Chiku, Sitafala, Singoda, Apple.etc.
- 5) Others – Milk, Sugar, Honey, Jirak, Haridra.etc.

PathyaVihara: Shiroraksha, Nasya, Ushnishadharana, Shirasana, Chhatradharana, Sarvangasana, Padaraksha, ShiroAbhyana, proper hygiene of hair.

ApathyaAhara: AtiLavan, Amla and Kshara Sevan. Excess oily, starchy and fat rich stuff, breads, cakes, chocolates & other bakery items, pickles, curd, tea etc. Virudhahara, Vegetable ghee, Vidahihara. Dhanya (Millets): - Bajari, Adad (masa), Kodaraka, Nispav, ShakaVarga: - Chilly, Potato, Vrintak (brinjal) Taila Varga:- Ground Nut Oil, Vegetable Ghee. Fruit: - Others: - Kshar, Prickle, Lavan, Madhyapan, Egg, coffee, Dahi, bakery item

ApathyaVihara: Atapasevan, Divaswapna, Krodha, Vegavarodha, Bhaya, Atimaithun, Ratrijagrana, 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 keshyadravya 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 rakta and kapha are responsible for permanent hair fall. As Tikta, Kashayand Madhur Rasa are Pitta Shamak, RukshaGunaand UshanaVeeryais VataShamak, and KatuVipakis Kapha Shamak, these drugs are indicated Khalitya, Palityaand Indralupta. In such way, these 10 drugs perform Keshya Karma.

In Khalitya, Vataand Pitta Doshasare vitiated. So, the drugs which are having Vata Pitta Shamakproperty are helpful in Khalityalike Kashmarya. The drug having Pitta Shamakproperty are helpful in Palitya such as Japa. Similarly, drug having Rakta and Kapha Shamakproperty are helpful in permanent hair loss such as Sahachara. 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 ShodhnaChikitsa, 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 koopavishodhana. The leech therapy, Prachhana and Shuchi karma also clears the obstruction of the hair roots. The Virechana karma is a specific process for elimination of Pitta Dosha which is Pradhan 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 immunomodulators 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 Keshya, 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 Palitya such as Japa. Similarly, drug having Rakta and Kapha Shamak property are helpful in permanent hair loss such as Sahachara. Hence these drugs can be used singly or in compound formulation to treat their related disease.

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