

KHALITYA (HAIR FALL) MANAGEMENT – AYURVEDIC PERSPECTIVE

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Article Received on
18 July 2022,

Revised on 08 August 2022,
Accepted on 28 August 2022

DOI: 10.20959/wjpr202212-25445

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ABSTRACT

Ayurveda open sea of information in which gives more importance on prevention of disease and maintenance of health rather than treating any disease. Hair play a significant role in enhancing the personality of a personality's. As the hair is the first noticeable part of attraction for ladies yet as men. Round about 1.7 percentage of world population is discomfort by cause of hair fall, thus has become a grueling job for physician. In *Ayurveda Khalitya* means Hairfall or loss of hair fall. In modern science it is labeled as Alopecia or Baldness. *Khalitya* is primarily is a *Pita* dominant *Tridoshjanya Vyadhi* i.e. *Vata*, *Pitta*, *Kapha* and *Rakta Dosha*. *Acharya Charaka* explained it under *Shiroroga*. *Khalitya*, *Palitya*, *Darunka* can be treated with modalities like *Siraveda or Parchana*, *Nasya* therapy, different *Lepa* application and regular oiling of scalp. There have been several treatment for

Androgenetic alopecia like Intralesional Corticosteroids, Systemic corticosteroids, Minoxidil, Ditheranol but they have lot of side effects like Obesity, Hypertension, Skin thinning and these patients complaints of spontaneous remission after stopping the treatment. We can lessen and manage this escalating problem of hair fall through modifying style of living purification therapy and medication practicing in *Ayurveda*.

KEYWORD: *Khalitya*, *Kshudrarogas*, Hairfall, Baldness.

INTRODUCTION

Healthy, long and vibrant hair helps a lot in improvement of personality it is considered as a sign of beauty in almost every event. Therefore, to keep in hair in healthy state is entirely duty of human being, because just like face, hair is also a mirror of healthy state of body. In the advance modernized era. The humans are gifted with lots of sophistication, luxuries at the same time left with sedentary life style. It is due to changing life style, unhealthy dietary habits, sleep disturbance, systemic diseases, medication and stressful life. Stress induced hectic schedules. These all habit influences the homeostasis of the body with many other health problems. Hair fall is one of them.

Khalitya has been described by different *Ayurveda* Classics. A very short description is found about disease in all *Samhitas*. *Acharaya Charaka* has described *Khalitya* under the heading of “*Trimarmiya Chikitsa Adhyaya*” in very close relation of *Shiroroga* while *Acharya Sushruta*, under the heading of “*Kshudra Roga Nidana*”. Again *Acharya Vagbhatta* describes *Khalitya* one of them of nine “*Shirah kapal Vyadhi*”.

There are many type of treatment, medicines, supplements and shampoos are available in the market, most of the formulation is over the counter products. So, without taking the advice of expert, result of these is not getting proper. Most of the market products claim that they are safe because of herbal of *ayurvedic* preparation.

Shiroroga includes disease like *Khalitya*, *Paklitya*, *Darunka* etc. Commonly factors responsible for causation of *shiroroga* has been stated by *Acharya Vagbhata*. As to much exposure to smoke, sunlight, mist, indulgence in water sport, increase sleep or avoiding sleep in large quantity, Unhealthy raw smell, too much speaking etc. These factors aggravate *Vata* and *Pitta* in head region (site of *kapha*). Term *Khalitya*, *Indralupta*, *Ruchya* and *Chacha* are used synonymously.

“*Acharya kartika* has made a differentiation between them. Referring as term *Khalitya* to scalp, *Indralupta* to beard area and *Ruchya* to whole body alopecia”.

Khalitya and Indralupta

Gradual falling of hair is known as *Khalitya*. When *pitta* combines with *vata* or *kapha* dosha to destroy the hair.

According to Acharya Charak. The tejas dhatu (heat of body) in association with vayu and other dosha. Scorches up the hair root (scalp) giving instantaneous rise to alopecia (khalitya) in men.

Keshotpatti (Origin of hair)

Ayurveda believes that the human body is built of main seven body elements as *Dhatus* viz *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Shukra*. In spite of some controversies the major part of them believe that the production of the latter *Dhatus* occur from the former by the function of their respective agni. It has been further explained i.e. the *Rasagni* turns the *Aahara-Rasa* into *Rasa Dhatu* then *Raktagni* converts part of *Rasa Dhatu* into *Rakta* and so on. Along with the production of later *Dhatu*, there is side by side production of *Upadhatu* (Secondary tissue) & mala of former *Dhatu*. During this process of production of *Dhatus* when the metabolism of *Asthi Dhatu* occurs by its own *Agni* & *Majja Dhatu* emerges from *Sara Bhaga* (Extract part) and at the same time hair of scalp & body and nails form as *Mala*. According to Acharya Sharangadhara, Scalp and body hair are the *Updhatu* of *Majja dhatu*. Among all the *Garbhaj Bhava* (factors for the development of foetus), hair is *Pitraj Bhava* means structure, colour and quantity of progeny are dependent on the paternal side. Hair made-up of mainly *Parthiva Mahabhoota* (earth element). Hair formation starts during the sixth month of intrauterine life. The word '*Kesha*' originally has been brought about from "*Shee*" with "*Ach + Aluk Samasah*" which has been explained as "*Ke Mastake Shete Iti*" by *Halayudha Kosha*. The word '*Keshya*' is suggestive of '*Keshaaya Hitam Yat Tat*'. It means that which is good for hair.

Keshotpatti kala

The *keshotpatti kala* in a foetus, according to Charak, occurs around the seventh month of gestation. The *keshotpatti kala* in a foetus is six months, according to Vagbhata.

Kesh poshan (Nutrition of hair)

According to Acharya Charak, assimilable nutrition fluid (*Ahara rasa*) is produced from the swallowed food, which is further separated into two parts: necessary fluid (*Sara bhaga*) and excretory matter (*kitta*). The waste product is responsible for the production and feeding of a variety of things, including perspiration, urine, hair, nails, and hair follicles, as well as the hair of the head and beard, and body hairs. *Kesha* gets nutrients from the end of the *Dhamanis* that are linked to the *romakoopa*, according to Acharya Sushruta.

Samprapti of hair fall (Khalitya)

According to *Acharya Sushruta*, vitiated *Pitta* combined with *Vata* reaches the *Romakoopa*, causing hair loss, and then *Shleshma* combined with *Shonita* obstructs the *Romakoopa*, preventing hair regeneration, resulting in *khalitya*. *Tejas*, when combined with *Vatadi doshas*, reach the *Shira kapala* and induce hair loss through the *Romakoopa dahana*, according to *Acharya Charaka* (hair follicles).

Nidan sevana- Ushna, Tikshna, Ruksha, Atilavanasevana, Ksharaatisevana + Divaswapana, Prajagarana, Atapasevana, Ushar bhomi + Manahtapa → Vata prakopa, Pitta prakopa,

Kapha prakopa → Rasarakta dushti & Asthidhatwagni dusti → Kesha patana & Siramukha avarodha → Khalitya

Hair cycle

The hair cycle is divided into three parts. The first phase is the active phase, often known as the anagen phase. During this period, which can last anywhere from a few weeks to a few years, hair develops and replaces existing hair. The second phase is catagen, which is a period of transition when active hair becomes resting hair. This stage might last anywhere from one to three weeks. The third phase of hair growth is telogen hair, which stays in the scalp without expanding and can be pulled and combed out. Furthermore, the hair may remain in this phase until new hair grows in and pulls the old hair out naturally. The telogen phase might last anywhere from three to ten years.

Hair care in ayurveda

The Samprapti vigatana of khalitya can be adopted in the following steps:

1. **Nidan parivarjana** - The concept of therapy, according to *Acharya Sushruta*, is nidan parivarjana. In khalitya, nidan parivarjana means avoiding all of the factors listed under nidans for shiro-roga in particular.
 2. **Samshamana** - The samshamana chikitsa of khalitya involves rasayan, abhyanga and lepa.
- **Rasayana prayoga** - Autoimmune illness is the cause of alopecia, and *rasayana* medicines work as immunomodulators in *khalitya*. Premature hair loss is a sign of early aging, and *rasayana* is the finest anti-aging medication for reversing the aging process. For example, *Amalaki rasayana*.

- **Abhyanga** - Medicated oils are used for local application. There are following oils advised for *abhyanga* in *khalitya*.
- *Bhringaraja tailam*
 - *Chitrakadya tailam*
 - *Nilikadi tailam*
 - *Karanjadi tailam*
 - *Snuhidugdhadi tailam*
 - *Bhallatakadi tailam`*
 - *Shringatakadi tailam*
- **Shodhana** - It falls within the pre-procedure category, meaning that cleansing is required before moving on to the primary therapy, according to ancient writings.

In Ayurveda various Bahya and Abhyantar Chikitsa is described for Khalitya. Most of the research studies conducted are on Nasya, Raktamokshana and external application of Lepa.

S. no.	Formulations	References
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2.	Malatyadi Tailam	Bhaishajya Ratnavali Chp 60, p. 192.
3.	Saptamrita Loha	Bhaishaj Ratnavali, p.g. 628
4.	Chandanadhya Taila	Charak Samhita, Vidhyotini
5.	Shwadanshtradi Rasayan	Ashtanga hridya (Rasayanavidhi Adhyaya-39/159 Uttaraasthanam
6.	Madhukadi Tail	Chakradatta 54/105
7	Shadbindu tail	Bhava Mishra, Verse No. Dhanya Varga : 62/37/38page no. 612
8	Panchtikta Ghrita Ksheer Basti	Kashinath Pandey. (2011). Charak Samhita, (Ed.) (vidyotinitika) Chikitsa Sthan, Part 1 , p. 573

Curative treatment of *khalitya*

1. *Rakta visravana*

Blood letting or Rakta visravan is an art of blood purification to get rid of impure blood in person. On describing the beauty of bloodletting in body purification *Acharya Sushuruta* has said as sap flows out of a *kusumba* flower on cutting.

It is said that impure blood flows out first on puncturing of a vein. On selection of a vein *Acharya Sushuruta* has stated for head disorders of blood origin, vein from *Apanga* and *Lalata* region are to be chosen for the act of bloodletting. Some ayurvedic physician use leech therapy at the bald spots before using the local medications. *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*
6. *Haridradi lepa with navneeta*
7. *Keshvardhak lepa with madhu & ghrith*
8. *Langali mula lepa with mahish dugdh*
9. *Dhatu lepa*

2. Nasya

Nasya refers to the practise of administering medications through the nose. For the *Urdhvajatrugat vyadhi*, all the *Acharyas* have specified *Nasya karma*. 'The *Mashtiska gate way*,' it is stated of the nose. The drug inhaled via the nose penetrates the entire head and relieves the symptoms of the head sickness. *Nasya* produces *Snehana*, which nourishes the hair root and so prevents *khalitya*.^[17] In the management of *khalitya*, *Acharya Sushruta* has also suggested *Pradhamana nasya*.

There are following nasya in khalitya

1. *Yastimadhukadhya tailam nasya*.
2. *Chandanadhya tailam nasya*.
3. *Prapoundrarikadhya tailam nasya*.
4. *Markavadhya tailam nasya*.
5. *Vidarigandhadi tailam nasya*.
6. *Jambuadhya tailam nasya*.
7. *Anu tailam nasya*.

Everybody should take nasal drop of anu tail every year during the rainy autumn and spring season when the sky is free from cloud. It prevent hair fall and also accelerates the growth of hair.

3. *Virechana karma*

Because *khalitya's Samprapti* is *pitta pradhan vyadhi*, *Virechana karma* is the best *Shodhan* for *vyadhi* elevated by *pitta dosha*. This method can also be used to eliminate both *vata* and *kapha* dosha. *Abhyadi modaka's Virechana karma* might be beneficial in *khalitya*. *Abhyadi modaka* is recommended for *palitya* (hair greying), but it may also be used for *khalitya* (hair fall) because the *samprapti of khalitya and palitya* are the same.

4. *Lepa*

Lepa is the last application on skin of face and scalp to correct disorder of *sweda*, foul smell, discoloration as stated by *acharya sushuruta*. *Lepa* are classified by *Acharya sushuruta* as *pralepa*, *pradeha*, and *aalepa*.

Pradeha of cold potency is used to correct all three doshas and in *darunaka*. *Pardeha* of hot potency is applied on physiological grounds. *Lepa* or paste is applied on body as *udvartana*, *udgarshan*, *utsadana*.

In *Shiroroga* like *khalitya*. *Udgarshan* is used to rub scalp skin with a dry powder to remove obstruction caused by *rakta* and *kapha* and promote blood circulation which promotes growth of new hair follicles.

5. *Yoga*

Sarvangasana - *Sarvangasana* affects C.V.S, C.N.S & Thyroid gland. *Sarvangasana* increase blood flow in brain, which nourishes the brain and hair. Due to this it prevents hair falling and promotes growth of new hairs.

6. *Senhana*

Acharya Sushuruta mention that the head and hair should not be washed with warm water over head reduces the strength of hair and eyes.

7. *Dhoompan*

Along with health of head and senses *Dhoompana* cure the problem of hair fall by clearing the dosha from head region.

8. *Medicated oils for shiroabhynga*

- *Neeli tail (Sushuruta)*
- *Sairiyka tail (Sushuruta)*

- *Mahaneel tail (A.H.)*
- *Snuhyadi tail (chakrdutta)*
- *Chandanadhya tail (chakrdutta)*
- *Mulethi + amalaka + milk + tail paka (chakrdutta)*

9. Paste for local application over scalp are

- *Madhunka, amalaka + honey (A.S.)*
- *Tila, amalka + honey + oil (A.S.)*
- *Kapikakshu mool + aksha tail in iron vessel (A.S.)*
- *Dugdhika karveera + milk (A.S.)*
- *Kapalaranjaka lepa (chakrdutta)*

10. Medicated oil for nasal medicated are

- *Anu tail nasya (A.S.)*
- *Brihtyadi navana (A.S.)*
- *Sahacharadi navana (A.S.)*
- *Nimba tail (chakrdutta)*

11. Other Yoga and Rasayna for the patient of hair fall mentoned im charak samhinta

- *Agastya haritki*
- *Kankarishtha*
- *Dwipanchmool ghrita*
- *Amalaki rasayana*
- *Navayas lauha*
- *Mandoora bhasma*

DISCUSSION

Depletion of hair root function is caused by poor eating habits, a stressful lifestyle, insufficient nourishment, or other aggravating circumstances. In *Samshamana chikitsa*, the first *Rasayana* is ideal for reversing ageing, which is defined as anti-aging treatment and antioxidant, because premature hair loss is an indication of early ageing. It is an autoimmune illness, according to contemporary research, and *Rasayana* treatment operates as immunomodulators in *khalitya*. Using various types of oils and *lepa* for *Abhyang* (massage) improves blood circulation and hence increases nutrients to the hair roots and scalp. *Nasya* is the primary option of treatment in *Shodhna chikitsa* for hair loss (*Khalitya*) because it

possesses *Doshagna* properties, which soothe the *Doshas* that cause *Khalitya*. *Nasya's Sookshma Srotogaami* property clears the blockage of the hair roots, resulting in *Romakoopa vishodhana*. *Prachhana*, a leech therapy, clears the congestion of the hair roots as well. *Virechana karma* is a method for removing the pitta dosha, which is the *Pradhan dosha* of *khalitya*. This method can also be used to eliminate both *vata* and *kapha dosha*. Finally, *Yoga's sarvangasana* increases blood flow to the brain and prevents *Khalitya*.

CONCLUSION

Ayurvedic medications and therapies include *Keshya*, *Balya*, and anti-aging effects, thus they'll help with *khalitya* (hair fall). The *Ayurvedic* treatment of *khalitya* has a good chance of breaking down the disease's aetiology and becoming a ray of hope in the gloom. *Rasayana* is the finest anti-ageing treatment for reversing the ageing process.

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