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Review Article

NIDANA PANCHAKA OF KHALITYA

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ABSTRACT

Ayurveda is a traditional Indian medical system. It was practised by ancient Aryans and is based on the *Atharvaveda*, one of *Hinduism's* earliest scriptures. *Khalitya* is a prevalent illness these days, as well as an aesthetic concern. Kartik acharya originally articulated the distinction between *Indralupta*, *Khalitya*, and *Ruhy* in the *Madhvakosha* commentary. The function of *Pitta* and *Vata* in the formation of *Khalitya* is emphasised in *Ayurveda*. This condition can arise on its own or as a sign of morbid *Asthidhatu*. The majority of *ayurvedic* authors classified *Khalitya* as *kshudra roga*. *Khalitya* is now thought to be linked to alopecia, and it is more frequent in males than in women. *Khalitya* is most frequent in people between the ages of 18 and 40. We concentrated on *Nidan*, *Rupa*, *Samprapti*, and *Chikitsa* of *Khalitya* in this critical research.

KEYWORDS: *Khalitya*, *Nidan*, baldness, alopecia.

INTRODUCTION

Hair is considered to be a barometer of one's beauty, and the concept of beauty (*Saundarya*) is receiving more and more attention across the world. Hair plays an essential role in this, and it has been stated that hair is a barometer of one's beautyⁱ. Humans are endowed with a lot of sophistication and luxury in this sophisticated civilised period, but they are also left with a sedentary lifestyle, stress-induced hectic schedules, and poor eating habits. These practises have an impact on the body's homeostasis and a variety of other health issues, including hair loss. Hair loss is a growing problem in society that is impacting people's quality of life. *Khalitya* means hair fall in *Ayurveda*, and it is quite similar to baldness or alopecia in contemporary science. Millions of individuals suffer from hair loss, with the prevalence of hair loss being 60.3 percent, dandruff being 17.1 percent, and baldness being 50.4 percent. It is a worldwide issue that affects both sexes and people of all racesⁱⁱ.

Khalitya is a term used in virtually all *Ayurvedic* texts to denote hair loss. *Acharya Charaka's Shiroroga* and *Ashtanga hridaya* both incorporate itⁱⁱⁱ. *Khalitya* is primarily a *Pitta*-dominant *Tridoshaja Vyadhi*, in which *Tejas Mahabhoota* combines with *Vatadi Dosha* and reaches the *Shira Kapala*, causing *Roma Koopa's* hair to fall out (hair follicles). *Indralupta* and *Ruhyam* are two terms that are also used in *Ayurveda* to denote a symptom of hair loss. According to *Acharya Charaka*, the body's *Tejas Dhatu* (heat), in conjunction with *Vayu* and other *Dosha*, scorches the hair-root (scalp), giving rise to *Indralupta* very instantly (alopecia). *Ruhyam*, according to *Acharya Kartika*, is the falling of hair from all over the body^{iv}. Between *Khalitya* and *Indralupta*, there are notable distinctions. Hair loss in *Khalitya* is slow and uniform throughout the scalp, but hair loss in *Indralupta*⁸ is abrupt and patchy.^v

Hair loss is one of the most common signs of a variety of medical disorders, according to current research. It might be caused by a hormonal imbalance.

Except for *Acharya Charaka* and *Vagbhata*, who have stated the key causes as follows: *Pitta Prakarti*, *Ksharaatisevan*, *Lavanrasa Atisevan*, *Ushar Bhoomi*, *Viruddha Aharasevan*, ignorance of *Pratishyaya*, using *Lavan* during pregnancy can result in hereditary hair loss. (*Khalitya*)^{vi}. *Shiroroga* is classified as

Urdhvajatrugata Vyadhi by Acharya Vagbhata, and these are further split into 9 *Kapalagata Vyadhi*, with *Khalitya* being one of them. Although there is no specific definition of the *Khalitya* causative factor, the general etiological factor of *Shiroroga* might be termed *Khalitya Nidana*.^{vii,viii}

Hair loss alters a person's appearance, making them feel embarrassed and self-conscious. As a result, they are obliged to undertake numerous and more expensive treatments, such as hair transplants, in contemporary technology. For the treatment of long-term hair loss, several kinds of steroids are recommended, each of which has its own set of side effects. In this situation, it's critical to effectively control hair loss in a natural method that doesn't have any negative consequences.^{ix} Different modalities for the care of *Khalitya* are explained in *Ayurveda* texts (hair fall). The *Pradhana Doshas*, which contribute to *Khalitya*, are *Pitta* and *Vata* (hair fall). *Takradhara* and *Nasya Karma* are two effective *Panchakarma* treatments recommended by *Ayurveda*^x. As a result, an attempt has been made to assess the efficiency of *Takradhara* and *Nasya Karma*, as well as *Shamana Chikitsa* (internal medicine), in the treatment of *Khalitya* (hair fall).^{xi}

ETYMOLOGY OF KHALITYA:

Vaidyaka Shabda Sindhu: It describes *Khalitya* as a synonym of *Indralupta*, meaning baldness.

Vachaspatyam: The literal meaning of the word *Khalitya* is falling of the hair. So, *Khalitya* is a disease in which the fall of hair occurs in various forms i.e. the hair either fallout completely or incompletely but prematurely.

DEFINITION OF KHALITYA:

Charaka Samhita: Acharya Charaka mentions that *Tejas* by involving *Vatadi Dosha* when scorches up the scalp, it results in *Khalitya*¹.

Susruta Samhita: *Pitta* along with *Vata* by involving the roots of hair (*Romakoopa*) causes fall of hairs and thereafter *Shleshma* along with *Shonita* obstructs the channel of *Romakoopa* leading to the stoppage of the regeneration of the hair and this condition has known as *Indralupta*, *Khalitya* or *Ruhya*.

Ashtanga Samgraha: Acharya Vagbhata differentiated *Indralupta* and *Khalitya* by saying that in *Khalitya*, loss of hair occurs gradually than that in *Indralupta*, pathology being common in both.

Madhava Nidana: *Madhavakara* has followed the description of *Sushruta* and most of the later workers have followed the description of *Madhava*. On the basis of foregoing it may be said that gradual loss of hair from the scalp is known as *Khalitya*.

SYNONYMS OF *KHALITYA*:

<i>Khalitya</i>	<i>Charaka, Susruta</i>
<i>Khalati</i>	<i>Charaka, Ashtanga Samgraha, Ashtanga Hridaya</i>
<i>Chacha</i>	<i>Ashtanga Hridaya</i>
<i>Indralupta</i>	<i>Susruta, Bhoja</i>
<i>Keshaghna</i>	<i>Harita</i>
<i>Ruhy</i>	<i>Susruta, Bhoja</i>
<i>Rujya</i>	<i>Ashtanga Samgraha</i>

NIDANA: *Acharya Charaka* has said that “*Teja* along with *Vatadi Dosha*, burn the *Keshbhoomi* to produce *Khalitya*”. *Chakrapani*, while commenting on this, points out that *Dehoshma* has to be understood by the word *Teja* and *Dehoshma* is directly proportional to *Pitta*. *Acharya Susruta* has encapsulated the pathogenesis in following way that *Pitta* along with *Vata* enters into the *Romakoopa* (hair roots) and produces *Khalitya* whereas the augmented *Kapha* along with *Rakta* obstructs the *Romakoopa* thus preventing the production of new hair. Thus observing the pathogenesis described by different *Acharya*, it can be said that the *Vata*, *Pitta* and *Kapha Dosha* and *Rakta Dushya* are the main internal causative factors of *Khalitya*. In addition to this, *Acharya Charaka* has mentioned various factors which vitiate *Vatadi* humors by which *Shirogata Rakta* also gets vitiated and gives rise to different *Shiroroga*.

According to *Vagbhata*, *Khalitya* comes under the roof of *Shiroroga*. So, the etiological factors mentioned by *Acharya Charaka* can be understood as that of disease *Khalitya*. *Charaka* in *Vimanasthana*, while describing the

disorders occurring due to the over indulgence in *Kshara*, *Lavana* and *Viruddha Ahara* has mentioned the occurrence of *Khalitya* as a consequence of it. It has been mentioned that the *Viruddha Ahara* like, simultaneous intake of *Lavana* with milk in the diet induces *Khalitya* as observed in the people of *Saurashtra*

and *Bahlka*. Thus, it can be said that a person habituated to excessive *Lavana* or *Kshara* intake and taking *Viruddha Ahara* in routine is prone to have *Khalitya*. The *Ashtanga Samgrahakara* has enumerated *Shiroroga* under the caption of *Urdhvajatrugata Roga* and these are further subdivided into nine *Kapala Vyadhi*, *Khalitya* being one of them. There is no separate mention of the specific causative factor for *Khalitya* but the general etiological factors of *Shiroroga* can be considered as that of *Khalitya*. Talking too loud In addition to this *Acharya Charaka*, in *Chikitsa Sthana* 26 has mentioned that by ignorance of *Pratishyaya*, *Khalitya* occurs as a complication.

PURVA RUPA:

Purvarupa are the premonitory symptoms of the disease, which are observed before complete manifestation of the disease. In case of *Khalitya*, no specific *Purvarupa* has been described. According to *Ayurvedic* literature, in such cases appearance of the symptoms in very mild form may be considered as *Purvarupa*. In this way occasional loss of some hairs may be considered as *Purvarupa* of *Khalitya*.

RUPA: Vitiated *Dosha* creates various signs and symptoms according to their own constitution according to the *Prakriti* of disease, which are called as *Rupa*. So far as *Rupa* of *Khalitya* is concerned very little explanation is found in *Ayurveda* classics. Thus the cardinal symptom of *Khalitya* is gradual loss of hair. Along with this cardinal symptom various *Acharya* have also mentioned some associated symptoms according to its type. *Ashtanga Samgrahakara* has classified *Khalitya* in four types viz. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja Khalitya*. Though *Khalitya* is a *Tridoshaja Vyadhi* its types depends on the

Vataja Khalitya: In this type, *Keshbhoomi* appears as if it is *Agnidagdha* and it becomes *Shyava* and *Aruna*.,

Pittaja Khalitya: In this type, the colour of scalp is *Peeta*, *Neela* and *Harita*. The scalp is surrounded by the *Siras* (veins). Sweat may be found all over scalp. , **Kaphaja Khalitya:** In this type, the colour of the scalp is

more or less same as the colour of skin but here it is *Ghana* and *Snigdha* in appearance and the colour tends towards whitish tinge. **Tridoshaja Khalitya:** In this type of *Khalitya*, characteristic of all the three *Doshas* are observed. The scalp looks like with the burnt and it bears nail like appearance. *Acharya Harita* has denoted this disease by the name of *Keshaghna* and classified its symptoms according to its type"s viz. *Ruksha* and

Pandura scalp occurring due to *Vata Dosha*, red and burnt scalp due to *Pitta Dosha*, *Snigdha* scalp due to *Kapha Dosha* and with pus due to *Rakta*. *Sannipataja* type bears characteristic of all the *Doshas*

UPASHYA AND ANUPSHAY: There is no clear cut description of *Upashya* and *Anupshaya* for *Khalitya* in *Samhitas*.

SAMPRAPTI : According to *Acharya Charaka*⁷, *Teja* with help of *Vatadi* humors scorches the scalp and produces *Khalati* in a person. *Chakrapani*, interprets the word *Teja* in two ways, while commenting on this topic, one is *Dehoshma* (body temperature) or *Dehagni – Pachaka Pitta* and the other is *Pitta* situated in scalp. Thus according to *Acharya Charaka* *Dehoshma* along with *Vatadi (Vata, Pitta, Kapha) Dosha* causes *Khalitya*. In short, it may be concluded that the *Charaka* school of thought believed in the causation of *Khalitya* by mainly two *Doshas – Vata* and *Pitta* as *Dehoshma* is due to *Pitta* only. *Kapha Dosha* is not considered in this *Samprapti*.

Acharya Sushruta a well-versed surgeon, states in the *Kshudrarogadhikara*, a self-explanatory pathogenesis of *Khalitya*. It reads as,,The *Pitta*, provoked by its own factors penetrates into the *Romakoopa* and there it unites with the *Vata* to shatter the hair. Then the *Shleshma* along with the *Shonita* creates an obstruction in the *Romakoopa*, so as to prevent the growth of new hair from that place. Thus, *Acharya Susruta* has considered the involvement of all the three *Doshas viz. Vata, Pitta and Kapha* along with *Shonita* in the occurrence of *Khalitya*. *Acharya Vagbhatta*⁹ has clearly mentioned the disease *Khalitya* among the nine *Kapala Vyadhis* as a subcaption of *Shirorogas*. He has commensurised with the pathological approach of *Acharya 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. Though the *Bhoja Samhita* is not found intact at present, some of its references are scattered hither and hither in the works of his contemporary and succeeding authors. His views regarding the pathogenesis of *Khalitya* are that, the vitiated *Pitta* situated in the head, enters into the *Romakoopa* and causes the fall of hair. Then the *Kapha* and *Shonita* situated there prevent the growth of new hair causing *Khalitya*

SADHYA-ASADHYATA:

There is no mention of prognosis of *Khalitya* in either *Charaka* or *Sushruta*. But *Acharya Vriddha Vagbhatta* and *Harita* have given some details about the topic. According to *Ashtanga Samgrahakara*, there are four types of *Khalitya* i.e. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. *Acharya Harita* adds one more type *Raktaja Khalitya*. Amongst four types of *Khalitya*, *Sannipataja* type is considered as *Asadhya* and it is advised that such patient should be discarded. This view is

hold on by both *Ashtanga Samgraha* and *Hridaya*. *Ashtanga Samgrahakara* has also suggested some additional conditions of the scalp of patient when the disease turns out to be incurable. These are –Burnt like appearance, Nail like appearance, Absolute hair loss, Injury due to burns, Rest *Ekdoshaja* types are said to be *Sadhya*.

CHIKITSA SIDDHANTA:

Acharya Charaka says that after adequate *Samshodhana* patient of *Khalitya* should be subjected to *Nasya*, massage of oil and *Shirolepa*. Therapeutic measure adopted by *Ashtanga Samgrahakara* coincides with that of *Charaka* and *Sushruta*. He advises to adopt regimens of *Indralupta* and *Palitya* in *Khalitya* along with administration of *Samshodhana* as per *Doshas*. He adds further that the *Sira* nearer the site of disease should be opened successively different *Pralepa* should be applied. He suggests another method for the *Raktamokshana* by scratching of the scalp either by *Suchi*, *Kurchika* or by rough leaves before application of *Lepa*. After *Snehana*, *Swedana* and *Asravana*, *Acharya Vagbhatta* advises to give *Nasya*.

Drugs used in the treatment of *khalitya*; *Bhringraj*, *Krishna Tila*, *Amaalaki*, *Japapushpa palasha etc.*, *Triphala*, *Saptamrita lauha*, *Amalaki rasayan*, *Traiphala ghrita etc.*, *Bhringaraja taila*, *Nilanyadi taila etc.*

CONCLUSION

The overindulgence in their respective aggravating elements causes the vitiation of *Pitta* and *Vata doshas* in *Khalitya*. The *Bhrajaka Pitta* located in the skin throughout the body, particularly in the scalp, is vitiated, as is the *Vyan Vayu* flowing throughout the body.

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