

## A Review on Nidana and Samprapti of Khalitya According to Bruhatrayi

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### ABSTRACT

Ayurveda is an ancient system of medicine. Ancient Acharyas practice it, which has based on Atharvaveda, one of the oldest scripture of Hindu. *Khalitya*, which is a common disease now a days and a view of cosmetic also. In Madhvakosha commentary, Kartik acharya has described the differentiation between *Indralupta*, *Khalitya* and *Ruhya* first time. *Ayurveda* stresses on the role of *Pitta* and *Vata* in the production of *Khalitya*. This disease may occur either independently or as a symptom of morbid *Asthidhatu*. Most of author of *Ayurvedic* texts described *Khalitya* under *kshudra roga*. In modern view *Khalitya* could be correlate with Alopecia and it is more common in man than women. *Khalitya* is commonly seen in age group of 18-40 years. In this critical study we focused on *Nidan*, *Rupa*, *Samprapti* and *Chikitsa* of *Khalitya*.

**KEYWORDS:** *Atharvaveda*, *Khalitya*, *kshudra roga*

### INTRODUCTION

Hair loss is burning issue now a day. It is a very common complaint in practice and though a simple complaint their patients are seriously concerned about it. Patient notices his hair entangled in comb or brush, thinning of the scalp hair subsequently raising his level of worry. *Khalitya* in younger age is increasing rapidly, in this age an effective as well as long lasting treatment is the need of the hour. The etiological factors like *Atilavansevan*, *Atiksharsevan*, *Viruddhahara*, *Atiatapsevan* etc. are responsible for *Khalitya*. In the *samprapti* the *Agnimandhya*, *Srotorodha*, *Pitta*, *Vata* and *Kapha prakopa* are important factors. Gradual Hair Loss is a cardinal symptom of *Khalitya*. Because of these symptoms, *Khalitya* should be differentiated from the other diseases like *Indralupta*, *Ruhya*. *Ushna*, *Tikshna*, *Ruksha* and *Khara* properties of *Pitta* and *Vata dosha* respectively, the *Sneha* and *Pichchhilatva* of the *Kapha dosha* are dried up within the pores of the

skin of the scalp thus, the obstruction to the further growth of new hairs causes *Khalitya*.

### ETYMOLOGY OF KHALITYA:

**Vaidyaka Shabda Sindhu:** It describes *Khalitya* as a synonym of *Indralupta*, means 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 pre-maturely.

### DEFINITION OF KHALITYA:

**Charaka Samhita:** *Acharya Charaka* mentions that *Tejas* by involving *Vatadi Dosha* when it reaches the scalp, it results in *Khalitya*.<sup>1</sup>

**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

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the regeneration of the hair and this condition has known as *Indralupta*, *Khalitya* or *Ruhy*.<sup>2</sup>

**Ashtanga Samgraha:** Acharya Vagbhatta differentiated *Indralupta* and *Khalitya* by saying that in *Khalitya*, loss of hair occurs gradually than that in *Indralupta*, pathology being common in both.<sup>3</sup>

### SYNONYMS OF KHALITYA:

Showing synonyms of *Khalitya* according to *Bhruhatrays*

Sl. no	Synonyms	Name of the Author
01.	<i>Khalitya</i>	<i>Charaka, Sushruta</i>
02.	<i>Khalati</i>	<i>Charaka, Ashtanga Samgraha, Ashtanga Hridaya</i>
03.	<i>Chacha</i>	<i>Ashtanga Hridaya</i>
04.	<i>Indralupta</i>	<i>Susruta,</i>
05.	<i>Ruhy</i>	<i>Susruta,</i>
06.	<i>Rujya</i>	<i>Ashtanga Samgraha</i>

### NIDANA:

Acharya Charaka has said that “*Teja* along with *Vatadi Dosh*, 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*.<sup>3</sup> Acharya *Susruta* has explain the pathogenesis in following way that *Pitta* along with *Vata* enters into the *Romakoopa* (hair roots) and produces *Khalitya* whereas the prakupita *Kapha* along with *Rakta* obstructs the *Romakoopa* thus preventing the production of new hair.<sup>4</sup>

Thus observing the pathogenesis described by different Acharya, it can be said that the *Vata*, *Pitta* and *Kapha Dosh* and *Rakta Dushya* are the main internal causative factors of *Khalitya*. In addition to this, Acharya *Charaka* has mentioned various factors which vitiate *Vatadi* dosa by which *Shirogata Rakta* also gets vitiated and gives rise to different *Shiroroga*.

According to *Vagbhatta*, *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 *Bahlika*. 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*.<sup>5</sup>

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*.

In addition to this Acharya *Charaka*, in *Chikitsa Sthana* 26 has mentioned that by ignorance of *Pratishyaya*, *Khalitya* occurs as a complication.<sup>6</sup>

### 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 dominancy of individual *Dosha*. *Rupa* of *Khalitya* according to its type are as follows:

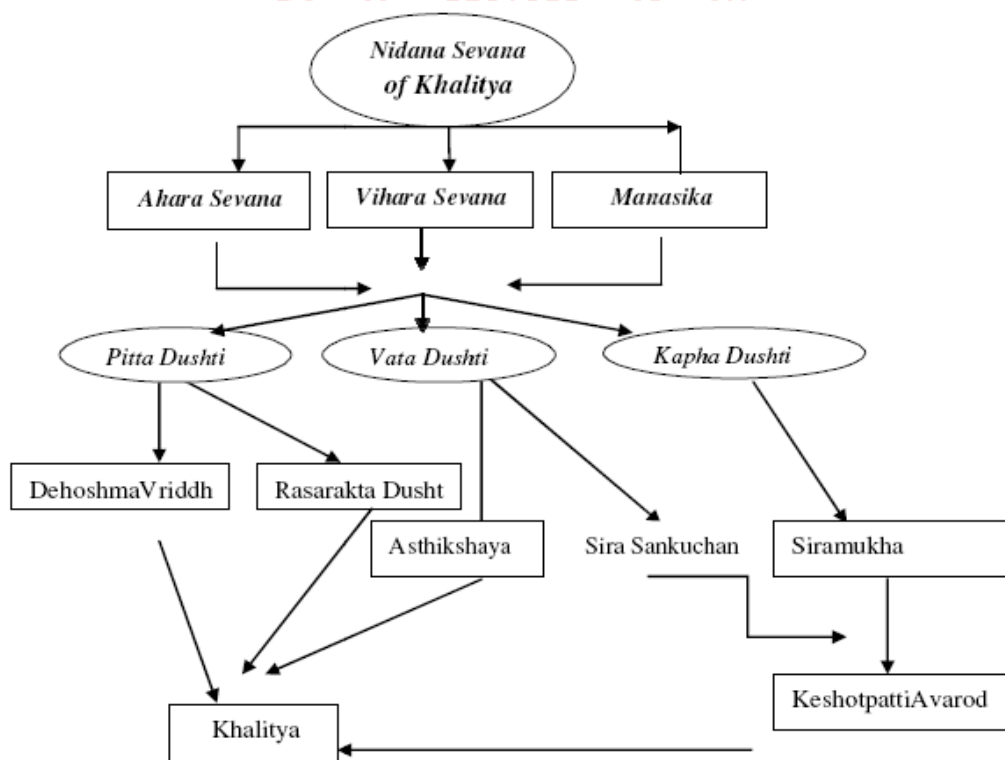
- 1. Vataja Khalitya:** In this type, *Keshbhoomi* appears as if it is *Agnidagdha* and it becomes *Shyava* and *Aruna*.
- 2. Pittaja Khalitya:** In this type, the colour of scalp is *Peeta*, *Neela* and *Harita*. The scalp is surrounded by the *Siras* (veins). Sweat may be found all over scalp.
- 3. 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.
- 4. Tridoshaja Khalitya:** In this type of *Khalitya*, characteristic of all the three *Dosh*as are observed. The scalp looks like with the burnt and it bears nail like appearance.

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

**SAMPRAPTI:**

According to *Acharya Charaka*<sup>7</sup>, *Teja* with help of *Vatadi dosha* reaches 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*<sup>8</sup> 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

**SAMPRAPTI OF KHALITYA:****SADHYA-ASADHYATA:**

There is no mention of prognosis of *Khalitya* in either *Charaka* or *Sushruta*. But *Acharya Vriddha Vagbhata* 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.

as to prevent the growth of new hair from that place. Thus, *Acharya Sushruta* has considered the involvement of all the three *Doshas* viz. *Vata, Pitta and Kapha* along with *Shonita* in the occurrence of *Khalitya*.

*Acharya Vagbhata*<sup>9</sup> has clearly mentioned the disease *Khalitya* among the nine *Kapala Vyadhis* as a subcaption of *Shirorogas*. He has commented 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 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*

This view is hold on by both *Ashtanga Samgraha* and *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*<sup>10</sup>

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.

#### DISCUSSION:

*Khalitya* is a *Vyadhi* which is explained under *Urdhwajatrugata roga*<sup>4</sup>. Some *acharyas* explained it under *kshudra roga* and some call it as *Kapala roga*<sup>5,6</sup>. The complaint of hair fall is called as *khalitya*<sup>7</sup>. *Nasya* is said to be one of the shreshta *Chikitsopakrama* in *Khalitya vyadhi* and *Nasa* is considered as a pathway for drug administration to *shira*<sup>8</sup>.

Beautiful, long and attractive hair of the scalp add plus factor to the personality but keeping the healthy hair in the healthy state is entirely the duty of human being.

In our science we have a best choice for healthy and happy life, because the *Ayurveda* is the science of longevity, promotes the positive health, natural beauty and long life. *Nasya karma* can be considered has an intervention treatment in *khalitya*<sup>9</sup> *Acharya Charaka* has explained the procedure in detail. *Acharya Chakradatta* opines that *Yastimadhuka tail* is best medication in *Khalitya Vyadhi*. Hence in this present study *Charakokta nasya karma vidhi* is carried by *yastimadhuka taila*, to see the efficacy of *yastimadhuka taila* in *khalitya* through *nasya karma*.

#### CONCLUSION:

In *Khalitya* the vitiation of *Pitta* and *Vata doshas* occurs due to the over indulgence in their respective aggravating factors. *Bhrajaka Pitta* situated in the skin throughout the body especially in the scalp and the *Vyan Vayu* moving throughout the body is vitiated. *Acarya charaka* was the pioneer in describing the principles of treatment of *Khalitya*, which are *Nasya*, *Abhyanga*, *Lepa* and *Shodhan*. In the modern era, *Khalitya* has not been considered as a disease, it is considered as a symptom in many diseases. Causes of

hair fall are deficiency of Proteins and Vitamins, Typhoid, Cancer, Pregnancy etc. It also occurs due to some drugs like contraceptives.

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