

**Nidana Panchaka of Khalitya –A critical review****Pramod kumar<sup>\*1</sup>, Ajay kumar singh<sup>2</sup>, U.S. Chaturvedi<sup>3</sup>**

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**\*Corresponding Author: drpramodmd@gmail.com****ABSTRACT:**

*Ayurveda* is an ancient system of medicine. Ancient Aryans 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:** Alopecia , *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 *Atilavanseven*, *Atiksharseven*, *Viruddhahara*, *Atiatapseven* 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*, 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 pre-maturely.

### DEFINITION OF KHALITYA:

**Charaka Samhita:** Acharya Charaka mentions that *Tejas* by involving *Vatadi Dosha* when scorches up 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 the regeneration of the hair and this

condition has known as *Indralupta*, *Khalitya* or *Ruhya*<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.

**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:

**Table no.1 showing synonyms of *Khalitya* According to Ayurvedic Texts**

<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*.<sup>3</sup> *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.<sup>4</sup>

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 *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*.

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.<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 *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*<sup>7</sup>, *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*.

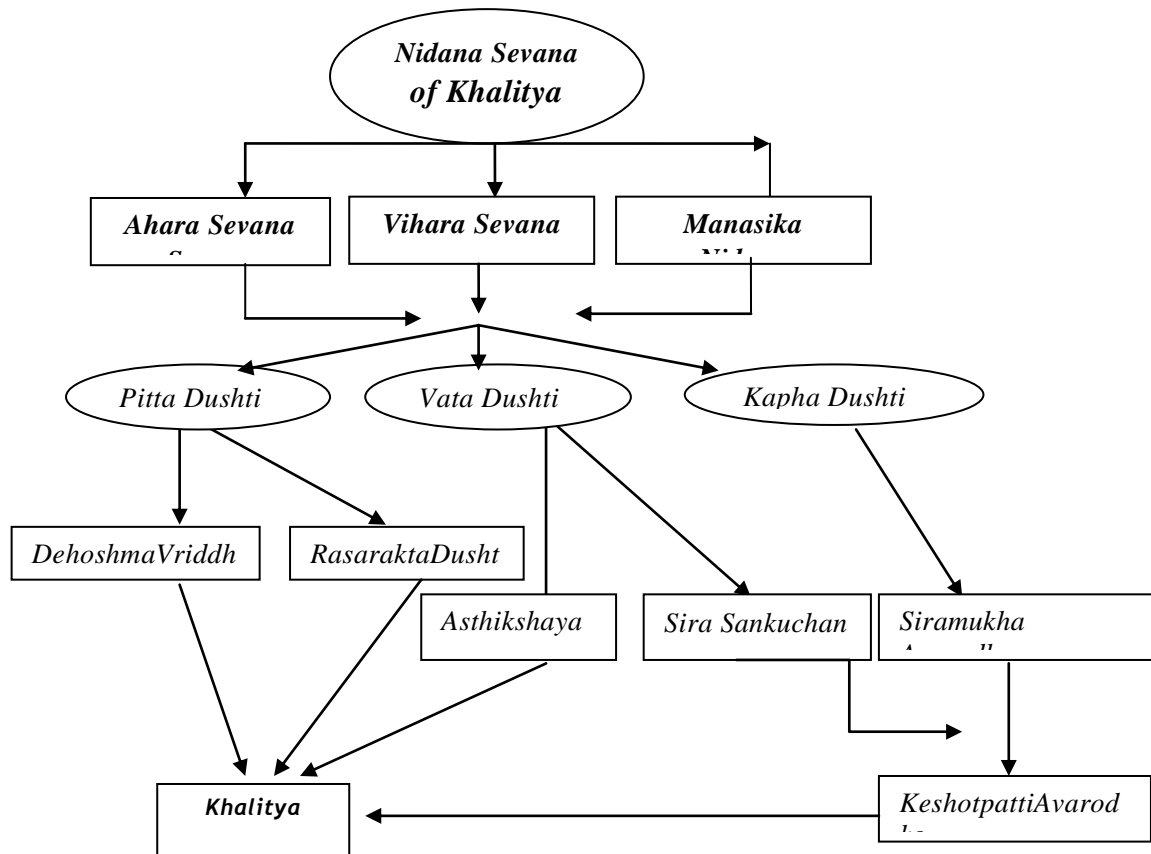
*Acharya Sushruta*<sup>8</sup> a well-versed surgeon, states in the *Kshudrarogadhikara*, a self-explanatory pathogenesis of *Khalitya*. It reads as 'The *Pitta*, provoked by its own factors penetrates into the *Romakoopa* and there it unites with the *Vata* to shatter the hair. Then the *Shleshma* along with the *Shonita* creates an obstruction in the *Romakoopa*, so 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 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 thither 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*.

### Samprapti chakra of 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*<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.

### 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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