



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 4, Issue - 7

July 2023



IJIM

INDEXED



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

AN AYURVEDIC APPROACH TO KHALITYA (HAIR FALL) – A REVIEW

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ABSTRACT:

Hair plays major role in enhancing the personality of a human. In Ayurveda Khalitya means Hairfall that closely resembles to Alopecia or Baldness in modern science. Khalitya has been described under the heading of Shiroroga (Disease of Head and Scalp) and Kshudra Roga (Minor Disease). Long healthy hair contributes to persons positive attitude and physical well-being. But in present era, Khalitya is a result of improper Ahara-Vihara, not following the principles of Dinacharya, Ritucharya, Stress, Systemic Disease and Medications. Thus, Khalitya is a burning issue increasing day by day and young people are the main sufferers of this issue. So nowadays people are more concerned about Hair in cosmetic point of view. But due to limitations and side effects of modern medicine, some effective results are expected from Ayurveda. As Ayurveda is a Science of Life, it mainly focuses on the way to achieve healthy life. In Ayurveda various Bahya Chikitsa and Abhyantar Chikitsa is mentioned for Khalitya like Nasya, Raktamokshan, Lepa, Shiro -Ahyanga, Rasyana Chikitsa, Yoga etc. So to explore the detail of Khalitya (Hairfall) along with its Ayurvedic treatment modalities this review study was undertaken.

KEYWORDS- Khalitya, Shiroroga, Kshudra Roga, Bahya Chikitsa, Abhyantara Chikitsa, Rasayana

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How to cite this article: Bidave M., Bhatkar A. An Ayurvedic Approach to Khalitya (Hair Fall) – A Review. Int J Ind Med 2023;4(7):15-24 DOI: <https://doi.org/10.55552/IJIM.2023.4704>

INTRODUCTION:

In today's world beauty plays important role in which Hair plays major role in making body externally beautiful. Long, healthy and shiny Hair enhances the personality of a human which contributes to persons confidence and positive attitude. According to modern medicine *Khalitya* is known as Alopecia Arreata or Baldness, that is partial or total loss of Hair, particularly from scalp. Different types of chemical oils, shampoo, conditioner in the name of beauty products has made the condition worse. Hence *Khalitya* is becoming more common nowadays due to Unhealthy Lifestyles, Unhealthy Dietary Habbits, Systemic Diseases, Medications and Stressful Life also contribute to it. *Charak* has mentioned *Khalitya* in *Trimarmachikitsa Adhyay*. It is included in *Urdhwajatrugata Roga* [1] and also mentioned *Khalitya* as *Updrava* of *Dustha Pratishyay*. [2] In *Sushruta Samhita*, *Indralupta* as a synonym of *Khalitya* is mentioned under the heading of *Kshudra Roga*. [3] In *Ashtanga Hriday* and *Ashtanga Sangraha*, *Vagbhat* mentioned *Khalitya* as one of the *Nine Sirah Kapala Vyadhi* in *Shiroroga Vigyaniya Adhyay* [4] and Types of

Synonyms:**Table no.1 showing synonyms of *Khalitya* according to Ayurvedic Classic Texts.**

Sr.No.	Name Of Author	Synonyms
1.	<i>Charak</i>	<i>Khalitya, Khalati</i> . [7]
2.	<i>Sushruta</i>	<i>Khalitya, Indralupta, Rhuja</i> . [8]
3.	<i>Ashtanga Hridaya</i>	<i>Khalati, Chacha</i> . [9]
4.	<i>Ashtanga Sangraha</i>	<i>Khalati, Indralupta, Rujya, Chacha</i> . [10]

Literature Review:**Nidana (Etiological Factor):**

➤ There is no any clear explanation of *Nidana* (Etiological Factor) of *Khalitya* but by analysing the explanation of the pathogenesis of the disease and by

Khalitya, its Symptoms and Prognosis have also been mentioned. In modern science *Khalitya* is correlated with Alopecia. In India more than One Million Cases of Alopecia are found Per Year. The most affected group is 19-40 yrs (Young Adults) as well as 41-60 yrs (Adults). [5] Nowadays as *Khalitya* is one of the challenging issues. So, this topic is selected which will throw light on *Khalitya* and its treatment according to *Ayurveda* in detail.

AIMS AND OBJECTIVES: To study the review of *Khalitya* and its management in detail mentioned in *Brihatrayee*.

MATERIALS & METHODS: It is a review article and all the data is collected from respective *Samhitas* i.e. *Brihatrayee* and Journals, Articles and Books are also referred.

Etimology: [6]

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 ie. the hair either fall out completely or incompletely or prematurely.

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

collecting the scattered references from classic text of *Ayurveda*, an indirect knowledge of *Nidana (Hetu)* of *Khalitya* may be acquired.

- According to *Charak Samhita*, *Khalitya* is *Updrava* (complication) of *Dustha Pratishyaya*.
- Even *Charak* has mentioned excessive consumption of *Kshar* [11], *Lavan* and

Viruddha Ahara results in *Khalitya*. He has also mentioned that *Viruddha Ahara* like Consumption of *Lavana* with Milk in Diet causes *Khalitya*, especially seen in the region of *Saurashtra* and *Bahlika*. [12]

Table 2. Showing Samanya Hetu of Shiroroga

Sr.no.	Samanya Hetu	CHARAK ^[13]	ASHTANG SANGRAHA ^[14]	ASHTANG HRIDAYA ^[15]
	Aharaj Hetu			
1.	<i>Amlahara Atisevana</i> (Intake of Sour Food)	+	-	-
2.	<i>Guru Ahara</i> (Intake of Heavy Food)	+	-	-
3.	<i>Harita Shaka Atisevana</i> (Excess Intake of Green Leafy Vegetables)	+	-	-
4.	<i>Atisheetambu Sevana</i> (Excess Intake of Cold Water), <i>Atyaambuapana</i> (Excess Water Intake)	+	+	+
5.	<i>Dushta Ama</i> (Undigested Food)	+	+	+
6.	<i>Madya</i> (Intake of Alcohol)	+	+	+
	Viharaj Hetu	+		
7.	<i>Sandharan/Veghadharana</i> (Suppression of Natural Urges)	+	+	+
8.	<i>Diwaswapa</i> (Day Sleep)	+	+	+
9.	<i>Prajagrana</i> (Waking at Night)	+	+	+
10.	<i>Uchaibhashya</i> (Talking Loudly)	+	+	+
11.	<i>Atimaithuna</i> (Excessive Sexual Act)	+	-	-
12.	<i>Raja</i> (Dust), <i>Hima</i> (cold), <i>Dhumal</i> (Smoke), <i>Atapa</i> , <i>Tushara</i> (Dew Drops)	+	+	+
13.	<i>Shiroabhighat</i> (Injury to Head)	+	-	-
14.	<i>Rodana</i> (ExcessCrying), <i>Bashpanigraha</i> (Suppression of Cry)	+	+	+
15.	<i>Prakvata</i> (Exposure to Air Coming from East Direction)	+	+	+
16.	<i>Manasatapa</i> (Mental Stress)	+	-	-
17.	<i>Deshkala Viparya</i> (Activities Opposite to <i>Desha</i> and <i>Kala</i>)	+	-	-
18.	<i>Mruja</i> (Unhygienic)	-	+	+
19.	<i>Abhyanga Dwesha</i> (Avoidance Of Oil Massage)	-	+	+
20.	<i>Krimi</i> (Worm Infestation)	-	+	+

Purvaroop /Pragrupa: *Purvaroop* are said to be those symptoms which are manifested before the manifestation of the main disease.^[16] In case of *Khalitya*, no specific *Purvarupa* is mentioned. But according to

classic text, appearance of symptoms in mild form is considered as *Purvarupa*. In this way occasional loss of some hair is considered as *purvarupa* of *Khalitya*

Rupa: Only those Signs and Symptoms which denotes a manifested disease are called *Rupa*.^[17] Moreover *Rupa* of *Khalitya* has less explanation in *Ayurvedic* Classics. Hence cardinal symptoms of *Khalitya* is gradual loss of Hair. ^[18,19] Whereas various *Acharyas* have also mentioned some associated symptoms according to its type. *Ashtanga Sangraha* and *Ashtanga Hridaya* has classified *Khalitya* into Four Types i.e., *Vataja*, *Pittaja*, *Kaphaj* and *Sannipataja Khalitya*. Though there is Vitiating of all Three *Doshas* but its types depend on Dominancy of Individual *Dosha*. *Rupa* of *Khalitya* according to its type are as mentioned below.

1. Vataja Khalitya – Here *Keshabhoomi* (Scalp) appears as *Agnidagdha* and its looks like *Shyava* and *Aruna Varna*

2. Pittaja Khalitya – Here *Keshabhoomi* is *Siravyapta* i.e. Surrounded by *Siras* (Veins) and *Sweda* (Sweat) is presented all over Scalp and colour of Scalp is *Peeta, Neela and Harita Varna*.

3. Kaphaj Khalitya – In this type, Scalp appears *Ghan* and *Snigdha* and colour of the Scalp is *Twak Varna* i.e. Same as Skin Colour.

4. Sannipataj Khalitya – Here *Lakshana* (Characteristics) of all Three *Doshas* are seen and scalp looks like *Agnidagdha* and *Nakha Prabha* (Nail Colour) like appearance, *Nirloma* (Absolute Hair Loss) with *Daha* (Burning Sensation) is also present.^[20,21]

Samprapti:

➤ According to *Acharya Charak*, *Teja Guna* along with *Vatadi Doshas* scorches the *Kesha Bhoomi* (scalp) and produces *Khalati*. *Acharya Chakrapani* Commenting on this explains the word *Teja* in two perspectives i.e. One is *Dehagni* or *Dehoshma - Pachaka Pitta* and other is *Pitta* situated in the Scalp. Hence according to *Charaka*, *Dehoshma* along with *Vatadi Tri-Doshas* causes *Khalitya*.^[22] Therefore it may

be considered that Predominantly Two *Doshas* are involved i.e., *Vata* and *Pitta Dosh*.

- As per *Sushruta*, Vitiating *Pitta Dosh* along with *Vata Dosh* reaches into *Romakoopa* (*Hair Follicle*) and leads to Hairfall and then subsequently *Shleshma* along with *Shonita* (*Rakta Dosh*) obstruct the *Romakoopa* which leads to cessation of regeneration of new hair and this condition is known as *Indralupta*, *Khalitya* or *Ruhya*.^[23] Thus *Acharya Sushrut* has mentioned all Three *Doshas* i.e. *Vatta, Pitta And Kapha* along with *Shonita* (*Rakta Dosh*) in the occurrence of *Khalitya*.
- *Acharya Vagbhat* has explained similar *Samprapti* as that of *Sushruta* but further he added one important point in *Samprapti* is falling of hair in *Khalitya* is Gradual, so as to differentiate *Khalitya* from *Indralupta*.^[24,25]

Sadhyaasadyatva: There is no any explanation regarding Prognosis of *Khalitya* in *Charak Samhita* or *Sushruta Samhita*. But *Ashtanga Hridaya* and *Ashtang Sangraha* has mentioned the Prognosis i.e. among Four Types of *Khalitya*, *Ekdoashaja Khalitya* are said to be *Sadhya* while *Sannipataj Khalitya* is considered as *Asadhya* and also adds that patient having Scalp with *Dagdha* (Burnt) like appearance, *Nakha Prabha* (Nail Colour) like appearance, *Nirloma* (Absolute Hair Loss) with *Daha* (Burning Sensation) are incurable to treat i.e. *Asadhya*.^[26,27]

Chikitsa Siddhant:

- **Nidana Parivarjana:** As *Sushruta* says “*Sankshepataha Kriyayoge Nidana Parivarjana*” i.e., in Brief Management mainly consist of avoidance of the causative factor (*Nidana*). Hence “*NIDAN PARIVARJAN*” is the first line of treatment in *Ayurveda*.^[28] Here in *Khalitya*, patient should protect himself from all the *Nidana* of *Shiroraga* mentioned in *Shiroroga*. As

Khalitya is mentioned under *Shiroroga* by some Acharyas.

- **Acharya Charak** mentioned *Shodhana* along with *Nasya*, *Shiro Abhyanga* and *Shirolepa*. He mentioned *Vidharigandhadi Taila* and *Anu Taila* for *Nasya* [29] and *Tiladi Yoga* for *Shiro Lepa*. [30] And *Mahaneela Taila* for *Shiroabhyanga*. [31]
- **Acharya Sushruta** says after *Snehana* and *Swedana*, *Siravedha* at the Site of *Lalata* (Forehead) should be done and even *Prachana Karma* is mentioned. Along with that *Kasisadi Lepa*, *Kutannatadi Lepa*, *Gunja Lepa*, *Malatyadi Taila* [*Malati* (*Myristica fragrans*), *Karveer* (*Nerium indicum*), *Chitraka* (*Plumbago zeylanica*), and *Karanja* (*Pongamia pinnata*)] for *Shiroabhyanga* and also suggested *Rasayan Chikitsa*. *Dalhana* mentioned *Ashta Dosh Soma Raji Rasayana*. [32] He also recommended *Sairiyakadi* tail and *Neeldaladi* tail for *Shiroabhyanga*. [33]
- **In Ashtanga Hridaya**, *Vagbhat* explains after the *Shodhan* of *Doshas*, whatever treatment mentioned in *Indralupta* and *Palitya*, should be done in *Khalitya*. He suggested after *Shodhana*, *Nasya*, *Shiroabhyanga* and *Pralepa*. [34] He mentioned *Siravedha* and *Prachana Karma*. *Prachana* is done before application of *Lepa*. He advised *Kasisadi Lepa*, *Gunja Lepa*, *Bhallatakadi Lepa*, *Madhukadi Lepa*, *Dhatura Lepa*, *Hastidanta Mashi Lepa* [35] *Brihatyadi Taila* or *Jeevaniya Gana Siddha Taila* and *Nimba Taila* for *Nasya*. [36] and also mentioned *Malatyadi Taila* for *Shiroabhyanga*. [37] *Prapaundreekadi Taila* for *Nasya* and *Shiroabhyanga*. [38]
- **Ashtanga Sangraha** has quoted that, application of various types of *Pralepa* should be done after *Prachana Karma* and *Chikitsa* of *Indralupta* And *Palitya* is applied for *Khalitya* as well. He advised

Shodhana according to *Doshas*. He suggested *Raktamoshan* i.e. *Prachan Karma* by *Suchi* and *Kurchika* before application of *Lepa*. He mentioned *Chitrakadi Taila* (*Chitrak*, *Karanja*, *Karvira*, *Malati*) for *Shiroabhyanga*, [39] *Agnimanthadi Lepa*, *Triphaladi Lepa* (*Param Romasanjanan*), *Jambhudya Taila* for *Nasya* and *Shiroabhyanga*, *Madhurvarga Siddha Taila* for *Nasya* and *Shiroabhyanga*, [40] *Kapikacchu Taila* for *Nasya* and *Abhyanga*. [41]

- **Basti** is the Main *Chikitsa* of *Vata Vyadhi*. *Vata Vriddhi* is responsible for *Asthisikshay*. *Basti* cures the *Asti Kshay* as hair is *Mala* of *Asti*, thus *Basti* cures the Hair Problem also. [42]

Preventive measures

- **Shiro Abhyanga/Moordha Taila:** [43] Regular *Shiroabhyanga* prevents *Khalitya*, *Palitya*. It nourishes Hair Follicle and provide Strength to it.
- **Snana:** [45] As per *Acharya Vagbhat*, Head and Hair should not be washed with hot water. Pouring hot water over Head reduces the *Bala* (Strength) of Hair and Eyes.
- **Kshaurkarma:** Hair Cutting and *Samprasadana* (Proper Care and Combing) of hair of Scalp, Beard should be done regularly [46] and *Acharya Charak* mentioned everybody should Haircut, Shave and Nail Cut thrice every fortnight. [47]
- **Ushnisha:** [48] Wearing of *Ushnisa* (Turban or Cap) protect the Hair from various environmental factor like Dust, Wind, Heat etc which is essential for protection of hair. As it is said *Pavitra* (Pious) and *Keshya* (Beneficial for Hair).
- **Nasya:** [49] Everybody should take *Nasya* like *Anu Taila Nasya* every year especially during *Varsha* (rainy) *Sharad* (autumn) and *Vasanta* (spring season) *Ritu*, when sky is

free from clouds. As *Nasya* along with its various benefits it prevents Hair Fall and Accelerate Hair Growth.

- **Dhoompana:** ^[50] *Acharya Charak* explained *Dhoompana Vidhi* under the topic of *Dinacharya* along with its benefits. It is said that *Dhoompana* cures *Vata Kapha Janya Urdwajatrugat Roga* as well as it treats *Khalitya, Palitya* and gives Strength to Head and Indriya (Senses).
- **Yoga:** ^[51] *Yoga* may act against Hair Loss and aids in Hair Growth. Excess stress can lead to Hair Loss. *Yoga* help to reduce inflammatory markers in the body. It also encourages blood flow to the head which can reverse Hair Loss. Some of *Yoga* Poses are *Sirsasana* (Head Stand), *Adho Mukha Sarvangasana* (Downward -Facing Dog), *Uttanasana* (Forward Bending Pamel pose), etc.

DISCUSSION:

Khalitya (Hair Fall) is very common and challenging condition in young and old age. Nowadays due to faulty Dietary Habbits, Lifestyle and Stressful Living and inappropriate nutrition, leads to depletion of function of Hair Root. As concept of beauty i.e., *Saundarya* is gaining more attention globally and it is said hair is a barometer of one's beauty. But in today's modernised era due to faulty habits, Problem of hair fall is increasing day by day affecting the quality of life. *Khalitya* (Hairfall) closely resembles to Baldness or Alopecia in modern science. Millions of people are suffering from Hair Fall and the Prevalences of Hairfall found to be 60.3 % and Prevalence of Baldness was found to be 50.4%. It is universal problem affecting both sexes of all races.^[45] In *Khalitya* there is vitiation of *Pitta* and *Vata Doshas* along with a *Rakta* and *Kapha Doshas*. *Charak* mentioned, excessive consumption of *Amla*, *Lavan* and *Kshar Rasa* as cause of *Khalitya*. These *Rasa*

vitiate *Pitta* and *Rakta Doshas*. *Ati Atap Sevana*, *Raja* and *dhooma sevana* without protection to head results in excessive sweating, blockage of *Romakoopas* and vitiation of *vata* and *pitta doshas*. *Atiswapna* and *Ratri Jagrana* leads to vitiation of *Kapha* and *Vata doshas*. *Atimaitun* increases *Vata Doshas*. *Guru Sheeta Ahara* leads to *Kapha Prakopa*, *Dusta* and *Ama Bhojan* leads to *Amothpatti*. Hence *Rasa Dhatu Poshan* to *Kesha* (Hair) is Hindered. *Shiro Abhyanga* is essential in preventing *Khalitya*. And absence of it, increases *Vata dosha* due to *Rukshata*. *Khalitya* is also afflicted by *Manastapa* (Stress) Hence by above analysis it is concluded that *Khalitya* is caused by predominance of *Pitta* and *Vata* associated with *Rakta* and *Kapha*. In *Shodhana Chikitsa*, *Nasya* is the first choice of treatment. *Nasya* clears the obstruction of the hair roots by its *Sookshma Strotogami* property leading to the *Roma Koopavishodhana*. *Virechana Karma* pacifies *Pitta Doshas* which is *Pradhan Doshas* of *Khalitya*, it is also useful for elimination of *Vata* and *Kapha Doshas*. *Raktamoskhan* also clears the obstruction of Hair Roots and Pacifies *Rakta* and *Pitta Doshas*. Several types of oils and *Lepa* used in *Khalitya* improves the blood circulation to scalp thereby increasing nutrition of Hair Roots. In *Shaman Chikitsa Rasyana* is best Anti-Aging Therapy which helps in reversing aging process; hence it acts as immune modulator to *Khalitya*. *Yoga* plays major role in *Khalitya*, it increases blood flow to the Head and Prevents Hairfall.

CONCLUSION:

Khalitya is a disease in which there is gradual loss of hair. *Khalitya* occurs due to Faulty habits and Lifestyle, Stress and use of Harmfull Shampoo and Poor Hygiene of Scalp. The *Ayurvedic* management of *Khalitya* has strong prospect to breakdown the

Samprapti of Khalitya. Ayurvedic Chikitsa includes *Keshya, Balya* and rejuvenating properties, so they will show an exceptional results on *Khalitya*. Beautiful, Long and Attractive Hair of Scalp enhances the personality but to maintain healthy hair in the healthy state is entirely the duty of human being. So in the treatment of *Khalitya, Nidana Parivarjan, Shaman Chikitsa, Shodhana Chikitsa* like *Vamana, Virechana, Raktamokshan, Nasya, Shiro Abhyanga* and various *Lepa* plays major role along with healthy food habits and lifestyle modification.

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Source of Support: None declared

Conflict of interest: Nil

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An Official Publication of ARCA- AYURVEDA RESEARCH & CAREER ACADEMY

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