



A REVIEW – STUDY ON MANAGEMENT OF KHALITYA AND PALITYA

¹*Dr. Bhageshwari Sharma, ²Dr. Pooja Thakur and ³Dr. R. B. Shukla

^{1,2}M.D. Scholar, Dept. of Rachana Sharir, Rishikul Campus-Haridwar.

³Associate Prof., Dept. of Rachana Sharir, Rishikul Campus-Haridwar.
Uttarakhand Ayurveda University.

*Corresponding Author: Dr. Bhageshwari Sharma

M.D. Scholar, Dept. of Rachana Sharir, Rishikul Campus-Haridwar., Uttarakhand Ayurveda University.

Article Received on 25/08/2019

Article Revised on 14/09/2019

Article Accepted on 04/10/2019

ABSTRACT

Human being without hair will look same as withered bird. Blessings such as hair and nails not only accentuates ones beauty but also provides a protective layer for underlying organs. As this is the era of appearance, trichology along with dermatology has paved its pathway for both cosmetic and treatment purposes. Hairfall is a physiological phenomenon, premature hair fall and greying of hair is a major issue faced by today's generation owing to its disturbed lifestyle and more specifically indifferent dietary habits. In *Ayurveda* colour of hair is directly correlated with *dosha* for example *Krodha*, *Shoka*, *Shrama* leads to vitiation of *Vatta* and *Pitta dosha* which are responsible for greying of hairs (*Palitya*). These problems have no permanent solution in contemporary medicine but in *Ayurveda*, we can look for various treatment modalities among them *Nasya* and *raktamokshan* has gained much importance. *Nasa* is considered as pathway for drug administration to *Shira*. *Shiro-abhyanga* has been discussed to prevent *Khalitya* and *Palitya* by daily use. Various *taila* and *aushadi* and *yoga* are here to prevent and cure the hair issues that are effective, easy to prepare and use.

KEYWORDS: *Khalitya*, *Palitya*, *Nasya*, *Raktamokshana*.

INTRODUCTION

In today's life we all are living in a developed and modern era, here level of pollution, disturbed lifestyle and specially indietary eating habits has increased the risk of both skin and hair problems. Graying of hairs and hair fall are also among them; According to survey upto 40% of men & 25% of women in India are victim of hairfall and the age limit of premature graying of hairs is 25years in Asian, 30years in Africans and 20years in white.^[1] To overcome this cosmetic defect peoples are attracted towards different types of soaps, oils, shampoo, synthetic chemical, colours and dyes which are making this condition more worst.

As science of nature and herbs, *Ayurveda* is an ancient and holistic science which has been serving generation to generation since decades. In *Ayurveda* *khalitya* and *palitya* is mentioned under *kshudraroga*^[2] and *shirogataroga*.^[3] It is a physiological phenomenon, generally happens in old age and *pittaprakruti purusha*^[1] but gradual hairfall and premature graying of hair is considered as a disease. The present modalities of treatment don't have any satisfactory result to this problem. This study was done to critically analyze the *Ayurvedic* concept and management of *palitya* and *khalitya* to easily overcome the issue.

AIMS AND OBJECTIVE

- To compile the detail information about *khalitya* and *palitya* in various classical texts.
- To elaborate the pathophysiology of *khalitya* and *palitya*.
- To discuss the *Ayurvedic* management of *khalitya* & *palitya*.

MATERIALS AND METHODS

Information regarding *palitya* has been collected from various *Ayurvedic* texts available in library, journals, internet and from previous work done.

REVIEW OF LITERATURE

Khalitya: According to *Vagbhata*, he has specified that gradual falling of hair should be called *khalitya*. The gradual falling of hair slowly leads to baldness.^[5]

Nidhana: General etiological factors of *shiroroga* can be considered as a etiological factors of *khalitya*, which are stated as follows.^[6]

- *Vegavidharana*
- *Abhyanga dwesha*
- *Asatmya gandha*
- *Ama*

- *Raja*
- *Dhooma*
- *Atapa*
- *Hima*
- *Prajagarana*
- *Diwaswapna*
- *Sheetambu sevana*
- *Desha kala viparyaya, etc*

Symptoms: When *khalitya* is due to *vata* it appear like burn over scalp, when due to *pitta* like scalp is surrounded with veins and sweat may be found their, when due to *kapha* the colour of scalp is more or less same as the colour of skin but here it is *Ghana* and *snigdha* in appearance & in *tridoshaja*, characteristics of all the three *doshas* are observed.^[5]

Pathogenesis: *Hetu* > vitiation of *vata* and *pitta* dosa > go to the hair follicle and cause hairfall > vitiated *kapha* and *rakta* clogs the hair follicle > baldness.^[4]

Palitya: The heat of body produced by anger, grief or exertion mixing with *pitta* and localized in the head, cause ripening of the hairs and produces *palitya* (makes them grey).^[4] According to *Sharangdhar*, he has mentioned *akalajanita* and *kalajanita palitya*.^[7] According to *Vagbhata* it is further classified on the basis of *doshik* dominancy: *Vataja*, *Pitaja*, *Kaphaja*, *Dwandaja* and *Tridoshaja*.^[8]

Symptoms: As the name indicated, ripening of hairs is the main symptom. On the basis of *doshik* dominancy it has different symptoms. In *vatika palitya* hairs are bifurcated, breaking, dry and rough and colour appear like water. In *pitaja palitya* head has burning sensation and hairs are yellowish in colour. In *kaphaja palitya* hairs are *snigdha*, long, thick and specially white in colour.^[8]

Pathogenesis: Sadness, Anger, Exertion > increase heat of body > goes to head along with *pitta* and *vata* > *palitya*.^[4]

MANAGEMENT OF KHALITYA & PALITYA: At the very first in *Ayurveda* avoidance of causative factor (*Nidhanaparivarjana*) is the first line of treatment in every disease.^[9] In *khalitya* & *palitya*, it is cured by avoidance of *pittavardhak ahara* and *vihar* followed by *sodhana* and *shaman chikitsa*.

As said in our *samhitas* “*Dosas* which have been conquered by *langhana* (fasting) and *pachana* (digestive drugs) get aggravated sometimes but when conquered by *sodhana* (purification therapies) they will never get aggravated again.^[10]” In *sodhana chikitsa* expulsion of vitiated *doshas* are done by *panchakarma*, *vamana* expels *apakava pitta* and *kapha dosha* from *udhrva-marga*, and *virechana* expels *pitta dosha* from *adhomar-*

ga. Shirovirechana (Nasya) is also an important procedure used for *udhravajatrugata vikara*.^[11]

Nasya: *Nasa*'s function are not limited to olfaction and respiration but also considered as a pathway for drug administration. As mentioned “*Nasa he Shirso dwa-ram*”^[12], it is described as nose is the gateway for the *shira*. The medicine that is put into the nostrils moves in the channels and shows influence on *shira* by removing out the accumulated *doshas* located in *shira*. By breaking the pathogenesis of diseases.

Some of the *yogas* for *nasya*^[13] are mentioned here

- *Nimba taila*
- *Bhringaraja taila*
- *Annu taila*^[14]
- *Sahcharadi taila*
- *Nmbabeej taila*^[15]
- *Yashtimadhu taila*
- *Sairyakadi taila*^[16]
- *Jalanasya rasayana*^[17]

In *shaman chikitsa* with oral medications there are some procedures for external application of *aushadi yoga* i.e *Shiroabhyanga* and *Shiroleepa*.

Shiroabhyanga yoga^[18] are as

- *Bhringaraja taila* in *akakapalita*.
- *Nelikadi taila*
- *Sairayakadi taila*^[16]
- *Neli taila*^[16]
- *Mahanel taila*^[19]
- *Karanjadhi taila*^[20]
- *Jatyadhi taila Shiroleepa yoga*^[21] are as.
- *Utpaladi leepa*
- *Bhringpushpadi leepa*
- *Naradi leepa*
- *Madhukadhi leepa*^[22]
- *Hastidantamasi leepa*
- *Gunjaphaladhi leepa*
- *Dugdika+Kaner* paste with *ksheera* is applied over scalp on affected part.^[23]
- *Kapalaranjan yoga*: In slightly matured fruit of coconut, powder of *triphala*, *lohahasma* should be kept. This coconut is paced in a pit properly dug out in the ground. After a month, this should be taken out. Then hair should be cut and this paste of the above mentioned recipe should be applied over scalp, after that head should be wrapped with banana leaf for 7days. Then head should be washed with the decoction of *triphala*.

Oral medications: Acharaya *Shushruta* advices *rasayana* in *khalitya*. According to modern science the specific cause of alopecia is autoimmune disease & *rasayana*

drugs acts as immunomodulators in *khalitya*. As premature hair fall is sign of early aging process & *rasayana* is best for reversing aging process means antiaging therapy.

- *Vasantakusumakar rasa*^[24]
- *Bhringarajadi rasayana*
- *Amalki rasayana*
- *Amalki-Krishna til-Bhringaraja rasayana*
- *Vridhdharukamoola rasayana*
- *Guduchi churana*

Raktamokshan: In *Ayurveda*, *Jalaukavcharana* is best treatment for *pitta* and *rakta* predominant disease.^[25] Application of leech bring out the impure blood and balance the *dosha* which in turns open the blocked hair follicle which helps in growing new hair follicle and hair.

DISCUSSION

In *shodana chikitsa*, *nasya* and *raktamokshana* seems as choice of treatment in *khalitya* and *palitya*. In *nasya* drugs are administered through nostril, respiratory mucosa absorbs the drug because it has much vascularity and olfactory mucosa having nerve endings plays important role in transportation of drugs to brain. In *raktamokshana*, *jalokavcharana* is used in *pittaj* and *rakta* predominant disease. In this vitiated doshas, toxicity of body is removed through blood, *jaloka* sucked the impure blood caused by vitiation of *doshas*, *pitta* and *rakta* having *ushna guna*, so *sheeta guna* leech is used because they live in cold water. Leech contains hirudin in saliva which inhibits blood coagulation, they have property of increasing blood flow. It helps in removal of *pitta* and *rakta* dosha and obstruction caused by *vatta* and *kapha* dosha due to which blood circulation is affected on the site. Being the traditional technique of massage to relieve stress, *abhyanga* is done with oil having *snigdha* guna which balances the *vata* and *pitta* doshas. According to *Acharya dalhana* he has mentioned that it takes about 300 *matra kal* (approx 65 sec) by medicated oils to get absorbed in hair follicles. As the main cause of *palitya* and *khalitya*, *Pitta dushti* is managed by avoiding *amla*, *katu* and *lavana rasa*. *Kesha* is the *mala* of *asthidatu* so the drugs like *musta*, *guduchi*, *amla* acts as *asthipachna* and *shodana*.

CONCLUSION

After reviewing the literature, we can easily conclude that *shodhan chikitsa* along with other alternative treatments can easily and surely cured the *khalitya* and *palitya* (graying of hairs) without having any side effects on human physiology by maintaining the balance in *doshas*.

REFERENCES

1. Review Article on study of *palitya*, IAMJ, ISSN:23205091 by DR. Mahendra Prasad, June 2014.
2. Kaviraja Ambikadutta Shastri, Shushruta Samhita

- Vol.1, Chaukhamba Sanskrit Sansthan, Varanasi, 2016, Nidhanasthana, 13/1 page no. 364.
3. Pandit Parsurama Shastri, Sharangdhara Samhita, Chaukhamba Orientalia, Varanasi 2005, Pratham khanda 8/151, page no. 116.
4. Kaviraja Ambikadutta Shastri, Shushruta Samhita Vol.1, Chaukhamba Sanskrit Sansthan, Varanasi 2016, Nidhanasthana 13/36, 32-33 page no. 369.
5. Kaviraj Atridev Gupt, Ashtangahridayam, Chaukhamba Prakashan 2016, Varanasi, Uttarantra 24/26,27-28 page no.728.
6. Sanchit Jain, Sharma Anita. Elixir Action of Ayurveda in *Khalitya*. AYUSHDHARA, 2016; 3(2): 639.
7. Pandit Parsurama Shastri, Sharangdhara Samhita, Chaukhamba Orientalia, Varanasi 2005, Pratham khanda, 117.
8. Kaviraj Atridev Gupt, Ashtangahridayam, Chaukhamba Prakashan 2016, Varanasi, Uttarantra 24/30, page no.728.
9. Kaviraja Ambikadutta Shastri, Shushruta Samhita Vol.2, Chaukhamba Sanskrit Sansthan, Varanasi, 2016; Uttarantra1/25.
10. P.V Sharma, Charaka Samhita Vol. 1, Chaukhamba Orientalia2005, Sutrasthana 16/20, page no.267.
11. P.V Sharma, Charaka Samhita Vol. 2, Chaukhamba Orientalia 2005, Chikisasthana 26/262, page no. 761.
12. Kaviraj Atridev Gupt, Ashtangahridayam, Chaukhamba Prakashan 2016, Varanasi, Sutrasthana 20/1, page no.172.
13. Prof. Sidhinandn Mishr, Bhaishajyaratnawali, Chaukhamba Surbarti Parkashana, 2007, Kshudra-rogadhikara 60/70, 60/82, page no.940, 60/95, page no. 941.
14. P.V Sharma, Charaka Samhita Vol. 2, Chaukhamba Orientalia 2005, Chikisasthana 26/263, 26/264 page no. 761.
15. Pandit Parsurama Shastri, Sharangdhara Samhita, Chaukhamba Orientalia, Varanasi 2005, Pratham khanda 9/154, 9/155, page no. 228.
16. Kaviraja Ambikadutta Shastri, Shushruta Samhita, Chaukhamba Sanskrit Sansthan, Varanasi 2016, Chikitsasthan 25/32-37, page no. 247, 25/28-29, page no. 246.
17. Prof. Sidhinandn Mishr, Bhaishajyaratnawali, Chaukhamba Surbarti Parkashana, 2007, Rasayanadhikara 73/23, page no. 1110.
18. Pandit Parsurama Shastri, Sharangdhara Samhita, Chaukhamba Orientalia, Varanasi 2005, Pratham khanda 9/161-162, page no. 229, 9/157-160, page no.228.
19. P.V Sharma, Charaka Samhita Vol. 2, Chaukhamba Orientalia 2005, Chikisasthana 26/269-275, page no. 762.
20. Pandit Parsurama Shastri, Sharangdhara Samhita, Chaukhamba Orientalia, Varanasi 2005, Madhyam khanda 9/105, page no.229, 9/157-160, page no.241.
21. Prof. Sidhinandn Mishr, Bhaishajyaratnawali, Chaukhamba Surbarti Parkashana, 2007, Kshudra-

- rogadhikara 60/71-73, 60/74, 60/75-77, 60/78, page no. 939.
22. Prof. Sidhinandn Mishr, Bhaishajyaratnawali, Chaukhamba Surbarti Parkashana, 2007, Kshudra-rogadhikara 61/70, 63/82, 68/95, page no. 938.
 23. P.V Sharma, Charaka Samhita Vol. 2, Chaukhamba Orientalia 2005, Chikisasthana 26/266, page no. 761.
 24. Prof. Sidhinandn Mishr, Bhaishajyaratnawali, Chaukhamba Surbarti Parkashana, 2007, Rasayanadhikara 73/11, 73/12 page no. 1109, 73/25 page no. 1110, 73/28-29 page no. 1111, 73/128-129 page no. 1118.
 25. Kaviraja Ambikadutta Shastri, Shushruta Samhita, Chaukhamba Sanskrit Sansthan, Varanasi 2016, Sutrasthana13/6 page no. 57.