



A CRITICAL STUDY ON KHALITYA PALITYA TREATMENT ON AYURVEDIC APPROACH

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ABSTRACT

The qualities and method of action of Keshya herbs on hair are discussed in this article. Kesha is a majja dhatu upadhatu in Ayurveda, however there is no detailed description of it in Samhita Granthas. You may look younger and more lovely by having gorgeous hair. Additionally, hair has a significant impact on personality, serving as both jewelry and a confidence booster. Dandruff, graying hair, and hair loss are some of the main issues that affect hair. There are several cosmetics and hair care products, including shampoo, serum, and conditioner, on the market today. Even though sapta dhatu is present in all of the body's organs, their proportions vary, so they also have some specific sthanas known as tri-doshas, such as meda dhatu on the abdomen and buttocks, sukhra on the face, maja dhatu on areas related to the eyes, and rasa on all of the body's skin. This may be quite helpful when treating the Khalitya (hair loss) and Palitya (Greying) in that region since we are now taking into account both the specific dhatus to be addressed as well as the doshas. It aids in getting to the root of the ailment, or sukshma samprapti. To comprehend the penetration of ushma in the deeper dhatus, Palitya and Khalitya in certain regions might also be helpful. The likelihood of treating Khalitya and Palitya as is described in Madhav Nidan as Asadhya increases if all these elements are taken into account.

KEYWORDS - Khalitya, Palitya, Dhatu, Ushma, etc.

INTRODUCTION

One of the most significant parts of the human body, hair also gives a person's entire appearance. The definition of hair is a protein filament that emerges from follicles buried deep inside the dermis and develops through the epidermis. Regarding the creation of kesha in particular, there is no comprehensive account to be found in Ayurvedic samhitas. Scalp and body hair (Kesha), according to Acharya Sharangdhara, are Upadhatu of the majja dhatu.

Keshyadravya characteristics and chemical make-up are directly related to majja dhatu nourishment. The prevalence of illnesses like Khalitya and Palitya has dramatically increased as a result of changing lifestyles and poor dietary habits.¹ Dosh, Dhatu, and mala are the three basic tenets of Ayurveda. Each of these three is interconnected and contributes equally to how illnesses emerge. In Madhav Nidan, Palitya is discussed under Kshudra rogas. It states that vitiated Vata increases the ushma of Pitta, which then penetrates the hair roots and results in palitya (hair aging). These problems are now being faced by people of all ages, not only those in middle age and the elderly. Kesha and Nakha have been described by Acharyas as the mala of Asthi Dhatu. As Upadhatu of Majja Sushruta stated in the Sushrut Samhita, Kesha and Loma kupa never develop during one's lifespan, but hair and nails do. This is how Sharangdhar explains Kesha and Loma. So long as the correct care is taken, hair can grow anew if the hair roots are still intact. People spend a lot of money at hair care clinics, yet the results are not significantly better than the cost. Therefore, all of these aspects should be taken into account when treating Khalitya and Palitya.²

AIM AND OBJECTIVES

- To comprehend the idea behind Khalitya Palitya.
- To comprehend how Dhatu relates to the hair on various body areas.

METHODOLOGY

This research is conceptual. Textual data for this study comes from the internet and classic books, where different references are gathered.

PALITYA

According to Charak Samhita's Palitya, alopecia is caused by the body's tejas (heat), which when combined with vayu and other doshas, scorches up the hair root. However, if only a portion of the skin is scorched, the result is an early onset of gray hair. Due to the fact that the Trimarma contains shir, vasti, and hriday, Charak describes Palitya in Trimarmiya Chikitsa. In the Kshudraroga vyadhis, Sushruta took Palitya into consideration. According to Sushruta, Pitta dosha is mostly to blame. While Vata and Pitta are the two most common doshas, according to Charak.³

AYURVEDIC TRADITIONAL AND HERBAL APPROACHES FOR GRAYING OF HAIRS

Palitya roga is the name for hair aging. The circumstance in which vitiated pitta might cause hairs to go gray has been discussed by Acharya Charak. Greying of hairs is caused by vitiated Vata, Pitta, and Kapha in a vitiated state, which are all caused by wrath (Krodha), grief (Shok), weariness (Shram), etc. Palitya signifies the hairs' Shukla bhav. Palitya, a degenerative alteration of Dhatu, particularly Asthi Dhatu in the human body, is the characteristic of old age. Akal Palitya is observing at a young age or in the beginning of life.

The primary etiological causes of premature hair aging were discussed by Acharya Sushruta. All of the aforementioned Akal Palitya are mentioned in the classics and are also referred to as Sannikrishta Nidan according

to Acharya Husruta. Due to Krodh healthy pitta Vata, which also causes other symptoms like thirst and hunger, as well as an increase in body temperature, mature greying of hair or Akal Palitya is caused by vitiated pitta. Shoka causes vata vriddhi to occur. This results in Vishamagni and Shram's direct influence on the body's temperature, which causes Akal Palitya. Increased body temperature causes the pitta dosha to become vitiated. Premature graying of the hair, or akal palitya, is a problem. Akal Palitya in the guises of Anshan, Ashyashan, and Viruddhashan might be interpreted as Aharaj Nidana. Viharaj nidana consists of environmental elements, lifestyle modifications, and reforms. It is also a part of Viprakrshita Nidana. These factors, such as waking up in the middle of the night (Ratrijagran), being exposed to sunlight (Atap Sevan), not oiling the scalp, coming into touch with pollutants like smoke and dust, etc., produce vata vitiation, which causes the skin to become dry and may cause hair to become grey.⁴

Akala Palitya principles have been addressed in several ayurvedic lexicons, and various forms of effective therapy without side effects have been covered by various writers. Ayurveda's panchakarma treatment is particularly successful for treating a variety of skin conditions in their early stages. Numerous Ayurvedic treatments, including Nasya, Shirovirechana, Shirolep, Swedana, and others, may be helpful in the process of graying hair. Shodhana and shaman treatments are part of the core and fundamental principle of Nidana Parivarjana, which aims to prevent all diseases. Shodhana Chikitsa removes the vitiation doshas from the body. In shaman Chikitsa, the causes behind vata-shaman remedies, dry diets, and regimens are destroyed. The use of abhyang or a Sthanik snehan with a tail while treating hair thinning is highly recommended. Swedan can be performed with Pradeh medications. Acharya Charak describes tapa swedan, also known as hasta tail swedan, as a highly successful remedy to prevent hair from going grey. Melanin is completely absent from the scalp and hair follicles. Natural melanin progressively decreases with age, causing the color of hair to naturally change from brown to white.

The dushi of Bharajak Pitta is commonly used in Ayurveda to cure early hair graying. Dhatu dhusti and Agnivaishyam, which are brought on by food and lifestyle changes, are the root of practically all diseases, including premature hair aging. The body's dosha balance and agnisamyata are essential for avoiding premature hair aging.

DIFFERENT AYURVEDIC METHODS AND FORMULATION TO TREAT GREYING HAIRS

The Akala Palitya notion has been articulated in several Ayurvedic lexicons, and various forms of effective therapy without side effects have also been covered by various writers. Ayurveda's panchakarma therapy is particularly successful in treating a wide range of skin conditions when they are still in their early stages. Charak mentioned that Balhika, Saurashtra, Saindhava, and other places are where Akal Palitya is more common.

AYURVEDIC MANAGEMENT OF PALITYA OR GREYING OF HAIRS

The melanin pigment disappears, causing the graying or whitening of hair. The melanin pigment that naturally turns your hair black and gives your skin its distinctive color is produced by melanocytes. According to Ayurveda, melanin

pigment is similar to bhrajak pitta, which gives skin its black, grey, and white hues. Melanin is present in significant amounts in black hairs, which are naturally occurring. Grey and white hairs have the least quantity of melanin.

KALITYA

Khalitya is largely a tridoshajanya vyadhi with a pitta predominance. But is categorized into the following categories according on the prevalence of dosha.

- Agnidagdha, Shyava, and Aruna are shown by the scale in Vataj Khalitya
- Pittaja Khalitya - The colors of the scalp are Harita, Neela, and Peeta.
- Kaphaj Khalitya - Almost same to Snigdha and skin tone.

Asthi dhatu might get vitiated or diminish, which can lead to hair loss. Because asthi dhatu's waste products are used in the development of hair, which also depends on it for sustenance. Every portion of the body has different types of hair, such as the hair on the scalp which is distinct from the hair on the beard and mustache.⁵

DHATU AND ITS CO-RELATION WITH KESHYA

1. Rasa dhatu- Rasa Sarata is also known as "Twak sarata," and according to Acharya Sushruta, a Rasa saar person possesses "Suprasanna twak roma," which indicates that the body's loma are affected by Rasa dhatu and that soft hair is present on the body.⁶
2. Meda vrudhi lakshana, as mentioned by Vagbhata, asserts "Sphik Stana udar lambana," and we can see that these locations constitute the main abhivyakti sthana of Meda. Therefore, the hair in these locations is influenced by Meda.
3. Majja Dhatu: According to Sushruta's description of the Majja Sarata Lakshan, "maha Netra" indicates that Majja Dhatu is intimately related to Eyes. As a result, the hair on the lashes and brows is comparable to hair that is affected by Majja Dhatu.⁷

DISCUSSION

Ayurveda never approaches a condition from just one disease's perspective. It always takes a multifaceted approach to locating the samprapti, and therapy is provided in an all-encompassing manner. Recent years have seen a growth in cosmetic remedies from different Pathies, and research into these Diseases in Ayurveda is necessary. We only need to start reading the classics between the lines since Ayurveda is the most ancient health science that is still in use today and provides a solution for any new health and aesthetic dangers in society. PCOD, which is strongly related to hirsutism and exhibits the association of the rasa dhatu since stanya and raja are upadhatus of the rasa, as well as the Shukra dhatu dushti, are some instances of the linkage.⁸

It has been shown that abrupt weight increase and decrease also has an impact on hair loss. Alopecia areata or hair loss in the beard and mustache region might be an indication of shukragat dushti in teens or adults. Therefore, Shukra dushti must also be treated in order to attain the desired effects along with treating hair loss.⁹

CONCLUSION

Hair loss or baldness in unusual places, such as the beard, eyebrows, mustache, or eyelashes, should be carefully examined as an indication of irregularity in that specific Dhatu, and the dushti of that Dhatu should be repaired to achieve a "Saarvan Dhatu" Avastha. Many Acharyas have referred to Khalitya and Palitya as Asadhya vyadhi, hence we need to investigate novel treatment options for these ailments. One approach would be to access the hair via the "Dhatugat route."

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