

A REVIEW ON KHALITYA PALITYA TREATMENT APPROACH

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ABSTRACT

Sapta dhatu are present throughout the body but its proportion is different in different organs, hence they also have some specific sthanas in the body as Tri-doshas like meda dhatu on Udar (abdomen) and sphik (buttocks), Sukhra on face, maja dhatu on areas related eyes, rasa is related to skin throughout the body. This can be of great help while treating the Khalitya (hair loss) and Palitya (Greying) in that area because here we are not only considering the Doshas but also the specific dhatus to be treated. It helps us to reach the sukshma samprapti of the disease. Palitya and Khalitya in certain areas can also be beneficial to understand the penetration of ushma in the deeper dhatus. If all these factors are taken into consideration it increases the chances of treating Khalitya and Palitya as it is said to be Asadhya in Madhav Nidan.

KEYWORD: Khalitya, Palitya, Dhatu, Sukshma Samprapti, Ushma.

INTRODUCTION

Facial beauty mostly depends on our hair because hair is responsible for the sculpting our face. As a result of changing lifestyle and improper eating habits there is tremendous increase in diseases like Khalitya and Palitya. Ayurveda is based on three main principles Dasha, Dhatu and mala. All these three are inter linked and plays equally important role in the manifestation of diseases. Palitya is described in Madhav Nidan under Kshudra rogas. It explains the palitya (greying of hair) is caused by vitiated Vata causing increased ushma of Pitta which enters the hair roots and causes greying. Now-a-days not only middle age and oldies but also youngsters are facing these issues. Acharya's have explained kesha and nakha as mala of Asthi Dhatu^[1] Sharangdhar has explained Kesha and loma as Upadhatu of majja^[2] Sushruta has said in Sushrut Samhita that Drushti and Loma kupa never grow in lifetime but hair and nails does grow. So if the hair roots are present hair can grow again if proper treatment is given. People are spending a lot of money at hair care clinics but there is a minimal improvement as compared to the money taken. Hence, while treating Khalitya and Palitya all these factors should be taken into consideration.

AIMS AND OBJECTS

1. To understand the concept of Khalitya Palitya.
2. To understand the relation of Dhatu with hair on different parts of body.

MATERIALS AND METHODS

This is a conceptual study. For this study, textual material is used from the classical texts and internet from which various references are collected.

1) Palitya

Palitya according to Charak Samhita, tejas (heat) of the body in association with vayu and other doshas, scorches up the hair root giving rise to alopecia. But if there is partial scorching, then it gives rise to premature greying of hairs. Charak has described Palitya in Trimarmiya Chikitsa since the Trimarma includes shir, vasti, hriday^[3] Sushruta has considered Palitya in the Kshudraroga vyadhis. Sushruta states that mainly Pitta dosha is responsible.^[4] While according to Charak Vata and Pitta are the predominant doshas.

2) Khalitya

Khalitya is primarily a pitta predominant tridoshajanya vyadhi. But based on the predominance of dosha, is divided into following types

1. Vataj Khalitya – Scalp appears as Agnidagha, Shyava and Aruna
2. Pittaja Khalitya – Colour of scalp appears as Peeta, Neela and Harita.
3. Kaphaj Khalitya – More or less same as the colour of the skin and Snigdha.^[6]

Hair fall can be caused by decrease in asthi dhatu or vitiation of asthi dhatu. As formation of hair is by waste product of asthi dhatu and hair dependent upon it for

nutrition.^[6] Hair present on every part of the body are different, like hair on the Scalp are different than the hair on the beard and mustache. 'Vyapadeshastu Bhuyasa' law indicates that even if every organ of the body is panchabhautik, the constitution of each mahabhuta shows variation in every Organ. Sapta dhatu are Sarvadehavyapi but as Every dhatu has a mulasthan and an abhivyakti sthana hence, the hair present on any of this sthana's can be considered as hair of that dhatu.

Dhatu and Their Correlation With Hair

1. Rasa dhatu- Rasa Sarata is also known as 'Twak sarata', it is said by Acharya Sushruta that a Rasa saar person has 'Suprasanna twak roma',^[7] which means soft hair are present on the body i.e. loma are under influence of Rasa dhatu .
2. Meda dhatu- stated by Vagbhata, Meda vrudhi lakshana,^[8] states 'Sphik Stana udar lambana' and we can also see that these areas are the primary abhivyakti sthana of Meda. hence the hair present on these areas are under Meda influence.
3. Majja dhatu- Majja sarata lakshan described by Sushruta says 'maha netra' which means majja dhatu is closely associated with Eyes.^[7] So hair of lashes and eyebrows can be correlated to the hair under influence of Majja Dhatu.
4. Sukra dhatu- Hair present on some parts of body like hair of mustache, beard, hair on armpits and Pubic hair appear after Puberty,^[9] Hence it is very clear that these hair are closely related to Shukra Dhatu.

DISCUSSION

Ayurveda never sees any disease through a single disease point of view. Its approach towards finding the samprapti is always multi-dimensional and treatment is done in a holistic way.

Cosmetic related therapies from the other Pathies are booming in recent era and even researches should be done in Ayurveda regarding these Diseases. Because Ayurveda is most ancient health science available which it has an answer to all emerging health and cosmetic threats in the society, we just need to start reading the classics in between the lines. Some examples of the correlation can be PCOD which is closely associated with Hirsutism this shows association of Rasa dhatu because stanya and Raja are upadhatu of rasa,^[10] and Shukra dhatu dushti is also associated with it. It is observed that sudden weight gain and weight loss also affects hairloss. In teenagers or adults alopecia areata or hairloss in area of beard and mustache can be a sign of shukragat dushti. Hence, along with treatment of hairloss, Shukra dushti should be treated then desired results can be achieved.

CONCLUSION

1. Hair fall or greying of hair in unusual areas like beard, eyebrows, Mustache, eyelashes should be carefully accessed as a sign of abnormality in that particular

Dhatu and thus dushti of that Dhatu should be corrected to obtain a 'Saarvan Dhatu' Avastha.

2. Khalitya and Palitya are described as Asadhya vyadhi by many Acharya's and hence, we need to explore new angles to treat these diseases. One of the angle would be reaching the hair through 'Dhatugat route'.

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