

COMPREHENSIVE REVIEW ON INDRALUPTA (ALOPECIA AREATA) IN
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ABSTRACT

Ayurveda is an ancient science of holistic medicine that supports the individual in finding balance throughout their physiology which leading to great level of health and happiness. Hair is a powerful metaphor in society, which enhances one's personality. As a famous verson" your hair is your crown and glory "no matter the gender. Hair are very valuable not only in the cosmetic point of view but it forms an important anatomical structure of the body. It also enhances one's psonality. Increased unhealthy life style, greater exposure to pollution contamination of water, air, Food habits lead to. Increase in the incidence of hair fall: *Indralupta* is considered as Kshudraroga, as its causes, clinical features and treatment will be not so difficult and hardly requires any attention and characterized by loss of hair. It can be corelated with Alopecia Areata in modern science. It is having chief complaints of hair loss on scalp without any clinical inflammatory signs. In modern science treatment like use of corticosteroid, laser therapy etc which are having lots of adverse effect to the body. In Ayurveda literature Acharyas had briefly explain hair (kesa) and hair loss(khalitya). Also mentioned many treatment methodology having no side effect. So Now the cosmetology is such growing branches in Ayurveda which requires special attention in review of Ayurvedic literature which ll be definitely solved the problems related to hair loss in *Indralupta*.

KEYWORDS: *Indralupta, Alopecia Areata, Ayurveda, Dosha Dushya.*

INTRODUCTION

Nirukti

That which causes the loss of hairs is *Indralupta* or a disease which results in falling of hairs.

Dictionary meaning *Indralupta*

It consists of two words Indra+Lupta.

Indra it means Utamanga/Saresta and Luptha means Morbid baldness of the head; loss of beard.4 Paryaya pada Synonyms of *Indralupta*

Indraluptaka, Cacha, Keshagna, Khalitya, Khalati, Ruhya and Rujya. Acharya Sushruta considered *Indralupta* as kshudraroga that is disease of minor . Acharya Vagbhata has enumerated *Indralupta* among the shirorogas (scalp disorder) namely *Upashirshaka, Pitika, Arbuda, Arumshika, Darunaka, Indralupta, Khalitya, Palitya and Vidradhi.* In *Sharanghadara Samhita Indralupta* as *shirokapalagata vyadhi.*

NIDANA

Avoidance of etiological factor is the first choice of treatment; hence *nidana* plays an important role in any treatment protocol. Then it is followed by treatment method for etiopathgeniesis. Like Exposure to smoke, sunlight and snow, over indulges in water sports,

disturbed sleep and keeping awake, severe sweating, exposure to heavy breeze and direct eastern breeze, suppressing vegas(natural urges), or weeping too much, drinking too much of water and wine, presence of worms, avoiding pillow and anointing body; looking down continuously for long periods; exposure to naccustomed, obnoxious and raw smell, too much of speaking etc.; by these causes the doshas getting localised in the head produce diseases (*Shira roga*). By the suppression of natural urges, sleep during the day time, vigil during the night, intoxication, speaking aloud, exposure to frost and easterly wind, sexual indulgence, inhalation of undesired smell, exposure to dust, smoke, intake of heavy and sour food, and rhizomes including tubers etc. in excessive quantity, excessive intake of cold water, injury to head, vitiation of ama lamentation, suppression of tears, advent of cloud, anxiety and adopting regimen contrary to those prescribed for the locality and season, *doshas* like *vata*, etc., get aggravated resulting in the vitiation of *Raktadhatu* in the head. This causes diseases with various symptoms in the head. *Lavana rasa* is *kledana, chedana, bhedana, vikasi and avakasakara.* Hence excessive uses of *kshara, lavana and katu* rasa it leads to aggravation of *pitta* and *rakta*, which lead to *Indralupta.*

SAMPRAPTI

In *Sushruta Samhita* and in *Astanga Hridayam* samprapti of Indralupta is very much similar. The *pitta*, triggered by its own factors penetrates into the romakoopa and there it unites with the *vata* to loss the hair. Dearanged *Vayu and Pitta doshas* having recourse to the roots of the hairs bring about their falling off, while the along with *kapha dosha Shonita* creates an obstruction in the romakoop. Thus barring their fresh growth of new hair and recrudescence. The disease is called *Indralupta, Rujya or Khalitya*. According to Acharya Madhava the romakupagata bhrajaaka pitta along with *vata* leads hair loss and later *kapha* along with *Rakta* leads to obstruction of hair roots, thereby no further production of new hair. He regards the disease to be due to all the four dosha and swabhava of the disease is anitya. Acharya Vagbhata and all other Acharyas opinion have emphasised pathogenesis initiated primarily because of vitiated *pitta* entering the romakupa. The *pitta* dosha after vitiation circulates in the body through srotos by virtue of vitiated *vata*.

This vitiated *pitta* dosha on entering the romakopas provokes the vikshepana guna of *vata*, the combination of the both effect on the romakupa resulting in roma chyuti. The vitiated *pitta* entering the shirakapala vitiates the sthanika *kapha and Rakta*. The sthanika *kapha and raktadushana* results in avarodha of romakupas, there by romakupas unable to produce new hair further. Another samprapti of *Indralupta* initiates with jataragni dusti. Later due to *pitta* pradanya sarva dosh dusti results in adhyadhatwagni dusti leading to vitiation of asthi dhatu poshaka rasa specially keshya rasa. During asthi dhatwagni vyapara, the poshaka rasa which nourish asthi dhatu are converted into 3 parts namely, the stula bhaga, sukshma bhaga and kitta/Mala bhaga. This kittabhaga is processed by the action of malagni to produce *kesha*. As there is dusti of *kesha* poshaka bhabavas and dusti of sthanika *bhrajaka pitta*, it leads to hair loss. *Pitta* having qualities of a same kind to vitiates *Rakta*. There is dosha dusya sumurchana of vitiated *rakta* with sthanika *kapha* which results in combined *kapha and Rakta* blocking the romakupa. Which results *Indralupta*.

SAMPRAPTI AND SHADKRIYAKALA

Sanchaya-Amashaya
Prakopa-kosta
Prasara-Srotas, rasayanis
Stana samshraya-romakoopa

Acharya Harita described five types of *Indralupta* based on the predominance of the doshas.

Sl.No.	Types	Lakshanas
1	Vataja Indralupta	Rukshtha, pandura varna kesabhumi
2	Pittaja Indralupta	Daha, Rakta varna kesa bhumi
3	Kaphaja Indralupta	Snigdha kesabhumi
4	Raktaja Indralupta	Pakayukta
5	Sannipataja Indralupta	Sarva lakshana yukta

CHIKITSA

In Ayurveda chikitsa protocol for Indralupta

Vyakta-Shirogata kasha

Dosha

An involvement of all the *doshas* has been stated in *Indralupta* but, the *Pitta dosha* especially the *Bhrajaka Pitta* (localized in the skin) and the *Pachaka Pitta* plays an important role in the disease *Indralupta*. The involvement of *Vata*, mainly the *Samana Vayu* which is responsible for the proper *Dhamana* of the *Pachakagni* and the *Vyana Vayu* which presents all over the body are involved. The third involvement found on *Indralupta* is of *Kapha Dosha* especially the *Tarpaka Kapha*, which resides in the *Shira*. (Head).

Dushya

Rasa and Rakta dhatu circulate in the body and impact nutrition to the body. When they are vitiated by *three doshas* specially *pitta doshas* they may play a part as *dushya* in *Indralupta*. *Asthi dhatu* may also be involved in pathogenesis of *Indralupta*. As *kesa* are said to be mala of *Asthi Dhatu*.

Agni

Involvement of *Agni: Jatharagni, Three Dhatwagni(Rasa, Rakta, Asthi)* are involved in *Indralupta*.
Adhistana: kesabhoomi
Udbhava: Amasaya
Sanchara: Rasavahini

SAMPRAPTI GHATAKA**Dosha**

vata: samana, vyana
pitta: Bhrajaka, pachaka
Kapha: Tarpaka kapha

Dushya

Dhatu: Rasa, Rakta, Asthi
Mala: Sweda, kesha
Agni: Jatharagni, Rasagni, Asthyagni
Srotasa: Rasavaha, Raktavaha, Asthivaha, Swedavaha, Manovaha
Udbhava: Amashaya
Adhisthana: kesabhoomi
Rogamarga: Bahya Rogamarga.

Lakshanas(RUPA)

Kesapatana(hair loss)
BHEDA

- Shodhana
- Sira vyadhana/Gadha prachhanna

- Nasya:Jeevaniya siddha taila
- Shiroabhyanga:
- Rasayana prayoga

Common ayurveda medicines for Indralupta.

Gandhaka Rasayana	Adityapaka Guduchi Taila as Shiroabyanga
Manjistadi kwatha	Bringaraj Taila as Shiropichu
Kaishora guggulu	Malatyadi Taila
Amalaki churna	Gunja Taila
Saptamrita louha	Jatyadi Taila
Shatavari Rasayana	Gunja lepa
Chyavanprasha Rasayana	Manashiladi lepa
Arogyavardhini Rasa	Yastimadhu Taila,Anu Taila as Nasya.

PATHYAPTHYA

Pathya

Ahara	Vihara
Dhanya varga: yava, shali, mudga	Shiroabhyanga, langhana
Shaka varga: Neema, jivanti, patola, karavellaka	Nasya, sirobasti
Taila varga: Til Taila, Narikela Taila both external, internal	Shiro prakshalana
Phala varga: Draksha, Dadima, Amra, Amalaki, Narikela.	Siropichu, Chatradharana.
Others varga: Dugdha, Ghrita, Sarkara, Honey, Kanji, Takra	Lepa, padaraksha

Apathya

Ahara	Vihara
Ati Lavana, Amla rasa, Kahara(Alkaline diet)	Excessive Exposure to Sunlight and Dust
Paryusita Ahara(Pungent food)	Excessive Headbath, Hot water headbath
Virudha Ahara(Unwholesome food)	Ratrijagarana
Ati -Ushna-Tikshna diet.	Krodha, Bhaya, excessive Chintana(Mental tension)

DISCUSSION

Indralupta can happen to at anyone regardless of age, gender, race, which can be correlated with *Alopecia Areata*. The exact pathophysiology of *Alopecia Areata* is unknown. Because it is an autoimmune disorder, where unpredictable hair loss occurred. Both genetics and environmental factors involve as it tends in families. When Tejas involves *vata* and reaches the scalp, it causes *khalitya* which is known as *Indralupta* according to Acharya Charaka. According to Maharshi Sushruta, *pitta dosha* and *vata dosha* cause hair loss by involving the roots of the hair(Romakoopa), and *Shleshma and vata* follow. Shonita obstructs Romakoopa's channel, causing it to become blocked. *Indralupta* which can be compared with the *Alopecia Areata* is a autoimmune disorder, where there is no permanent cure. There are some forms of treatment that can be suggested by modern doctors to help hair regrow. The conditions occur when white blood cells attack the cells in hair follicles, causing them to shrink and slowdown hair production. Hence *ayurveda* will be the best option to manage of the *Indralupta*.

CONCLUSION

The management options available in Ayurveda will definitely cure the disease without recurrence. The external(*Bahirparimarjana*) and internal medications can be helpful to overcome of the *Indralupta*. Sodhana and Shamana can be followed in chronic cases with the local

external applications which can be helpful in the management of the acute cases.

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