



CONCEPTUAL STUDY ON *INDRALUPTA* (*ALOPECIA AREATA*).

¹Sachin N. Patil, ²Maheshkumar S. Gujar, ³Rakeshkumar S. Gujar

¹Professor & HOD, ²Associate Professor, ³Assistant Professor

^{1,3}Shalyatantra, ²Shalakyatantra

¹ Sri Shivayogeeswar Rural Ayurvedic Medical College, Inchal, Belagavi, Karnataka, India,

^{2,3}BLDEA's AVS Ayurveda Mahavidyalaya, Vijayapura, Karnataka, India.

Abstract : This *Indralupta* is considered as *Kshudraroga*, as its causes, clinical features and treatment will be not so difficult and hardly requires any attention, but now the cosmetology is such growing branches in *Ayurveda* which requires special attention in review of Ayurvedic literature which will be definitely resolve the problems related to hair fall in *Indralupta*. Hairs are of utmost value in the cosmetology which not only cover the scalp but also increases the beauty of the face. Due to the pitta *vardhaka ahara* and *vihara* the pitta gets *dooshita* and causes the *Indralupta* by vitiating the *tridoshas*. Here and attempt has been made to have the comparative conceptual classical analysis of the *Indralupta* has been done which will help to know the disease better and manage it with sure shot Ayurvedic medicines.

IndexTerms – *Indralupta*, *Alopecia areata*, *Ayurveda*.

I. INTRODUCTION

Nirukti:

That which causes the loss of dark hairs is *Indralupta* or a disease which results in destruction of hairs. (pg 211)^{1,2,3}

Dictionary meaning

Indralupta: Mn or *Lupthaka* n. morbid baldness of the head; loss of beard.⁴

Paryaya pada:

*Indraluptaka*²(pg211), *Sureshalupta*⁵(ca.su.3/7), *Surapatilupta*⁵(pg320), *Chacha*⁶(A.hru.23/26), *Keshagna*⁷(pg11), *Khalitya*⁷ (s.ni.13/34), *Ruhya*⁸ (pg203) and *Rujya*⁶ (A.hru23/26pg859) *Acharya Sushruta* considered *Indralupta* as *kshudraroga* that is disease of minor (ni.13/3pg318).⁷

Acharya Vagbhata has enumerated *Indralupta* among the *shirorogas* namely *Upashirshaka*, *Pitika*, *Arbuda*, *Arumshika*, *Darunaka*, *Indralupta*, *Khalitya*, *Palitya* and *Vidradhi*.⁶ (A.Hru.ut.23/20pg859), in *Sharanghadara Samhita Indralupta* as *shirokapalagata vyadhi*.^{9,10} (*sha.sam, pu.kha.7/151pg859*)

NIDANA

Avoidance of etiological factor is the first line of treatment; hence *nidana* plays an important role in the treatment protocol. Then it is followed by treatment for etiopathogenesis.⁶ (A. Hr. 23/ sl.1-3page 218.)

Exposure to smoke, sunlight and snow, over indulges in water sports, sleep and keeping awake, severe sweating, exposure to heavy breeze and direct eastern breeze, suppressing tears, or weeping too much, drinking too much of water and wine, presence of worms, suppression of urges; avoiding pillow, cleanliness and anointing body; looking down continuously for long periods; exposure to unaccustomed, obnoxious and raw smell, too much of speaking etc.; by these causes the *doshas* getting localised in the head produce diseases (of the head).

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, snowfall and sun, 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.⁵ (Ca. su.27/sl.8-11 page 312)

Lavana rasa is *kledana*, *chedana*, *bhedana*, *vikasi* and *avakasakara*. Hence if it is used in excess and in isolation it leads to aggravation of pitta and *rakta*, leading to *Indralupta* and other diseases.⁵ (Ca. su. 26/sl 43 (3) pg. 182)

According to *Vallabhacharya*, *Indralupta* is a result of destruction of hairs by *krimi*.¹¹ (va.chi.pg.144)

SAMPRAPTI & LAKSHANA:

In *Sushruta Samhita* and in *Astanga Hrudayam samprapti* of *Indralupta* is very much identical.⁷ (*Su. ni.* 13/32 & 33.)

The deranged *Vayu* and *Pitta* having recourse to the roots of the hairs bring about their falling off, while the deranged *Rakta* and *Kapha* of the locality fill up those pores or holes, thus barring their fresh growth and recrudescence. The disease is called *Indralupta*, *Rujya* or *Khalitya*.⁶ (*A.hru. ut.* 23 / 24, 25 *Aruna* pg 859-860.)

Acharya Madhava opines that, the *romakupagata brajakapitta* along with *vata* leads hair fall and later *kapha* along with *Rakta* leads to obstruction of hair roots, thereby no further production of hair. He regards the disease to be due to all the four *dosha* and *swabhava* of the disease is *anitya*.⁸ (*M. Ni.ut.* 55/28, 29.)

Acharya Vaghata and all other *Acharyas* have emphasised pathogenesis initiated primarily because of vitiated *pitta* entering the *romakupa*. The *pitta* after vitiation circulates throughout the body through *rasayanis* by virtue of vitiated *vata*. The *pitta* on entering the *romakopas* provokes the *vikshepana guna* of *vata*, the combination of the both effect on the *romakupa* resulting in *roma chyuti*. The *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 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 poshaka rasa* specially *kesha poshaka rasa*. During *asthi dhatwagni vyapara*, the *poshakamsha* 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 poshakabavas* and *dusti* of *sthanika brajaka pitta*, it leads to hair fall. *Pitta* having qualities of a kind to vitiates *Rakta*. There is *sumurchana* of vitiated *doshas* with *sthanika kapha* which results in combined *kapha* and *Rakta* blocking the *romakupa*. This hinder the *kesha utpatti prakriya* by the *chyvana* of the *kesha* and *avarodha* of *keshamula*.

SAMPRAPTI AND SHADKRIYAKALA

Sanchaya → *Amashaya*
Prakopa → *kosta*
Prasara → *rasayanis*
Stana samshraya → *romakoopa*
vyakta → *Shirogata kesha*

Dosha:

An involvement of all the three *Doshas* has been stated in *Indralupta* but, the *Pitta dosha* especially the *Bhrajaka Pitta* (localized in the scalp) and the *Pachaka Pitta* (in the form of *Dehoshma*) plays an important role in the disease *Indralupta*.

Next comes the involvement of *Vata*, mainly the *Samana Vayu* which is responsible for the proper *Dhamana* of the *Pachakagni* and the *Vyana Vayu* which resides all over the body are involved. The third involvement found on *Indralupta* is of *Kapha* *Dosha* especially the *Tarpaka Kapha*, which dwells in the head (localized vitiation).

Dushya:

Rasa and *Rakta* circulate in the body and impart nutrition to the body. When they are vitiated by the above said *Doshas* they may play a part as *Dushya* in *Indralupta*. *Asthi Dhatu* may also be involved in the *Samprapti* of *Indralupta* as it (*Khalitya*) has been counted amongst the anomalies occurring due to the vitiation of *Asthi Dhatu* as *Kesha* are said to be the *Mala* of *Asthi Dhatu*.

Agni and Ama:

Jatharagni, *Rasagni*, *Raktagni* and *Asthyagni* are involved in *Indralupta*. Due to the loss of function of these *Agnis* (*Agnimandya*), the *Ama* of both – *Jatharagni* and *Dhatwagni* levels is produced.

Adhisthana: *Keshabhoomi*

Udbhava: *Amashaya*

Sanchara: *Rasavahini*

SAMPRAPTI GHATAKA

Dosha: *Vata: Samana, Vyana*

Pitta: *Pachaka Pitta* and *Bhrajaka Pitta*

Kapha: *Tarpaka Kapha*

Dushya: *Dhatu: Rasa, Rakta, Asthi*

Mala: *Sweda, Kesha*

Agni: *Jatharagni, Rasagni, Asthyagni*

Ama: *Rasa, Raktagata Ama*

Srotasa: *Rasavaha, Raktavaha, Asthivaha, Swedavaha, Manovaha*

Udbhava: *Amashaya*

Sanchara: *Rasayani (Rasavaha Srotasa)*

Adhisthana: *Keshabhoomi*

Rogamarga: *Bahya Rogamarga (twak and romakopa)*

PURVARUPA

This comes in fourth *kriyakala* that is *shtana samshraya*. This helps in early diagnosis and treatment. But in *Indralupta* hair fall is sudden. There is no specific *purva rupa* has been explained in the classics.

RUPA

Complete manifestation of the disease occurs in the *vyaktavasta* of the *shat kriyakala*, this called as *rupa*. In this stage all the features of the disease will be expressed. No definite *lakshanas* are explained in the classical treatise.

As per *Acharya Dalhana*, women are generally proof against this disease owing to their delicate constitution and to their being subjected to the monthly discharge of vitiated blood and at the same time to their undergoing no physical exercise, and hence there is little chance of the bodily pitta being deranged and bringing on this disease.⁵ (*su.ni.13/34pg322*)

BHEDA

Based on the predominance of the *doshas* *Acharya Harita* explained five types of *Indralupta*. Namely-¹² (*Ha.sam.pg428-430*)

Sl. No.	Types	Lakshanas
1	<i>Vataja Indralupta</i>	<i>Rukshta, Pandura varna shirakapala</i>
2	<i>Pittaja Indralupta</i>	<i>Daha yukta, Rakta varna shirakapala</i>
3	<i>Kaphaja Indralupta</i>	<i>Snigdha shirakapala</i>
4	<i>Raktaja Indralupta</i>	<i>Pakayukta</i>
5	<i>Sannipataja Indralupta</i>	<i>Sarva lakshana yukta</i>

VYAVACCEDHAKA NIDANA⁶

In *shirokapala gata vyadhi Indralupta* has to be differentiating from *Khalitya*.

Vagbhata says the major difference being that in *Indarlupta* hair fall is sudden where as in *Khalitya* hair loss is gradual.

Sl. No.	<i>Indralupta</i>	<i>Khalitya</i>
1	Sudden fall of hairs	Gradual fall of hairs
2	All the 4 <i>doshas</i> are involved	<i>Rakta dosha</i> not involved
3	Can occurs in both <i>shiras</i> and <i>Smashru</i>	Manifests only on the <i>shiras</i>

SADYASADYATA:

Sadya: Eka doshaja.

*Asadya: Sannipataja.*⁷ (*su.chi.20/24-27*)

CHIKITSA

Morbid *doshas* will be brought into equilibrium status by means of *chikitsa*, either by *samshodana* or by *samshaman*.¹³ (*A. Hr. Ut. 24/28-32.*)

In case of *Indralupta* the bald part or seat should be anointed and fomented, and then bleeding should be resorted to, after this plaster composed of *manashila*, *Kasisa*, *Tutta* and *Marich* or of *Kuttannata* and *Devadaru* pasted together, should be applied to it. As an alternative, it should be deeply scraped and constantly kept covered with a paste of *gunja* seeds. As an alternative, *Rasayana* medicines should be administrated for its cure. Oil cooked with *Malati*, *Karaveera*, *Chitraka* and *Naktamala* is highly efficacious in curing a case of Alopecia, if used as an unguent. ¹⁷ (*su chi 20/23-25*)

In *Indralupta* (alopecia), the vein in head should be punctured after the patient is uncted and sudated; then paste of *realgar*, *kasisa* and *tutta* mixed with *marica* or *kuttannata* and *devadaru* should be applied to the part or after scarifying deeply, the paste of *gunja* should be applied frequently or the patient should undergo *rasayana* therapy. An oil cooked with *Malathi*, *Karavira*, *Chitraka* and *Naktamala* is highly efficacious in curing a case of Alopecia, if used as an unguent.⁷ (*Su.chi. 20 sl. 24, 25, 26 pg 463*)

Bhallataka, *Bruhatiphala* and *Gunja phala* or *mula* any one of these mixed with honey is applied by which *Indralupta* is removed.⁵ (*ch.55 sl. 102 Pg. 445*)

Application of Juice of *Bruhati* with honey relives *Indralupta*.⁵ (*ch11.ut kh.sl.21 pg 238*)

Tailas for Abhyanga in Indralupta:

1. Bringaraja Taila¹⁴ (pg279, 280)
2. Malatyadi Taila
3. Gunja Taila
4. Jatyadi Taila

Lepas used in Indralupta:

- ❖ Bruhati swarasa and madhu lepa is prepared and applied.¹⁵
- ❖ Application of lepa like Kaseesa, Manashila, Tutta and Maricha.⁷ (S.chi.20/24)
- ❖ Prachchanna and application of Gunja, Karaveera, Chitraka, Karanja lepa.⁷ (S.chi.20/24)
- ❖ Application of Bhallataka rasa.⁷ (S.chi 20/24)
- ❖ Hastidantamasi lepa.⁶ (A.hru.ut.24/28-32)
- ❖ Acharya Caraka advised 6 churna pradehas.⁵ (Ca.su.3/3-7)
- ❖ Gunja kalka lepa after avaghadha pracchanna.⁷ (S.chi 20/24)
- ❖ Lepa of Twak, Roma, Nakha, Shringa of four legged animals with tila taila is said to be very useful.
- ❖ Pippali, anjana and rasanjana with gomutra.¹⁶ (A.sam ut.28/34-37)
- ❖ Rubbing with karapatra then avachoorana by maricha beeja chorna.
- ❖ Vartaka phala siddha taila with madhu.
- ❖ Tiktapatola rasa.¹⁴ (YR kshu chi.pg279-280)
- ❖ Putikaranja patra kalka with saindava lavana.
- ❖ Rubbing with karkasha patra followed by avachurnana by maricha beeja chorna.¹⁷ (Bhi.rat pg151)

PATYAPATHYA:**Pathya:** ¹⁴

AHARAJA	VIHARAJA
Dhanya varga: yava, shali, mudga	Shiroraksha, langhana
Shaka varga: jivanti, patola, kushmanda, karavellaka,	Nasya, Shirobasti, Shiroabhyanga
Taila varga: narikela and taila Internal and external	Shiro snana
Phala varga : amalaki, dadima, kadalipala, draksha, narikela	Chatradharana, Padaraksha
Others : Milk, Sugar, Honey, Kanjika, Takra.	Seka, Upanaha

Acharya Vagbhata has strictly contraindicated jala seka until the roma pradurbhava.⁶ (A.hru.ut.24/32pg863)

DISCUSSION ¹⁸

Indralupta can be seen at any age which can be compared with Alopecia Areata. Alopecia areata is an autoimmune disorder that can lead to unpredictable hair loss. Scientist believes the cause is genetic, as it tends to run in families. Alopecia areata is a common autoimmune disorder that often results in unpredictable hair loss. It affects roughly 6.8 million people in the United States and 147 million people worldwide. In most cases, hair falls out in small patches around the size of a quarter. There may be only a few patches, but alopecia areata can affect wider areas of the scalp. If there is a complete loss of hair on the scalp, doctors diagnose alopecia totalis. If there is hair loss throughout the entire body, the condition is called alopecia universalis. There is currently no cure for alopecia areata, although there are some forms of treatment that can be suggested by doctors to help hair re-grow more quickly. The condition occurs when white blood cells attack the cells in hair follicles, causing them to shrink and dramatically slow down hair production. It is unknown precisely what causes the body's immune system to target hair follicles in this way. Alopecia can affect anyone, regardless of age, gender, or race, though most cases develop before the age of 30. Hence the Ayurveda will be the best to answer the management of the Indralupta which can be correlated with the Alopecia Areata.

CONCLUSION

The management options available in Ayurveda will definitely cure the disease without recurrence when the treatment is given with all the aspects from nidana to chikitsa. The external and internal medications can be helpful to get rid of the Indralupta. Shodhana and Shamana can be followed in the chronic cases with the local external applications and only External applications can be helpful in the management of the acute cases.

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