

A SPECIAL APPROACH TO INDRALUPTA: A CASE STUDY

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Article Received on
26 October 2024,

Revised on 16 Nov. 2024,
Accepted on 06 Dec. 2024

DOI: 10.20959/wjpr202424-34933



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ABSTRACT

Indralupta is one of the *Urdhwajatrugata Vyadhi* characterized by the patchy hair loss over hair bearing skin that includes scalp, mustach and beard. According to *Sushruta Acharya*, *Indralupta* is a *Kshudra roga*, due to the vitiated *pitta* in association with vitiated *vata* causing the falling of hair from the scalp and vitiated *rakta* and *kapha* block the orifices of the hair follicles which restricts the growth of new hair. It can be co-related to Alopecia areata, a autoimmune disease presented as nonscarring, circumscribed, smooth patch of hair loss. *Shodhana* and *Shamana Chikitsa* is advised for the *Indralupta* in ayurvedic classics. **Methodology:** Detail study of *Indralupta* from *ayurveda Samhitas*, research journal and electronic data base. A patient of *Indralupta* was administered *Shodhana* and *Shamana Chikitsa*. Changes are observed. **Result:** With *ayurvedic* treatment protocol, *Indralupta* was managed successfully with *Sthanika Abhyanga* followed by *Nasya Karma* with *Mahanimba Taila* along with *Keshavardhini Rasayana Sevana*. **Discussion:** *Indralupta* is a disease

involved with *vata*, *pitta*, *kapha* along with *raktha*. The main symptom of the disease is *Keshachyuthi*. The treatment modalities including *Sthanika Abhyanga* -improves blood circulation to the affected area, *Nasya therapy* '*Nasa hi shiraso dwaram* ' mentioned as treatment principle for treating *urdhwajatrugata roga*, removes *srotoavaroda*, *Keshavardhini Rasayana Sevana* a combination of *keshya* and *Rasayana* drugs helps in managing *Indralupta*.

KEYWORDS: *Indralupta, Nasya, Sthanika Abhyanga Mahanimba Taila, Keshavardhini Rasayana, Alopecia Areata.*

INTRODUCTION

In *Ayurveda*, loss of hair is coined out as in term of ‘*INDRALUPTA*’ under the broad heading of *Kshudra Rogas* except *Vagbhata* who has mentioned it under *Kapala Rogas*. For *Indralupta*, *Moordha Taila (Shiro Abhyanga)* is the choice of management. In this present study *Mahanimba* advocated in *Nighantu Adarsha Nimbadi varga* has been selected and *Taila* prepared of it as per *Classical Taila Kalpana Vidhi* is used for *Moordha Taila (Shiro abhyanga)* and *Nasya*. *Nasa* is considered to be that *Indriya*, whose functions are not only limited to respiratory system but it is also considered as pathway for drug administration, “*Nasa hi Shirasodwaram*” *Shirah* has been termed as *Uttamanga*. *Urdwajatrugata Rogas* and their management have a special place in *Ayurveda*. *Indralupta* is one among the *Urdwajatrugata Roga*, hence *Nasya* plays an important role in treating *Indralupta*. *Mahanimba* due to its *tikta, Kashaya rasa* does *Srotahshodana*, helps in *Samprathi Vighatana* which is the main motive of treatment of any disease. *Indralupta* is an autoimmune disorder if we compare it with alopecia areata. So, to check it a *Rasayana* and *Keshya* drug combination has been chosen as *Keshavardhini Rasayana (Chakradatta)* for the present study.

Here we present case of *Indralupta* i.e. *Alopecia areata* which is treated with successful ayurvedic protocol.

CASE REPORT

A 35 year old male approached Panchakarma OPD of Sri Dhanwantari Ayurveda hospital Siddapura, with complaint of patchy hair loss of about 2cms in diameter on occipital region of the head since 3 months.

H/0 Present illness: A 35yrs old male with no systemic illness had sudden loss of hair in the occipital region of the head had been to allopathic treatment for 2 weeks, found no relief visited to Sri Dhanwantari hospital for further treatment.

H/0 Previous illness

Nothing significant.

Personal History

- Bowel- once daily
- Micturition: 5-6/day,0-1/night
- Appetite: Madhyama
- Diet: Mixed
- Sleep: Vishama

Systemic Examination

CVS, RS, PA-NAD.

Local Examination**Kesha**

- Kesha varna: Shyava
- Kesha akruthi: Straight
- Kesha swabhava: Ruksha

Kesha Bhoomi

- Kesha Bhoomi: Rukshatha/ Raga
- Kesha Bhoomi Varna:Shweta
- Affected Kesha Bhoomi: Occipital

Drug**Table No. 1: Showing method of *taila* preparation.**

S.No	Ingredients	Proportion
1	<i>Kalka Dravya: Mahnimba phala</i>	1 part
2	<i>Sneha Dravya: tila taila</i>	4 parts of <i>kalka Dravya</i>
3	<i>Drava Dravya: Water</i>	4 parts of <i>Sneha Dravya</i>

As per classical method of *taila Kalpana*, Prepare *Mahanimba taila*.

Table No. 2: Showing method of *Rasayana* preparation.

S.No	Ingredients and its Botanical name	Proportion
1	<i>Dhatri- Emblica officinalis</i>	1 part
2	<i>Krishna tila-Sesamom indicum</i>	1 part
3	<i>Bringaraja-Eclipta alba</i>	1 part

All ingredients are made into powdered form and mixed homogeneously.

TREATMENT

Treatment Plan

1st visit: After passing natural urges, The patients affected area was scrapped with a nail file and *Mahanimba Taila sthanika abhyanga* was done for 30 mins followed by *Shamana Nasya* with *Mahanimba Taila* for 7 days post *nasya* regimen was explained to patient and *Keshavardhini Rasayana* with a dose of 4grms Bd was given as internal medication. The patient was advised to continue *Sthanika abhyanga* and *Keshavardhini Rasayana Sevana* for 90 days.



2nd visit: (After 30 days) *Sthanika abhyanga* followed by *Nasya karma* was done for 7 days.



3rd visit: (After 60 days) *Sthanika abhyanga* followed by *Nasya karma* was done for 7 days.

Follow up: (After 90 days) The Patient was examined for regrowth of hair and if there is any recurrence of hair loss.



RESULT

With *Ayurvedic* classic treatment protocol, the *Indralupta* was managed successfully, the *keshabhoomi raga* and dryness also showed significant relief.

DISCUSSION

Indralupta is one of the *kshudra roga* explained by Acharya Sushruta, Madhavakara, Yogaratnakar, Bhaishajya Ratnavali, Bhavaprakasha, and Chakradatta. Acharya Charaka has included *Indralupta* in *Urdwajatrugata Roga*, According to Acharya Vagbhata, *Indralupta* is one among the 9 types of *kapala roga*. *Indralupta* is common problem of the hair in all age group, either sex. Though it is not a fatal disease, it has high cosmetics importance. Many of them feel ashamed of the hair loss.

Due to the *nidana* like *atisheeta ahara seevana*, *Virudda ahara*, *Akaalabhojana*, *AmlaAhara*, *Atapaatisevana*, *Aiswapna*, *Jagarana*, *Kritrimamarjakadravya*, *Vegadharana*, *abhyanga dwesha*, *manstapa* etc results in vitiation of *tridosha* which leads to *Indralupta*. To counter this, *Nidanparivarjan* is very important. But owing to busy schedules People hardly have time for *nidanparivarjan*. Hence, a remedy which acts on vitiated *Vata*, *Pitta*, and *Kapha* is helpful in treating *Indralupta* and at the same time which strengthens scalp hair is needed.

Many market preparations are available but either the effect isn't long lasting or cost of treatment is very high. Where as in our classics, use of different drugs and oil both internal and external procedure like *Nasya*, *Shiralepa*, *Pracchanna*, *Rakyhamokshana*, *Shiroabhyangadi* counter *Indralupta* effectively. This study is an attempt to specify the efficacy of *Sthanika abhyanga* and *Nasya Karma* in *Indralupta*.

Discussion on the Drug used

Indralupta is a disease which occurs due to vitiation of three doshas *Vata*, *Pitta*, *Kapha* along with *Rakta*.

Samprapti vighatana is said to be the treatment. Therefore, the action of the drug means to dismantle the *sampraptighatakas* of the disease. Hence to explain the mode of action of the drug means to establish a relationship between the *sampraptighatakas* of *Indralupta* and principles of *rasa*, *guna*, *virya*, *vipaka* of trial drugs. The *samprapti ghataka* of *Indralupta* are as *Dosha-Vata*, *Pitta*, *Kapha*; *Dushya- Rakta*; *Vyaktastana-Shira*, *Kapala*; *Adhisthan-Twaka* (*Keshbhumi*). For the treatment of *Indralupta* *Tikta*, *Kashaya rasa*, *ushana virya*,

Triddoshanashaka, Raktashodhaka, Keshya, Kushthagha, Rasayana dravyas should be used.

The drug used in this study is *Mahanimba taila* (Ingredients-*Mahanimba Phala-Kalka Dravya Tila Taila-Sneha Dravya* and *Jala-Drava dravya*) and *Keshavardhini Rasayana* (Ingredients-*Krishna tila, Dhatri and Bringaraja*). *Mahanimba* is mentioned in *Nighantu Adarsha*. Properties of *Mahanimba* are *tikta, Kashaya rasa; laghu, ruksha, tikshna guna; ushna virya; katu vipaka; kaphapittashamak*. *Keshavardhini Rasayana* is mentioned in *Chakradatta-Dhatri* is *amla, Kashaya, madhura rasa; ruksha guna; shita virya; madhura vipaka; tridoshashamaka*. *Krishna tila* is *katu tikta, Kashaya, madhura rasa; guru Snigdha guna; ushna virya; madhura vipaka; vatashamaka*. *Bringaraja* is *katu rasa, tikshna, ruksha, ushna guna; ushna virya; katu vipaka; kaphavatahara*. *Tila taila* is *madhura rasa; tikta, kashaya anurasa; snigdha, guru, sukshma, vyavyi, Sara, vikasi guna; ushna virya; madhura vipaka; vatahara*.

Tikta, katu rasa; laghu ruksha guna properties do the *pachana karma* of *Kapha dosha* by which *margavarodha* of *romakupa* is removed. After that, the *snigdha, guru, mrudu guna* of *taila* does *vatashamana*. The *tikta rasa* is also *raktashodhaka*. It also supports in curing *Indralupta* by removing obstruction of channels and *vatahara* property. The *dravyas* of *Keshavardhini Rasayana* are having *keshya, Rasayana* Properties so helpful in treating *Indralupta* as *Indralupta* is an autoimmune disorder if we compare with alopecia areata. *Mahanimba* due to its *tikta, Kashaya rasa* does *Srotahshodana*, helps in *Samprathi Vighatana*.

Discussion on the Procedure

Moordha Taila: Regular application of oil to the scalp, known as *Moordha Taila*, revitalizes the scalp and keeps hair healthy, dark, and firmly rooted. It also promotes sleep and helps prevent conditions like *Indralupta, Khalitya, and Palitya* (Ch. Su. 5/81).

Sthanika Abhyanga: It is one type of *Bahya Snehana*, Which comes under one of the four *Murdhni Taila*, Which are basically used for the management of *Shiroroga, Kapalaroga* and *Urdwajatrugataroga*.

Mode of Action of Bahya Snehana

Sushruta described the mode of action of *Bahya snehana* as the *virya* of drugs presents in

Abhyanga, *Dhara*, *Avagaha*, *Lepa* etc are absorbed into skin and then digested by *Agni* (*Bhrajaka Pitta*). Commentator *Dalhana* also explained that the oil used in *Bahya snehana* reaches up to the different *Dhatu* if applied for sufficient time. Thus, in this study *Sthanika abhyanga* is selected as continuous oil massage is done for 30 minutes to facilitate the maximum absorption of drugs.

Sushruta has told that oil used for *Bahya snehana* enters the *Romakupa* (root of the hair), *Siramukha* (Opening of the vein) and *Dhamani* nourishes the body.

Acharaya Charaka also described that *vayu* dominates in *sparshanendriya* and lodges in skin and the *abhyanga* is exceedingly beneficial to the skin, so one should practice it regularly. *Indriyas* are in close contact with the mind if *indriya* remains healthy, mind also remains healthy.

The gentle massage improves blood circulation to the *kapala Pradesh*, *twak*. The *snigdhatta* present in the *taila* pacifies *rukshata* thereby preventing the shedding of hair and Thus, *abhyanga* process with its *guna* of *taila* counters the *samprapti vighatana* and thus pacifies the disease.

The heat and the pressure by *Abhyanga* increases blood circulation, enhances the absorption of medicine through the skin.

In this way *Abhyanga* acts through the above properties of *sneha*. Because all Properties are opposite to the *vata*, *Taila Abhyanga* is considered useful treatment in the disease occurred by *Vata*.

Nasya: *Nasya Karma* is a therapeutic procedure in which medicated oil or other substances are administered through the nasal passages, primarily to eliminate vitiated *Doshas* (imbalances) located in the head and its associated parts. It is used to treat diseases affecting these regions (disorders above the collarbone). The phrase "*NASA hi Shirasodwaram*" refers to the nose being the gateway to the head, which is considered the most important part of the body (*Uttamanga*). Disorders above the collarbone (*Urdwajatrugata Rogas*) are given special attention in *Ayurveda*. Since *Indralupta* is one such disorder, *Nasya* plays a key role in its treatment.

According to the *Charaka Samhita*, administering *Nasya* at the right time and in the proper

manner helps maintain the health of the eyes, ears, and nose. Additionally, it aids in preventing premature graying of hair, reducing hair loss, and promoting hair growth (*Ch. Su. 5/57-58*). This highlights the significance of *Nasya* in addressing hair-related issues such as *Indralupta* (alopecia).

CONCLUSION

Indralupta is a disease confined to *Shira, Kapala, and Twak addhistana* thus local treatment to the affected area and *Shodhana* take care of preventive and curative aspect with reference to *Indralupta*. This study reveals that *Sthanika Abhyanga* and *Nasya* are effective and promising treatment in *Indralupta* management. It also proves that *Mahanimba* is a effective preparation in *Indralupta* management. *Keshavardhini Rasayana* also supports *Indralupta* management. Focusing on mild massage with strokes oil opens the pores, helps to remove *doshas* localized and if done on regular basis, increase the circulation of blood to the affected area. In this way it effectively helps to treat scalp problems, hair loss and also promotes hair growth. *Nasya* one among the *Shodhana* procedure done for *urdwajatrugata roga* helps in *srotoshodana* breaks the pathogenesis of the disease and helpful in treating *Indralupta*. In this study there were good result, with no recurrence and no topical or systemic adverse effect. As per ayurvedic principle, this cures disease from its root, at the level of doshas. The treatment proved to be easy, economical, highly effective with in short duration.

Conflict of Interest: I am thankful to department of Panchakarma for giving me opportunity to examine the case.

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