Review Article

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AYURVEDIC PERSPECTIVE OF INDRALUPTA (ALOPECIA AREATA): A COMPREHENSIVE REVIEW WITH EMPHASIS ON AHARA CHIKITSA

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ABSTRACT

Hair is considered an important indicator of health, beauty, and personality. Hair loss disorders not only affect physical appearance but also have a significant psychological and social impact on an individual's quality of life. Alopecia areata is a chronic autoimmune disorder characterised by sudden, localised, non-scarring hair loss. In Ayurveda, a condition closely resembling alopecia areata is described as Indralupta under the category of Kṣudra Rogas. Classical Ayurvedic texts explain that vitiated Vata and Pitta Doshas cause hair loss, while aggravated Kapha and Rakta obstruct the hair follicles, preventing regrowth. The present review aims to critically analyze the Ayurvedic concept of Indralupta and correlate it with the contemporary understanding of alopecia areata. Various classical references regarding its etiology, pathogenesis, clinical features, and management have been compiled and reviewed. Particular emphasis is placed on Ahara Chikitsa (dietary therapy), a fundamental component of disease management in Ayurveda. Consumption of wholesome, Dosha-balancing, and Rasayana (rejuvenation)-promoting foods is advocated to nourish the Dhatus (tissues), especially Asthi Dhatu and its upadhatu (secondary tissue), Kesha (hair). Dietary measures such as including fresh fruits, green vegetables, milk, ghee, black sesame seeds, amalaki, and protein-rich foods are recommended, while excessive intake of spicy, sour, salty, fermented, processed, and incompatible foods (Viruddhahara) is discouraged. This review highlights the relevance of Ayurvedic principles, particularly Ahara Chikitsa(food treatment), in the holistic prevention and management of Indralupta. Integrating dietary regulation with appropriate Ayurvedic therapeutic interventions may offer a safe and comprehensive approach to improving hair health and promoting hair regrowth.

Keywords: Indralupta, Alopecia Areata, Kesha Roga, Kshudra Roga, Ahara chikitsa

INTRODUCTION

Hair is considered an important component of personality and self-image. Hair disorders, particularly those associated with visible hair loss, often lead to significant psychological distress. Alopecia areata is a chronic inflammatory condition characterized by sudden patchy loss of hair without scarring. It affects individuals of all ages and is recognized as an autoimmune disease characterised by immune-mediated damage to hair follicles.

Ayurveda describes several hair disorders, including Khalitya, Palitya (white hair), Darunaka (seborrheic dermatitis), and Indralupta (alopecia areata). Among these, Indralupta bears a close resemblance to alopecia areata due to its characteristic presentation of localized hair loss. According to classical Ayurvedic literature, various Acharyas have categorised Indralupta differently. Acharya Sushruta describes it as a Kshudra Roga, Acharya Vagbhata classifies it under Kapalgata Rogas (scalp disorders), while Sharangdhara Samhita includes it among Shirorogas (head disorders). Understanding Indralupta through Ayurvedic principles may provide valuable insights into the holistic management of alopecia areata.

Classical relevance

Table 1: Description of Indralupta in various classical Ayurvedic texts

Author/Ayurvedic Text	Chapter/ Section	Shloka Number	Reference No.
Charaka Samhita	Chikitsa Sthana	26/132–133	[1]
Sushruta Samhita	Nidana Sthana	13/33–34	[2]
	Chikitsa Sthana	20/24–27	[3]
Ashtanga Hridaya	Uttara Sthana	23/24-25 24/28–31	[4] [5]
Ashtanga Sangraha	Uttara Sthana	27/18-19 28/34–37	[6] [7]
Madhava Nidana	Uttara Tantra	55/28–29	[8]

Bhavaprakasha	Madhyama Khanda	62/6–14	[9]
Sharangdhara Samhita	Madhyama Khanda	9/156	[10]
	Uttara Khanda	11/20–21	[11]
Yogaratnakara	Kshudraroga Nidana	28–29	[12]
	Kshudraroga Chikitsa	1–7	[13]
Cakradatta	Chapter 55	94–101	[14]
Bhaishajya Ratnavali	Chapter 60	60–68	[15]
Vangasena Samhita	Chapter 32	136–151	[16]
Harita Samhita	Tritiya Sthana	43/1–13	[17]

Ayurvedic Concept of Hair (Kesha)

According to Ayurveda, Kesha (hair) is considered a Mala (waste product) of Asthi Dhatu (bone tissue). Proper nourishment of Asthi Dhatu (bone tissue) contributes to healthy hair growth, while impairment of Dhatu (tissue) metabolism can lead to various hair disorders. The maintenance of healthy hair depends upon balanced Doshas, proper Dhatu (tissue) nourishment, and unobstructed functioning of srotas.

Concept of Indralupta in Ayurveda

indrāṇām indranīlavat keśānāṃ luptaṃ nāśo yasmāt ॥
(Shabdakalpadruma)

The term Indralupta is composed of "Indra," denoting the head or superior body part (Uttamanga), and "Lupta," meaning loss; therefore, it signifies pathological loss of hair over the scalp and beard.

Indralupta is described as a disorder characterized by localized hair loss resulting from the vitiation of Doshas affecting the hair follicles. It is classified among Kshudra Rogas (minor diseases) and primarily involves the scalp region.

Acharya Charaka has described Indralupta as one of the possible complications arising from untreated or chronic Pratishya (rhinitis) in Chikitsa Sthana 26.

In Madhukosha commentary, Acharya Kartika has clearly differentiated

Indralupta: Indraluptāṁ śmaśru-patanaṁ bhavati (loss of the beard and moustache)

Khalitya: Khālityaṁ śirasy eva (hair loss confined to the scalp)

Ruhya: Ruhyā ca sarvadehe (involvement of the entire body)

Classical Ayurvedic texts explain that aggravated Vata and Pitta Doshas cause hair to fall from its roots. Subsequently, Kapha and Rakta obstruct the roma koopa (hair follicles), preventing new hair growth. This dual mechanism of hair loss and follicular obstruction forms the basis of the disease process.

Nidana (Etiological Factors)

Krodha (anger), Ayasa (excessive exertion), and Shrama (physical overexertion) are specifically mentioned as Nidanas (etiological factors) for Indralupta in the Ayurvedic classics. Apart from these, the major Samhitas do not explicitly describe detailed, disease-specific causes. However, considering the involvement of Vata, Pitta, Kapha, and Rakta in the pathogenesis of Indralupta, various dietary, lifestyle, psychological, and environmental factors that aggravate these Doshas may also contribute to the development of the disease. Such factors include-

Aharaj nidana (Dietary causes)

Ati Lavana, Amlarasa, Kshara (Excessive salty, sour and alkaline diet),Paryushita Ahara (Rotten/Putrid food), Viruddha Ahara (Unwholesome food), Ati Ushna-Tikshna diet (Excessively hot and pungent/sharp dietary substances).

Viharaj nidana (Lifestyle causes)

Excessive Exposure to Sunlight and Dust, Hot water headbath, Ratrijagarana (Night awakening), Krodha(Anger), Bhaya (Fear), Excessive Chintana (Excessive worry, overthinking or mental stress)

Samprapti (Pathogenesis)

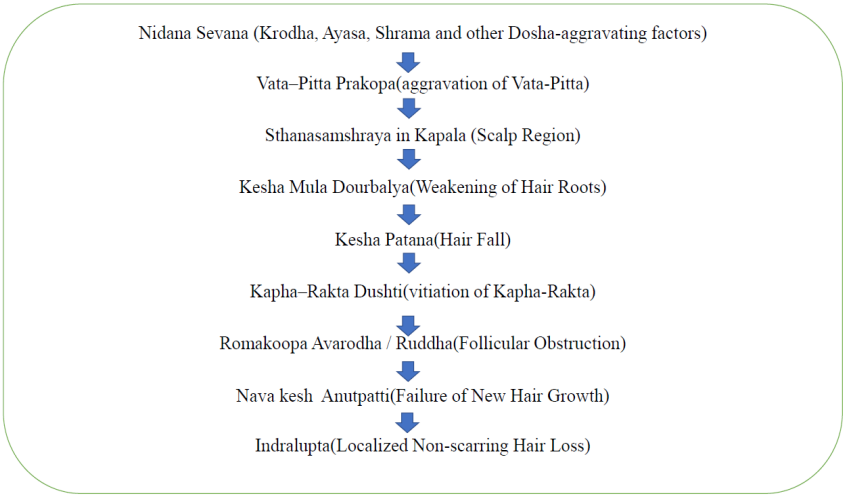
Romakūpānugaṁ pittaṁ vātena saha mūrcchitam |
Pracyāvayati romāṇi tataḥ śleṣmā saśoṇitaḥ ||
Ruṇaddhi romakūpāṁs tu tato 'nyeṣām asambhavaḥ |
Tad indraluptaṁ khālityaṁ rujya iti ca vibhāvyate ||
(Su.Ni.13/33-34)

The pathogenesis of Indralupta can be understood in the following stages:

Stage 1: Kesha patana (Hair fall)

Aggravated Vata and Pitta Doshas localize in the scalp region and weaken the attachment of hair roots, resulting in hair loss.

Stage 2: Romakoopa ruddha (Follicular Obstruction)



Kapha Dosha along with vitiated Rakta blocks the hair follicles and prevents regeneration of new hair.

Table 2: Samprapti Ghataka (Components of Pathogenesis)

Dosha (Vitiated bio-regulatory factors)	Vata, Pitta, Kapha
Dushya (Affected tissues and waste products)	Dhatu (Body tissues) – Rasa, Rakta, Asthi Mala (Waste product) – Kesha
Agni (Digestive and tissue metabolic factors)	Jatharagni (digestive fire) and Dhatvagni (Tissue metabolic fire)
Srotas (Body channels)	Rasavaha (Channels carrying nutrient fluid) Raktavaha (Channels carrying blood) Asthivaha (Channels associated with bone tissue)
Udbhava sthana (Site of origin)	Amashaya (Stomach)
Sanchar sthana (Pathway of dissemination)	Rasavaha and Raktavaha dhamani (vessels carrying nutrient fluid and blood)
Adhisthana (Principal site of pathology)	Shira (Head/Scalp)
Vyakta sthana (Site of clinical manifestation)	Keshbhoomi (Scalp)
Rogamarga (Pathway of disease)	Bahya rogamarga (External disease pathway)
Sadhya-asadhyata (Prognosis)	Sadhya (Curable)

Clinical Features of Indralupta (According to Harita Samhita)
The clinical manifestations include:

Table 3: Types of Indralupta according to Dosha predominance

Types	Symptoms of Indralupta
Vataja Indralupta	Rukshta (Dryness), Pandura varna (pale or dull discoloration)
Pittaja Indralupta	Daha yukta (Burning sensation), Rakta varna (reddish discoloration)
Kaphaja Indralupta	Snigdha (Unctuous)
Raktaja Indralupta	Paka yukta (suppuration)
Sannipataja Indralupta	All doshas features

Chikitsa (Therapeutic management)

- Shodhana (Purification therapy)
- Shamana (Pacification therapy)
- Bahya chikitsa (Topical therapy)
- Rasayana chikitsa (Rejuvenation therapy)

Shodhana ((Purification therapy)
Raktamokshana (bloodletting therapy)

- Snehana (oleation therapy) and swedana (fomentation therapy) followed by shiravedha (therapeutic venesection)
- Pracchana (multiple superficial scarification)

Shamana drugs (Palliative Medicines)
Yashtimadhu (*Glycyrrhiza glabra*), Sariva (*Hemidesmus indicus*), Manjistha (*Rubia cordifolia*), Tila (*Sesamum indicum*), Amalaki (*Emblica officinalis*), Shatavati (*Asparagus racemosus*), Usheera (*Vetiveria zizanioides*), Gokshura (*Tribulus terrestris*) etc.

Table 4: Bahya chikitsa (Topical therapy)

Maricha (*Piper nigrum*), Ela (*Elettaria cardamomum*), Kasisa (Ferrous sulphate), Tuttha (Copper sulphate)
Kuttanata (*Oroxylum indicum*), Daru Haridra (*Berberis aristata*)
Gunja Phala (fruit of *Abrus precatorius*)
Langali Moola (*Gloriosa superba*) with Karveera Rasa (*Nerium oleander*), mahishi ksheera (Buffalo milk)
Bruhati Rasa (*Solanum indicum*) with Madhu (Honey)
Tiktapatola (*Trichosanthes dioica*) svarasa (juice) for 3 Days
Gunja Moola (root of *Abrus precatorius*) with Bhallataka Rasa (juice of *Semecarpus anacardium*)
Gunja Patra (Leaves of *Abrus precatorius*), Vatsanabha (*Aconitum ferox*), Yashtimadhu (*Glycyrrhiza glabra*), Tila (*Sesamum indicum*), Kanji (Fermented liquid)
Gokshura (*Tribulus terrestris*), Tila Pushpa (Flowers of *Sesamum indicum*), Madhu (Honey), Ghrita (Ghee)
Hastidanta masi (Ash of elephant tusk), rasanjana (Herbal extract prepared from *Berberis aristata*), aja ksheera (Goat's milk)
Hastidanta masi (Ash of elephant tusk) with taila (oil)
Putikaranja patra (*Caesalpinia bonduc*), saindhava (Rock salt)
Pippali (*Piper longum*), Anjana (Collyrium), rasanjana (Herbal extract prepared from *Berberis aristata*), bakuchi phala (Fruit of *Psoralea corylifolia*), loha raja (Iron rust) with gomutra (Cow's urine)
Yashtimadhu (*Glycyrrhiza glabra*), Indivara (*Nymphaea nouchal*), Mridwika (*Vitis vinifera*), taila (oil), ghrita (ghee), ksheera (milk)
Chatuspada tvaka (skin), roma (Hair), nakha (Nails), shringa (Horn), asthi bhasma (Bone ash)
Kurmakapala bhasma (Ash of tortoise shell) with surasa rasa (Juice of *Ocimum sanctum*)
Japa Kusuma (*Hibiscus rosa-sinensis*) lepa
Kurabaka pushpa (*Barleria prionitis*), japa pushpa (*Hibiscus rosa-sinensis*)
Bhallataka (*Semecarpus anacardium*), Tila (*Sesamum indicum*), Arka (*Calotropis gigantea*), masha kshara (Alkali prepared from *Vigna mungo*) with navaneeta (Butter)
Sarpa kshara (Alkali prepared from snake ash)
Rubbing with a rough leaf followed by maricha (*Piper nigrum*) churna application

Table 5: Specific lepa (topical application) according to the doshas mentioned in Harita Samhita

Types	Lepa (topical application)
Vataja	Guda (Jaggery), Surasa (*Ocimum sanctum*), Shunthi (*Zingiber officinale*), Matulunga rasa (juice of *Citrus medica*)
Pittaja	Kseera (Milk), navaneeta (Butter), sita (Sugar), Amalaki (*Emblica officinalis*), Yashtimadhu (*Glycyrrhiza glabra*), Patola patra (leaves of *Trichosanthes dioica*), Neema (*Azadirachta indica*), Amalaki (*Emblica officinalis*) with ghrita (Ghee) and sita (Sugar)
Kaphaja	Triphala (combination of *Phyllanthus emblica*, *Terminalia chebula* and *Terminalia bellirica*), Vacha (*Acorus calamus*), Bibhitaka (*Terminalia bellirica*), guda (Jaggery)

Table 6: Shiro abhyanga (head massage)

Malatyadi (*Jasminum grandiflorum*) oil
Snuhidugdhadi (*Euphorbia neriifolia*) oil
Yashtimadhukadi (*Glycyrrhiza glabra*) oil - for nasya (Nasal drops) also
Bhringaraja (*Eclipta alba*) oil
Karanja (*Pongamia pinnata*) oil

Pathya - Apthya (wholesome and unwholesome) in Indralupta

Indralupta is primarily caused by the vitiation of Vata, Pitta, Kapha and Rakta. Therefore, the diet should help pacify these doshas, improve Rakta Dhatu, and promote healthy hair growth, i.e.,

Rakta-prasadana (purification and nourishment of blood)
Pitta shamana (pacification of Pitta)
Vata anulomana (restoration of the normal movement of Vata**)**

Pathya (Recommended Diet)

Foods beneficial for hair growth and rakta nourishment
Fresh fruits: amla (Indian gooseberry), pomegranate, grapes, dates, green leafy vegetables: spinach, drumstick leaves, fenugreek leaves, milk and milk products (if properly digested), Cow's ghee, Black sesame seeds (Krishna Tila), Almonds, walnuts, soaked raisins, Whole grains: wheat, barley, old rice, mung dal (green gram), fresh coconut and coconut water, beetroot and carrots, iron-rich foods for rakta(blood) nourishment

Pitta-Pacifying Foods: Sweet, bitter, and astringent-tasting foods, cucumber, bottle gourd, ridge gourd, coriander, fennel and cumin, buttermilk prepared according to Ayurvedic principles, adequate water intake

Rasayana (Rejuvenative) Foods: Amla (Indian gooseberry) preparations, Chyavanaprasha, Ghee processed with hair-promoting herbs, Sesame preparations

Apathya (Foods to Avoid)

Pitta-Aggravating Foods
Excessively spicy foods, chilies and hot sauces, sour and fermented foods in excess, pickles excessive salt intake, deep-fried foods
Kapha-Aggravating Foods
Excessive sweets and bakery products, refined flour (maida), heavy, oily and greasy foods excessive dairy products causing indigestion
Viruddha Ahara (Incompatible Foods)
Milk with sour fruits, fish with milk, fruit and milk combinations that are incompatible excessive processed and packaged foods
Other Dietary Factors
Excess tea, coffee and carbonated drinks, alcohol, junk food and fast food, irregular meal timings, overeating and frequent snacking

Alopecia Areata: Modern Perspective

Alopecia areata is a chronic autoimmune disorder characterized by patchy, non-scarring hair loss. The disease occurs when immune cells target hair follicles, disrupting the normal hair growth cycle.

Etiological Factors
Autoimmune dysfunction
Genetic susceptibility
Psychological stress
Environmental triggers
Associated autoimmune disorders

Clinical Features
Well-defined patches of hair loss
Smooth bald scalp
Exclamation mark hairs
Recurrent episodes
Nail abnormalities in some cases

Correlation Between Indralupta and Alopecia Areata

Table 7: Several similarities exist between Indralupta and Alopecia Areata

Indralupta	Alopecia Areata
Localized hair loss	Patchy hair loss
Non-scarring lesion	Non-scarring lesion
Involvement of hair follicles	Follicular pathology
Recurrence described	Recurrent disease
Stress as contributing factor	Stress as trigger
Dosha-Dushya involvement	Autoimmune inflammation

The clinical resemblance and disease behavior suggest that alopecia areata can be considered the closest modern correlate of Indralupta.

DISCUSSION

Indralupta (alopecia areata) represents a distinctive Ayurvedic understanding of localized hair loss in which the coordinated involvement of Vata Dosha, Pitta Dosha, Kapha Dosha (bio-regulatory factors), and Rakta (blood tissue) plays a central role in disease pathogenesis. Classical Ayurvedic texts describe that aggravated Vata and Pitta initially damage the Roma-kupa (hair follicles), resulting in the loosening and shedding of hair. Subsequently, aggravated Kapha together with vitiated Rakta obstructs the follicular openings, preventing the emergence of new hair. Thus, the pathogenesis of Indralupta encompasses both degeneration of existing hair and failure of follicular regeneration, providing a comprehensive explanation for the clinical presentation of patchy hair loss.

Unlike a purely localized disorder, Ayurveda considers Indralupta to be the manifestation of systemic derangement involving Dosha (bio-regulatory factors), Dhatu (body tissues), Agni (digestive and tissue metabolic factors), Srotas (body channels), Mala (metabolic waste products), and Manas (mind). Hair (Kesha) is regarded as the Mala (metabolic by-product) of

Asthi Dhatu (bone tissue), indicating that healthy hair growth depends upon proper nourishment of Asthi Dhatu. Simultaneously, Rasa Dhatu (primary nutrient tissue) and Rakta Dhatu (blood tissue) provide nourishment to the hair follicles through an uninterrupted supply of nutrients. Disturbance in any of these physiological components ultimately affects follicular health and interferes with the normal hair growth cycle.

Modern dermatology recognizes alopecia areata as a chronic autoimmune disorder characterized by well-defined, non-scarring patches of hair loss resulting from immune-mediated damage to hair follicles. The disease has a multifactorial etiology involving genetic predisposition, autoimmune dysregulation, psychological stress, environmental factors, and association with other autoimmune disorders. Clinically, it presents with smooth, circumscribed bald patches, exclamation mark hairs, recurrent episodes, and occasionally nail abnormalities.

An important area of convergence between Ayurveda and modern medicine is the role of psychological stress. Ayurveda classifies emotional disturbances such as Chinta (anxiety), Shoka (grief), Bhaya (fear), and Krodha (anger) among the important Manasika Nidana (psychological etiological factors) capable of aggravating Vata and Pitta. Persistent psychological stress disturbs Agni, promotes Dosha Dushti (vitiation of bio-regulatory factors), and impairs nourishment of successive Dhatus (body tissues). Contemporary studies similarly demonstrate that psychological stress may precipitate or exacerbate alopecia areata through dysregulation of neuroendocrine and immune pathways. The psychological burden associated with visible hair loss further perpetuates disease recurrence by establishing a vicious cycle between emotional distress and autoimmune activity.

The Ayurvedic concept of Agni (digestive and metabolic factors) further broadens the understanding of Indralupta. Impairment of Jatharagni (primary digestive fire) or Dhatvagni (tissue metabolic activity) leads to defective transformation and nourishment of tissues. Consequently, inadequate nutrition reaches Rasa, Rakta and Asthi Dhatu, ultimately affecting Kesha (hair). Although modern medicine does not describe Agni, increasing evidence indicates that nutritional deficiencies, altered metabolism, oxidative stress, and chronic inflammation influence follicular function and hair regeneration. Iron deficiency, vitamin D deficiency, zinc deficiency, and other micronutrient abnormalities have been reported in subsets of patients with alopecia areata, supporting the importance of adequate systemic nutrition in maintaining follicular integrity.

Ayurveda also attributes significant importance to Srotas (body channels). Vitiated Kapha and Rakta obstruct the Roma-kupa (hair follicles), thereby preventing normal hair regeneration. This concept of Srotorodha (channel obstruction) may be viewed as representing impairment of the normal microenvironment necessary for follicular cycling and tissue repair. Although this concept should not be considered equivalent to modern immunological mechanisms, both perspectives emphasize that an unfavorable follicular environment prevents successful hair regrowth despite the persistence of viable follicles.

The importance of Ahara (diet) in both the causation and management of Indralupta is repeatedly emphasized in Ayurvedic literature. Excessive intake of Ushna (hot), Tikshna (sharp or pungent), Amla (sour), and Lavana (salty) foods aggravates Pitta and vitiates Rakta, thereby increasing inflammatory changes responsible for follicular damage. Similarly, excessive consumption of Guru (heavy), Snigdha (unctuous), and Viruddha Ahara (incompatible dietary combinations) aggravates Kapha, resulting in obstruction of the hair follicles and impaired regeneration. Irregular meal timings, overeating, consumption of processed foods, and poor digestive habits further weaken Agni and compromise tissue nourishment. Thus, dietary correction is regarded not merely as supportive therapy but as an essential component of disease management.

Conversely, Ayurveda recommends a Pathya Ahara (wholesome diet) rich in Rasayana (rejuvenative) foods to restore tissue nutrition and maintain Dosha equilibrium. Foods such as amalaki (Emblica officinalis), black sesame seeds, milk, ghrita (clarified butter), green leafy vegetables, seasonal fruits, and protein-rich dietary sources support the nourishment of Rasa, Rakta and Asthi Dhatu. These dietary measures help maintain healthy follicular metabolism, promote tissue regeneration, and improve overall physiological resilience. Modern nutritional research likewise supports the importance of balanced protein intake, essential fatty acids, antioxidants, vitamins, and trace elements in maintaining normal hair follicle cycling, although nutritional supplementation alone is insufficient to reverse autoimmune alopecia in all patients.

Equally important is vihara (lifestyle). Ayurveda advocates adequate sleep, regular physical activity, stress reduction, and avoidance of excessive heat exposure and incompatible daily habits to maintain Dosha equilibrium. Practices such as yoga (mind-body discipline), pranayama (regulated breathing), and meditation help reduce psychological stress and improve overall well-being. Modern studies similarly indicate that stress management contributes to improved quality of life in patients with alopecia areata and may reduce disease exacerbations, although robust evidence regarding direct effects on hair regrowth remains limited.

The Ayurvedic therapeutic strategy extends beyond symptomatic management by correcting the underlying systemic imbalance. Depending upon the predominance of Dosha, classical management includes shodhana cikitsa (bio-purificatory therapy) to eliminate aggravated doshas and shamana cikitsa (pacifying therapy) to restore physiological balance. Clinical reports published in recent years have demonstrated encouraging outcomes following individualized Ayurvedic treatment protocols combining shodhana and shamana therapies in patients with alopecia areata; however, these findings are primarily based on case reports and small clinical studies, highlighting the need for well-designed randomized controlled trials before definitive conclusions can be drawn.

In summary, Indralupta illustrates the holistic approach of Ayurveda, wherein disease is interpreted as the consequence of disturbed Dosha balance, impaired agni, defective nourishment of Dhatus, obstruction of Srotas, and the influence of psychological and dietary factors. While modern medicine primarily focuses on autoimmune mechanisms affecting the hair follicle, Ayurveda emphasizes restoration of systemic homeostasis through individualized management involving ahara (diet), vihara (lifestyle), rasayana (rejuvenative measures) and appropriate therapeutic interventions. The integration of these perspectives may provide a broader framework for understanding alopecia areata and support the development of comprehensive, patient-centred management strategies.

CONCLUSION

In Ayurveda, Indralupta is a well-recognised hair disorder characterized by localised, non-scarring hair loss. The clinical presentation and progression of the disease closely resemble those of Alopecia areata. Ayurvedic concepts of dosha involvement, dhatu dushti and roma koopa avarodha (follicular

obstruction) provide a comprehensive understanding of its pathogenesis. Correlating Indralupta with Alopecia areata facilitates the integration of traditional Ayurvedic principles with modern scientific perspectives and may contribute to the development of holistic management strategies. Furthermore, Ayurveda emphasizes the importance of ahara (diet) in both the prevention and management of Indralupta. Proper dietary practices help maintain doshic balance, nourish Rakta and other Dhatus, and support healthy hair growth, whereas inappropriate dietary habits may contribute to disease initiation and progression. Therefore, along with therapeutic interventions, adherence to a wholesome, balanced diet is an integral component of the Ayurvedic approach to managing Indralupta.

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