

**A STUDY ON CONCEPT OF LEPAS IN KSHUDRA ROGAS WSR TO BRIHATRAYEE****Dr. Sirichandana<sup>1\*</sup>, Dr. Lekhya Reddy<sup>2</sup>, Dr. Geetha Kanchan<sup>3</sup>, Dr. Ch. Ramadevi<sup>4</sup>**

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**ABSTRACT**

Kshudra Rogas constitute a group of minor but frequently encountered disorders in Ayurveda, mainly affecting the skin and superficial tissues. Although these conditions are limited in extent, they often cause discomfort and cosmetic concerns, thereby impacting the quality of life. Lepa, an important modality of Bahya Chikitsa, is widely advocated in classical Ayurvedic texts for the management of such localized disorders. The present study aims to review and analyse the concept and therapeutic application of Lepas in Kshudra Rogas as described in the texts of Brihatrayee. This study is a classical literary review based on references collected from Susruta Samhita and Aṣṭāṅga Hṛdaya. Lepas indicated in various Kshudra Rogas were compiled and analysed with respect to their ingredients, methods of preparation and mode of application. The review highlights that these Lepas act through localized Doṣha Samana, reduction of inflammation and infection, and restoration of normal skin colour and texture. The findings emphasize the clinical relevance of Lepa therapy in the effective management of Kshudra Rogas.

**KEYWORDS:** Bahya chikitsa, Lepa, Kshudra rogas.**INTRODUCTION**

Ayurveda describes a wide spectrum of diseases ranging from major systemic disorders to minor localized conditions. Among them, Kshudra Rogas are a group of diseases characterized by their limited extent, superficial involvement and localized manifestation, predominantly affecting the skin and subcutaneous tissues. Though considered minor in severity, these conditions significantly affect physical appearance, comfort and quality of life.

Lepa, an important modality of Bahya Chikitsa, is frequently advocated in the management of Kshudra Rogas. It involves the external application of medicated pastes prepared using herbal, mineral or animal-origin drugs, selected according to Doṣha predominance and disease stage. The localized nature of Kshudra Rogas

makes them especially amenable to external therapeutic measures.

The classical texts of Brihatrayee, particularly Susruta Samhita and Aṣṭāṅga Hṛdaya, provide detailed descriptions of various Lepas indicated in Kshudra Rogas such as Ajaḡallika, Yavanapidaḡa, Indralupta, Vyanga, Nilika, Alasa, Valmika and Ahiputana. These formulations demonstrate a rational approach to treatment through localized Doṣha Samana, control of inflammation and infection, and restoration of normal skin colour and texture.

Therefore, the present study aims to review and analyse the concept of Lepas described in Brihatrayee for the management of Kshudra Rogas, highlighting their therapeutic rationale and clinical relevance.

## MATERIALS AND METHODS

To achieve the aims and objectives of the present study *Charaka samhitha Susruta samhitha, Astanga hrdaya* will be taken into consideration.

After thorough scanning of the literature the analysed concept of *lepa* with respect to Kshudra roga will be documented in a methodical way.

## RESULTS SUSRUTA

In *Ajagallika*, if unripe, paste of alkali of *Mukta, Svarjika* and *Yavaksara*, or paste of *Syama, Kalihari* and *Patha* should be applied.

*Andhalaji, Yavaprakhya, Panasi, Kacchapi* and *Pasanagardabha* paste of *Manahsila* (realgar), *Haratala* (orpiment) *Kustha* and *Devadaru* should be applied.

In *Vidarika* paste of finely pounded roots of *Nagavrttika, Punarnava* and *Bilva* should be applied. If ripened paste of *Patola, Nimba* and *Tila* mixed with ghee should be applied.

In *Sarkarabuda* paste of bee-wax, *Satahva* and yellow mustard or *Vacha, Daruharidra* and mustard should be applied.

In *Padadhari*, paste of *Madhuchista, Majja, Vasa, Ghrita* and *Sarjarasa* mixed with *Yavaksara* and *Gairika* should be applied to sole.

In *Alasa*, pasted with *Nimba, Tila, Kasisa, Haratala* orpiment and rocksalt well pounded together or with juice of *Haritaki*.

In *Indralupta* the paste of *Manahsila, Kasisa* and *Tuttha* mixed with *Marica* or *Kutannata* and *Devadaru* should be applied to the part.

After scarifying the paste of *Gunja* should be applied.

In *Arumshika* pasted with juice of horse dung mixed with rocksalt or with pulp of *Nimba, Patola* and *Haridra* mixed with *Haratala* or with *Madhuyasti, Nilotpala, Eranda* and *Bhrngaraja*.

In case of *Nyaccha, Vyanga* and *Nilika* the paste of bark of milky trees mixed with milk should be applied. Or *Bala, Atibala, Madhuyasti, and Haridra* or *Payasya, Aguru, Kaliyaka* mixed with *Gairika* should be applied as paste.

In *Yavanapidaka* the paste of *Vacha, Rodhra* and *Saindava* mixed with *Sarsapa* or of *Dhanyaka, Vacha, Lodhra* and *Kustha* should be applied.

In *Padminikantaka*, paste of *Nimba* and *Aragvadha* should be used for rubbing.

In *Valmika* lukewarm paste of *Kulathika, Guduci*, salt, roots of *Aragvadha, Danti* and *Syama*, crushed sesamum and parched grain flour it should be ripened, when it is suppurated its all tracks should be explored gradually and then after incising should be cauterized by wise physician after cleansing sloughed mass alkali should be applied.

In *Ahiputana Kasisa, Rocana, Tuttha, Haratala* and *Rasanjana* are pounded together with sour gruel and applied as paste.

## VAGBHATA

In *Yavaprakhya* apply the paste of *Daru, Kustha, Manohva* and *Haratala*.

In *Mukhadusika* a paste of *Rodhra, Kustumbara* and *Vacha*, or a paste of tender leaves of *Vata* and *Narikela sukta*.

In *Padmakantaka* a paste of *Nimba* and *Aragvadha* should be applied.

In *Valmika* paste of *Arevata, Amrta, Syama* root of *Kulathika, Danti, Palala* and *Saktu* added with *Pata* should be applied.

In *Alasa* paste of *Kasisa, Patoli, Rocana, Tila* and leaves of *Nimba*.

In *Lanchana, Vyanga, Nilika* a paste of bark and sprouts of trees having milky sap made with milk should be applied.

For *Vyanga* application of paste of either the bark of *Arjuna* or *Manjista* mixed with honey or of *Sveta* and ash of horse hoof mixed with butter is beneficial.

For *Lanchana* and *Vyanga* two *Jiraka, Krsnataila, Sarsapa* made into paste with milk and applied makes the face like moon and cures *Vyanga* and *Lanchana*.

*Masura* macerated with milk, mixed with ghee and honey, or *Masura* fried, dehusked and macerated with milk, or sharp thorns of *Salmali* added with *Guda* or *Kola majja* these made into a paste with rabbit blood and mixed with honey, *Kustha* kept inside the fruit of *Matulunga* for seven days, added with honey, *mausilijata* (roots of *Salmali*) macerated with goat's milk and mixed with honey, (ash of) bones of a cow together with the roots of *Musali* or with ghee and honey. These pastes cure *Vyanga, Lanchana* and *Nilika*.

Paste of tender leaves of *Jambu* and *Amra*, the two *Haridra* along with fresh *Guda* and macerated with water of curds imparts natural colour to the discoloured area so also the paste of *Tinduka* macerated with its own juice.

Rubbing the paste of *Utpala*, *Priyangu*, *Kaliyaka* and marrow of *Badara* over the face cures *Utpalakustha* (a variety of leprosy) and makes the face resemble a lotus flower.<sup>1</sup>

## DISCUSSION

The review of classical references reveals that Lepa is a principal therapeutic modality in the management of Kṣhudra Rogas, owing to their localized pathology and superficial tissue involvement.

Most Kṣhudra Rogas predominantly involve Kapha and Rakta Doṣas, with secondary association of Vāta and Pitta. Accordingly, the Lepas described contain drugs possessing Tikta and Kaṭu Rasa, Rukṣa and Tikṣṇa Guṇas, and Uṣṇa Vīrya, facilitating Kapha-Rakta Samana and Srotoshodhana.

The frequent use of mineral drugs such as Manahsila, Haratala, Kāśisa and Tuttha in conditions like Indralupta, Ahiputana and Yavanapidaka indicates the need for Lekhana, Krimighna and Chedana actions in chronic or resistant lesions. Their use reflects a controlled and rational approach to local tissue correction.

Lepas prescribed for pigmentation disorders such as Vyanga, Nilika and Lanchana predominantly contain Sita, Snigdha and Varnya dravyas, highlighting the importance of Rakta Prasadana and Tvak Prasadana.

The use of milk, honey and ghee as media further supports nourishment and restoration of normal skin colour.

In suppurative conditions like Valmika, Lepas are employed not only for ripening (Pacana) but also as an adjunct to surgical intervention, demonstrating an integrated medical–surgical approach.

Comparatively, Susruta emphasizes procedural and surgical correlation with Lepa application, whereas Vagbhata highlights cosmetic correction and facial dermatoses, reflecting differences in clinical orientation.

Overall, the Lepas described in Kṣhudra Rogas act through:

Local Doṣha Samana

Reduction of inflammation and infection.

Promotion of healing and restoration of normal skin texture and colour.

## CONCLUSION

The present review highlights the significant role of Lepa as an effective modality of Bahya Chikitsa in the management of Kṣhudra Rogas. The classical texts of Bṛihatrayee, particularly Susruta Samhita and Astanga Hṛdaya, provide detailed and rational descriptions of

various Lepas indicated for localized and superficial disease conditions. These formulations demonstrate a systematic approach based on Doṣha predominance, stage of the disease and site of application.

The Lepas described for Kṣhudra Rogas predominantly act through localized Doṣha Samana, reduction of inflammation and infection, and restoration of normal skin texture and colour. The judicious use of herbal and mineral drugs, along with appropriate media such as milk, honey, ghee and sour liquids, enhances therapeutic efficacy. The integration of Lepa therapy with surgical and para-surgical measures further emphasizes its supportive and complementary role.

Overall, Lepa therapy represents a simple, effective and patient-friendly approach in the management of Kṣhudra Rogas. A systematic understanding and rational application of these classical formulations can help in better clinical utilization and encourage further research on their efficacy in contemporary dermatological practice.

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