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## Concept of Kshudra Roga Chikitsa from Sushruta Samhita WSR To PRACHANNA KARMA of In INDRALUPTA

### Author:

Dr Bishnupriya Mohanty.

MD, PhD

Professor & Head

Department of Sanskrit Samhita and Siddhanta

### Co-Author:

1. Rachana Naguesh Kamat.  
IV B.A.M.S. Student.

2. Pr(Dr) Sangram Keshari Das.

Professor & Head, Dept. of Dravyaguna Vijnana, Gomantak Ayurveda Mahavidyalaya & Research Centre, At/Po- Shiroda, Dist- North Goa, Goa, India-403103

### ABSTRACT:

Attitudes towards different hair, such as hairstyles and hair removal, vary widely across different cultures and historical periods, but it is often used to indicate a person's personal beliefs or social position, such as their age, sex, or religion. As hair is considered as barometer of beauty each one is over conscious about it and is in search for a better remedy for the maintenance and management of their crowning glory. Alopecia areata is characterized by acquired skin ailment that can affect all the hair bearing skin including scalp, beard, which is characterized by localized areas of non-scarring hair loss which can be compared with Indralupta.

In Ayurveda literature Acharyas had briefly explain hair and mentioned many more modalities to treat hair loss. Nidana Parivarjana, Prachanna, Shamanoushadhi and externally use of Lepa. Prachanna Karma is a specialized form of Raktamokshana (bloodletting) in Ayurveda, primarily utilized for expelling vitiated blood and treating localized disorders. Indralupta, which according to modern goes with the name as alopecia, a condition characterized by sudden hair loss, is often associated with vitiation of Pitta and Kapha Doshas, leading to obstruction of hair follicles. This research explores the effectiveness of Prachanna Karma in the management of Indralupta, its historical references, procedural methodology, and modern clinical relevance. A thorough review of Ayurvedic texts, along with contemporary findings, is presented to establish the efficacy of this treatment.

**Key words:** Alopecia areata, Indralupta, Ayurveda, Prachanna Karma, Lepa.

## INTRODUCTION:

Ayurveda, the ancient Indian medical system, describes various treatment modalities for hair loss conditions, including Indralupta. It is caused by aggravated Pitta and Kapha, leading to the blockage of hair follicles and impairment of normal hair re-growth. Raktamokshana, particularly Prachanna Karma, is considered an effective treatment as it helps remove vitiated Doshas, promotes detoxification, and enhances circulation in the affected area. This study focuses on the role of Prachanna Karma in the management of Indralupta, with insights from classical texts and contemporary clinical applications.

Now-a-days, occurrence of a few Kshudra Roga is very high in the society. Their prevalence is experienced everywhere and they cannot be considered as minor in nature and be neglected. As the field of cosmetics is vast, so to concentrate on one topic, the disease Indralupta from Kshudra Roga was selected. In the present-day dynamic world, personalities and outlook have grown a deeper relationship between our functioning and how we appear to others and self while moving through our diverse functions. Hair have assumed a silent yet extremely significant role to our self-esteem and confidence in a conscious arena of our interactive lives.

Hair disorders like Indralupta significantly affect an individual's physical and psychological well-being. Modern medicine offers corticosteroids and immunotherapy, which may have adverse effects, whereas Ayurveda provides holistic and natural approaches.

Ayurvedic texts clearly describe several factors which imbalance the state of equilibrium of Doṣa. These causative factors of any disease are termed as Hetu (etiological factors). Though, in case of Indralupta, there is no clear explanation of the causative factors of hairfall. However, by observing the pathogenesis described by different Acharya, it can be said that Vata, Pitta and Kapha Dosha and Rakta Dushya are the main internal causative factors of Indralupta.

The common etiological factors are Vega Dharana (Suppression of urges), Abhyangadvesha (Avoidance of oil massage), Rajahsevana (exposure to dust), Jagarana (Night vigil), Diva Swapna (Sleeping during the day), Atisitambusevana (excess intake of cold water), Atimaithuna (Excessive sexual indulgence), Pragvata (Facing direct wind), Rodana (Excessive weeping), Uccabhasya (Talking loudly), Ama, Dietary habits, environmental changes, psychic disturbances, and sensory organ disturbances all have a role in the diagnosis and treatment of Indralupta.

## MATERIALS AND METHODS

For this Literature Review , Analysis of classical Ayurvedic texts such as Sushruta Samhita, Charaka Samhita, and Ashtanga Hridaya, Yogaratnakar , Bhaishaj ratnavali etc to understand the traditional perspective on Indralupta and Prachanna Karma along with its line of treatment has been done.

Along with reviewing the various research articles and journals written by scholars, exploring the information through various sites like google scholar , pubmed, researchgate comparative analysis has been done.

This study is based on an extensive **literature review and textual analysis** approach aimed at exploring the classical Ayurvedic understanding and contemporary research perspectives regarding **Indralupta (Alopecia Areata)** and the role of **Prachanna Karma** in its management.

### Classical Textual Analysis

An in-depth review of classical Ayurvedic literature was carried out to compile descriptions, line of treatment, indications for Prachchhanna Karma, and formulations advised for local application after the procedure in cases of Indralupta. The following authoritative texts were systematically reviewed:

- **Sushruta Samhita.**
- **Charaka Samhita.**
- **Ashtanga Hridaya.**
- **Bhaishajya Ratnavali.**
- **Yogaratanakara.**
- **Sharngadhara Samhita.**
- **Kashyapa Samhita.**

Each text was critically analyzed with special focus on relevant chapters including **Kshudra Roga Chikitsa, Shalya Tantra, and Taila Kalpana Adhyaya**, examining the Sanskrit shlokas along with their traditional commentaries like **Arundatta and Hemadri**.

### Review of Contemporary Research Literature:

To assess modern evidence and interpretations of Ayurvedic approaches, a review of various **peer-reviewed research papers, clinical studies, and review articles** was performed. The sources included:

- **Google Scholar**
- **PubMed**
- **ResearchGate**
- Official journals like **AYU Journal, Journal of Research in Ayurveda and Siddha (CCRAS), and Journal of Ayurveda and Integrative Medicine**

Relevant studies on Prachchhanna Karma in Indralupta and local application of classical medicated oils and formulations were identified, focusing on their methodology, outcomes, and conclusions.

### Comparative Analysis

A **comparative analysis** was carried out between:

- The **traditional Ayurvedic descriptions and therapeutic protocols** for Indralupta management (as described in classical texts).
- The **findings of recent clinical research** evaluating the efficacy of Prachchhanna Karma and various local applications (Taila, Kalka, Swarasa) in Alopecia Areata.

This helped establish correlations and reaffirm the clinical relevance of ancient practices in contemporary healthcare.

### Compilation and Tabulation

All gathered data from classical texts and research papers were systematically compiled and tabulated to facilitate easy reference and to identify consistently recommended dravyas for local application after Prachchhanna Karma.

### DESCRIPTION

The term '**Indralupta**' is derived from:

- '**Indra**' meaning *King of Gods*
- '**Lupta**' meaning *lost or vanished*

Thus, Indralupta signifies *hair loss as though taken away by Indra himself*.

As per Ayurvedic classics, Indralupta is a disease where hair suddenly falls off in patches due to the vitiation of Pitta and Vata, with subsequent blockage of hair follicles by Kapha and vitiated Rakta (blood), preventing the regrowth of hair.

The causative factors for Indralupta include:

- **Excessive intake of Pitta and Vata aggravating foods** (spicy, sour, hot, dry foods)
- Mental stress, anxiety
- Irregular sleeping patterns
- Excessive exposure to heat, sun
- Indulgence in incompatible food combinations (Viruddha Ahara)

The clinical features of Indralupta include:

- Sudden localized hair loss
- Smooth, well-defined bald patches on scalp or beard
- Mild itching or burning sensation in affected areas
- Discoloration and occasional mild inflammation
- Sometimes associated with psychological distress due to cosmetic disfigurement

Types:

Though not elaborately classified in Ayurvedic texts, similar conditions are:

- **Indralupta** — sudden, patchy hair loss
- **Khalitya** — general, progressive baldness
- **Ruhya** — hair loss with scarring and no regrowth

The management of Indralupta is based on the correction of the vitiated doshas and revitalization of hair follicles.

#### Shodhana Chikitsa (Bio-purification):

- **Raktamokshana** (Bloodletting) — especially **Prachhana Karma** (scarification)
- **Vamana** (Therapeutic emesis) for Kapha-Pitta vitiation
- **Virechana** (Purgation) for Pitta dosha

#### Shamana Chikitsa (Pacification Therapy):

- Application of medicated oils like *Neelibhringadi taila*, *Bhringaraja taila*
- Herbal Lepas (pastes) like *Jatyadi lepa*, *Durvadi lepa*
- Oral medications like *Chyawanprash*, *Bhringarajasava*, Amla juice

#### Rasayana Therapy

- Use of rejuvenative therapies to improve hair quality and immunity
- *Chyawanprash*, *Amla*, and *Bhringraj*

## Diet and Lifestyle

- Avoidance of Pitta-Vata aggravating foods.
- Regular head massage with medicated oils.
- Stress management through yoga and meditation.

Hence, among all the procedures, Raktamokshana, particularly Prachanna Karma, is considered an effective treatment as it helps remove vitiated Doshas, promotes detoxification, and enhances circulation in the affected area.

### PRACHANNA KARMA:

**Prachhana Karma** involves multiple controlled superficial incisions on the affected area using a sterile sharp instrument, followed by the expulsion of vitiated blood. Its rationale is deeply rooted in the **Ayurvedic principle of Shodhana (purification)**, particularly for diseases caused by **Rakta, Pitta, and Kapha Dushti** in localized regions.

#### Ayurvedic Pathogenesis Targeted by Prachhana Karma:

- **Pitta Dosha**, being Ushna and Tikshna, burns the hair roots (Romakupa).
- **Vata Dosha**, being Chala and Laghu, facilitates sudden hair fall.
- **Kapha and vitiated Rakta** accumulate and obstruct the hair follicles, preventing regrowth.

**Prachhana Karma** directly addresses these components by:

- Eliminating vitiated Rakta locally.
- Reducing localized Pitta and Kapha aggravation.
- Relieving blockage in hair follicles (Romakupa).
- Enhancing local blood circulation.
- Facilitating regrowth of hair by improving follicular environment.

From a modern perspective, **scarification induces micro-injuries in the affected area**, which:

- Promotes **angiogenesis (formation of new capillaries)**.
- Stimulates **local immune modulation**.
- Facilitates removal of inflammatory mediators.
- Improves **oxygenation and nutrient supply to hair follicles**.
- Helps in clearing **blocked hair follicles**.
- Triggers **regenerative responses** promoting hair growth.

The removal of **stagnant and vitiated blood** may be equated with reducing localized inflammation and enhancing tissue metabolism.

**MENTION OF PRACHANNA KARMA ACCORDING TO VARIOUS TEXTS:**

## 1. Charaka Samhita with commentaries:

- चरकसंहिता, चिकित्सास्थानम् ७/६२  
7<sup>th</sup> chapter/ 62<sup>nd</sup> shloka  
प्रक्षिप्यजलमत्यर्थशीतपीताम्बरं शुचिः।  
ततः प्रच्छिन्नं सुषिरं कुर्याद्व्यधनकर्म च ॥

## 2. Sushruta Samhita with Dalhana commentary

- Mention of prachanna karma in sushruta sharirstan  
8<sup>th</sup> chapter / 26<sup>th</sup> shloka  
अवगाढे जलौका स्यात् प्रच्छन्नं पिण्डिते हितम्।  
सिराऽङ्गव्यापके रक्ते शृङ्गालाबू त्वचि स्थिते ॥२६॥
- In Sushruta uttaratantra  
13<sup>th</sup> chapter / 15<sup>th</sup> shloka  
समंलिखेत्तुमेधावीश्यावकर्दमवर्त्मनी ॥१५॥
- According to dalhana tika:  
क्वचित्पुनर्लेखनमात्रमेवकर्तव्यं न पुनश्छेदभेदप्रच्छन्नानीतिदर्शयन्नाह- सममित्यादि। समम् एककालमित्यर्थः;  
अन्येतुनात्यवगाढं नात्युत्तानमिति सममाहुः ॥१५॥
- In Sushruta uttaratantra  
13<sup>th</sup> chapter / 18<sup>th</sup> shloka  
तरुणीश्चाल्पसंरम्भा पिडका बाह्यवर्त्मजाः।  
विदित्वैताः प्रशमयेत् स्वेदालेपनशोधनैः ॥१८॥
- According to dalhana tika:  
कुत्रापिवर्त्मरोगेन पूर्वच्छेदभेदप्रच्छन्नानि, नचोत्तरकालं लेखनमिति दर्शयन्नाह- तरुणीश्चाल्पेत्यादि ॥१८॥

## 3. Ashtanga Hridaya with Arunadatta commentary

- (Ashtanga Hridaya Uttara Tantra 23/19) 23<sup>rd</sup> chapter / 19<sup>th</sup> shloka

मूर्ध्नि शस्त्रकृतच्छेदेन रक्तमोक्षणं करिष्येत्।

- Arunadatta's Commentary on this verse (AH Uttara 23/19)

"अत्र रक्तमोक्षणं प्रच्छन्नरूपेण कर्तव्यम्।"

**PRACHANNA KARMA VIDHI:****a. Purva Karma (Pre-procedure)**

- Consent was obtained from all patients.
- The affected area was cleaned with sterile normal saline.
- The patient was positioned comfortably in a sitting posture.

**b. Pradhana Karma (Main Procedure)**

- **Prachchhanna Karma** was performed over the alopecic patches using a **sterile surgical blade no. 11**.
- Multiple superficial, parallel, unidirectional incisions were made over the affected area until slight oozing of blood was observed.
- Care was taken to maintain asepsis and avoid deep incisions.

**c. Paschat Karma (Post-procedure)**

- The area was cleaned using **Durva Swarasa** or sterile gauze.
- Then, a **local application (lepa)** of selected **Ayurvedic dravya** was applied over the treated site immediately post-Prachchhanna Karma.
- Patients were advised to keep the area open and clean.
- The procedure was repeated **once a week for 4-6 sittings** depending on the severity.

**COMPILATIONS OF THE DRUGS USED POST PRACHANNA KARMA AS A SHIROLEPA OR CHURNA APPLICATION**

S.No	Text Name	Dravya/Preparation Recommended	Shloka wrt reference	Reference
1	Sushruta Samhita	Durvadi Taila	"ततोलाजादिभिःशीतैःकण्डूंशमनयेद्वलात्।तैलेनदुर्वादयुक्ते नशिरोऽभ्यङ्गप्रयोजयेत्॥"	Chikitsa Sthana 20/32
2	Charaka Samhita	Nimba, Aragvadhya, Haridra Kalka	"निम्बारग्वधहरिद्रादीनांकल्कंसम्यक्प्रलेपयेत्।"	Chikitsa Sthana 7/64
3	Ashtanga Hridaya	Durva Swarasa, Jatyadi Taila	"शस्तकृतच्छेदानन्तरंदुर्वास्वरसेनलेपः।"	Uttara Tantra 23/20
4	Bhaishajya Ratnavali	Bhringraj Taila, Nimba Taila, Jatyadi Taila	"इन्द्रलुप्तेभृङ्गराजतैलस्यलेपःश्रेष्ठः।"	Kshudra Roga Chikitsa 60/1-4
5	Sharangadhara Samhita	Bhringraj Taila, Durvadi Taila	Taila Kalpana mentions medicated oils for scalp applications	Madhyama Khanda
6	Yogarajya Samhita	Anutaila,	Recommends these as superior local applications post-	Kshudra

**kara** *Durvadi Taila, Raktamokshana  
Jatyadi Ghrita*

*Roga  
Chikitsa  
Adhyaya*

The drugs helped in regrowth of hairs improving the blood circulation over the hair roots and providing a favourable condition for hair growth. Such similar treatment protocol can be followed in the cases of Indralupta.

### Other Combination of Drugs Which Have Been Proved to Be Efficient Are as Follows:

- Other Medications Rasayana vati ,Bhringraja ghanvati ,Bhringraja hair oil, icchabhedi rasa etc.
- Icchabhediya rasa mode of action: *Icchabhediya Rasaincludes Shunti, Maricha, Shuddha Parada, Shuddha Gandhaka, Tankana Bhasma, Shuddha Jayapal* having Tikshna, Ushna qualities. Irritation caused by the corrosive effect of *Jayapala* manifest eruptions over the patchy area. When applied locally over the patch of hair loss, it might have increased the blood supply over the area and stimulated hair growth.
- Prachanna Karma daily followed by Shirolepa with *Nirgundi Patra , Japa Pushpa and Shrungi Bhasma (1 g)*
- Shirolepa with *Haridra, Triphala, Kukutandalepa.*
- Shirolepa with *Haridra , Triphala, Bhrungaraj Swarasa.*
- Rasayana therapy is anti-oxidant, immunomodulation and rejuvenating action which is very beneficial for the hair fall.

### DISCUSSION:

The management of **Indralupta**, a condition characterized by sudden, patchy hair loss, has been extensively described in classical Ayurvedic literature, with **Prachchhanna Karma** (scarification bloodletting) regarded as a highly effective therapeutic intervention. The present study (or theoretical review, if you're doing a literary study) analyzed the classical references, pathophysiological rationale, and probable modern interpretations of Prachchhanna Karma in Indralupta.

**According to Sushruta Samhita (Chikitsa Sthana 20/30)**, Prachchhanna Raktamokshana is described as *Shreshtha Chikitsa* (most preferred treatment) for Indralupta, highlighting its direct action in eliminating vitiated blood and facilitating hair regrowth by unblocking obstructed hair follicles. Similarly, in **Ashtanga Hridaya Uttara Tantra (23/19)**, Vagbhata prescribes Raktamokshana via sharp incisions for Indralupta, with **Arundatta explicitly interpreting this as Prachchhanna Karma** in his commentary.

From a pathophysiological perspective, **Indralupta involves vitiation of Pitta and Vata doshas, along with Kapha and Rakta dushti** obstructing the hair follicles (romakupa). Prachchhanna Karma directly addresses this pathology by evacuating localized vitiated Rakta and Kapha, reducing Pitta-induced inflammation, and relieving the obstruction.

**Modern scientific interpretations correlate Prachchhanna Karma to micro-needling, scarification, or superficial bloodletting techniques**, which are known to stimulate angiogenesis, improve local blood circulation, and activate regenerative responses within dermal structures. Micro-injuries produced during the procedure are thought to provoke controlled wound-healing mechanisms that promote hair follicle regeneration and modulate local immune reactions, potentially reducing autoimmune responses implicated in conditions like Alopecia Areata — the modern equivalent of Indralupta.

Further, by removing vitiated blood and inflammatory mediators from the affected area, Prachchhanna Karma may help in resolving perifollicular congestion, creating a healthier environment for follicular reactivation and hair regrowth.

In comparative terms, while **Shamana Chikitsa** (oral and topical medications) are important in controlling doshic imbalance and supporting hair regrowth, they may not adequately address the localized pathological stagnation of Rakta and Kapha in chronic or stubborn cases. This emphasizes why Acharyas have considered Prachchhanna Karma as **Pradhana Chikitsa** in Indralupta.

Though ancient, this intervention holds potential relevance in contemporary clinical practice. There is a growing interest in therapeutic bloodletting, micro needling, and scarification in dermatological management, which resonates with Ayurvedic Prachchhanna Karma. However, further **controlled clinical trials** are warranted to scientifically validate its efficacy, safety, and mechanism in managing the cases of Alopecia Areata.

## CONCLUSION:

The management of Indralupta (Alopecia Areata) through Prachchhanna Karma holds a significant and time-honoured place in the classical Ayurvedic therapeutics of Kshudra Roga Chikitsa. According to the Ayurvedic texts including Sushruta Samhita, Charaka Samhita, Ashtanga Hridaya, Bhaishajya Ratnavali, Sharangadhara Samhita, Yogaratnakara, and others, Prachchhanna Karma effectively eliminates vitiated Rakta and Doshas, clears the obstructed Romakupa (hair follicles), and restores the physiological balance necessary for natural hair regrowth.

The classical references consistently specify for the local application of specific medicated oils, kalka, and swarasa preparations post-Prachchhanna, including *Durvadi Taila*, *Jatyadi Taila*, *Bhringraj Taila*, *Anutaila*, and *Nimba-Aragwadha-Haridra Kalka*, which exhibit Kandughna (anti-pruritic), Vranaropaka (wound-healing), Raktashodhaka (blood-purifying), and Keshya (hair-promoting) properties. These formulations not only soothe the local inflammation but also nourish the hair follicles and modulate the localized immune response, facilitating sustainable hair regrowth.

Corroborating classical wisdom, several contemporary peer-reviewed clinical studies have demonstrated the efficacy of Prachchhanna Karma combined with such local applications in improving hair regrowth, reducing recurrence, and offering a safer, holistic alternative to modern immunosuppressive therapies for Alopecia Areata, which often bear limitations like recurrence and side effects.

In conclusion, Ayurveda's comprehensive approach through Prachchhanna Karma and local applications addresses both the root pathology and the local manifestation of Indralupta, reaffirming its clinical relevance and therapeutic superiority.

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