

Classical Foundations and Therapeutic Potential of Vamshatwagadi Agada Lepa: A Review

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Abstract—Background: Vamshatwagadi Agada is a classical Ayurvedic formulation described in the context of Visha Chikitsa. When prepared as a Lepa, it is intended for local application and is traditionally considered relevant to manifestations associated with poisonous exposure, inflammation, itching, pain and tissue irritation.

Aim: To review the classical origin, composition, Ayurvedic pharmacological attributes, preparation, therapeutic rationale, contemporary ingredient-level evidence and research needs relating specifically to Vamshatwagadi Agada Lepa.

Methods: A narrative review was developed from the classical texts, Dravyaguna references and peer-reviewed publications cited in the supplied thesis. The evidence was organized into classical description, formulation composition, individual ingredient properties, preparation, quality control and therapeutic interpretation.

Results: Vamshatwagadi Agada contains ingredients traditionally associated with Vishaghna, Shothahara, Kandughna, Vedanasthapana, Krimighna and Vranaropana actions. Modern literature provides ingredient-level evidence relevant to antioxidant, anti-inflammatory, antimicrobial and tissue-protective activity.

Conclusion: Vamshatwagadi Agada Lepa has a coherent classical rationale and a pharmacologically relevant ingredient profile. Standardization, dermal safety assessment and controlled formulation-specific investigations are necessary before clinical effectiveness can be established.

Index Terms—Vamshatwagadi Agada; Lepa; Agadatantra; Vishaghna; Shothahara; Ayurvedic formulation; literature review

I. INTRODUCTION

Agadatantra is the specialized branch of Ayurveda concerned with poisonous substances, their effects on the body and their management. Classical Ayurvedic literature describes numerous Agada formulations intended to address toxic manifestations through internal administration, external application and supportive therapeutic procedures. Among these formulations, Vamshatwagadi Agada occupies a distinctive position because it combines several medicinal ingredients with traditionally recognized antitoxic and anti-inflammatory properties.¹

Vamshatwagadi Agada is described in the Kalpa Sthana of Sushruta Samhita. Its classical composition includes Vamsha Twak, Amalaki, Kapittha, Shunthi, Maricha, Pippali, Vacha, Kushta, Karanja, Tagara, Shirisha Pushpa and Gorochana. The formulation has attracted scholarly interest because these ingredients collectively represent a broad spectrum of Ayurvedic actions, including Vishaghna, Shothahara, Kandughna, Vedanasthapana and Vranaropana.²

The importance of Agada formulations is closely connected with the broader principles of Visha Chikitsa. Charaka describes multiple therapeutic approaches for poisonous conditions, including local and systemic interventions selected according to the nature of the exposure and the clinical manifestations. This framework supports consideration of externally applied formulations when local signs such as swelling, redness, irritation and pain are prominent.³

Lepa is a topical dosage form prepared by combining finely powdered medicinal substances with an appropriate liquid medium to produce a paste. Classical pharmaceutical texts describe different forms of Lepa according to therapeutic purpose, including formulations intended to pacify aggravated Doshas and address poisonous or inflammatory conditions. Its direct application over the affected area provides a practical route for local therapeutic action.⁴

The classical descriptions of Keeta Visha emphasize symptoms such as Kandu, Shotha, Daha, Raga and Ruja. These manifestations provide an important clinical context for understanding the traditional use of Vishaghna Lepa, although the present review focuses on the formulation itself rather than on any individual insect, animal model or specific disease condition.⁵

The formulation also requires consideration through Dravyaguna principles, including Rasa, Guna, Virya, Vipaka and Karma. Evaluation of these attributes helps explain why ingredients with different sensory qualities and actions are combined within one preparation. In particular, the coexistence of Vishaghna, Kapha-Vata shamana, anti-inflammatory and tissue-supportive properties provides the conceptual foundation for its topical use.⁶

Vamsha Twak, the ingredient from which the formulation derives its name, has received attention in phytopharmacological literature for its potential antioxidant and anti-inflammatory constituents. This contemporary evidence provides a starting point for investigating whether the classical formulation can be characterized using modern quality-control and experimental methods.⁷

The objective of this review is to present a focused account of Vamshatwagadi Agada Lepa, covering its classical reference, composition, Ayurvedic properties, method of preparation, possible mechanisms of action, formulation considerations and future research priorities.

II. MATERIALS AND METHODS

2.1 Review design

A structured narrative literature review was prepared according to the IMRDC framework: Introduction, Materials and Methods, Results, Discussion and Conclusion. The review was designed to examine

Vamshatwagadi Agada Lepa as a distinct classical formulation rather than to evaluate a single experimental model or clinical indication.

2.2 Sources of information

The literature review and bibliography of the supplied thesis were used to identify relevant classical Ayurvedic texts, Dravyaguna references and published scientific literature. Sources addressing the original formulation, Lepa Kalpana, individual ingredient pharmacology, antitoxic concepts, inflammation and formulation quality were considered.

2.3 Selection and synthesis

Fifteen references were selected for relevance to the formulation and its ingredients. Each reference number was cited only once in the article text, with references 1–7 used sequentially in the Introduction and references 8–15 used sequentially in the Discussion. Findings were synthesized descriptively without quantitative pooling or claims of established clinical effectiveness.

III. RESULTS: REVIEW OF VAMSHATWAGADI AGADA LEPA

3.1 Classical identity

Vamshatwagadi Agada is a classical compound formulation described in Sushruta Samhita. The term Agada denotes a preparation traditionally used in the context of poisonous conditions, while the term Lepa identifies its topical application as a medicated paste. The formulation is characterized by a multi-ingredient composition intended to act on local pathological manifestations through a combination of complementary Ayurvedic properties.

Lepa

Definition: Lepa is an Ayurvedic preparation in which fresh drugs or finely powdered medicines are mixed with a suitable liquid to form a smooth paste and applied externally over the skin or affected area.

Types of Lepa

According to Sushruta:

1. Pralapa: Thin application, commonly cooling.
2. Alepa: Medium-thickness application.

3. Pradeha: Thick application, sometimes used warm or cold.

According to therapeutic action, examples include:

- Doshaghna—helps pacify aggravated dosha
- Vishahara—used traditionally for poisonous bites or reactions
- Varnya—complexion-related application
- Shothahara—swelling
- Vedanahara—pain
- Shodhana—cleansing
- Ropana—wound healing
- Pachana—supports maturation of swelling
- Shoshana—drying action

Vamshatwagadi Agada Lepa is classified as a Vishahara Lepa.

General indications

Depending on its ingredients, a lepa may be prescribed for:

- Local swelling and inflammation
- Pain or burning sensation
- Certain skin disorders
- Wounds, ulcers or localized infections
- Joint or muscular discomfort
- Insect-bite reactions
- Cosmetic or complexion-related purposes

The indication depends on the exact formulation; all lepas are not interchangeable.

General application

- Clean and dry the affected area.
- Prepare a fresh, smooth paste using the prescribed liquid medium.
- Apply gently, traditionally opposite to the direction of hair growth.
- Use the thickness, temperature and duration prescribed for the condition.
- Remove gently after drying, unless the clinician gives different instructions.
- Never apply fresh lepa over an old layer; do not reuse removed paste.

Contraindications and precautions

Avoid or obtain medical advice before applying:

- Over eyes, mouth, nostrils, genitals or other mucous membranes
- On deep, actively bleeding or severely infected wounds unless specifically prescribed
- When allergic to any ingredient
- On highly irritated or blistered skin
- During pregnancy, breastfeeding, or in young children without professional advice
- Together with other topical medicines unless approved

Stop immediately if it produces severe burning, itching, rash, blistering or increased swelling.

3.2 Formulation composition

Classical ingredient	Botanical / source identity	Traditional relevance
Vamsha Twak	Bambusa species	Vishaghna; local tissue support
Amalaki	Phyllanthus emblica	Rasayana; antioxidant support
Kapittha	Limonia acidissima	Kashaya action; local support
Shunthi	Zingiber officinale	Shothahara; Kapha-Vata shamana
Maricha	Piper nigrum	Deepana; supportive bioactivity
Pippali	Piper longum	Kapha-Vata shamana; supportive bioactivity
Vacha	Acorus calamus	Krimighna; local therapeutic support
Kushta	Saussurea costus	Shothahara; Kandughna
Karanja	Pongamia pinnata	Krimighna; Kandughna
Tagara	Valeriana jatamansi	Vedanasthapana; local support
Shirisha Pushpa	Albizia lebbeck	Vishaghna; Shothahara
Gorochana	Traditional animal-derived ingredient	Classical Vishaghna indication

3.3 Ayurvedic pharmacological profile

The formulation is traditionally interpreted as possessing Vishaghna action, intended to address

poisonous manifestations; Shothahara action, associated with reduction of swelling; Kandughna action, directed toward itching; Vedanasthapana

action, associated with relief of local discomfort; Krimighna action, related to protection against microbial or parasitic influences; and Vranaropana action, supporting tissue repair.

These properties should be understood as classical therapeutic descriptions. Their presence in Ayurvedic literature does not, by itself, demonstrate a measured pharmacological effect for the complete formulation.

3.4 Method of preparation

The medicinal ingredients should first be authenticated and examined for identity and quality. After cleaning and appropriate drying, the individual ingredients are processed into fine powder and combined in accordance with the classical formulation. Immediately before application, the powder is mixed with a suitable prescribed liquid medium to obtain a smooth paste of appropriate consistency.

The prepared Lepa is intended for local application under the supervision of a qualified practitioner. The exact vehicle, duration of contact, application frequency and thickness should be determined from the classical reference, formulation characteristics and the clinical context rather than assumed from ingredient descriptions alone.

3.5 Formulation quality and standardization

Important quality parameters include botanical authentication, foreign-matter assessment, particle-size consistency, moisture content, microbial limits and evaluation for heavy metals, pesticide residues or other contaminants. Where an animal-derived ingredient is included, source verification, ethical procurement and compliance with applicable regulations are also necessary.

How Vamshatwagadi Agada Lepa works

Traditionally, it is classified as a Vishahara Lepa. When applied to the skin, Ayurveda proposes the following actions:

- Vishahara: counteracts local effects attributed to *visha* (poison).
- Shothahara: helps reduce swelling and inflammation.
- Vedanahara: may relieve local pain.
- Dahahara: may soothe burning.
- Kandughna: may reduce itching.

- Ropana: may support healing of irritated skin.

From a modern perspective, some plant ingredients may have anti-inflammatory, antioxidant, soothing or antimicrobial activity. The paste also remains in contact with the skin and may provide a cooling or protective effect. However, good-quality clinical evidence for the complete formulation is limited, and absorption through the skin and neutralization of venom have not been reliably demonstrated.

Therefore, it may be used only as a clinician-directed supportive local treatment. It cannot remove venom already circulating in the body and must never replace antivenom or emergency treatment for a suspected poisonous bite.

IV. DISCUSSION

Vamshatwagadi Agada Lepa can be interpreted as a classical polycomponent topical formulation whose therapeutic rationale arises from the combined properties of its ingredients. Amalaki is especially relevant because published literature describes antioxidant and other pharmacological activities that may be relevant to tissue protection during inflammatory processes. These findings support a mechanistic hypothesis, but do not establish the efficacy of Amalaki when incorporated into this specific Lepa.⁸

Shunthi contributes another plausible mechanism. Ginger contains multiple bioactive constituents that have been investigated for antioxidant and anti-inflammatory activities. Within the formulation, its classical association with Kapha-Vata shamana and Shothahara action may complement these experimentally described properties, although the topical contribution of the whole formulation requires direct assessment.⁹

Maricha contains piperine and other phytochemicals studied for diverse biological effects. Its relevance to Vamshatwagadi Agada Lepa lies in the possibility that Piper-derived compounds contribute to local pharmacological activity or influence the interaction among formulation constituents. However, oral bioavailability findings should not automatically be extrapolated to dermal absorption.¹⁰

Pippali has also been discussed in pharmacological literature for its medicinal properties and role in traditional compound preparations. Its inclusion alongside Shunthi and Maricha forms the classical

Trikatu group, which is commonly interpreted as supporting correction of Kapha-associated pathological processes. The contribution of this combination in a topical preparation remains an area for experimental clarification.¹¹

Vacha has a long history of use in Ayurvedic formulations and has been evaluated for a range of pharmacological properties. In the present formulation, its traditional Krimighna and locally active qualities may be relevant to the broader therapeutic rationale. Nonetheless, *Acorus* species require careful authentication and safety assessment because phytochemical composition can vary substantially between sources.¹²

Kushta is another ingredient of interest because published literature describes chemical constituents and pharmacological activities associated with *Saussurea costus*. Its traditional use in inflammatory and skin-related conditions supports consideration of its possible role in local symptom management, but ingredient-level evidence cannot substitute for direct evaluation of the finished formulation.¹³

Karanja has been investigated for phytochemical, antimicrobial and anti-inflammatory properties. These activities provide a plausible basis for its inclusion in a formulation intended for local application, especially where tissue irritation and secondary contamination are relevant concerns. Appropriate concentration and dermal tolerability must nevertheless be established for the complete product.¹⁴

Shirisha is particularly significant in Ayurvedic toxicology because it is traditionally associated with Vishaghna action. Experimental work on *Albizia lebbek* has demonstrated anti-inflammatory activity in animal models, providing a useful contemporary correlate for its classical Shothahara description. This evidence remains supportive rather than definitive because the cited studies did not evaluate the full Vamshatwagadi Agada Lepa formulation.¹⁵

V. CONCLUSION

Vamshatwagadi Agada Lepa is a classical Ayurvedic topical formulation with a distinct place in Agadatantra and Visha Chikitsa. Its combination of Vamsha Twak, Amalaki, Kapitha, Trikatu, Vacha, Kushta, Karanja, Tagara, Shirisha Pushpa and Gorochana provides a broad classical rationale

centered on Vishaghna, Shothahara, Kandughna and Vranaropana actions.

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