



Review Article

A CONCEPTUAL STUDY ON ANTI-POISONOUS EFFECT OF *NALPAMARA MADHUKADHI LEPANAM*

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ABSTRACT

Ayurveda is an ancient holistic medical system that emphasizes personalized health and well-being. As one of the oldest healing traditions, it includes a vast body of medical knowledge, concepts, and practices developed over thousands of years. Ayurveda includes eight main branches, one of which is *Agada Tantra*, a specialized field that deals with the identification and treatment of toxins-both living (such as snake venom) and non-living (such as chemical poisons)-and the management of toxin-related illnesses, known as *Visha* diseases. *Agada Tantra* in Ayurveda embodies a holistic and unified method for treating poisoning. It combines ancient knowledge with modern therapeutic practices, providing a useful resource for managing toxicological emergencies. Kerala has a strong heritage in toxicology, deeply embedded in its ancient Ayurvedic texts and traditional practices. The "*Visha Vaidya Jyotsanika*" is a well-known Malayalam text dedicated to *Visha Chikitsa* (toxicology), providing important information on different formulations and practical approaches used in treatment. *Nalpamaramadhukadhi lepa* is a formulation serves as a potent remedy mentioned in this text for counter acting poisons. This study highlights the ingredients, preparation method, therapeutic uses, and effectiveness of the formulation.

INTRODUCTION

Agada Tantra, a key branch among the eight main divisions of *Ayurveda*, specializes in toxicology and the treatment of different kinds of poisoning. Kerala has a rich tradition of treating snakebites with practices which passed down through generations. The region's rich plant life and suitable climate have helped to develop a well-established system of herbal medicine, especially for treating various types of poisoning. There were many eminent *Visha vaidyas* in Kerala who managed snake bite and even bite from rabid dog, which is a most fatal condition. The *Visha Vaidyas* in Kerala followed treatment methods based on traditional Sanskrit texts like *Vishanarayaneeyam*, *Uddeesa Tantra*, *Ulpalatantra*, *Harameghala*, *Lakshanamritam*, *Ashtanga Hridaya*, and *Kalavanchana* [1].

These texts later became the basis for authoring numerous *Visha Vaidya* books in Malayalam. "*Visha Vaidya Jyotsanika*" is a book written by Sri Karattu Namboodiri, based on the *Uddeesa Tantra*. It mainly focuses on the use of medicines (*Oushadha Prayoga*) in the field of toxicology (*Visha Chikitsa*).

AIMS AND OBJECTIVES

This is an attempt to present a conceptual review of *Nalpamaramadhukadhi lepa*, focusing on its properties as a medicine that compact the effect of poison (*Vishasamaka Aushada*).

MATERIALS AND METHODS

Review of literature

Name formulation: *Nalpamaramadhukadhi lepa*

The reference of *Nalpamaramadhukadhi lepa* is found in the fifteenth chapter named *Sarvavisha cikitsa* of the renowned Malayalam *Visha chikitsa* treatise *Visha vaidya jyotsanika*. This formulation contains ten ingredients and is intended for external application.[2]

The same formulation is also mentioned in *Prayoga samuchaya Panchama paricheda* (*Sarvavisha cikitsa*).[3]

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Table1: List of the Ingredients of Nalpamaramadhukadhi Lepam^[4]

S.No.	Name of the drug	Botanical name	Family	Part used
1.	Aswatha	<i>Ficus religiosa</i>	Moraceae	Stem bark
2.	Nyagrodha	<i>Ficus bengalensis</i>	Moraceae	Stem bark
3.	Plaksha	<i>Ficus lacor</i>	Moraceae	Stem bark
4.	Udumbara	<i>Ficus racemosa</i>	Moraceae	Stem bark
5.	Yashti	<i>Glycyrrhiza glabra</i>	Fabaceae (Papilionaceae)	Root
6.	Usira	<i>Vetiveria zizanioides</i>	Poaceae	Root
7.	Candana	<i>Santalum album</i>	Santalaceae	Heart wood
8.	Durva	<i>Cynodon dactylon</i>	Poaceae	Root
9.	Neeli	<i>Indigofera tinctoria</i>	Fabaceae (Papilionaceae)	Root
10.	Dhanyamala			

Table 2: Properties of the Ingredients of Nalpamaramadhukadhi Lepam

S.No	Drugs	Rasa	Guna	Veerya	Vipaka	Karma	Indication
1.	Aswatha	Madhura Kashaya ^[5]	Guru Ruksha	Sitha	Katu	Kaphapittavinasini, Varnya, Samgrahi, Bhagnasandhanakara Mutrasamgrahaniya ^[4]	Vatarakta Raktapitta, Vrana, Varnya Yonidosa, Prameha ^[4] Vishadahaprasamani ^[5]
2.	Nyagrodha	Kashaya	Guru Ruksha	Sita	Katu	Kaphapittajith Vranapaha Varnya Stambana Mutrasamgrahaniya Dahagna Yonidosahrut	Daha Trsna Raktapitta Vrana Yonidosa Prameha Sopha ^[6]
3.	Plaksha	Kashaya Madhura	Sita	Sita	Katu	Pittahara Kaphahara ^[7] Rakthasodhaka Vranahara ^[8]	Daha Raktapitta Rakthavikara Murcha Srama Pralapa Bhrama Sodha ^[7]
4.	Udumbara	Kashaya	Ruksha Guru	Sita	Katu	Mutrasamgrahaniya Vranasodhaka Vranaropaka Medohara Kaphapittasamaka Raktastambaka	Daha Raktapitta Yonidosa Medoroga ^[9]
5.	Yashti	Madhura	Guru Snigdha	Sita	Madhura	Vatapittajith Raktaprasadana Balya Varnya Vrushya Caksushya ^[10] Vishaghna Chedana Sonithasthapana Vedanasthapana	Kasa Svarabheda Kshaya Vrana Vatarakta ^[10] Visha Raktavikara Kshta Sadhyovrana ^[11] Vishavikara

						Jeevaniya Brumhana ^[11] Sophahara Trishnahara ^[12]	Daha Sodha Chardhi Glani ^[12]
6.	Usira	Tikta Madura	Laghu Snigdha	Sita	Madhura	Vataghna Dehaklanthihara Pittaghna Pacana Stambana Kaphapittahrut ^[13] Tvagdosahara Varnya Deepana Rakthaprasadana Vishakushtavisarpaghna ^[14] Rakthadosahara ^[15]	Jvara Trshna Mutrakruchra Vrana ^[13] Rakthapitta Visha Kushta ^[14]
7.	Candana	Tiktha Madura	Ruksha Laghu	Sita	Katu	Pittakapha samaka Dahatrushnavishapranut h ^[16] Trushnahara Dahaghna Krimihara, Hrudya, Kushtaghna, Angamardha prasamana, Twagdosahara Rakthaprasadana ^[17]	Daha, Trishna Rakthapitta, Visarpa, Varnavikara, Visharoga Sodha, Rakthavikara ^[17]
8.	Durva	Kashaya Madhura Tikta	Laghu	Sita	Madhura	Kaphapittasamaka Raktapittanasaka Dahavishaghnaghna Atisaraghna Sramahara	Raktapitta, Rakthavikara Trshnaroga Daharoga Visarpa Tvagroga Arocaka Bhutaroga Raktapradara Mutradaha ^[18]
9.	Neeli	Katu Tikta	Laghu Ruksha	Ushna	Katu	Vatahara Kaphahara Recana Keshya Bhrama Mohahara ^[19] Vranahara Krimihara Vedanasthapana Vishaghna ^[20]	Vatarakta Amavata Udavarta Udararoga Pliharoga Vishavikara Krimiroga ^[19] Kaphanilahara Plihodaravishapaha Sarpavisha Rakthavikara ^[20]
10.	Dhanyamla	Amla rasa	Laghu Theekshna Snigdha	Ushna	Amla	Dahaprasamana Varnakruth Vatakapha samaka ^[21] Rukprasamana Deepana Pacana ^[22]	Sandhiruk Grudrasi Amavata Urusthamba ^[21]

Method of preparation

The external signs and symptoms of poisoning show up on the skin as *Ruja*, *Raga*, *Shotha*, *Sphota*, *Kandu*, *Srava*, and other similar manifestations. Managing these visible signs and symptoms is essential for effective treatment of poisoning. *Lepa* is an important treatment modality told by *Acharya Charaka* under *Chaturvimshati*

Upakram. Pharmaceutically *Lepa Kalpana* is considered as a *Upakalpana* of *Kalka*. *Lepa* can be prepared using either *Ardra Dravyas* (wet ingredients) or *Shushka Dravyas* (dry ingredients). In both the cases the *Kalka* is prepared by utilizing the liquid media like *Swarasa*, *Kwatha*, *Ghrita*, *Taila*, *Godugdha*, *Gomutra*, *Jala* according to the condition of the particular disease^[24]. The ingredients of the *Nalpamaramadhukadhi Lepa* is taken in equal quantity, powdered and mixed with *Dhanyamla* and it is applied as *Lepa* over the affected area.

ANALYSIS

Fig 1: Analysis of Rasa of ingredients in Nalpamaramadhukadhi Lepa

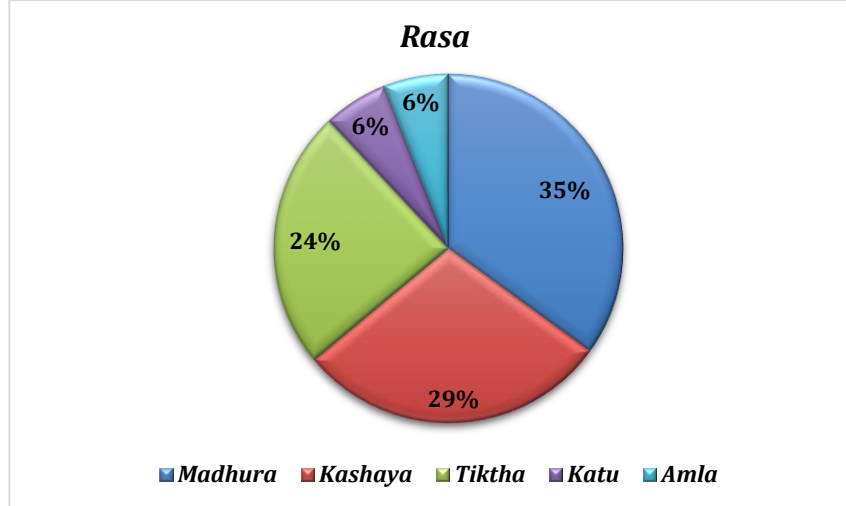


Fig 2: Analysis of Guna of ingredients in Nalpamaramadhukadhi Lepa

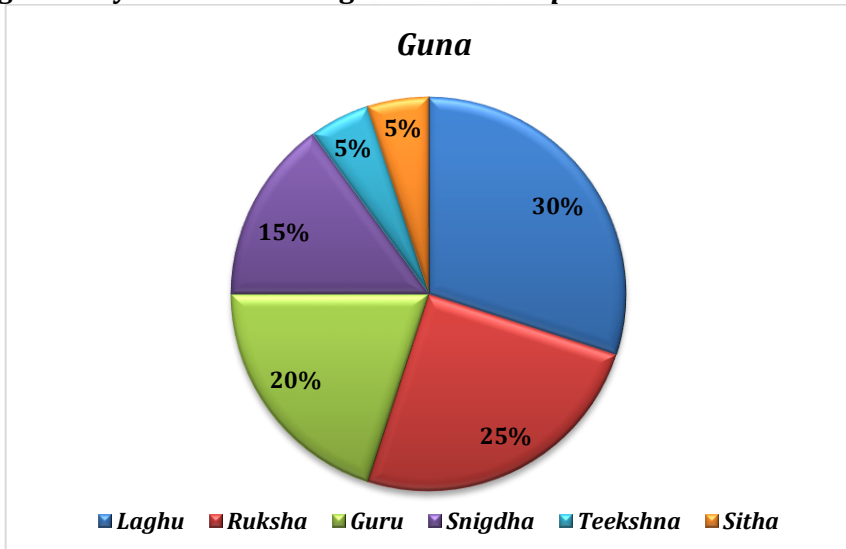


Fig 3: Analysis of Veerya of ingredients in Nalpamaramadhukadhi Lepa

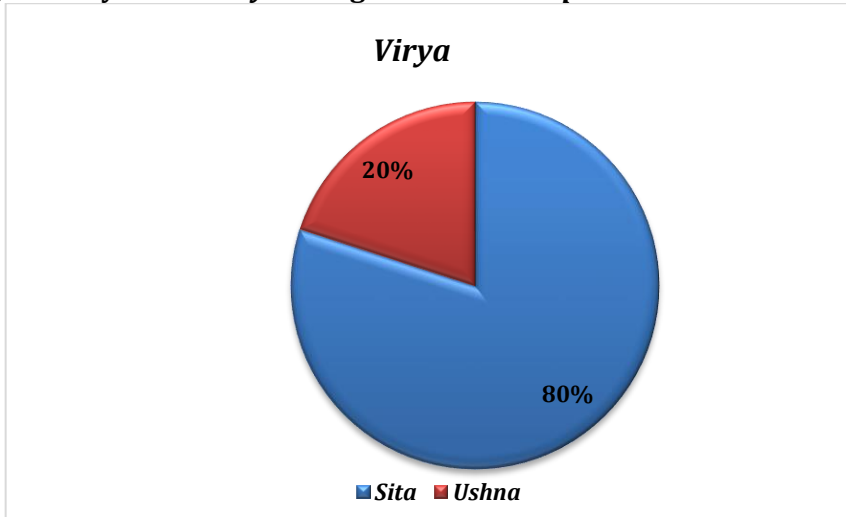
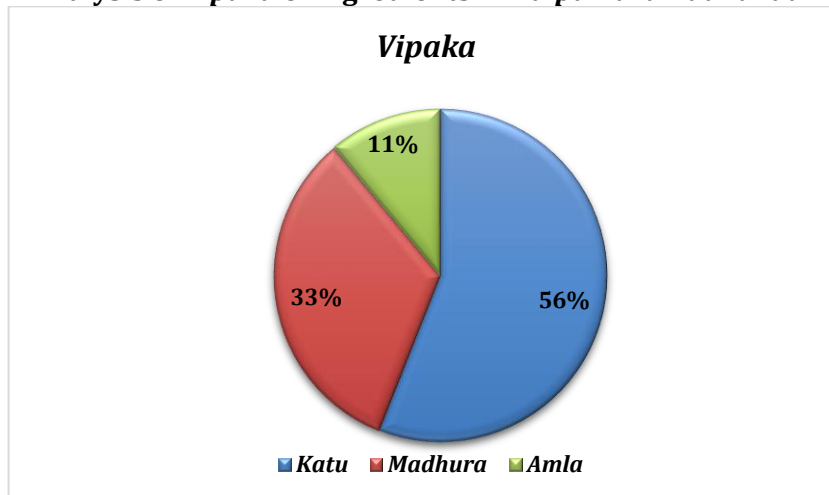


Fig 4: Analysis of Vipaka of ingredients in Nalpamaramadhukadhi Lepa

RESULTS AND DISCUSSION

Agada Yogas neutralize toxins and restore bodily balance through their antitoxic, antioxidant, hepatoprotective, and immunomodulatory properties. Since *Sthavara* and *Jangama Visha* have opposing effects, poisoning by one can be treated using the other. Depending on the type of poison and the patient's condition, *Agadas* can be applied both internally and externally. *Vishaghna* (antipoisonous) drugs exert their effects through *Dravya Prabhava*, *Guna Prabhava*, or a combination of both.

The effectiveness of a formulation largely depends on the combined influence of the *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Karma*, and other key properties of its ingredients. On analysing the pharmacological properties of the formulation, *Nalpamaramadhukadhi lepa* consists of 10 ingredients, in which 35% are of *Madhura rasa* (sweet), 29% are of *Kashaya rasa* (Astringent), 24% of *Tikta* (bitter), 6% of *Katu* (pungent) and 6% *Amla* (sour) *Rasa*. *Madura rasa* is *Vata pittahara* and *Vishapaha* (alleviates poison). Increase of *Vata* and *Pitta doshas* said to be an aggravating factor of *Visha*. *Madhura Rasa* helps neutralize poison and also balances the *Vata* and *Pitta doshas*. *Madhura rasa* is *Ayushyam*, *Jeevanam* and good for *Ojas*^[25]. *Tiktha rasa*, *Kasaya rasa* and *Madhura rasa*, which pacifies *Pitha* and *Kapha dosha*. The *Kledasoshana* property of *Tiktha rasa* and *Kashaya rasa* helps in reducing oedema^[26]. The *Gunas* of *Visha* are opposite to *Ojas* and when *Ojas* depletes life ceases^[27].

So, these *Gunas* of *Madura rasa* will help to counter act the *Visha*. The *Tikta rasa* having the *Vishaghna* (destroys poison) property also helps to mitigate *Visha* and pacifies *Pittakapha*. *Katu rasa* is characterized by its *Deepana*, *Pachana*, and *Srothosodhaka* properties.^[28] The medication's *Deepana Pachana* qualities help to break down the toxic metabolites generated by the venom's activity. In this formulation, 30% possess *Laghu guna* and 25% *Ruksha guna* and 20% possess *Guru guna*. 15% possess *Snigdha guna* 5% possess both *Sita guna* and

Theekshna guna. *Rooksha guna* and *Laghu guna* facilitate the easy absorption and penetration of drugs^[29]. The drugs possess 80% *Seetha veerya* and 20% of *Ushna veerya*. *Sita virya*, which can pacify the burning sensation of *Pitta* ^[30]. 56% of drugs possess *Katu vipaka* which pacifies *Kapha dosa*, 33% having *Madhura vipaka* which pacifies *Vata* and *Pitta* and 11% possess *Amla vipakam*^[31]. Drugs possess *Vishaghna*, *Kushtaghna* and *Vrana sodhana* properties which aid in the healing process of *Vrana*. The drugs with *Bhedana*, *Lekhana* and *Pachana* properties will correct the *Srava*, *Vedana* and *Gandha* of *Vrana*. The *Rasayana*, *Varnya*, and *Twachya* properties of certain ingredients helps in bringing back the normal colour and health of the tissue. *Nalpamara* are clinically proven for their wound healing properties and anti-inflammatory properties^[32]. Since the *Samprapti* of *Visha* begins with the vitiation of *Rakta Dhātu*, the *Raktadoshahara* property of the formulation plays a crucial role in enhancing its overall efficacy in detoxification and treatment. *Vishahara Prabhava* of *Neeli*^[43] and *Vishaghna* action of *Aswatha*, *Yashti*, *Usira*, *Candana*, *Durva* also contributes to the therapeutic efficacy of the formulation (*Vishaharatwa*). All the drugs of this formulation are having, anti-poisonous, hepatoprotective, anti-inflammatory, antimicrobial antioxidant, wound healing properties^[32,43]. On analyzing the properties, it is inferred that:

- 80% have *Vranaghna* properties
- 70% have *Dahaghna* properties
- 60% have *Vishahara* properties
- 40% have *Varnya* properties

The external signs and symptoms appear on the skin in the form of *Daha*, *Paka*, *Lomaharsha*, *Sopha*, *Raga*, *Ruk*^[23] etc. Drugs in this *Yoga* possess *Vranaghna*, *Dahaghna*, *Vishaghna*, *Sophaghna*, *Varnya* properties, hence it is used in poisoning with above said symptoms. Most of the drugs in this formulation having *Kaphaghna* and *Pittaghna* property. These properties enable the drugs in *Nalpamaramadhukadhi*

lepa to provide relief from various signs and symptoms of poisoning.

Researches have shown that *Dhanyamla* contains important phytochemicals such as flavonoids and tannins. These compounds exhibit antioxidant, anti-inflammatory, antimicrobial, and healing properties. They also help support immune function, strengthen capillaries, and promote overall tissue repair. The *Amla Rasa* of *Dhanyamla* stimulate *Agni* (digestive power) and thereby aiding in digestion. Owing to its *Ushna Veerya* and *Laghu-Teekshna Guna* *Dhanyamla* effectively balances *Vata* and *Kapha Doshas*, making it mostly useful in *Vata-Kapha*-related disorders. Its use is especially helpful for conditions involving the *Annavaha* and *Rasavaha Srotas* because of its *Deepana*, *Pachana*, *Preenana*, and *Rochana* qualities. Additionally, the flavonoids found in *Dhanyamla* are known for their powerful antioxidant properties.^[21] The formulation exhibits hepatoprotective effects, aiding in the prevention of liver damage and supporting overall liver function. By enhancing the liver's detoxification process, it further contributes to its *Vishaharatwa* activity. Due to these therapeutic actions, this formulation can be considered for internal use, however further clinical studies are necessary to substantiate its efficacy and safety.

CONCLUSION

In the management of poisoning (*Visha Chikitsa*), *Lepa* (medicated paste) plays a crucial role in addressing both localized and systemic symptoms. Once an accurate diagnosis is made, *Vishaghana Lepa* is applied to neutralize toxins and prevent their further progression. Ancient Ayurvedic texts describe numerous effective *Lepas* and *Agadas* for healing. They're still relevant today, as "*Visha*" also means toxins from poor diet, habits, pollution, and weak digestion that harm health and balance. *Nalpamaramadhukadhi Lepa*, as mentioned in *Visha Vaidya Jyotsnika* and *Prayoga Samuchaya (Panchama Paricheda)* under *Sarva Visha Chikitsa*, has shown promising results in managing poisoning, supported by *Rasapanchaka* analysis. This formulation is predominantly *Madhura* and *Kashaya in rasa*, with *Laghu* and *Ruksha gunas*, *Sita virya*, and *Katu vipaka*. Most of its ingredients are known to pacify *Kapha* and *Pitta doshas*, while herbs like *Ashwatha*, *Madhuka*, *Chandana*, *Usira*, *Durva*, and *Neeli* exhibit strong anti-toxic (*Vishaghna*) properties. Due to these attributes, *Nalpamaramadhukadhi Lepa* is effective in alleviating a wide range of symptoms associated with various types of poisoning. With ten easily available and potent herbs, it is simple to prepare and apply, making it a widely used *Agada Yoga* in traditional practice. Further clinical research is essential to validate its efficacy and promote its integration into contemporary healthcare.

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