

## Review



### *Lepa Kalpana* of Yogaratnakara: A narrative review

<sup>1</sup>Sushama S. Raje, <sup>2</sup>Mohan R. Joshi

#### ABSTRACT:

**Background:** Acharya Charak has explained three treatment modalities, in which *Lepa* is one of the widely used models of *Bahir-parimarjan* (treatment modalities used externally). As other treatises Yogaratnakara is widely popular amongst Ayurveda practitioners as a handbook for Ayurveda treatments for various diseases. **Objectives:** To study conceptual foundation of *Lepa Kalpana* and to analyse data of compiled formulations of *Lepa* from Yogaratnakara. **Material and methods:** For conceptual study of *Lepa chikitsa* comprehensive review of Charak Samhita, Sushrut Samhita, Ashtanga Hridaya, Sharangdhara Samhita, Bhavaprakash Samhita and Yogaratnakara was done. Formulations of *Lepa* mentioned in various diseases in Yogaratnakara was compiled, analysed and reported in summarized view. **Result:** In Yogaratnakara 511 *Lepa* formulations are described for various diseases and conditions. Benefits of *Mukhalepa* are emphasized. Contraindications of *Lepa chikitsa* also explained. Generally, *Lepa* is a derivative of *Kalk Kalpana*, but in Yogaratnakara, various formulations of Bhaishajya Kalpana are described for the application of *Lepa*, like herbal juices, carbonized black colored ash of herbs, decoction, oils, biomedical fermentations, etc. With Herbal ingredients major mineral and animal sources are utilized for the formation of *Lepa*. *Lepa chikitsa* advised in various conditions of almost 61 diseases. On the basis of study, functions of *Lepa* are classified into 31 types. *Lepa Chikitsa* mainly has its local effect, but in some conditions, it shows a systemic effect. **Conclusion:** *Lepa Chikitsa* might not be a perfect first line of treatment in all diseases or conditions, but it will provide greater help as a supportive treatment.

**KEYWORDS:** *Bahir-parimarjan*, external application, *Lepa chikitsa*, *Lepa Kalpana*, skin care, Topical application, Yogaratnakara.

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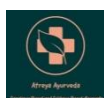
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Corresponding Author Email:

[samruddhi.sush@gmail.com](mailto:samruddhi.sush@gmail.com)

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## 1. INTRODUCTION

A route of administration in pharmacology is the path by which a drug, fluid, or other substance is taken into the body. Ayurveda also explained several routes for drug administration. One of them is the external application of a drug to the skin. Drugs can be applied to the skin locally for local effect and body-wide for systemic effect.

*Bahir-parimarjan* relates to external application of medicine like oil massage, sudation, poultice, pouring of hot medicinal liquids over body part, massage with herbal powders, dusting of medicinal powder, *lepa*, etc. *Lepa Kalpana* is the herbal preparation used for external use. In Ayurveda, *Lepa Kalpana* is mainly described in Sharangdhar Samhita, Sushrut Samhita and Ashtanga Hridaya. The main basic concept of *Lepa* is that wet drugs are pounded to a fine paste form or the dry drugs are pounded to a fine powder form and mixed with any of the liquid media like juice extracted from herbs, decoction, ghee, oils, milk and urine of cow, water, etc., according to the need of a particular disease condition or need. This paste is used for application as *Lepa*. *Lepa Kalpana* is used externally and plays an important role in treating different disease conditions.

*Lepa karma* is described by Sharangadhara and Bhavaprakasha as *ajanma satmya karma* means with the help of variations it can be used in all age group patients. [1] One can suggest *Lepa Kalpana* as a treatment plan even in newborn babies and in old patients.

Charak Samhita, Sushruta Samhita, Ashtanga Hridaya, Sharangadhara Samhita and Bhavaprakasha Samhita are the basic knowledge sources of Ayurveda. These treatises explained *Lepa chikitsa* as a part of treatment in various diseases. Sharangdhara also devoted a special chapter in *Uttara khand* that is *Lepa vidhi adhyay*. But one more classical treatise is considered equally important as this treatise that is *Yogaratanakara*, which mainly focuses on the management and treatment of various diseases. It is widely popular as the handbook of Ayurveda treatment.

**Aim:** To review the *Lepa Kalpana* in *Yogaratanakara*.

### Objectives:

1. To study the conceptual foundation of *Lepa Kalpana* from Charak Samhita, Sushrut Samhita, Ashtanga Hridaya, Sharangadhara Samhita, Bhavaprakasha and *Yogaratanakara*
2. To compile the *Lepa* formulations mentioned in various diseases from *Yogaratanakara*
3. To analyze collected data of formulations

## 2. MATERIAL AND METHODS:

**Literature search strategy:** The review of conceptual literature of *Lepa Kalpana* was carried out from the classical Ayurvedic literature Charak Samhita, Sushrut Samhita, Ashtanga Hridaya, Sharangadhara Samhita, Bhavaprakasha Samhita and *Yogaratanakara*. Formulations of *lepas* described in various conditions or diseases were compiled from *Yogaratanakara*. Systematically compiled data was analysed in terms of type of *Lepa* mentioned; consistency of *Lepa*; indications in diseases or conditions; formulations used like herbal juice, decoctions, medicated oils or ghee, biomedical fermentations etc.; liquid medium used for preparation of *Lepa*. For this study published books on *Lepa chikitsa*, books of Bhaishajya Kalpana and various databases were reviewed.

**Inclusion criteria:** Formulations of external applications from *Yogaratanakara*, described as *Lepa*, *Lepana*, *Lipta*, *Vilepana*, *Pralepa*, *Anulepa*, *Alepan*, *Upadeha*, *Pradeha*, *Parilepitam*, *Gunthana*, *Gundana*, *Pratisarana*, *Malahara*, *Bidalaka*, *Avachurnana* and *Dwajapurana* are included in this study.

**Exclusion criteria:** formulations of external application rather than these terms were excluded like *udvartana*, *abhyanga*, *upnaha*, *parisheka*.

## 3. OBSERVATION AND RESULT:

### 1) Definition of *Lepa*: [2]

Drugs in wet form are to be crushed to prepare them in paste form. If the drugs are in dry form, then they should be converted into a paste by adding the required amount of specific liquid. This paste is to be applied externally and is known as *Lepa*. From a pharmaceutical point of view, *Lepa*

*kalpana* is a form of *Kalka kalpana*. *Lepa (lepanam)* means some paste/liquid/powder/semisolid constituents that are applied to the skin externally.

## 2) Synonyms of *Lepa*: [3]

*Alepa, Lipta, Lepa, and Lepana* these are the synonymous words used in different contexts of classical texts. Various terms are used for the local application treatments. They are also known as *Lepa, lepana, lipta, vilepana, pralepa, anulepa, alepana, upadeha, pradeha, gunthana, gundana, parilepa, pratisarana, malahara, bidalaka, etc.*

### **Anulepa:**

Bhavaprakasha and *Yogaratanakara* described *anulepas* for the seasonal variations. It has to be applied on a daily basis. Benefits of *Anulepas* are described in the treatise as following [4]:

- a) It reduces thirst, fainting, burning in specific season
- b) Alleviate foul smell of body
- c) Reduces fatigue and refreshes body and mind
- d) Increases skin complexion
- e) Increases *oja* (vitality) and *bala* (strength) in the body

### **Bidalak:**

*Bidalaka* itself is a *Lepa* treatment. The *Lepa* applied on the eyelids avoiding the area near to eyelashes is called as *Bidalaka*. All the rules about application of *Bidalaka* are same as *Lepa*. [5]

### **Pratisaran:**

The local application on the mucosal skin of the mouth is termed *pratisarana*. According to *Yogaratanakara*, it has to be applied to the mucosa while lightly rubbing. [6] *Pratisarana* relieves abnormal taste in mouth and halitosis, increases salivation, pacifies thirst, alleviates *aruchi* (tastelessness), and relieves pain related to teeth and gums. [7]

*Acharya Bhavaprakasha* described *hina yoga* (deficit indulgence) and *atiyoga* (excessive indulgence) of *pratisarana*. *Hinayoga* of *pratisaran* gives numbness, increases *kapha*, and distorts taste sensation. *Atiyoga* of

*pratisaran* causes oral ulcers, dryness of mouth, thirst, emesis, and *klama* (fatigue).

### **Malahar:**

The term '*Malhara*' is derived from the Arabic word '*Maraham*.' While it is defined as a formulation that cleanses the feculence or debris from the site of action, it is called *Malahara*. [8]

## 3) Types of *Lepa*:

Types of *Lepa* explained by *acharyas* are as follows:

### **A. Sushruta**

1. *Pralepa*
2. *Pradeha*
3. *Alepa*

### **B. Sharangadhara [9]**

1. *Doshaghna*
2. *Vishaghna*
3. *Varnya*  
or

1. *Pralepa*
2. *Pradeha*

### **C. Vriddha Vagbhat [10]**

1. *Snaihik*
2. *Nirvapan*
3. *Prasadan*
4. *Stambhan*
5. *Vilayan*
6. *Pachan*
7. *Pidan*
8. *Shodhan*
9. *Ropan*
10. *Savarnikaran*

*Acharya Sharangadhar* and *Bhavaprakasha* classified the *Lepa* according to its consistency in two types: [11]

1. *Pralepa*: This type of *Lepa* has *sheet guna* (coldness quality) or *sheet virya* (cold potency) *dravyas* (substances), applied as a thin layer and is *vishoshi* (dries up soon).

2. **Pradeha**: This type of *Lepa* having *ushna guna* (hotness quality) or *ushna virya* (hot potency) *dravyas*, applied as a thick layer and the *Lepa* remains wet for long time

According to Vagbhata, in the *vata* and *kapha* dominated conditions *ushna Lepa* has to apply, in other conditions *sheet Lepa* has to apply. [12]

#### 4) **Pramana (thickness) of Lepa:**

*Acharya* Sushruta states that the thickness of the *Lepa* should be like *Mahishardracharmotsedha* (newly flayed skin of a buffalo). *Pralepa* is thinner, and *Pradeha* is thicker than buffalo's skin. Also, *Acharya* Sarangadhara and Bhavaprakash have specified the thickness of the *Lepa* as *Ardra Mahish Charmavat*. [13] One fourth, one third, & half *angulis* are the thicknesses of the *Lepa* for *Doshaghna* (balances *doshas*), *Vishaghna* (counteracting poisonous effect), & *Varnya* (improves skin complexion) *Lepa*.

#### 5) **Time and duration of Lepa Application:**

According to Sushruta, Sharangadhar and Bhavaprakasha, *Pralepa* should not be applied at night, nor should it be allowed to stay on after it dries up, whereas *Pradeha* can be allowed to stay on even after drying in order to cause constriction or pressure over the part of the body in case of *apakva shotha* (swelling of unripe abscess), deep-seated abscesses, and *raktashleshmaj shotha* (swelling due to vitiated *rakta* and *kapha*).

Heat of the body comes out through the skin pores at night. Normally, if medicinal applications are done at night, the skin pores get blocked & obstruct the transfer of body heat. That's why topical application should not be done at night.

#### 6) **Direction of Lepa:** [14]

As per Sushruta, Sharangadhar and Bhavaprakasha, *Lepa* should be applied in *Pratiloma Gati* (against the direction of hair follicle) on the skin to make the action of application quicker and more effective.

#### 7) **Important Factors in Lepa Kalpana:**

A. The *Lepa* material should be fine.

B. Dry drugs are thoroughly pounded, and the powder obtained is sieved. The fine powder obtained as filtrate is further triturated with specified liquid to prepare *Lepa*.

C. *Lepas* are applied against the hair follicular direction to facilitate quicker and better absorption. [15]

D. All *Lepa* preparations are for instant use and for single use only. Never to use *paryushita* (stale) *Lepa*. [16]

E. Application of *Lepa* in night hours is prohibited because as nighttime is naturally cool, it helps in the transfer of body temperature from hair follicles. When *Lepa* is applied on the skin, transfers of this temperature will be hampered, leading to vitiation of *Dosha*, resulting in worsening of existing skin conditions. [16]

F. The previous *lepa* should never be covered with a fresh one. If done so, due to its thickness, it hampers the local temperature and leads to pain, irritation, and numbness in the area.

G. *Lepa* is removed soon after they dry over the place of application. [16] Therapeutically, *Lepa* is effective in a wet state, and they turn non potent and skin-irritating when gets dry. Sushruta, Sharangadhara and Bhavaprakash have the same opinion over this point.

H. The removed *Lepa* material should not be reused, because it loses its potency after drying on skin. If such *Lepa* material is used, it hampers the skin.

I. It should be removed after moistening, and when removed, the face should be anointed with oil. [17]

J. The person should avoid daytime sleep, excessive talk, exposure to fire and sunlight, sorrow, and anger while applying *Lepa*. [17]

#### 8) **Lepa and Sneha ratio:** [18]

According to *Sushruta*, ghee and oils are *Sneha dravyas* that should be added while preparing *Lepa*. This is done according to the predominance of *doshas*; in a *vat*-dominant condition, ¼th part, *pitta* dominance, 1/6th part, and *kapha* dominance, 1/8th part, of *Sneha* should be added.

#### 9) **Benefits of Mukhalepa:** [19]

*Lepa chikitsa* and its cosmetic importance are emphasized in *Astanga Hridaya* and also in Sharangadhara Samhita, Bhavaprakasha and *Yogaratanakara*.

- a) It gives strength to eyes, facial muscles.
- b) It helps to improve the skin complexion.
- c) Keeps away from *vyanga* (dark patches), *pitika* (skin eruptions).

#### 10) Contraindications of *Lepa Kalpana*:

In some conditions, *Lepa* should not be used, as it majorly acts on *swedavaha strotas*. *Acharya* Vagbhata and Bhavaprakasha described the contraindication of facial *lepa kalpana* as in *Pinas* rhinitis), *Ajirna* (indigestion), *Hanugraha* (lock jaw), *Arochaka* (ageusia), *Jagarita* (late night sleep) person, after *Nasya* procedure. [20]

According to *Yogaratanakara*, *Anulepa* is contraindicated in the conditions like *Tarun Jwara* (initial stage of fever), *Atisara* (diarrhea), *Adhmana* (bloating), *Pinasa*, *Ajirna*, *Netragata vataja Vedana* (pain in eyes), *Karna Vedana* (pain in ears), after having meal. [21]

#### 11) Classification of *Lepa* on the basis of application sites

According to the site of application, the collected data of *Lepa* references are divided into five parts as below:

- a) *Lepa* : applied over the external surface of skin
- b) *Bidalak*: applied over the eyelids
- c) *Pratisaran*: applied over the mucosa of the mouth
- d) *Yonigata Lepa/Yonipuran*: applied in the vagina
- e) *Dwajapuran*: applied in the penis

Total formulation observed according to above types in *Yogaratanakara*:

- a) *Lepa* - 460
- b) *Bidalak* - 18
- c) *Pratisaran* - 25
- d) *Yonigat Lepa* - 6
- e) *Dwajapuran* - 2
- f) Total - 511

#### 12) Counts of *Lepa* Named and Unnamed according to *Yogaratanakara*.

##### *Lepa*:

- a. Named - 55
- b. Unnamed - 405

##### *Bidalak*:

- a. Named - 1
- b. Unnamed - 17

##### *Pratisaran*:

- a. Named - 1
- b. Unnamed - 24

##### *Yonipuran*:

- a. Named - 0
- b. Unnamed - 6

##### *Dwajapuran*:

- a. Named - 0
- b. Unnamed - 2

#### 13) *Lepa Chikitsa* indicated in diseases:

*Yogaratanakara* advised *lepa chikitsa* as a part of treatment more frequently in various diseases.

**Table No. 1: *Lepa Chikitsa* indicated in diseases**

Sr No	Diseases/ condition	Sr No	Diseases/ condition	Sr No	Diseases/ condition	Sr No	Diseases/ condition
1	<i>Jwara</i> :	17	<i>Vidradhi</i>	38	<i>Striroga</i> :	43	<i>Vardhma</i>
	<i>Dahayukta jwara</i>	18	<i>Bhagna</i>		<i>Yonisankoch</i>	44	<i>Udar</i>
	<i>Sannipata jwara</i>	19	<i>Shotha</i>		<i>Yonikshat</i>	45	<i>Prameh pidika</i>
	<i>Karnak sannipata</i>	20	<i>Vrana, Vranashotha</i>		<i>Stana Vidradhi</i>	46	<i>Shitapitta, udard, koth</i>
	<i>Trushna in jwara</i>	21	<i>Snayuk</i>		<i>Stanyaroga</i>	47	<i>Masurika</i>
	<i>Moha in jwara</i>	22	<i>Visha</i>		<i>Sukhaprasuti</i>		<i>Netragat masurika</i>
	<i>Rugdaha sannipata</i>	23	<i>Visphota</i>		<i>Aparapatan</i>	48	<i>Raktapittaj- nasagat</i>

Sr No	Diseases/ condition	Sr No	Diseases/ condition	Sr No	Diseases/ condition	Sr No	Diseases/ condition
	<i>Jiwhak Sannipata</i>	24	<i>Bhagandar</i>		<i>Mudhagar- bhakarshan</i>	49	<i>Kamala</i>
2	<i>Amavata</i>	25	<i>Vruddhi</i>	39	<i>Gartradaur-gandhyahar (Sthaulya)</i>	50	<i>Rajayakshma</i>
3	<i>Arsha</i>	26	<i>Galaganda</i>	40	<i>Yuka</i>	51	<i>Gulma</i>
4	<i>Udarshula</i>	27	<i>Apachi</i>	41	<i>Kshudraroga:</i>	53	<i>Adhman</i>
5	<i>Trushna</i>	28	<i>Gandamala</i>		<i>Tarunyapitika</i>	54	<i>Visarpa</i>
6	<i>Daha</i>	29	<i>Granthi</i>		<i>Kunakha</i>	55	<i>Ganda</i>
7	<i>Apasmar</i>	30	<i>Kuranda</i>		<i>Alasak</i>	56	<i>Firangaj vrana</i>
8	<i>Vatavyadhi</i>	31	<i>Arbuda</i>		<i>Padadari</i>	57	<i>Mutranigrah</i>
	<i>Avabahuk</i>	32	<i>Nadivrana</i>		<i>Ajagallika, Yavaprakhya, Antralaji</i>	58	<i>Karnapaliroga</i>
	<i>Vishvachi</i>	33	<i>Kushtha:</i>		<i>Kachchhapika</i>	59	<i>Netrarog:</i>
	<i>Asthigatavata,</i>		<i>Sidhma</i>		<i>Gardabhika</i>		<i>Arma</i>
<i>Katigatavata</i>	<i>Dadru</i>		<i>Jalagardabha</i>		<i>Abhishyand</i>		
<i>Sandhigatavata</i>	<i>Vrushchika</i>		<i>Valmika</i>		<i>Pakshmathatan</i>		
9	<i>Urustambha</i>		<i>Pama</i>	<i>Vidarika</i>			<i>Kukunak</i>
10	<i>Vatarakta</i>		<i>Charmadala</i>	<i>Ahiputana</i>			<i>Pilla</i>
11	<i>Shlipada</i>		<i>Kitibh</i>	<i>Vrushanakachhu</i>			<i>Abhishyand</i>
12	<i>Agnidagdha Vrana</i>		<i>Gajacharma</i>	<i>Gudabhransha</i>	60		<i>Mukharoga</i>
13	<i>Visarpa</i>		<i>Kachchhu</i>	<i>Kala</i>			<i>Krumidanta</i>
14	<i>Upadansha</i>		<i>Kilas</i>	<i>Nilika</i>			<i>Oshtharoga</i>
15	<i>Shwitra</i>	34	<i>Udavarta</i>	<i>Palita</i>		<i>Dantaroga</i>	
16	<i>Shiroroga</i>	35	<i>Shukadosha</i>	<i>Panasika</i>		<i>Shitada</i>	
	<i>Shirashula</i>	36	<i>Karnapaliroga</i>	<i>Shukaradanshra</i>		<i>Saushira</i>	
	<i>Suryavartak</i>	37	<i>Balaroga</i>	<i>Vyanga</i>		<i>Galashundi</i>	
	<i>Ardhavabhedak</i>		<i>Balaroga Shotha</i>	<i>Mukhadushika</i>		<i>Mukhapaka</i>	
	<i>Shankhaka</i>		<i>Balaroga Mukhapaka</i>	<i>Arunshika</i>		<i>Paridar, Upakusha, Upajiwaha, Rohini, Dantapali</i>	
	<i>Anantvata</i>		<i>Balarog Kukunak</i>	<i>Darunaka</i>		61	<i>Murchchha, bhrama,</i>
			<i>Balaroga Gudapaka</i>	<i>Indralupta</i>			
			<i>Balaroga Ahiputana</i>	<i>Pashangardabha</i>			
		<i>Sidhma, pama, vicharchika</i>	42	<i>Mutrakruchhra</i>			

**14) Lepa Chikitsa mentioned in various conditions other than diseases:**

1. *Rutu* (according to seasons)
2. *Varnya (kantikara)*
3. *Linga Vruddhikara* (used to increase size of penis)

4. *Nitambadi Avayava vruddhikara* (used to enhance the size of organs like buttocks, breasts, ear lobules, etc)
5. *Romashatana* (used to remove hairs)
6. *Sukhaprasuti* (used for easy and safe childbirth)
7. *Aparapatana* (used in retained placenta)
8. *Mudhagarbhakarshana* (used in obstructed labour)

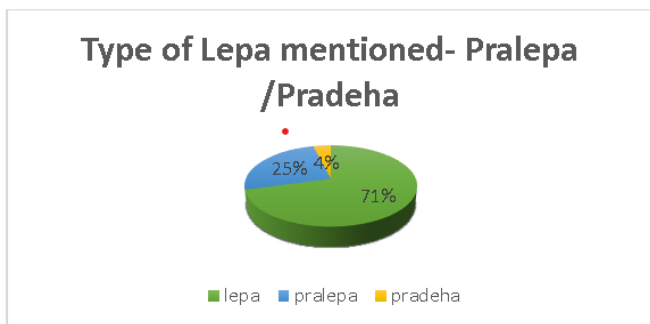
9. *Grahanashaka* (used in psychiatric or acute, sudden, unexplained disorders in children/ *grahabadha*)

**15) Type of *lepa*-*Pralepa* and *Pradeha* mentioned:**

Although *lepa*s classified as *pralepa* and *pradeha* according to its consistency, but all *lepa*s are not described with their types.

**Table No 2: Counts according to Type of *lepa*-*Pralepa* and *Pradeha* mentioned.**

	<i>Pralepa</i>	<i>Pradeha</i>
<i>Lepa</i>	125	20
<i>Bidalaka</i>	3	
<i>Pratisarana</i>	1	
<i>Yonigata lepa</i>	1	
Total	130	20



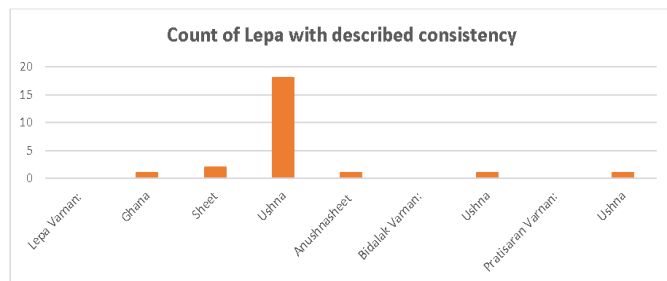
**Fig 1: Graph A: Type of *Lepa* mentioned- *Pralepa* or *Pradeha***

**16) *Lepa*s described with their consistency:**

Some *Lepa*s are described with their consistency while applying.

**Table No 3: Count of *Lepa*s of whose consistency is described**

<i>Lepa</i> Varnan (Description):	Count
<i>Ghana</i> (thick)	1
<i>Sheet</i>	2
<i>Ushna</i>	18
<i>Anushnasheeta</i> (neither hot nor cold)	1
<b><i>Bidalak Varnan:</i></b>	
<i>Ushna</i>	1
<b><i>Pratisaran Varnan:</i></b>	
<i>Ushna</i>	1
<b>Grand total</b>	<b>24</b>



**Fig 2: Graph no. B: Count of *Lepa* with described consistency**

**17) Formulations used for the *Lepa Kalpana*:**

For *Lepa* treatment various formulations are used by *Yogaratanakara* like *gutika* (pill), *snehas* (medicated oils), *swaras* (juices of herbs), *churna* (fine powder of dried herbs), *varti* (pessaries), *vati* (tablet), *mashi* (herb charcoal), *sandhan* (medicines prepared with fermentation process) and *kalka*.

**Table No 4: Counts of Formulations used for the *Lepa Kalpana* in *Yogaratanakara*.**

Formulations					
	<i>Lepa</i>	<i>Bidalak</i>	<i>Pratisaran</i>	<i>Yonigata lep</i>	<i>Dwajapuran</i>
<i>Gutika</i>			1		
<i>Sneha Kalpana</i>	14		2		
<i>Swaras</i>	7		1		
<i>Churna</i>	8		6		1
<i>Varti</i>	2				
<i>Vati</i>	4				
<i>Mashi</i>	9				
<i>Sandhana Kalpana</i>	1				
<i>Kalk</i>	415	18	15	6	1

**4. DISCUSSION:**

a) *Yogaratanakara* is a practical handbook for the practitioner. He described more than five hundred *Lepa* formulations for various diseases and conditions. This number shows the preponderance of *Lepa Chikitsa* in relation to other treatment modalities.

- b) *Anulepa* is the term for *Lepa*, which has to be used on a daily basis. *Yogaratanakara* described three different *lepas* for summer, winter, and the rainy season. It can be applied as daily regimen in some conditions.
- c) *Lepa Chikitsa* is applied over the skin; it definitely shows its local effect. Its main action deals with alleviation of local pathology, as in wound, swelling due to wound or abscess, skin disease, vitiligo, sexually transmitted disease, Rheumatoid Arthritis, *Vruddhi- Granthi- Arbud* (abnormal growth, swelling or tumour), oral diseases, urticaria, etc. But there are some indications of *Lepa Chikitsa* that show its systemic action, like fever, thirst, indigestion, dysuria, oliguria or anuria, abdominal pain, *Gulma* (abdominal lump), *Ansashula* (pain in scapular region) in *Rajayakshma* (tuberculosis), *Udar* (ascites), *Adhmana* (bloating), *Virechana atiyogajanya Atisara* (diarrhoea due to excessive purgation), etc.
- d) Some *lepas* show their special effect as *Linga-Stana-Karnapali-Nitambadi Avayava vrudhikara* (enhancement of organs like penis, breast, ear lobule, buttocks). Some *lepas* are advised as *Grahanashaka* in children. In some obstetric conditions special *lepas* are advised for easy and safe childbirth, placental expulsion, and extraction of mispositioned foetus.
- e) *Pralepa* and *Pradeha* are two types according to the consistency of *lepa*; but very few *lepas* are described with their type. It means one has to decide it as per *dosha, dushya, kala*, etc.
- f) *Lepa Kalpana* is itself a derivative of *Kalk Kalpana*. After observing the data collected, it is seen that various formulations of bhaishajya Kalpana are described for *Lepa* application, like *lepa* of juice of Basil leaves in *shitapitta-udard-koth* (urticaria); *Lepa* of juice of *Aegle marmelos* reduces bad odour in obesity; *lepa* of foam obtained by churning of juice of *Azadiracta indica* gives soothing effect on burns; oil medicated with juice of *Solanum xanthocarpum* useful in dandruff; *Ayorajadi Lepa* (fermented for one month) indicated in greying of hair; etc.
- g) In *Lepa Kalpana* it is observed that many alternatives are used as liquid mediums according to the *dosh dushya* involved in that condition. Like *Mutra* (urine of animals like cow, goat, sheep), milk of different animals, butter, ghee, buttermilk, curd, Supernatant liquid portion of curd, juices of different plants, oils obtained from different plants or medicated oils, honey, milk of lactating woman, blood of animal like chameleon, etc.
- h) *Lepa* should not be kept after it dries up. Some *Lepas* are explained with their specific duration and frequency of application to get better results in those diseases or conditions. For example, *Priyalbeejadi Lepa*, explained in dandruff, is mentioned with its frequency for 21 days by *Yogaratanakara*. An interesting thing, *Yogaratanakara* described *Karpasikadi Lepa*, indicated in *Siddhma kushtha*, and advised its application on Tuesday specifically.
- i) In *Lepa Kalpana* there are no any mentioned things to do before and after application of *Lepa*, except *Acharya Vagbhata* advised *Abhyanga* after removal of *Lepa* in *Mukhalepa Prakarana*. It means this rule is mainly in case of *Lepa* applied over the face; in other conditions, *Vaidya* has to decide according to symptoms. Like *Gandhakadi Yoga* advised in *Gandamala* (Cervical Lymphadenitis) by *Yogaratanakara*. Before application of this *Lepa Chhedan karma* (excision) is advised, and the applied *Lepa* should rest for three days with *pashchat karma* (post therapy integration stage) of covering and ligation with *erandapatra* (leaves of *Ricinus communis*).
- j) Generally, before application of *Lepa*, the skin surface should be cleaned with cold or lukewarm water (decided on the basis of condition) to get rid of dust. But in some conditions, *lepa* is said to apply after specific *purvakarma* (preparatory stage), or after the application of *lepa*, specific *pashchat karma* is advised.

- k) Discussion on Herbal, Mineral, and Animal-Based Contents of *Lepa*: For *Lepa* formulations, there are many herbals, minerals, and animal-based contents in the literature. It is observed that *Yogaratanakara* used a greater number of variations and options in mineral and animal-based contents. All the mineral and animal-based contents are enlisted as below: Enlisted Animal- based contents: Honey, urine-milk- faeces- gallstone- ghee- buttermilk- curd of cow, *dadhimastu* (liquid part of curd), urine- milk- faeces of goat, urine of sheep, milk and butter of buffalo, faeces of pigeon, faeces of crow, *vasa* (adipose tissue), *majja* (bone marrow), *shashakrakta* (blood of rabbit), *vrushmutra* (urine of bullock), *navaneet* (butter), *hastidantmashi* (elephant tusk ash), *shwetashwakhurabhasma* (ash of white horse's hoof) , skin / hair / hoofs / horn / bones of quadruped, *grudhravishtha* (faeces of vulture), *Kukkutanda* (hen's egg), *siktha* (beewax), *gruhadhuma* (chimney soot), ash of faeces of goat, milk of lactating woman, faeces of rat, faeces of immediately dead crow, skin of rat, blood of chameleon, bones of dog, earthworm, human bones, faeces of cock, snail shell, ash of shredded skin of snake, musk, etc.
- l) Mineral contents used for *Lepa Chikitsa*: *Tuttha* (blue vitriol), *krushnamrutika* (black soil), *saindhava* (rock salt), *loha* (iron), *shankha* (conch shell), *haritala* (Orpiment), *manashila* (Realgar), *gairika* (red oxide of Iron), *vimala* (Iron Pyrite)-*ropyamakshika* (Copper and Iron Pyrite), *shilajita* (mineral rich sticky resin found in Himalayan rocks), *pushpakasisa* (Iron Sulphate), *shukti Bhasma* (ash of pearl oyster), *valmikamrutika* (anthill soil), *bid lavana* (black salt variant), *lohakitta* (Iron rust), etc.

#### Discussion on Karma function of *Lepa chikitsa*:

*Lepa chikitsa* is mainly described under the treatment of *Vrana* in *Sushrut Samhita* and *Vagbhata*. *Aalepana* is the first treatment to do in the *vrana chikitsa*. *Lepa chikitsa* performs various *karmas* like *shothashaman*, *vedanashaman*,

*dahashaman*, etc. The *karmas* of *Lepa* are not explained by *acharyas* in one place. In *Dwivranii Chikitsitam Adhyay* they are enlisted as *Pralhadana*, *Shodhana*, *Shothahar*, *Utsadana*, and *Ropana*. [22] *Acharya* Sushruta explained the three types of *Lepas* with their functions. [23] *Lepa chikitsa* is a first line of treatment in case of wounds. It helps to reduce swelling; balances vitiated *doshas*; reduces burning, itching, pain sensation. [24] *Acharya* Vagbhat also described ten types of *Lepas* according to their function. The *karma* of *Lepa* is not specially explained in the treatise. On the basis of the study, the *karmas* of *lepas* are enlisted as follows:

#### **Karma of *Lepa chikitsa* enlisted:**

1. *Doshashamana*: There are two types of *Lepas* explained mainly according to the consistency and temperature of *Lepa*. *Pralepa* means *Lepa* that are made with *sheet virya dravyas* or *sheet guna* applied as a thin layer help to decrease the vitiated *pitta dosha* locally. While application of *pradeha* with *ushna dravyas* or *ushna guna* as a thick layer helps to decrease the vitiated *vata* and *kapha doshas*.
2. *Snehan* (oleation): *Lepa* with *snigdha dravyas* (oily substances), or added with *Sneha* like *ghruta* (ghee), *taila* (oils), *vasaa*, *majja*, etc., or only the application of *Sneha Kalpana* does the *snehan karma*. *Snehan Lepa* helps to reduce vitiated *vata dosha* by compensating dryness locally.
3. *Dahashaman*: *Lepa* of *sheet dravyas*, or added with *Sneha*, applied as a thin layer, helps to decrease burning sensation and gives a soothing effect.
4. *Shothahar* (reduces swelling): When *vata* gets vitiated, it affects the *kapha*, *rakta*, and *pitta*; these affected *doshas* get into the skin circulation and block the path for *vata* movements, so it results in swelling. *Lepa* helps to decrease the pathology locally and relieve swelling. *Snigdha*, *amla* (sour), and *lavan dravyas* (salts) with *ushna virya* or applied in hot condition help to alleviate *vataj shotha*. *Sheet virya dravyas* pasted with milk and

- ghee of cow applied in cold condition help to alleviate *pittaj shotha*. *Kshariya* (alkali), *ushna virya dravyas* pasted with liquids like urine of cow applied in hot condition, helps to alleviate *kaphaj shotha*.
5. *Prasadan*: *Prasadan* means rendering clear the *rakta dhatu*, which is affected by *doshas*. Sushruta explains the *prasadan karma* of *Lepa* by three different methods; that is, *rakta prasadan*, *mansa prasadan*, and mainly *twak prasadan*. That means *Lepa chikitsa* helps to alleviate vitiated *doshas* in *twacha (rasadhatu)*, *raktadhatu*, and *mansa dhatu* at the applied region.
  6. *Vishaghna*: Some *lepas* are explained in the treatment of rat bite, Scorpion sting, ant bite and dog bite. *Lepa* helps to alleviate the toxic effect locally. *Lepa chikitsa* works as *vishaghna* (pacifies toxic effect) by managing equilibrium in *rakta* and *pitta* and performs *rakta prasadan*. Some drugs, like *Shirish*, work as *vishaghna* by their specific action.
  7. *Stambhan*: The procedure or drugs that arrest the mobility of a moving substance or restrict the flow of substances are called *Stambhana*. In conditions like *nasagat raktapitta* (nosebleed), diarrhea due to excessive purgation, excessive sweating, bleeding from wounds, etc., *Lepa* acts as *Stambhana*.
  8. *Pachan*: *Lepa* with *ushna virya dravyas* applied in hot condition works as a *pachan* (process of digesting *aam* - toxic, undigested metabolic waste) in *apakva vranashotha* (pre-supportive stage of an inflammatory swelling). It helps to alleviate the localized *doshas*, *pachan of aam*, and stop further progress of pathology.
  9. *Lekhan*: *Lekhan* means to remove or to scrap. The therapeutic process designed to reduce excess fat, *kapha*, *aam*; with the help of substances like honey, *vacha (Acorus calamus)*, barley, hot water, etc. *Lepa chikitsa* helps to demolish the local secretions of *dhatu* and *doshas*.
  10. *Kandughna*: *Kandughna* is the act of removing itching sensations over the skin. Generally, itching sensations are generated due to
    - a. *Kaphadushti* (vitiating of *Kapha*)
    - b. *Strotasavarodh* (obstruction in channels) in skin
    - c. Accumulation of *Kapha* and *kleda* (moisture or fluid content within body) at the place of skin
    - d. Vitiating *rakta* and *pitta*
    - e. Increased *ruksha* (dryness) *guna* of *vata**Lepa chikitsa* helps to remove *strotasavarodh* and alleviates *kapha*, *kleda* and *pitta* in the local region, performs *rakta prasadan karma*, and alleviates *vata dosha* by *Sneha dravyas*. So, it acts as *kandughna*.
  11. *Pralhadan / Rujapaha*: (reducing pain) The sensation of pain is mainly due to
    - a. Increased *vata dosha*
    - b. *Strotasavarodh* due to increased *kapha* or *aam*
    - c. Vitiating *rakta* and *pitta**Lepa chikitsa* works as *pralhadan* by alleviation of *aam*, *kapha-pitta dosha*; alleviates *vata* by *snigdha*, *ushna guna*; and alleviates *raktaj Vedana* (pain) by *prasadan*. Some drugs, like *Datura metal* and *Papavar somniferum*, reduces pain by their special action.
  12. *Krumighna*: (antiparasitic, antihelminthic) *Lepas* with *ushna*, *tikshna* (penetrating), *ruksha* (dry), and *Sukshma* (fineness) *guna dravyas* helps to reduce *kapha* and *kleda*, performs purification of *strotas* and restricts growth of *krumi*.
  13. *Shodhan*: *Lepa chikitsa* helps to remove all the debris and secretions from the *dushta vrana* (infected wound). Herbs with *tikta* (bitter), *katu* (pungent), *kashay rasa* (astringent), *ruksha*, *sheet* or *ushna virya*, *tikshna*, and *vishada* (cleansing property) *guna* perform *vranashodhan karma* (purifies wound). These *lepas* remove *kleda*, abnormal secretions, bad odour, burning and inflammation from the wound.

14. *Ropan*: *Lepa chikitsa* helps in the healing process of the wound. It reduces the *kleda* in the wound and helps to grow the healing tissue. *Dravyas* with *Madhura rasa* (sweet taste) helps with the regeneration of tissue. *Dravyas* with *kashay rasa* reduces *kleda* and secretions in wound and help in the healing process. In *vrana* with *shushka* (reduced) *mansa dhatu*, healing or raising the base of wound is called *utsadan karma*. But according to *Acharya Vagbhat*, *ropan dravyas* perform *utsadan karma* also. [25]
15. *Sandhan* (reconstruction of tissues): Some *lepas* are described in *bhagna chikitsa* (treatment of fracture) for the purpose of healing fractures. *Kashay rasa* and *sheet virya dravyas* are used for *sandhan karma*.
16. *Pidan* (compression effect): Substances with *ruksha*, *pichhil* (sliminess) properties, *yava* (barley), *godhum* (wheat), and *mash* (black gram) *churna* are used for *pidan karma* in *Lepa*. *Vranashoth* with pus inside but not enough opening to drain out; in such cases, *pidan lepas* helps to drain out the pus. As *Lepa* dries off, it squeezes the *vranashoth*. [26] *Pidan lepas* can be applied at night and left in a dried condition.
17. *Vimlapan* (gentle massaging effect): In *grathita* (hardened) *shotha*, *kapha-medaj shotha* in *avidagdha* (unripe swelling) condition *vimlapan Lepa* helps to alleviate the *shotha*.
18. *Daran*: In supportive stage of wound to burst the abscess, *daran lepas* are used. For *daran karma kshariya dravyas* or the application of *kshar* are used for *Lepa chikitsa*.
19. *Sweden* (sweat inducing therapy): According to *Acharya Sushruta*, *upanaha* is one of the methods of *swedana*. *Pradeha*, which means application of a thick layer of *ushna virya dravyas* in hot condition, is one type of *upanaha*.
20. *Savarnikaran* (process of restoring normal skin color): After healing of wound, skin discoloration takes place in that region. To normalize the skin color *savarnikar lepas* are used. In the discoloration of skin in the vitiligo, some *Lepas* create blisters at that region and help to normalize the skin color.
21. *Varnya*: Some *Lepas* help to improve the skin complexion. Substances with *Madhura*, *Kashay rasa*, and *sheet virya* are used for *varnya karma*. Some drugs with *ushna virya* work as *varnya* by improving *bhrajak pitta* function and *raktaprasadan*.
22. *Romashatan*: Some *Lepas* are used for the removal of *roma* (skin hairs).
23. *Romasanjajan*: Some *Lepas* are mentioned for hair growth.
24. *Mukhasravan*: *Mukhagat Lepas* (applied over mucosa of mouth) helps to increase salivation and reduces thirst and tastelessness symptoms.
25. *Sandnyasthapan* (process of restoring consciousness): *Lepa chikitsa* is advised in Epilepsy acts as *sandnyasthapan*.
26. *Daugandhyahar*: Some *lepas* alleviate the bad odor of the body, especially that which occurs in obesity.
27. *Vashikaran* (to attract another): *Sharangadhar* and *Bhavaprakash* mentioned some *lepas* for *Vashikaran*.
28. *Visphotajanan*: The drugs like *Chitrak*, *Bhallatak*, *Bakuchi*, *Kakodumbar*, etc., cause blisters (*visphota*) to form over the skin after frequent applications. *Lepas* with these drugs are used for restoring skin color in vitiligo.
29. *Sheetaprashaman*: In the condition of cold or shivering in *jwara*, *Lepa chikitsa* relieves symptoms by acting on *Swedavaha strotas*.
30. *Avayav vrudhdhikar*: *Lepa chikitsa* is mentioned for enhancement of size of organs like penis, breast, ear lobule, buttocks, arms, etc.
31. *Grahanashak*: *Lepa chikitsa* is mentioned as *grahanashak* (used for unexplained illnesses in children) in *Bhavaprakasha* and *Yogaratanakara*.

#### Strengths:

The study is primary literary exploration of *Lepa chikitsa* described in *Yogaratanakara*, contributing to documentation and preservation of classical *ayurvedic* knowledge. It highlights an underexplored area, as databases search reveal a lack of published studies specifically on *Lepa Kalpana* in *Yogaratanakara*. The study identifies potential areas for future research, particularly clinical evaluation of specific *lepas* in various diseases or conditions.

#### Limitations:

Being a literary study, it lacks clinical validation and experimental evidence regarding the efficacy of *Lepa chikitsa*. The absence of existing literature limits comparative analysis and evidence-based discussion. The study does not include practical or clinical application, thereby restricting its immediate applicability in clinical settings.

#### 5. CONCLUSION:

*Lepa Chikitsa* might not be a perfect first line of treatment in all diseases or conditions, but it will provide greater help as a supportive treatment. *Lepa Chikitsa* especially has its local effect, but for some conditions it shows its systemic effect. *Lepa Chikitsa* is one of the important treatment modalities. *Lepa Chikitsa* may not serve as the primary line of treatment in all diseases; however, it can play a significant role as an effective supportive therapy. A count of 511 of the *Lepa* formulations reflects the significance of *Lepa Chikitsa*. Application rules, indications, contraindications, selection of liquid medium, *Purva karma*, and *pashchat karma*—these are the important and essential considerations in *Lepa Chikitsa* for getting desired therapeutic results.

#### Authors Details:

<sup>1</sup>Assistant Professor, Samhita Siddhant Department, Adarsh Shikshan Vikas Mandal's, Bhimashankar Ayurved College Hospital & Research Center, Wadgaon Kashimbeg(Walunjwadi), Tal- Ambegaon, Dist- Pune, Maharashtra India.

<sup>2</sup>Associate Dean, Professor and HOD Samhita Siddhant Department, All India Institute of Ayurveda, Goa. India

#### Authors Contribution:

Conceptualization: SR

Data collection and literature search: SR

Writing original draft preparation: SR

Reviewing & editing: SR, MJ

Approval of final manuscript: All authors

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