

Use of *Agad* Preparation in the Current Scenario

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ABSTRACT

Background: Since time immemorial, Indians have relied on the traditional and highly esteemed Ayurvedic medicines. Ayurveda emphasizes on maintaining and enhancing the health of healthy people while also offering a method for the treatment of ailments. *Chikitsa* is mainly based on 3 principles i.e. , *Nidan parivarjana*, *Shodhana* and *Shamana*. *Agad Tantra*, a branch in *Astanga* Ayurveda that focuses specifically on diagnosing and treating acute, chronic, and cumulative toxicity, as well as identifying poisons and their effects. In these conditions, *Agadas* (antitoxic formulations) in Ayurveda, which comprises of combination of antitoxic herbs or herbo-mineral combinations, can be very helpful. The bulk of diseases in the modern world are brought by toxin build up in the body and harm enzymes, blocking the formation of haemoglobin, which accelerates ageing. *Nirvishikarana* (Detoxification) is hence necessary. *Agadas* with *Vishaharatwa* (Antitoxic) property detoxifies the body and are more effective and quicker in action than other formulations in treating general disorders due to their potent components. **Aim:** To analyse the use of *Agada* preparations in the current scenario. **Material:** The information on various *Agadas* was gathered from *Samhitas* and other traditional Ayurvedic texts. Analysis was done on different websites and reports to get information on *Agadas* and for their relevance in the present situation. **Result:** *Agadas* have a wide range of properties like anti-oxidant, anti-microbial, anti-inflammatory, immunomodulatory actions, etc, and are particularly adept at handling all situations of cumulative toxicity. Drug efficacy is increased when administered after *Panchakarma* because drug absorption occurs quickly in a detoxified body. **Conclusion:** Based on the properties and effects of *Agada*, we can estimate to what extent it would be beneficial in curing diseases with varied aetiologies . *Panchakarma* (*Shodhana*) has curative, preventative, and positive effects on the body. Therefore, combination of *Agada* with *Panchakarma* as a preventive measure, will finally help in successfully curing all ailments.

Key Words Ayurveda, *Agad Tantra*, *Agada*, *Nirvishikarana* , *Panchkarma*

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INTRODUCTION

The major goals of the traditional Indian medical system known as Ayurveda are to promote and preserve health as well as to treat diseases and other pathological situations. In Ayurveda, health

is defined as the state of equilibrium of *Doshas* (Bio-energetic humors), balanced *Agni* (the governing process of digestive system), equilibrium in *Dhatus* (body tissues) and normal expulsion of *Malas* (wastes like faeces, urine,

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sweat etc.) with state of peace in *Atma* (soul), *Indriya* (senses) and *Mana* (mind)¹. Natural remedies made from medicinal plants and minerals are used in Ayurveda to promote good health through a healthy diet, lifestyle, and natural cures.

According to modern science, the phytochemical components of herbs, such as saponins, tannins, alkaloids, alkenyl phenols, flavonoids, terpenoids, phorbol esters, and sesquiterpene lactones, are mostly responsible for the desired healing effect. With the use of numerous single herbs, combinations of plants (Poly herbal formulations) or combinations of herbs and minerals, Ayurveda focuses on Equilibrium of *Dosha-Dhatus* when treating general illnesses or poisoning. The goal of any Ayurvedic treatment for an ailment or poisoning condition is the correction of vitiated *Agni*, *doshas* (*vata*, *pitta*, and *kapha*) and *rasadi dhatus* that may be present in that particular disease or poisoning situations. The main objective of managing *visha* is to get rid of it before it has a chance to disturb *Dhatus* and *ojas*. We have the option to eradicate *sthavara visha* by *vamana* or *virechana*. *Jangama visha* spreads quickly and harms the *Dhatus* considerably more rapidly since it is directly introduced into the *rakta* (blood). So, a prompt approach is adopted to make sure *ushna*, *teekshna dravyas* are essentially introduced which are similar to *visha* in properties before the quick *paka* and spreading of *visha* happens. In the detoxification of *visha* and containment of

vata, *ushna pradhan agadas* have a significant role².

The 8 traditional branches of Ayurveda, collectively referred to as Ashtang Ayurveda, include *Shalya tantra* (surgery), *Shalakya tantra* (ear, nose, throat, and eye diseases), *Kayachikitsa* (internal medicine), *Bhutavidya* (psychiatry), *Kaumarbhritya* (paediatrics), *Agad Tantra* (toxicology), *Rasayana* (rejuvenation), and *Vajeeakarana* (Aphrodisiac therapy). Ayurvedic perspective on toxicity is described in *Agad Tantra*, one of the eight clinical disciplines of Ayurveda. It deals with the study of poisons, specifically with regard to their sources, characteristics, mechanisms of action, symptoms, and management. Additionally, *Agad Tantra* examines the ideas of *Viruddha Aahara* (incompatible food), *Gara visha* (concocted poison), and *Dooshi Visha* (denatured/latent poisons). *Viruddha ahara*, *Gara visha*, and *Dooshi visha* poisoning cases which can be associated to oxidative stress caused by toxicants and chemicals, have increased recently in comparison to those caused by plants, minerals, and venom poisoning. *Agad Tantra* has given humans these three concepts and the means to regulate them in order to enhance their longevity and overall health. The principle of the equilibrium between free radicals and antioxidants to maintain optimum health is explained by modern science. But as a result of human exposure to numerous toxicants or chemicals, oxidative stress-related illnesses are now becoming more prevalent. Thus, given the

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present situation, the role of *Agadas* (antitoxic drugs/formulations) indicated in *Agad Tantra* (Ayurvedic perspective of toxicology) to combat diseases with unusual aetiologies is essential.

REVIEW OF LITERATURE

Here we will discuss the Ayurvedic concepts of *Viruddha ahara* (Incompatible diet/food), *Gara visha* (Concocted Poison), and *Dooshi visha* (Denatured/Latent Poison) along with some *Agada yogas* which are very useful in current scenario to reduce the oxidative stress caused by toxicants and chemicals.

- ***Viruddha Ahara* (Incompatible diet/food):**

Viruddha Ahara or incompatible diet is very vital concept discussed in Ayurveda. It is said to be the origin of many systemic disorders. Persons who consume *Viruddha Ahara* are easily susceptible to many illnesses. Certain food combinations interaction also led to diseased several conditions. *Viruddha Ahara* is defined by *Acharya Charaka* stating that certain diet and its combinations, which interrupts the metabolism of tissue, which inhibits the process of formation of tissue and which have the opposite property to the tissue are called as *Viruddha Ahara* or incompatible diet. The food which is wrong in combination, has undergone wrong processing, consumed in incorrect dose, and/or consumed in incorrect time of the day and in wrong season can lead to *Viruddha Ahara*. *Charaka Samhita* has mentioned eighteen types of food

incompatibilities like *Desha* (place) *Viruddha* 2. *Kala Viruddha* 3. *Agni Viruddha* 4. *Matra* (quantity) *Viruddha* 5. *Satmya* (wholesome) *Viruddha* 6. *Dosha Viruddha* 7. *Sanskar* (mode of preparation) *Viruddha* 8. *Veerya* (potency) *Viruddha* 9. *Koshtha Viruddha* 10. *Avastha* (state of health) *Viruddha* 11. *Krama* (sequence) *Viruddha* 12. *Parihar Viruddha* 13. *Upachara* (treatment) *Viruddha* 14. *Paaka* (cooking) *Viruddha* 15. *Samyoga* (combination) *Viruddha* 16. *Hridaya Viruddha* 17. *Sampada* (richness of quality) *Viruddha* 18. *Vidhi* (rules for eating) *Viruddha* 3. In present era, food mentioned additionally can be associated with these 18 categories of *Viruddha ahara* (incompatible food) which are for e.g., Bakery products like Cake, Pastries, Bread, and Biscuits having combinations of maida, milk, egg, cheese etc; in India street food like *Dabeli*, *Panipuri* and *Chats* having combinations of potatoes, tomatoes, chilies with Yoghurts. Burger and Pizzas are heavy to digest. Burger and Pizza with Cold Drinks or Milk shakes again become incompatible. Consuming cold water just before or after taking hot tea or coffee, milk and egg, milk and banana, milk and fish, milk with yoghurt, deep fried potatoes, immature or over ripened fruits, heated honey, heated curd, reheated edible oil are some examples of unwholesome diet⁴. Due to continuous use of above-mentioned incompatible food many diseases occur like impotency, blindness, erysipelas, ascites, boils, insanity, anal fistula, fainting, intoxication, distension of abdomen,

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spasmodic obstruction of throat, anaemia, food poisoning, vitiligo, skin diseases, mal-absorption syndrome, oedema, hyperacidity, fever, rhinorrhoea and congenital disease of progeny or death⁵. A person's health will undoubtedly improve if this kind of unhealthy diet is avoided.

- **Gara visha (Concocted poison):**

In contrast to *Sthavara* and *Jangama Visha*, *Gara Visha* is a separate compound that results from the combination of many substances. According to *Chakrapani*, *Gara Visha* is a mixture of *Savisha* and *Nirvisha Dravyas*. It is always *Chirakari* and *Rogajanaka* that do not instantly prove lethal. Additionally, according to *Acharya Sushruta*, these *Gara yogas* can be administered topically to cause disease as well as be used internally to treat illnesses. *Gara visha* can have a variety of effects, including acute, subacute, chronic, and others like *Shotha*, *Pandu*, *Udara*, and *Unmada*. Contrary to popular opinion, *Gara Visha* is not only utilised on purpose—a person might simply come into contact with it by mistake⁶. Management of *Garavisha* includes induction of emesis and purgation by suitable emetics or purgatives, consumption of compatible diet, *Tamra Bhasma* with honey for *Hridashuddhi* (Removal of poison from heart) and medication with *Swarna Bhasma* (Gold *Bhasma*)^{7,8}. Currently, any drug that is synthetic or artificial in nature and damaging to the body directly or by its poisonous metabolites can be associated with *gara visha*. The world in 21st century is filled with synthetic items, and everyone residing in it is affected by these

artificial or synthetic substances. The concept of *Gara Visha* encompasses a wide range of topics, including incompatible diets, food adulteration, the use of food preservatives, additives, artificial sweeteners, and the use of pesticides or agrochemicals in milk, cereals, vegetables, fruits, and other produce. Drug-induced toxicity, including occupational poisoning and the indiscriminate use of synthetic medications such as analgesics, antibiotics, anticonvulsants, oral contraceptives, etc. So, one of the causes of oxidative stress may be any of these domains covered under *Gara Visha*.

- **Dooshi visha (Denatured or latent poison):**

Dooshi Visha is such a special concept of Ayurveda that is universally accepted by almost all the *Acharyas*. In general sense the name *Dooshi Visha* indicates its *Dooshana Swabhava* means inside the body the main action is to vitiate *Dhatus*. It is not a type of poison rather it is a transformatory or latent stage which any type of poison can attain⁹. *Sthavara*, *Jangama* or *Krutrima* poisons which are not completely eliminated from the body and due to digestion (metabolism) or due to antitoxic formulation or due to exposure to heat, air or sunlight become dry or when the foresaid natural ten qualities of the poison become less potent are called as *Dooshi visha*. The diseases that can be produced after exposure to *Dooshi Visha* are: Diarrhoea (*Bhinnapureesha*), Diseases related to vitiated blood (*Dushtaasra rogi*), Thirst (*Trishna*), Faints (*Murchha*), Vomiting (*Vamana*), Stammers
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(*Gada gada Vaaka*) , Loss of consciousness (*Vimuhyan*), Diseases of digestive system (*Dushyodara*) etc¹⁰. In the management of *Dooshi visha* the patient should be subjected to sudation, after which induction of emesis and purgation is done. The purpose of sudation is to bring the latent humors situated in *Dhatus* (body tissues) to alimentary tract. Once brought to the gut they can be eliminated by induction of emesis and purgation. *Dooshivishari Agada* which is finely powdered and mixed with an excess quantity of honey is to be consumed. In the modern period, humans are exposed to a variety of toxins that may be either natural or synthetic, deliberately or unknowingly. Low-level toxins of artificial origin, known as *Gara visha*, enter the body and function as *Dooshi visha*. When exposure is occurring at a faster pace than metabolism or excretion, chemicals and poisons are frequently stored. The concept of *Dooshi visha* in Ayurveda describes this idea of body loaded with poisons. *Dooshi visha*, which is less virulent, does not immediately display any symptoms and can lay latent in the body for years. *Dooshi visha* is a condition where low-potency poisons can linger in the body for several years and cause diseases when exposed to triggering conditions. The term "xenobiotic" refers to a foreign or synthetic agent, such as a medicine, food additive, pesticide, contaminant, etc., that is present in the body. Xenobiotics are substances that cannot be metabolised to produce energy or incorporated into the metabolic pathway. The idea of *Apaki Guna*, which means

that a toxin is not assimilated through the body, clarifies how xenobiotics work. Additionally, xenobiotics are to be blamed for the body's oxidative stress.

- ***Agada/Vishaghna Yogas* (Antitoxic formulations):**

As seen in the natural form, the modern approach of isolating pure chemicals might not produce the desired effects. An active principle may lose its nature if it is isolated from the natural product without its synergic co-content to support and/or balance its effect. Modern science is great when it can isolate a problem from its surroundings and investigate it. Ayurveda's natural or holistic approach, on the other hand, makes an effort to address issues as a whole, with all of its interconnections and complexity. A holistic approach is centred on the idea of synergy. This can be the basis of the many permutations of Ayurvedic medications according to the pathological condition. Synergism in polyherbal formulations results in some additional benefits which are absent in single herbal preparations. It is evident that a single poly-herbal formulation can achieve a superior therapeutic impact. In order to obtain the desired pharmacological action for this, a lesser dose of the herbal preparation would be required, lowering the likelihood of harmful side effects.

Gada means *Roga* (disease) and *Visha* (poison) so *Agada* means drug which conquers disease or destroys poisons/toxins. Various poly herbal formulations or herbo-mineral formulations are stated as being anti poisonous/*Agada* in January 10th 2023 Volume 18, Issue 2 **Page 75**

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Ayurvedic *Samhitas*. Drugs known as *Vishaghna* (Antitoxic) are those that counteract hazardous chemicals. Some *Vishaghna* drugs function by virtue of their own nature (*Dravya prabhava*), some drugs function by virtue of their properties (*Guna prabhava*), and other drugs function by *Dravya-Guna prabhava* (virtue of both their nature and their properties). *Agada* preparations have special combinations for special *dosha* vitiation in a variety of poisoning conditions. The majority of these *Agadas* have *Raktashodhaka* (Blood purifying), *Tridoshaghna* (causes body humour equilibrium), *Hridya* (Cardio protecting), *Amahara* (toxin build-up eliminating), and *Ojovardhaka* (Rejuvenating) effects. *Vishaghna Yogas* (Antitoxic formulations) like *Shleshmatakadhya Agada*, *Padmaka Agada*, *Himvana Agada*, *Kshara agada*, *Dooshivishari Agada*, *Bilwadi Gulika*, *Maha agada*, *Siddhartakadi Gulika*, *Ajita Agada*, *Baladi Yoga*, *Ajeya Ghrita*, *Sanjeevana Agada*, *Mandar Agada* etc. are cited in Ayurveda in context with specific poisoning as well as diseased conditions. Various experimental and clinical studies have been conducted on many *Agadas* which had encouraging results to confirm their anti-toxic, antioxidant, anti-microbial etc. properties. *Shodhana* (*Panchakarma*) means the one which eliminates toxins from the body which are bonded to the minute channels of the body. These are now more commonly referred to as detoxification therapies because they rid the body of toxins. The primary benefit of these procedures is that both healthy and sick patients

can use them. So, combination of these *Agada yogas* along with the *shodhana* therapies will definitely have more promising effects on all diseases especially of chronic origin.

DISCUSSION

Since a huge portion of the world's population is infected with pathogens, these diseases are currently causing serious health problems. Due to deforestation, global warming, indiscriminate use of pesticides and fertilisers in agriculture, food adulteration, incompatible foods, food additives, preservatives, artificial sweeteners, rising pollution levels, industrial emissions, hormonal administration in poultry and dairy, indiscriminate use of various synthetic drugs, etc., overall health of the population is declining day by day. The majority of diseases in the modern world has unusual aetiologies. Because of how serious these issues are and how they are impacting the health care system, it is encouraged to adopt Ayurvedic treatment. Ayurveda may undoubtedly be a ray of hope in the midst of suffering. *Agad tantra* emphasises on *Viruddha Ahara* (Incompatible food), *GaraVisha* (Artificial poison), and *Dooshi visha* for this unusual aetiology caused by toxicants/chemicals (polluting poison). *Dosha* vitiation is a key contributor to the development of both diseases and poisoning conditions. The only distinction is that poisoning affects body humours first before vitiating blood. The same method for treating illnesses caused by *Viruddha Ahara*, *Garavisha*,

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and *Dooshi visha* applies: *Shodhana Chikitsa* (Elimination of toxins) by inducing emesis or purgation prior to employing antitoxic compositions. The antitoxic mixture acts as a blood purifier, promotes *vata-pitta-kapha dosha* balance, aids in rejuvenation and counteracts the effects of poison. *Agada* are also considered as antioxidants. The balance between anti oxidation and oxidation is believed to be a critical concept for maintaining healthy biological system¹¹. Oxidative stress is a result of the damaging effects of free radicals, which are produced during the chemical process of oxidation and start a chain reaction that damages cells. Free radical induced oxidative stress is the major cause in various human disorders like cancer, cardiovascular disorders, neurological disorders, liver disorders, renal disorders, skin diseases, infections, premature aging etc. So, these free radicals can be neutralised by antioxidants, which also reduces the likelihood of oxidative stress-related damage. *Agada* as an antioxidant prevents the oxidation of other molecules and guards against cell damage in the body.

The prevalence of communicable diseases (*Sankramaka Roga*) and the current global health situation are the main contributors to health challenges. The concept of *Janpadodhwansa* was primarily explained by *Acharya Charak* as *Sankramakroga* and *Aupasargikrogas*, which spread from person to person and mimic the depopulation of an area. In the recent times, covid-19 had been one of the prominently caused *janpadodhwansajanya vyadhi* that had hit the

world hard, causing a lot of deaths and panic around the world. Ayurveda then began to collaborate with modern science, and *agada yogas* like *Bilwadi* and *Dooshivishari* were particularly useful as immuno-modulators. One of the ground-breaking findings was that a recent clinical experiment on *Shleshmatakadhya Agada* had an extremely favourable impact on metabolic disorders such Non-Alcoholic fatty liver disease. These antitoxic compositions are beneficial for treating disorders brought on by incompatible diet, concocted poison, and denatured or latent poison. As a result, they contribute to an increase in human longevity and health.

CONCLUSION

The branch of Ayurveda known as *Agad Tantra*, which previously represented the acme of excellence, is currently being neglected. The majority of illnesses in the current environment are produced by non-conventional aetiologies, such as the indiscriminate use of pesticides and fertilisers in agriculture, food adulteration, food additives, preservatives, sweeteners, and different synthetic medications. Modern science places an extreme emphasis on oxidative stress as the cause of this unusual aetiology, while *Agad Tantra* in Ayurveda holds responsible *Viruddha Ahara* (Incompatible diet/food), *Gara Visha* (Concocted Poison), and *Dooshi Visha* (Denatured/Latent Poison) for the same. According to *Agad Tantra's* disease management methodology, the majority of problems in today's society need

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detoxification, toxin elimination, blood purification, *mandagni* improvement, bodily *dosha-dhatu* equilibrium, and rejuvenation therapy which can be assisted by various *Agada* preparations. The use of these *Agada* formulations in clinical settings should increase among doctors, helping society to get rid of the innumerable disorders in present scenario. The regular usage of these *Agada* formulations may be supported by further preclinical and clinical researches in this field which is an absolute necessity.

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