

Agada Concept Of Vagbhata As Stated In Ashtangahridaya

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Abstract

“Agada” that can be synonymised as “Antidote” is occupying an important role in Ayurvedic Toxicology (Agadatantra). Charaka and Susruta, in the respective sections (sthana) of their samhitas discuss vividly on agada. Vagbhata, the scholar and author of Ashtangahridaya, who is considered as a follower of Charaka and Susruta, in his famous and popular book nicely describes on this topic with utmost importance and priority. He describes the ingredients, preparation method, form of preservation and route of administration along with special indications of these preparations in detail. As described Agada prayoga (use of antidote) is the only effective tool of a toxicologist to win over the poisons (visa). But the descriptions of the agada available in the book seems to be too short that cause difficulty in understanding the concept, hence in most of the situations the readers become confused. Hence a discussion quoting the classical concepts is considered to have importance which is expected to be able to appraise the ancient concept of antidote in the modern scientific society to explore further informations on the topic.

Keywords – Agada, Vagbhata, Ashtangahridaya, poisons, antidote

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I. Introduction -

Experience of the deleterious effects of the poisons is not new for the human society. Since creation there were some substances having some qualities to act against the physiology of the living organisms. Such substances, coming to the contact, cause serious sufferings to the organism even sometimes results in fatal sequence. Appearance of halahala (a strong poison) during samudramanthana (churning of the sea for valuable and beneficial substances) can be considered as a strong evidence of the concept of the ancient human society on such substances. Observing the strength and serious effects of these substances they are named as “Visa” (substance that causes vishada – unhappiness / grief / suffering). “Gada” is mentioned as one of the synonyms of visa which also means and indicates suffering / disease. Basing upon the literary meaning visa / gada is synonymised as poison. Agada means “a condition or substance that can fight / destroy / neutralise the gada”. Hence it can be considered as agada mentioned in Agadatantra (the branch of Ayurveda that deals extensively with the different aspects of poison and poisoning).

Charaka Samhita in 23rd chapter of the Chikitsa sthana, Susruta Samhita in the 8 chapters of Kalpasthana discuss about the different aspects of the poisons (visa). Vagbhata, another famous and dedicated scholar and researcher of Ayurveda discussed toxicology in some chapters of uttarasthana. Among all other discussions the discussion on agada can be considered as a valuable contribution of Vagbhata to the physicians working in the field of toxicology.

Vagbhata, in his famous book, Ashtangahridaya mentions a number of formulations with their ingredients, method of preparation, form and route of use, indications etc. that are said to have the effectiveness even against the strongest poisons. These agadas seem to have potency and efficacy which needs re-evaluation as per present protocol. Hence the author considers it a time tested decision to find out facts on this topic and to appraise to the scientific society. Hope the researchers of the present era will be able to explore valuable informations taking the present article as reference.

II. Aims And Objectives -

The present literary study is made with the below mentioned aims and objectives –

(1) To study the Ashtangahridaya of Vagbhatacharyya in search of the informations available on agada (antidote)

- (2) To collect the informations available on the mentioned topic systematically
- (3) To organise the informations available in the form of a scientific article adding Discussion , Summary , Conclusion and References accordingly
- (4) To forward the article to a peer reviewed , popular journal for publication with the aim to appraise the Ayurvedic concepts on antidote (agada) for further study ,research and evaluation of their efficacy and applicability for the benefit of the society .

III. Materials And Methods –

The present study was conducted by using the book Ashtangahridaya available in the Central Library of I.A.Ayurvedic Medical College, University of Science and Technology Meghalaya, India following the below mentioned methods –

- (1) Ashtangahridaya was studied and the informations available on antidote (agada) were collected
- (2) All informations available were collected under the heading observation and result
- (3) The observations were discussed with the aim to justify the collected informations
- (4) A summary was prepared by mentioning the observations in brief
- (5) A conclusion was drawn from the study to give a message to the readers
- (6) References of the study was added at the end and was sent to a peer reviewed , popular scientific journal for publication expecting wide circulation of the Ayurvedic concepts on antidote for onward study and evaluation .

IV. Observation And Result –

The study revealed the following observations and results –

(1) Agada is advised to use (i)with ghrita and madhu orally (pana) after vamana and shita jala sechana in Prathama vega(with ghee and honey orally after induced emesis and giving bath with cold water just after exposure) , (ii)after vamana , birechana and sheeta jala sechana with ghrita and madhu in Dwitiya vega (with ghee and honey after induced emesis , purgation and bath with cold water when mild signs and symptoms appear) , (iii)after vamana and birechana with nasya and Anjana in Tritiya vega (when the severity of the signs and symptoms increases first emesis and purgation should be given followed by application of antidote in combination with strong medication through nostrils and eyes) , (iv)with ghrita in chaturtha vega (At the state of more severity of signs and symptoms antidote should be applied with ghee) , (v)with mulethi kwath and madhu in Panchama vega (In more severe cases antidote should be used with decoction of liquorice and honey) of Sthavara visa(poisons of vegetable origin) [1]

(2) CHANDRODAYA AGADA – No. of ingredients – 25 . Should prepare with honey . Indications – sarbavisavikara (all types of poisoning) . Routes of use – pana, nasya , Anjana , lepa (through oral route, nostrils, as collyrium and local application according to the condition) [2]

(3) DUSHIVISHARI AGADA – Contains 8 ingredients . Specially indicated for Dushivisha (slow /chronic poisoning) . Can also be used in other poisoning conditions [3]

(4) AGADA FOR DARVIKARA SARPADAMSA – It contains 3 ingredients . Use as – pana and nasya (oral route and nasal route) (Darvikara are the snakes with hood of different shape and size . They are poisonous) [4]

(5) TANDULIYAKADI AGADA (AGADA FOR RAJIMAN SARPADAMSA)– It contains 7 ingredients . Use as – pana , nasya and Anjana . (Rajiman are the snakes with multicoloured lines on the body in different arrangements . They are poisonous) [5]

(6) SUGANDHADI AGADA (AGADA FOR MANDALI SARPADAMSA)– It contains 7 ingredients. Should use with honey . Specially indicated for mandali sarpa dashta . (Mandali are the snakes with round shaped hood . They are poisonous)[6]

(7) HIMABAN AGADA – No. of ingredients – 17 . Ratio – equal . Should use as lepa with madhu . Can also be given orally . Indicated for mandali sarpa [7]

(8) KASHMARYYADI PANA (AGADA) – No. of ingredients – 6 . Should make paste with water and use orally . Indicated for mandali sarpa visa [8]

(9) ASHTANGA AGAD – Total ingredients -7 . All the ingredients should be mixed , make paste with Gomutra (cow's urine) . Mode of use – pana , lepa , nasya and anjana . Special indication – Gonasa sarpa visa (one type of poisonous snake produced by mating of snake of different class)[9] .

(10) KATUKADI AGADA – No. of ingredients – 10 . Should use as lepa etc. . Special indication – Rajiman sarpa visa [10]

(11) KARAVEERADI AGADA – No. of ingredients – 8. Should make a kalka (paste) with kanji (a sour preparation mentioned in the Ayurvedic classics) . Used as pana, nasya , anjana, lepa and sechana . Special indication – vyantara sarpa visa . (sechana – spraying/washing , vyantara sarpa – a group of snake of cross variety) [11] .

(12) SIRISADI AGADA – No. of ingredients – 2 . Administer as pana, nasya , anjana . Indication – All types of sarpadamsa [12].

(13) NATADI AGADA – No. of ingredients – 4. Administer as pana . Indication – Takshaka sarpadamsa (takshaka is mentioned as a divine snake with very strong venom) [13] .

(14) BAJRANAMAK AGADA – No. of ingredients – 10. Should make paste with tandulabari (rice water) . Use orally . Indication – sarbabisa (all types of poisoning) [14].

(15) BILWADI AGADA – No. of ingredients – 10 . Should make paste . Use as anjana, pana and nasya . Indications – sarpa, luta, undura , vrischika visa (snake , spider, rodent , scorpion) [15] .

(16) DASHANGA AGADA – No. of ingredients - 10. Route of use – pana . Indication – all types of keeta visa (insect poison) [16]

(17) PADMA AGADA – No. of ingredients – 5 . Route of use – lepa, nasya , pana . Indication – lutavisa (spider poison) [17]

(18) CHAMPAK AGADA – No. of ingredients – 5 . Should use with honey and ghee . Use as lepa and other ways [18]

(19) MANDARA AGADA– No. of ingredients – 13 . Indication – luta adi visa (spider and other poisons) [19]

(20) GANDHAMADAN AGADA – No. of ingredients – 8 . Indication – luta and other visa [20]

(21) AGADA FOR PITTAPRAKRITI LUTA BISA – No. of ingredients – 15 . Use as – pana , anjana , nasya , lepa and sechana (Pittaprakriti luta are the spiders that after bite can cause rise of temperature , pus formation etc.) [21]

(22) AGADA FOR KAFAPRAKRITI LUTA – No. of ingredients – 14 . Use as – pana , anjana , nasya , lepa , and sechana . (kafaprakriti luta are the spiders that can cause swelling , paleness of the site of contact etc.) [22]

(23) AGADA FOR VATAPRAKRITI LUTA – No. of ingredients – 17 . Use as pana , anjana , nasya, lepa and sechana (Vataprakriti luta are the spiders that produce severe pain , blackish discolouration etc.) [23]

(24) RODHRADI AGADA – No. of ingredients – 9 . Use as pana etc. Indication – lutavisa [24]

V. Discussion –

The observation of the study can be discussed as follows –

(1) Vagbhata , in his famous book “Ashtangahridaya” discussed in detail about the poisons in Uttarasthana 4 chapters (35th , 36th , 37th and 38th)

(2) In relation to use of antidotes Vagbhata advise it's use starting from the prathama vega to the panchama vega (from the time of exposure to the state of appearance of signs and symptoms but yet to reach the terminal state) with different anupana (additive) and after application of different purvakarma (pre operative procedures). Probably the advice to perform different purvakarma is according to the severity of doshaprakopa and grievousness of the signs and symptoms .

(3) In the Ashtangahridaya Samhita total 24 number of agada preparations are available . Some of them are herbal and some others are herbo-mineral . All the agadas mentioned contain large number of ingredients the cause of which needs further study and analysis .

(4) When the ingredients of the agadas are observed some similarity noted which also needs further study and analysis.

(5) In most of the contexts it is observed that, the ratio of the ingredients are not specified . In these situations they should be taken at equal quantity . In the context of ghee and honey they should be taken in unequal quantity as use of them in equal ratio is said to be poisonous by the Ayurvedic scholars .

(6) With regards to the indication , in most of the contexts it is said that they are effective not only in the specific state of poisoning but also useful in some other conditions . In such quotes the mentioned condition should be considered as the “specific indications” .

(7) In concern with the route of application of the agadas , in some contexts the specific route of administration is mentioned. Where not mentioned the oral application should be considered .

(8) Since the classical descriptions are very brief , further study , analysis and research only will be able to eliminate the confusions about the agadas .

VI. Summary –

The study and observation conducted till now can be summarized as follows –

(1) Ashtangahridaya of Vagbhata is a good source of the knowledge on Visachikitsa .

(2) ”AGADA” occupies an important place in treatment of Visapidita awastha (poisoning) as per Ashtangahridaya.

(3) Vagbhatacharyya mentions all the agadas in his book Ashtangahridaya as herbal / herbomineral multi ingredient preparations.

(4) The agadas mentioned in Ashtangahridaya need further study , research and analysis for understanding , establishment and use .

VII. Conclusion –

To conclude the study it can be said that, systematic , scientific and multi disciplinary study on the agada concept and different formulations should be considered as the need of the hour and united effort should be given by the scientific society .

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