

Review on Utility of Antitoxic Preparations in Non-Poisonous conditions w.s.r. to Agadtantra

Anuja Vasant Nagrare¹, Sonali Wairagade², Tanvi Wairagade³, Anjali Chihane⁴

¹Asso. Professor, Dept. of Agadtantra, Datta Meghe Ayurved Medical College Hospital and Research Centre, Wanadongari, Nagpur, ²Professor, Dept. of Kayachikitsa, Datta Meghe Ayurved medical College Hospital and Research Centre, Wanadongari, Nagpur, ³M.B.B.S. (Third Year-Major), HBT Medical College & R.N. Cooper Hospital, Mumbai, ⁴Professor Dept. of Medicine Jawaharlal Nehru Medical College, Datta Meghe Institute of Medical Sciences, Sawangi (Meghe) Wardha

Abstract

There are hundreds of formulations in the market, which are mostly prescribed by the physicians depending upon their knowledge about the general context of reference. Analysis of the ingredients and the phalshruti of each formulation give a clear picture about them and also help to make a better application in clinical practice. Nowadays, most of the diseases are caused due to unconventional etiology. When a disease is caused by unconventional etiology, it can be managed effectively by using principles of Agadtantra. Currently most of the diseases require Nirvishikarana (Detoxification), for this reason Antitoxic formulations mentioned under Ayurveda which contains singleantitoxicherb, combinationofanti-toxicherbs, herbs-minerals combinations etc can be very effective insuch unknown etiology diseasedconditions. Antitoxic preparations with Vishaharatwa(Antitoxic) property, as one of the action have a better effect in general diseases than other formulation. This review article places of interest in the significant role of antitoxic formulations mentioned in Agadtantra (Ayurvedic perspective of toxicology) to overcome diseases which are produced due to unknown etiology.

Keywords: Antitoxic preparations, Agadtantra, Non poisonous conditions, Vishaharatwa, Nirvishikarana.

Introduction

Ayurveda an ancientIndianSystemofMedicine has principal scopethataretomaintain the good health and to cure the diseases or pathological conditions. In Ayurveda, Health is defined as the state of equilibrium of Doshas (Bio energetic humors), equilibrium in Agni (The governing processofdigestivesystem), equilibriuminDhatu(s(bod ytissues) and normal expulsion of Malas (wastes like feces, urine, sweat etc.)withstateofpeaceinAtma(soul), Indriya(senses)andMana (mind)^[1] According to Modern Science, basically it is the phytochemical constituent

in the herbs which leads to desired healing effect, such as saponins, tannins, alkaloids, alkenyl phenols, flavonoids, terpenoids, phorbol esters and sesquiterpenes lactones. In the management of general diseases or poisoning, Ayurveda focus on Equilibrium of Dhatu by maintaining equilibrium in Dosha and Agni with the help of various single herb or combination of herbs (Poly herbal formulation) or combination of herbs-minerals. The principle behind any formulation of Ayurveda in any disease or poisoning condition is to correct Agniandvitiatio of Doshasviz. vata, pitta and kapha which may be seen in that specific disease or poisoning condition. In the management of visha, the primary focus is to remove visha before it has chance to harm Dhatu and ojus. In case of sthavara, we have an opportunity to eliminate by vama or virechana. As jangamavisha is directly entered into rakta, it spreads quickly and damage the Dhatu much faster .Here we want to hurry to make sure quick paka of visha before this happens

Corresponding Author:

Dr. Anuja Nagrare

Asso. Professor, Dept. of Agadtantra, Datta Meghe Ayurved College, Wanadongari, Nagpur
e-mail: anujanagrare@gmail.com

and for that ushna, teekshnadravys are essential to be introduced though they are similar to visha in properties. In the detoxification of visha and containment of vata, ushnapradhan agada has a significant role. At this stage, we should remember the other side of the truth. As the properties of pitta and visha have common characteristics significantly, the paka of visha in pittapradhanvisha is enabled only with shita and tiktapradhandravya. Like sariva and chandana. Thus it is natural finding that some pittaharaaushadhis are also having vishahara property.

Many diseases are characterized by a component of something that refuses to undergo paka or digestion. This apaki component gives such diseases resemblance of vishajanyavyadhi. Normally a disease is managed with drugs that have qualities opposite to those that caused the disease. In diseased condition with higher visha component, we make use of another visha instead of employing the viparitguna. This exception becomes inevitable because the vyavayi and vikasigunas of the vyadhikarakvishdravya can be matched only by another vishadravya. The notable point here is that the vishadravya employed as a drug, even if ushna, doesn't aggravate the potency of vishadravya that caused the disease. Even in the formulation of vishaharayogas. Teekshna and ushnagunas are dominant. With this understanding of the dynamics of visha and vishachikitsa, we can try to analyse the application of this management of diseases not caused by the visha.

The word Agada is derivative from Gada. Gada has two meanings one is Roga (Disease) and the other is Visha (poison). Agada is a drug that conquers disease or poison. In Ayurvedic Samhitas various single herb, poly herbal formulation or herb-mineral formulation are mentioned as Antitoxic. Accordingly, single herbs or poly herbal formulation or herb-mineral formulations are used in that disease or poisoning condition. Physician can also change combinations, forms, vehicle of these formulations as per vitiation of Doshas in the patient or disease. Charakacharya mentioned Vishghnamahakashaya which includes ten Vishghnadruugs^[2] Drugs which act against these qualities of toxic substances are called as Vishghna (Antitoxic). Drugs mentioned under, work due to their Raspanchak antagonist to Visha (poison) and helps in the management of diseases.

Vishghna Mahakashaya contains:

1. Haridra (*Curcuma longa*)

2. Manjishtha (*Rubiocordifolia*)
3. Suvahaa (*Pluchelanceolata*)
4. Sookshamaela (*Elettariacardamomum*)
5. Paalindee (*Operculinaturpethum*)
6. Chandan (*Santalum album*)
7. Kataka (*Strychnospotatorum*)
8. Shireesh (*Albizzia lebbeck*)
9. Sinduvaara (*Vitex negundo*)
10. Shleshmaataka (*Cordia dichotoma*).

Drugs which act against toxic substances are called as Vishghna (Antitoxic). Some Vishghna drugs act by Dravyaprabhava (virtue of their own nature), some drugs act by Gunaprabhava (by virtue of their properties) and some drugs act by Dravya Gunaprabhava (virtue of their nature as well as properties. These Vishghna Dravya (Antitoxic herbs) and Vishghna Yogas/Agadas (Antitoxic formulations) are used in various poisoning and diseased condition. Most of these antitoxic formulations acts as Raktashodhaka (Blood purifier), Tridoshaghna (causes equilibrium in body humors), Hridya (Cardio protective) and Ojavaradhaka (Rejuvenate). Sushrutacharya has mentioned 95 antitoxic drugs in different Gana (Group) like Aaragwadhadi Gana (20), RodhradiGana (13), Arkadi Gana (14), Shyamadi Gana (19), Patoladigana (07), AnjanadiGana (8), Utpaladigana (7), Trapvadi Gana (7) in the chapter 38 Dravyasamgrahaniya of Sootrasthana^[3]. Twenty antitoxic drugs are also mentioned in EkasaraGana in SushrutaSamhita^[4]. AshtangHridaya describes 104 antitoxic drugs which are listed in Gana like AnjanadiGana (9), Patoladi Gana (6), Aaragwadhadi Gana (20), Rodhradi Gana (13), ArkadiGana (14), EladiGana (24) and ShamadiGana (18)^[5]. These antitoxic drugs can be used singular or in combination with other drugs mentioned in that specific Gana. VishghnaYogas (Antitoxic formulations) like Kshara agada^[6], Dooshivishari Agada^[7], BilwadiGulika^[8], Maha agada^[9], Ajita Agada^[10], Sanjeevana Agada^[11] etc. are described in Ayurvedainparticular poisoning as well as in diseased conditions with unknown etiology.

Some Antitoxic Formulations and their Mechanism of action:

1. **Bilwadi Gutika:** Most ingredients of Bilwadigutika have ushna and teekshnaguna and pachana karma. The phalshrutu includes almost all

jangamavisha, jwara, garavisha, ajeerna, visuchika .One safe interpretation is that this yoga corrects apakwa in rasa Dhatu and regulates vata. Clinically it has an extended efficacy in conditions like atisara, chardi and jwarawhrere ama is predominant. In psychiatric illness as well as somatic illness that affect the mind, with an appropriate anupana, this gutika stabilizes the mind.

2. **Kalyanaka Ghrita:** In the kalyanakaghrita described in Ashtanghridaya, Visha is an indication. Its specific utility is to produce hridayavarana in jangamavisha . Now most physicians use this yoga in manovyadhichikitsa. In comparison to Bilwadigutika, ushna and teekshnadravayas are less in Kalyanakaghrita and Tiktakaghrita. These two yogas execute their pachana karma more due to the vayu and aakash in the tikta rasa dravya and less due to the tejbhuta in the katu rasa dravyas.
3. **Aargwadhadikashay:** Aargwadadikashaya is generally employed kaphapittajanyavikaras. We all know its efficacy to reduce the dushtamedas . Its antitoxic property is one reason why it is particularly effective in dushtavrana and kaphajaprameha.
4. **Dhanwantaraghrita:** Even though this drug is mentioned in pramehaadhikara, the indications also include visha, gara, kushtha The majority of ingredients have ushna and teekshna property which makes it useful in pachana karma in the above mentioned diseases.
5. **Sanjeevani Vati:** The indication of this drug is mentioned according to its dose. It is indicated in minimum dose for ajeerna whereas an increased dosage for sanyasa and visha. This means the action of this drug is according to the pachana karma.
6. **Patolkaturohinyadikashayam:** This is mainly indicated inkaphapittapradhan diseases. It can be used in lutha Visha, Pittapradhan Visha and visarpa. It is used in this condition because of its rechana property.

Discussion

The current circumstances of world facing many health issues and occurrence of communicable diseases (Sankramaka Roga) are predominantly causing health problems. Acharya Charak mainly described the concept of Janpadodhwans as Sankramakroga, Aupasargikrogas which multiply from person to person, which resembles population demolition in an area. In current scenario,

such types of diseases creating great health trouble since large number of global population affected with pathogens. The toxins; endotoxins or exotoxins released by microbial agents initiate pathogenesis of diseases.^[12, 13, 14] The modern science has also mentioned some diseases which spread from person to person and occurs due to the microbial infections. These are huge challenges & creating a trouble over health care system, it is advised to include the use of Ayurvedatreatment.

Physical fitness of the people is deteriorating day by day due to deforestation, globalwarming, indiscriminate use of pesticides-fertilizers in the farming, food adulteration, incompatible food, food additives-preservatives- sweeteners, increasing pollution levels, industrial emission, hormonal administrations in poultry-dairy, indiscriminate use of various synthetic drugs etc. In present circumstances, most of the diseases are caused due to unconventional etiology. For this unconventional etiology due to toxicants/chemicals Agadanttra focuses on ViruddhaAhar (Incompatible diet), GaraVisha (Artificial poison) and Dushivisha (polluting poison). All these toxicants/chemicals in the form of Viruddhaahara or Garavisha or Dushivisha enters into the human body by different routes and responsible for various. According to Ayurveda, diseases are produced due to imbalance of Dosha (Body Humors) and Dushya/Dhatu (Body tissues)^[15]. Poison first vitiates the blood, then vitiates the humors Kapha, Pittaand Vatainsequencealong with their substrata, proceed to heart and then become fatal^[16]. Vitiating of Doshas is very important factor in the production of both diseased and poisoning condition. Only difference is in the case of poisoning it vitiates blood first then body humors. Diseases caused by Viruddha Ahar, Garavisha and Dushivisha have same principle of management that is Shodhana Chikitsa (Eliminationoftoxins)by induction of emesis or purgation before using antitoxic formulations. As antitoxic formulation act as bloodpurifier, causes balance in body humors viz. vata-pitta- kapha, helps in rejuvenation, it reverses the action of poison and helps to become free from poison. These antitoxic formulations are useful in diseases caused by incompatible diet, artificial poison and pollutant poison. Therefore antitoxic preparations help to get better health status and longevity of the humanbeing. Ayurveda explains good health by using wholesome diet, lifestyle and natural remedies prepared from medicinal plants and minerals. Modern science generates the theory of balance between free radicals and antioxidants to maintain the goodhealth.

The diet which provokes bio energetic humors without eliminating them is considered as Viruddha Ahara^[17]. Drugs and food materials incompatible with the normal body tissue elements are Viruddha^[18]. Viruddhaahara generally do not have any effect on those who are habituated to it or consume it in a small quantity, their Agni (Digestive power) is strong and who are young and practicing exercise regularly^[19]. Incompatible food like Garavisha (Artificial or synthetic poison) may be one of the reasons of several diseases and death^[20]. For prophylaxis of these diseases, Ayurveda emphasizes on prohibition of incompatible food. Diseases caused by incompatible food may be treated with emesis, purgation, by using the drugs which act opposite to that particular disease and wholesome diet^[21].

In current era, knowingly or unknowingly we the people are exposed to various types of poisons which may be of natural or artificial origin. Gara is the combination of substances, non poisonous or poisonous which exerts toxic effect after interval of sometime and as such does not kill the patient instantly. Low potency this poisons of artificial origin called as Garavisha after sometime it act as Dushivisha. Dushivisha becomes symptomatic when storage of chemicals/toxins get the rate of exposure is greater than rate of metabolism or excretion. Ayurveda explains this concept of accumulation of toxin in the body under the concept of Dushivisha. As Dushivisha is less dangerous it does not cause any immediate clinical features and lies inactive in the body for some years. . In current era diseases with unknown etiology are increased due to incompatible food, unhealthy lifestyle, exposure to toxic substances, pollutants, chemicals and drugs. In this condition, Dietetic foods and traditional herbal medicines work effectively. In the case of any formulation, it goes without saying that the clinical conditions indicated in the phalshruti will have at least one common component of samprapti that threads through them. Apakwavastha is the key factor in all vishajanyavikaras. Similarly, the clinical success of the antitoxic preparations in jwara, pandu, ajeerna and visuchika points towards the common factor namely apakwavastha in rasa Dhatu.

Conclusion

Though Vishahraushadhis (Antitoxic preparations) have many advantage to cure diseases, should not, need not and cannot be used in the management of common diseases. Only when the nidana, samprapti and lakshana is indicative of visha or vishasaman components,

should we suggest the superior clinical contribution a vishaharaushadhi is likely to make. In any common disease, we may identify a component or stage of the samprapti to be vishasaman. That would be the right time to employ Vishaharaushadhis.

Nowadays, Agadtantra is the branch of Ayurveda is unnoticed due to less use in clinical practice by expert Ayurvedaphysicians . Most of the diseases caused in present scenario are due to unconventional etiology such as indiscriminate use of pesticides-fertilizers in the farming, food adulteration, food additives-preservatives-sweeteners, indiscriminate use of various synthetic drugs etc. For this unconventional etiology, In Ayurveda Agadtantra insist on Virudha Ahar (Incompatible diet/ food), GaraVisha (Artificial poison) and Dushivisha (Polluting poison). Oxidative stress can be correlated with the concept of Virudhaahar, Garavisha and Dushivisha. This unknown etiology causes diseases like cancer, cardiovascular disorders, neurological disorders, liver disorders, renal disorders, psychological disorders, skin diseases etc. For the management of such diseases of unknown etiology, routine drugs/treatment may not be helpful. Now it's time to explore and use the principles of Agadtantra with Antitoxic formulations not only to poisoning conditions but also in various diseases and pathological conditions to improve health status and longevity of human being. According to the ideology of management in Agadtantra, in current era most of the disorders require, Detoxification, Elimination of Toxins, Blood purification, Equilibrium in body humors, Rejuvenation therapy. Anti- toxic formulations help in detoxifications. Thus, these anti toxic formulations mentioned in Agadtantra will be useful for society in the disorders of present scenario. Additional Preclinical and Clinical study have scope in this regard.

Ethical Clearance: Taken from institutional ethics committee.

Source of Funding: Self.

Conflict of Interest: Nil.

Reference

1. Yadav T, Narayan Ram Acharya Kavyatirtha; Dosha Dhatumalakshayavrudhividnyaniyam, Chapter 15, Verse 41, Sootrasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017. p.75.
2. Joshi Y. Shadavirechanashatashritiya: Chapter 4,

- Verse 11; Sootrasthana; Charakasamhita, Part-1, 1st edition; Vaidyamina Prakashana, Pune; 2003. p.71.
3. Yadav T. Narayan Ram Acharya Kavyatirtha; Dravyasangrhaniam: Chapter 38, Verse 6- 7, 14-15, 16-17, 29-30, 33-34, 41-42, 52-53, 62-63, Sootrasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017.p.164-168.
4. Yadav T. Narayan Ram Acharya Kavyatirtha; Sarpadashtavishachikitsitam: Chapter 5, Verse 84-86, Kalpasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017.p.579-580.
5. Paradakara H; Shodhanadiganasangraha: Chapter15, Verse 14, 15, 17-18, 26- 27, 28-29, 43-44, 45, Sootrasthana; Ashtanga hradaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2016. p.235-240.
6. Joshi Y.Vishachikitsa, Chapter 23, Verse 101- 104; Chikitsasthana; Charakasamhita, Part-2, 1st edition; Vaidyamina Prakashana, Pune; 2003. p.515.
7. Paradakara H.Vishapratisheha, Chapter 35, Verse 38-39, Uttarasthana; Ashtanga hradaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2016. p.905.
8. Paradakara H.Sarpavishapratisheha: Chapter 36, Verse 84-85, Uttarasthana; Ashtanga hradaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2016. p.913.
9. Yadav T. Narayan Ram Acharya Kavyatirtha; Sarpadashtavishachikitsitam Chapter 5, Verse61-62, Kalpasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017. p. 578.
10. Yadav T. Narayan Ram Acharya Kavyatirtha; Sarpadashtavishachikitsitam: Chapter 5, Verse 63-64, Kalpasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017. p.578.
11. Yadav T. Narayan Ram Acharya Kavyatirtha; Sarpadashtavishachikitsitam: Chapter 5, Verse 73-74, Kalpasthana; Sushruta Samhita of Sushruta, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2017. p.579.
12. Tripathi B. Agnivesha, Charaka Samhita elaborated by Charaka & Drudhabala with Ayurveda - Deepika Commentary by Chakraranidatta, Varanasi, Choukhambha Surbharati Prakashan, Sutra sthana, 2011; 19(5): 111.
13. Tripathi B. Agnivesha, Charaka Samhita elaborated by Charaka & Drudhabala with Ayurveda - Deepika Commentary by Chakraranidatta, Varanasi, Choukhambha Surbharati Prakashan, Reprinted Sutra sthana chapter, 2011; 19(6): 111.
14. Yadav T. Charak Samhita of Agnivesa Elaborated by Charaka and Drudhbala with the Ayurved Dipika Commentary by Chakrapani, Varanasi, Chaukhamba Surbharti Prakashan, 2014; 241.
15. Kanna, S. et al. Unger; Nephro protective activity of Bilvadi agada in gentamicin induced nephrotoxicity in male Wistar rats; Ancient Science of Life 2015; 34(3): 126-129.
16. Paradakara H. Vishapratisheha: Chapter 35, Verse 9-10, Uttarasthana; Ashtanga hradaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2016. p.903.
17. Paradakara H. Annaraksha, Chapter7, Verse 45, Sootrasthana; Ashtanga hradaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi; 2016.p. 137.
18. Joshi Y. Atreyabhadrakapyiya, Chapter 26, Verse 81, Sootrasthana; Charakasamhita, Part-1, 1st edition; Vaidyamina Prakashana, Pune; 2003. p.338.
19. Joshi Y. Atreyabhadrakapyiya, Chapter 26, Verse 106, Sootrasthana; Charakasamhita, Part-1, 1st edition; Vaidyamina Prakashana, Pune; 2003. p.343.
20. Paradakara H. Annaraksha, Chapter 7, Verse 29, Sootrasthana; Ashtanga hridaya of Vagbhata, Reprint; Chaukhamba Sanskrit Sansthana, Varanasi;2016.p. 133.
21. Joshi Y. Atreyabhadrakapyiya, Chapter 26, Verse 104, Sootrasthana; Charakasamhita, Part-1, 1st edition; Vaidyamina Prakashana, Pune; 2003. p.343.