

A Review on Chandrodaya Agada

Dr Swathi M¹, Dr Deepa Karikatti², Dr Rajendra H M³

^{1,2}Assistant Professor, Department of Agada Tantra, Ashwini Ayurvedic Medical College and Research Center, Tumkur

³Professor and HOD, Department of Agada Tantra, Ashwini Ayurvedic Medical College and Research Center, Tumkur

Corresponding Author: Dr Swathi M

DOI: <https://doi.org/10.52403/ijhsr.20230405>

ABSTRACT

Chandrodaya agada is a herbo mineral drug mentioned in Ashtanga Hridaya vishapratisheda adhyaya. The ingredients are taken in equal quantity and prepared while chanting mantra during pushya nakshatra. Potency of ayurvedic preparations depends upon quality of drugs, desha, kala, method of preparation and route of administration. This agada can be given in visha as well as mental disorders or disturbances, graha roga, bhaya etc. in the form of internal and external administration, collyrium and as amulet. Hence this agada can be used as preventive and curative aspect. It has got limitation because the availability of drugs, and prayoga of mantra

Keywords: Chandrodaya agada, Mantra, Visha, chandra.

INTRODUCTION

Chandrodaya agada can be given in diseases related to mind and body because chandra has connection to the human body. Chandrama manaso jatas (moon is the element of mind in human beings) mentioned in purusha suktam of rig veda. Agada Tantra mainly deals with visha which is defined as the one which produce vishada (depression) which is formed by manas. This agada is mentioned in Ashtanga

Hridaya visha pratisheda adhyaya while explaining sthavara visha¹. It is a herbo mineral compound prepared with utmost care and reciting mantra which can be given in visha as well as other conditions like people affected by graha badha, papa karma (sinful activity) etc. in different form of administration. This agada when consumed by normal person gives parama shanti (ultimate peace) and swaasthya (healthy life)¹.

Drugs

Sl no	Ingredients	Botanical name	Family
1	Anjana ²	Extractum Berberis	
2	Tagara ³	Valeriana wallichii D C	Valerianaceae
3	Kushta ⁴	Saussuria lappa C B Clarke	Asteraceae
4	Haratala ⁵	Orpiment	
5	Manashila ⁶	Realgar	
6	Phalini ⁷	Callicarpa macrophylla Vahl	Verbinaceae
7	Pippali ⁸	Piper longum Linn	Piperaceae
8	Maricha ⁹	Piper nigrum Linn	Piperaceae
9	Shunti ¹⁰	Zingiber officinale	Zingiberaceae
10	Sprukka ¹¹	Anisomeles malabarica	Lamiaceae
11	Nagakesara ¹²	Mesua ferra Linn	Guttiferrae
12	Harenu ¹³	Vitex nirtundo	Vitaceae
13	Madhuka ¹⁴	Glycyrrhiza glabra Linn	Fabaceae
14	Mamsi ¹⁵	Nardostachys jatamansi Dc	Valerianaceae
15	Rochana ¹⁶	Bile of Bos Taurus	Bovidae
16	Kakamalika ¹⁷	Ocimum sanctum Linn	Lamiaceae

17	Shriveshtaka ¹⁸	Pinus longifolia Roxb	Pinaceae
18	Sarja ¹⁹	Vateria indica Linn	Dipterocarpaceae
19	Shatahva ²⁰	Anethum sowa Kurz	Umbeliferae
20	Kumkuma ²¹	Crocus sativus Linn	Iridaceae
21	Bala ²²	Sida cardifolia	Malvaceae
22	Tamalapatra ²³	Garcinia morella Desr	Guttiferae
23	Talisa ²⁴	Abies webbiana	Pinaceae
24	Bhurja ²⁵	Betula utilis D. Don	Betulaceae
25	Usheera ²⁶	Vetiveria zizanioides Linn	Gramineae
26	Haridra ²⁷	Curcuma longa Linn	Zinziberaceae
27	Daruharidra ²⁸	Berberis aristata	Berberidaceae

Method of preparation

There is special method of how this agada has to be prepared. A girl preferably who has not attained her menarche, should bath and wear white dress by applying madhu over the face or hand and should perform upavasa i.e, she should be sitting near the yajna or she should be on empty stomach. Brahmanas while conducting pooja, and vaidya should be constantly reciting mantra in pushya nakshatra, this agada has to be prepared and it attains more potency and helps in ailing the disease¹.

Mantra

नमः पुरुष-सिंहाय नमो नारायणाय च ।
यथासौ नाभिजानाति रणे कृष्ण-पराजयम् ॥
२८ ॥

एतेन सत्य-वाक्येन अ-गदो मे प्रसिध्यतु ।
नमो वैदूर्यमाते हुलु हुलु रक्ष मां सर्व-विषेभ्यः
॥ २९ ॥

गौरि गान्धारि चाण्डालि मातङ्गि स्वाहा
पिष्टे च द्वितीयो मन्त्रः
हारितमायि स्वाहा

The preparation of agada is followed by reciting mantra. It is said that mantra gives positive energy which can be transferred to agada and gives the positive results. The mantra goes like this

Salutations to purusha simha, salutations to narayana

How you gave the victory in kurukshetra war let the same victory be imposed in to this agada and this is the truth.

Salutations to Vaidurya mata, hulu hulu-please help in protecting from all the types of visha Gouri, gandhari, chandali, mathangi swaha

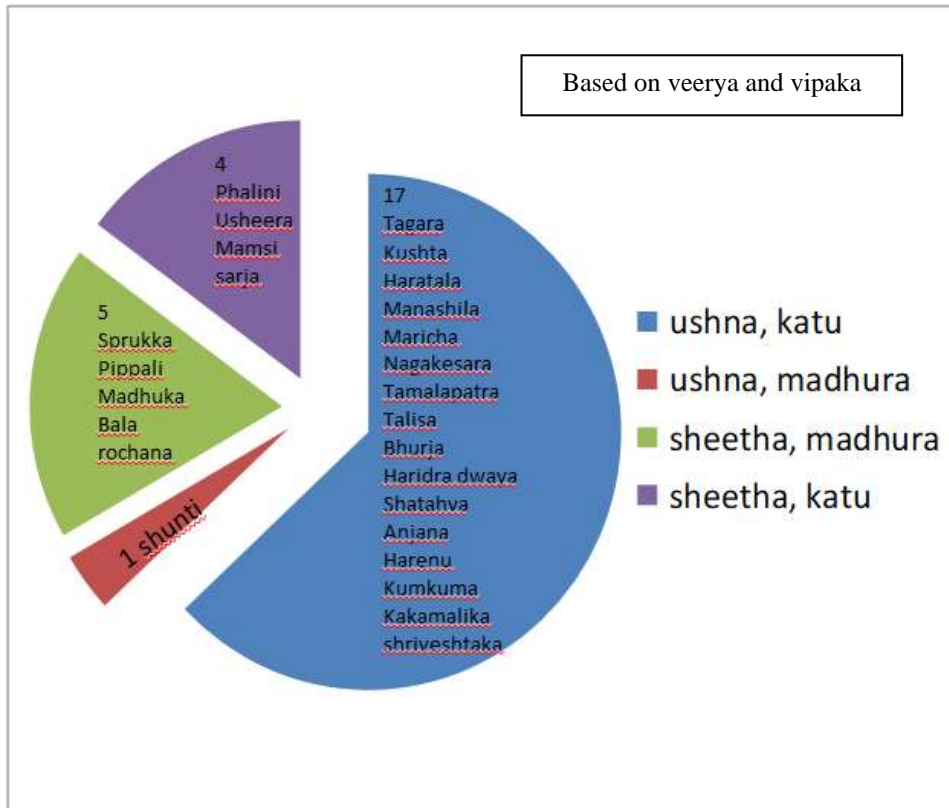
There is one more mantra while preparing agada- “harimayi swaha”¹

Mode of administration¹

Curative aspect	Preventive aspect
Pana	Mani bandha
Nasya	
Anjana	
Lepa	

Indication

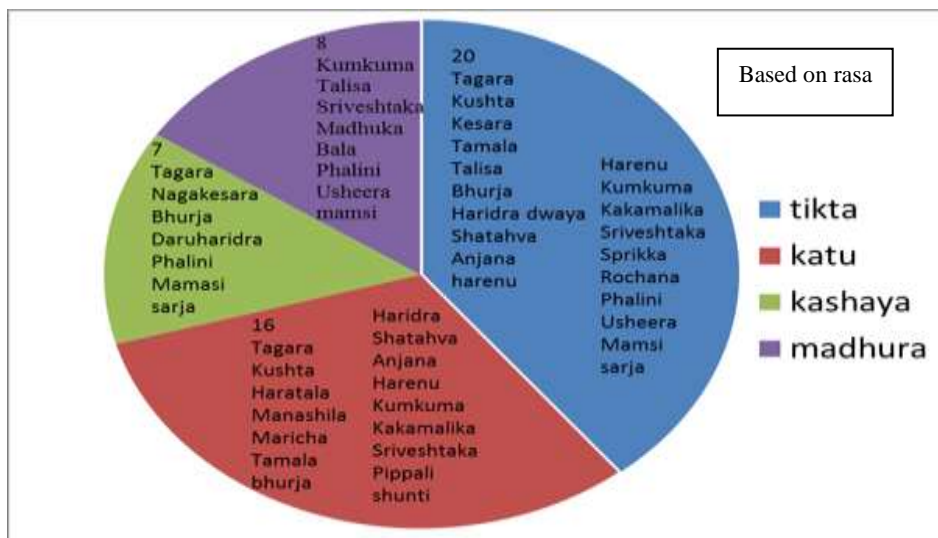
- Ashesha visha- sarva visha(all types of visha, eg- jangama visha, sthavara visha, dushi visha, gara visha, Viruddha ahara etc)
- People affected by
 1. Vetala(is a bhairava form of shiva, usually known as knowledgeable paranormal entity said to be dwelling at charnel ground)
 2. Graha (sarva graha- supernatural power)
 3. Kaarmana(paradrohatha mantradi yogaha/vasheekaranan)
 4. Paapmasu (diseases due to shaapa)
 5. Marakavyadhi (disease which will cause akala mruthyu/janapadodhwamsa janya vyadhi)
 6. Durbhikshya (short fall of luck, or starvation etc)????
 7. Yuddha (battle wounds)
 8. Ashani (agni- burns/lightening)
 9. Bhaya(fear) ¹

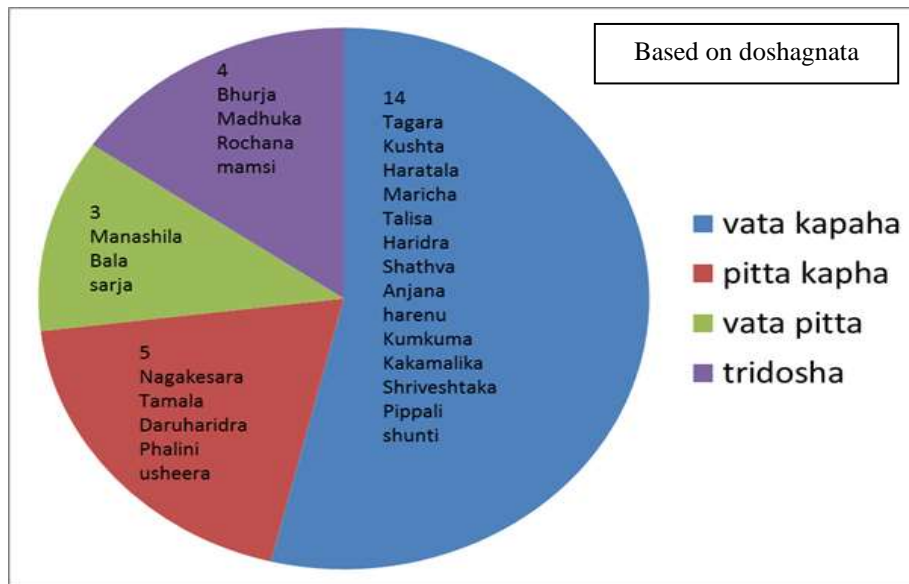
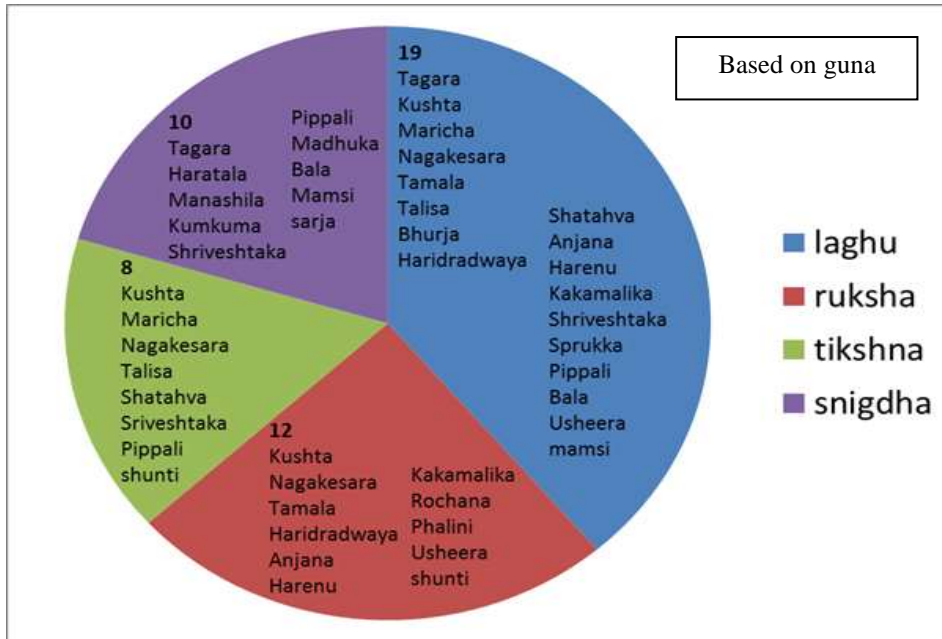


Rogagnatha

- Vishagna- (17) Tagara, kushta, Nagarakesara, Tamalapatra, Bhurja, Haridra dwaya, Shatahva, Harenu, Kumkuma, Kakamalika, Sprukka, Madhuka, Bala, Rochana, Phalini, useera
- Vrana(10)-haratala, haridra, Daru haridra, Shatahva, Anjana, Harenu, Kumkuma, Sriveshtaka, Madhuka, shunti

- Jwara(12)-Haratala, Manashila, Nagakesara, Shatahva, Anjana, Kakamluka, Sprukka, Pippali, Phalini, Useera, Mamsi, Shunti
- Krimi(8) –Maricha, Haridra, Shatahva, harenu, Kumkuma, Kakamalika, Rochana, Sarja
- Apasmara, unmada(5)-tagara, Bhurja, Rochana, Mamsi, Sarja





DISCUSSION

Discussion on ingredients- This agada is the combination of herbs and minerals. It contains twenty seven drugs which have three mineral drugs, twenty three herbal drugs and go rochana is jangama dravya. This agada is predominant of tikta katu rasa; ushna veerya and katu vipaka; laghu, ruksha, snigdha guna; vata kaphahara. Vishagna, vranaghna, jwaragna, krimigna and few drugs are useful in unmada and apasmara. Potency of ayurvedic preparations depends upon quality of drugs, desha, kala, method of preparation and route of administration.

Discussion on mantra- mantra is a word or series of words chanted silently or loudly to invoke spiritual qualities. Root word of mantra is an instrument or tool for the mind. It has powerful effect on mind body, spirit and emotion. It also increases concentration and lowering heart rate, blood pressure which leads to relaxation response to allow healing²⁹. It purifies the mind to keep it focused and controlling multiple thoughts into single thoughts. Mantras are to be enchanted by the person who is having spiritual knowledge, indulging in truth. Mantra should be practiced by person who

has abandoned sexual intercourse, eating meat, drinking alcohol, who is having limited food, who are tidy and sleep over grass mat. Success of mantra is when these people offer flowers, garlands and chanting mantra regularly. Mantra chanted without adhering to these procedures and which are deficient by either sound or letter do not become successful³⁰. In this agada, mantra is mentioned which would help in destroying the poison, controlling the mind.

Discussion on disease- because of following adharma, there is destruction in the protective barrier by graha or microorganism which leads to some pathological conditions. Prajnaapradha, overcoming the rules of dinacharya, ritucharya, sadvritta and swasthavritta, poorva janmakruta papakarma (sinful act done in previous janma), intake of viruddha, dushta, asuchi ahara and dravya etc, these reasons not only affects the body but it also has indirect effect on mind.

Discussion on agada- Chandrodaya agada is a herbo mineral drug having the vishagna prabhava, becomes more potent for treating poison and other disorders. The specific method of preparation is mentioned I.e. a girl who has not attained menarche, taken bath (shuddha deha), wearing white dress (impregnates peace in mind), applying madhu. This agada is prepared during pushya nakshatra (considered auspicious, as it does nurturing and care to person³¹); the physician along with the brahmanas should chant the mantra to increase the potency of the agada. Agada can be administered in the form of nasya (nasal administration), anjana (collyrium), pana and lepa (internal and external administration) and wearing as amulet (mani bandha). Since this agada is having preventive and curative purpose it is given in all types of visha¹.

As said earlier, chandrama manaso jatas-moon is the element of mind (rig veda) other references can be found in Bṛhat Parāśāra Hora Śāstra, Aitreya Upanishad, Brihad Arankyaka Upanishad³². This can be

interpreted with the following reason. 70% of Earth is composed of water and the tides of water is directly affected by phases of moon, in the same way, human body is composed of 80% of water and hence there may be direct relation to moon and body (as same as moons gravitational force controls the tides). When there is the shift or changes in our body fluids, there is imbalance in our mind which activates the emotions. The moon being a male, it is said to have a feminine gender which is an indicator of mind and emotions. Memory, joy, enthusiasm, peace of mind, care and patience are the positive manifestations of moon. The negative manifestations like mood swings, tensions, depression, suicidal tendency, emotional instability are the main culprit to cause any problem. The magical spells, tantric rituals, psychic development, dreams become more powerful during specific lunar cycle. The positioning of lunar phases has relation with conscious, sub conscious and para conscious state of mind. The moon affects the sub conscious mind bringing the thought frequency to the surface which is having both positive and negative imprints. When this frequency is moved from sub conscious to conscious, people feel irritable and crazy that is the reasons of people who are having psychic disorders feel more of emotions and anxiety³³.

Hence Chandra has direct effect on shareera and manas (mind) of a person. So Chandrodaya agada can be used in conditions of shareera as well as manas. The vishaada produced by visha, power of vetala, graha badha (planetary effects), karmana (tantric prayoga), papa karma (sinful acts), vyadhi (disease), durbhikshya (loss of prosperity), yuddha (fight), ashani (lightening), bhaya, all these conditions leads to mental disturbances. Soumya guna of Chandra and positive vibration of mantra impregnated to the agada helps the person to calm down, get mental stability, peace which helps in counteracting the visha and other condition. When this agada is consumed or applied or tied to the body it

gives the potential power in alleviating the disease. Chandra represents mind (manas) and pushya nakshatra represents healing, nourishing, rehabilitating and increasing the health of the person. Hence this may be the reason for preparing agada in pushya nakshatra and the reason to give the name chandrodaya agada.

CONCLUSION

Chandrodaya agada is used as preventive as well as curative purpose. Chandrodaya Agada is predominant with ushna veerya katu vipaka, tikta katu rasa, laghu ruksha snigda guna, vighna, vranagna, jwaragna, krimigna, apasmara and unmadagna and vata kapha hara properties with vishagna prabhava. A person is said to be healthy if he is having prasanna manas, prasanna athma, good satva, devoid of vishada (depression), prasanna varna (lusture), indriya (sense organ) chitta and cheshta (clear mind and clear activities). To get these healthy benefits one can make use of this agada with proper preparation. The limitation of this agada is that all the ingredients are not available now and it is very difficult to prepare this agada because the wrongful recitation of mantra may produce no effect or adverse effect.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

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How to cite this article: Swathi M, Deepa Karikatti, Rajendra H M. A review on Chandrodaya agada. *Int J Health Sci Res.* 2023; 13(4):39-45.
DOI: <https://doi.org/10.52403/ijhsr.20230405>
