

An Emphasis on Agrya Aushadhi W.S.R to Astanga Hridaya

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ABSTRACT

Ayurveda is one of the most ancient medical sciences of the world, which aims at promotion of health and treating the disease of an individual. *Ayurveda* gives prime importance to *Saptapadartha*, where *Dravya* is one among them. *Dravya* is an entity where in *Guna* and *Karma* recide by an innate quality (*Samavaya Sambanda*). In *Ayurveda* “*Ekala dravya prayoga*” is given prime importance, where in *Agrya Prakarana* most of the *Dravya* mentioned are *Ekala* (single drug). *Agrya prakarana* mentioned in classics explains about *Aushadha*, *Ahara* and *Vihara* under a broad heading of *Ekala Dravya* for promotion of health as well as treating the disease. This paper mainly highlights about the drugs mentioned in *Astanga Hridayam Agrya Aushadha*.

Keywords: *Agrya Aushadhi*, *Astanga Hridayam*, *Ekala dravya*, *Dravya*

INTRODUCTION

Agrya means *Shrestha Aushadha* ^[1,2] i.e. which is best among all. In *Bruhatrayee* there is mentioning of *Agrya Aushadhi*, where *Charaka* includes 152 ^[1] entities, *Astanga Sangraha* includes 155 ^[2] entities and *Astanga Hridayam* has not mentioned the exact number of *Agrya Aushadha*. Among all the *Acharyas* who have mentioned *Agrya Aushadhi*, each one of them explains the importance of *Agrya*. As per the opinion of *Charaka*, *Agrya* is *Shrestha* and he explains it has *Jyayastwa* (which is *Para*[superior] for *Prashasta* and *Aprashasta Dravya*), *Varatwa* (which is best), also does the *Shamana* of *Vata*, *Pitta*, *Kapha* with respect to *Basti*, *Virechana*, *Vamana* and it is best in relieving diseases.

^[1] As per *Astanga Sangraha*, he mentions it has *Karyakaraka* i.e. among many *Karma* performed, the one which is potent is said to be *Agrya*. ^[2] *Astanga Hridayam* adds *Shrestha Aushadha* can be given in *Vikalpa/Yoga* based on *Desha*, *Kala* and *Bala*. ^[3]

Objectives:

To review the *Agrya Dravya* mentioned in *Astanga Hridayam*.

This paper is broadly classified into three headings:

- Conceptual study
- Discussion
- Conclusion

Table no 1: Conceptual study:

SL NO	AGRYA	INDICATION	COMMENTATORS VIEW
01	Musta(<i>Cyperus rotundus</i> Linn. <i>Parpata</i> (<i>Fumeria indica</i> (Hausk.) Pugsley	<i>Jwara</i>	
02	<i>Mrutbrishaloshtha jala</i>	<i>Trshna</i>	
03	<i>Laja</i> (Parched paddy)	<i>Chardi</i>	
04	<i>Girijam</i> (<i>Shilajatu</i>)	<i>Basti</i> (<i>basti roga</i>)	
05	<i>Dhatri</i> (<i>Emblica officinalis</i> Gaertn.) <i>Nisha</i> (<i>Curcuma longa</i> Linn.)	<i>Meha</i> (<i>Prameha</i>)	
06	<i>Aya</i> (Iron)	<i>Pandu</i>	
07	<i>Abhaya</i> (<i>Terminalia chebula</i> (Gaertn.)Retz.	<i>Vata-Kaphaja Roga</i>	
08	<i>Pippali</i> (<i>Piper longum</i> Linn.)	<i>Plihaamaya</i> (<i>Pliha vridhi</i>)	
09	<i>Krimija</i>	<i>Sandhane</i>	<i>Sandhane – Ura sandhane</i> <i>Krimija- Laksha</i> (<i>Lacifera lacca</i> Kerr.)
10	<i>Shookataru</i>		<i>Shookataru – Shirisha</i> (<i>Albizia lebbeck</i> (Linn.)Benth.
11	<i>Guggulu</i> (<i>Commiphora wightii</i> (Arnott) Bhandari)	<i>Meda-Anila Roga</i>	
12	<i>Vrusha</i> (<i>Adathoda vasica</i> Clarke)	<i>Asrapitta</i>	
13	<i>Kutaja</i> (<i>Holarrhena antidysenterica</i> (Roth) DC.	<i>Athisara</i>	
14	<i>Bhallataka</i> (<i>Semecarpus anacardium</i> Linn.f.)	<i>Arsha</i>	
15	<i>Hema</i> (Gold)	<i>Gara</i>	
16	<i>Tarkshya</i>	<i>Sthoulya</i>	<i>Tarkshya- Rasanjanam</i>
17	<i>Krimighna</i> (<i>Embelia ribes</i> Burm.f.)	<i>Krimi</i>	
18	<i>Sura</i> , <i>Chaga paya</i> , <i>Mamsa</i>	<i>Shoshe</i>	
19	<i>Triphala</i> <i>Haritaki-Terminalia chebula</i> (Gaertn.) Retz <i>Vibhitaki-Terminalia bellarica</i> (Gaertn.) Roxb <i>Amalaki-Emblica officinalis</i> Gaertn.	<i>Akshyamaya</i>	
20	<i>Guduchi</i> (<i>Tinospora cordifolia</i> (Wild.)Miers ex Hook.f. & Thoms.	<i>Vatarakta</i>	
21	<i>Mathitam</i>	<i>Grahani</i>	<i>Mathitham – Takra</i>
22	<i>Khadira saara</i> (<i>Acacia catechu</i> (Linn.f.) Willd.	<i>Kushta</i>	
23	<i>Shilajitu</i>	<i>Sarvaroga</i>	
24	<i>Grithaanavaam</i>	<i>Unmada</i>	<i>Anavam-purana sarpi</i> <i>Unmada-Bhootonmada</i>
25	<i>Madya</i>	<i>Shokam</i>	
26	<i>Brahmi</i> (<i>Bacopa monnieri</i> (Linn.) Pennell	<i>Vyapyasmrithi</i>	<i>Vyapyasmrithi-Apasmara</i>
27	<i>Kshira</i>	<i>Nidranasha</i>	
28	<i>Rasala</i>	<i>Prathisyaya</i>	
29	<i>Mamsa</i>	<i>Karshya</i>	
30	<i>Lashuna</i> (<i>Allium sativum</i> Linn.)	<i>Prabhanjan</i>	
31	<i>Sweda</i>	<i>Stabdagatratha</i>	
32	<i>Gudamanjaryo khapooro Nasya</i>	<i>Skandha bahuruja</i>	<i>Gudamanjari- Kaala Shalmali</i> (<i>Bombax ceiba</i> Linn.) <i>Khapura- Niryasa</i>
33	<i>Navaneeta khanda</i>	<i>Ardita</i>	
34	<i>Ushtra Mutra paya</i>	<i>Udara</i>	
35	<i>Nasya</i>	<i>Murdhavikara</i>	
36	<i>Asravishrava</i>	<i>Vidradhi achirotha</i>	
37	<i>Nasya, Kavala</i>	<i>Mukharoga</i>	
38	<i>Nasya, Anjana Tarpana</i>	<i>Netraruja</i>	
39	<i>Kshira gritha</i>	<i>Vrudha</i>	
40	<i>Sheeta Ambu Chaya</i>	<i>Murcha</i>	
41	<i>Samashukta Ardraka</i>	<i>Manda vahni</i>	
42	<i>Sura, Snana</i>	<i>Shrama</i>	
43	<i>Vyayama</i>	<i>Dukhasahatwa</i> <i>Shairya</i>	
44	<i>Gokshura</i> (<i>Tribulus terrestris</i> Linn.)	<i>Krcchre</i>	
45	<i>Nidhigdhiha</i> (<i>Solanum xanthocarpum</i> Schrad. & Wendl)	<i>Kasa</i>	
46	<i>Pushkara jata</i> (<i>Inula racemosa</i> Hook.f.)	<i>Parshvashoola</i>	
47	<i>Dhatri</i> (<i>Emblica officinalis</i> Gaertn.)	<i>Vayasthapana</i>	
48	<i>Triphala guggulu</i>	<i>Vrana</i>	
49	<i>Basti</i>	<i>Vatavikara</i>	
50	<i>Reka</i>	<i>Pittavikara</i>	
51	<i>Vamana</i>	<i>Kapha</i>	
52	<i>Kshoudra</i>	<i>Balasa</i> (<i>Kapha</i>)	
53	<i>Sarpi</i>	<i>Pitta</i>	
54	<i>Taila</i>	<i>Sameerana</i>	

DISCUSSION

Different authors have followed different methodology while explaining Agrya, so the number varies from author to author. Charaka emphasis more on Aushadha Dravyas than other entities. Apart from the Aushadha Dravyas, Astanga has included other entities such as Madya varga dravyas, Rasa Aushadhi etc. Agrya Aushadhi of Astanga Hridayam can be broadly classified into below mentioned headings.

AUSHADHA	Musta Parpata	Jwara
	Dhatri Nisha	Meha(Prameha)
	Abhaya	Anila kaphe
	Pippali	Plihamaya
	Krimija (Laksha)	Sandhane
	Shookataru (Shirisha)	Visha
	Guggulu	Medo Anile
	Vrusha	Arsapitta
	Kutaja	Athisara
	Bhallataka	Arsha
	Krimigna (Vidanga)	Krimi
	Triphala	Aksyamaya
	Guduchi	Vatarakta
	Khadira Sara	Kusta
	Brahmi	Vyapyasmrithi
	Gudamanjaryo Khapooro (Shalamali Niriyasa)	Skandha Bahu Ruja
	Gokshura	Krchre
	Nidhigdika(Kantakari)	Kasa
	Pushkara jata	Parshwashoola
	Dhatri	Vayasthapana

Viharaja	Vyayama	Dukhasahatwe Sthairya
	Sheeta Ambu Chaya	Murcha
	Snana	Shrama
Aharaja	Laja	Chardi
	Mathita	Grahani
	Kshira	Nidranasha
	Lashuna	Prabhanjanam
	Navaneeta Khanda	Ardita
	Kshira Gritha	Vruddha
	Samashukta Ardraka	Manda vahni
	Sarpi	Pitta
	Kshoudra	Balasa
Bahya karma, Kriya kalpa and Panchakarma	Sweda	Stabdghatrata
	Nasya	Murdavikara
	Asravishrava	Vidradhi achirotha
	Nasya, Kavala	Mukharoga
	Nasya, Anjana, Tarpana	Netraruja
	Basti	Vata Vikara
	Reka	Pitta vikara
	Vamana	Kapha
Manasika	Madya	Shoka
	Vyayama	Dukhasahatwa
	Grithaanavam	Unmada
	Brahmi	Vyapyasmrithi
Rasa Aushadhi	Girija (Shilajitu)	Basti roga
	Aya	Pandu roga
	Hema	Gara
	Shilajitu	Sarvaroga
Aushadha Yoga	Triphala guggulu	Vrana
Madya varga	Madya	Shoka
	Sura	Shrama
	Sura	Shosha
Ahara varga	Chaga Paya Mamsa	Shosha
	Grithanavam	Unmada
	Kshira	Nidranasha
	Navaneeta	Ardita
	Ushtra Mutra Paya	Udara
	Kshira Gritha	Vrudhatwa

Astanga Hridayam has explained *Agrya Aushadha* in the last chapter of *Uttaratantra*, as he has related the *Agrya Dravya* to *Astangas* of *Ayurveda*. Hence at the end after explaining all aspects of *Astanga* he has explained it. The number of *Agrya* mentioned is less when compared to other classics, the reason was it is difficult to remember many *Dravya* for *Manda Buddhi Purusha* (person with less intellectual) and in commentary he states that these *Dravya* are sufficient enough to cure most of the diseases. It also help practitioners to select the apt drug keeping in view of disease condition, strength of person and availability of drugs. Selection of *Agrya Dravya* ensures desired results from the treatment.

CONCLUSION

Ayurveda emphasises on ‘*Swasthasya Swasthya Rakshanam Aaturasya Vikara Prashamanam cha*’ as its main principle. *Agrya Prakarana* of

Astanga Hridaya includes *Dravya* which are based on their similar principle of prevention and management of the disease. *Agrya Dravya* is the initial step of drug selection and in any case of dilemma one can incorporate its utility without a question of failure. Hence a thorough knowledge about *Agrya Prakarna* acts as a key to success in the prevention and management of majority of the diseases.

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