



Review Article

ROLE OF *SHLESHMATAKADHYA* AGAD IN THE MANAGEMENT OF *DUSHI VISHA*

Manish Kumar^{1*}, Ramesh Chandra Tiwari², Manisha Dikshit³, Bhawana Mittal⁴, Ved Bhushan Sharma⁴

*1Post Graduate Scholar, ²Professor & HOD, ³Associate Professor, ⁴Assistant Professor, P.G. Department of Agad Tantra evam Vidhi Vaidyaka, Uttarakhand Ayurved University, Rishikul Campus, Haridwar, Uttarakhand, India.

Article info

Article History:

Received: 24-11-2024

Accepted: 16-12-2024

Published: 10-01-2025

KEYWORDS:

Ayurveda, *Dushi visha*, *Shleshmatakadhya Agad*, *Viruddhahara*, *Agad*.

ABSTRACT

Ayurveda is an ancient science that aims to maintain the good health and to cure the diseases and pathological conditions of human beings. *Agad tantra* is a branch of Ayurveda that deals with the *Visha* (poison), its associated symptoms along with its *Chikitsa* (management). In *Agad tantra*, concept of *Viruddhahara* (incompatible food/diet), *Gara Visha* (concocted poison) and *Dushi Visha* (denatured/latent poison) has been explained in detail that contributes to the leading reasons for the occurrence of toxicity related disorders or disease. Most of the diseases are caused due to unconventional etiology for which *Agad tantra* comes into focus. To combat the poisonous effect, various *Agad Yogas* are mentioned in *Visha Chikitsa grantha* to counteract all types of poisons (*Sthawara*, *Jangama*, *Kritima visha*, *Gara visha*, *Dushi visha*). *Shleshmatakadhya Agad* is one of the *Yoga* mentioned in *Yogaratanakar* as a *Sarva- vishanashanam* under *Visha Chikitsa*. *Shleshmatakadhya agad* contains *Shleshmatak*, *Apamarga*, *Guduchi*, *Nripdruma*, *Kantakari* and *Brihati*. This article highlights the role of *Shleshmatakadya agad*, an antitoxic formulation to conquer diseases due to unconventional etiology in current scenario.

INTRODUCTION

Agad tantra is one of the branches of *Ashtanga Ayurveda* that deals with the study of poisons, its action, clinical manifestation, diagnosis of acute, chronic, cumulative toxicity (*Dushi visha*) and its treatment. *Dushi visha* (cumulative toxicity) can be interpreted as denatured or latent poison. *Acharya Sushruta* and *Vagbhatta* described *Dushi visha* (cumulative toxicity) as any kind of poison originating from animate or inanimate sources or any artificial poison (*Kritima Visha*) retained in the body after partial expulsion or which has provisionally undergone detoxification by the anti- poisonous drugs, forest fire, the wind or the sun in termed latent poison (*Dushi Visha*). The *Visha* stays in the body for a long duration without producing any symptoms. [1]

Any poison that lacks the ten inherent characteristics of *Visha* (poison) and is unable to cause acute poisoning symptoms is referred to as *Dushi visha* (cumulative toxicity). It is stated that delayed action is caused by low strength of all ten *Visha* attributes. Due to low potency of poison and *Avaran* (enveloping) action of *Kapha dosha*, these poisons remain in the body for a prolonged duration without producing any fatal symptoms. [2]

In the present time, there are so many poisonous materials that get accumulated in the body of a person in their daily activities. These substances include metals, metallic compound, chemicals, pesticides, preservative, colouring agent, cosmetic agent, food additives, radiation and other pollutants. Over a billion humans have been exposed to high levels of toxic metals and metalloids in the environment [3]. These metals can enter the body through ingestion, inhalation or dermal contacts. Once they enter inside the body, they accumulate in various organs and tissues leading to various health issues and causing adverse effects on the nervous system, reproductive system, immune system and so on.

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v12i12.3489>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

There are different treatment protocols explained in the classical text for the management of *Dushi visha* (Cumulative toxicity). *Shleshmatakadhya Agad* is one of the *Agad yoga* mentioned in *Yogaratanakar* as a *Sarva-vishanashanam* under *Visha Chikitsa* [4]. To understand the mode of action of this formulation and to justify its efficacy, a comprehensive scientific review work is a pre-requisite. Thus, an effort has been made to review the said formulation to encourage its use in various poisoning condition.

AIM AND OBJECTIVES

Through this paper an attempt has been made to understand the properties and *Rasa Panchak* of all the ingredients of *Shleshmatakadhya Agad* in detail.

Review of Literature

Dushi Visha is any poison, whether it be *Sthawar* (inanimate), *Jangam* (animate), or *Kritim Visha* (artificial), that has not been entirely removed from the body or rendered partially ineffective by anti-poisonous remedies and that has lost its effectiveness as a result of exposure to environment factors such as fire, wind, sun, etc. Furthermore, the *Visha* is devoid of ten qualities. This *Dushi visha* does not cause any immediate fatality because of low potency and remains inside the body for several years, that is covered by *Kapha* [5]. Similarly, *Vagbhatta* in his *Ashtanga Hridaya* stated that, when toxin becomes chronic inside the body, and after taking *Vishaghna* medicine, its potency and effect become weak or decreases after exposure to fire (heat), forceful wind or sun. At that time toxins lose its properties and become inactive. This type of poison is known as *Dushi Visha* [6]. *Acharya Cakrapanidatta* explain that such kinds of toxins which shows its toxic effect in the body after prolonged exposure is called *Dushi Visha*. It remains in an inactive state for a long period and that can extend for years. *Sharangdhar* has mentioned *Dushi Visha* is a kind of *Kritim Visha* [7]. Hence, all types of poison being *Dushi Visha*, when natural qualities of poison diminish and becomes less potency.

Factors Aggravating the Effect of Dushi Visha

Polluted land (*Dooshita desha*), deranged seasons (*Kala*), toxic food (*Anna*) and daytime sleep (*Diwaswapna*) are factors that aggravate latent poison

(*Dushi Visha*). These conditions have the potential to exacerbate an existing latent poison (*Dushi Visha*). *Commntators Dalhana* has explained these symptoms in detail [8].

Polluted Land: Wet, watery or humid land (*Anupa Desha*) with high rainfall, chilly temperature, and lots of wind can be referred to as polluted land (*Dushita Desha*). Such land (*Anupa Desha*) influences on humors *Kapha* and *Vata*, and leads to aggravation of poison (*Visha*) is enfeebled by humor *Kapha*.

Deranged atmosphere: Cloudy days (*Durdina*) and chilly wind (*Sheet Anila*) are two aspects of *Kala* that may be related to latent poison (*Dushi Visha*). Rain makes body moist (*Klinna*), cold air reduce the power of digestion (*Pachakagni*) i.e., metabolism or detoxification is deranged and may lead to aggravation of both *Kapha* and *Vata Dosha*.

Toxic or harmful food: Alcohol, sesame oil and horse gram, hot (*Teekshna*), *Vidahi Dravyas* and unwholesome meals are example of Food (*Anna*) that naturally aggravates *Pitta Dosha*. Additionally other aggravating circumstances that influence both the body and mind, such as wrath, sexual indulgence, exercise, etc, can also exacerbate latent poison (*Dushi Visha*). Hence these factors can be further classified as *Aharaja* (the factors concerned to food like *Sura* (alcohol), *Tila* (sesame), etc.), *Viharaja*– the factors concerned to activities like exercise, over strain etc. and *Kalaja* (seasonal factors such as wetland, chilly weather, cloudy weather etc). They can be divided into two categories based on the body and mind: somatic (*Shareerika*) factors which are related to the body and psychic (*Manasika*) element, which are related to the mind. Once more, these secondary causal variables fall into two general categories: Exogenous (external components) and Endogenous (internal components). While exogenous influences include seasonal (*Kalaja*) and lifestyle dependent (*Viharaja*) factors, endogenous factors include comprise of psychic (*Manasika*) and nutritional (*Aharaja*) factors.

Sign and Symptoms (Lakshana)

According to various classical texts, different kinds of clinical features of *Dushi Visha* have mentioned in table no. 1

<i>Charaka Samhita</i> [9]	<i>Sushruta Samhita</i> [10]	<i>Astanga Samgraha</i> [11]	<i>Astanga Hridaya</i> [12]	<i>Bhavaprakash</i> [13]	<i>Yogaratanakar</i> [14]
<i>Rakta dushti</i>	<i>Avipaka</i>	<i>Bhinna purisha</i>	<i>Bhinna purisha</i>	<i>Bhinna purisha</i>	<i>Bhinna purisha varna, Annamada</i>
<i>Vrana</i>	<i>Arochak</i>	<i>Bhinna varna</i>	<i>Bhinna varna</i>	<i>Bhinna varna</i>	<i>Mukha dauragandhya</i>
<i>Kitiba</i>	<i>Annamada</i>	<i>Rakta dushty</i>	<i>Rakta dushty</i>	<i>Vigandhi</i>	<i>Arochak, Avipaka</i>
<i>Kotha</i>	<i>Mandala</i>	<i>Trik</i>	<i>Trik</i>	<i>Vairasya</i>	<i>Mandala</i>
	<i>Kotha</i>	<i>Arocaka</i>	<i>Arocaka</i>	<i>Pipasi</i>	<i>Kotha</i>

	<i>Moha</i>	<i>Moorcha</i>	<i>Moorcha</i>	<i>Moorcha</i>	<i>Tikshna, Moha</i>
	<i>Padha Sopha</i> (swelling of lower extremities)	<i>Vami</i>	<i>Vami</i>	<i>Vami</i>	<i>Vamana, Atisara</i>
	<i>Kara Sopha</i> (swelling of upper extremities)	<i>Gadgadavak</i>	<i>Gadgadavak</i>	<i>Bhrama</i>	<i>Mamsa kshaya</i>
	<i>Ashya Sopha</i> (swelling of oral cavity)	<i>Moha</i>	<i>Moha</i>	<i>Vicheshta</i>	
	<i>Dakodara</i> (ascites)	<i>Dooshyodara</i>	<i>Dooshyodara</i>	<i>Arati</i> (restlessness)	
	<i>Chardi</i> (emesis)				
	<i>Atisara</i> (diarrhea)				
	<i>Vaivarnya</i>				
	<i>Moorcha</i> (fainting)				
	<i>Vishamajwara</i>				
	<i>Trishna</i> (thirstiness)				
	<i>Unmada</i> (psychosis)				
	<i>Aanaha</i> (distention of abdomen)				
	<i>Sukrakshaya</i>				
	<i>Gadgadya</i>				
	<i>Kustha</i>				

Ingredients

The ingredients of *Shleshmatakadhya Agad* are mentioned in the Table no 2.

Table 2: Ingredients of *Shleshmatakadhya Agad* [15, 16]

Drug	Latin Name	Family	Chemical Constituents	Part Used
<i>Shleshmatak</i>	<i>Cordia dichotoma</i> Forst.	Boraginaceae	Flavonoids, saponins, terpenes, sterols	<i>Twak</i>
<i>Apamarga</i>	<i>Achyranthes aspera</i> Linn	Amarathaceae	Potash, betaine, saponins, achyranthine.	<i>Panchang</i>
<i>Guduchi</i>	<i>Tinospora cardifolia</i> wall.ex Seringe	Menispermaceae	Berberine, giloin, tinosporol, cordifolide	<i>Kaand</i>
<i>Nripdruma</i> ^[16]	<i>Cassia fistula</i> Linn	Fabaceae	Tannin, gulutin, pectin, anthraquinone, calcium-oxalate.	<i>Twak</i>
<i>Kantakari</i>	<i>Solanum surattense</i> Burm.F	Solanaceae	Saponins, flavonoids, alkaloids, diosgenin	<i>Panchang</i>
<i>Brihati</i>	<i>Solanum indicum</i> Linn. S Ferox L	Solanaceae	Solanine, solanidine, tannin, saponins.	<i>Panchang</i>

Method of Preparation

All the drugs mentioned in the formulation will be taken in equal quantity, cleaned and dried individually. A fine powder of all the ingredients will be made and then mixed to form a homogeneous mixture.

Administration of *Shleshmatakadhya Agad*

This *Agad* can be administered in the form of powder (*Churna*) for internal use.

Dose of Shleshmatakadhya Agad ^[17]

Reference regarding the dosage of *Shleshmatakadhya agad* is not seen in Ayurvedic literature. As per *Sharangdhar Samhita*, dosage and time of administration of the human dose of *Churna Kalpana* is said to be 1 *Karsh* (12gm) per day.

Probable Action of Shleshmatakadhya Agad

It is having indication as *Sarva-vishanashanam* i.e., it relieves all type of poisoning and their associated symptoms. *Shleshmatakadhya agad* possesses all the necessary action like, *Kapha- pitta shamak*, *Rasayana*, *Bhedana*, *Deepana*, *Pachana*, *Lekhana* etc. The properties of the formulation can be understood by properties of individual ingredients.

Table no 3: Properties of ingredients ^[18, 19]

Drug	Rasa	Guna	Virya	Vipaka	Karma
<i>Shleshmatak</i>	<i>Madhur</i> (sweet)	<i>Guru, Snigadha, Pichila</i>	<i>Sheeta</i> (cold)	<i>Madhur</i> (sweet)	<i>Kapha-Pitta Shamak</i> <i>Vishahara</i> <i>Pachana</i> (digestive) <i>Krimighna</i> (anti-helminthic) <i>Vrana Ropana</i> (wound healing) <i>Jantughna</i> (anti-microbial) <i>Madhumehanaska</i> (anti-diabetics) <i>Yakritauttejak</i> (hepatoprotective)
<i>Apamarga</i>	<i>Tikta</i> (bitter), <i>Katu</i> (pungent)	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Kapha-Vata Shamak</i> <i>Vishaghna</i> <i>Pachana</i> (digestive) <i>Vedanashapana</i> (analgesic) <i>Vamaka</i> Nephroprotective <i>Yakritauttejak</i> (hepatoprotective) Diuretic <i>Shoth hara</i> (anti-inflammatory)
<i>Guduchi</i>	<i>Kashaya</i> (astringent), <i>Tikta</i> (pungent)	<i>Laghu, Snigdha</i>	<i>Ushna</i> (hot)	<i>Madhur</i> (sweet)	<i>Tridosh Shamak</i> <i>Rasayana</i> (rejuvenating) <i>Yakritauttejak</i> (hepatoprotective) Immuno- modulatory activity <i>Hrudhya</i> (cardio-protective) <i>Jantughna</i> (anti-microbial)
<i>Nripdruma</i>	<i>Madhur</i> (sweet)	<i>Mridu Guru Snigdha</i>	<i>Sheeta</i> (cold)	<i>Madhur</i> (sweet)	<i>Vata-Pitta Shamak</i> <i>Yakritauttejak</i> (hepato-protctive) <i>Jantughna</i> (anti-microbial) <i>Jwarahara</i> (anti-pyretic) <i>Shoth hara</i> (anti-inflammatory) <i>Raktashodhaka</i> (blood purifier) <i>Ama Sanshodhana</i> (eliminates <i>Ama</i>) <i>Anulomana</i> (laxative)
<i>Kantakari</i>	<i>Katu</i> (pungent), <i>Tikta</i> (bitter)	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i> (hot)	<i>Katu</i> (pungent)	<i>Kapha-Vata Shamak</i> <i>Deepana</i> (appetizer) <i>Pachana</i> (digestive) <i>Jwaraghna</i> (anti-pyretic) <i>Yakritauttejak</i> (hepato-protective) <i>Vedanasthapana</i> (analgesic) <i>Mootrala</i> (diuretic) <i>Shoth hara</i> (anti-inflammatory) <i>Raktashodhaka</i> (blood purifier) <i>Shwasahara</i> (bronchodilator)

Brihati	Katu (pungent), Tikta (bitter)	Laghu, Rukshna	Ushna (hot)	Katu (pungent)	Kapha-Vata Shamak Yakritauttejak (hepatoprotective) Anti-hypertensive activity Anti-oxidant, Anti-bacterial
---------	-----------------------------------	-------------------	----------------	-------------------	--

DISCUSSION

Acharya Yogaratanakar indicated *Shleshmatakadhya Agad* in *Sarva-vishanashanam* as one of the potent formulations to treat all the modalities related to all type of poisoning and their associated symptoms. Majority of drugs present in *Shleshmatakadhya Agad* are *Ushna* in *Veerya*, *Katu-Tikta* in *Rasa*. Hence, they show *Kapha-vatashamaka*, *Amadoshara*, *Vishaghna* properties.

Shleshmatak is described by *Acharya Charaka* as one of the drugs in *Vishaghna Mahakashaya*. *Shleshmataka* from which the name of drug is derived is *Shleshmanashka* i.e., *Kapha shamak* (*Shleshma* in our literature is taken similar to *Kapha*). Hepato and nephro toxicity is a *Kapha-pittajvyadhi* and thus *Shleshmataka* helps in preventing it by being *Kapha-Pitta shamaka* and *Vishaghna*.

Apamarga is *Teekshna* in *Guna* that has capacity and strength to expel vitiated *Doshas* and waste substances from the body. *Kapha* is naturally dull and slow acting in nature and *Teekshna guna* is opposite to *Kapha* and its quality, especially dullness. Hence it mitigates the vitiated *Kapha* from the body which basically improves *Agnimandya* and *Srotorodha* and eventually curing *Dushi Vishajanyayakrit* and *Vrikka roga*. Several pharmacological properties of *Achyranthes aspera* has been tested viz., immunity enhancing activity, in inflammation, in arthritis, as hypoglycemic, as cardiac stimulant and against leprosy. The collyrium prepared with flower of *Apamarga* is useful in *Praklinnavartma* (eyelid disease)^[20]. Diarrhoea and dysentery can be treated in their early stages by decocting powdered leaves with honey or sugar sweets ^[21]. The pulverized plant is used to treat pneumonia after being heated in water. A mild astringent is produced by infusing the root. In order to treat night blindness and cutaneous condition, the flowering spikes or seeds are pulverized and combined with water to create a paste that may be applied externally to snake and reptile bites ^[22]. Additionally, the plant is used to cure a variety of conditions, including asthma, bleeding, in facilitating delivery, boils, bronchitis, cold, cough, colic, debility, dropsy, dog bite, dysentery, ear complications, headache, leucoderma, pneumonia, renal complications, scorpion bite, snake bite and skin condition etc ^[23].

Guduchi has *Tikta-Kashaya rasa* and *Ushna veerya* with *Tridosha shamaka*, *Amahara*, *Vamihara*, *Mehahara*, *Panduhara* and *Rasayana Karmas*. *Guduchi* is one among the four drugs of *Medhya Rasayana* which has anxiolytic and tranquilizing effect, which helps to

maintain the mental health of human being. Regular consumption promotes strength, *Agni*, complexion, voice, and sickness alleviation. In hepato-nephro toxicity, the toxins produced that damage the liver and kidney can be rejuvenated by *Rasayana* property of *Guduchi*. Hence, it proves to be a potent hepato-nephroprotective in its effect. *Guduchi* with its wide range of actions and abundant components is a real treasure among herbal drug sources. Medicinal applications of *Guduchi* in counteracting various disorders and its usage as anti-oxidant, anti-hyperglycaemic, anti-hyper lipidemic, hepatoprotective, cardiovascular protective, neuroprotective, osteoprotective, radioprotective, anti-anxiety, adaptogenic/stress-response modifiers, analgesic, anti-inflammatory, anti-pyretic, anti-diarrheal, anti-ulcer, anti-microbial and anti-cancer have been well established. A special emphasis has been made on its health benefits in treating various metabolic disorders and its potential as an immune booster.

It is described under "*Tikta-Shakavarga*" in *Sushruta Samhita* and is said to be effective in curing the *Aruchi* (anorexia), *Kushtha* (leprosy), *Mahajvara* (a type of fever), and *Shwasa* (asthma). In other treatises, *Charaka Samhita* and *Ashtang Hridaya* has indicated diseases like *Kamala* (jaundice), *Jwara* (fever) and *Vatarakta* (gout) etc^[24-25]. In *Bhavprakash*, it is considered as a bitter tonic, astringent, diuretic and potent aphrodisiac and curative against skin infections, jaundice, diabetes and chronic diarrhoea and dysentery ^[26].

Nripdruma (Amaltas) possesses *Madhur rasa* (sweet taste), *Sheeta veerya* (cool potency), *Madhur* (sweet) *vipaka* and *Guna* (properties) such as *Guru* (heavy), *Snigdha* (unctuous) and *Mridu* (soft). Due to these properties, *Amaltas* is described as useful in diseases like *Amavata* (rheumatoid arthritis), *Vatarakta* (gout), *Kandu* (purities), *Kushtha* (skin diseases), *Kamala* (jaundice), *Mutra krichhra* (dysuria), *Raktapitta* (blood disorders), *Hridroga* (cardiovascular diseases) etc ^[27] and it is said to be *Mridu Virechaka* and *Udarashoolahara* which helps to relieve the *vibandha* and *udarashoola* symptoms of *Dushi vishajanya yakrit* and *Vrikka roga*. *Amaltas* is *sheeta veerya* and *Pitta-Kapha hara* in *Dosha karma* that clearly indicates to be helpful in improving our *Kapha-Pitta Janya vyadhi*. It has also been studied to be Hepato- nephroprotective, effective in jaundice and other inflammatory disorders. The plant possesses antipyretic and analgesic properties, making it a valuable medicinal herb.

Because plant parts include fiber and mucilage content, it has been found that they may be employed as a medicinal agent to treat hypercholesterolemia.

Kantrari has *Katu-Tika rasa*; *Ruksha, Laghu, Teekshna guna, Ushna veerya*. *Guru, Snigdha* and *Manda guna* is natural quality of *Kapha* while *Laghu, Ruksha* and *Teekshna* are opposite qualities of them respectively. Any food or medicine possessing *Laghu, Ruksha, Teekshna* quality mitigates *Kapha* thus helps in healing *Dushi vishajanya Yakrit* and *Vrikka roga*. *Kantakari* also has karma like *Aruchihara, Amadoshara* and *Agnikrut* which helps to cure *Agnimandya* that leads to the occurrence of *Dushi visha* and cures the symptoms like *Aruchi, Avipaka* etc. thus preventing the disease.

Brihati has *Katu-Tikta rasa* and *Ushna veerya* which act on the vitiated *Kapha* that causes *Mandagni* and *Srotorodha*, helping to cure the further vitiated *Vata* and end of the fat deposition cycle causing *Yakrita* and *Vrikkaroga*. It is also known to be *Chardihara, Amadoshahara, Deepana, Paachana, Arochakahara* and *Mandagnihara* in its *Karmas* that relieve the symptoms like *Hrillas evam chardii, Avipaka, Aruchi* and *Asya vairasya* hence curing the disease of liver and kidneys. It is used in vitiated conditions of *Vata, Pitta* and *Kapha* and cures vomiting, heart diseases, poisonous effect, skin diseases, ulcers, difficult breathing and abdominal pain. Whole plant act as a digestive and diuretic fruit useful in liver and spleen enlargement and leaves act as haemostatic. This formulation helps in relieving the symptoms of poisoning because of its multifold properties.

CONCLUSION

Dushi visha is a condition where a toxic substance remains in the body for an extended period without causing immediate symptoms or death. In this mainly *Kapha avaran (Kapha enveloping)* is seen, hence *Kaphahara* treatment should be adopted as well as to remove the *Avaran (enveloping)*. *Shleshmatakadhya Agad* is the medicine of choice for the management of *Dushi visha (cumulative toxicity)* by *Acharya Yogratanakar*. It is the herbal formulation where the majority of the ingredients mainly have *Kaphahara, Rasayan* and *Vishaghna (anti-poisonous)* properties. In this modernized world, we are exposed to a wide range of environmental factors including radiation, chemicals, preservatives and pollutants that can contribute to cumulative toxicity and increase the risk of various diseases. *Shleshmatakadhya agad* can be used in every individual as a preventive and curative measure as people are consuming *Dushi visha* in different forms on day-to-day basis. Most of the drugs are *Ushna veerya (hot potency)* and *Katu vipaka* hence they will quickly act as a *Prativisha (antidote)* in *Dushi visha*. *Shleshmatakadhya Agad*, being traditionally used for countering toxins, likely enhances liver detoxification

processes, potentially by modulating cytochrome P450 enzymes (CYPs) which are involved in the metabolism of foreign substances and toxins. Increased CYP activity would support the body's ability to clear toxins effectively. *Shleshmatakadhya agad* helps in lowering the oxidative stress on the body by scavenging free radicals, an essential step in minimizing toxicity induced cellular damage.

From this review, it is clear that *Shleshmatakadhya agad* comprises a variety of *Dravya's* with anti-toxic, hepato-protective, anti-microbial, anti-diabetic, diuretic, anti-itching, anti-inflammatory, anti-helmenthic and anti-pyretic qualities. Along with a comprehensive understanding of *Shleshmatakadhya agad* as a whole, an attempt has been made to present a collective knowledge of all of its constituents on therapeutic, pharmacological and medicinal uses of its review. Due to the actions and properties of its ingredients, it can be useful in poisoning condition to give symptomatic relief. Further research work might be helpful to explore its exact mode of action and to use the formulation as a whole in poisoning condition.

REFERENCES

1. Paradakara HSS, editor, 6th edition. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurveda rasayana commentary of Hemadri, Uttara sthana; visha pratishedham adhyaya: chapter 35, verse 33. Bombay: Nirnaya sagar press, 1939; p 904
2. Paradakara HSS, editor, 6th edition. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurveda rasayana commentary of Hemadri, Uttara sthana; visha pratishedham adhyaya: chapter 35, verse 34. Bombay: Nirnaya sagar press, 1939; p 904
3. S.Chalak. (2017). Cancer in Perspective of Dushivisha (Latent Poisoning) w.s.r. to Possible Role of Dooshivishari agada in Treating Cancer. International Journal of Ayurveda and Pharmaceutical Chemistry, 110(9), 1689–1699.
4. Yoga Ratnakar, commentary by Vaidya Sri Laxmi Pati Shastri, Vishaadhikar Chikitsa, Shastri SB, editor, Varanasi, Chaukhamba Sanskrit Prakashan-2009
5. Shastri A, Sushruta Samhita. Part 1. Kalpasthan 2/25-26. Varanasi; Chaukhamba Sanskrit Sansthan; 2019.p.32.
6. Tripathi Bramhananda, Astanghrudaya. Uttarsthan. 35/33. Delhi; Chaukhamba Sanskrit Pratishthan; 2019. p.1147
7. Tripathi Brahmananda, Sarngadhar Samhita. Purvakhanda. Varanasi: Chaukhamba Sanskrit prakashan; 2020. pp.20

8. Murthy KRS ed., Sushruta Samhita vol 1. Kalpasthan 2/25-33. Reprint Varanasi; Chaukhamba Orientalia, 2012, 423-424.
9. Vidyadhar Sukla, RD Tripathi, Charak Samhita. Vol.2, Chikitsasthan 23/31. Delhi; Chaukhamba Sanskrit Pratishthan; 2012. p. 545.
10. Shastri Ambikadutta, Sushruta Samhita of Maharsi Sushruta. Vol.1. Kalpasthan 2/30-32. Varanasi, Chaukhamba Sanskrit Sansthan, 2019. P.33.
11. Atrideva Gupta, Aatanga samgraha. Uttarsthana 40/37. Varanasi: Chaukhamba Krishnadas Academy, 2019.p.341.
12. Tripathi Bramhanda, Astanga hrdaya, Uttarsthana 35/34-36. Varanasi, Chaukhamba Sanskrit Pratishthan, 2019.p.1147.
13. Shree Brahma shankar Mishra, Bhava Prakash. Madhyam khanda, Vol 2. Uttaradha. 7th ed. Varanasi, Chaukhamba Sanskrit Sansthan, p.744.
14. Sashtri Laxmipati, Yogaratnakara. Vishanidanam, Varansi: Chaukhamba Prakashan, 2008. P. 465.
15. Khare, CP, India medicinal plants, reprint 2008, Springer publication, New York.
16. Madanpal Nighantu, Abhyadi varga, shlok no- 123/124, page no- 67, edition, reprint, Chaukhamba Orientalia, Varansi-2016.
17. Shargadhara Samhita by Prof. K.R Srikantha Murthy, Chaukhambha Orientalia Varanasi Part 2 chapter 6 slok 1.
18. Dravyaguna Vigyana part 2, Chaukhamba Bharati Academy, proof. P.V. Sharma edition 2003 Varanasi.
19. <https://www.chm.bris.ac.uk/webprojects2001/loveridge/indexpage3.html>.
20. Ashwini Kumar Sharma. Medicinal Properties of Apamarga (Achranthes Aspera Linn.), Int. J. Ayur. Pharma Research, 2013, 1(3): p 4-12.
21. Vijayaraj R, Vidhya R. Biological Activity of Achyranthes Aspera Linn. - A Review. Asian Journal of Biochemical and Pharmaceutical Research, 2016, 1(6): 86-93.
22. Nadkarni KM. Indian Materia Medica, 3rd edition reprinted, Bombay Popular Prakashan, 2009, 1: 21.
23. Jain Sk. Dictionary of Indian folk medicine and ethnobotany. Deep Publications, New Delhi, India, 1991.
24. Charaka Samhita, Part 1 & 2, (Hindi commentary by Pandey & Chaturvedi), edited by Rajeshwar Datta Shastri et al., Chaukhambha Vidhyabhavan, Varanasi. 1961.
25. Sushruta Samhita, commentary by Dalhana, edited by Jadavji Trikaji Acharya, (Chaukhambha Orientalia, Varanasi & Delhi), 1982.
26. Pendse G P & Bhatta S K, Chemical Examination of some Indian Medicinal Plants. Tinospora cordifolia, Solanum xanthocarpum & Fumaria officinalis, Indian J Med Res, 20 (1932) 653.
27. Tripathi B (2007). Charaka Samhita of Agnivesha. Kalpa sthana. Chapter 8. Verse no. 4: Chaukhamba Surbharati Prakashana, Varanasi, pp 1118.

Cite this article as:

Manish Kumar, Ramesh Chandra Tiwari, Manisha Dikshit, Bhawana Mittal, Ved Bhushan Sharma. Role of Shleshmatakadhya Agad in the Management of Dushi Visha. International Journal of Ayurveda and Pharma Research. 2024;12(12):50-56.

<https://doi.org/10.47070/ijapr.v12i12.3489>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Manish Kumar

Post Graduate Scholar

PG Department of Agad Tantra evam

Vidhi Vaidyaka, Uttarakhand Ayurved

University, Rishikul Campus, Haridwar,

Uttarakhand.

Email: Manishk.manish03@gmail.com

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.