



A COMPARISON OF THE AGRYA DRAVYA MENTIONED IN CHARAKA SAMHITA AND THE ASTANGA SANGRAHA WITH ESPECIALLY CLOSE SCRUTINY TO THE DIET (AHARA) AND SINGLE DRUG (AUSHADHI) SELECTION

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Abstract: Ayurveda, one of the oldest medical disciplines in the world, focuses on treating disease and promoting health in individuals. Most of the Dravya stated in Agrya Prakarana that "treatment with a single drug" is accorded paramount priority in Ayurveda. Aushadha, Ahara, and Vihara are discussed under the general category of a single medicine for promoting health and curing sickness in the classic discussion of Agrya sangraha. The article focuses mostly on the substances in the form of diet and single-drug medicine mentioned in Charaka Samhita and Astanga Sangraha from Agrya Aushadha. Bruhatrayee includes Agrya Aushadhi to prevent disease and maintain health. Charak Sutrasthana includes Agrya Aushadhi, Ashtang Hridayam Uttarsthan includes Agrya Aushadhi, and in Ashtang Sangraha Sutrasthana Agrya Sangraha. Agrya Dravya i.e. the drug which can be used as the first drug of choice for the treatment of disease. They are cost-effective, economical, easy to use, and safe. Though the concept of Agrya Sangraha remains the same in both Samhitas, there is certain differentiation noted in the literature of Charak Samhita and Ashtang Sangraha. This article concentrates on the distinctive aspects of each Samhitas, with a particular emphasis on dietary and single-drug features.

Keywords: Agrya Aushadhi, Charak Samhita, Astanga Sangraha, Diet, Single Drug Medicine.

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INTRODUCTION

Among all the Acharyas who have mentioned Agrya Aushadhi, each one of them explains the importance of Agrya. Charaka believes that Agrya is Shresta and that it possesses superior active Dravya. Agrya denotes Shresta Aushadha or that which is superior to all. There is a reference to Agrya Aushadhi in Bruhatrayee, where Charaka has given this concept in Sutrasthana which contains 152 entities as prime factors, Astanga Sangraha consists of 155 entities, and Astanga Hridayam has mentioned 55 Agrya Aushadhi. Though the concept of Agrya Sangraha stays the same in these Samhitas, there is certain differentiation noted in the literature of Charak Samhita and Ashtang Sangraha. Astanga Sangraha shows Karyakaraka, or that out of all the Karma committed, Agrya is the most powerful drug. Ashtang Sangraha has Enlighten Dravya as most beautifully with Paryaya, Prayojyanga, Aushadha Sevan Kala, Kalpa according to their time period. Agrya Sangraha is composed of some Ahitakara Dravyas along with Hitakara Dravyas. Hitakara and Ahitakara is another important concept of Ayurveda. These Ahitakara Dravyas can cause diseases both physical and mental. It causes accumulation of Doshas in the body in disease approach; hence, their effect may be felt over a period of time even if not manifest immediately.

Similarly, they contaminate Rasa and other Dhatus to give rise to various diseases. Hence we find great emphasis laid on avoiding the consumption of Ahitakara Dravyas said in Agrya Sangraha. The combination of such wide-acting Dravyas in Agrya Sangraha gives prevention as well as curative action as well.

The use of single-drug therapy has been quoted right from Vedas to cure diseases. Charak Samhita too highlights the same in the form of 50 Mahakashayas and in Agrya Sangraha. Acharya Sushruta, Vagbhat, and the Nighantukaras carry forth the tradition. Single-drug therapy is easy to name, identify, formulate, and administered the drug in accurate doses. The collection and processing of the single drug are simple, so the study of single drug therapy as Agrya will help to gain popularity among the masses and also be useful as a ready reference for physicians and researchers, who are working in this field. Charaka emphasized the notion of a single optimal medication therapy, although owing to different time periods, later Samhita made certain alterations and addition. Analysis of such aspects, with a focus on food and single herb therapy, is essential in today's practice. So the objective of this study was to compare and analyze Agrya Dravya mentioned in Charaka Samhita and Ashtang Sangraha.

MATERIALS AND METHODS

The complete compilation of Aushadhi and Ahara Dravyas of Agrya Sangraha from Charaka Samhita and Ashtang Sangraha has been done and references related only to Agrya Karmas have been sorted out. Agrya Sangraha is divided into two main categories; Ahara and Aushadhi, and as Hitakara and Ahitakara Dravyas, which were analysed and scrutinised to draw from the above scrutiny.

OBSERVATION AND RESULTS

Nirukti

Agrya word is derived by adding "Gha" Pratyay in "Agre" Bhavam. Agra Pradhanam. Agrya word denotes the best one. On the other hand, Aushadha denotes the Dravya that pacifies the diseases. (Shabdkalpadrum).

Definition of Agrya Aushadha:

Agrya Aushadha refers to medications that accomplish the same activity, with the drug that is best in Pathya (wholesome) and the drug that is best in Apathya (unwholesome)¹.

Charak Samhita is first to introduce Agrya Sangraha, Chakrapani, while commenting on the word Agrya says; Agrya means Best, and stating the exact meaning of 'Shreshtha' he says something which is most appropriate, most accurate and stands best and foremost amongst a group of factors having similar actions.

Chakrapani has said that these factors are mentioned here for their dominance in particular action and not because they are essential to produce results. Other factors may also produce similar results but the factors mentioned in this collection are foremost.

Acharya Shivadasa Sen commenting on the word Agrya says; the one which has the strongest action or a factor when applied gives strong results is Agrya. Similarly, Indu in his commentary in Ashtanga Sangraha states that; the drug which is superior amongst the drugs having similar action is defined as 'Agrya'⁵.

Concluding all the above meanings Agrya means strongest, best, foremost, first, and appropriate. To be more precise about the dominance of these factors.

Importance of Agrya Sangraha

The one hundred and fifty-two varieties by Charaka Samhita and one hundred and fifty-five varieties by Ashtang Sangraha of best drugs and regimens have been explained in Agrya Sangraha, are sufficient for giving guidance to a physician in connection with the treatment of various diseases. The usefulness of the knowledge of the best varieties of drugs and regimens with regard to the elimination of diseases is no

doubt very important. It does not, however, mean that all the other prescriptions for the treatment of various diseases are unnecessary. The best drugs and regimens having similar actions, the best effects, and qualities of theirs have been enumerated. The drugs and regimens useful for alleviating diseases caused by Vata, Pitta, and Kapha, and the best useful ones among them have been indicated here.

Textual difference between Charak and Ashtang Sangraha's Agrya Sangraha

Most of the Dravyas are the same in Agrya Sangraha of Charak and Ashtang Sangraha, still, some modifications are seen in Agrya Sangraha of Ashtang Sangraha to highlight these differences, and they are separated out. These are following Dravyas, said by both the Granthas but differences and the addition of Karma in it.

Drugs added by Ashtanga Sangraha in Agrya Sangraha other than Charakas Agrya Sangraha

Charak Samhita has elaborated Agrya Sangraha to the greatest extent. After a comparison of Agrya Sangraha from Ashtang Sangraha and Charak Samhita, it is clear that Ashtang Sangraha has added some Dravyas in Agrya Sangraha as follows.

Dravyas are added by Ashtang Sangraha in Agrya Sangraha other than Charak Samhita are as follows

Ahara Dravya:

- Lashun – Gulma Anila Hara
- Laja- Chardighna

Aushadhi Dravya:

- Guggulu- Medo-Anila Hara
- Triphala Guggul- Varnya
- Triphala- Timiraghna
- Udumbara- Daha Nirvapana
- Laksha- Sadhyakshataghna
- Nagabala- Kshata Kshayaghna
- Arushkara- Shushkarsha Shamana
- Ushtra Ksheera
- Vrusha- Raktapitta Prashamana
- Kantakari - Kasagha
- Kutaj- Raktarsha Prashamana
- Erand Tail- Vardham, Gulma, Anila, Shola Hara
- Haridra- Prameha Hara
- Ayoraja- Pandu Rogaghna

Table 1: Dravyas, said by both the Granthas but difference and addition of Karma in it

Dravya	Similarity	Differences or Additions By Charaka	Differences or additions by Ashtang Sangraha
Udaka	Ashwasana and Sthambhana	-	Kleda Karaka
Avi Ksheera Masha Shashkuli	-	Shleshma Pitta Janan	Pitta Sheshma Janan
Duralabha	-	Pitta Shleshma Prashamana	Pitta Shleshma Upashoshana
Aja Ksheera	Shoghna, Raksangrahika,	Stanya Satmya, Rakta Pitta Prashaman	Stanyakara, Rakta Prashamana
Pushkarmoola	Hikka, Shwas, Kaas, Parshwa-Shool Hara	-	Aruchi hara

Udichya	Nirvapana, Deepaniya, Chardi, Atisara Hara	Pachaniya	-
Katvanga	Deepaniya	Pachaniya	Sangrahaniya
Prushnaparni	Vatahara, Deepaniya, Vrushya,	-	Rakta Sangrahaniya, Pachaniya.
Hingu Niryasa	Chedana, Anuloman, Vaat Kapha Prashamana	Deepaniya	Pachaniya
Chandana	Daaha Nirvapana, Lapan	Durgandhahara	
Madhuka	Chakshushya, Vrushya, Keshya, Kanthya, Ropaniya	Varnya, Veerajaniya	Balya, Virechaniya

DISCUSSION AND CONCLUSION

Agrya Sangraha is a term used in Ayurveda to refer to a collection of foremost substances that are used in the prevention of diseases and maintenance of health. The term "Agrya" means best or foremost among substances of different qualities, actions, and effects. The Agrya Sangraha comprises single drugs, food articles, or regimens that are either wholesome or unwholesome in a given context. The expression "Agrya" was first coined by Charaka. Charak Samhita is known as the base of all the concepts of Ayurveda; Ashtang Sangraha follows the concept of Agrya Sangraha with some alterations and addition in it.

While studying Agrya Sangraha of Ashtang Sangraha, it's found that 90 Dravyas with their special karmas are mentioned as Avastha Vishesh or Vyadhi Vishesh. Another aspect to look into is, for use of a single drug in particular Vyadhi. These 90 Ahara and Aushadhi Dravyas are selected for special study. Of which 33 are Ahara Dravyas and 57 are Aushadhi Dravyas. The combination of such wide-acting Dravyas in Agrya Sangraha gives prevention as well as curative action as well.

From an Ayurvedic perspective, Ahara is one of the main keys to maintaining optimal health as well as supporting the healing process and helping the body eliminate toxins, and to re-establish constitutional balance. To achieve this, Ayurveda emphasizes the importance of proper nutrition through proper food choices, food combining and cooking methods, as well as Aushadhi Dravyas combination along with Ahara Dravyas, all based on the specific need of the individual and any current imbalance of the Doshas. Charak has included Lashun in Harit Varga but not in Agrya Sangraha, but Ashtang Sangraha taken it as Agrya Dravyas for Gulma Anilhara Karma, also there is a detailed description of Rason in Rasayan Adhyaya of Uttartantra of Ashtang Sangraha.

Agrya Sangraha mainly gives a single drug option and it's Karma, but some combinations are also included like Ksheera-Ghruta Abhyas, Sam-Ghruta-Saktu-Prasha, etc. this specific Sanyog is useful for Vrushya Karma or Rasayan.

In Anna Varga mainly Ahara Dravyas along with some Aushadhi Dravyas are also mentioned e.g. Shaaka Varga includes Amruta, Phala Varga contains Kashmari Phala, etc.

Madhu Varga is not mentioned by Ashtang Sangraha, Madhu is mentioned in Ikshu Varga. Ghruta, Takra, Navanit, etc. are included in the single Ksheera Varga. "Toya" is a synonym used for "Jala" Varga by Ashtang Sangraha, whereas Charak and Sushrut mentioned it as Jala or Udak Varga. Ksheera Varga includes Dugdha, Dadhi, Takra, Mastu, etc. Of 8 types from which 4 types of milk are taken as Hitakar Agrya Dravya and Avi Sarpi and Mandak Dadhi are mentioned as Ahitakar Agrya Dravya. Tail is Agrya for Vaat Shleshma Prashaman, while stating Samanya Guna Karma of Tail it is said as "Kapha krut na cha" while in Agrya Prakaran Tail is said as Shleshma Prashaman along with Vaat Prashaman.

While concluding each Varga Shreshtha and Kanishtha Dravyas amongst each of the Vargas are stated but only a few of them are included as Agrya.

May be logic behind this addition in Agrya Sangraha by Ashtang Sangraha, is the availability of these drugs in abundance in the time period of Ashtang Sangraha. Along with that Addition of new drugs such as Agrya -Drugs added in this group are mentioned by Charak Samhita and Sushrut Samhita, most of

these drugs are used as single drugs in specific Vyadhies. Aushadhi Dravyas are used for Rasayana and Chikitsa Prayojana i.e Vasa-Raktapitta Prashaman, Haridra- Pramehaghna, and Ahara Dravyas are used as Pathya Prayojana i.e Laja-Chardighna, Ushtra Ksheera-Udara Shwayathughna, but these Dravyas are not mentioned as Agrya Dravya in Charak Samhita. Ashtang Sangraha has compiled them and selected the foremost Dravyas amongst them and put forth an Agrya Dravya. For the first time, Triphala and Triphala Guggul are 2 compound formulations has been included as Agrya by Ashtang Sangraha.

Samanya Guna Karma is given in Drav-Dravya Vigyaniya Adhyaya of Sutrasthana and Anna Swarupa Vigyaniya but some different Guna-Karmas are mentioned in Agrya Sangraha by both the Samhitas.

Different Acharyas have followed different methodologies while explaining Agrya Dravya. So, no. varies from Acharya to Acharya. Charaka Acharya gives special importance to Aushadi Dravya. These Dravya are sufficient to cure most of diseases. It also helps practitioners to select the proper drug to cure disease conditions also the availability of drugs. The selection of the Agrya Dravya gives desired results from the treatment.

According to recent studies, it can be said that they are the most potent drugs for disease for example Mahish ksheer-Madhur, and Guru more than cow milk, Snigdha, Sheet, Abhishyandi in Guna, these all properties prone to increase Nidra hence it is Nidrakar in all aspect, according to modern it contains Tryptophan. Tryptophan is converted into sleep-inducing hormones serotonin & melatonin in the human body, so it proves Mahish Ksheer has efficacy in Anidra (insomnia).likewise every element from Agrya Sangraha has to be evaluated in the form of evidence.

From the above discussion, it seems that Agrya Sangraha has its own Guna, having its own potential so they can be used instead of using multiple drugs is more affordable and effective. Agrya Sangraha is focused to cure diseases while Charak Samhita they are explained as preventive measures and Ashtang Sangraha has given a potential timely addition and changes in this important group of medicine.

A good physician should know Matradi Vikalpa before using Agrya Sangraha for treatment of the various diseases. All these efforts should take by Vaidyas for Nipuna Chikitsa, which always blesses Vaidya with Dharma, Kaam, and all the happiness.

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