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An Analytical Study of Chandrodaya Agada with Reference to Visha Pratishedha

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Abstract

Chandrodaya Agada is a classical herbo-mineral formulation described in *Ashtanga Hridaya*, Uttarasthana, under the Visha pratishedha Adhyaya¹. The formulation is prepared using equal proportions of multiple herbal, mineral, and animal-origin ingredients, accompanied by specific mantra recitation during Pushya Nakshatra. The therapeutic potency of Ayurvedic medicines depends upon drug quality, geographical factors, seasonal timing, pharmaceutical processing, and route of administration. This formulation is indicated not only in various types of *Visha* (poisoning) but also in psychological disturbances, graha afflictions, fear states, and certain systemic disorders. It can be administered internally and externally, applied as collyrium, or worn as an amulet. Thus, *Chandrodaya Agada* demonstrates both preventive and curative applications. However, challenges exist regarding availability of ingredients and precise mantra recitation.

Keywords: Chandrodaya Agada, Agada Tantra, Mantra, Visha, Chandra.

Introduction

Chandrodaya Agada is traditionally indicated in disorders affecting both the body (*shareera*) and mind (*manas*). Classical references describe the moon (*Chandra*) as the origin of mind — “Chandrama Manaso Jatah” — highlighting the psychosomatic dimension of this formulation^[32].

Agada Tantra, a specialized branch of Ayurveda, primarily addresses toxicology. The term *Visha* is not limited to physical toxins but includes conditions leading to *vishada* (mental depression or despondency)^[1]. In *Ashtanga Hridaya*, this formulation is described within the context of *Sthavara Visha* (plant and mineral poisons)^[1].

The medicine is a meticulously prepared herbo-mineral compound energized through mantra recitation. It is recommended in poisoning, graha afflictions, karmic disturbances, sinful influences, and psychological imbalances. Classical texts state that even healthy individuals consuming it attain *parama shanti* (supreme peace) and *swasthya* (well-being)^[1].

Ingredients

The formulation consists of 27 principal ingredients, including herbal drugs, mineral substances, and animal-origin components^[1, 28].

Key references for individual drugs include:

Anjana^[2], Tagara^[3], Kushta^[4], Haratala^[5], Manashila^[6], Phalini^[7], Pippali^[8], Maricha^[9], Shunti^[10], Sprukka^[11], Nagakesara^[12], Harenu^[13], Madhuka^[14], Mamsi^[15], Rochana

^[16], Kakamalika^[17], Shrivesthaka^[18], Sarja^[19], Shatahva^[20], Kumkuma^[21], Bala^[22], Tamalapatra^[23], Talisa^[24], Bhurja^[25], Usheera^[26], Haridra^[27], and Daruharidra^[28].

Three ingredients are mineral in nature (Haratala, Manashila, Anjana), twenty-three are herbal, and Go-rochana represents animal origin^[1, 28].

Method of Preparation

The preparation method is unique and ritualistically prescribed^[1]. A pre-menarche girl, after purification bath, dressed in white garments, and observing fasting, prepares the formulation. Honey is applied ceremonially. The preparation must occur during *Pushya Nakshatra*, while Brahmanas perform ritual worship and the physician continuously chants prescribed mantras^[1].

Pushya Nakshatra is traditionally considered auspicious and nurturing^[31]. This timing is believed to enhance medicinal potency.

Mantra and Its Significance

The formulation requires chanting of specific mantras invoking Purusha Simha and Narayana^[1]. Another mantra includes salutations for protection against various forms of poison. Additionally, the mantra “Harimayi Swaha” is recited^[1].

Mantra is defined as a cognitive instrument influencing mental and physiological states^[29]. Proper recitation by disciplined individuals observing celibacy, dietary restraint,

and ritual purity is essential³⁰. Incorrect pronunciation or deviation from procedure may render it ineffective^[30]. The incorporation of mantra is believed to purify the mind, reduce stress, regulate heart rate and blood pressure, and enhance concentration^[29].

Mode of Administration^[1]

Curative:

- Pana (oral intake)
- Nasya (nasal administration)
- Anjana (collyrium)
- Lepa (external application)

Preventive:

- Mani-bandha (amulet)

Indications

Classically indicated in:

- All forms of Visha — Sthavara, Jangama, Gara, Dushi, Viruddha Ahara^[1]
- Graha afflictions
- Vetala influences
- Karmic disturbances
- Paapaja conditions
- Maraka Vyadhi
- Durbhiksha
- Yuddha injuries
- Ashani (lightning/burns)
- Bhaya (fear)^[1]

Pharmacodynamic Perspective

Rasa: Predominantly Tikta and Katu^[1, 28]

Veerya: Ushna predominance

Vipaka: Katu

Guna: Laghu, Ruksha, Snigdha

Doshagnata: Primarily Vata-Kapha hara

Rogaghna Classification

- Vishagna (17 drugs)
- Vranaghna (10 drugs)
- Jwaraghna (12 drugs)
- Krimighna (8 drugs)
- Apasmara & Unmada supportive drugs^[1, 28]

Discussion

On Ingredients: The formulation integrates mineral and herbal pharmacodynamics. Its dominant Tikta-Katu rasa, Ushna veerya, and Katu vipaka make it suitable for Kapha-Vata disorders and toxic conditions^[1, 28]. Several drugs exhibit anti-toxic, wound-healing, antipyretic, and anti-parasitic properties.

On Mantra: Mantras influence psychophysiological mechanisms by inducing relaxation response and mental focus^[29]. Classical toxicology texts emphasize that improper chanting nullifies efficacy^[30].

On Disease Concept: Ayurveda attributes disease causation to *Prajnaparadha*, lifestyle violations, sinful acts, and incompatible diet^[1]. Psychological and environmental factors disturb both body and mind.

Lunar Connection: Scriptural references connect Chandra with Manas^[32]. Additional references from astrological and scriptural sources reinforce this association^[32]. Modern interpretations suggest that lunar phases influence water bodies, and since the human body is predominantly water,

subtle psychophysiological changes may occur^[33].

Pushya Nakshatra is considered beneficial for healing and nourishment^[31]. Hence the formulation name *Chandrodaya* signifies lunar emergence and mental stabilization.

The Soumya (cooling) nature of Chandra combined with mantra vibration is believed to restore mental equilibrium and counteract toxic and emotional disturbances^[29, 33].

Conclusion

Chandrodaya Agada serves both preventive and therapeutic roles^[1]. It possesses Vishaghna, Vranaghna, Jwaraghna, Krimighna, and Manas-stabilizing properties^[1, 28]. Its pharmacological attributes include Ushna veerya, Katu vipaka, Tikta-Katu rasa, and Vata-Kapha alleviation.

Health in Ayurveda is defined by clarity of mind, purity of consciousness, stable emotions, and absence of depression. Properly prepared *Chandrodaya Agada* supports these dimensions.

However, limitations include:

- Scarcity of ingredients
- Complexity of ritualistic preparation
- Risk of incorrect mantra recitation^[30]

Despite these challenges, the formulation reflects a holistic integration of pharmacology, ritual science, toxicology, and psychospiritual healing.

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