

AGNIRAS: A CRITICAL REVIEW

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Article Received on
10 August 2024,

Revised on 30 August 2024,
Accepted on 20 Sept. 2024

DOI: 10.20959/wjpr202419-33984



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ABSTRACT

Ayurveda has mentioned a wide range of medicine made by using not only plant drugs but also by combining different forms of minerals. Rasashastra & Bhaishajya Kalpana talks about purification of these raw materials, mixing & formulating them in a form of various kalpana to use as a medication. Rasashastra is a branch of Indian medicine (Ayurveda) which deals with processing of herbo – mineral & mineral drugs, having their therapeutic importance. Agniras is one of the preparation contains mineral compounds, herbs, which acts best on Kasa (Cough), Kshaya (Tuberculosis). Ayurvedic system of medicine is as old as the Vedic age. Now-a- days people give preference to the Ayurvedic medicines as the allopathic medicines are costlier and have side effects. Thus Ayurvedic medicines/drugs are becoming popular day-by-day and demand for its usage is increasing not only in the country but also worldwide. The formulations are taken from the

ancient Vedic text or Vedas (books of Ayurveda), the ancient religious and philosophical texts that are the oldest surviving literature in the world, which makes Ayurvedic medicine the oldest surviving healing system. Among these medicines Agniras present in traditional Ayurvedic text books such as Rasaratnasamucchaya, Rasaprakashsudhakar, Bharat Bhaishajya

Ratnakar & Bhaishajyaratnavali.

KEYWORDS: Agniras, Kasa, Kshaya, Ajirna, Rasashastra & Bhaishajyakalpana.

INTRODUCTION

Ayurveda is one of such evolved branch which in today's era can be considered as Indian pharmaceutics of herbo – mineral preparations. The available literature of Rasashastra strongly indicates that mercury (Parada) is the main basic central core part of reason for origination of Rasashastra, although therapeutics utilization of metallic – mineral substances and their various processing methods for shodhana (Purification), marana (Incineration), for the medicine preparation purpose is dealt in depth and detail by various rasa acharyas for longevity and treating various diseases is the main motto of Rasashastra subject.

Rasashastra literally means science of mercury but it mainly deals with materials called as Rasadravya. Bhaishajya means drug & Kalpana means processing. BhaishajyaKalpana include formulation of medicine. Kajjali is one of the bandh of Parad used in many Rasa aushadhi kalpana.

One of them is agniras

Agniras is an important formulation described for Kasa (Cough) & Kshya (Tuberculosis). The formulation has been described in various classical texts including Rasaratnasamucchaya, Rasaprakashsudhakar, Bharat Bhaishajya Ratnakar, Bhaishajya Ratnavali.

In this review, an attempt is made to understand whether these formulations are similar or different, and also highlighting the difference between these if any. These differences were evaluated based on contents of the formulations, their quantity, dose & indications from classics.

Detailed information, properties, method of preparation & mode of action of Agniras has not been published yet. Hence in present work an attempt has been made to compile available information & to discuss properties of Agniras.

There are two varieties of Agniras mentioned in Bharat Bhaishajya Ratnakar.

Agniras (1) contains Shuddha Parad, Shuddha Gandhak, Pippali (Piper Longum), Haritaki (Terminalia Chebula), Bibhitak (Terminalia Belliric), Vasa (Adhatoda Vasica), Babbul

(Acacia arabica).^[1]

Agniras with the same formulation, method of preparation & anupana has been mentioned in Rasaratnasamucchaya under Raktapitta chikitsa adhyaya as Kaseagniras with different amount of matra.^[2] [Table 1.]

Agniras (2) contains Shuddha Parad, Shuddha Gandhak, Lohabhasma, Triktu i.e. Shunthi (Zingiber Officinale), Marich (Piper Nigrum), Pippali (Piper Longum), Chaturjat i.e. Twak (Cinnamomum Zeylancicum), Ilaychi (Elletaria Cardamomum), Tejpatra (Cinnamomum Tamala), Nagakeshar (Mesua Ferrea), Triphala i.e. Amlaki (Emblica Officinalis), Haritaki (Terminalia Chebula), Bibhitak (Terminalia Bellirica), Lavang (Syzygium Aromaticum), Jayphal (Myristica Frangrans), kumari (Aloe Vera).^[3]

Agniras with same Formulation, Method of preparation & Anupana has been mentioned in Rasaprakashsudhakar in 8th Adhyaya 41st Rasakalpa for Kshaya, Kasa & jwar with different amount of matra.^[4]

Agniras from Bhaishajyaratnavali contains Marich (Piper Nigrum), Motha (Cyperus Rotundus), Vacha (Acorus Calamus), Kushta (Saussurea Costus), Mithavish (Aconitum Ferox), Adrak (Zingiber Officinale).^[5]

OBJECTIVE

The present study was undertaken to compile all data available on Agniras from different classical Ayurvedic texts & discuss Agniras in detail.

Data source

All classical text of Ayurveda was referred to review this article.

Review method

A thorough & comprehensive review of Agniras from different Ayurvedic classical texts has been done.

MATERIAL AND METHODS

The review of several classic Ayurvedic literatures served as the foundation for this article. Resources pertaining to Agniras were gathered, and a list of references was created, examined and talked about to provide a complete and deep comprehension of the idea.

DISCUSSION

Table 1: Showing ingredients present is Agniras as per different Ayurvedic classics.

| Ingredients | Bh. Bh. R. (Agniras 1) | Bh. Bh. R. (Agniras 2) | R. R. S. | R. P. S. | Bh. R. |
|----------------|---------------------------|---------------------------|----------|----------|--------|
| ShuddhaParad | + | + | + | + | - |
| ShuddhaGandhak | + | + | + | + | - |
| Pippali | + | - | + | - | - |
| Haritaki | + | + | + | + | - |
| Bibhitak | + | + | + | + | - |
| Amlaki | - | + | - | + | - |
| Vasa | + | - | + | - | - |
| Babbul Twak | + | - | + | - | - |
| Lohabhasma | - | + | - | + | - |
| Trikatu | - | + | - | + | - |
| Chaturjat | - | + | - | + | - |
| Lavang | - | + | - | + | - |
| Jayphal | - | + | - | + | - |
| Ilayachi | - | + | - | + | - |
| Kumaripatra | - | + | - | + | - |
| Marich | - | - | - | - | + |
| Motha | - | - | - | - | + |
| Vacha | - | - | - | - | + |
| Kushta | - | - | - | - | + |
| Mithavish | - | - | - | - | + |
| Adrak | - | - | - | - | + |

Table 2: Properties of Herbs mentioned in Agniras as per different ayurvedic classics.^[6]

| Dravya | Latin name | Rasa | Virya | Vipak | Guna | Karma/ Doshghnta |
|-----------|-------------------------|--------------------------|---------------|--------|-------------------------|---------------------|
| Pippali | Piper Longum | Katu | Anushna-shita | Madhur | Laghu Snigdha | VK↓ |
| | Tikshna | | | | | |
| Haritaki | Terminalia Chebula | Lavanvarjit Panchrasa | Ushna | Madhur | Laghu Ruksha | VKP↓ |
| Bibhitak | Terminalia bellirica | Kashay | Ushna | Madhur | Laghu Ruksha | VPK↓ |
| Vasa | Adhatodavastica | Tikta Kashay | Shita | Katu | RukshLaghu | KP↓ |
| Babbul | Acacia Arabica | Kashay | Shita | Katu | Guru Ruksh | KP↓ |
| Shunthi | Zingiber Officinale | Katu | Ushna | Madhur | Laghu Snigdha | KV↓ |
| Ilaychi | Elletaria cardamamum | Katu Madhur | Shita | Madhur | Laghu Snigdha | PKV↓ |
| Tejpatra | Cinnamomum tamala | Madhur Katu Tikta | Ushna | Madhur | TikshnaLaghu Snigdha | KV↓ |
| Nagkeshar | Mesua ferrea | KashayTikta | Ishtushna | Katu | LaghuRuksh | PK↓ |
| Twak | Cinnamomnm | Katu Madhur | Ushna | Madhur | Laghu Ruksh | KV↓ |

| | | | | | | |
|-----------|---------------------|---------------------|-------|--------|-------------------------------------|------|
| | zeylanicum | | | | Tikshna | |
| Amlaki | Emblica officinalis | Lavanvarjit Panhras | Shita | Madhur | Guru Ruksh | VPK↓ |
| Lavang | Syzygium aramaticum | Tikta Katu | Shita | Katu | Laghu Snigdh | KP↓ |
| Jayphala | Myristica fragrans | Tikta Katu | Ushna | Katu | Laghu Snigdh | VK↓ |
| Kumari | Aloe vera | Katu | Shita | Tikta | Guru Snigdh Pichil | KP↓ |
| Marich | Piper nigrum | Katu | Ushna | Katu | Laghu Tikshn | VK↓ |
| Motha | Cyperus rotundus | Tikta Katu Kashay | Shita | Katu | Laghu Ruksha | KP↓ |
| Vacha | Acorus calamus | Katu Tikta | Ushna | Katu | Laghu Tiksha | KV↓ |
| Kushta | Saussureacostus | Tikta Katu Madhur | Ushna | Katu | Laghu Ruksh Tikshna | KV↓ |
| Mithavish | Aconitumferox | Madhur | Ushna | Madhur | Ruksha Tikshna Laghu Vyavayi Vikasi | VK↓ |
| Adrak | Zingiber officinale | Katu | Ushna | Katu | Ruksha Guru Tikshna | VK↓ |

Table 3: Dose of Agniras as per different classics.^[7-10]

| Classics | Name of formulation | Dose | Anupana |
|----------|---------------------|----------------------------------|---------|
| BH.BH.R. | Agniras(1) | 3 Mashe | Madhu |
| BH.BH.R. | Agniras(2) | 4 Mashe/2Ratti (vyavharik matra) | Madhu |
| R.R.S. | Kaseagniras | 4Ratti-1Mase | Madhu |
| R.P.S. | Agniras | ¼ Tola or 3 Ratti | Madhu |
| B.R. | Agniras | ½ Ratti | - |

BH.BH.R.- Bharat Bhaishajya Ratnakar; R.R.S.-Rasaratnasamuchhaya; R.P.S.- Rasaprakashsudhakar; B.R.-Bhaishajya Ratnavali.

Method of preparation

- Agniras (1) From Bharat Bhaishajya Ratnakar & Kaseagniras From Rasaratnasamuchhaya have same method of preparation as mentioned below.^[11-12]
 1. Take 1 Bhag Shuddha Parad & 2 Bhag Shudsha Gandhak & Make Kajjali out of it.
 2. Add 3 Bhag Pippali, 4 Bhag Haritaki, 5 Bhag Bibhitak & 6 Bhag Vasa in Churn (Powder) form in Kajjali.
 3. Give 21 Bhavana of Babbul Twak Kwath to the above mixture.
- Agniras (2) from Bharat Bhaishajya Ratnakar & Agniras from Rasaprakashsudhakar have same method of Preparation as mentioned below.^[13-14]
 1. Take 1 Bhag Shuddha Parad & 2 Bhag Shuddha Gandhak & Make Kajjali out of it.
 2. Add 3 Bhag Lohabhasma in Kajjali & mix the preparation in Ghrutkumari Swaras.

3. Mix it well, make a bolus of above mixture & wrap it in Eranda Patra. Heat the bolus up to ½ prahar (1.5 hrs).
 4. After heating keep it in Dhanya Rashi for 7 days.
 5. Remove it from Dhanya Rashi after 7 days. Mix it well, Pour the mixture from cotton cloth. This is called as Varitar bhasma of loha.
 6. Add Sam-praman (Equal quantity) of Trikatu, Chaturjat, Triphala, Lavang, Jayphal & Ilaychi in churna form in Varitar lohabhasma & do Kharal (Stone martan) Prakriya onit.
- Agniras from Bhaishajya Ratnvali^[15]
 1. Take Marich, Motha, Vacha, Kushta each 1 Tola & Mithavish i.e. Vatsnabh 4 Tola in Churna form and mix it well.
 2. Add above churna in Adrak rasa & do Mardan procedure on it.
 3. Make Vatika of ½ Ratti praman.
 4. This Vati help to cure all type of Ajirna.

OBSERVATION AND RESULT

By Looking at the properties of dravya added in Agniras (1) it is observed that Most of the dravya are kashay rasatmaka, ushna viryatmaka & madhur in vipaka. That is why It can be concluded that Agniras (1) have Kashay raspradhanta, Ushna virya & is Madhur vipaki with laghu ruksh guna pradhanta. In Kasa roga there is dushti of vata & kaph dosha, Therefore to treat prakupit vata dosh, ushna virya of Agniras along with madhur vipak is needed as well as to treat prakupit kaph dosh ushna virya and kashay rasatmak dravya from Agniras are helpful. On the other hand Shuddha parad have yogvahi property which helps to carry all the properties of dravya to strotas and work on dushitdosha.

Major dravya of Agniras (2) has Katu-Tikta rasapradhanta, are ushna viryatmaka and have madhur vipak with Laghu Snigdha Guna. So it can be conclude that Agniras (2) have Katu-Tikta rasa, is ushna viryatmaka, Madhur vipaki & is laghu, Snigdha gunatmaka. Madhur vipak with Snigdha guna makes agniras (2) Bruhanatmak. Agniras (2) is mentioned by acharya mainly for Kshay roga. As we know kshay roga have saptadhatukshay along with dosha dushti, therefore Bruhan chikitsa is equally important as shaman chikitsa.

Agniras (2) have properties required to treat Kshay roga that is why Agniras (2) can be choice of medicine for Kshay roga.

All the above classics have Kajjali in their composition of Agniras. Kajjali own properties like Rasayana (Anti ageing) & Yogavahi (As catalyst), Jantughnata (Anti-microbial), Sarvaamayahara (Broad spectrum). These properties of Kajjali are essential to enhance efficacy & potency in prepared drug.

Yogvahi property has importance in pharmacokinetics of drug as it drags whatever is mixed with it towards the target tissue down in to the deeper and most inaccessible parts of the system. When mixed with other medicines they become more potent and act in low doses. Kajjali increases the bio-availability of drug which helps to obtain greater efficiency of drug. Kajjali has property of Rasayana (Rejuvenating) Karma. It prevents diseases, delays the ageing process and works as a preventive medicine which is the basic concept of Ayurveda.^[16]

Also another common thing in all the classics is using Madhu as anupan.

Madhu (Honey)^[17]: This is one of the best Yogavahi substances i.e. without changing its own properties; madhu carries the effects of drugs added to it. It means it enhances the properties & actions of the substance with which it is combined.

Agniras from Bharat Bhaishajya Ratnakar, Rasaratnasamucchaya, Rasaprakashsudhakar has rogadhikar of Urogat vyadhi like Kasa & Kshay. Meanwhile Agniras mentioned in Bhaishajya Ratnavali from Agnimandya Rogadhikar adhyay stated for Ajirna vyadhi; also its formulation did not include Kajjali like Agniras from other classics. As it includes ushna dravya like Marich, Adrak, Kushtha which are primarily works best on Udargat vyadhi. All dravya included in Agniras are Katu rasatmak, ushna viryatmak & most important all dravya are Dipan – Pachan gunatmaka. Hence it will work best in condition of Ajirna.

Difference of opinion in mana

Quantity of Agniras (1) in Bh.Bh.R. is 3 Mashe whereas quantity of Kaseagniras with same ingredient mentioned in R.R.S. is given as 4 Ratti to 1 Mashe.^[18-19]

Quantity of Agniras² in Bh.Bh.R. is 4 Mashe or 2 Ratti & quantity of Agniras from R.P.S. with both having same ingredient is given as 1/4th Tola or 3 Ratti.^[20-21]

Hence even though both classics have same composition of Agniras there is difference in quantity of Agniras to be used.

Quantity of Agniras from Bh.R. is 1/2Ratti.^[22]

CONCLUSION

Agniras mentioned in Bh.Bh.R., R.R.S., R.P.S. is a Herbo-Mineral formulation. Whereas Agniras from Bh.R. is polyherbal formulatio. Agniras (1) from Bh.Bh.R. & Kaseagniras from R.R.S. have same ingredients along with their pramana, anupan & use; the only difference is that Agniras mentioned in both classics have different direction (in quantity) of use. similarly Agniras(2) from Bh.Bh.R. & Agniras from R.P.S. have same ingredients, pramana, anupan & use; the only difference is that Agniras mentioned in both classics have different direction (in quantity) of use. Agniras mentioned in Bh.R. have totally different ingredients, pramana, use than that of Bh.Bh.R., R.R.S., R.P.S.

This study will help in future researches & clinical trial regarding Agniras.

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