

# WORLD JOURNAL OF PHARMACEUTICAL RESEARCH

SJIF Impact Factor 8.084

ISSN 2277- 7105

Volume 11, Issue 5, 233-237.

Review Article

# CRITICAL REVIEW OF KOTTAM THAGARADI AGADA

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Article Received on 01 March 2022,

Revised on 21 March 2022, Accepted on 11 April 2022, DOI: 10.20959/wjpr20225-23718

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#### **ABSTRACT**

In traditional visha chikitsa, there are numerous formulations that has been used to treat different kinds of poisoning. Kottam thagaradi agada is one among them and it is used to treat mandali sarpa visha (viperine bite). The initial reference of kottam thagaradi agadais seen in prayoga samuchayam written by Kochunny Thampuran<sup>1</sup>. This formulation consists of six ingredients which are pounded together and used as lepa (external application) or paana (internal drink) in mandali sarpa visha (viper snake bite). This paper is an attempt to make a review on the formulation kottam thagaradi agada.

**KEYWORDS:** *kottam thagaradi agada, visha chikitsa, mandali visha.* 

ISO 9001:2015 Certified Journal

## INTRODUCTION

Agada tantra (toxicology) is a special branch of Ayurveda which deals with the signs and symptoms, detection and the management of poisoning resulting from bite of snakes, insects, spiders, scorpions, rats etc., and various other poisons produced by inappropriate combination of substances. There are various literatures given rise to the field of visha chikitsa in different languages. Prayoga samuchayam is one of the most popular books on visha chikitsa in Malayalam contributed by Kochunny Thampuran who learned vishachikitsa from King Ramavarma (Madirashiyil Theepetta Thampuran). Prayoga samuchayam contains several simple preparations which can be easily prepared and used for managing poisoned conditions. Kottam thagaradi agada is one such formulation specified in management of

mandali sarpa visha (viperine bite). In Ayurveda, sarpa (snakes) are classified into Darvikara, Mandali, Raajimantha. Mandali sarpa (viperine snakes) is having pitta pradhana visha. The samanya lakshana (common characteristics) of mandala visha is Toda (pricking sensation), Daha (burning sensation), jwara (fever), Trishna (thirst), Twagadi peetatva (yellowish discolouration of skin etc.).

### **REVIEW OF LITERATURE**

The initial reference of this formulation is seen in thritheeya *paricchedam* (third chapter) *mandali visha chikitsa* (treatment of viperine bite) of Prayoga samuchayam. It consists of six ingredients i.e., *Kottam, Thagaram, Ramacham, Chandanam, Madhukam, Sariba*.

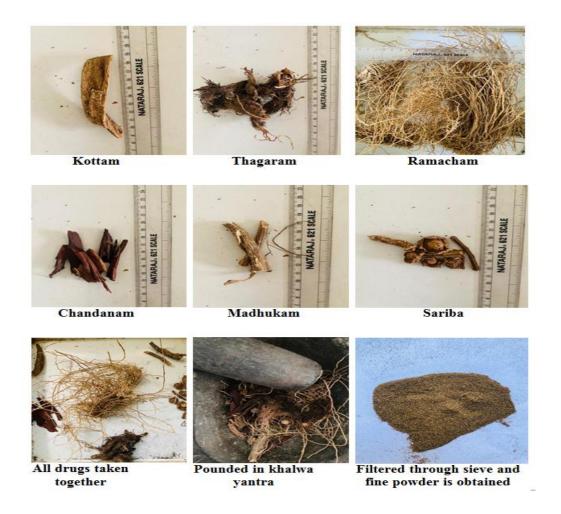
Sanskrit Name	Rasa	Guna	Veerya	Vipaka	Karma
<b>Kottam</b> Saussurea lappa(C.B Clarke) Asteraceae	Tikta (bitter), Katu (pungent), Madhura (sweet)	Laghu (lightness), Rooksha (dryness), Teekshna (sharp)	Ushna (hot)	Katu (pungent)	Jwaraghna (mitigates fever)
<b>Thagaram</b> Valeriana wallichii(DC) Valerianaceae	Katu (pungent), Tikta (bitter), Kashaya (astringent)	Laghu (lightness), Snigdha (unctous)	Ushna (hot)	Katu (pungent)	Vishaghna (helps in treating poisonous condition)
<b>Ramacham</b> Vetiveria zizanioides (Linn.) Graminae	Tikta (bitter), Madhura (sweet)	Rooksha (dryness), Laghu (lightness)	<i>Sheeta</i> (cold)	Katu (pungent)	Jwaraghna (mitigates fever), Vishaghna (helps in treating poisonous condition), Trishnaghna (reduces thrist), Dahahara (reduces
					burning sensation)
Chandanam Pterocarpus santalinus (Linn.) Fabaceae	Tikta (bitter), Madhura (sweet)	Rooksha (dryness), Guru (heaviness)	Sheeta (cold)	Katu (pungent)	Trishnaghna (reduces thrist), Pittaghna (reduces pitta), Jwaraghna (mitigates fever)
<b>Madhukam</b> Glycyrrhiza glabra (Linn.) Fabaceae	Madhura (sweet)	Guru (heavy), Snigdha (unctous)	<i>Sheeta</i> (cold)	Madhura (sweet)	Pittaghna (reduces pitta), Vishaghna (helps intreating poisonous condition), Trishnaghna

					(reduces thrist)
Sariba Hemidesmus indicus (R. Br) Asclepidaceae	Madhura (sweet), Tikta (bitter)	Guru (heavy), Snigdha (unctous)	<i>Sheeta</i> (cold)	Madhura (sweet)	Jwaraghna (mitigates fever), Trishnaghna (reduces thrist), Vishaghna (helps in treating poisonous condition)



### **Method of preparation**

To prepare *kottam thagaradi agada*, collect all the above-mentioned drugs which are unadulterated and dried properly. *Kottam, Thagaram, Ramacham, Chandanam, Madhukam, Sariba* are taken in equal quantity (each 5 g). Then pound it well in clean *khalwa yantra* (mortar) till it become fine powder. Filter the powder with sieve no.120 and store it in dry and sterile area. The fine powder of *kottam thagaradi agada* can be used as *Lepa* (external application) in case of *shopha* (swelling). It can also be used as *Paana* (drink), *Nasya* (nasal drops), *Moordha lepana* (External application on head) in case of *vishahara* (management of poisoning).



### **DISCUSSION**

Mandali sarpa visha (viperine bite) causes pitta dosha aggravation and its poison is amla (sour), and ushna (hot) in nature. Lepana (external application) is one among the chathurvimshati upakrama (24 treatment procedure) explained by Acharya Charaka for treatment of visha (poisoning). As per veganurupa chikitsa (treatment based on stages) of Mandali sarpa visha (viperine bite), the lepana should be done with sheeta veerya dravya (cold potency drugs). Most of the drugs in kottam thagardi agada is Sheeta veerya (cold potency) in nature. Tikta (bitter), Madhura (Sweet), Kashaya (astringent) rasa (taste) is predominant in kottam thagardi agada which helps in Shamana (pacification) of pitta dosha. Considering karma (action), 27% of drugs are Vishaghna (helps in treating poisonous condition), 27% of drugs are Trishnaghna (reduces thrist), 27% of drugs are Jwaraghna (mitigates fever), 6% of drugs are dahaghna (reduces burning sensation). After scrutinising, Veerya (potency), Rasa (taste), Karma (action) of Kottam thagaradi agada, all the drugs are having the properties of mitigating symptoms triggered by mandali sarpa visha (viperine bite).

### **CONCLUSION**

Kottam thagaradi agada is one of the important formulation used in management of mandali sarpa visha. The original reference of Kottam thagaradi agada is found in prayoga samucchayam written by Kochunny Thampuran. All the ingredients of Kottam thagardi agada is easily available. Kottam thagardi agada is easy to prepare and the mode of administration (either as lepa or paana) is also very convenient. Even though it is well-known formulation, further clinical research must be done for the better explanation of its effects.

#### REFERENCES

1. Kochunny Thampuran; Prayoga Samucchayam Thritheeya Paricchedam; Sulabha books; Thrissur, 68.