

A CRITICAL APPRAISAL OF MANDARA AGADA IN LOOTA VISHA CHIKITSA: BRIDGING CLASSICAL WISDOM AND THERAPEUTIC INSIGHTS

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ABSTRACT

Agada Tantra, the toxicology branch of *Ayurveda*, highlights the use of medicinal plants with strong antitoxic properties. In *Ayurveda*, *Keeta Visha* refers to poisoning caused by insect bites and is included under *Jangama Visha*. *Acharya Vagbhata* classified *Loota* (spider) under *Keeta*, thereby including spider envenomation within the scope of *Keeta Visha*. More than 40,000 species of spiders have been identified worldwide. Although most spider bites are harmless, some can produce serious complications and may even become fatal if treatment is delayed, especially in endemic regions. *Mandara Agada* is a classical Ayurvedic formulation traditionally indicated in different types of poisoning, particularly insect and related bites. It is a herbo-mineral formulation comprising eight herbal ingredients and three mineral components, which together contribute to its antitoxic, anti-inflammatory, and protective

actions in the management of various forms of poisoning. This formulation is considered to possess antitoxic, anti-inflammatory, and analgesic properties, which may be beneficial in spider envenomation as well as other *poisoning* conditions. This review critically evaluates

the classical references, probable mode of action, and therapeutic importance of *Mandara Agada*, while emphasizing the need for further experimental and clinical research in the present-day practice of *Agada Tantra*.

KEYWORDS: *Loota Visha*, *Keeta Visha*, *Mandara Agada*, Spider Bite, Anti-toxic Formulation.

INTRODUCTION

Agada Tantra, one of the eight classical branches of *Ayurveda*, is a specialized discipline that signs, symptoms and management of poisoning, resulting from the bites of snakes, insects and worms, spiders, rodents etc. and with various other poisons produced by improper combinations of substances or drugs. It is also deals with the identification, prevention, and management of various types of poisons and toxic conditions. Worldwide, nearly 200 species belonging to around 20 genera of spiders are known to cause serious envenomation in humans, leading to conditions such as severe skin damage, systemic toxicity, and even death. In India, about 59 families of spiders have been identified, comprising more than 600 different species.^[1] Ancient Ayurvedic treatises such as *Charaka Samhita*^[2], *Sushruta Samhita*^[3] & *Astanga Hridaya*^[4] have elaborately described numerous *Agada* formulations for the treatment of *Visha Janya Vikara* (poison-induced disorders). Among these formulations, *Mandara Agada*^[5] holds significant importance as a potent anti-toxic preparation. It is primarily mentioned in the *Keeta-Lootadi Visha Pratishedha Adhyaya*^[6] of the *Uttarasthana* of *Astanga Hridaya*, where it is indicated for the management of toxic conditions caused by insects and poisonous organisms. Furthermore, *Acharya Vagbhata* includes *Mandara Agada* among the *Vishaghna Yogas* (anti-poison formulations), emphasizing its therapeutic significance in toxicology. *Acharya Sushruta* extensively describes the management of various types of *Visha* in *Kalpasthana*, which serves as the classical foundation for Ayurvedic antitoxic formulations such as *Mandara Agada*.^[7] the section dedicated to poisons and their antidotes. These classical references collectively establish *Mandara Agada* as an important Ayurvedic formulation with promising relevance in the management of toxic and poisonous conditions, particularly in cases involving *Loota Visha*.

AIM

To assess the multidimensional therapeutic potential of *Mandara Agada* in *Loota Visha* through a critical appraisal of its individual herbal components.

OBJECTIVE

To review the pharmacological & therapeutic indications of *Mandar Agada* along with to assess the therapeutic contributions of its individual ingredients.

MATERIAL AND METHODS

This study was conducted through a literary and conceptual review of Ayurvedic classics and contemporary scientific literature. References regarding *Loota Visha*, its clinical features, pathogenesis, and management were collected from classical texts such as *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. Special focus was given to *Mandara Agada*, including its ingredients, properties, and therapeutic utility in *Loota Visha Chikitsa*. Relevant information from research articles, journals, and scientific databases was also reviewed to correlate classical concepts with modern perspectives. The collected data were critically analysed and systematically interpreted.

A. Origin Of Loota

Classical Ayurvedic literature describes several mythological beliefs regarding the origin of *Loota* (spiders). According to *Acharya Sushruta* the drops of sweat on the forehead of *Vasishta* angered by *Vishwamitra* which fell on the cut grass transformed themselves into *Loota*.^[8] According to *Astanga Samgraha*, the spark of fire that sprang out from the bodies of *Asuras* (Demons) during the burning of *Khandava* forest became *Loota* (Spiders), or blebs (vesicles) that develop on the body by ingestion of contaminated (Poisonous) food area known as *Loota*.^[9]

B. Classification of Loota

Table 1: Based on the Comparative Views of Acharyas.

Samhitas	No. of Loota	Types of Loota
<i>Sushruta Samhita</i> ^[10]	16	• <i>Krichra Sadhya</i> (curable with difficulty)-8 in no • <i>Asadhya</i> (Incurable)-8 in no
<i>Astanga Hridaya</i> ^[11]	16	• <i>Vaatika</i> or <i>Vayavya</i> (vata vitiation) • <i>Paitika</i> or <i>Agneya</i> (pitta vitiation) • <i>Sleshmika</i> or <i>Saumya</i> (kapha vitiation) • <i>Sannipatika</i> (vitiation of vata, pitta and kapha at the same time).
<i>Astanga Samgraha</i> ^[12]	28	• <i>Vayavya</i> (Vata vitiation) • <i>Agneya</i> (Pitta vitiation) • <i>Saumya</i> (Kapha vitiation) • <i>Sannipatika</i> (Vitiation of Tridosha)
<i>Charaka Samhita</i> (<i>Chikitsasthana</i>) ^[13]	2	• <i>Dooshivishaja Vrischika</i> • <i>Prana haram/ Asadhyam</i>

Table 2: Based on Visha prabhava (action of poison).^[14]

Visha Prabhava	Occurrence of Death
<i>Tikshna Visha (Severe)</i>	Occurrence of death is within 7 days.
<i>Madhyama Visha (moderate)</i>	Occurrence of death is within 7 to 10 days.
<i>Manda Visha (mild)</i>	Occurrence of death is within 15 days.

3. Classification According To the effect of poisoning✓ **According to Charaka, the condition is classified into**

- Dooshivisha* (chronic or slow-acting poison)
- Pranahara* (fatal poison causing death)

✓ **According to Kriyakoumudi, Loota Visha is classified into**

- Luta Visha* affecting *Rakta* (blood)
- Luta visha* which affects *Nadi* (Nerve)

Table 3: Classification of Loota Visha Adhishtana (According to Different Acharyas).

Acharyas	Swasa	Damshtra	Sakrit	Mootra	Lala	Nakha	Artava
<i>Sushruta Samhita</i>	-	✓	✓	✓	✓	✓	✓
<i>Astanga Hridaya</i>	✓	✓	✓	✓	✓	✓	✓
<i>Astanga Samgraha</i>	✓	✓	✓	✓	✓	✓	✓

C. General Signs & Symptoms of Loota Visha

Spider poisons are capable of aggravating all three doshas, though the disturbance is mainly dominated by *Pitta* and *Kapha*. Common manifestations of spider bites include the development of a circular lesion accompanied by eruptions that may appear white-black, red, yellow, or bluish in colour. The swelling is usually soft and raised, with a dark blue or black centre and margins resembling a web-like pattern. The lesion tends to spread rapidly in a manner similar to *Visarpa* (erysipelas), producing swelling, intense burning, severe pain, and fever. It may quickly progress to ulceration or suppuration, leading to discharge, tissue sloughing, and destruction of muscle tissue. The exudate from the wound can also infect or damage nearby healthy areas if it comes into contact with them.^[15]

D. Specific Signs & Symptoms (Vishesha Lakshana)**Table 4: According to Dosha Vitiatio.^[16]**

Dosha Involvement	Signs & Symptoms
<i>Vayavya Loota</i>	Roughness in swelling, blue in colour, joint pain
<i>Agneya Loota</i>	Burning sensation, thirst, vesicles, fever, exudation, swelling like grape fruit
<i>Sleshmika /Saumya Loota</i>	Hard pale swelling like a fruit of <i>parooshaka</i> , more of sleep,

	rigors and fever, cough and severe itching.
<i>Sannipatika Loota</i>	Burning sensation spread all over the body. It is the combination of all the three doshas.

Table 4: According to *Adhishtana of Loota (Site of Poison)*.^[17]

Sl No.	<i>Adhishtana</i>	Signs & Symptoms
1.	<i>Swasa (expired air)</i>	Fever, Burning sensation and agonizing Pain
2.	<i>Damshtra (fangs)</i>	Discoloured, rough, static oedematous lesion with shooting pain and burning sensation. Rough, discoloured (pale), extreme induration.
3.	<i>Sakrit (faeces)</i>	Putrified smell, itching, burning and tingling sensation, sudden pus formation and mimics <i>Pilu</i> fruit Pustules or boils mimicking the ripened <i>Amalaki</i> or <i>Pilu</i> fruit
4.	<i>Mootra (urine)</i>	Edematous, foul smelling, spreading cracked lesion with blackish discoloration in the centre and reddish in the periphery. Cracked lesion with blackish discoloration in the middle and reddish in the periphery.
5.	<i>Sukra (Semen)</i>	Rough edematous lesion with severe pain. Pustules or boils mimicking the ripened <i>Amalaki</i> or <i>Pilu</i> fruit.
6.	<i>Lala (Saliva)</i>	Small, soft, itching induration with slight pain. Non spreading, superficial, Indurate area with itching and slight pain.
7.	<i>Nakha (Nails)</i>	Itching, burning sensation and with Nodules. Swelling, itching, burning sensation, goose flesh
8.	<i>Arthavam (Ovum)</i>	Bright reddish lesion, Pustules or boils mimicking the ripened <i>Amalaki</i> or <i>Pilu</i> fruit

Table 5: Specific Features of *Loota Visha* According to Day/Duration.^[18]

Sl No.	Days	Signs & Symptoms
1.	1 st Day	✓ Mild itching sensation as well as shifting and indistinctly coloured urticarial patches appear locally. ✓ It appears as though pricked by a needle, with no manifestation of colour, moveable slightly, having itching sensation and pain.
2.	2 nd Day	✓ Raised edges, surrounded by eruptions. ✓ Change in colour of skin Itching, depressed in the centre.
3.	3 rd Day	✓ There is a red patch in the shape of a saucer, associated with fever. ✓ Horripilation, severe pricking pain and bleeding from the hair follicles.
4.	4 th Day	✓ On the fourth day the poison gets aggravated. ✓ Profound swelling, producing temperature, dyspnoea and giddiness.
5.	5 th Day	✓ Various disorders of the aggravated poison are produced. ✓ It gives rise to symptoms of poisoning related/concerned to the dosas.
6.	6 th Day	✓ The poison, widely spreading, completely envelops all the vital regions including the <i>Marmas</i>. ✓ It spreads to the vital spots
7.	7 th Day	✓ The poison, diffused throughout the whole organism and being highly aggravated, kills the patient. ✓ It destroys life

DRUG REVIEW

Mandaragada is containing the following ingredients: *Apamarga*, *Manashila*, *Haritala*, *Daruharidra*, *Dhayamaka*, *Gairika*, *Tagara*, *Ela*, *Kustha*, *Maricha* & *Yashtimadhu*. Each ingredient possesses the unique properties that contribute to the overall action of the formulation. This formulation is also known as *Gandhamadana Agada*.

The pharmacological attributes (*Rasa*, *Guna*, *Virya*, *Vipaka*) of all ingredients of *Mandaragada* have been reviewed.

Table 6: a. Herbal Ingredients.

Sl.No.	Ingredient	Botanical Name	Rasa	Guna	Virya	Vipaka	Doshakarma
1.	<i>Apamarga</i> ^[19]	<i>Achyranthes aspera</i>		<i>Sara</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha Vatahara, Deepana, Pachana, Lekhana</i>
2.	<i>Daruharidra</i> ^[20]	<i>Berberis aristata</i>	<i>Tikta</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha Pittahara, Rakta Shodhaka, Vrana Shodhana</i>
3.	<i>Dhyamaka</i> ^[21]	<i>Cymbopogon martini</i>	<i>Kashaya</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Vata Kaphahara, Deepana, Pachana, Raktashodhaka</i>
4.	<i>Tagara</i> ^[22]	<i>Valeriana wallichii</i>	<i>Katu</i>	<i>Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Tridoshahara, Vedanasthapana, Vishaghna</i>
5.	<i>Ela</i> ^[23]	<i>Elettaria cardamomum</i>	<i>Madhura</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridosha Samaka, Deepana, Pachana</i>
6.	<i>Kushta</i> ^[24]	<i>Saussurea lappa</i>	<i>Tikta</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata Kaphahara, Kandughna</i>
7.	<i>Maricha</i> ^[25]	<i>Piper nigrum</i>	<i>Katu</i>	<i>Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha Vatahara, Deepana, Pachana, Krimighna</i>
8.	<i>Yashtimadhu</i> ^[26]	<i>Glycyrrhiza glabra</i>	<i>Madhura</i>	<i>Guru</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata Pittahara, Vrana Shothahara, Balya</i>

Table 7: b. Mineral Ingredients.^[27]

S. No.	Ingredients	English Name	Chemical Formula	Rasa	Guna	Virya	Vipaka	Doshakarma
1.	<i>Gairika</i>	<i>Ochre</i>	<i>Fe₂O₃</i>	<i>Madhura, Kashaya</i>	<i>Snigdha & Laghu</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Piita Kaphahara, Raktasthambhana, Vrana Ropana, Kandughna</i>
2.	<i>Manashila</i>	<i>Realgar</i>	<i>As₂S₂</i>	<i>Tikta, Katu</i>	<i>Guru & Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata Kaphahara, Vishaghna, Rasayana, Swasahara</i>
3.	<i>Haritala</i>	<i>Orpiment</i>	<i>As₂S₃</i>	<i>Katu, Kashaya</i>	<i>Guru & Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Tridoshahara, Vishaghana, Deepana, Kusthaghna, Balya</i>

Table 8: Ingredients of Mandara Agada with Action & Therapeutic Indications as per Astanga Hridaya.^[19-27]

Sl.No	Ingredients	Karma	Therapeutic Indication
1.	Apamarga	Agnidipana, Saraka, Pachaka, Vamaka, Chedana	➤ Agnimandya ➤ Adhmana ➤ Chardi ➤ Arsha ➤ Kandu ➤ Udara ➤ Apachi ➤ Dadru
2.	Daruharidra	Shothahara, Rakta Shodhaka, Kusthaghna, Lekhana, Vishaghna, Vranahara	➤ Dadru Kustha ➤ Vata Rakta ➤ Panduroga ➤ Prameha
3.	Dhyamaka	Deepana, Pachana, Raktashodhaka, Vata- Kaphahara, Krimighna, Vishaghna	➤ Deepana ➤ Pachana ➤ Raktashodhaka ➤ Vata-Kaphahara ➤ Krimighna ➤ Vishaghna
4.	Tagara	Nidrajanana, Vedanasthapana, Vishaghna, Krimighna, Vatahara, Kaphahara	➤ Anidra ➤ Unmada ➤ Apasmara ➤ Shiroroga ➤ Vata Vikara ➤ Kampa ➤ Visha Vikara
5.	Ela	Kasahara, Swasahara, Rochana, Dipana, Hridaya, Arshoghna	➤ Kasahara ➤ Swasahara ➤ Rochana ➤ Dipana ➤ Hridya ➤ Arshoghna
6.	Kushta	Kandughna, Kusthaghna, Krimighna, Raktashodhaka, Shothahara, Twachya, Varnya	➤ Kandu ➤ Dadru ➤ Pama ➤ Visarpa ➤ Kitibha ➤ Switra ➤ Twak Vikara
7.	Maricha	Dipana, Swasahara, Sulahara, Rochana, Chedana, Krimighna	➤ Shula ➤ Agnimandya ➤ Krimi ➤ Kasa ➤ Swasa ➤ Vata Vyadhi
8.	Yashtimadhu	Balya, Varnya, Kesaya, Vishaghna, Kanthya,	➤ Balya ➤ Varnya

		Kasahara, Swasahara	➤ Kesaya ➤ Vishaghna ➤ Kanthya ➤ Kasahara ➤ Swasahara
9	Gairika	Raktastambhaka, Pittasamaka, Dahahara, Vrana Ropana, Shothahara, Vishaghna, Kaphahara, Tvachya	➤ Raktapitta ➤ Twak Vikara ➤ Udara ➤ Chardi ➤ Hikka ➤ Vishadosha ➤ Vrana
10	Manashila	Vishaghna, Lekhana, Kandughna, Rasayana, Deepana, Pachana, Shothahara	➤ Swasa ➤ Kasa ➤ Hikka ➤ Visham Jwara ➤ Visarpa ➤ Vrana Shodhana ➤ Arsha
11.	Haritala	Kushthaghna, Krimighna, Vishaghna, Lekhana, Deepana, Pachana, Sothahara	➤ Kushta ➤ Vicharchika ➤ Kasa ➤ Raktashodhaka ➤ Vishahara ➤ Vata Rakta

Gairika Shodhana^[28]

According to *Rasatarangini*, particularly in the *Gairika Shodhana Prakarana*, the purification (*Shodhana*) of *Gairika* is primarily carried out to remove physical impurities and to enhance its therapeutic efficacy before its incorporation into formulations.

The purification process involves giving *Bhavana* (trituration or levigating) to *Gairika* using either *Gomutra* (cow's urine) or *Nimbu Swarasa* (lemon juice) in order to obtain its purified form.

Another method mentioned is *Bharjana* (roasting) of *Gairika* with the help of *Goghrita* (cow's ghee), which is also considered an effective purification procedure.

Manashila Shodhana^[29]

According to *Rasatarangini* & *Rasa Ratna Samucchaya*:

-*Manashila* is given *Bhavana* with *Adraaka Swarasa* or *Agastya Patra Swarasa*.

-*Nirvapana* of *Manashila* is done in *Gomutra*, *Bhrungraja* or *Nimbu Swarasa* is done for 7 or 21 times.

-*Manashila* is immersed in *Choornodaka* for its purification.

***Haritala Shodhana*^[30]**

According to *Rasa Ratna Samucchaya* and *Rasatarangini*, the *Shodhana* (purification) of *Haritala* is described as follows:

1. Swedana in Dola Yantra

Haritala is subjected to ***Swedana (sudation/fomentation)*** in a ***Dola Yantra*** using any one of the following media:

- *Kusmanda Swarasa* (juice of ash gourd)
- *Tila Ksara* (alkaline preparation of sesame)
- *Choornodaka* (lime water)

2. Bhavana (Trituration)

After *Swedana*, *Bhavana* is administered to *Haritala* with:

- *Kumari Swarasa* (juice of Aloe vera), or
- *Punarnava Kwatha*

This process is intended to purify *Haritala* and reduce its toxic effects before therapeutic use.

Method of Preparation

As a specific preparation method is not mentioned, a general preparation method can be adopted.

All the ingredients are taken in equal quantity and cleaned properly to remove impurities and foreign particles. The cleaned ingredients are then dried completely under shade and powdered separately to obtain fine powder (*Suksma Churna*).

Each powdered ingredient is sieved individually through a fine mesh cloth or sieve to ensure uniform particle size. The sieved powders are mixed thoroughly in a clean mortar or suitable vessel and triturated properly until a homogeneous blend is obtained. Finally, the prepared formulation is stored in a clean, dry, airtight container and kept in a cool and dry place for future use.

***Anupana*^[31]**: The powder is administered along with *Honey & Ghee*.

Dosage: As the specific dosage of *Mandara Agada* is not mentioned in the classical texts, the formulation may be administered according to the classical dosage prescribed for *Lepa Churna* and *Vati* preparations.

However, since the formulation contains mineral ingredients, if administered internally, the dosage should be considered in accordance with the standard dosage prescribed for Herbo-mineral (Rasa) preparations and should be used cautiously under proper medical supervision.

Mode of Administration: Although the mode of administration of *Mandara Agada* is not specifically mentioned in the classical texts, it may be used externally in the form of *Lepa Churna*, or *Snana* according to therapeutic requirement.

Indication: *Keeta Visha*, *Loota Visha*, *Sarva Visha*.

Probable Mode of Action

The pharmacological properties of the particular ingredients of *Mandara Agada* are discussed here to get a clear idea about the mode of action in the management of *Loota Visha* & *Keeta Visha*.

Based on Rasa

About 29% of the ingredients of the formulation contain *Tikta rasa* (astringent taste) & *Katu rasa*. 21% of the ingredients have *Kashaya rasa* (astringent taste) & *Madhura Rasa*.

Based on Guna

36% of the ingredients of the formulation have *Laghu Guna* (light), 29% of them having *Snigdha Guna* (Unctuous), about 21% of the ingredients contain *Guru Guna* (heaviness properties) and 7% of them contain *Tikshna* & *Sara Guna* (Sharpness & mobility properties).

Based on Virya

In this formulation 57% of the ingredients have *Ushna Virya* (Hot potency) and 43% of them are having *Sheeta Virya* (Cold potency).

Based on Vipaka

In this formulation 82% of *Katu Vipaka* and 18% of *Madhura Vipaka*.

Based on Doshakarma

In *Mandara Agada*, 21% of the ingredients have *Deepana* and *Kapha Vatahara*, 13% of them are *Vrana Ropana* and *Vrana Shodhaka*, and 12% of them are *Rakta Shodhaka*, 8% of *Vedana Sthapaka* & *Pitta Kaphaha*.

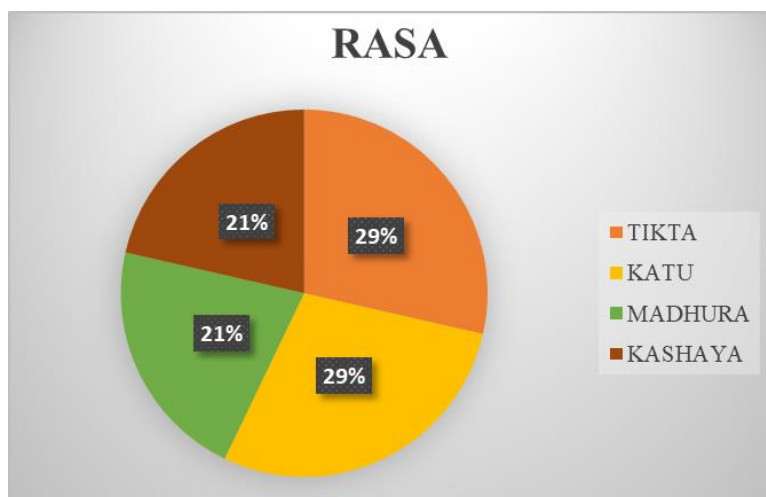


Figure 1.

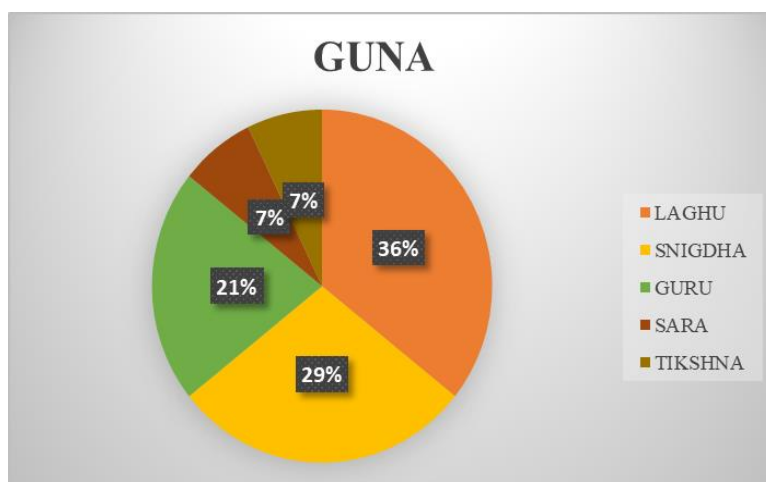


Figure 2.

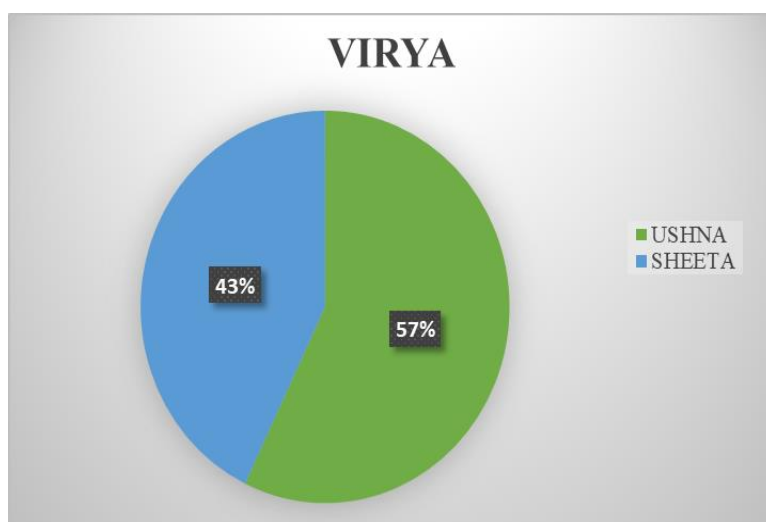


Figure 3.

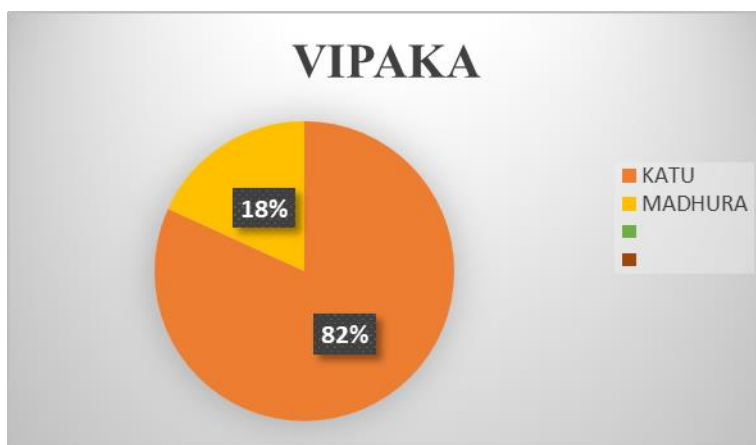


Figure 4.

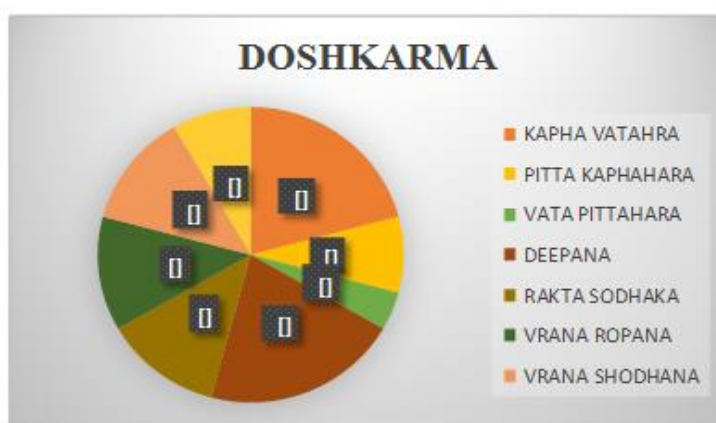


Figure 5.

DISCUSSION

Loota Visha described in *Ayurveda* closely resembles the clinical features of spider envenomation recognized in modern toxicology. *Acharyas* have emphasized that *Loota Visha* possesses the capacity to aggravate all the three *Doshas*, although the pathological predominance is mainly seen in *Pitta* and *Kapha*. The *Tikshna*, *Ushna*, and rapidly spreading nature of the venom results in severe inflammatory manifestations, tissue destruction, and systemic involvement. Classical descriptions mention that the severity of prognosis depends upon the extent of *Dosha* vitiation; poisoning involving *doshas*, especially *Tridoshaja* involvement, is considered difficult to treat and carries a poor prognosis. *Acharya Vagbhata* further elaborated the day-wise progression of spider envenomation, indicating that the severity increases with the passage of time due to progressive spread of the poison within the body. This concept closely parallels modern toxicological observations, in which delayed or inadequate treatment may result in progressive local necrosis, systemic toxicity, secondary infections, and potentially life-threatening complications.

Acharya Vagbhata has mentioned this under the *Samanya Lakshana* of *Loota Visha* highlights the progressive and spreading nature of the poison, where due to *Kleda* (moistness/exudation), it affects adjacent tissues and produces *Vrana* (ulcerative lesions). The lesions resemble *Dadru Maṇḍala* and are associated with pain, inflammation, exudation, and tissue destruction. The rapidly spreading nature of the lesion, comparable to *Visarpa*, along with ulceration and necrosis in advanced stages, reflects the cytotoxic and inflammatory effects of spider venom recognized in contemporary medicine. He has also mentioned the *Adhishtana* of *Loota* along with their respective signs and symptoms. The clinical features vary according to the *Adhishtana* of the poison, showing different manifestations from local symptoms to systemic involvement depending on its spread and severity.

Mandara Agada is indicated in the management of *Loota Visha* and other poisoning conditions. According to classical references, it is a simple herbo-mineral formulation comprising a limited number of easily available ingredients, making it a practical therapeutic preparation. *Loota Visha* is predominantly associated with aggravated *Pitta* and *Kapha Doshas*. The formulation contains ingredients mainly dominated by *Tikta* (bitter) and *Kashaya* (astringent) *Rasa*, which help in pacifying *Pitta Dosh*. In addition, *Katu* (pungent), *Tikta*, and *Kashaya Rasa* contribute to the alleviation of *Kapha Dosh*. The manifestations of *Loota Visha* are largely observed on the skin, presenting with symptoms such as *Ruja* (pain), *Daha* (burning sensation), *Raga* (erythema/redness), lesions resembling *Visarpa*, *Shotha* (swelling), *Kleda* (exudation), and *Dadru Mandala* (circular lesion).

Herbal ingredients such as *Daruharidra*, *Dhyamaka*, *Kustha*, and *Yashtimadhu* possess properties including *Kandughna* (anti-pruritic), *Krimighna* (antimicrobial/anthelmintic), *Rakta Shodhaka* (blood purifying), *Visarpa Hara*, and *Vishaghna* (anti-toxic), thereby contributing significantly to the management of cutaneous manifestations. The mineral components of the formulation, namely *Gairika*, *Manashila*, and *Haritala*, exhibit potent *Vrana Ropana* (wound-healing), *Vrana Shodhana* (wound-cleansing), and *Tridosha Hara* properties. These ingredients predominantly act on the integumentary system and aid in the healing of skin lesions. Pain (*Ruja*) is one of the principal symptoms observed in various *Keeta Visha* conditions and is commonly experienced by affected individuals. *Tagara* possesses *Vedanasthapana Karma* (analgesic property), which helps alleviate pain. Furthermore, ingredients such as *Maricha*, *Ela*, and *Apamarga* exhibit potent *Deepana*, *Pachana*, and *Tridosha Shamaka* properties, supporting digestion, metabolism, and overall

balance of *doshas*. This combination of herbal and mineral ingredients makes *Mandara Agada* a potentially effective formulation in the management of *Loota Visha* and related poisoning conditions.

In this formulation, *Ghrita* and *Madhu* are administered as *Anupana*, which further enhances its therapeutic efficacy in the management of *Loota Visha* and other poisoning conditions. The use of these *Anupana* not only facilitates the administration of the formulation but also potentiates its antitoxic action. *Ghrita* possesses *Vishahara*, *Rasayana*, *Balya*, *Vrana Ropana*, and *Tridosha Shamaka* properties with a predominant action on *Pitta Dosha* due to its *Madhura Rasa* and *Sheeta Veerya*. It helps alleviate *Pitta*-dominant symptoms such as *Daha* (burning sensation), inflammation, and tissue irritation commonly observed in *Loota Visha*. Furthermore, owing to its *Sukshma* and *Yogavahi* properties, *Ghrita* facilitates deeper tissue penetration and enhances the bioavailability of the active ingredients. *Madhu*, used as an *Anupana*, contributes through its *Vishaghna*, *Krimighna*, *Lekhana*, *Shodhana*, and *Vrana Ropana* properties. It aids in wound cleansing, detoxification, reduction of *Kleda* (exudation), and healing of skin lesions. Its *Yogavahi* property enhances the efficacy and targeted action of the formulation, while its *Kapha Shamaka* effect helps manage *Kapha*-predominant manifestations. Thus, the inclusion of *Ghrita* and *Madhu* as *Anupana* in this formulation not only improves palatability and drug delivery but also augments the antitoxic, wound-healing, and dosha-balancing effects of the preparation.

CONCLUSION

Mandara Agada is a classical herbo-mineral antitoxic formulation indicated in the management of *Loota Visha* and related poisoning conditions. The formulation possesses a rational combination of herbal and mineral ingredients having *Vishaghna*, *Krimighna*, *Kandughna*, *Vrana Shodhana*, and *Vrana Ropana* properties, which may help alleviate the cutaneous and systemic manifestations associated with *Loota Visha*. The inclusion of *Ghrita* and *Madhu* as *Anupana* further enhances its therapeutic potential through improved drug delivery, tissue healing, and *dosha* pacification. Although the formulation has strong classical support from Ayurvedic texts, scientific validation through pharmacological, toxicological, phytochemical, and clinical studies is essential to establish its safety, efficacy, mechanism of action, and therapeutic relevance in contemporary antitoxic management. Therefore, *Mandara Agada* presents a promising area for future research and evidence-based exploration in the field of *Agada Tantra*.

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