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Agryasangraha – A Cluster of Drugs, Diet & Deeds (Primordial & Quintessentials) as Envisioned in Ayurveda

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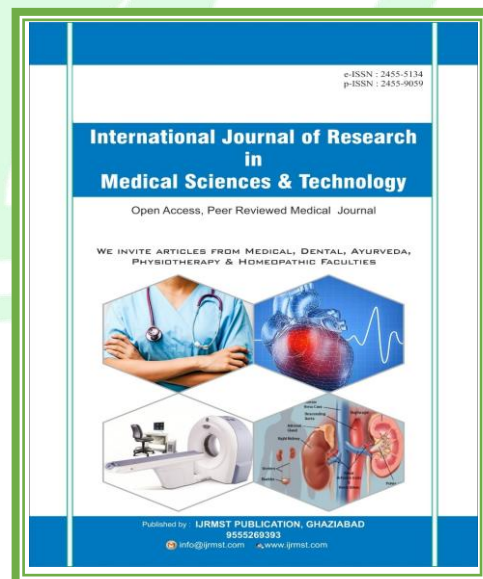
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ABSTRACT

The term 'Agrya' refers to leading or primary and 'Sangraha' refers to collection, Agryasangraha literally translated applies to mean collection of leading or principal substances. Agryasangraha in fact comprises of single drugs, food articles or regimen which are either wholesome or unwholesome in the given context. The expression 'Agrya' was first coined by Charaka the ancient Ayurveda physician of great eminence. There is a detailed discription of Agryas in Charak Samhita, written around 1000 BC that has pioneered this concept of Agryasangraha. The text has discussed the concept in sutrasthana [the first section of the text] where in a number of primordial materials [Agrya] have been mentioned. Among the other Ayurveda texts only Ashtanga Sangraha and Ashtang Hridaya written around 3rd / 7th century AD have conceived the concept and have made few additions to the collection of Charaka. Ashtang sangraha has mentioned it in 13th Chapter of sutrasthana whereas Ashtang Hridaya has mentioned it in uttarasthana 40th Chapter.

Keywords: *Agrya, Agryasangraha, Dravya, Adravya, Ahitakara and Hitakara*

INTRODUCTION

One hundred and fifty two Agryas have been mentioned by Charaka in Yajjhapurushiya chapter [Ca.su.25] where in. He has discussed many suppositions related to wholesomeness and unwholesomeness of drugs and food substances. Actual number turns out be one hundred and fifty seven on counting but there are three interpolations [Sura, Tinduka and Udumbara] which bring down the number to one hundred and fifty four. Charaka has also mentioned some Agryas under the head of Anukta

Dravya in Annapanavidhi Chapter [Ca Su 27].He has also mentioned one more Agrya “इन्द्रियजय नन्दनानाम in Vividhashitapitiya chapter [Ca Su 28]. Total 155 Agrya are described by Vagbhata in Astanga Sangraha. However in Astanga Hridayam_Vagbhata has mentioned only fifty four Agrya Aushadha in 40th chapter of Uttaratantra. As compared to other classics, the number of Agrya mentioned are fewer but still adequate to fulfil clinical needs of physician which help him to select the

suitable drug. The Agryas are sufficient and Adequate to cover majority of the diseases.

- Susruta in Sutrasthana-20 of his illustrates text *sushruta Samhita* has enlisted certain dravyas that are not totally similar to the *Agryasangraha* but these come under the incompatible food preparations [Viruddhahara]. Many *dravyas* mentioned here are explained by *Charaka* as well as by *Vagbhata* in one or the other context Total 155 *agrya* are described by *Vagbhata* in *Astanga Sangraha* whereas 152 mentioned in *Charaksamhita*

- 108 *agryas* are common in *Charaka Samhita* and in *Ashtang Sangraha*
- Total 27 *agrya* are present only in *Ashtanga Sangraha* which are not mentioned by *Charak*
- Total 22 *agrya* are present only in *Charaka samhita* which are not mentioned by *Vagbhata*

Agrya – Etymology

As per *Medinikosha*---

अग्र (agra) = (neut in this sense) tip
अग्रं (agraM) = at the tip
अग्रजः (agrajaH) = elder

अग्रे (agre) = in front of/ahead/beforehand

अग्रं, स्त्री, (अग्र्यते अग्रति वा । अग्र कुटिलायां गतौ ऋष्येन्द्रेति साधु ।) उपरिभागः । आगा इति भाषा । अस्य पर्यायः । शिरः२ शिखरं ३ - इत्यमरः ॥ पुरस्तात् । अवलम्बनं । पक्षपरि- भागं । प्रान्तं । समूहः । इति मेदिनी ॥ (भिक्षाविशेषः । यासचतुष्टयम् । “यासप्र- माणा भिक्षास्यादयं यासचतुष्टयम्” । इति स्मृतेः ।)

अग्रः, त्रि, श्रेष्ठः । उत्तमः । इत्यमरः ॥ प्रधानं । अधिकः । प्रथमः । इति मेदिनी ॥

Ayurvediya Shabdakosha defines *Agrya* as
“The best among the analogous ones”

एक कार्यकराणामौषधानां योऽत्यर्थं कार्यकरः
सोऽग्रः ।

Monier Williams *Agrya*, mf (a)n. foremost, topmost, principal, best ; proficient, well versed in (with loc) ; intent, closely attentive ; (as), m. an elder or eldest brother, L. (a), f= tri-phala, q. v. ; (am), n. a roof L=tapas, .. N. of Muni Kathas.

As per *Ayurveda*, proficiency of drugs appears in different ways. Some drugs are proficient due to *rasa* [taste], some due to *veerya* [potency] and others due to *vipaka* [taste at the end of digestion] or *prabhava* [special effect]. If there is proficiency in drugs it will certainly reflect in results.

Chakrapani an authentic commentator of *Charaka* clearly states-

कार्यकर्तृत्वे वरत्वं चेति कर्मणि चोत्कृष्टत्वं ।

The concept of ‘*Agrya*’ appears to have some relation to the principle of similarity and dissimilarity - *Samanya and Vishesha siddhanta*. All *Agryas* are best among the analogues ones which is based on the principle of *samanya* - “*Tulyarthatahi Samanyam*” and they are dissimilar from each other which is based on the principle of *Vishesha* - “*Visheshastu Viparyayaha*”.

Agrya as described in Charaka Samhita

The whole collection under *Agryasangraha* is an assembly of drugs, foods as well as non-pharmacological methods with a purpose and have multifaceted actions. Basically it aims to suggest the therapeutic utility of these components in various diseased conditions. While some of them promote healthy situations, others target specific clinical conditions.

अग्र्याणां शतमुद्दिष्टं

यद्द्विपञ्चाशदुत्तरम् अलमेतद्विकाराणां

विघातायोपदिश्यते॥४१॥

One hundred and fifty-two varieties of the best drugs, regimen, etc. Have been explained as enumerated above. These are the foremost in their class, & sufficient for guiding treatment of various diseases. [41]

समानकारिणो येऽर्थास्तेषां श्रेष्ठस्य लक्षणम् ज्यायस्त्वं कार्यकर्तृत्वे वरत्वं चाप्युदाहृतम्॥४२॥

वातपित्तकफानां च यद्यत् प्रशमने हितम् प्राधान्यतश्च निर्दिष्टं यद्वाधिहरमुत्तमम्॥४३॥

एतन्निशम्य निपुणं चिकित्सां सम्प्रयोजयेत् एवं कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते॥४४॥

Thus, this chapter provides a detailed list of dietary preparations and therapies having superior qualities that keep a person healthy. The most effective medicines to pacify vata, pitta and kapha are described. A skillful physician should prescribe the right dietary regimen and therapy after gaining a thorough understanding of the qualities of these

articles. Only then does he attain his dharma (duties) and kama (all desires) [42-44]

The seedlings of single drug therapy or even organ/tissue targeted therapy seems to have been sown long-long ago by Charaka, while Agrya refers to the best drug /material for a particular disease condition, it has its own limitations. It represents an important component of treatment but cannot amount to comprehensive therapy. It cannot substitute the whole range of therapeutic procedures involved in a manifested disease.

Chakrapani rightly affirms the limitations of importance of Agrya. *Knowledge of this collection is just not adequate to overcome diseases.*

अलमेतव्दिकाराणां विघातायोपदिश्यते ।
एत एव चेदग्राधिकारे विहिता विकारा
शमयन्ति, तत
किमपरचिकित्साभिधानेनेति
प्राधान्यतइत्यनेननसर्वेषामाहारविकाराणामौषधानांच
कर्माभिधानंकिन्तुयथाप्रधानमिति
दर्शयति ।सानुबन्धानीतिसप्रयोजनानि

If a particular Agrya is competent to eradicate a certain disease then what is the necessity of treatment modalities discussed for each of the diseased condition? *Gangadhara* in his illustrious commentray *Jalpakaalpataru* on *Charakasamhita* issues clarification: -

“The knowledge of all this Excellencies generates a capacity in the physician to perceive the *guna* [qualities] and *karma* [functions] of those drugs or regimens and also which are not enlisted here. And of course *Agrya* which are enlisted here are partial. A Physician can append in this with his own knowledge, experience and intellect”.

एषां विज्ञानतो जातसामर्थ्यः पुरुषोऽन्येषामपि
कर्मगुणनिर्देशसमर्थो भवन्ति।

तेनानुक्तानामपि कर्मोषधानां द्रव्यादीनि
ब्रूयान्न चैतावन्मात्रं श्रेष्ठतमं परिसमाप्तम्।।
एतन्निशम्य निपुणं चिकित्सां संप्रयोजयेत्।एवं
कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते।।

“Hence it is translucent that these facts are equally capable to subside the diseases as like various other types of treatment . It is only if he does so, he can enjoy the happiness in this world and the world beyond”.

A watchful observation of whole of *Agryasangraha* reveals that it is an assorted collection of those wholesome & unwholesome, material & non-material which facilitate the physician in tackling the disease. However it appears that there is no specific order or arrangement in such elucidation. It is very difficult to remember them in the absence of rational grouping. There is a need to classify the whole text into various categories under different headings since classification is one of

the important tools for the study of any subject matter.

In this regard, it is well said by *Charaka*---

भेत्ता हि भेद्यमन्यथा भिनत्ति, अन्यथा
पुरस्ताभिदन्नं भेदप्रकृत्यन्तरेण भिन्दन
भेदसंख्याविशेषमापादयत्यनेकधा, न च पूर्व
भेदाग्रमुपहन्ति। च वि 6/4

An individual has the liberty to classify things as he likes. If something is already classified into some groups in a particular manner, he may reclassify it on the basis of different criteria which may result in changes in the number of groups in different ways. This does not invalidate the number of groups according to some other way of classification.

Classification is a scientific system that deals with finding similarity and differences and probably the simplest method of discovering the order in the overwhelming multiplicity and a process of sorting, which brings together likes and separates unlike ones. It enhances ability to discover meaningful information. It helps to understand the interrelationship among different groups. To overcome this complexity, organized categorization is necessary so that the study of such a wide variety of material will become easy. In this endeavour all these benefits of classification are taken into consideration.

The present write up is an attempt to classify *Agrya dravyas* based on multiple criteria, the

first of its kind in this direction. Classification includes the division in the form of *dravya* & *Adravya*, Herbal and Mineral Drugs Unwholesome [*Ahitakara*] and Wholesome [*Hitakara*] *Agrya* *Ahaariya* & *Oushdhi dravya*, related to alleviation of *Vata*, *Pitta* and *Kapha* [biohumors] etc. among others.

DRAVYA ADRAVYA (Material & Non-material)

Depending upon the nature of their composition *agryas*, they are of two types, viz. those having material substrata and those without material substrata. The former have direct action whereas the others have indirect action on the human beings in healthy or diseased condition. Wine is a *dravya* but intoxication due to excessive drinking of wine should be considered under *Adravya* since intoxication of wine is an effect.

Approximately forty five percent among all *Agryas* are non-material [*Adravya*]. This shows the importance of role of non-material [*Adravya*] in management of diseases. Daily regimen [*Dincharya*], Seasonal regimen [*Ritucharya*], Codes of conduct [*Sadvritta*], Physical Exercise [*Vyayama*], Breathing Exercise (*Pranayama*), *Yoga*, Magicoreligious practices [*Daivavyapashraya chikitsa*] absolute eradication of diseases through salvation (*Naishtiki chikitsa*) are best examples of *Adravya Chikitsa*. In the treatment of *Unmada* [Insanity] and *Apasmara* [Epilepsy] alongwith

remedial measures, terrorizing, surprising, dememorising, shocking, exciting, chiding, threatening for death, binding, inducing sleep, massage etc. are employed as *Adravyabhoota Chikitsa*. All these measures fulfil both the aims-prevention and eradication of diseases as well as maintenance of health. Along with this, number of examples can be found as *Adravyabhoota* treatments. A religious rite described in treatment of *Jwara* [fever] is another appropriate example of *Adravyabhuta treatment*. As fever is the most important

among all diseases. *ज्वरो रोगाणां* the magicoreligious treatment is suggested in which prayer should be offered to lord *Isvara* which immediately cures *Vishamjwara*. Recitation of *Sahastranama* [one thousand names] of Lord *Vishnu* who has one thousand heads, who is the chief of the *charachara* [animate and inanimate] things of universe and who is omnipresent, cures all types of *Jwara*.

स्तुवन्नामसहस्रेण ज्वरान् सवनिपोहति ।

❖ **VANASPATYA & KHANIJA (Herbal and Mineral Drugs)**

Considering the drug as a criterion, *Agrya sangraha* can be classified as drugs with herbal origin and mineral origin. Here herbal origin drugs are more in number as compared to those which are having mineral origin. There are total **forty-two** herbal drugs mentioned in *Agrya Sangraha* while only soil and salt are the drugs

of mineral origin. No metal is mentioned in *Agrya Sangraha* of *Charkasamhita* but *Ashtanga Sangraha* had mentioned *Loha* [Iron].

अयोरजः पाण्डुघ्नानाम्-

Utilizing the healing properties of plants is an integral part of all traditional practices including Ayurveda. The medicinal plants are important therapeutic aids for alleviating various ailments of humankind. Herbal medicines have a strong traditional or conceptual base and the potential to be useful as drugs in terms of safety and effectiveness leads for treating different diseases.

Ayurveda with its generous and authentic material medica fulfils the mission of serving the ailing population. From the *trans-Himalayas*, down to the coastal plains has discovered the medical uses of thousands of plants found locally in the ecosystem. India with one of the richest India's medicinal plant culture is of tremendous contemporary relevance for ensuring health security to millions and provides herbal drugs to the entire world.

❖ **AHITAKARA AND HITAKARA AGRYA (Unwholesome & Wholesome)**

To keep a balanced mind in a balanced body, quality food is of utmost importance. Ayurveda offers multi-faceted explanations for this phenomenon. Intake of wholesome food and a regular routine is capable to prevent disease. Certain herbs, foods and behaviors

given here are beneficial for everyone, regardless of constitution, location, season or condition. Examples include water, rice, night time sleep of 7-8 hours, and moderate exercise. Certain substances are considered harmful to everyone, like fire, alkalis, toxins, poisons, mixing milk with sour foods, mixing milk and salt, honey and radish, honey and ghee mixed together in equal proportions, heating of honey etc. Concept of wholesome and unwholesome is mainly applicable in the field of immunity (*vyadhiksamatwa*). Factors which contribute to immunity or normalcy of *dosha*, equilibrium state of dhatus, normal Agni, patency of srotas or factors which support the equilibrium state of all physiological parameters. Awareness for wholesome food leads to the *Kalaja* [Seasonal immunity] and *Yuktikruta bala* [acquired immunity]; whereas consumption of unwholesome food may cause diminished immunity that may lead to the disease. Theory of wholesome and unwholesome is incredibly helpful to suggest *pathya* [wholesome] and *apathya* [unwholesome] for the patients as well as for the healthy person. Here the word *hitakara* has a special meaning, of food which keeps the person healthy, maintains normal body functions, at the same time corrects the irregularities that may occur in the body, leading to proper functioning of the organs and prevents diseases.

❖ **AAHAARA AND AUSHDHI DRAVYA (Food Articles & Medicines)**

Agryasangraha yet again can be categorized as *Aahariya Agrya* [food articles] and *Aushadhi Agraya* [medicines]. *Aahara dravyas* are *rasa* predominant and *Aushadhi dravyas* are *Veerya* [potency] predominant. Drugs are the substances of vegetable / herbal or mineral origin which affect the *Tridoshas* because of their properties. The properties of drugs are taste or *Rasa*, physico-chemical properties / qualities or *Guna*, post digestive / assimilative properties or *Vipaka* and potency of the drug or *Virya* and *prabhav* [specific action] [Idiosyncrasy]. The effect of the drugs directly or indirectly on *Tridoshas* can be quantified using these properties. Drugs used in *Panchakarmas*, the detoxification and biopurification methods conceived in *Ayurveda* and several other herbal remedies make our body more responsive to the medicines and treatment along with enhancement of the immune system of the body. Ayurvedic treatment of disease is usually non-invasive, preferring to rely on diet, drugs, and practices. In typical holistic fashion, *Ayurveda* considers the important influence of all factors. Special drugs are also used to boost immunity, delay aging, purification of mind, and increase in vitality. *Ayurveda* even provides vilification treatments with *Medicine & food Articles* to improve the sexual life.

❖ **Related to alleviation of Vata, Pitta, and Kapha [Biohumors]**

The *Tridoshas* are known to regulate all metabolic activities of an individual including one of psychological and physical nature. Any imbalance in the ratio of the *Tridosha* results in health problems. Thus above drugs and procedures help to maintain the harmony between the three *doshas* in the body.

Certain drugs are put in a group because they deal with *dosha* equilibrium by pacifying them. The multifaceted medicinal system of Ayurveda gives primary importance to maintenance of health through a series of preventive measures and therapies. Importance is given to food, lifestyle and emotional make up which bring variations in biological humors or *doshas* namely *Vata*, *Pitta* and *Kapha* (energies which control 'psycho-biological' & 'physio-pathological' changes of the body) which can either prevent or promote the onset of diseases. The ultimate goal of *Ayurveda* revolves around creating a state of holistic health for the individual with its herbal health remedies, which will finally lead to a healthy society and environment. This state can only be attained by maintaining a harmony between the natures, its laws with the body. *Ayurveda* considers human body as a part of universe which is formed with the five elements of nature, space, air, fire, water and earth which are also called the *Panchamahabhutas* which in reduced biological state form the *Tridosha* of

the human body. It is mentioned in *Ayurveda* that there need to be a balance among the three *doshas* (*vata*, *pitta* and *kapha*) for the proper functioning of the whole mechanism of body, mind and soul. These *Agryas* are deal with physical, mental as well as the spiritual aspects of a person.

❖ **RELATED TO VAIDYA(PHYSICIAN)**

Despite all above things, every *Agrya* has its own importance. A physician should by heart all this thoroughly as *Smritiman* [intelligent] is a mandatory quality of physician. It is obligatory for him to possess the memory or recall all these *Agrya* as per context -

भिषक चिकित्साज्ञानां Physician is the best among all aspects of the treatment. It is only the physician who is capable of bringing the other factors to right usage. Even if other factors are deficient in certain qualities, he can, by virtue of his imagination, knowledge and concentration, render them useful and for all this reason; every physician should be *Agra*[foremost] to study *Agryasangraha*, provided that Physician should be an excellent planner. Planning [*Yojana*] of *yoga* is a very important quality of *Vaidya*. As it is said that *योगो वैद्यगुणानां*. *Yoga* is best attribute of *vaidya* among all attributes .The word *Yoga* has several meanings as per different contexts---

- In context of drug, *Yoga* means combination of drugs.[*Samyoga*]

- In context of quadruple, *Yoga* means *सम्यक् योग* of quadruple of therapeutics that is Physician, Patient, Disease and Medicine [*Chatushpada*]
- In context of *Bhagawadgeeta*, *Yoga* means *योगः कर्मसु कौशलम्* | means *Yoga* is skilled performance
- In context of *Yogaphilosophy*, *समत्वं योऽ च्यते* | means State of balance between failure and win or body and mind.

ADDITIONAL AGRYA IN ASHTANGA SANGRAHA
लशुनोऽगुल्मनिलहराणां
उपवासो ज्वरहराणां
कंठकारिका कासधनानाम्
लाक्षा सद्यःक्षतधनानाम्
नागबलाभ्यासः क्षयक्षतधनानाम्
हरिद्रा प्रमेहहराणाम्
अयोरजः पाण्डुधनानाम्

All above meanings of *Yoga* can be applied in this context. *Aacharya Charaka* discusses this in *Khuddaka ChatushpadaAdhyaya*.

विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु
/

Though quadruple of therapeutics in all, are responsible for success in treatment yet the Physician by virtue of his knowledge, administrative positions and by prescribing capacity, occupies the most important position among them. Hence *yoga* is a very important virtue of physician.

❖ ADDITIONAL AGRYA IN ASHTANGA SANGRAHA

Vagbhata's Ashtangahridaya is the essence of the treatises by *Charaka* and *Sushrutha* but it also contains his own perceptions on *Ayurveda*. Some additional *Agrya* other than *Charaka* are given by *Vagbhata*.

Why Agrya drugs are quintessential?

- Fast Action
- Broad Spectrum Action
- Specific Site of Action
- Use at various Stages
- High Potency
- Less Adverse Effects
- Available in plenty

LIMITATIONS OF AGRYA

- Cannot replace the comprehensive therapeutic management of diseases Can only be supplementary in many instances
- Standardization / identification / *chikitsa* sutra, etc. are not much focused
- Time-wise / period –wise dietary and lifestyle changes are occurring. There is an urgent need of documenting such factors which will be *agrya* for present time

- More diseases need to be covered under this umbrella

OBSERVATIONS

- *Agrya Sangraha* touches all the aspects of Ayurveda like, Drug, Drug actions, Disease relation, factors to be avoided, factors affecting body physiology, Ethics & Morals of practice.
- According to the practical implementation and relevance to the practitioners, a total of 54 factors other than the drugs are explained.
- Every drug enlisted bears a single or multiple property, action or disease relation, which makes the use of these drugs more specific and targeted.
- Knowledge of this collection is adequate to manage majority of diseases.

Study of *Agrya Sangraha* is useful for all the three types of intellects viz. Low, Medium and High intellect

- the or All the *agrya* are extensively used by *Acharya Charaka*.
- Abundance (*Bahuta*) High potency (*Bahuguna*) Multiple forms of formulations /Receipts (*Bahukalpam*) qualities are applicable.
- A disease wise utilization of *agrya* drugs gives guidance for exact implication and therapeutic use.
- *Agrya dravya* is the initial step of drug selection and in any case of dilemma one

can incorporate its utility without a question of failure.

- Single and multiple therapeutic actions are understood better with these references.
- Above classifications as a whole is very helpful for a rapid and accurate selection of factors for therapeutics.

The present attempt is totally a new idea and contemplation. Every classification has its own limitations. Similarly this classification is also not ultimate one. Hence present endeavor does not claim for wholeness, excellence or flawlessness. In this attempt, overlapping and short comings exist which are unavoidable. However sincere efforts have been made to minimize short comings. This endeavor may also bring into being some repetitions because several *Agryas* are incorporated in many groups. For example-*Erandamula* is incorporated in *Vrishya* as well as *Vatahara* group. As per *Charaka*, an individual has the liberty to classify things as he likes. If something is already classified into some group in a particular manner, he or somebody else may reclassify it on the basis of different criteria which may result in changes in number of groups in different ways. This does not invalidate the number of groups according to some other mode of classification. Hence same *Agrya* may come under different headings as per the context

The science of *Ayurveda* is based on rational and time tested principles. Every *Agrya* mentioned about here is a competent and

separate topic for research. There is no denying the fact that, conception of such a huge collection of best among many analogous drugs, food, regimen, material and nonmaterial is possible only with the help of repetitive observations and experiments. Hence every *Agrya* mentioned by *Charaka* is a peerless principle [*Siddhanta*]. It is a challenging area for the researcher. Since a principle – hypothesis [*Siddhanta*] is the conclusion which is established by scientists after testing in several ways and on proving it with reasoning.

सध्दांतो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य
हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः ।।Ch. Vi -
8/3

“A demonstrated truth established after several examinations and reasoning is known as *Siddhanta*” In present context also several opinions were examined and then Lord Punarvasu puts forth the principle of origin of man and disease and justified it.

CONCLUSION

The term *Agrya* is a typical Ayurveda expression coined by *Charaka* the divine Ayurveda Physician in his illustrious Ayurveda text *Charaka Samhita* in the 25th chapter of *Sutrasthana* (the 1st section of the text) named *Yajjahapurishiya*. He has enumerated number of drugs, diets and deeds under the head ‘*Agrya Sangraha*’ chapter (assembly of primordial). Late texts like *Ashtanga Sangraha* & *Ashtanga*

Hridaya have also enlisted some drugs, food Articles and regimens under the same caption ‘*Agrya Sangraha*’. *Charaka Samhita* has counted 154. *Ashtanga Sangraha* (*Sutrasthana* chapter 13) has counted 155 & *Ashtanga Hridaya* (*Uttara tantra* chapter 40) has counted only 54. Further it is note. Worthy that *Ashtanga Sangraha* has dedicated a full independent chapter named *Agrya Sangraha Adhyaya* exclusively to deal with *Agryas*. *Charaka Samhita* and *Ashtanga Hridaya* have discussed *Agryas* as part of chapters dedicated to deal other topics. *Agryas* have been mentioned by *Charaka* in *Yajjahpurushiya* chapter dealing with “origins of man and diseases”. *Ashtanga Hridaya* has mentioned *Agrya* as a part of *Vajikarana* chapter dealing with Aphrodisiacs. *Sushruta Samhita* a classical text on ancient surgery has also enlisted certain materials that are not totally dissimilar to the drugs mentioned by the other texts. These come under the incompatible food preparations (*Viruddhara*). However *Charaka’s* & *Vagbhatas’* suppositions are related to wholesomeness & unwholesomeness of drugs, food substances and regimen. The items mentioned under *Agrya Sangraha* particularly drugs are known to have swift action, wide range of actions, have a high potency and can have targeted actions at specific sites. While these drugs are enough to fulfil the clinical needs of the Physicians to treat a variety of clinical disorders, they cannot replace the comprehensive therapeutic management

modalities of diseases. On the other hand the knowledge of *Agrays* generates a capacity in the Physician to perceive comprehensive action of these drugs and hence help him manage successfully a reasonable number of diseases with these *Agrays*. However the list is not comprehensive and the Physician by virtue of his imagination, knowledge and concentration can incorporate many more *Agrays* in to this cluster and also endeavour to handle more diseases under this umbrella.

REFERENCES

- *Charakasamhita*
- *Sushrut Samhita*
- *Ashtang Sangraha*
- *Ashtanga Hridayam*

