

# ‘‘Ayurvedic Perspective of Snake Bite (Sarpa Visha) and Its Management’’

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## ABSTRACT

Among the Ashtangas, *agada tantra* (toxicology) stands separate in its concept, clinical approach, management and result. This is the only chapter which guides us in the management of poison and the conditions of poisoning. As we all know *visha* and *visha chikitsa* requires a special mention in any medical system. It is rightly justified by the following facts:

Treatment of poisoning is an emergency and should be managed as a house on fire, earlier its extinguished, lesser the damage, and the result for the effort of *vaidya* is immediate when compared to the other disorders. This chapter deals with study of the poison, its origin and criterion of classification. The group of *sthavara* (poisons of plant origin, minerals and metal, poison of immobile origin or vegetable poison) and *jangama* (poisons of animal origin) are described.

A special category called *kritrima visha* (artificial poison) with a significant role for a good physician in treating severe cases. *Dushivisha* (slow poisons) is explained in a sentence but, has lot of hidden meaning and is a treasure in innovating the treatment skills of a physician.

Various treatment methods for the poisons and *chaturvimshati upakrama* (24 fold treatments) is a special contribution of Charak. Medicines as a single drug and as a combination are told as remedial measures and also as symptomatic treatments as per the requirement of condition are described. Together with this, *jangama vishas* (poison of animal origin) and specific approach for their management are very systematically mentioned.

**Keywords:** *visha*, toxins, poisons, snake bite, snake venoms, *shanka visha* (pseudo poison), *chikitsa*

## INTRODUCTION

Snake bite is one of the most neglected medical emergencies worldwide and continues to produce major morbidity and mortality in developing countries like India. Ayurveda has extensively discussed snake

poisoning under Agad Tantra and considered Sarpa Visha as one of the most dangerous forms of Jangama Visha.<sup>1</sup> Ancient Ayurvedic scholars described poisonous snakes, symptomatology, prognosis, emergency management and preventive principles in detail. Modern toxicology also recognizes rapid systemic spread of venom causing neurological, hematological, cardiovascular and renal complications.

According to Ayurveda, poison possesses properties such as Tikshna, Sukshma, Ashukari, Vyavayi and Vikasi which facilitate rapid spread throughout the body.<sup>2</sup> These concepts closely resemble the rapid systemic distribution of venom recognized in modern medicine. Agricultural workers and rural populations are particularly vulnerable because of occupational exposure and delayed access to emergency healthcare services.

Acharya Sushruta classified poisonous snakes into Darvikara, Mandali and Rajimantha groups. Darvikara snakes mainly produce neurotoxic manifestations including ptosis, paralysis and respiratory failure. Mandali snakes produce inflammatory swelling, hemorrhage and tissue necrosis while Rajimantha snakes produce mixed systemic manifestations.<sup>3</sup>

Clinical manifestations vary according to the species of snake, amount of venom injected, site of bite and delay in treatment. Common symptoms include pain, swelling, bleeding, burning sensation, vomiting, dyspnea, convulsions, paralysis and renal failure. Ayurveda also explains progressive stages of poison spread known as Visha Vega.<sup>4</sup>

Ayurvedic management focuses on neutralization of poison, prevention of spread and maintenance of vitality. Various Agada formulations including Mahagada, Bilwadi Gutika and Vishari Agada are mentioned in classical texts. Herbal drugs such as Shirisha, Guduchi, Haridra, Tulsi and Nimba possess anti-toxic, anti-inflammatory and antioxidant activities.<sup>5</sup>

Modern management mainly includes antivenom therapy, airway management, mechanical ventilation, dialysis and intensive care monitoring. However, integration of Ayurvedic supportive therapies may improve rehabilitation and recovery.<sup>6</sup>

The detailed understanding described in Agadtantra demonstrates remarkable clinical observation by Ayurvedic scholars. Scientific validation of classical anti-toxic formulations may contribute significantly toward integrative toxicological care in future healthcare systems.

## MATERIALS AND METHODS

Description of snakes and poisoning<sup>7-9</sup>

शृणु जङ्गमस्यातः ।

सविशेषचिकित्सितमेवादौ तत्रोच्यते तु सर्पाणाम् ॥१२३॥

Let us now discuss on the various aspects of animal poisoning. At first, let us discuss on the various aspects of snakes and the special treatment of ailments caused by the snake-bite.

### Types of snakes and their effect on dosha

इह दर्वीकरः सर्पो मण्डली राजिमानिति ।

त्रयो यथाक्रमं वातपित्तश्लेष्मप्रकोपणाः ॥१२४॥

Snakes are classified into three categories- *darvikara*, *mandali* and *rajiman* and they cause aggravation of vayu, pitta and kapha respectively.

### Identification of snakes

दर्वीकरः फणी ज्ञेयो मण्डली मण्डलाफणः ।

बिन्दुलेखविचित्राङ्गः पन्नगः स्यात्तु राजिमान् ॥१२५॥

The *darvikara* snake has a hood; the *mandali* snakes are hoodless but possess rounded marks on their body whereas the *rajiman* type of snakes possess variegated spots and streaks on its body.

### Properties of snake poisons

विशेषाद्रूक्षकटुकमम्लोष्णं स्वादु शीतलम् ।

विषं यथाक्रमं तेषां तस्माद्वातादिकोपनम् ॥१२६॥

The poison of *darvikara* snake is ununctuous and pungent and due to this it vitiates the *vata dosha*.

The poison of *mandali* snake is sour and hot due to which it aggravates pitta, whereas that of *rajiman* snake is sweet and cold due to which it aggravates *kapha*. [126]

### Characteristics of *darvikara* snake bite

दर्वीकरकृतो दंशः सूक्ष्मदंष्ट्रापदोऽसितः ।

निरुद्धरक्तः कूर्माभो वातव्याधिकरो मतः ॥१२७॥

The bite by the *darvikara sarpa* is characterized by minute fang marks, is black, there is absence of bleeding, swelling having the shape of back of a tortoise and it produces several disorders due to aggravation of *vata*.

### Characteristics of *mandali* snake bite

पृथ्वर्पितः सशोथश्च दंशो मण्डलिना कृतः ।

पीताभः पीतरक्तश्च सर्वपित्तविकारकृत् ॥१२८॥

The fang marks due to the bite by *mandali sarpa* is deep, the wound is spread over a large surface area, associated with edema. There is yellowish discoloration at the site

of bite and the exudates at the bite site are yellowish and bloody. They cause several other disorders due to aggravation of pitta.

### Characteristics of *rajimana* snake bite

कृतो राजिमता दंशः पिच्छिलः स्थिरशोफकृत् ।

स्निग्धः पाण्डुश्च सान्द्रासृक् श्लेष्मव्याधिसमीरणः ॥१२९॥

The bite by the *rajimana sarpa* is characterized by a soft and stable oedema. The bite site is unctuous and pale. The bloody exudates coming from the bite site is thick and several disorders due to aggravation of *kapha* are produced.

### Gender wise characteristics of snakes

वृत्तभोगो महाकायः श्वसन्नूर्ध्वक्षणः पुमान् ।

स्थूलमूर्धा समाङ्गश्च स्त्री त्वतः स्याद्विपर्ययात् ॥१३०॥

क्लीबस्तसत्यधोदृष्टिः स्वरहीनः प्रकम्पते ।

The snake which is round coiled has a large body, that hisses loudly, that which looks upward, has a large head and an even body is a male. The ones with an opposite characteristics is a female. The eunuch snake is timid in nature.

### Differentiation in features in snake bite of different genders

स्त्रिया दष्टो विपर्यस्तैरेतैः पुंसा नरो मतः ॥१३१॥

व्यामिश्रलिङ्गैरेतैस्तु क्लीबदष्टं नरं वदेत् ।

इत्येतदुक्तं सर्पाणां स्त्रीपुङ्क्लीबनिदर्शनम् ॥१३२॥

The patient bitten by a female snake looks downwards, has feeble voice and trembles. In a patient bitten by a male snake, the features contrary to the above are found. If mixed characters is found, one should be known as bitten by an eunuch snake. Thus characters of female, male and eunuch snakes are said.

### Bite of a pregnant snake

पाण्डुवक्त्रस्तु गर्भिण्या शूनौष्ठोऽप्यसितेक्षणः ।

जृम्भाक्रोधोपजिह्वार्तः सूतया रक्तमूत्रवान् ॥१३३॥

If one is bitten by a pregnant snake, he suffers from paleness of face, swelling in the lips and blackness of eyes. If one is bitten by a puerperant snake, he suffers from yawning, anger, *upajivhika* and hematuria. .

सर्पो गौधेर(य)को नाम गोधायां स्याच्चतुष्पदः ।

कृष्णसर्पेण तुल्यः स्यान्नाना स्युर्मिश्रजातयः ॥१३४॥

Quadruped serpent borne by a *godha* (type of reptile) is known as *gaudheyaka*. This is similar to the *darveekara sarpa*. Besides there are several other cross breeds seen in this variety.

गूढसम्पादितं वृत्तं पीडितं लम्बितार्पितम् ।

सर्पितं च भृशाबाधं, दंशा योऽन्ये न ते भृशाः ॥१३५॥

The bite which is deeply performed, elevated, painful, placed lengthwise and having marks of fangs and inflammation is very troublesome, while the other bites are not so much distressing. [135]

### Characters of snakes of different ages

तरुणाः कृष्णसर्पस्तु गोनसाः स्थविरास्तथा |  
राजिमन्तो वयोमध्ये भवन्त्याशीविषोपमाः ॥१३६॥

Black snakes in young age, *gonasa* in old age, *rajimana* in middle age are like a *sivisha* (dreadful snakes with poisoned vision and breadth).

### Fangs of snakes

सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता |  
पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ॥१३७॥  
यन्मात्रः पतते बिन्दुर्गोबालात् सलिलोद्धृतात् |  
वामाधरायां दंष्ट्रायां तन्मात्रं स्यादहेर्विषम् ॥१३८॥  
एकद्वित्रिचतुर्वृद्धविषभागोत्तरोत्तराः |  
सवर्णास्तत्कृता दंशा बहूत्तरविषा भृशाः ॥१३९॥

The fangs of snakes are four in number. Out of them left upper is white, left lower is yellow, right lower is red and right upper is blackish.

The snake venom is equal in quantity with a drop falls from a cow's hair taken out of water. It is located in the left lower fang of snake.

The bites caused by fangs have the quantity of poison increased in progressive order and are similar (to fangs) in colour. The later ones have profuse poison and are very troublesome.

### Types of Snake Bite:

#### According to *Sushruta Samhita*:

#### *Sarpita* Bite:

When marks of bite are one or two or many, deep with little blood which is inflicted by twisting, covered with beak like projections, causing abnormal look, contracted or swollen, it should be known as *Sarpita* (deep) type of bite.

#### 1) *Radita* Bite:

When there are reddish, blue, yellow and white streaks, it should be known as *Radita* (Superficial) type of bite which causes mild poisoning.

#### 2) *Nirvisha/ Avisha* Bite:

If the mark of bite is free from swelling, has little vitiated blood and the patient is normal, it is known as *Nirvisha/ Avisha* bite.

#### 3) *Sarpaangaabhihata*:

Sometimes, by the touch of snakes in timid person, *Vaayu* being vitiated by fear causes swelling, it is known as *Sarpaangaabhihata*.

#### According to *Ashtaanga Hridaya*: \*<sup>10</sup>

- 1) *Tundahata*: No bite marks, only saliva is present at the site.
  - 2) *Vyaaleedha*: One or two teeth marks present but no bleeding.
  - 3) *Vyaalupta*: Two teeth marks & there is active bleeding from bitten site.
  - 4) *Damshtraka*: Three teeth are going up to muscles & there is continuous bleeding.
  - 5) *Damshtranishpeedita*: Four teeth marks are present & there is active bleeding.
- First two are not poisoning but last one is fatal.

### SIGNS AND SYMPTOMS OF SNAKE- BITE<sup>11</sup>:

‘‘ सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता |  
पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ॥१३७॥’’  
-C.S.Chi.23/137

#### *Darveekara*:

- Black, small wound
- No bleeding
- Tortoise like swelling
- Symptoms of *Vaatavyaadhi*

#### *Mandalee*:

- Broad, deep, oedematous wound
- Skin colour yellowish or yellowish red
- Symptoms like *Pittaja Vyadhi*

#### *Raajimanta*:

- Sticky, non- movable swelling
- Shining yellow coloured wound
- Sticky haemorrhage from bitten area
- Symptoms like *Kaphaja vyaadhi*

**Phases of Poisoning:** There are seven phases of poisoning by all types of snakes. Poison crossing over each of the seven *Kalaas* successively situated in the intermediary region between one and the other *Dhatu* produces different phases of effects. The interval which takes place while poison crosses one *Kalaa* to the other is known as *Vegantara*. The poison is driven by *Vaayu*.

Table no. 2: Signs and Symptoms of *Vishavegas* according to Ayurved \*

<i>Darveekara</i>	<i>Mandalee</i>	<i>Raajimanta</i>
Poison vitiates blood due to which it becomes black, gives rise to blackness and feeling like crawling of ant on the body.	Poison vitiates blood which acquires yellowishness & gives rise to generalized burning sensation & yellowishness on body.	Vitiates blood which becomes pale, causing horripilation & whitish appearance.
It vitiates muscles which gives rise to marked blackness,	It vitiates muscles which causes marked	It vitiates muscles producing severe pallor, stiffness

inflammation and cysts in body.	yellowishness, generalized burning sensation & swelling at the site of bite.	of body and swelling in head.
It vitiates fats which causes moistening at the site of bite. Heaviness of head & stiffness of eyes.	It vitiates fats which gives rise to stiffness of eyes.	It vitiates fats causing disorders of vision, moistening at the site of bite, sweating & discharge from nose & eyes.
Poison enter into Thoraco-abdominal cavity and vitiates <i>doshas</i> prominently <i>Kapha</i> which produces drowsiness & salivation.	Thirst, moistening at the site of bite and sweating.	Entering into thoraco- abdominal cavity it produces heaviness in head.
It further penetrates into bones & vitiates <i>prana</i> & <i>agni</i> which leads to pain in joints, hiccough & burning sensation.	Enters into thoracoabdominal cavity and produces fever.	It causes loss of speech and fever with rigor.
It reaches marrow and highly vitiates <i>grahani</i> which gives rise to heaviness in body, diarrhea, cardiac pain and fainting.	Same as <i>Darveekara</i>	It causes loss of speech and fever with rigor.
It enters into semen highly vitiates <i>Vyan vayu</i> and causes discharge of <i>Kaphaa</i> from minute channels by which there are appearance of mucous wick, breaking pain in back waist.	Same as <i>Dareekara</i>	Same as <i>Darveekara</i>

#### TREATMENT OF SNAKE BITE:

One should start the treatment after considering well *Dosha*, constitution, suitability, season, velocity of poison and patients strength.

#### Twenty four treatment modalities

मन्त्रारिष्टोत्कर्तननिष्पीडनचूषणाग्निपरिषेकाः ।  
अवगाहरक्तमोक्षणवमनविरिकोपधानानि ॥३५॥  
हृदयावरणाञ्जननस्यधूमलेहौषधप्रशमनानि ।  
प्रतिसारणं प्रतिविषं सञ्ज्ञासंस्थानपनं लेपः ॥३६॥  
मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः ।  
स्युरूपक्रमा यथा ये यत्र योज्याः शृणु तथा तान् ॥३७॥  
C.S.Chi.23/35-37

If bitten in extremity by a snake of any type of bite, tourniquet should be applied four fingers above the site of bite. Tourniquet is of soft material like cotton cloth, leather piece or tree barks. Restrained by tourniquet the poison does not spread in body.

- Where binding is not applicable, site should be excised and then cauterized.
- Sucking, excision and cauterization are recommended everywhere. But the bite by *Mandalee* snake should never be cauterized because the poison

being predominant in *Pitta*, the bite spreads out by cauterization.

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#### Mantra & Tantra Chikitsaa:

*Mantras* of the nature and penance delivered by *Devarshi* and *Brahmarshi* cannot fail and as such destroy even the terrible poison immediately.

*Mantras* should be acquired by one abstaining from women, meat and wine, taking little food, pure and clean and sleeping on beds of *Kushtha* grass.

#### Ayurvedic Chikitsaa of Snake Bite -

Tourniquet too should be bound, with *mantras* by the expert in them.

The expert clinician should puncture veins around the site of bite and in case the poison has spread veins at the end of extremities or in forehead should be punctured.

After scarifying the site, paste of anti-poisonous formulation should be applied around it. The site should also irrigate with decoction of *Chandana* and *Usheera*.

The Patient should be given to drink anti poisonous

Phase	<i>Darveekara</i>	<i>Mandalee</i>	<i>Raajimanta</i>
I	Blood-Letting	Same as <i>Darveekara</i>	Bloodletting should be performed with gourd and anti poisonous formulation mixed with honey & ghee should be given to drink
II	Anti-poisonous formulation with honey & ghee should be given to drink	Anti-poisonous formulation should be given to drink with honey & ghee. Then emesis followed by gruel.	Emesis should be applied, followed by intake of anti-poisonous formulation.
III	Anti-poisonous snuff and collyrium should be applied.	After purgation, he should be given wholesome gruel.	Same as <i>Darveekara</i>
IV	After emesis, gruel mentioned before should be given.	Same as <i>Darveekara</i>	Same as <i>Darveekara</i>
V	Physician should administer drastic evacuation followed by gruel.	Same as <i>Darveekara</i>	Same as <i>Darveekara</i>
VI	Physician should administer drastic evacuation followed by gruel.	Intake of <i>Kaakolyaadi</i> group & sweet anti-poisonous recipe.	Irritant Collyrium
VII	Head should be evacuated with irritant pressed snuff; irritant collyrium should be applied and making incision like crows foot with instrument on scalp.	Anti-poisonous formulations should be used as pressed snuff.	One pressed snuff should be applied.

formulations with milk, honey, ghee etc. The patient should not drink oil, soups of horse gram, wine and *Sauveeraka*.

A poison is stable at bitten area only for 100 *Maatra Kaala* & then goes into *Raktaadidhaatu*. That's why; in this short period emergency treatment like *Utkartana* etc. should be done to stop the entry of poison in body.

#### **Treatment of *Sarpaangabhigata*:**

- Main treatment is to give assurance to the patient
- *Harshana Chikitsaa*
- *Mantrayukta* Water consumption
- Some Aayurvedic drugs like Sugar, *Draksha*, *Vidarikanda*, *Yashtimadhu* and Honey.

#### **SARPA VISHANAASHAKA YOGA**

Below mentioned 96 Ayurvedic formulations are mentioned as antiophidian

1	<i>Shireeshapushpadi Yoga</i>	<i>C.S.Chi.23/193</i>
2	<i>Takshaka Vishaghna Yoga</i>	<i>C.S.Chi.23/194</i>
3	<i>Darveekara Vishaghna Yoga</i>	<i>C.S.Chi.23/195</i>
4	<i>Mandalee Sarpa Vishaghna Yoga</i>	<i>C.S.Chi.23/197</i>
5	<i>Sarpa Vishanashak Yoga</i>	<i>C.S.Chi.23/198</i>
6	<i>Pancha Shireesha Agada</i>	<i>C.S.Chi.23/218</i>
7	<i>Nagdantyadi Ghruta</i>	<i>C.S.Chi.23/241</i>
8	<i>Mahaagada</i>	<i>S.S.Ka.5/61</i>

9	<i>Ajita Agada</i>	<i>S.S.Ka.5/63</i>
10	<i>Tarkshya Agada</i>	<i>S.S.Ka.5/66</i>
11	<i>Rushabha Agada</i>	<i>S.S.Ka.5/70</i>
12	<i>Samjeevana Agada</i>	<i>S.S.Ka.5/73</i>
13	<i>Shleshmantakaadi Agada</i>	<i>S.S.Ka5/75</i>
14	<i>Draksha Sarpagandhadi Agada</i>	<i>S.S.Ka.5/76</i>
15	<i>Vamshatvagaadi Agada</i>	<i>S.S.Ka.5/80</i>
16	<i>Shireeshamulaadi Agada</i>	<i>S.S.Ka.5/81</i>
17	<i>Kushthaadi Agada</i>	<i>S.S.Ka.5/83</i>
18	<i>Baakuchi Pushpa</i>	<i>S.S.Ka.5/84</i>
19	<i>Nirgundi</i>	<i>S.S.Ka.5/84</i>
20	<i>Punarnavaa</i>	<i>S.S.Ka.5/85</i>
21	<i>Shireesha Pushpa</i>	<i>S.S.Ka.5/85</i>
22	<i>Arka Pushpa</i>	<i>S.S.Ka.5/86</i>
23	<i>Nishottara</i>	<i>S.S.Ka.5/86</i>
24	<i>Kushtha</i>	<i>S.S.Ka.5/86</i>
25	<i>Ksharaagada</i>	<i>S.S.Ka.6/3</i>
26	<i>Kalyaanaka Ghrita</i>	<i>S.S.Ka.6/8</i>
27	<i>Apaaamargaadi Agada</i>	<i>S.S.Ka.6/12</i>
28	<i>Mahaasugandhi Agada</i>	<i>S.S.Ka.6/14</i>
29	<i>Himavaana Agada</i>	<i>A.S.Ut.42/27</i>
30	<i>Ashtaamga Agada</i>	<i>A.S.Ut.42/27</i>
31	<i>Shireeshapushpadi Yoga</i>	<i>A.S.Ut.42/53</i>
32	<i>Gaarudi Amjana</i>	<i>A.S.Ut.42/40</i>
33	<i>Churnaanjana</i>	<i>A.S.Ut.42/41</i>
34	<i>Himavaana Agada</i>	<i>A.H.Ut.42/36</i>
35	<i>Nirgundi Kwatha</i>	<i>A.H.Ut.36/57</i>
36	<i>Kaakadaanimool Yoga</i>	<i>B.B.R.</i>
37	<i>Neelinimoola Kalka</i>	<i>B.B.R.</i>
38	<i>Punarnavaa Yoga</i>	<i>B.B.R.</i>
39	<i>Pinditagaramool Yoga</i>	<i>B.B.R.</i>
40	<i>Sarpavishahara Rasa</i>	<i>B.B.R.</i>
41	<i>Dashaamga Dhoopa</i>	<i>B.B.R.</i>
42	<i>Naktamaalaadya Amjanam</i>	<i>B.B.R.</i>
43	<i>Pindita Gaaramjanam</i>	<i>B.B.R.</i>
44	<i>Bilvaadi Yoga</i>	<i>B.B.R.</i>
45	<i>Bhimrudra Rasa</i>	<i>B.B.R.</i>
46	<i>Drakshyaadya Agada</i>	<i>B.B.R.</i>
47	<i>Marichaadi Churnam</i>	<i>B.B.R.</i>
48	<i>Lavamgadi Yoga</i>	<i>B.B.R.</i>
49	<i>Vatashrumgadi Yoga</i>	<i>B.B.R.</i>
50	<i>Mrutyupaashchedi ghritam</i>	<i>B.B.R.</i>
51	<i>Vishahaari Varti</i>	<i>B.B.R.</i>

52	<i>Vandhyaa Karkotaki</i>	<i>B.B.R.</i>
53	<i>Mahaamrutyanjaya</i>	<i>B.B.R.</i>
54	<i>Vishara jarapato Rasa</i>	<i>B.B.R.</i>
55	<i>Mahaagandhahasti Agada</i>	<i>B.B.R.</i>
56	<i>Lajjalumula Yoga</i>	<i>B.B.R.</i>
57	<i>Mritasanjeevaneer Agada</i>	<i>B.B.R.</i>
58	<i>Shweta Punarnavaamoola Yoga</i>	<i>B.B.R.</i>
59	<i>Shikhari Ghritam</i>	<i>B.B.R.</i>
60	<i>Shireesharishta</i>	<i>B.B.R.</i>
61	<i>Shireeshaadi Lepa</i>	<i>B.B.R.</i>
62	<i>Somavalkalaadi Lepa</i>	<i>B.B.R.</i>
63	<i>Samdnya Prabodhan Rasa</i>	<i>B.B.R.</i>
64	<i>Sarpavishahara Amjanam</i>	<i>B.B.R.</i>
65	<i>Samjeevani Vati</i>	<i>B.B.R.</i>
66	<i>Krishna Sarpa Rasa Yoga</i>	<i>B.B.R.</i>
67	<i>Lamgaleemoola Nasya</i>	<i>Bh.R.</i>
68	<i>Masurnimba Patra Yoga</i>	<i>Bh.R.72/9</i>
69	<i>Dhavalaadi Yoga</i>	<i>Bh.R.72/10</i>
70	<i>Ghruhadhumaadi Yoga</i>	<i>Bh.R.72/11</i>
71	<i>Kulikamoola Nasya</i>	<i>Bh.R.72/12</i>
72	<i>Karnagutha Yoga</i>	<i>Bh.R.72/13</i>
73	<i>Shireeshapushpa Rasa</i>	<i>Bh.R.72/14</i>
74	<i>Tagaraadi Churna</i>	<i>Bh.R.72/15</i>
75	<i>Aparajitaa Mulaadi yoga</i>	<i>Bh.R.72/43</i>
76	<i>Ghritaadi Yoga</i>	<i>Bh.R.72/47</i>
77	<i>Naktamaaladi Yoga</i>	<i>Bh.R.72/48</i>
78	<i>Tankana Jala</i>	<i>Bh.R.72/49</i>
79	<i>Arkamoola Svarasa</i>	<i>Bh.R.72/49</i>
80	<i>Kulikadi Vatika</i>	<i>Bh.R.72/50</i>
81	<i>Tanduliyaka Ghritam</i>	<i>Bh.R.72/62</i>
82	<i>Vishavajra pato Rasa</i>	<i>R.S.</i>
83	<i>Tanduliya Root</i>	<i>Y.R.</i>
84	<i>Pippalyadi Churna</i>	<i>Y.R.</i>
85	<i>Shireeshamoola + tandul Water</i>	<i>Y.R.</i>
86	<i>Naktamaalaphalaadya Amjanam</i>	<i>Y.R.</i>
87	<i>Shweta moola</i>	<i>Y.R.</i>
88	<i>Shami moola</i>	<i>Y.R.</i>
89	<i>Ishwaree moola</i>	<i>Y.R.</i>

90	<i>Aadalika</i>	<i>Y.R.</i>
91	<i>Paatha</i>	<i>Y.R.</i>
92	<i>Kulikamoola Nasya</i>	<i>Y.R.</i>
93	<i>Jamgalikanda Nasya</i>	<i>Y.R.</i>
94	<i>Kapotadi Dhooopa Agada</i>	<i>Y.R.</i>
95	<i>Saatalaphala Phenam Amjana</i>	<i>Y.R.</i>
96	<i>Kaalavajrashani Rasa</i>	<i>Y.R.</i>

### CONCLUSION

The detailed understanding described in Agadtantra demonstrates remarkable clinical observation by Ayurvedic scholars. Scientific validation of classical anti-toxic formulations may contribute significantly toward integrative toxicological care in future healthcare systems. The concepts described in Ayurveda remain clinically important and relevant in modern preventive and integrative healthcare systems.

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