EJPMR, 2026, 13(11), 517-520 **Review Article** **Impact Factor: 8.158**

EUROPEAN JOURNAL OF PHARMACEUTICAL AND MEDICAL RESEARCH

www.ejpmr.com

ISSN (O): 2394-3211
ISSN (P): 3051-2573
Coden USA: EJPMAG

DRUG REVIEW OF AGASTYA (SESBANIA GRANDIFLORA LINN.) FROM CLASSICAL AYURVEDIC TEXT

[1]*Dr. Gayatri Sudam Sonawane, [2]Dr. Anupama Santosh Patil

[1]BAMS, PG scholar (Dravyaguna Vigyana), L.R.P. Ayurveda Medical College and Hospital, Islampur.
[2]Research Guide, MD (Dravyaguna Vigyana), Associate Professor Department of Dravyaguna Vigyana, L.R.P. Ayurveda Medical College and Hospital, Islampur.

***Corresponding Author: Dr. Gayatri Sudam Sonawane**

BAMS, PG scholar (Dravyaguna Vigyana), L.R.P. Ayurveda Medical College and Hospital, Islampur.

DOI: https://doi.org/10.5281/zenodo.23914396

How to cite this Article: [1]*Dr. Gayatri Sudam Sonawane, [2]Dr. Anupama Santosh Patil. (2026). Drug Review of Agastya (Sesbania Grandiflora Linn.) From Classical Ayurvedic Text. European Journal of Pharmaceuticaland Medical Research, 13(11), 517–520.
This work is licensed under Creative Commons Attribution 4.0 International license.

Article Received on 04/10/2026 **Article Revised on 25/10/2026** **Article Published on 03/11/2026**

ABSTRACT

Agastya (Sesbania grandiflora Linn.), belonging to the family Fabaceae (Leguminosae / Papilionaceae), is a prominent medicinal and dietary plant extensively documented in classical *Ayurvedic* literature. Named after the sage Agastya due to its flowering coincidence with the appearance of the Agastya star (Canopus) in *Sharad Ritu* (autumn season), the plant holds significant therapeutic value. This review provides a comprehensive exploration of *Agastya* across chronological periods—ranging from *Vedic* references and *Samhita* texts to extensive descriptions in *Nighantu* literature. Pharmacodynamically, *Agastya* possesses *Tikta* and *Kashaya Rasa*, *Ruksha Guna*, *Sheeta Virya*, and *Katu Vipaka*, functioning primarily as a *Kapha-Pitta shamana*. Therapeutically, various plant parts (roots, bark, leaves, flowers, fruits, and seeds) are indicated in the management of *Naktandhya* (night blindness), *Chaturthika Jwara*, *Pratishyaya* (rhinitis), *Apasmara* (epilepsy), and *Vatarakta* (gout). This paper describes classical synonyms, morphological variations, pharmacodynamics, regional vernacular names, and therapeutic applications, establishing a solid bridge between traditional *Ayurvedic* wisdom and modern pharmacological perspectives.

KEYWORDS: *Agastya, Sesbania grandiflora, Ayurveda.*

INTRODUCTION

Ayurveda is a ancient science which describes vast range of diseases, treatment, preventive measures. That is *Ayurveda* gives a holistic approach. *Dravyaguna Vigyana* in *Ayurveda* is a special branch which describes therapeutics of medicinal herbs. With increasing interest of plant based therapeutics cross the world, *Agastya* is an important herb described in various traditional manuscripts and used in different cultures.

Agastya belong to Family - *Fabaceace* and Latin name - *Sesbania grandiflora*, English name - Swamp pea/ sesban.[1] Flowers of *Agastya* are very showy mostly white or red in colour. It is described in various *Samhitas*, *Nighantus* which describes synonyms, classification, doses, *Rasapanchak* with its uses in various diseases. The name "*Agastya*" is associated with the tree that flowers during autumn, coinciding with the heliacal rising of the Agastya star (Canopus).[2]

Agastya plant, particularly the Patra (leaves) and Pushpa (flowers), are therapeutically important and are indicated in the management of Krimi (helminthic infestations), Pratishyaya (rhinitis), Peenasa (chronic rhinitis), Chaturthika Vishama Jwara (quartan fever), Naktandhya (night blindness), Kasa (cough), Kapha-Pitta disorders, Kandu (itching), Visha (toxic conditions), and Raktapitta (bleeding disorders). Classical texts further describe Agastya as possessing Tikta and Kashaya Rasa, Sheeta Virya, Katu Vipaka, and Kapha-Pitta Shamaka properties, supporting its wide therapeutic application.[3]

The botanical name *Sesbania grandiflora* reflects the plant's key characteristics. The genus *Sesbania* is derived from the Arabic word "saisabān," which refers to

plants belong to *Sesbania* genus. The species name grandiflora comes from the Latin words *grandis* (large) and *flora* (flower), meaning "large-flowered," referring to its large and conspicuous flowers.[4]

Agastya holds both medicinal and cultural significance in traditional Indian practices. In South India, *Agastya* leaves are traditionally consumed after the *Ekadashi* fast as part of a meal believed to promote restoration and rejuvenation. The leaves and flowers are also considered sacred and are offered to deities, particularly during *Uttana Dwadashi* in *Kartika Masa*, reflecting the plant's important role in both health traditions and religious rituals.[5]

Due to the medicinal significance of *Agastya* (*Sesbania grandiflora Linn.*), its wide range of therapeutic applications in various diseases, and the scattered information available across classical Ayurvedic texts, the present review was undertaken to compile and critically analyze the available literature from various Nighantus and Ayurvedic treatises. This review aims to provide a comprehensive understanding of the classical knowledge and therapeutic importance of Agastya.

MATERIAL AND METHOD

The present review was carried out through an extensive literary survey of classical *Ayurvedic* texts. Information on *Agastya (Sesbania grandiflora Linn.)* was collected, compiled, and critically reviewed from *Vedic* literature, *Ayurvedic Samhitas*, and important *Nighantus*, including *Kaiyadeva Nighantu, Raja Nighantu, Priya Nighantu, Madanapala Nighantu, Nighantu Ratnakara, Shaligram Nighantu*, and *Gunaratnamala*, along with *Dravyaguna Vigyana* by P.V. Sharma. Relevant information regarding its nomenclature, classification, Ayurvedic properties, therapeutic indications, and medicinal uses was systematically analysed and presented.

OBSERVATION

1. Chronological Evolution of *Agastya* Literature

***Vedic* period:** Described in *Bhavishya Purana* (*Pushpa* description), *Shiva Purana* (religious worship), and *Ishwar Samhita* (culinary and vegetable utility).

***Samhita* period:** *Sushruta Samhita* places *Agastya Shaka* under *Pushpa Varga*, noting its efficacy in *Naktandhya* (night blindness) and its role in wound cleansing (*Dushta Vrna Shodhana*). *Ashtanga Sangraha* and *Ashtanga Hridaya* detail its properties in *Vividoushadha Vijnaniya Varga*. Specialized therapeutic procedures are recorded in *Harit Samhita*, where leaf juice pounded with black pepper and cow's urine is administered as Nasya in *Apasmara* (epilepsy). *Sharangdhara Samhita* mentions *Agastya pushpa* as a *Bhavana Dravya* in *Sannipataja Trisdosha Vikara.*

***Nighantu* period:** Extensive characterization is observed in *Nighantus*. *Shodhal Nighantu* details its action on *Luta Vrana, Ksha-Kasa*, and *Chaturthika Jwara*. *Raj Nighantu* classifies *Agastya* into four distinct varieties based on flower color. *Kaiyadeva Nighantu* and *Bhavaprakasha Nighantu* provide exhaustive lists of synonyms, pharmacodynamic profiles, and specific organ-system indications.

2. Synonyms and Etymology[6-8]

- *Agastya* – The tree that flowers during the heliacal rising of the Agastya star (Canopus).
- *Kumbhayoni* – Named after Sage Agastya, who was mythologically born from a pitcher (*kumbha*).
- *Vangasena / Vangasenaka* – Indicates its abundance or traditional use in the Bengal (Vanga) region.
- *Munidruma / Munivriksha* – A sacred tree associated with sages and hermitages.
- *Vranari* – Beneficial in wound healing.
- *Vranapaha* – Helps cleanse and heal ulcers and skin lesions.
- *Pavitra* – Denotes its purifying and detoxifying (*Vishaghna*) properties.
- *Kharadhvamasi* – Alleviates roughness and *Vata-Kapha*-related skin disorders.
- *Madhushigru* – Named for its resemblance to the sweet variety of *Shigru (Moringa).*
- *Madhu* – Refers to its sweet nature or taste.
- *Yati* – Associated with ascetics or monks.
- *Koppavera* – A regional or vernacular name.
- *Vakrapushpa* – Describes its characteristically curved flowers.
- *Dirghaphalaka* – Refers to its long pods (fruits).
- *Shigrapushpa* – Indicates its rapid seasonal flowering.
- *Raktapushpa* – Refers to the red-flowered variety.
- *Shuklapushpa* – Refers to the white-flowered variety.
- *Munipushpa* – Flowers associated with sages or resembling their pure attire.
- *Kanali* – Refers to the elongated, tubular form of its pods.

3. Vernacular names[9]

Agastya is recognized across various linguistic regions by distinct vernacular nomenclature:

- Hindi: *Agast, Agastiya, Hathiya, Agathiya*
- Bengali: *Bak, Bagphal*
- Marathi: *Agasta, Hadga*
- Gujarati: *Agathiyo*
- Kannada: *Agaseya Maranu, Agasedhamaranu*
- Telugu: *Lallayavise Chettu, Anise, Avisi*
- Tamil: *Agasti, Hetiyo, Agati*
- Urdu: *Vuko, Ogasti*
- English: Large Flowered *Agati, Sesbania*
- Botanical Name: *Sesbania grandiflora (L.)*

4. Botanical description and varieties[10]

Agastya is a medium-sized, soft-wooded, fast-growing tree attaining 20-30 feet in height. Leaves are pinnate, 1-3 feet long, bearing 41-61 smooth leaflets resembling *Shirisha (Albizia lebbeck)*. Flowers are large, axillary, boat-shaped, and white or coloured. Pods are linear, up to a foot long, containing 15-20 seeds.

According to *Raj Nighantu* and *Nighantu Ratnakar*, *Agastya* is classified into four varieties based on floral coloration:

A. *Shweta Pushpa* (White-flowered variety) – Most commonly available and therapeutically utilized.
B. *Peeta Pushpa* (Yellow-flowered variety)
C. *Neela Pushpa* (Blue-flowered variety)
D. *Lohita / Rakta Pushpa* (Red-flowered variety) – Occasionally observed in cultivation.

5. *Prayogyanga* (Useful parts)

- *Patra* (Leaves)
- *Pushpa* (Flowers)
- *Phala* (Pods/ Fruits)
- *Beeja* (Seeds)
- *Twaka* (Bark)
- *Mula* (Root)

6. *Ayurvedic* Pharmacodynamics[11]

The pharmacological profile of *Agastya* varies according to the plant part utilized (*Panchanga*)

Plant Part	*Rasa*	*Guna*	*Virya*	*Vipaka*
Pushpa	*Tikta, Kashaya*	*Laghu, Ruksha*	*Sheeta (Sama-sheeta-ushna)*	*Katu*
Patra	*Katu, Tikta, Madhura*	*Guru, Sukshma, Ruksha*	*Ushna (Mildly warm)*	*Katu / Madhura*
Phala / Shimbi	*Madhura, Tikta*	*Laghu, Ruksha, Sara*	*Sheeta*	*Madhura / Katu*
Twak	*Kashaya, Tikta*	*Ruksha*	*Sheeta*	*Katu*

7. Therapeutic Uses[12]

According to classical *Ayurvedic* literature, *Agastya (Sesbania grandiflora Linn.)* is extensively used in the management of a wide range of diseases. Different parts of the plant, particularly the *Patra* (leaves) and *Pushpa* (flowers), are indicated for the treatment of *Krimi* (helminthic infestations), *Pratishyaya* (rhinitis), *Peenasa* (chronic rhinitis), *Chaturthika Vishama Jwara*, *Kasa* (cough), *Naktandhya* (night blindness), *Kandu* (itching), *Visha* (toxic conditions), *Raktapitta* (bleeding disorders), *Kapha* and *Pitta* disorders, *Shoola* (abdominal pain), *Pandu* (anaemia), *Gulma* (abdominal masses), *Shosha* (emaciation), *Vatarakta, Apasmara,* and Vrana (wound healing). Classical references also describe the use of *Agastya* in *Nasya*, external applications, and as a dietary vegetable (*Shaka*), reflecting its diverse therapeutic utility. The repeated mention of its *Krimighna, Kapha-Pitta Shamaka*, and disease-specific actions across several *Ayurvedic* texts highlights its significant role in traditional clinical practice.

8. Dosage[13-14]

Dosage as described in *Nighantu Adarsha* and *Dravyaguna Vigyana.*

a) *Kwatha* (Decoction): 20-80 ml
b) *Phala kalka*: 200 gm
c) *Beeja churna*: 1-3 gm
d) *Swarasa* (fresh juice): 10-20 ml
e) *Kwatha* (Decoction): 50-100 ml

DISCUSSION

The classical evolution of *Agastya* demonstrates a seamless transition from *Ahara Dravya* in early *Vedic* literature to a potent *Aushadhi* across the *Samhita* and *Nighantu* periods. Etymologically rooted in the *Sharad Ritu* heliacal rising of the Agastya star, the plant embodies *Pavitrata* and heightened potency during the autumn season. The distinct *Rasapanchaka* profiles of its *Panchanga* justify its multidimensional therapeutic applications: the *Sheeta Virya* and *Tikta Kashaya Rasa* of *Pushpa* balance Pitta and Kapha in conditions like *Naktandhya* and *Chaturthika Jwara*, while the *Ushna Virya* and *Sukshma Guna* of *Patra* enable effective *Srotoshodhana*, supporting specialized interventions such as *Nasya* in *Apasmara* and *Dushta Vrana Shodhana*. Furthermore, the taxonomic classification into *Shweta, Peeta, Neela*, and *Lohita* varieties in classical texts like *Raj Nighantu* reflects distinct phytochemical profiles, establishing *Agastya* as a versatile botanical bridge between ancient pharmacodynamics and modern pharmacology.

Future approach

Future research should focus on the bioassay-guided isolation and characterization of bioactive compounds from the *Panchanga* of *Agastya* to explain the molecular basis of its *Rasapanchaka* and therapeutic properties. Advanced analytical techniques, such as HPLC and LC-MS, should be employed to develop comparative phytochemical profiles of the *Shweta* and *Lohita* floral varieties, thereby providing scientific validation for their classical classification in the *Nighantus*.

Mechanistic studies investigating the transnasal administration of *Patra Swarasa Nasya* are warranted to evaluate its ability to cross the blood-brain barrier and its therapeutic potential in experimental models of *Apasmara*. Furthermore, well-designed randomized controlled clinical trials are needed to validate its classical indications, including *Naktandhya* and *Dushta Vrana Shodhana.*

In addition, comprehensive quality control and standardization studies of formulations incorporating

Agastya as a *Bhavana Dravya* should be undertaken to ensure batch-to-batch consistency, safety, efficacy, and shelf-life stability.

CONCLUSION

Agastya (Sesbania grandiflora) is a treasured medicinal and dietary botanical entity in Ayurveda with an illustrious literary heritage references tracing back to the Vedic hymns, Samhita therapeutics, and Nighantu pharmacognosy. Exhibiting a primary pharmacodynamic profile characterized by Tikta-Kashaya Rasa, Ruksha Guna, Sheeta Virya, and Kapha-Pitta shamana action, Agastya offers remarkable therapeutic efficacy in ophthalmic disorders (Naktandhya), intermittent fevers (Chaturthika Jwara), respiratory ailments (Pratishyaya/Kasa), and neurological conditions (Apasmara). By integrating these classical pharmacodynamic principles with modern phytochemical profiling, varietal analysis, and clinical trials, Agastya can be fully validated as a potent therapeutic agent in contemporary evidence-based medicine.

REFERENCES

1. Sharma P. V. Dravyaguna – Vijnana. Vol. 2. 4th ed. Varanasi: Chaukhambha Bharati Academy, 2003; 289-291.
2. Vaidya BG. Nighantu Adarsha (Purvardha), Palashadhi Varga 3rd ed. Varanasi: Chaukhambha Bharati Academy, 2002; 24.
3. Sharma G. P, Sharma A. P. Kaiyadeva Nighantu, Aushadi Varga. 1st ed. Varanasi: Chaukhambha Orientalia Prakashan, 1979; 173.
4. Sharma P. C, Yelne M. B, Dennis T. J, Joshi A, Prabhune Y. S, Khade K, et al. Database of Medicinal Plants in Ayurveda. 1st ed. Vol. 3. New Delhi: Central Council for Research in Ayurveda and Siddha, Ministry of Health and Family Welfare, Govt. Of India, 2005.
5. Mahadik VJ, Patil KM, Wadkar KA. Sesbania grandiflora (Agastya): a review on its phytochemical & pharmacological profile. Int J Biol Pharm Res., 2017; 9(1): 1-6.
6. Sharma G. P, Sharma A. P. Kaiyadeva Nighantu, Aushadi Varga. 1st ed. Varanasi: Chaukhambha Orientalia Prakashan, 1979; 173.
7. Sharma P. V. Priyanighantuh, Pushpadi Varga. Varanasi: Chaukhambha Surbharati Prakashan, 2004; 168.
8. Sharma P. V. Dravyaguna – Vijnana. Vol. 2. 4th ed. Varanasi: Chaukhambha Bharati Academy, 2003; 289-291.
9. Vaidya BG. Nighantu Adarsha (Purvardha), Palashadhi Varga 3rd ed. Varanasi: Chaukhambha Bharati Academy, 2002; 24.
10. Tripati I. Rajanighantuh, Karveeradi Varga. Varanasi: Chowkhambha Krishnadas Academy, 2016; 306.
11. Vaishya S. S, Vaishya M. V, editors. Shaligram Nighantu (Bhruhanighantu). Mumbai: Khemraj Shrikrishnadas Prakashan, 2016; 393.
12. Sharma P. V. Dravyaguna – Vijnana. Vol. 2. 4th ed. Varanasi: Chaukhambha Bharati Academy, 2003; 289-291.
13. Vaidya BG. Nighantu Adarsha (Purvardha), Palashadhi Varga 3rd ed. Varanasi: Chaukhambha Bharati Academy, 2002; 24.
14. Sharma P. V. Dravyaguna – Vijnana. Vol. 2. 4th ed. Varanasi: Chaukhambha Bharati Academy, 2003; 289-291.