



Role Of *Panchashrisha Agada* In *Dushivisha Janya Twak Vikar*: A Review

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Abstract

The skin is the body's largest and most visible organ, acting as a protective barrier against mechanical trauma, and infections. It also plays key roles in thermoregulation, fluid conservation, excretion, and sensory perception. The pores in the skin play an essential role in hair nourishment, detoxification, and maintaining healthy skin. Therefore, any anatomical or physiological abnormalities in the skin can cause various skin disorders such as acne, psoriasis, hyperpigmentation, and skin allergies. The concept of *Dushivisha* in *Ayurveda* is quite unique. It refers to a low-potency poison that gradually vitiates the *Dhatus* (body tissues). In relation to *Raktadhatu* (blood tissue), *Dushivisha* is associated with the manifestation of various skin disorders described in the classical texts, including *Kustha*, *Visarpa*, *Shitpitta*, *Udarda*, and *Kotha*. The incidence of skin conditions has noticeably increased, particularly in tropical and developing countries like India, due to a range of contributing factors. While modern medicine may provide short-term relief rather than a complete cure, leading many people are gradually turning towards Ayurveda for safe and complete cure of diseases. Skin diseases can be both prevented and effectively treated using *Ayurvedic Agadas*. These *Agadas* serve as therapeutic measures specifically formulated to counteract the effects of such manifestations. In the *Charaka Samhita*, the *Panch Shirisha Agada* is described as a remedy for managing *Dushi Visha* (cumulative toxicity). It can be a better choice for the treatment of *Dushivisha janya Twak vikar* by its *Vishaghna* properties.

Keywords: *Ayurveda*, *Panchshirisha Agad*, *Dushi visha*

Introduction

In *ayurveda*, *Dushivisha* is a unique concept. *Dushivisha* is not a type of poison, but rather a transformed state of *Visha*. It develops when any poison becomes old, is weakened by antidotes, or is exposed to factors like fire, wind, and sunlight, or if it is naturally deficient in properties. ^[1] This low-potency poison remains in the body for a long period due to *Kaphaj avaran*. Over time, when favorable conditions such as a *vit* (*Dushit Desha*), specific seasons (*Kala*), improper diet (*Anna*), or habits like daytime sleep (*Diwaswapna*) arise, it becomes activated and will become more potent. ^[2] In the current scenario, individuals are increasingly exposed to a variety of toxins through food and the environment, leading to their accumulation in the body and the vitiation of *Dhatus*. This condition aligns with the *Ayurvedic* concept of *Dushivisha* and may manifest as different forms of *Twak Vikara* (skin disorders).

Histology of skin according to modern science:

The skin is composed of three main layers: the epidermis, dermis and hypodermis. Cone-shaped dermal papillae project upward into the epidermis, creating peg-like structures known as rete ridges. The epidermis is organized into several layers, listed from the deepest to the most superficial: i.e., Stratum Germinativum, Stratum Malpighii, Stratum Granulosum, Stratum Lucidum (present only on the palms and soles), Stratum Corneum. The dermis consists of fibrocollagenous tissue and contains blood vessels, lymphatics, nerves, and various adnexal structures, including sweat glands, sebaceous glands, hair follicles, arrector pili muscles, and nails. The hypodermis composed of adipose tissue. ^[3]

According to ayurveda

Acharya Charaka described the skin as consisting of six layers. However, only the first two layers *Udakadhara* and *Asrugdhara* are specifically named. The remaining four layers are not individually identified, with respect to conditions affecting them. ^[4]

Acharya Sushruta described seven distinct layers of *Twak* (skin), each with its own specific name. He also detailed the thickness of each layer and the diseases or conditions that may affect them. ^[5]

1. The outermost layer is called *Avabhasini* (reflecting layer). It reflects all colors and reveals the five *bhutas* (elements). Its thickness is one-eighteenth of a *vrihi* (rice grain).
2. The second layer is called *Lohita* (reddish layer). Its thickness is one-sixteenth of the *vrihi*.
3. The third layer is known as *Shweta* (white layer). It is one-twelfth the thickness of a *vrihi*.
4. The fourth layer is called *Tamra* (pigment layer), with a thickness of one-eighth of the *vrihi*.

5. The fifth layer is called *Vedini* (sensory layer). Its thickness is one-fifth of a *vrihi*.
6. The sixth layer is called *Rohini* (proliferative layer). It is as thick as a *vrihi*.
7. The seventh layer is known as *Mansadhara* (muscle-supporting layer). It is twice as thick as a *vrihi*.

Causes of Skin Diseases (*Twak Vikar*)

According to *Ayurveda*, skin diseases can be caused by eating contradictory foods, eating again before the previous meal is fully digested, consuming incompatible food, suppressing natural urges, and irregular use of oil treatments. These habits disrupt the body's balance and lead to skin disorders.

Symptoms of *dusri shaadi* poisoning

According to *Sushruta*, the clinical features of *Dushivisha* include symptoms such as intoxication, fainting, discoloration, intermittent fever, *oligospermia*, *urticaria*, vomiting, epileptic seizures, increased thirst, and the appearance of red patches throughout the body and various skin disorders. [6] *Dushivisha* affects the *Rakta Dhatu*, leading to skin lesions like *Kitibha* and *Kotha*. It progressively disturbs the *Doshas* and *Dhatu*s, ultimately resulting in death. Different types of poisons may cause varied effects—some induce insanity, others lead to constipation, semen loss, blurred speech, or diseases such as leprosy (*Kustha*). [7]

Additional complications may include pyrexia, burning sensation, hiccups, cough, obstipation, azoospermia, oedema, diarrhea, fainting, heart disease, abdominal distension, insanity, tremors, and various other disorders. [8]

AIMS AND OBJECTIVES

1. To study *Dushi visha* in detail.
2. To study *Panchashirishadi Agada*.
3. To understand the effects of *Pancshiadi Agada* in treating *Dushivisha janya Twak Vikar* (skin disorders caused by *Dushivisha*).

Materials and Methods –

This study is based on information gathered from *Ayurvedic* textbooks, modern medical literature, and various websites to ensure comprehensive coverage of the relevant topics.

Management

Lepa refers to a treatment method involving external application of medicines in paste form. These are usually applied in the opposite direction of hair growth to enhance absorption. This technique helps the medicine quickly penetrate through structures such as *Romakupa* (hair follicles), *Swedavahini* (sweat glands), and *Siramukha* (blood capillaries).^[9]

Panch Shirish agad -

Panch Shirish agad consist of five parts -*Shirisha* roots, bark, and stem bark, leaf, and flower.

Shirisha (root) **Mula** (leaf) **Shirisha** (bark) **Patra** (Stem bark) **Shirisha** Kanda **Shirisha** Pushpa (Flower)

Shirisha (*Albizia lebeck* Lin.) is one of the drugs of choice of much Yoga by different *Acharyas*. Many drugs and formulations are described as *Vishaghna* (anti-poisonous) in classical texts. Among them, *Shirisha* is considered one of the most important and widely used. It is often regarded as the most effective of all *Vishaghna* (anti-poisonous) drugs.^[10] *Pancha Sirisha Agad* is mentioned by *Acharya Charaka* in the context of *Visha Chikitsa* (treatment of poisoning) and is also widely used for external application to reduce toxicity. The effectiveness of *Pancha Sirisha Yoga* is attributed largely to its synergistic action (*Prabhava*).^[11]

Rasa	Guna	Veerya	Vipaka	Karma
Kashaya, Tikta, Madhura	Laghu, Rukshya	Anushna	Katu	Tridosha hara

“Because of its prabhava, *Sirisha* (*Albizia lebeck* Linn.) Is used as a *Vishaghna*. (antitoxic agent).”^[12]

Properties and chemical constituents-

Acharya Charaka categorized *Shirish* under the *Vishaghna Gana*, *Vedana Sthapana Gana*, *Shirovirechana*, and *Kshaya Skanda* groups. *Acharya Sushrut* placed it under the *Salsaradi Gana*, while *Acharya Vagbhata* classified it under the *Asanadi Gana*. *Acharya Bhavprakash* also highlighted its use in treating *Shotha* (inflammation).^[13] From a modern scientific perspective, the plant *Shirish* (*Albizia lebeck* (L.) Benth)

exhibits analgesic, anti-inflammatory, immune-modulating, anti-rhinitic, free radical scavenging, and mast cell stabilizing properties. ^[14]

The plant's chemical constituents include tannins of the condensed type in its bark, such as D-catechin, leucocyanidine isomers, and melacacidin. It also contains beta-sitosterol. The seeds provide calcium, phosphorus, iron, ascorbic acid, histidine, and valine. The flowers contain lupeol and a pigment resembling crocetin. ^[15] The bark possesses astringent, bitter, acidic, sweet, and mildly thermo genic properties. It is beneficial in imbalanced conditions of *vata* and *pitta*, and is used to treat skin conditions such as eruptions, leprosy, leukoderma, wounds, ulcers, and inflammation. The seeds are especially used in treating skin disorders including leprosy, leukoderma, and even poisoning. ^[16]

Acharya Charaka identified various *Lepas* within *Vishaghna* and *kushtagna* properties that include *Sirisha* (*Albizia lebbek* Linn.) in their formulations.

Discussion

Dushivisha is a significant concept in *Vishatantra*. It refers to a low-potency poison that becomes harmful due to factors such as impure environment (*dushit Desh*), time (*Kala*), food (*Anna*), and improper habits like day-sleeping (*Diwaswapna*). Modern influences such as industrialization, seasonal changes, consumption of synthetic foods, and altered lifestyles further aggravate its effects. In today's world, such a lifestyle weakens the immune system, making individuals more susceptible to various diseases—among which skin disorders (*Twak Vikar*) are the most common.

There are numerous *Agada Yogas*, which primarily act due to their *Prabhava* (synergic action). In the *Ashtanga Hridaya*, while discussing *Agroushadha*, it is mentioned that *Sirisha* is considered the most effective medicine for *Visha* (poison). *Acharya Charaka* also described it as a *Lepa* (topical application) beneficial in the treatment of skin diseases.

Mode of Action:

Lepa is a form of *Vahiparimarjana Chikitsa* (external therapy). This method is specifically designed to treat *Twakgata Vikaras* (skin disorders). *Lepa Chikitsa* also helps in the local elimination of *Doshas*; therefore, *Pancha Shirisha Agad* is applied in the form of *Lepa*. The formulation includes active compounds such as histidine, melacacidin, leucocyanidine, and catechin, all of which are known for their beneficial effects on skin conditions. Thus, it can be concluded that this formulation is potentially effective in managing skin diseases.

Conclusion-

Skin disorders often require long-term management. Modern lifestyle changes such as irregular diet, pollution, stress, and hormonal imbalances are directly impacting the skin and contributing to various skin diseases. With the increasing prevalence of these conditions, there is a growing need for further research and study.

Toxins like *Dushivisha* and *Gara Visha* can accumulate in the body due to factors such as *Agnimandya* (weak digestion) and *Virudha-Aahara* (incompatible food combinations), especially when they are not properly eliminated. *Dushivisha* disrupts the *dhatu*s (tissues), triggering hypersensitive reactions in the skin, which can result in skin disorders.

It can be concluded that *Dushivisha* is a significant causative factor of *Twak Vikar* (skin diseases).

In various *Samhitas*, *Shirisha* has been described as an effective drug under both *Vishaghna* (anti-toxic) and *Kusthghna* (anti-skin disease) formulations. *Acharya Charaka* also described a chapter on *Vahirparimarjanīya Chikitsa*, where *Shirisha* is mentioned as one of the best *Vishaghna* and *Kusthghna* drugs. Based on this review, it is concluded that *Pancha Shirisha Agad* may be highly effective in treating *Dushta Vrana*, *Twak Vikara*, and other skin disorders.

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