



REVIEW OF THE IMPORTANCE OF SIDDHARTHAKADI AGAD IN TWAKROGA W.S.R. TO DUSHIVISHA

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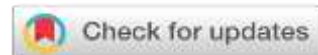
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ABSTRACT

Ayurveda is an essential science of life. Principals of *ayurveda* are based on the maintenance of health and to treat the diseases. *Agad tantra* is one of the most important branches of *ashtanga ayurveda* which deals with various types of poisons, sign & symptoms, complications, and their management. In this branch, there are some special concepts of *Ayurveda* like *Sthavar Visha*, *Jangam Visha*, *Dushivisha*, *Garavisha*, *Viruddhaahar*, etc. which has their own importance nowadays also as it was during the ancient period. *Dushivisha* manifests the symptoms after a long time. As *dushivisha* is a low potent slowly progressing poison, it affects all dhatus gradually. *Dushivisha* mainly vitiates the *rakta dhatu* and in *Twakroga* also there is vitiation of *rakta dhatu*. *Agad tantra* had its own drug formulation called “*AGAD*” which are said to be used in different kind of poisoning conditions. Out of these formulations, *Siddharthakadi Agad* is one of the formulations which is described for the treatment of *Vishavikara*. Therefore, this study aims to correlate the pathogenesis of *dushivisha* and *Twakroga*. Also, this paper deals with the present importance of *Siddharthakadi agad* in various skin diseases which are due to today’s modern life style which causes the accumulation of *dushivisha*.

Keywords: *Dushivisha, Garavisha, Twakroga, Agad, Viruddhaahar.*

INTRODUCTION

Ayurveda is an eternal science that is a god gifted to a human being. The knowledge of *Ayurveda* came from lord "BRAHMA" before the creation of the universe.¹ The two main objectives of this science are to maintain the health of a healthy person and to cure the person who is suffering from the disease.² Ayurvedic science is so elaborated that it is divided into eight branches and each branch is specialized in a particular treatment. *Agadtantra* is one of the most important systems of indigenous branches derived from the ancient science of *Ashtanga ayurveda*. *Agadtantra* deals with the identification of the poison, signs & symptoms, and also the management of poisoning. In *Agadtantra*, *visha* is classified into various categories such as *Sthavar, Jangam, Dushivisha, Garavisha*, etc. *Dushivisha* is a low-potent and slowly progressing poison, it affects all *dhatu* gently. When it enters *rakta dhatu*, it produces toxicity in *Raktavah shrotas* which leads to a different type of *Twakroga*. *Agadtantra* had its own drug formulation called "AGAD" which are said to be used in different kind of poisoning conditions. Out of these formulations *Siddharthakadi agad* is one of the formulations which is described for the treatment of *Vishavikara*. In the current scenario cosmetic products are very popular, most of these cosmetic products contain hazardous chemicals and long-term use of these chemicals accumulates in the body and causes skin diseases, allergies, etc. Cosmetics can be included under the cumulative type of poisons. Nature pollution is increasing day by day due to industrialization, and urbanization so more poisons enter the body and immunity is decreasing. This condition causes chronic toxicity which will precipitate problems like blood disorders, and skin problems.

Here efforts are taken to show how *Siddharthakadi agad* can be useful while treating various skin diseases. It is a literature study of the importance of

Siddharthakadi agad in *Twakroga* with special reference to *dushivisha*.

AIM AND OBJECTIVES

- To study the concept of *Dushivisha* and its toxic effect on the human body.
- To correlate the causes of *Dushivisha* and Skin diseases.
- To establish the importance of *Siddharthakadi Agad* in skin diseases in the current scenario.

MATERIALS AND METHODS

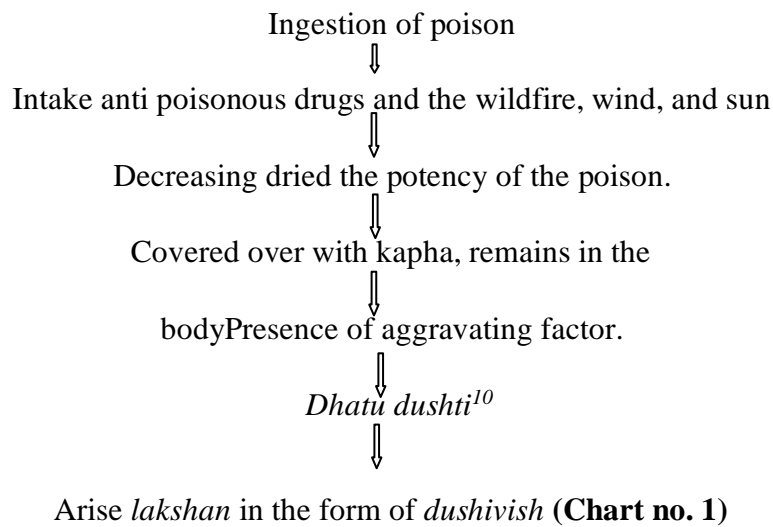
• Literature Review of *Dushivisha*

Ayurvedic texts classified various types of *visha* i.e., *Sthavar, Jangam, dushivisha*, and *garavisha*. *Dushivisha* term is a compound of two different words *dushi* and *visha*. *Dushi* means denatured, attenuated, altered, latent, vitiated, or something which influences the system in the long run. The word *dushivisha* is derived from the word *dushti* meaning polluting or defiling. It means which pollutes many times.^{3,4} The person who vitiates *dhatu*s because of factors such as *desh, Kal, aahar*, and *nidra* during daytime is called *dushivisha*.⁵ In the present scenario people are more prone to various kinds of poison, including slow poison in food as well as in the environment. The poison which is old attenuated by anti-poisonous medicines or dried by forest fire, breeze, and sunlight, or naturally deficient in properties of the poison is defined as *dushivisha*. It is not fatal due to mild potency and being covered with *kapha*. It stays in the body for many years.⁶ As *dushivisha* is a low-potent slowly progressing poison it affects all *dhatu*s gradually. When it enters *rakta dhatu* it produces toxicity in *Raktavah Shrotas* which leads to different types of skin diseases.⁷ Poisoning in the body currently happens in the conditions that poisonous insect bites, inanimate poison, *Viruddhaahara* and *atiahara*, fast food and cold beverages like coals, alcohol, tobacco, drugs like NSAIDs, pesticides, heavy metals, minerals, and

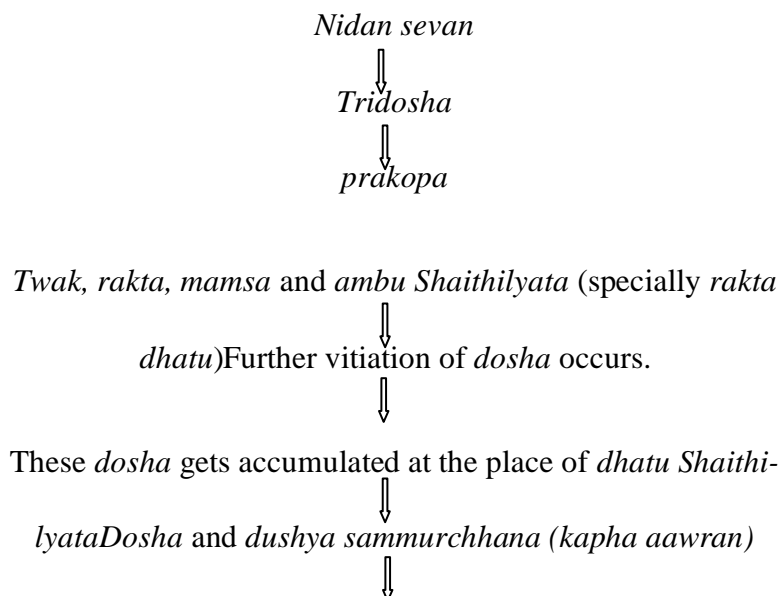
pollutants.⁸ The poison that has entered the body should be thoroughly treated and completely cured in time by giving proper medicine and antidote. If the drugs are not potent enough to neutralize to *visha* or if the treatment is not in accordance with the *dhatu* or if the medicine is not given in recommended dosage for a specified period of time to pacify the *visha*, the *visha* won't get neutralized or cured properly and eliminate from the body. As a result of this improper and insufficient treatment,

- **Pathophysiology of *Dushivisha***⁹

some parts or traces of the *visha* remain in the body. This won't produce any immediate symptoms but lies dormant and spread slowly to the other parts and tissues of the body. When the conditions become suitable, it is manifested with *upadrava*. The complications produced are called *dushivisha*. In this way *dushivisha* is explained by different acharyas in different ways. *Samprapti* of *twakryoga* and *dushivisha* can be correlated which is explained as follows:-



- **Etiopathogenesis of Skin diseases according to *Ayurveda***^{11,12}



Skin diseases (Chart no- 2)

Thus, one can see that both have the same pathogenesis i.e., *rakta dhatu dushti* and covering of *kapha* due to that many symptoms are produced but all skin diseases are more common. Thus, we can assume that *dushivisha* may be the cause of producing skin diseases.

- **Diagnosis of Dushivisha**
- It is difficult to diagnose *Dushivisha roga*, when a patient comes for treatment, one should examine carefully to know whether there is any old *visha* in his body or not. *Agadtantra* specified certain characteristic features to understand the presence of *Dushivisha* in the body. By carefully detailed history taken and physical examination of eyes, face, teeth, skin, nails, and hairs it is easy to identify the presence of *Dushivisha* in the body.
- **Characteristic features of Dushivisha¹³**
- **Poorva Roopa of Dushivisha (Premonitory Symptoms)**
- Excessive Sleepiness (*Nidra*)
- Heaviness (*Gurutwa*)
- Yawning (*Jrumbha*)
- Laxity of joints (*Sandhishathilyam*)
- Horripilation (*Aharsha*)
- Malaise (*Angmard*)
- **Roopa of Dushivisha (Clinical features)¹⁴**
- Loose motion (*Bhinna purish*)
- Discolored body (*Bhinna varna*)
- Foul odour or a bad taste in the mouth (*Mukha vairasya/Vaigandha*)
- Thirst (*Pipasa*)
- Fainting (*Murcha*)
- Vomiting (*Vaman*)
- Stammering (*Gadgadvakaya*)
- Depression (*Vishada*)
- Abdominal disorder due to vitiation of all *doshas* (*Dushyodara*)
- Eruption of circular patches on the skin (*Mandal*)
- Itching (*Kandu*)

- Urticarial Rashes (*Kotha*)
- If *Dushivisha* is localized in the *Amashaya* – Diseases of *Kapha* and *Vata*
- If localized in the *Pakvasaya* - Diseases of *Vata* and *Pitta*
- If localized in the *Dhatus*- Diseases of *Dhatu Vikara*

- **Sadhya-Asadhyata (Prognosis)¹⁵**

Dushivisha in the self-restrained human and early cases of poisoning is curable and one year old is palliative; while even this type of poisoning in an enfeeble and imprudent patient should be considered to be incurable.

- **Complication of Dushivisha¹⁶**

- Pyrexia (*Jwar*)
- Burning sensation (*Daha*)
- Hiccup (*Hikka*)
- Obstipation (*Anaha*)
- Azoospermia (*Shukrakshaya*)
- Oedema (*Shoth*)
- Diarrhoea (*Atisaar*)
- Fainting (*Murchha*)
- Heart diseases (*Hrudrog*)
- Abdominal enlargement (*Udar rog*)
- Psychosis (*Unamada*)
- Tremors (*Kampann*)

- **Dushivisha chikitsa¹⁷**

When a patient suffering from *Dushivisha* (cumulative toxins) mode of treatment should be as follows-

- Swedana* (*Sudation*)
- Vamana* and *Virechan* (*Upward and downward purification*)
- Dushivishari agada* should be given with *Madhu* (*Honey*).

They should be treated with *Siddharthakadi Agada*. Most of the contents of *Siddharthakadi Agada* are *kaphavatashamak*, *Kusthaghan*, *kandughna*, *lekhan*, *krimighna*, *vishagna*, *Sothahar*, *vranshodhan*, *vranropan*, *twakdoshahar*, *vednasthapan*, *raktashodhan*, *daahprashaman*, *varnya* properties. These

drugs have properties to remove all kinds of toxicity by cleansing the body internally and externally. *Samprapti* of cumulative toxins is not mentioned in ancient texts but it can be correlated with *Dushivisha*

as the main *Dhatudushti* is *Rakta* in both Skin diseases and *Dushivisha*.

SIDDHARTHAKADI AGAD¹⁸

Ingredients (Sanskrit Name)	Botanical Name	Rasa	Guna	Virya	Vipaka	Karma
<i>Siddharthaka</i> ¹⁹	<i>Brassica campestris</i> Linn.	<i>Katu, Tikta</i>	<i>Tiksha, Rukhna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatanashak, kandu kushthaghna</i>
<i>Vacha</i> ²⁰	<i>Acorus calamus</i> Linn.	<i>Katu, Tikta</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, raktashodhani</i>
<i>Hingu</i> ²¹	<i>Ferula narthex</i> Bioss.	<i>Katu</i>	<i>Laghu, Snigdha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, krimighna</i>
<i>Karanja</i> ²²	<i>Pongamia pinnata</i> (Linn.)	<i>Tikta, Katu, kashaya</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, krimi kushthaghna</i>
<i>Devdaru</i> ²³	<i>Cedrus deodara</i> (Roxb.)	<i>Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, kandughna, kushthaghna</i>
<i>Manjistha</i> ²⁴	<i>Rubia cordifolia</i> Linn.	<i>Tikta, Kashaya, Madhur</i>	<i>Guru, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphapittashamak, varnya, kushthaghna</i>
<i>Haritiki</i> ²⁵	<i>Terminalia chebula</i> Retz.	<i>Panchrasa (Lavan ras rahit)</i>	<i>Laghu, Rukshna</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Tridosahar, kushthaghna</i>
<i>Aamlaki</i> ²⁶	<i>Emblica officinalis</i> Linn.	<i>Panchrasa (Lavan ras rahit)</i>	<i>Guru, Ruksha</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>Tridosahar</i>
<i>Bibhitaki</i> ²⁷	<i>Terminalia bellirica</i> Roxb.	<i>Kashay</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Tridosahar, raktashodhan</i>
<i>Aprajita</i> ²⁸	<i>Clitoria ternatea</i> Linn.	<i>Katu, kashay, tikta</i>	<i>Laghu</i>	<i>Seeta</i>	<i>Katu</i>	<i>Tridosahar, kushthaghna, vishaghna</i>
<i>Shweta Shirisha</i> ²⁹	<i>Albizzia procera</i>	<i>Kashya, tikta, madur</i>	<i>Laghuruksh, tikshna</i>	<i>Isad ushna</i>	<i>katu</i>	<i>Tridoshshamak, vishaghna, varnya, twakdosahar</i>
<i>Pippali</i> ³⁰	<i>Piper longum</i> Linn.	<i>Katu</i>	<i>Laghu, Snigdha, Tiksha</i>	<i>Anushna -sheet</i>	<i>Madhur</i>	<i>Kaphavatashamak, kushthaghna</i>
<i>Maricha</i> ³¹	<i>Piper nigrum</i> Linn.	<i>Katu</i>	<i>Laghu, Tiksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, krimighna</i>

<i>Sunthi</i> ³²	<i>Zingiber officinale</i> Roxb.	<i>Katu</i>	<i>Laghu, snigdha</i>	<i>Ushna</i>	<i>Madur</i>	<i>Kaphavatashamak, kusthaghna</i>
<i>Priyangu</i> ³³	<i>Callicarpa macrophylla</i> Vahl.	<i>Tikta, Kashay, Madhur</i>	<i>Guru, Rukshna</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Tridoshshamak, dorgandhya sweda daha har</i>
<i>Shirisha</i> ³⁴	<i>Albizia l ebbeck</i> Benth	<i>Kashya, tikta, madur</i>	<i>Laghu, ruksha, tikshna</i>	<i>Isad ushna</i>	<i>katu</i>	<i>Tridoshshamak, vishaghna, varnya, twakdoshahar</i>
<i>Haridra</i> ³⁵	<i>Curcuma longa</i> Linn.	<i>Tikta, Katu</i>	<i>Rushna, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavatashamak, varnya, twakdoshahar, kandughna</i>
<i>Daruharidra</i> ³⁶	<i>Berberis aristata</i> DC.	<i>Tikta, Kashya</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphapittahar, kandughna</i>
<i>Bast mutra</i> ³⁷	.	<i>Kashya, madhur</i>	.	.	.	<i>Pathya, doshaghna</i>

Make the fine powder of all these above contents and mix with *basta mutra* to convert it into vati form. The therapeutic dose of this agad is 3 times a day with lukewarm water after meals.

DISCUSSION

In the modern era or day-to-day life, cumulative toxicity increases the need for antioxidants as the body attempts to neutralize harmful substances. The factors such as viruddhahara, ahithara, fast food and cold beverages, alcohol, tobacco, pesticides, metals, pollutants, etc. can be considered under *Dushivisha*. A present study contains toxicity studies, searching for antioxidants having properties to treat free radicals. *Siddharthakadi Agad* is described by *Acharya charak* in *Charak Samhita Chikitsa Sthana Unmad Adhyay* for the treatment of *Visha vikara*. Excessive use of pesticides is responsible for the development of many diseases. Pesticide residue gets absorbed by the roots of crops and results in the contamination of food. When these foods are consumed by the person, it develops effects like carcinogenic effect, mutagenic effect, birth defect in new born babies, and skin diseases. This section includes the literature review regarding the contents of the *Siddharthakadi Agad*. It also includes *Ayurvedic* as well as pharmacologi-

cal action of the drug content that has been mentioned. It contains mainly *Katu*, *Tikta*, and *Madhura* in *Rasa*, *Laghu*, *Ruksha*, and *Tikshana* in *Guna*, *Ushna* in *Veerya*, and *Katu* in *Vipaka*. Mostly drugs are *vatakaphashamak*, *kusthaghna*, and *kandughna*. It is beneficial in *dushivisha* means we can also use this formulation for skin diseases which are caused due to cumulative poison which is known as *dushivisha*.

Probable mode of drug action

Ayurveda pharmacology is based on the theory of *Rasa*, *Guna*, *Veerya*, *Vipaka*, and *Prabhava* (*Rasapanchak*) which are the simplest parameters in those days to ascertain the action of the drug *Samprapti Vighatana* is said to be the treatment. Therefore, the drug should dismantle the *samprapti Ghatak* so as to treat the disease.

Samprapti Vighatana

• On the basis of *Rasa*

Katu, *Tikta* and *Kashaya rasa* are present in maximum drugs. The *Katu rasa* has *Kapha shamak*, *Srotovispharaka* (clears the obstruction in channels), and *Kandughna* and *Jantughna* properties. *Tikta rasa* has *Keshya*, *Kleda Shoshaka* and *Chedan* properties. The *Kashaya rasa* has *Samsamana*, *Ropana*, *Kleda Shoshaka*, and *Kapharaktapittaprashaman* properties. By virtue of these properties *Katu*, *Tikta*,

and *Kashaya Rasa* pacify the vitiated *Kapha* and facilitates the process of *Shrotosodhana*.

- **On the basis of *Guna***

Maximum contents have *Laghu*, *Tikshana*, and *Ruksha* properties. *Laghu*, *Tikshana*, and *Ruksha guna* have *Kapha shamak* properties.

- **On the basis of *Veerya***

Ushna veerya has *Vata kapha shamak* properties and also causes *Kleda vishyandan*.

- **On the basis of *Vipaka***

The drug has *Katu Vipaka* and *Kapha shamak*.

Ushna Viryata, *Laghu*, and *Tikshna Guna* drugs are helpful in removing the obstruction of *Shrotas* by decreasing the *Picchila guna* of *Kapha* and facilitating the process of *Kapha Vishyabdana*. It results in the clearing up of the obstruction caused by vitiated *Kapha* so as to offer to age the skin. *Vishaghna*, *Kandughna*, and *Jantughna* property removes local infections and helps in the process to prevent aging. The use of *Siddhartakadi Agad* is also helpful in *Unmada*, *Apasmara*, etc.

CONCLUSION

Dushivisha is like a cumulative and slow-acting poison. This type of cumulative poison leads to many skin diseases such as eczema, dermatophytosis, skin irritation, and contact dermatitis and is treated as *dushivisha chikitsa*. In all skin diseases mostly *rakta dushti* is the major factor. As we have seen that all the content of *Siddharthakadi agad* has *kaphavata shamak*, *kushthaghna*, *kandughna*, and *varnya* properties, and also some of the *dravyas* these *agad* like *haritaki*, *bibhitaki*, *Aamlaki*, *Shirish* and *priyangu* are *Tridosahar*, *Raktashodhak* they mostly act on *twakroga*. So, *Siddharthakadi agad* is useful to treat skin diseases caused due to accumulation of cumulative poison. Also, the standardization of the content of *Siddharthakadi agad* is carried out using physicochemical, and phytochemical studies for the quality control of raw material and to ensure therapeutic efficacy. All the main etiopathogenesis of *dushivisha* is covered with *kapha*. In this formulation, most of the content is *katu vipak* with *laghu*, *ruksha*, and *tikshna gunas* which have *kaphaghna* properties.

Thus, this *guna*, it will help to break the etiopathogenesis of *dushivisha*. It will break the effect of *kapha aavrita* and help the body to remove doshas from the body. Hence from the above discussion it can be said that the *dushivisha* prevalence is very common in various skin diseases also by studying the details of the literature review of *Siddharthakadi agad*, we can conclude the made of the action of *Siddharthakadi agad* against various skin diseases which are emerging basically due to *dushivisha*, but it required proper diagnosis with proper detailed history and physical examination.

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