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# CONCEPTUAL STUDY ON THE PHARMACOKINETICS OF VISHA WITH SPECIAL REFERENCE TO ASHTANGA SANGRAHA

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## ABSTRACT

**Background:** Agada Tantra, the Ayurvedic discipline concerned with toxicology, offers a structured explanation of toxic substances (Visha) and their systemic behaviour with in the body.[1] Classical literature, particularly *Ashtanga Sangraha* of Acharya Vridha Vagbhata, describes the mode of action of poisons through intrinsic qualities (Gunas) and progressive pathological stages (Vegas).[1,2] Indu's classical commentary further elaborates these principles.[3] Contemporary reviews also recognize the relevance of these descriptions in modern toxicological understanding.[6,7] While modern pharmacology interprets drug movement via the ADME model, Ayurvedic explanations provide a conceptually comparable framework.[6] **Objective:** To critically analyze the pharmacokinetic attributes of Visha as described in *Ashtanga Sangraha*.[1,2] and to correlate them with modern toxicological principles supported by contemporary literature.[6,11] **Materials and Methods:** A qualitative textual analysis of *Uttara Tantra* of *Ashtanga Sangraha* was undertaken.[12] The eleven Visha Gunas, sequential Dhatu involvement, and Vega manifestation were examined with reference to classical commentary.[3] Allied Samhita references including *Charaka Samhita* and *Sushruta Samhita* were consulted for interpretative support.[4,5] Relevant contemporary research articles were reviewed for

comparative analysis.[6,11] **Results:** The properties Vyavayi and Ashukari denote rapid systemic permeation prior to digestion.[1] Sukshma and Vikasi facilitate extensive distribution through Srotas and Dhatus, culminating in Hridaya involvement.[12] The Apaki nature of Visha suggests resistance to metabolic transformation.[1] Difficulty in complete elimination, attributed to Laghu and Tikshna properties, predisposes to Dushi Visha.[2] Modern comparative studies support these pharmacodynamic interpretations.[7,11] **Conclusion:** The toxicokinetic model described in *Ashtanga Sangraha* demonstrates conceptual alignment with modern pharmacokinetics. The virulence of Visha is primarily due to its antagonistic interaction with Ojas. Contemporary discussions on antidotes and Prativisha further validate these classical principles. These concepts remain clinically significant in Agada Tantra for both acute and latent poisoning management.

**KEYWORDS:** Ashtanga Sangraha, Agada Tantra, Visha Guna, Pharmacokinetics, Vyavayi, Dushi Visha.

## INTRODUCTION

Ayurveda defines Visha as a substance capable of inducing rapid systemic derangement and potentially fatal consequences.[1] In *Ashtanga Sangraha*, Acharya Vridha Vagbhata systematically elaborates toxicology under Agada Tantra.[1,2] The text attributes the rapidity and severity of poisoning to distinct qualitative attributes (Gunas) that enable immediate systemic spread.[1]

The depletion of Ojas during poisoning is also discussed in *Charaka Samhita*.[4] Surgical and emergency perspectives of poisoning are elaborated in *Sushruta Samhita*.[5] Modern biomedical science evaluates toxic substances through pharmacokinetics (ADME model), and recent Ayurvedic research attempts to correlate classical concepts with contemporary toxicology.[6,7,9]

## PHARMACOLOGICAL ATTRIBUTES (GUNAS) OF VISHA

*Ashtanga Sangraha* enumerates eleven principal Gunas of Visha: Tikshna, Ushna, Ruksha, Vishada, Vyavayi, Ashukari, Laghu, Vikasi, Sukshma, Avyakta Rasa, and Apaki.[1] Detailed interpretation is provided in Indu's commentary.[3]

Comparative pharmacodynamic evaluations of Visha Gunas with venom compounds have been discussed in modern studies.[7,11] The antagonistic relationship between Visha and Ojas is repeatedly emphasized in classical texts.[1,4]

## CORRELATION WITH MODERN PHARMACOKINETICS

### 1. Absorption: Vyavayi and Ashukari

Vyavayi denotes the capacity of a substance to permeate the entire body prior to digestive transformation (Paka).[1] Ashukari signifies rapid onset of action.[1] These descriptions parallel modern understanding of rapid systemic absorption and first-pass bypass mechanisms.[6]

### 2. Distribution: Sukshma, Vikasi and Dhatu Involvement

Following absorption, Visha disseminates through Sukshma and Vikasi properties.[1] The classical progression—Rakta vitiation, Tridosha aggravation, Ashaya involvement, and eventual Hridaya impact—is described in *Uttara Tantra*.[1,2]

Modern research correlating Visha Gunas with systemic toxic spread further supports this interpretation.[7,11] Environmental and exposure-based perspectives on toxins are also documented.[9]

### 3. Metabolism: Apaki Concept

Visha is described as Apaki—resistant to normal metabolic transformation by Agni.[1] This aligns with modern understanding of toxins that resist enzymatic degradation.[6]

### 4. Excretion and Dushi Visha

Laghu and Tikshna properties hinder complete elimination.[1] If inadequately expelled, Visha transforms into Dushi Visha.[2]

Therapeutic approaches including Prativisha and antidotal concepts are elaborated in classical and contemporary studies.[8,10] Chronic exposure perspectives are also highlighted in modern research.[9]

## DISCUSSION

The Ayurvedic toxicological model described in *Ashtanga Sangraha* provides a structured explanation of poison kinetics.[12] Contemporary research supports interpretative alignment with pharmacodynamic and toxicological principles.[6,7,11]

The destructive action of Visha is attributed to its antagonism toward Ojas, leading to systemic collapse.[1,4] Modern parallels may be drawn with immune suppression and organ dysfunction in severe toxicity.[6,9]

## CONCLUSION

The study of Visha in Ashtanga Sangraha provides a sophisticated frame work for understanding toxicology that mirrors modern Pharmaco kinetic principles. By focusing on the gunas, Acharya Vaghbhata explained how a substance can bypass digestion (Vyavayi) The exposition of Visha in *Ashtanga Sangraha* reveals a coherent toxicokinetic model articulated through Gunas and Dhatu progression. Rapid permeation (*Vyavayi*), penetrate cellular barriers (Sukshma), and resist metabolic degradation (Apaki), micro-penetration (Sukshma), metabolic resistance (Apaki), and Ojas antagonism collectively explain lethality.

Contemporary interpretations and antidote-based discussions further validate these classical insights.

Thus, classical Ayurvedic toxicology demonstrates conceptual compatibility with modern pharmacokinetic science and retains significant clinical relevance.

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