

CONCEPT, CLASSIFICATION, AND TOXICOLOGICAL PERSPECTIVES OF *STHAVARA VISHA*: A COMPREHENSIVE REVIEW OF CLASSICAL AYURVEDIC LITERATURE

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ABSTRACT

Agada Tantra, one of the eight classical branches of Ayurveda, provides a systematic description of poisons (*Visha*), their effects on the human body, methods of detoxification, and principles of management. Among the different categories of poisons, *Sthavara Visha* comprises toxic substances originating from immobile sources, predominantly poisonous plants, minerals, and metals. The knowledge related to *Sthavara Visha* is dispersed across various classical Ayurvedic texts, making comprehensive understanding difficult for students, clinicians, and researchers. The present review aims to compile, analyze, and critically interpret the classical descriptions of *Sthavara Visha* available in major Ayurvedic treatises. A narrative review methodology was adopted by reviewing authoritative Ayurvedic texts, including *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Bhava Prakasha Nighantu*,

Kaiyadeva Nighantu, *Sharangadhara Samhita*, *Rasatarangini*, and other relevant classical references. Contemporary scientific literature was considered where appropriate to discuss the present-day relevance of these concepts.

The review summarizes the classification, nomenclature, pharmacological attributes, toxic manifestations, purification procedures, and therapeutic applications of *Sthavara Visha*. Comparative evaluation of classical literature demonstrates both similarities and variations in the description of individual poisonous substances while consistently emphasizing proper identification, purification, and rational therapeutic use. This review consolidates scattered classical information into a single academic resource and provides a foundation for future experimental, pharmacological, and clinical research on *Sthavara Visha*. Such evidence-based documentation may facilitate a better understanding of Ayurvedic toxicology and encourage further interdisciplinary investigations.

KEYWORDS: *Sthavara Visha*, *Agada Tantra*, Ayurveda, Toxicology, Poisonous Plants, *Shodhana*, Ayurvedic Literature, Medicinal Toxicology.

INTRODUCTION

The concept of *Visha* occupies a unique position in Ayurveda because substances capable of producing severe toxicity may also serve as potent therapeutic agents when processed and administered appropriately.^[1] Classical Ayurvedic scholars emphasized that the pharmacological action of a substance depends not only on its inherent properties but also on purification procedures (*Shodhana*), dosage, pharmaceutical processing, and clinical indication. This principle forms the basis for the safe medicinal use of several toxic drugs described in Ayurvedic pharmaceutics.

Among the various classifications of poisons, *Sthavara Visha* refers to poisons derived from immobile sources, primarily poisonous plants, minerals, and metals.^[2] Classical texts describe these substances with remarkable detail, including their synonyms, classification, *Rasa*, *Guna*, *Veerya*, *Vipaka*, toxic effects, antidotal measures, purification techniques, and therapeutic applications. Numerous toxic medicinal plants such as *Vatsanabha*, *Gunja*, *Jayapala*, *Bhallataka*, and others have been extensively documented for both their poisonous nature and medicinal utility following proper *Shodhana*.

Despite the availability of extensive classical literature, there is a relative paucity of comprehensive review articles synthesizing the concept of *Sthavara Visha* across different Ayurvedic texts. Most available information is scattered, text-specific, or limited to individual poisonous substances. Therefore, a critical narrative review is warranted to compile, compare, and interpret the available evidence in a systematic manner.

Accordingly, the present review aims to comprehensively evaluate the concept of *Sthavara Visha* as described in classical Ayurvedic literature. By integrating dispersed textual evidence this review seeks to provide a useful reference for postgraduate scholars, academicians, clinicians, researchers, and pharmaceutical scientists while identifying potential areas for future research in Ayurvedic toxicology.

AIM

To comprehensively review and critically analyze the concept of *Sthavara Visha* described in classical Ayurvedic literature.

OBJECTIVES

1. To compile the references related to *Sthavara Visha* from major Ayurvedic classics.
2. To study the concept, definition, classification, and characteristics of *Sthavara Visha* described in Ayurvedic literature.
3. To review the toxicological properties, clinical manifestations, and management of *Sthavara Visha* mentioned in classical texts.
4. To analyze the purification (*Shodhana*) methods and therapeutic utility of poisonous substances described in Ayurveda.
5. To compare the descriptions of *Sthavara Visha* among different Ayurvedic classics.

MATERIALS AND METHODS

Study Design

The present study is a narrative literature review based on a critical appraisal of classical Ayurvedic texts concerning *Sthavara Visha*.

Sources of Data

The review was conducted using information obtained from the following sources:

Classical Ayurvedic Texts

- *Charaka Samhita*
- *Sushruta Samhita*
- *Ashtanga Hridaya*
- *Ashtanga Sangraha*
- *Bhava Prakasha Nighantu*
- *Kaiyadeva Nighantu*

- *Dhanvantari Nighantu*
- *Raja Nighantu*
- *Sharangadhara Samhita*
- *Rasatarangini*
- Other relevant Ayurvedic texts and commentaries, wherever applicable.

Method of Review

Relevant literature was collected, organized, and classified according to different aspects of *Sthavara Visha*, including definition, classification, synonyms, pharmacodynamic properties, toxic manifestations, purification methods, therapeutic applications, and management. Information from different classical texts was comparatively analyzed to identify similarities, differences, and unique observations.

Ethical Consideration

As the present study is based exclusively on published literature and classical Ayurvedic texts, no human participants or animals were involved. Therefore, institutional ethical clearance was not required.

CONCEPT OF VISHA

According to *Charaka Samhita*,^[3] *Ashtanga Hridaya*,^[4] and *Ashtanga Sangraha*,^[5] the origin of *Visha* is associated with the mythological event of *Samudra Manthana* (churning of the ocean). Before the emergence of *Amrita*, a dreadful poisonous entity appeared, which was later designated by Lord Brahma to reside in both immobile (*Sthavara*) and mobile (*Jangama*) beings.

Concept and Definition of *Sthavara Visha*

The term *Sthavara* denotes immobile living or non-moving sources. According to *Ashtanga Sangraha*, poisons residing in immobile substances such as plants and minerals are termed *Sthavara Visha*.^[6] *Madhava Nidana* further explains that these poisons originate from roots, plants, minerals, and similar immobile sources.^[7]

Classification of *Sthavara Visha*

Different Ayurvedic classics describe *Sthavara Visha* with slight variations in nomenclature and classification. *Charaka Samhita*,^[8] *Ashtanga Hridaya*,^[9] *Sharangadhara Samhita*,^[10] and *Harita Samhita*^[11] enumerate different groups of poisonous substances including

Vatsanabha, *Kalakuta*, *Halahala*, *Shringika*, *Pradeepana*, *Haridra*, *Brahmaputra*, *Saktuka*, and *Saurashtrika*.

Similarly, Rasashastra texts such as *Rasatarangini*,^[12] *Rasendrachintamani*,^[13] *Rasahridayatantra*,^[14] *Rasa Jalanidhi*,^[15] and *Parad Samhita*^[16] describe important poisonous substances with minor textual variations, reflecting the evolution of Ayurvedic toxicological knowledge across different periods.

Mahavisha

Several Rasashastra treatises identify a group of highly potent poisons known as *Mahavisha*. *Rasarnava*,^[17] *Rasendra Choodamani*,^[18] *Rasa Ratna Samuchchaya*,^[19] and *Raja Nighantu*^[20] consistently include substances such as *Saktuka*, *Kalakuta*, *Shringi*, *Mustaka*, *Haridra*, and *Vatsanabha* among the principal *Mahavisha*. These substances are considered extremely toxic and require meticulous purification before any therapeutic application.

Colour-based Classification

Apart from botanical classification, *Rasashastra* literature also categorizes poisons according to colour (*Varna*). *Rasa Ratna Samuchachaya*^[21] classifies poisons into *Shweta*, *Rakta*, *Peeta*, and *Krishna Visha*, each associated with specific pharmaceutical or therapeutic utility. Similar classifications have also been described in *Rasendrachintamani*,^[22] although the therapeutic interpretations vary slightly among texts.

Harita Samhita^[23] additionally provides characteristic colours or appearances of important poisonous substances, facilitating their identification.

Sthavara Visha Adhishthana

Classical texts describe specific anatomical or botanical locations where poison predominantly resides. According to *Sushruta Samhita*,^[24] *Ashtanga Sangraha*,^[25] *Rasatarangini*,^[26] *Rasakamadhenu*,^[27] and *Yogaratanakara*,^[28] poisonous principles may be localized in the root (*Moola*), leaf (*Patra*), flower (*Pushpa*), fruit (*Phala*), bark (*Twak*), pith (*Sara*), resin (*Niryasa*), latex (*Kshira*), minerals (*Dhatu*), and tubers (*Kanda*). This classification has practical importance in the identification and safe handling of poisonous medicinal plants.

General Properties (*Visha Guna*)^[29]

Ayurvedic classics unanimously describe poison as possessing distinct pharmacodynamic properties (*Visha Guna*). The commonly accepted properties include *Ruksha*, *Ushna*, *Tikshna*, *Sukshma*, *Ashu*, *Vyavayi*, *Vikasi*, *Vishada*, and *Laghu*. These attributes explain the rapid absorption, widespread dissemination, tissue penetration, and severe systemic effects produced by poisonous substances.

The pharmacological significance of each property has also been elaborated. For example, *Tikshna* facilitates penetration into vital organs, *Vyavayi* enables rapid systemic spread before digestion, *Vikasi* causes loosening of tissues and depletion of *Ojas*, whereas *Ashu* denotes the rapid onset of toxic manifestations. These principles provide the theoretical basis for understanding the pathogenesis of poisoning in Ayurveda.^[30]

Clinical Manifestations of *Sthavara Visha*

The clinical manifestations of *Sthavara Visha* have been comprehensively described in several Ayurvedic classics, including *Charaka Samhita*,^[31] *Ashtanga Sangraha*,^[32] *Madhava Nidana*,^[33] *Vangasena Samhita*,^[34] *Gada Nigraha*,^[35] *Yogaratanakara*,^[36] and *Vishavaidya Jyotsnika*.^[37] Although minor textual variations exist, the majority of the classical texts consistently describe systemic features such as *Jwara* (fever), *Hikka* (hiccups), *Dantaharsha* (tingling sensation of the teeth), *Galagraha* (constriction of the throat), *Phenacchardi* (frothing from the mouth), *Chhardi* (vomiting), *Aruchi* (loss of appetite), *Shwasa Kashtata* (difficulty in breathing), and *Murchha* (loss of consciousness). Additional manifestations including *Shotha* (swelling), *Daha* (burning sensation), *Vishada* (mental distress), *Dourbalya* (weakness), *Shosha* (emaciation), and retention of urine and stool have also been documented in later texts.

Site-wise Manifestations (*Adhishthana-wise Lakshana*).

S.NO	Type of poison	Sushrutasamhita ^[38]	Ashtangasamgraha ^[39]	Yogratnakar ^[40]	Gadanigrah ^[41]
▪	Moola Visha (Root Poisons)	<i>Udveshtana</i> (Twisting pain in the limbs) <i>Pralapa</i> (Delirium) <i>Moha</i> (Loss of consciousness)	✓ ✓ ✓	X ✓ ✓	✓ ✓ ✓
▪	Patra visha (Leaf Poisons)	<i>Jrimbha</i> (Yawning) <i>Shwasa</i> (Difficulty in breathing) <i>Udveshtana</i> (Twisting pain in the limbs)	✓ ✓ ✓	✓	✓ ✓ ✓
▪	Phala visha Fruit Poisons	<i>Mushakashopha</i> (Swelling of the scrotum) <i>Daha</i> (Burning sensation in the body) <i>Annadvehsa</i> (Aversion to food)	<i>Daha</i> (Burning sensation in the body) <i>MushakaShopha</i> (Swelling of the scrotum) X	✓	✓ ✓ ✓
▪	Pushpa visha (Flower Poisons)	<i>Chhardi</i> (Vomiting) <i>Aadhamaana</i> (Distension of the abdomen) <i>Murchha</i> (Loss of consciousness)	✓ ✓ ✓	✓ ✓ Increased respiration	✓ ✓ Increased respiration
▪	Tvaka Sara Nirryasa Bark, Pith, and Gum Poisons	<i>Asya Dorgandh</i> (Fetid smell in the mouth) <i>Rokshayam</i> (Roughness of the body) <i>Shiroruja</i> (Shiro-ruja (Headache)) <i>Kapha Srava</i> (mucus from the mouth)	✓ ✓ ✓ ✓	✓ ✓ ✓ ✓	✓ ✓ ✓ ✓
▪	Ksheera Visha (Milky Exudation Poisons)	<i>Phenodgama</i> (Foaming from the mouth) <i>Atisara</i> (Loose stools)	X ✓ ✓	✓ ✓ ✓	✓ ✓ ✓

		<i>Gurujihva</i> (Heaviness of the tongue)			
■	Dhatu Visha (Mineral Poisons)	<i>Hritapidana</i> (Pain in the heart) <i>Murchha</i> (Fainting) <i>Taludaha</i> (Burning sensation in the region of the palate)	✓ ✓ ✓	✓ ✓ ✓	✓ ✓ ✓

• CLINIC FEATURES ACCORDING TO VEGA

VEGA	Charaksamhita ^[42]	Sushrutasamhita ^[43]	Ashtangahridaya ^[44]	Rasaratnasamuchya ^[45]
1 st Vega	Because of the vitiation of Rasa the patient suffers from <i>Trishna</i> (Thirst), <i>Moha</i> (Unconsciousness), <i>Dantaharsha</i> (Tingling sensation in teeth), <i>Praseka</i> (Salivation), <i>Chhardi</i> (Vomiting) and <i>Klma</i> (Mental fatigue)	<i>Shyavevumstabdhjihva</i> (The tongue becomes dark brown and Numb) <i>Murchha</i> (Loss of consciousness) <i>Shwasa</i> (Difficult breathing is observed)	✓ ✓ ✓ <i>Chhardi</i> (vomiting)	<i>Tvakavikara</i> (Disorders of the skin appear)
2 nd Vega	Because of the vitiation of Rakta , the patient suffers from <i>Tvakavaivarnya</i> Discoloration of the skin, <i>Bhrma</i> Giddiness, <i>Kampa</i> Trembling; <i>Moha</i> (Fainting), <i>Jrimbha</i> (Yawning), <i>Chichima</i> (Tingling sensation in the limbs) and <i>Tamaka</i> Dyspnoea	<i>Vepathu</i> (Tremors) <i>Daha</i> (Burning sensation) <i>Kantha Ruja</i> (Pain in the throat) <i>Hridi Vedana</i> (Pain in the heart region when poison reaches the stomach)	✓ Excessive sweating (Sveda) ✓	<i>Vepathu</i> (Tremors) develop within the body.
3 rd Vega	Because of the vitiation of Mamsa the patient suffers from <i>Mandala</i> (circular eruptions), <i>Kandu</i> (purities), <i>Sotha</i> (oedema) and <i>Kotha</i> (urticaria)	<i>Talushosha</i> Dryness of the palate <i>Amashaya Shula</i> Severe colicky pain in the stomach <i>Durvarna Netra</i> Discoloration of the eyes <i>Harite</i> (Yellowish tinge) and <i>Shoona</i> swelling of the eyes , When the poison is seated in the <i>Pakvashaya</i> (intestines) and <i>Amashaya</i> , it	✓ ✓ ✓ ✓ ✓ ✓ ✓	<i>Daha</i> Burning sensation becomes prominent.

		produces: Hikka Hiccup Kasa Cough Toda Pricking pain Rumbling sound in the <i>Antra</i> (intestines)	✓	
4th Vega	Because of the vitiation of Vayu , etc., <i>Dosh</i> the patient suffers from <i>Chhardi</i> (vomiting), <i>Daha</i> (burning sensation), <i>Angashool</i> pain in the limbs, <i>Mucrha</i> (Fainting) etc.;	<i>Shirach Atigorvam</i> Extreme heaviness of the head	✓	<i>Indiryavikara</i> Disturbances occur in the sense organs such as the eyes, nose, and ears.
5th Vega	The patient suffers from blue-vision, or dark vision (<i>Nelaadinaam Tamsa Darshanam</i>), etc.	<i>Kapha Praseka</i> Excessive salivation <i>Vaivarnya</i> Discolouration of the body <i>Parvabheda</i> (Breaking pain in the joints) Aggravation of all the <i>Doṣhas</i> Pain in the <i>Pakvadhana</i> (intestines)	✓ ✓ ✓ ✓ ✓	✓
6th Vega	The patient suffers from <i>Hikka</i> (hiccup)	Pragyapranasha (Loss of consciousness) Atisara Excessive diarrhoea	✓ ✓	<i>Skandha toda</i> Piercing pain develops in both shoulders
7th Vega	The patient suffers from <i>Skandha-Bhanga</i> (paralysis of the muscles in the shoulder girdle)	Skandha-Prishtha-Kati-Bhanga (Breaking pain in the back, shoulders, and waist) Sannirodhshch (Complete stoppage of respiration)	✓ ✓	✓
8th Vega	The patient leads to death (<i>Maranama</i>)	-----	-----	<i>Mrityu</i> Death inevitably occurs.

❖ IN BIRDS

➤ According to *charaksamhita*,^[46] *Sushurtasamhita*^[47]

Vega	Charak Samhita	Sushurtasamhita
1 st Vega	<i>Dhyayati</i> (The bird gets depressed)	✓
2 nd Vega	<i>Bhrma</i> (The bird gets giddiness)	<i>Udvigna</i> the bird gets giddiness
3 rd Vega	<i>Trastaangta</i> (the bird develops slothness of the limbs resulting in death)	<i>Mrityu</i> The third stage ends in death

❖ IN ANIMALS

➤ According to *charaksamhita*^[48], *Sushurtasamhita*^[49]

Vega	Charaksamhita	Sushurtasamhita
1 st Vega	<i>Saada</i> (the animal gets depression and giddiness)	Appears steady and fast and <i>Dukhita</i> (distressed)
2 nd Vega	<i>Bhrma</i> (the animal trembles)	<i>Lalasravo</i> (Excessive salivation) <i>Krishnaanga</i> (Blackish discoloration) <i>Pidyate Hirdi</i> Pain in the heart region
3 rd Vega	<i>Shunya</i> the animal feels emptiness, <i>Mandahara</i> (Reduces eating food)	<i>Shirodukham</i> Pain in the head <i>Kantha Grivam Bhajyate</i> (Drooping of the neck) (Drooping of the shoulders)
4 th Vega	The animal dies because of the <i>Shwasa</i> (obstruction to respiration)	In the fourth stage, the animal: <i>Vepana</i> (Shivers) Gnashes its teeth (<i>Khadan Dantan</i>) <i>Jahatyasun</i> Falls down unconscious Expires

Oral Manifestations of Poisoned Food

The oral cavity is considered one of the earliest sites where poisoning manifests. According to *Charaka Samhita*,^[50] poisoned food produces tingling of the lips, swelling, numbness of the tongue, discoloration, salivation, burning sensation, stiffness of the jaw, and throat discomfort. *Sushruta Samhita* additionally describes stone-like swelling of the tongue, loss of taste, burning sensation, and excessive mucous salivation following ingestion of poisoned food.

***Amashayagata*^[51] and *Pakwashayagata Visha*^[52] Lakshana**

When poisoned food reaches the stomach (*Amashaya*), patients may develop sweating, nausea, visual disturbances, cardiac discomfort, vomiting, abdominal distension, tremors, and derangement of the sense organs. As the poison progresses to the intestines (*Pakwashaya*), manifestations such as fainting, intoxication, burning sensation, diarrhoea, abdominal rumbling, emaciation, weakness, and pallor become prominent. These descriptions indicate the sequential gastrointestinal progression of poisoning recognized by Ayurvedic scholars.

Local Manifestations (*Sthanika Lakshana*)^[53]

Classical texts describe several local manifestations produced by poisoned articles used in daily life. Poisoned toothbrushes may produce oedema of the lips, gums, and oral cavity. Poisoned oil used for head massage can lead to hair fall, headache, and scalp swellings. Poisoned collyrium causes burning, redness, oedema, and excessive lacrimation of the eyes. Poisoned cosmetics, clothing, ornaments, and external applications produce itching, urticaria, pain, oedema, tingling sensation, and skin eruptions. Contaminated water sources may lead to severe systemic poisoning and even death. These observations demonstrate the extensive understanding of environmental and contact poisoning in classical Ayurvedic literature.

DISCUSSION

The present review consolidates the scattered descriptions of *Sthavara Visha* available in classical Ayurvedic literature and highlights the remarkable depth of toxicological knowledge described by ancient scholars. The review demonstrates that although the concept of *Sthavara Visha* has been explained in numerous classical texts, the fundamental principles remain consistent, while variations are mainly observed in nomenclature, classification, and the number of poisonous substances described by different authors.

One of the most significant observations of this review is the uniform acceptance of the broad classification of poisons into *Sthavara* and *Jangama Visha*. The concept of *Sthavara Visha* primarily encompasses poisonous substances originating from plants and minerals, indicating that Ayurvedic scholars recognized natural toxic agents long before the development of modern toxicology. The detailed descriptions of poisonous roots, leaves, flowers, fruits, latex, bark, minerals, and tubers further reflect a systematic approach towards identifying the source of toxicity.

Comparative evaluation of different Ayurvedic classics reveals considerable similarity in the descriptions of major poisonous substances such as *Vatsanabha*, *Kalakuta*, *Halahala*, *Shringika*, *Saktuka*, and *Brahmaputra*. Minor differences in terminology and sequence are likely attributable to regional practices, textual traditions, and the period in which the respective treatises were composed rather than contradictions in the underlying concepts.

The concept of *Mahavisha* described in Rasashastra texts deserves particular attention because these substances are consistently recognized as highly potent poisons requiring careful handling and purification before therapeutic use. This reflects the sophisticated

pharmaceutical understanding of classical Ayurvedic scholars, who acknowledged that toxicity could be modified through appropriate processing (*Shodhana*).

Another important observation is the detailed description of *Visha Guna*. Properties such as *Tikshna*, *Sukshma*, *Vyavayi*, *Vikasi*, and *Ashu* collectively explain the rapid spread of poison, its penetration into tissues, and its severe systemic effects. These concepts provide the theoretical framework for understanding the pathogenesis of poisoning within Ayurveda and explain why poisonous substances produce rapid and widespread clinical manifestations.

The review also demonstrates that Ayurvedic physicians possessed a highly systematic understanding of clinical toxicology. The descriptions of general signs and symptoms, *Adhishthana*-based manifestations, and stage-wise progression (*Vega*) indicate careful clinical observation of poisoned patients. The sequential involvement of different organs and body systems described in classical texts reflects an organized approach to disease progression and prognosis.

A unique contribution of Ayurveda is the emphasis on the safe medicinal use of poisonous substances. Rather than considering every poisonous drug unsuitable for therapy, classical texts advocate proper identification, purification (*Shodhana*), dose regulation, and appropriate pharmaceutical processing before clinical use. This principle forms the scientific basis for the therapeutic application of several toxic medicinal plants and mineral preparations in Ayurvedic practice.

The present review also highlights certain limitations within the available classical literature. Descriptions of some poisonous substances differ among texts with respect to nomenclature and classification, and several traditional plant identities remain controversial. Furthermore, many classical concepts have not yet been adequately validated through modern phytochemical, pharmacological, toxicological, and clinical studies. These gaps indicate the need for interdisciplinary research integrating Ayurvedic principles with contemporary scientific methodologies.

Overall, the evidence compiled in this review demonstrates that the Ayurvedic concept of *Sthavara Visha* represents a well-developed system of toxicological knowledge encompassing classification, identification, pathogenesis, clinical manifestations, detoxification, and therapeutic utilization.

CONCLUSION

The present review comprehensively compiles and critically evaluates the concept of *Sthavara Visha* described in classical Ayurvedic literature. The review demonstrates that Ayurvedic scholars possessed a systematic understanding of poisonous substances, encompassing their origin, classification, pharmacodynamic properties (*Visha Guna*), clinical manifestations, progression of poisoning, and principles of management. Although variations in nomenclature and classification are observed among different classical texts, the fundamental concepts remain remarkably consistent.

The literature further emphasizes that poisonous substances should not merely be regarded as harmful agents but, when subjected to appropriate *Shodhana* (purification) and administered judiciously, many possess significant therapeutic potential. This principle reflects the advanced pharmaceutical and toxicological knowledge of Ayurveda and continues to remain relevant in the safe utilization of toxic medicinal plants and mineral preparations.

The comparative analysis performed in this review highlights the importance of integrating information scattered across different Ayurvedic classics into a single comprehensive resource. Such consolidation not only facilitates better academic understanding but also supports clinicians, postgraduate scholars, and researchers engaged in Ayurvedic toxicology and pharmacology.

In the present era, increasing concerns regarding herbal drug safety, medicinal plant toxicity, environmental exposure to toxic substances, and pharmacovigilance have renewed the importance of traditional toxicological knowledge. Classical Ayurvedic principles related to identification, purification, dose regulation, and management of poisoning may complement contemporary toxicological practices when interpreted scientifically.

Therefore, the concepts of *Sthavara Visha* described in Ayurvedic literature continue to possess considerable academic, clinical, pharmaceutical, and research significance. Further multidisciplinary investigations integrating classical Ayurvedic knowledge with modern pharmacognosy, phytochemistry, toxicology, pharmacology, and clinical research are warranted to validate these concepts and enhance their evidence-based application in contemporary healthcare.

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