



Review Article

## A CONCEPTUAL STUDY OF CHARAKOKTA VISHA VEGA AND CHIKITSA

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### ABSTRACT

Whenever a person is exposed to *Visha*, it follows a course of *Visha vega* before causing the death of the person. **Aim:** To study the eight *Visha vega* according to Acharya Charaka along with *Veganusar chikitsa*. **Objective:** To study different *Dravya* and *Karma* used during eight *Visha vega* management. **Material & methods:** For this review eight *Visha vega* will be analysed from the *Charaka Samhita*. For the study of *Dravya* used, *Rasapanchaka* and their corresponding pharmaceutical studies would be obtained from *Dravyaguna* text and CCRAS plant database, API, PubMed, Google Scholar, and Ayurvedic text. **Discussion:** Acharya Charaka mentioned 8 *Vega* of *Visha* or 8 stages of *Visha* along with their symptoms in each *Vega* and also their management in every *Vega*. Every *Vega* represents a *Dhatu* which *visha* enter by crossing over the respective *Kala* with the force of *Vayu* as per Acharya Sushruta known as *Vegantara*. Also the symptoms in each *Vega* are of the *Dhatu* in which it resides and produces the symptoms according to its respective *Dhatu*. After analysing the *Raspanchak* of *Dravya's* used during *Vega* most of the dominant *Rasa* was *Tikta* and *Katu*, *Laghu ruksha guna*, *Katu vipaka* and *Ushna veerya* respectively. **Conclusion:** After their *Raspanchak* evaluation it was concluded that the dominant *Rasa* was *Tikta* and *Katu*, *Laghu ruksha guna*, *Katu vipaka* and *Ushna veerya*. So it can be said that the drugs used during treatment, are similar in properties to the *Visha*. These *Dravya's* used possess the same potential similar to *visha* to fight against the *Visha*, so that it can reach the places where *visha* has been placed in the body and use in present times as per the complexities of *Visha*. And the *Hetuvipritarthkari chikitsa siddhant* is also established in terms of *Visha chikitsa*.

### INTRODUCTION

In Ayurveda, when studying the course of a *Vyadhi*, *Nidaan panchak* and *Shata-kriyakala* is to be understood for its management and treatment. *Nidaan*, *Poorvaroopa*, *Lakshan*, *Upshaya* and *Samprapti* helps in assessing the stages of *Vyadhi*, similarly *Sanchaya*, *Prakopa*, *Prashaman*, *Sthana samshraya*, *Vyakta & Bheda*. Under normal these conditions, disease takes its respective course of time compared to *visha* which is *Ashukari*. Both are the preventive aspect of disease management, i.e., diagnosing a disease at its growing stage.

In the field of Agada tantra similar can be approached by understanding the *Visha vega* as mentioned in *Samhitas*. Acharya Charaka and Astanga Samgraha has mentioned 8 *Vegas*, Acharya Sushruta, seven *Vegas* of *Sthavar visha* respectively. After getting entered into the body the poison, immediately vitiates the blood then simultaneously it vitiates all the *Tridoshas* and its respective sites and at last proves to be fatal for an individual after getting entered into the *Hrdaya* (heart) which is the place of *Oja*. The poison first vitiates that specific *Dosa* by which it is predominantly, where the poison gets localised produces the effects first related to that *Adhithana*<sup>[1]</sup>.

Therefore, it can be useful to know the *Dravyaguna* properties of drug used during the treatment of 8 *Vega* as per Acharya Charaka and conclude the results.

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**Role of poison in vitiating the *Doshas*<sup>[2]</sup>**

The *Visha* possess all the *Tikshna* properties and further it vitiates the other *Dosha* and *Dhatu*. The aggravated *Doshas* lose their own specific functions. Hence, the *Visha* never gets digested and which causes harm to the body. It gets obstructed by *Prakupita kapha* and interrupts the respiration. After that, immediately it brings the poisoned person to the unconscious state even when life is present within the body.

***Visha vega*<sup>[3]</sup>**

The poison is found to attack successively the seven *Kalas* described in *Sharira sthana* by *Sushruta*. The interval of time during which a *visha* leaves one *kala* preceding *kala* is called as *Visha vega*, gives rise

respectively to the seven stages and finally invades the *Oja*, as per *Acharya Sushruta* and *Vagbhata*. But *Acharya Charaka* has considered the death as the eighth *Vega*.

***Visha vegantra*<sup>[4]</sup>**

Stimulated by *Vata*, when *Visha* enters one *Dhatu* from other, it passes through the *Kala*, which is situated, between two *Dhatu*. The time taken for this process is called *Vegantara*. According to *Charaka* the *Vishavega* are eight and explained the same features for both *Sthavara* and *Jangam visha*. According to *Sushruta* and *Vagbhata* the *Visha vega* are seven. *Acharya Sushruta* explained specific features according to *Visa vega* for the both *Sthavara* and *Jangam visha*.

**Table 1: *Charakokta vega* with their *Chikitsa*<sup>[5]</sup>**

<b><i>Visha vega</i></b>	<b><i>Visha chikitsa</i></b>
<p><i>First vega-</i></p> <ul style="list-style-type: none"> <li>• <i>Trushna</i></li> <li>• <i>Dantaharsha</i></li> <li>• <i>Praseka</i></li> <li>• <i>Vamthu</i></li> <li>• <i>Klama</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Tvak daha</i></li> <li>• <i>Rakta mokshana</i></li> <li>• <i>Vamana</i></li> </ul>
<p><i>Second vega-</i></p> <ul style="list-style-type: none"> <li>• <i>Vaivarnya</i></li> <li>• <i>Bhrama</i></li> <li>• <i>Vepathu</i></li> <li>• <i>Murcha</i></li> <li>• <i>Jrimbha</i></li> <li>• <i>Chimchima</i></li> <li>• <i>Tamaka</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Virechana</i></li> <li>• <i>Hrudya avarana</i> by using drugs <i>Madhu, Sarpi, Majja, Gairika, Gomaya rasa, Kaka rasa</i> or <i>Chaga rakta, Bhasma, mrutika</i></li> </ul>
<p><i>Third vega-</i></p> <ul style="list-style-type: none"> <li>• <i>Mandal</i></li> <li>• <i>Kandu</i></li> <li>• <i>Shavyathu</i></li> <li>• <i>Kotha</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Kshara-agada</i></li> <li>• <i>Shophahar</i></li> <li>• <i>Lekhan</i></li> </ul>
<p><i>Fourth vega-</i></p> <ul style="list-style-type: none"> <li>• <i>Daha</i></li> <li>• <i>Chardi</i></li> <li>• <i>Angashoola</i></li> <li>• <i>Murcha</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Gomayarasa</i></li> <li>• <i>Kapitha</i></li> </ul>
<p><i>Fifth vega-</i></p> <ul style="list-style-type: none"> <li>• <i>Neeladina Tama Darshan</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Kakanda</i></li> <li>• <i>Shirisha</i></li> </ul>
<p><i>Sixth vega-</i> <i>Hikka</i></p>	<ul style="list-style-type: none"> <li>• <i>Gopitta</i></li> <li>• <i>Rajni</i></li> <li>• <i>Manjeestha</i></li> <li>• <i>Maricha</i></li> </ul>

	<ul style="list-style-type: none"> <li>• Pippali</li> </ul>
<i>Seventh vega-</i> <ul style="list-style-type: none"> <li>• <i>Skandha Bhanga</i></li> </ul>	<ul style="list-style-type: none"> <li>• Intake of vegetable poison in case of poisonous animal bite and bite by an animal in the case of vegetable poison should be adopted.</li> </ul>
<i>Eight vega</i> <ul style="list-style-type: none"> <li>• <i>Mrityu</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Shikha-pitta</i></li> <li>• <i>Palash beeja</i></li> <li>• <i>Vatarka, Phanita, Grhadhuma, Gopitta, Nimba</i></li> <li>• <i>Surasa, Granthi, Haridra, Daruharidra, Madhuka, Kushta, Shirisa puspa, Kakanda</i></li> </ul>

Table 2: Raspanchak of contents of Kshara agada

S.no	Drug	Botanical name	Rasa	Guna	Veerya	Vipaka	Karma	Doshaghanat a
1	<b>Palasha</b> <sup>6</sup>	<i>Butea monosperma</i>	<i>Katu, Tikta, kashya</i>	<i>Laghu, ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Krimighna, Kushtaghna, Vishaghna</i>	<i>Kapha-vatashamaka</i>
2	<b>Gairika</b> <sup>7</sup>	<i>Ochre</i>	<i>Madhur, Kashaya</i>	<i>Snigdha</i>	<i>Sheeta</i>	-	<i>Netrayam, Raktapittahar, Hidhma, Vishaghna, Raktaghna</i>	----
3	<b>Haridra</b> <sup>8</sup>	<i>Curucuma longa</i>	<i>Tikta, Katu</i>	<i>Ruksha, Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Krimighna, Kusthaghna, Vishaghna</i>	<i>Kaphavatashamaka, Tikta rasa-pittashamaka</i>
4	<b>Daruharidra</b> <sup>9</sup>	<i>Berberis aristata</i>	<i>Katu, Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Shothahara, Kandunashaka</i>	<i>Kapha-Pittshamaka</i>
5	<b>Suras manjari</b> <sup>10</sup>	<i>Ocimum sanctum</i>	<i>Katu, Tikta, Kashaya</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Shothahara, Krimighna, Vishaghna</i>	<i>Kapha-vatashamaka</i>
6	<b>Madhuka</b> <sup>11</sup>	<i>Glycyrrhiza glabra</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Shothara, Kandughna</i>	<i>Vata-pittashamaka</i>
7	<b>Laksha</b> <sup>12</sup>	<i>Laccifer lacca</i>	<i>Katu, Tikta</i>	<i>Laghu, snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kusthaghna</i>	<i>Kaphavatashamaka</i>
8	<b>Saindhav</b> <sup>13</sup>	<i>Rock salt</i>	<i>Lavana, Madhura</i>	<i>Snigdha, Tikshna, Sukshma</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vrushya, Deepaniya</i>	<i>Tridoshara</i>
9	<b>Jatamansi</b> <sup>14</sup>	<i>Nardostachys jatamansi</i>	<i>Tikta, Kashya, Madhura</i>	<i>Laghu, snigdha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Medhya, Balya, Kusthaghna</i>	<i>Tridoshara</i>
10	<b>Harenu</b> <sup>15</sup>	<i>Vitex negundo</i>	<i>Katu, Tikta</i>	<i>Laghu,</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Deepana, Pachana, Medhya, Vishaghna</i>	<i>Pittakara, Vatakaphahara</i>
11	<b>Hingu</b> <sup>16</sup>	<i>Ferula narthex</i>	<i>Katu</i>	<i>Laghu, Snigdha, Teekshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepana, Pachana, Rochana, Krimighna</i>	<i>Kapha-Vatanashaka</i>
12	<b>Shweta sariva</b> <sup>17</sup>	<i>Hemidesmus indicus</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kusthghna, Vishaghna, Rochaka</i>	<i>Tridoshara</i>
13	<b>Krushna sariva</b> <sup>18</sup>	<i>Ichnocarpus frutescens</i>	<i>Madhura</i>	<i>Snighda</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kusthaghna, Vishamajwaranashaka</i>	<i>Tridoshara</i>
14	<b>Kushta</b> <sup>19</sup>	<i>Saussurea</i>	<i>Tikta, Katu</i>	<i>Laghu,</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kusthaghna,</i>	<i>Kapha-</i>

		<i>lappa</i>	<i>madhura</i>	<i>Ruksha, Teekshna</i>			<i>Jwaraghna</i>	<i>vatashamka</i>
15	<b>Shunthi</b> <sup>20</sup>	<i>Zingiber officinale</i>	<i>Katu</i>	<i>Laghu, Snighdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Shothahara, Deepana, Pachana, Vrushya</i>	<i>Kapha-vatashamaka</i>
16	<b>Maricha</b> <sup>21</sup>	<i>Piper nigrum</i>	<i>Katu</i>	<i>Laghu, Teekshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepana, Pachana, Krimighna, Kushtaghna</i>	<i>Kapha-Vatashamaka</i>
17	<b>Pippali</b> <sup>22</sup>	<i>Piper longum</i>	<i>Katu</i>	<i>Laghu Snigdha, Teekshna</i>	<i>Anushna sheeta</i>	<i>Madhura</i>	<i>Krimighna, Kushtaghna</i>	<i>Kapha-Vatashamaka</i>
18	<b>Bahlika</b> <sup>23</sup>	<i>Crocus sativus</i>	<i>Katu, Tikta</i>	<i>Snighdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Shothahara, Deepana, Pachana</i>	<i>Tridoshara</i>

Table.3 Rasapanchak of plant drugs mentioned the m/g of visha vega

S.no.	Dravya	Botanical name & family	Rasa	Guna	Veerya	Vipaka	Karma	Doshagnata
1.	<b>Haridra</b> <sup>24</sup>	<i>Curucuma longa</i>	<i>Katu, Tikta</i>	<i>Ruksa, Laghu</i>	<i>Usna</i>	<i>Katu</i>	<i>Vishaghna, Kusthghna</i>	<i>Vata Kapha Samaka</i>
2.	<b>Daru haridra</b> <sup>25</sup>	<i>Berberis aristata</i>	<i>Tikta</i>	<i>Ruksa, Laghu</i>	<i>Usna</i>	<i>Katu</i>	<i>Visahara, Kusthaghna</i>	<i>Pita Kapha Samaka</i>
3.	<b>Sursas</b> <sup>26</sup> ( <i>patra</i> )	<i>Ocimum sanctum</i> Linn.	<i>Tikta, Katu</i>	<i>Ruksa, Laghu</i>	<i>Usna</i>	<i>Katu</i>	<i>Kusthaghna, Rucikara Krimighna</i>	<i>Kapha Vata Samaka</i>
4.	<b>Madhuka</b> <sup>27</sup>	<i>Glycyrrhiza glabra</i>	<i>Kasaya</i>	<i>Guru, Snigdha</i>	<i>Sita</i>	<i>Madhura</i>	<i>Balya, Sukrala</i>	<i>Tridoshahara</i>
5.	<b>Kushta</b> <sup>28</sup>	<i>Saussaria lappa</i>	<i>Tikta, Katu Madhura</i>	<i>Laghu, Ruksa, Tikshna</i>	<i>Usna</i>	<i>Katu</i>	<i>Kusthahara, Hikka, Kasahara</i>	<i>Vata Kapha Hara</i>
6.	<b>Pippali</b> <sup>29</sup>	<i>Piper longum</i> Linn.	<i>Katu</i>	<i>Laghu, Snigdha</i>	<i>Usna</i>	<i>Madhura</i>	<i>Deepna, Kusthahara, Rasayana, Shoolaghna</i>	<i>Vata Kapha Hara</i>
7.	<b>Maricha</b> <sup>30</sup>	<i>Piper nigrum</i>	<i>Katu</i>	<i>Laghu, Tikshana</i>	<i>Usna</i>	<i>Katu</i>	<i>Deepna, Shoolaghna, Krimighna</i>	<i>Kapha Vata Hara</i>
8.	<b>Palasha Bija</b> <sup>31</sup>	<i>Butea monosperma</i>	<i>Katu, Tikta, Kasaya</i>	<i>Sara, snigdha</i>	<i>Usna</i>	<i>Katu</i>	<i>Visaghna, Kusthaghna, Raktasodhana</i>	<i>Vata Kapha Hara</i>
9.	<b>Shirisha</b> <sup>32</sup> ( <i>Pushpa</i> )	<i>Albizia lebbek</i>	<i>Kasaya, Tikta, Madhura</i>	<i>Laghu, Ruksa, tikshna</i>	<i>Usna</i>	<i>Katu</i>	<i>Visaghna, Kusthaghna</i>	<i>Tridosha Samaka</i>
10.	<b>Manjistha</b> <sup>33</sup>	<i>Rubia cordifolia</i> Linn.	<i>Tikta, Madhura</i>	<i>Guru, Ruksa</i>	<i>Usna</i>	<i>Katu</i>	<i>Deepna, Pachana, Balya, Kusthaghna, Visaghna</i>	<i>Kapha Pita Samaka</i>
11.	<b>Nimba</b> <sup>34</sup>	<i>Azadirachta indica</i> A. Juss	<i>Tikta, Kasaya</i>	<i>Laghu, Ruksha</i>	<i>Sita</i>	<i>Katu</i>	<i>Krimighna, Kusthaghna, Raktavikara</i>	<i>Kapha Pita Hara</i>

12.	<b>Kaywach<sup>35</sup> (Kapikachu)</b>	<i>Mucuna prurita</i>	<i>Madhura, Tikta</i>	<i>Guru, Snigdha</i>	<i>Usna</i>	<i>Madhura</i>	<i>Balya, Krimighna</i>	<i>Vata Hara</i>
13.	<b>Vatarka<sup>36</sup> (Bruhati)</b>	<i>Solanum indicum</i>	<i>Katu, Tikta</i>	<i>Laghu, ruksha</i>	<i>Usna</i>	<i>Katu</i>	<i>Ruchikara, Kusthaghna, Shoolaghna, Agnimandya</i>	<i>Kapha Vata Hara</i>
14.	<b>Kapitha<sup>37</sup></b>	<i>Feronia lemonia</i>	<i>Madhura, Amla, Kasaya Unripe-Amla, Kashaya</i>	<i>Laghu Guru (unripe)</i>	<i>Sita Unripe-usna</i>	<i>Madhura Unripe- amla</i>	<i>Lekhna, Hikka, Sanghrahi (Unripe) Kanthasodhana</i>	<i>Vata Pita Samaka</i>

**Table.4 list of mineral drugs**

**Animal sources**

<b>Dravya</b>	<b>Karma (Action)</b>	<b>Doshagnata</b>
<b>Krsna Mrttika</b> (Black Soil) <sup>38</sup>	<i>Daha, Pradara</i>	<i>Kapha Pita Samaka</i>
<b>Suvarna Maksikam<sup>39</sup></b>	<i>Shothara, Visahara, Rasayana, Kusthaghna, Pandu</i>	<i>Tridosha Samaka</i>

**Table.5 animal sources**

<b>Dravya (Drug)</b>	<b>Rasa (Taste)</b>	<b>Guna (Property)</b>	<b>Veerya (Potency)</b>	<b>Vipaka (Metabolic Property)</b>	<b>Karma (Action)</b>	<b>Doshagnata</b>
<b>Madhu<sup>40</sup></b>	<i>Kasaya, Madhura</i>	<i>Guru, Ruksa</i>	<i>Sita</i>	<i>Madhura (Su.Sh)</i>	<i>Yogavahi, Sandhana, Chedena</i>	<i>Kapha Samaka</i>
<b>Ghrita<sup>41</sup></b>	<i>Madhura</i>	-	<i>Sita</i>	<i>Madhura</i>	<i>Visajanaya Vikara, Unmada, Balya, Jwaraghna</i>	<i>Vata Pita Samaka</i>
<b>Gomayarasa<sup>42</sup></b>	<i>Kashaya, Tikta</i>	<i>Laghu ruksha</i>	<i>Sita</i>	<i>Katu</i>	<i>Hikka swasahara</i>	-
<b>Majja<sup>43</sup></b>	-	<i>Guru, Snigdha</i>	-	-	<i>Balya, Sukarla, Asthidhatuvaradhan</i>	<i>Vata Pita Samaka</i>
<b>Gorocana<sup>44</sup></b>	<i>Tikta</i>	-	<i>Sita</i>	-	<i>Visaghna, Unmada, Kantivardaka</i>	-

**DISCUSSION**

Acharya charaka mentioned 8 Vega of Visha or 8 stages of Visha along with their symptoms in each Vega and also their management in every Vega.

Every Vega represents a Dhatu which Visha enter by crossing over the respective Kala with the force of Vayu as per Acharya Sushurta known as Vegantara.

Also, the symptoms in each Vega are of the Dhatu in which it resides and produces the symptoms according to its respective Dhatu.

First Vega occurs due to Rasa dushti i.e., producing Trushna, Moha, Dantharsha, Prasek, Vamthu and Klama. It is treated first locally if there is any bite mark using Tvak daha. As per Ashtanga Samgraha, Visha enters Rakta and spreads to all over body, to

which Raktamokshan is done along with Vaman which is also a firsthand option if Visha is consumed orally and a better option for Amashayagata visha.

Second Vega result due to vitiation of Rakta dhatu, which produces the symptoms of the vitiated Rakta such as Vaivarnya, Bhrama, Vepathu, Murcha, Jrimbha, Chimchima and Tamaka. Since Rakta dhatu is the Adhistan for Pitta dosha, for which Virechan is approached along with the Hrudaya avaran i.e., to protect the heart because if Visha get seated in Hrudaya, it leads to death. Most of the drugs used for Hrudaya avaran are predominantly Madhur rasa, Guru snigdha guna along with Sheeta veerya and Madhura vipaka.

In third *Vega mamsa* is vitiated resulting in *Mandal, Kandu, Shavayathu* and *Kotha*. For this *Kshara agad, Shophahar* and *Lekhan chikitsa*. *Kshara agada* has predominantly *Katu rasa* followed by *Tikta* and *Madhur* consecutively. There is dominance of *Laghu* and *Snigdha guna* followed by *Ruksha, Guru, Tikshna* and *Sukshma guna*. *Katu vipaka* and *Ushna veerya* seems to be dominant in *Kshara agada*.

In fourth *Vega* vitiation of all three *Dosha* take place *Daha, Chardi, Angashoola* and *Murcha* which is treated by the action of *Kapitha* and *Gomayarasa*. This is stage where *Tridosha* are balanced by the use of *Rasa* of *Kapitha* and *Gomaya rasa* i.e., *Madhur, Amla* for *Vata, Madhur kashaya tikta* for *Pitta* and *Kashaya tikta* respectively.

In fifth *Vega*, there is *Tamas darshan* which is treated by the action of the *Kakand* and *Shirisha*. *Sheeta veerya* and *Madhur vipaka* of *Kapikachu, Ushna veerya, Tikta rasa* of *Shirisha*, both promotes the *Medhya* by their action.

In sixth *Vega, Hikka* occurs which starts representing as a precursor of *Mrutyu* as already mentioned by *Charak* in *Hikka shvasa chikitsa, Dravyas* such as *Gopitta, Haridra, Manjeestha, Maricha, Pippali* are used.

In seventh *Vega*, due to *Skandha bhanga*, in extreme condition intake of vegetable poison in case of poisonous animal bite and in bite by an animal in the case of vegetable poison is adopted i.e., *Prativisha* is adopted. As per *Astanga Samgraha, Sthavar visha* generally possess properties similar to *Kapha* and spread upwards, whereas *Jangam visha* possess properties of *Pitta* and spread downwards, therefore

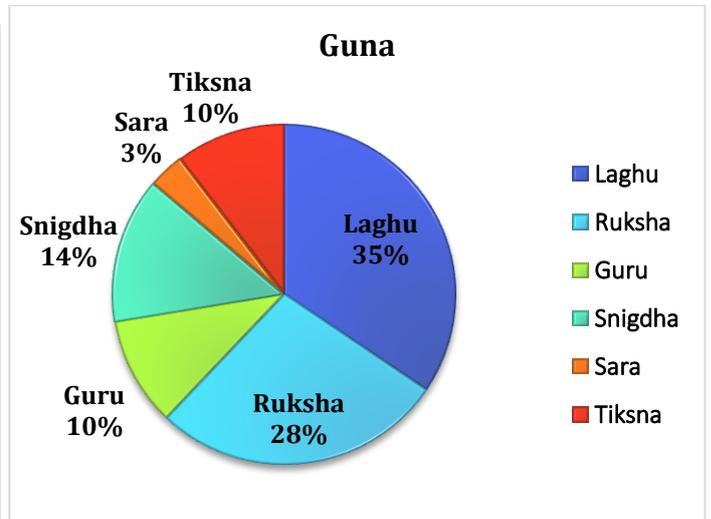
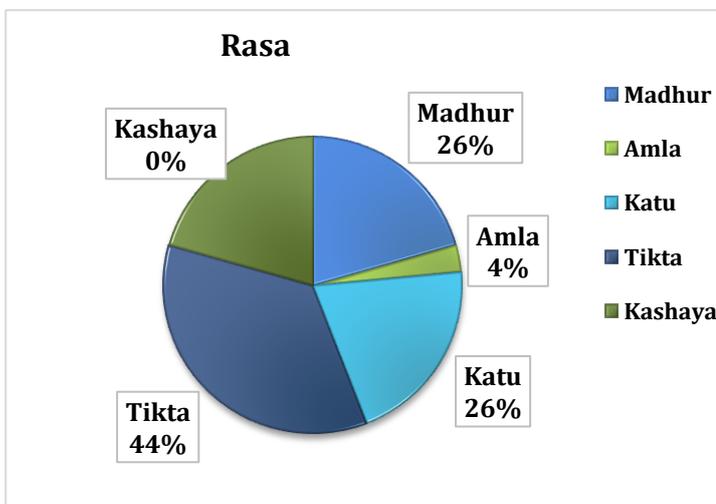
possessing opposite qualities when put together destroy each other. In case of *Sarp visha, Keeta, Vruschika* amount of *Sthavar visha* is 4, 6, 8, *Yava, 2 Yava* and *Tila matra* respectively.

After analysing the *Raspanchak* of *Dravya's* used during *Vega* most of the dominant *Rasa* was *Tikta* and *Katu, Laghu ruksha guna, Katu vipaka* and *Ushna veerya* respectively as in fig1. & fig 2.

In last stage when *Mrityu* occurs, treatment has still been mentioned using *Tikshna dravyas's* to invoke the life in dying person as a treatment.

Also there is similarities between the *Kshara agada* and *Dravyas* used during *Visha vega* management i.e., *Palasha, Haridra, Daru Haridra, Tulasi, Madhuyasti, Harneu, Kustha, Pippali, Maricha* respectively.

In Ayurveda, the symptoms of *Vish vega* have effect on various *Aashray, Dhatus, Doshas* and if seen in modern texts then the poison shows various physiological symptoms in the body in which maximum symptoms are related to *GIT, circulatory system, musculoskeleton* or *central nervous system*. The symptoms obtained due to spread of poison can be compared on symptomatic basis for e.g. in *GIT polydyspsia (Trishna), salivation (Prasek), vomiting (Vamthu)*. In circulatory system, burning sensation (*Daha*), itching (*Kandu*), dermatological disorders (*Kotha*). In musculoskeletal system, body ache (*Angashoola*), loss of strength (*Skandha bhanga*). In central nervous system vertigo (*Brahma*), fainting (*Murcha*), excessive sleep, drowsiness (*Jrimbha*), neurological disorders (*Neeladina Tama darshan*).



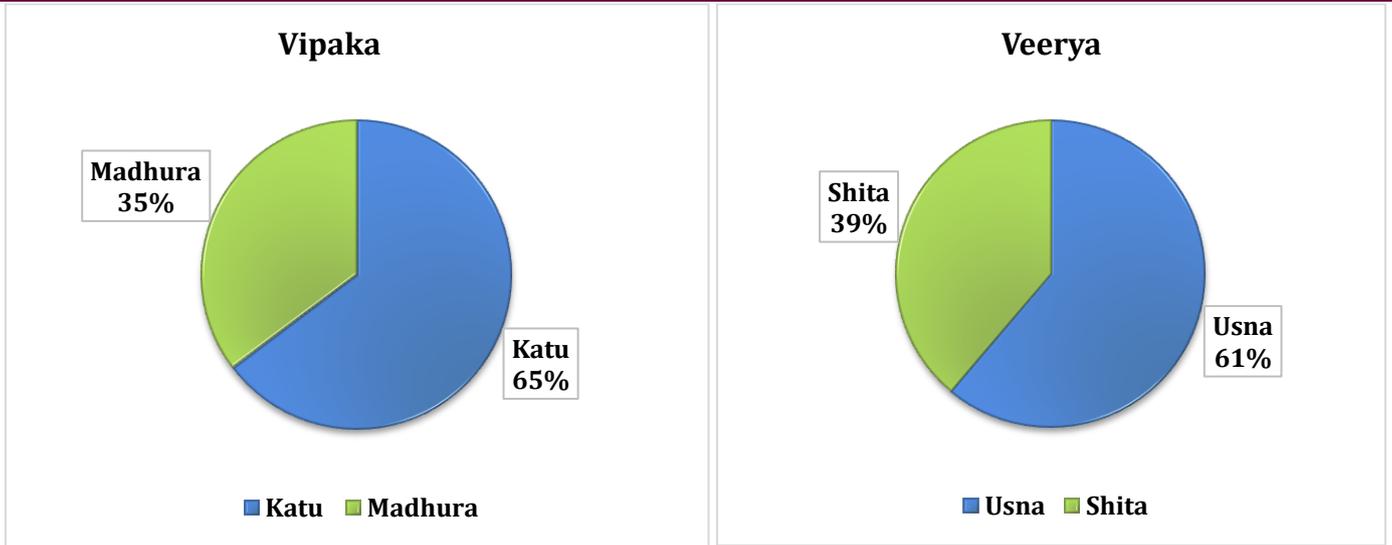


Fig. 1 rasapanchaka of dravya used during visha vega m/g

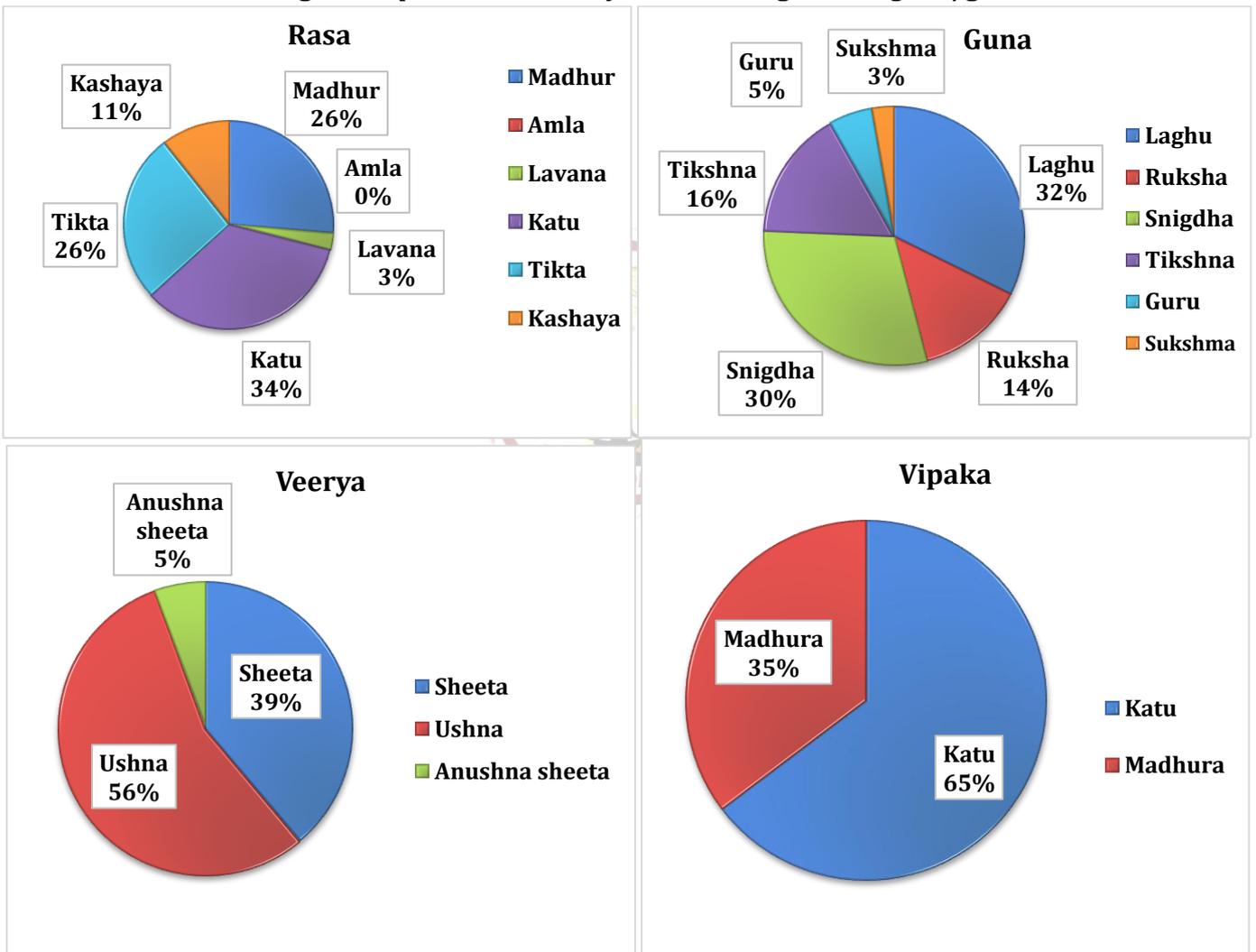


Fig 2: Raspanchak of the constituents of Kshara agada

**CONCLUSION**

Visha is a very wide concept to understand. Visha as being Visha stands for something which makes the world and things Vishaad meaning depresses or produces sadness.

Acharya Charaka and Sushruta mentioned the Vegas i.e., different stages of Visha manifestations and their treatment accordingly. Acharya Charaka has not made any specifications regarding Sthavar visha and Jangam visha like Acharya Sushurta. This article aim was to

study the drugs used in the treatment during different *Vegas* by *Acharya Charaka*, as *Sushurta* has not mentioned the specific names of *Dravya* used during the *Visha vega* in *Sthavar visha* and *Jangam visha*. After their *Raspanchak* evaluation it was concluded that the dominant *Rasa* was *Tikta* and *Katu*, *Laghu ruksha guna*, *Katu vipaka* and *Ushna veerya*. So, it can be said that the drugs used during treatment, are similar in properties to the *Visha*. These *Dravya's* possess the same potential similar to *Visha* to fight against the *visha*, so that it can reach the places where *Visha* has been placed in the body. This statement also justifies the treatment of *Sannipataj madatyaya* where treatment is done by *Hetuvyadhiviprithakari Siddhant* in terms of *Madya* which is also a kind of *Visha*. So this *Siddhant* can be applied to other *Visha chikista*. Hence to treat the *Visha* condition, we also need to use the *Dravyas* which are *Ruksha*, *Ushna* and *Laghu* in properties as in *Visha* to counteract it.

There is always a path for a specific destination, in the same way these *Vega* represent the *Samprapti* of *Visha* manifestation, before they cause *Mrityu*. How they vitiate the *Dhatu* at every step and show their symptoms. Today, in modern world we all are surrounded by different form *Visha* such as pollution, pesticides, processed food etc these steps of *Visha* manifestations need to be analysed in the present times along with the symptoms and treatments of *Vyadhi*. This critical study can help us to understand the concept behind the treatment of *Visha vega* and apply it to the clinical level.

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