



## Diagnosis of Recovery from Poisoning (Abisha Manushya Lakshana)

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### Abstract

*Poisoning is an experience of the human beings since creation. It can be assumed that, before the development of civilization the individuals got exposure to a number of sufferings due to exposure to some harmful substances existing in the nature. At the very beginning these substances were not identified and, in most of the times, especially in the cases of sudden death, were considered as curse of the Gods or the effect of the devils. But, in due course, as the curiosity and wisdom of the human beings increased, they identified the substances responsible for the sudden death and named them as poison (Bisha). Gradually they started their search for the remedy of such situations and identified some drugs to neutralise the effects of the poisons. Standard protocols were developed by the educated and experienced persons to fight against these substances. To identify the signs of cure from the state of poisoning is also a challenge for the persons engaged in the treatment of poisoning. For the purpose, in the standard treatment protocols, a number of signs are also mentioned for diagnosis of the poisoning free state after treatment. The Ayurvedic classics have nicely give interesting guidelines to the toxicologists which are seemed to have importance and need of study and discussion.*

**Keywords:** poisoning, sudden death, standard protocols, Ayurvedic classics.

## INTRODUCTION

Toxins are recognised as a group of substances (herbal, mineral, animal origin, artificially prepared) that have the capacity to cause deleterious effects. Their effects are strong, quick and very difficult to deal with. After a continuous and long term effort the scientists developed some techniques / medicines to deal with the serious effects of the poisons. As the poisons are very quick and strong in their effect the experienced ones have advised to act promptly with proper choice of the management principles. At the same time, it is also important to evaluate the effect of the installed treatment. Hence, after a detail discussion on the 24 procedures of treatment (chaturvitangsati upakrama), the Ayurvedic scholars have clearly mentioned a group of signs and symptoms to evaluate the effect of the treatment installed. These signs and symptoms are mentioned as “**ABISHA MANUSHYA LAKSHANA**” which are seemed to be interesting with practical value. These signs and symptoms are considered to be discussed in detail with possible scientific grounds. Considering the matter the author desires to lay facts on the topic in this article with a hope to create awareness and enthusiasm in the scientific society.

## AIMS AND OBJECTIVES

The article is aimed to –

- 1) Study the signs and symptoms of cure from the state of poisoning (bishamuktalakshana)
- 2) Analyse the available signs and symptoms in Ayurvedic light
- 3) Justify the utility of the Ayurvedic concepts in present era

## MATERIALS AND METHODS

The study was conducted by using the Ayurvedic authentic classics viz. Charaka Samhita, Susruta Samhita and Ashtanga Hridaya of Bagbhata as study material by following the below mentioned methods –

- 1) The mentioned Ayurvedic classics were studied searching for the available information on the signs and symptoms of cure of an individual from the state of poisoning

- 2) All such information observed were enlisted
- 3) The informations collected were analysed in Ayurvedic background
- 4) The Ayurvedic concepts as mentioned in the mentioned classics were tried to evaluate with special reference to their practical applicability in modern era
- 5) Ultimately, adding a summary, conclusion and references the article was completed and was sent to a peer reviewed popular journal for publication expecting the appraisal, study, research and scientific evaluation of the concept.

## OBSERVATION AND RESULT

The present study revealed the following observations –

Acharyya Susruta mentions a sloka indicating the signs of ABISHA MANYSHYA where 9 signs are mentioned without explanation. The signs are enlisted below [1]

- 1) Prasannadosha – Balanced state of the three humours (Tridosha)
- 2) Prakritisthadhatu – Balancing state of the seven components of the body (Dhatu)
- 3) Annabhikangsha – Feeling of hunger at proper time of natural intensity
- 4) Samamutra – Excretion of urine at proper time and proper quantity
- 5) Samajihba – Normal appearance of the tongue
- 6) Prasannabarna – Normal colour of the body
- 7) Prasanna Indriya – Normal functioning of the organs, specially the sensory organs
- 8) Prasanna chitta – Normal functioning and balance of the mind
- 9) Prasanna chesta – Normal activities of the person both physical and mental

These 9 signs mentioned needs some explanation and analysis in scientific light to understand and establish the authenticity and applicability of them in clinical practice even in present time.

## DISCUSSION

The observations of the present study can be discussed as follows –

**Prasannadosha** [2] – As per Ayurvedic classics 3 governing factors (Doshas) are there to perform and regulate the structural integrity of the body. They also initiate and regulate the functions of the body. Each of the dosha has some specific functions. Quantitative and qualitative integrity of the 3 dosha is must to maintain the structural and functional integrity of the living beings. At a state of poisoning imbalance of the 3 dosha occurs. From the state of this imbalance when the functions of the body start working normally then we should think that, the patient is free from the disease / poisoned state.

**Prakritisthadhatu** [3] – Ayurvedic scholars also identify 7 dhatus that are responsible for a number of basic functions that are important to maintain life. When an individual suffers from any disease or a state of poisoning there is disturbance in the functions of these dhatus. When, after treatment, the dhatus start working normally then the person should be considered to be free from the state of poisoning.

**Annabhikangsha** – Every individual feels hunger as a normal natural urge at certain interval. At a state of disease / poisoning the normal process of feeling hunger becomes abnormal. When there is restoration of the normal state of hunger it indicates that the person is free from the abnormal state. Loss / reduction of hunger indicates disturbance in the functions of Pitta which is indicator of a number of functions of the body.

**Samamutra** [4] – Urination (excretion) at a normal interval is a normal state of the individuals. Any disease or poisoned state causes disturbance in the process of urination which is restored by treatment indicates a normal state.

**Samajihba** – Tongue is considered as the mirror of the Gastro-intestinal system. The tongue becomes of abnormal colour and appearance at the state of disease / poisoning. The normal colour and appearance indicates freeness from the state of disease / poisoning.

**Prasannabarna** – Body colour is the reflection of the state of nutrition and allround wellness of an individual. Any disturbance in any organ / system causes reduction of the lustre of the body temporarily / permanently which is an important point of study for a physician to assess the effect of treatment on a diseased person. Regaining of normal body colour and lustre is an important feature of a person to be free from poisoning.

**Prasanna Indriya** – The word “Indriya” indicates the sense organs specially in this context. They are – eyes, nose, ears, tongue and skin. Their normal functions are – to see, take smell, hear, perceive taste and get the sense of touch. At a state of disease / poisoning these functions become disturbed. Hence return to normal state indicates freeness from the pathological state.

**Prasanna Chitta** [5] – The word “chitta” indicates mind. Mind regulates intelligence, wisdom, decision making capacity, memory, recalling ability, feeling, expression etc. Any abnormal state of any organ/system due to disease / poisoning causes hamper in all these functions. When these disturbance disappears it should be identified as the healthy state.

**Prasanna chesta** – “Chesta” means the functions which can be interpreted as the activities of the organs like holding, walking, speaking etc. Assessment of these functions with reference to normalcy is important for a physician to assess the response of treatment.

## SUMMARY

The observations of the study can be summarised as follows –

1. Poisoning is not an uncommon situation for the human society. Since long past there have been some substances in the nature that cause harmful effects.
2. Poisoning is a state that needs immediate and expert dealing any deficiency of which can even be resulted in a fatal sequence.
3. A toxicologist (Bishavaidya) is advised by the Ayurvedic scholars to be smart and active at the time of dealing with the patients of poisoning.
4. After treatment of a patient of poisoning there is need of assessment of the state of complete recovery as any residual poison in the system after treatment can manifest signs and symptoms in later period (Dooshibisha).
5. The signs and symptoms of recovery from the state of poisoning mentioned by Susruta are interesting, scientific and applicable in practical field.

## CONCLUSION

As conclusion of the study it can be said that, the signs and symptoms of recovery from the state of poisoning mentioned by Susruta are to be understood and applied in the practical field by the medical practitioners. These signs symptoms are not only applicable in the patients of poisoning but also in understanding the free state from any category of disease. Hence appropriate understanding and application of the concept can be considered to have scientific importance and application.

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## CITATION

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