



ECLIPSE OF THE CONCEALED SUBJECT IN CHARAKA SAMHITA'S INDRIYA STHANA

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ABSTRACT

Indriya Sthana provides a deep dive into the signs of life, not just focusing on the determinants or symptoms of death. *Charaka* explores near-death indicators that can be perceived through visual and auditory senses. *Charaka's* aim is to offer guidance to physicians when it may be best not to treat a patient. The term *Arishta* is used in both positive and negative contexts. 'Indra' symbolises 'Prana', or 'life force'. *Charaka Samhita* stands out as the most crucial of the *Chikitsa Granthas*. The core principles of *Indriya Sthana* are highly enlightening. *Arishta* is the term used to describe symptoms that arise from untreatable defects spreading throughout the body. These symptoms indicate impending death due to a decrease in *Agni*. Recent scientific advancements now allow for the validation of predicted time of death, previously determined by seasoned experts. The signs and symptoms observed in this section and other chapters manifest without identifiable causes. The subsequent sections of *Charaka Samhita* outline various signs and symptoms resulting from *Dosha* imbalances.

Keywords: *Indriya sthana* , *Charaka Samhita*, *Arishta* , *Anukta vishaya*

INTRODUCTION

The *Charaka Samhita* is, without comparison, the most important of the *Chikitsa Granthas*. It is unique because of the *Indriya Sthana*, a trait only seen in *Charaka Samhita*. There isn't an *Indriya Sthana* among the other *Brihatrayi Granthas*. In addition to *Bhela Samhita*¹, *Kashyapa Samhita*², and *Harita Samhita*³, the *Indriya Sthana* is also encompassed. When we examine *Indriya Sthana's* core principles, we see they are incredibly educational. It is divided into 12 chapters, with 5368 sutras and 821 verses. Each chapter, called *Champu Grantha*, is expertly written in poetry and prose. In addition, every verse is written in the *Anushtup chanda*, except the *Vansasth Jativrutta* composition in the fourth and sixth chapters.

Definition and meaning of the word *Arishta*-

Hemachandra has defined this term in several ways, including difficulty, sublingual, prefix, unborn, and outbreak. '*Arishtah Kwathasiddhah Syat*' is a statement found in the *Sharangadhara Samhita*. It indicates that the *yogas* made by incorporating decoction are called *Arishta*. The phrase *Arishta* can refer to well-being, security, luck, and prosperity as well as catastrophe, disaster, loss, and harm. It is used in both positive and negative settings.⁴

A/c to *Medini kosha Bhavaprakasha*, since words can have more than one meaning, this explanation will concentrate on the particular meaning of the term *Arishta*.⁵ Although the word *Arishta* has been employed to denote auspiciousness and good fortune in some cases, its meaning has been restricted.

The signs that indicate the patient's imminent death are called *Arishta* or *Rishta*. According to Charaka, these are the *Arishtas* of the patient, which are the signs that indicate death.⁶ If a person's natural qualities and character are contra-

dictory, it becomes detrimental for that person. This is a brief description of *Arishta*. Detailed symptoms will be mentioned in *Sushruta*.⁷

Definition-

Arishta is the term used to describe symptoms that result from defects that have become untreatable and have spread throughout the body.

The *lingamarishtam*, which elucidates the concept of inevitable death according to *Madhava nidana Madhukosha*.⁸

Brief of *Indriya Sthana*-

This marks the prestigious *Fifth Sthana* within the esteemed *Charaka Samhita*. In this article, we will highlight some hidden topics in the senses. *Indriya Sthana* delves into the indicators of life, focusing not only on the determinants or symptoms of death. Hence, it is aptly named *Indriya Sthana* rather than *Arishta Sthana*. The term "*Indra*" signifies '*Prana*', or '*Life Force*'.⁹

1st *Varnasvaram Indriyam Adhyaya*¹⁰

Charaka discusses near-death signs that can be perceived through the *Varna (Visual)* and *Swara (Auditory)* senses. The patient's *trividha pariksha* should be conducted during *Varna* and *Swara-related Arishtaka: a roopa examination via darshana, a Swara examination through prashna, and a parmarshaniya evaluation through sparshana*. In essence, studying ought to be done.

This chapter also delves into *Prakriti and Vikriti, which helps identify abnormalities in an individual. The three morbid conditions observed are Lakshana Nimitta, Lakshya Nimitta, and Nimitta Anuroopa Vikriti. Near-death signs are described, including changes in colour, complexion, and voice.*

- **Specific-** In this place, the main description of 47 components or terms or test expressions is found in the subject of senses.

- By describing the form of *Parikshya Bhava*, 02 dependent or non-dependent on men, 06 *Bhavas* of Nature have been explained.

2nd *Pushpitaka Indriya*

This chapter also elegantly approaches the description of the spiritual state through Samhita in verse. If arishta/negative symptoms are present, then death will occur, and if death has occurred, then negative symptoms must have happened.

The chapter summarises the differences in a person's sense of *Gandha* (smell) and *Rasa* (taste) of their body that point to their impending death (*Arishta Lakshana*).

Death cannot happen if *Arishta* (fatal signals) are not displayed. It requires never to commit *Prajnaparadha* (intellectual mistakes) to recognise and accurately diagnose these symptoms.

3rd *Parimarshniya Indriya*

A doctor can make crucial observations that aid in comprehending the ailment using *Sparshana* (palpation and percussion). *Parimarshaneeyam Indriyam Adhyaya* addresses symptoms and indicators of impending death, particularly those that are palpable or responsive to touch. The chapter discusses a variety of changes that can be felt in different body parts as well as signs that can be felt through palpation, such as hardening, softening, bowing, shifting body structures, altering breathing patterns, severe blood loss combined with a lack of blood, and structural and functional changes in the eyes, body hair, and other body parts.

The doctor who uses palpation to identify different palpable indicators will never be perplexed by the prognostic information about a patient's expected life expectancy.

4th *Indriyanika Indriya*

The hazardous signs about the *Pancha-Gyanendriya* have now been covered in the first three chapters, *Varna, Swara, Gandha, Rasa,*

and Sparsha.¹¹

This passage uses two interpretations of *Indriya* from the *Adhikarana Tantrayukti*. As *Anik* denotes group, *Indriyanika* refers to a group of senses. In these chapters, the eleventh sense is taken from the second sense and life from the first sense.

- Notable- The word *Visheshavit* is derived from the word *Visheshvit*, which means superspecialist in *Indriya*, whose line of treatment is *Indriya Adhikarana*, that is, in that *Samhita*, such tests were conducted, and knowledge was acquired.¹²
- Here, *Prajnaparadha* has been described as a request for death by distorting the sensual object.

5th *Purvarupiya Indriya*

Chakrapani has considered the chapter multiple places because it describes sense subjects, *Pancha-Gyanendriya*, and the initial form of *Vyadhi*. *Basically, what is a prototype?*

A/C to Vagbhatta¹³—The preforms arise due to defects or distorted defects in the same areas where the disease is to occur. In the first stage of the disease, it performs when the distorted defects, whether caused by the disease itself or other causes, remain in the body in a transmission state. Then, they combine *Kha-vaigunya* and stop, and the disease occurs.

Poorvaroopo form - future disease indicator means a symptom that indicates the coming disease.¹⁴

6th *Katmanishaririya Indriya*

Notable thoughts were given by *Acharya Atreya Punarvasu* himself in the didactic form in all the chapters of *Indriya Sthanam*. Still, only in this chapter has *Agnivesha* asked questions about diseases.¹⁵

This section contains a haphazard collection of negative prognostic indicators for diseases out-

lined in *Nidana Sthana* and *Chikitsa Sthana*. A seasoned clinician recognises signs of poor prognosis early on and will intervene based on the patient's condition.

7th Pannarupiya Indriya

The seventh chapter of Pannarupiyam Indriyam Adhyaya discusses the disappearance of the shadow image in the eyes and changes in Varna and Chaya that signal impending death. This chapter also explains the distinction between lustre and shadow, highlighting the distinctive qualities of shadows corresponding to each *Pancha Mahabhuta*. The chapter focuses on complexion and lustre-related fatal prognostic characteristics. Apart from these, dietary-related *Arishta* is also described here.

8th Avak-shirashiya Indriya

There are 36 moribund indications listed, the first of which is *Avakshira*, or the dying person's inverted shadow.

The very important *Anukta Grahya* subject has not been described by *Acharya Charaka* in the place of diagnosis and treatment, but *Indriya* has received the description of "*Lepaka Jwara*".¹⁶

Its independent description is described in the *Uttara Tantra of Sushruta Samhita*¹⁷ as a *Pralepaka* in the treatment of *Jwara*. In the first and second *Nidana adhyaya* of the *Ashtanga* collection, a case of *Pralepaka* is found.¹⁸

9th Yashyashyavnimitya Indriya

Since *Charaka's* time, several biomarkers have been discovered that allow for the management of previously incurable illnesses. Before informing the patient and their family of their prognosis, the patient should be assessed utilising these biomarkers.

10th Sadhyomarniya Indriya

The *Acharyas* have not assumed immediate death from the term *Sadya*. Instead, they have proposed a timeframe of 3 to 7 nights. *Sadya*

Pranahara Marma does not result in instant death; rather, it is believed that the life force gradually diminishes, or the origin of the attack is traced.

Notable- This chapter focuses on the detailed description of *Amashaya and Pakwashaya Samuttha Parikartika* rather than just mentioning the reference in *Chikitsa Sthana*.¹⁹

11th Anujyotiya Indriya

This chapter explains the signs and symptoms of impending death caused by a decrease in *Agni*. Vital aspects of life, including longevity, stamina, complexion, zeal, health, growth, lustre, and immunity, rely on the condition of *Agni*. When *Agni's* power diminishes, various signs indicating imminent death become apparent. The predicted time of death, previously determined by experienced specialists, can now be validated with the help of recent scientific progress. The chapter's clinical signs and symptoms list offers valuable information for evaluating prognosis.

12th Gomayachurniya Indriya

This chapter studies the remaining symptoms. After describing the matters related to *Arishta* in the earlier chapters of the place, all the auspicious signs are described, which is a beautiful method of the *Acharyas*.

In the sense of place, the symptoms have been described as negative, and their remedies have not been mentioned, but in the book called *Dharmasindhu*, their remedies have been described. Rules have been given for the *Vaidya*. If the *Vaidya* detects any ill effects while going to the *Aatur*, then after taking a bath, he should go back to the *Aatur* after having a *darshana* of God and wishing for his good fortune.

It is crucial to highlight that all the signs and symptoms observed in this section and in other chapters of *Indriya Sthana* occur without identi-

fiable causes. The remaining sections of *Charaka Samhita*, apart from *Indriya Sthana*, describe different signs and symptoms caused by *Dosha* imbalance.

CONCLUSION

This chapter describes emergencies. Its instructions were given after the Sharira Sthana and the Chikitsa Sthana. Just as in Sapta Chatushka, after Swasthya, we have defined the Nirdesha (determination) of Chatushka, the attainable, incurable, and seven triads of *Atura*, in the same way, the extreme state of attainable and incurable has been described in *Indriya Sthana*.

This is a total clinical discussion, patient-oriented Indriya Sthana. The topic of 'Chakara' is understood everywhere in this chapter, showing the disease's feasibility or incurability.

1 Suffering from some disease, but the cause of the disease is unknown.

2. The presence of unexplained/unmotivated symptoms in *Aatura* is an *Arishta*.

3. *Bala*, *Dhatu*, *Meda*, *Mamsa Kshaya*, *Agni* deformity, deformity in *Indriya*(senses) will lead to ill effects/death.

4. “*Abhoot*” means that something that was not there before has arisen suddenly; there is knowledge of *Arishta*.

5 Here, such symptoms are not considered bad in a healthy man.

Therefore, we are aware of the symptoms we see in the ICU ward in an Atyayika awastha in the senses or in those close to swabhavika kalaja mrityu (natural death). So we should think about Arishta and study them.

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