

PURUSHASHRIT ARISHTA BHAVA IN BAD PROGNOSIS OF VYADHI

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ABSTRACT

If a disease is untreated or treatment fails to arrest the pathogenesis(*Samprapti*) of the disease, it worsens the condition and may become fatal to the patient. The signs and symptoms expressed in the terminal part of the disease are called complications(*Updrava*) and further signs that indicate imminent death are called *Arishta*(Fatal signs). *Arishta* indicates that the disease reaches the stage where no more treatment will help. *Arishta* can be classified into two types i) *Purush ashrita* (Fatal signs and symptoms present in patient). ii) *Purush Anashrita* (Fatal signs and symptoms do not present in the patient). *Purush ashrita arishta* is examined by *Prakriti* and *Vikriti*. *Purush Anashrita arishta* is examined by *Aptopadesh* and *Yukti*.

Keywords: *Vyadhi, Pratyakhyeya, Arishta, Prakriti, Vikriti etc.*

INTRODUCTION

Arishta(fatal signs) is an important and basic idea of Ayurveda. Other health systems have not given that much importance to *Arishta* as given in Ayurveda. *Arishta* is described in various texts of Ayurveda as follows:

Charaka Samhita – *Indriya Sthana*(Chapters 1-12),
Sushruta Samhita – *Sutra Sthana*(Chapters 28-33),
Astanga Hridaya – *Sharira Sthana*(Chapters 5-6),
Bhela Samhita – *Indriya Sthana, Bhava Prakasha* –
Purva Khanda.

Arishta lakshan are those signs and symptoms which herald the oncoming death -as flowers indicate the next oncoming fruit, the smoke indicates fire and the cloud indicates rain.

There is no death without Arishta and there will be no life after their appearance. Hence physicians should acquire a thorough knowledge of Arishta.

VYADHI DEFINITION :

Acharya Chakrapani has said that the various pain(*dukha*) which hurt humans mentally or physically is *Vyadhi*.

According to Acharya Sushruta, the union of pains(*dukha*) is *Vyadhi*.

Acharya Vijayarakshita in his text suggests that the amalgamation of vitiated *Doshas* and *Dushya* which produces symptoms like *hwara* is called *Vyadhi*.

DEFINITION OF DISEASE BY WORLD HEALTH ORGANIZATION :

A disease is a particular abnormal condition that negatively affects the structure or function of part or all of an organism, and that is not due to any immediate injury.

Diseases are often known to be medical conditions that are associated with specific symptoms and signs.

Classification of Vyadhi(Disease) according to *sadhya-asadhyata*¹(Curable-Noncurable) by Acharya Charaka -

1. *Sadhya*(Curable) diseases which can be further classified into-

- a) *Sukh sadhya* – which can be cured.
- b) *Krichra sadhya* – difficult to cure.

2. *Asadhya* (Noncurable) diseases which can be further classified into

- a) *Yapya* – The patient requires medicine as long as he is alive.
- b) *Anupkrama* – No treatment can achieve a cure.

Arishta signs and symptoms significantly talk about the Anupkrama vyadhi.

Knowing this classification of diseases:

- i. would help a Physician decide to treat or avoid the patient.
- ii. Would save the physician from a bad reputation and defame if he/she starts treatment without knowing the prognosis.

Aims and Objectives-

I)To understand the role of Purushasrita bhava Arishta in the bad prognosis of diseases.

II)To know the importance of Purushasrita bhava Arishta in chikitsa.

Materials and Methods-

Various Ayurvedic samhitas, online journals, articles, and textbooks are studied and searched to complete this article.

Nirukti of Arishta - Acharya Vijayarakshita has mentioned ‘ *Niyat maran khyapakam lingam arishtam*²’ i.e., signs and symptoms which surely signify the death of a patient is Arishta.

Description of Arishta :

According to Acharya Charaka excessively vitiated doshas make the treatment of a disease ineffective and pervade the whole body of the patient producing signs and symptoms which are called Arishta³. According to Acharya Sushruta, the development of spontaneous deformity in the behaviour and nature of a person is called Arishta⁴. According to Acharya Vagbhata, the development of deformity in the instincts like form, senses, voice, function, etc. of a person without any cause is called Arishta⁵. According to Bhava Prakash the signs and symptoms which indicate the sure death of a person is called Arishta⁶.

Diseases and its prognosis depend on factors like-

-*Rog bala* (Disease strength)

-*Rogi bala* (Patient’s strength)

-*Samprapti* (Pathogenesis)

-*Dosha* involvement

-the extent of *Dhatu vaisamya*

-*Pathya-apathya* sevan during *vyadhikaal*(disease period) etc.

If a disease is untreated or treatment fails to arrest the pathogenesis(*Samprapti*) of the disease, it worsens the condition and may become fatal to the patient⁷.

The signs and symptoms expressed in the terminal part of the disease are called complications(*Updrava*)⁸ and further signs that indicate imminent death are called *Arishta*(Fatal signs).

Arishta indicates that the disease reaches the stage where no more treatment will help.

Examination of Arishta :

Arishta can be classified into two types⁹ :

- i) **Purush ashrita**(Fatal signs and symptoms present in patient)
- ii) **Purush Anashrita**(Fatal signs and symptoms do not present in patient)

Purush ashrita arishta is examined by *Prakriti* and *Vikriti*

Purush Anashrita arishta is examined by *Aptopadesh* and *Yukti*.

Prakriti: Acharya Charaka¹⁰ has mentioned six types of Prakriti which help in the knowledge of Arishta and treatment.

- i) *Jatiprasakta*(Related to the caste of a person)
- ii) *Kulaprasakta*(Familial incidences)
- iii) *Deshanupatini*(Place/region/country)
- iv) *Kaalanupatini*(Time factors)
- v) *Vayanupatini*(With stages of age)
- vi) *Pratyatmniyata*(Individual basis)

Vikriti: Acharya Charaka¹¹ has mentioned three types of vikriti.

- i) *Lakshananimitta*(Related with marks of body)
- ii) *Lakshyanimitta*(Related to the causative factors)
- iii) *Nimittanurupa*(Resemblance to the causative factors)

Bad Prognosis based on Purushashrita Bhava :

1) Varnaadhikar Arishta¹²(Bad prognosis of diseases based on patient's skin complexion) : Acharya Charaka has mentioned *Prakrit*(Natural) and *Vikrit*(Deformed) varna. The Prakrit varna according to Acharya Charaka is *Krishna*(Blackish), *Shyam*(Dark brownish), *Shyamavadaat*(Light brown), and *Avadaat*(Fair complexion). Vikrit varna according to Acharya Charaka is *Harit*(Greenish complexion), *Neel*(Bluish), *Tamra*(Reddish) and *Shukla varna*(Whitish). According to modern science, vikrit varna is seen in patients due to less blood supply to the skin as seen in severe anaemia, chronic diseases, cyanosis, autonomic nervous system disorders, metastasis in cancer, etc. Shukla varna i.e. paleness is found in severe anaemia, neel varna i.e. the bluish complexion is found in acute cyanosis, shyaav varna i.e. bluish grey is found in visceral trauma, harit i.e. the greenish complexion is found in chronic obstructive

jaundice, haridra i.e. yellowish complexion is found in chronic liver diseases and hepatic failure.

2) Swaraadhikar Arishta¹³(Bad Prognosis of diseases based on voice): Acharya Charaka has described *vikrit*(deformed) swara in Indriya sthana and called it Arishta, if the voice of the patient sounds like *Edak*(sheep), *kala*(whispering), *grasta*(non-pronounceable), not *avyakta*(clear), *gadgad*(stammering), *ksham*(weak), *deen*(sad), *anukeerna* (continuous). Changes in phonic or vocal sound may be found in some serious diseases like throat cancer.

3) Pushpitakendriya Arishta¹⁴(Bad prognosis of diseases based on body odour): Acharya Charaka has described various body odours as Arishta e.g., *Mutra gandha*(odour like urine), *Purish gandha*(odour like faeces), *Kunapa gandha*(odour like a corpse). Modern science has also mentioned body odours in severe diseases like the odour of urine or ammonia in chronic kidney disease, fruity odour in uncontrolled diabetes mellitus, rotten meat smell in Gangrene etc.

4) Ras Adhikar Arishta¹⁵(Bad prognosis of diseases based on the taste of body): Acharya Charaka has mentioned that the taste of the body either becomes tasteless or becomes very sweet at the time of death. If the taste of the body becomes tasteless then flies, mosquitoes, bed bugs, head louses, and other insects avoid the body. If the body becomes very sweet, then the insects and flies get attracted to the body even after covering the body with scented pastes.

5) Sparshadhikar Arishta¹⁶(Bad prognosis of diseases based on touch): A physician can find the Arishta lakshana by touching the patients. If any regular pulsating part of the body does not pulsate is an Arishta lakshana. Finding the *swasana kriya*(breathing pattern) very fast or very slow is an Arishta lakshana. Also, if the breathing pattern is irregularly abnormal is an Arishta lakshana as found in severe conditions like Cheyne stokes breathing. Finding the usually warm places of the body cold is an Arishta lakshana. In modern science cold extremities are found in severe health problems like Myocardial infarction, Aortic dissection etc.

6) Arishta in Nadi pariksha¹⁷(pulse examination) :

-Highly vibrating and pulsating nadi is considered as Arishta.

-Pulse which is like lightning i.e. extremely fast is considered as Arishta of one day.

-Cold pulse combined with mala is Arishta of one day.

-Fast and cold pulse in the mouth region and sweat of the patient is oily is considered an Arishta of seven days.

-A patient with a cold body, who is breathing by mouth and fast hot pulse dies within fifteen days.

-If the pulse of a patient is not felt in the proximal region, is cold in the middle region, fatigued, and slow in the extremities dies within three days.

-If the pulse of a patient is subtle, very fast, and cold is considered as Arishta.

-If the pulse of a patient is zig-zag like lightning and unpredictable is considered Arishta.

-If the pulse of a patient is lateral, warm, very fast, moves like a snake and the patient's throat is full of *Kapha*(sputum) dies for sure.

-If the pulse of a patient is found in the legs, absent in the hands and the mouth of the patient remains open is considered as Arishta.

7)Roop Arishta¹⁸(Fatal symptoms): If the following symptoms appear simultaneously are considered as Arishta

-*Gambhira Hikka*(severe hiccup) along with *Raktatisara*(bloody diarrhoea).

-*Anaha*(Abdominal distension) with *Atisara*(Diarrhoea).

-*Anaha*(Abdominal distension) with *Ati trishna*(excessive thirst).

-If a patient has decreased strength, decreased muscle tone and has *Jwara*(fever) before midday along with *Shuska kasa*(dry cough).

-If *Shotha*(swelling) in a patient is spreading from the abdominal region to the extremities.

8)Arishta in Mootra Pariksha¹⁹(Urine Examination) :

-If the oil drop sinks in the patient's urine it is considered as Arishta.

-If oil drops in the patient's urine move to the *Ishaan kone*(northeast), *Agneya kone*(southeast), *Nairitya kone*(south west) and *Vayavya kone*(north west) direction is considered as Arishta.

8)Arishta in Purish pariksha²⁰(Stool examination) :

If the *Purish*(stool) of a patient appears *Ati Krishna*(extra black), *Ati shubhra*(extra white), *Ati pitta*(extra yellow) and *Ati Arun*(extra red) is considered as Arishta. Along with that if the stool is *Bhrish usna*(extremely hot) death of a patient is sure.

DISCUSSION

Arishta is the fatal sign of death which definitely occurs in a diseased person before death just like flowers indicate upcoming fruit and smoke indicates *agni* (fire) and cloud indicates rain. Different acharyas of ayurveda described arishta in different sthana of their texts(Acharya Sushruta in sutrasthana & Acharya Vagbhatta in Sharira Sthana) and accepted its importance.

Hence physicians must keep a keen observation of such fatal signs. A physician who acquired specialization in arishta vigyana gets success in his treatment, fame and prosperity. Arishta is wrongly interpreted due to the subtle nature of these symptoms, ignorance or stupidity of the physician or because such symptoms are very closely followed by the death of the patient.

Arishta is always resulted in death unless warded off by the following factors:

- Blessings of the holy pure hearted Brahman.
- With the help of Divya rasayanaaushdhi (holy drug).
- With the grace of siddha yogi.

CONCLUSION

From the above discussion, it is concluded that different Acharya stated many different ways for the bad prognosis of the disease in different texts. Along with vikrita lakshana, prakrita lakshana is also described. Bad Prognosis on the basis of varna (complexion of the body), swara(voice of the patient), gandha(odour), touch etc. is stated. Different arishta which are stated in different texts still exist and their knowledge will add extra marks to the clinical practice of the physician. Hence knowledge of arishta plays a key role in the prognosis of diseases.

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