



INSIDE REVIEW OF CHARAKOKTHA INDRIYA STHANA

Sourabha Kokatnur¹, J.R.Joshi², Priyanka.K³

1. Associate Professor, Department of Moulika Siddhanta, Ayurveda Mahavidyalaya, Hubli, Karnataka, India
2. Professor & HOD, Department of Moulika Siddhanta, Ayurveda Mahavidyalaya, Hubli, Karnataka, India
3. PG Scholar, Department of Moulika Siddhanta, Ayurveda Mahavidyalaya, Hubli, Karnataka, India

Corresponding Author: drsourabh2189@gmail.com<https://doi.org/10.46607/iamj2011022023>

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ABSTRACT

As the famous allusion denotes ‘*Charakasthu Chikisthithe*’ the creed which is *Sarvashreshtha* for *Chikitsa(Treatment)* that is *Charaka Samhita*, explains before giving the *Chikitsa Ayu Pareeksha(Estimation of life span)* is a must because if the life span of a person is good then only the treatment given in the disease is fruitful. Otherwise, it may harmful to the Name, fame, and money of a Doctor¹. To understand this concept of *Ayu* and its identification a *Sthana(section)* is framed by *Acharya Charaka* called *Indriya sthana* which is specifically dedicated to ensuring that the physician shouldn't misjudge the condition of his patients. The *Sthana* consists of 12 chapters elaborating on observation and signs of lifespan in a different division.

Keywords: *Ayu, Indriya, Pareeksha, Arishta*

INTRODUCTION

Among *Brihatrayee* only *Acharya Charaka* included this *Indriya Sthana*. Which is framed in between *Shareera* and *Chikitsa Sthana* in *Upadeshatmaka rupa(Instructive form)*in *Champoo* style. Which consists of 12 chapters,5638 words, and 821*Shlokas* in

total. In this context, the word *Indra* refers to *Prana(life)* the *lakshana(symptoms)* which is exhibited at the *Anthima Avasta* (Final stage)of *Prana* which is termed *Rishta* or *Arishta lakshana(morbid signs)* is called *Indriya*. *Panini* also explained this as “*In-*

drasya lingam Indriyam" which defines the fatal signs and symptoms which denote imminent death and prognostication of life expectancy in patients where at end of life stages². *Indriya Sthana* can be termed the Prognostic Science of *Ayurveda*. Knowledge of the Prognosis is essential for the physician before initiating the treatment .so *Indriya Sthana* was placed before *Chikitsa Sthana*. The physician should avoid treating a such types of patients who approach treatment with *Arishta lakshanas*. Patients suffering from diseases that are untreatable, progressive, and resistant to standard treatment protocol may display different fatal signs and symptoms physicians should be able to identify such signs or symptoms and avoid treating such types of cases. Attempting to treat incurable diseases leads to financial loses, defamation, loss of reputation social harm, and liable to legal punishments to the treating physician. Hence physicians should avoid treating incurable diseases to protect their reputation and dignity along with proper clinical decision-making³.

Scope and Importance

Even though all of the determinants (i.e., signs and symptoms) cannot be explained by rational scientific parameters (as evident by the references above to paranormal and occult sciences), some of these signs and symptoms have been documented and reported as having been experienced by people in various parts of the world. Within the treatise *Charak Samhita*, physicians are instructed to thoroughly examine the patient for certain signs that indicate terminal illness and investigate using biomarkers. The treatise then advises physicians to stop any therapeutic treatment being given to such terminal patients and provide them with palliative care instead. In the present era, with advancements in medical sciences, many *Arishta lakshana*(*Morbid signs*) are well treatable and cannot be considered as "predictors" of death as they used to even a few centuries back. However, these signs and symptoms could serve as important indicators of the prognosis of the disease and therefore, would be helpful in prompt management to save the life of patients.

Aim and objectives.

To understand *Indriya Sthana* in the present era as a diagnostic tool in estimating the prognosis, and life expectancy.

Materials and methods

This is a literary and conceptual article therefore materials used in this study are classical texts of *Ayurveda*, Text books contemporary medical science, and journal articles.

Conceptual review

Arishta

the word रिष् means हिंसा (*Siddhantakaumudi*)

Synonyms: *Rishta, Upadrava, Itihi, Utpata, Upalinga*

Definition

क्रियापथमतिक्रान्ताः केवलं देहमाप्नुता ।

चिह्नं कुर्वन्ति यद्दोषास्तदरिष्टं निरूच्यते।

When *Dosha* come across all type of treatments then also if *Roga*(Disease)is not relieved and spreads all over *Shareera* the *Lakshanas* which exhibited at that stage is called as *Arishta*⁴.

रोगीणो मरणं यस्मादवश्यं भावि लक्ष्य ।

तल्लक्षणमरीष्टं स्याद् मिष्टमप्यभिधीयते ।(*Bhavaprakasha*)

नियतमरणव्यापकं लिङ्गमरिष्टं।(*Madhava Nidana*)

The fatal signs and symptoms are called *Arishta*.

Chapter 1: VARNASWAREEYAM ADHYAYAM

The present chapter is named '*Varna Swareeyam Indriyam*' because it deals with *Arishta lakshanas* of '*Varna*'(Color) and '*Swara*'(Voice)' that is Physiological & pathological skin complexions,

normal voices and voice disorders have been mentioned with examples. Different *Pareekshas* related to *Purusha Ashrita* and *Purusha Anashrita Bhava*. And Concepts related to '*Prakruti*' (development of personality) and *Vikruthi*. Factors related to the formation and development of human personality has been quoted with wonderful example (*Shoucham*). '*Lakshana Nimitta Arishta lakshanas*' denote idiopathic or genetic or congenital anomalies; '*Lakshya Nimitta Arishta lakshanas*' denote signs and symptoms produced by a primary disease and '*Nimitantra Arishta Lakshanas*' denote secondary disease. Classification of *Arishta Lakshanas* and a

brief summary of the contents of the whole *Indriya Sthana* mentioned in this chapter⁵.

Chapter 2: PUSHPEETAKAM INDRIYAM ADHYAYA

The Present Chapter is Named *Pushpeetakam Adyaya* because fatal signs and symptoms are compared with flowers. because flowers are the indicators of fruits so here also the *Arishta lakshanas* are the indicators of Death and the word '*Pushpita*' also deals with the *Arishta lakshana* related to *Prakrutha* and *Vikruta Gandha* and *Rasa*. The words like '*Mithya Drishti*', '*Vijaanataa*', '*Asambuddha*', and '*Pragnaaparaadha*' denotes various 'cognitive biases' or 'cognitive errors' (cognitive dispositions to respond)' are explained in this chapter⁶.

Chapter 3: PARIMARSHANEYAM INDRIYAM ADHYAYA

The word *Parimarsha* refers to touch or palpation. This chapter deals with the fatal signs and symptoms related to *Sparsha*, *Shwasa*(Respiration), *Manya*(Neck), *Danta*(Teeth), *Paksma*(Eye Lashes), *Netra*(Eye), *Kesa*(Hair), *Loma*(body hair), *Udar*(abdomen), *Nakh*(nail), *Anguli*(fingers)⁷.

Chapter 4: INDRIYANEKAINDRİYAM ADHYAYA

Indriyaaneekam Indriyam deals with various fatal signs and symptoms pertaining to perception which denotes imminent death. Various illusions, hallucinations, and

perceptual abnormalities are related to sensory organs. In this chapter *Arista* related to the *Indriya Gyana* done by the *Indriyas* of *Rugna* are explained as *Viruddha Darshana*(opposite perception), *Viruddha Shabda*, *Gandha*, *Rasana*, *Sparsha* related to *Arista* have been explained in this chapter which is having prognostic significance⁸.

Chapter 5: PURVARUPEEYAM ADHYAYA

Chapter-related *Arista Lakshana* which occurs in the *Purvarupa Avastha*(Prodromal Stage) of a *Vyadhi* is explained. *Arista Lakshana* in the *Purvarupavastha* for the *Vyadhi Jvara*, *Yakshma*, *Raktapitta*, *Gulma*, *Kustha*, *Prameha*, *Unmada*, *Apasmara*, and *Bahirayam Roga* is given. These *Lakshanas* are explained according to the *Svapna Avastha*(stages of

dream) and also according to the *Deha Avastha* of the person *Arista* related *Svapna*(dream) are also explained. Seven types of *Svapna* are explained viz. *Drista*, *Shruta*, *Anubhuta*, *Prarthita*, *Kalpita*, *Bhavitata*, and *Doshaja*. The *Svapna Phala Prapti Avadhi* is also explained⁹.

Chapter 6: KATHAMANI SHAREERENDERIYA ADHYAYA

In this Chapter, the patients who should not be treated are explained. *Arista Lakshana* for *Atisara*, *Hikka*, *Jvara*, *Kasa*, and *Shotha* are explained. Many *Aristas Lakshanas* irrespective of any *Vyadhi* also explained¹⁰.

Chapter 7: PANNARUPEEYAM INDRIYAM ADHYAYA

Chaya(mirror image), *Pratichaya*, and *Prabha*-related *Arista Lakshanas* are explained.

Five types of *Chayas* are explained i.e. *Nabhasi*, *Vayaviya*, *Agneya*, *Ambhasi*, and *Parthiva*.

Seven types of *Prabha* are explained ie. *Rakta*, *Pita*, *Sita*, *Sayava*, *Harita*, *Pandu*, *Asita* (*Krisna*). *Shvasa*, *Murcha*, *Netra*, and *Linga*-related *Arista* are given. *Kalamaryada* has also been explained in many *Lakshana*¹¹.

Chapter 8: VAKSHIRASEEYA INDRIYAM ADHYAYA

Arista Lakshanas is explained for *Pratichaya*, *Shira*, *Kesha Netra*, *Nasika*, *Danta*, *Jivha*, etc. A few *Aristas Lakshanas* are given with a comparison of *Kala Maryada* having different times in *Rugna* and *Nirogi Purusha* respectively. Many *Manasika Arista Lakshanas* are explained¹².

Chapter 9: YASYA SHYAVANIMITTIYA INDRIYAM ADHYAYA

Netra-related *Arista* is explained *Yaksma*, *Vatavyadhi*, *Apasmara*, *Kustha*, *Udara*, *Gulma*, etc. related *Arista Lakshanas* are also explained. A list of generalized *Arista* is given irrespective of the *Vyadhi* *Nidana* (idiopathic cause). It is explained that if insisted for *Chikitsa* by the relatives of the patient having *Arista Lakshanas*, the physician should give *Mamsarasa* (*meat soup*), etc. *Kalpna* to the patient having *Arista Lakshana*. In spite of the above treatment for

one month, if the patient does not recover then he will not live anymore¹³.

Chapter 10: SADYOMARANEYAM ADHYAYA

In this chapter, the *Arista Lakshana* which is indicative of immediate death is explained. According to *Chakrapani*, the patients having the *Lakshanas* explained in *Sadyamaraniyam Indriya Adhyaya* will die either in three days or in seven days.

A group of seventeen such *Lakshanas* is explained in chapter¹⁴.

Chapter 11: ANUJYOTIYAM ADHYAYA

Arista Lakshanas with a time limit of one year for the death to occur are explained.

Arista Lakshanas with a time limit of six months for the death to occur is explained.

Arista Lakshanas with a time limit of one month for death is explained. In this chapter, the *Arista Lakshanas* given are indicative of death from one month to one year¹⁵

Chapter 12: GOMAYACHURNEEYAM ADHAYAYA

Arista Lakshanas with the death occurring in one month and a half month is given.

Arista Lakshanas based on messenger (*Duta*) is explained. *Arista Lakshanas* based on inauspicious marks occurring in the way the physician is going to see the patient inauspicious marks at the home of the patient are explained. *Indriya*, *Smrti*, and *Sheela Sambandhi Arista Lakshanas* are explained. It is explained that when the death of a patient is certain the physician should not tell it to the *Rugna*, he should also not tell it to any such relative of patients on whom it is going to have a bad effect. *Lakshana* of good messages (*Shubha Duta*) and *Shubha Dravyas* are explained these are indicative of a patient's good prognosis.¹⁶

DISCUSSION

Signs and symptoms (*Arishta*) of imminent death can be perceived through specific changes in the sensory system. eg. *Varna*(Color), *Swara*(Voice), *Gandha*(smell), *Rasa*(Taste), *Sparsha*(Touch), along with *Chaya*(Complexion) and *Prabha*(radiance) are addressed in 1,2,3,4,7, and 9 Clinically useful early

warning signs have been mentioned in *Purvarupeeya*. Chapters 6, 8, 10, 11,12, give examples of *Arishta* that could be perceived on the physical level (*Bahya karana*) as well as on the mental, intellectual, and emotional levels (Afflicting the *Antah karana*), with references to *Shakun* (good/bad consequential happening), *Doota* (messenger), *Swapna* (dreams), and miscellaneous occult sciences. Standardization of the voices and skin colours (both normal and abnormal) mentioned in this chapter is required. Various research designs such as longitudinal, cross-sectional, longitudinal sequential, survey, case study or case reports, animal experimentations, development, and standardization, etc are required to substantiate the opinions or clinical experiences mentioned in this chapter in terms of their validity, reliability, generalizability and clinical applicability in contemporary medical practice. The evidences laid down in these chapters may establish an *Ayurveda*-based clinical diagnostic methodology¹⁷.

CONCLUSION

Even though all of the determinants (i.e., signs and symptoms) cannot be explained by rational scientific parameters (as evident by the references above to paranormal and occult sciences), some of these signs and symptoms have been documented and reported as having been experienced by people in various parts of the world ref. Within the treatise *Charaka Samhita*, physicians are instructed to thoroughly examine the patient for certain signs that indicate terminal illness and investigate using biomarkers in ICU. The treatise then advises physicians to stop any therapeutic treatment being given to such terminal patients and provide them with palliative care instead. In the present era, with advancements in medical sciences, many *Arishta lakshana* are well treatable and cannot be considered as "predictors" of death as they used to even a few centuries back. However, these signs and symptoms could serve as important indicators of the prognosis of the disease and therefore, would be helpful in prompt management to save the life of patients.

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