

LITERARY REVIEW ON *ARISHTA VIGYAN*Dr. Amrita<sup>1\*</sup> and Dr. Neha<sup>2</sup>

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Article Received on  
19 April 2021,

Revised on 09 May 2021,  
Accepted on 30 May 2021

DOI: 10.20959/wjpr20216-20633

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**ABSTRACT**

In our ancient scripts, sign and symptoms of the human body have also been taken as indicator for the longevity and happiness etc. The subjective tools of disease diagnosis and assessment are best told in our ancient text. Though they didn't have much objective aids then, they had very accurate sense to observe, to assess and to give proper prognosis. For understanding *Arishta* (fatal signs) and perceiving *Arishta* in a patient the physician should have complete knowledge, sharp senses, quicker thinking and vast experience. In modern medical science, prognosis means to foresee, predict or estimating probability or risk of future condition. Prognostication and prediction is a statement about the future based on evidence or facts. Clinical practice of a physician is incomplete without the prognosis of diseases. Still in

today's modern clinical practice, prognosis receives less attention. Hence an attempt has been made to show that the ancient way for prediction has various elements which may be for improvement in his clinical efficiencies and outcomes.

**KEYWORDS:** *Arishta Lakshana*, *Indriya sthana*, Prognosis Science, Forecasting.

**INTRODUCTION**

In Ancient text, *Charaka Samhita* is most crucial *Chikitsa Grantha* and the *indriya sthana* of *charaka samhita* is its distinctive factor. *Chakarpani* stated that "*Indra*" means "*Parana*" (The vital force) and the sign indicating end of life or indication of death is known as *arishtha lakshanas*.<sup>[1]</sup> *Arishta lakshanas* are manifests in a diseased person before death. The twelve chapters of *indriya sthana* in *Charaka samhita* was designed to provide the knowledge of *arishtha vigyana*. Knowledge of prognosis is an important role in end-of-life decisions and it

helps to determine whether it makes more sense to attempt certain treatments or to withhold them.

### Historical Review

*Vedas* and *Purans* are serving the mankind for centuries with the holistic approach. Collection of hymns and prayers on prognosis are found in the name of various situation and circumstances to attain prosperity and happiness in the life.

Many references of forecasting, sited from *Rig-Veda*, the parameters are based on birds and their voices.<sup>[2]</sup> These references are birds like owl (owl shrieks), pigeon are considered bad or inauspicious indicators.

In *Puranas*, the literature expounded by ancient sages based on *Vedas*, prediction for future has been made on various formulations. *Agni Purana* death or life has been prognosticated on the basis of a pet animal like dog. Barking dogs entering into the house has been declared for the death of the house owner.<sup>[3]</sup>

In our ancient scripts, sign and symptoms of the human body have also been taken as indicator for the longevity and happiness etc. Those who have serpentine bellies become poor liner marks, indicate longevity. He, who has three lines on the forehead, become happy, gets sons, and lives for sixty years. One has two lines lives for forty years body land marks such as serpentine belly, lies on the forehead etc. are specifically employed for foreseen the future.<sup>[4]</sup>

In *Ramayana*, references were found that unnatural twittering and horrible voice of the small birds and abnormal walking or body gates of the animals like deer as an indicator for the prognosis.<sup>[5]</sup>

In the great epic of the *Mahabharata* the outcome of the battle has been predicated on the various parameters observed before the event. Sitting of the birds like fowl, vulture, crow, stark etc. on the top of the trees, their harsh voices has been taken as foreteller of a fears and fight loss of human life.<sup>[6]</sup>

### Ayurvedic Review

*Ayurvedic* texts have given a detailed account of many diseases that prevent in that time and explain about prognosis with aspect viz. *sadhyasadhyata* of *vyadhi*. There are different

parameters considered in *Ayurvedic* prognosis, to decide a particular disease in a specific stage in a specific patient is curable, incurable etc. The diseases have been classified with different points which facilitate the understanding of diseases. Curable diseases are of two types- easily curable and hardly curable. Incurable ones are also of two types- palliable and unmanageable. In curable diseases too, there are three grades- low, medium and high; but as regards incurable ones, there is no gradation. In *Charak Samhita* the principle of prognostication has been described in *Indriya sthana* is very important and as such it has been given place before the section of *cikitsa-sthana*.<sup>[7]</sup>

The indication which the morbid humors give of their having transcended the stage of treatment and having pervaded throughout the entire body is called the evil symptom (*arishta*) prognosticative death.<sup>[8]</sup>

*Ayurveda* is a systematic knowledge of medicine which defines *Ayu* (life). Each section of *Charaka Samhita* is focusing on the betterment of *Ayu*. In this context *indriya sthana* was designed to tell the *Ayu* of the diseased person with the help of *Arishta*.

The prognosis was made on the basis of various parameters like *Varna* (Complexion/Appearance), *Swara* (Voice), *Gandha* (Odor), *Rasa* (Taste), *Sparsha* (Touch), *Chakshu* (Eyes), *Shrota* (Ear), *Ghrana* (Nose), *Rasana* (Tongue), *Sparsha* (Organ of skin/Contact), *Mana* (Devotion), *Bhakti* (Devotion/Attachment) *Shaucha* (Psychological/Somatic cleanliness), *Sheela* (Nature/Character), *Aachara* (Behavior/Conduct), *Smriti* (Remembrance), *Prakriti* (Dominant natural feature), *Vikriti* (Change/Modification), *Medha* (Intelligence/Prudence), *Bala* (Vigour/Strength), *Glani* (Depression/debility), *Aakriti* (Form/Shape), *Harsha* (Pleasure/Joy), *Rokshya* (Harshness/Roughness), *Sneha* (Lubricity/Oiliness), *Tandra* (Lassitude/Laziness), *Aarambha* (Commencement/Beginning of), *Gaurava* (Heavyness) *Laghava* (Mildness), *Guna* (Attribute/Subdivision), *Aahara* (Food), *Vihara* (Transposition/Physical activity), *Aharaparinama* (Alteration of food), *Upaya* (Measures/Strategy), *Apaya* (Destruction/Suffering), *Vyadhi* (Disorder/Disease), *Vyadhi Purvaroop*a (Prodromal sign and symptoms of disease), *Upadrava* (Complication/Misfortune), *Chhaya* (Shadow), *Pratichhaya* (Reflection/Likeness), *Swapna* (Dream), *Rogaaarambha* (Initiation/Onset), *Dutaadhikara* (Based on messenger/ Envoy), *Margautpaat* (Bad omens in way), *Bheshajsanviti* (Drug keeping), *Bheshajvikaranyukti* (Application of remedy in disorders) etc. as fundamental factors for prognostication.<sup>[9]</sup>

As explained by *Acharya Charaka* prognostic parameters can also be divided into two categories.

- Individual oriented parameters.
- Prognostic parameters not based on the individual factors.

### **Individual oriented parameters**

#### **Prognostication based on complexion**

If the normal coloration is seen on one half of the body and abnormal coloration on the other half the two colors being set off by a line of demarcation, whether such demarcation is into left and right, fore and back, upper and lower or external and internal, it should be known as constituting an unfavorable prognostic sign. In the same manner, if this demarcation of color is observed in the face or other parts of the body.<sup>[10]</sup>

#### **Prognostication based on voice**

The pathological conditions of speech that are like the bled of a sheep (*Edaka*), or low-voiced choked (*kal*) indistinct (*Garsta*), quivering (*Avyakta*), and painful (*Gadagada*), and like stammer (*kshama*), peevish (*deen*), (*anukirna*), are considered to be abnormal varieties of speech such as the recurrence of an original abnormality or the development of a fresh one.<sup>[11]</sup> Such are the normal and abnormal varieties of speech.

#### **Prognostication based on taste of the body**

Flies, lice, wasps and mosquitoes get repelled and turn away from the bad taste of the body of the man about to die.<sup>[12]</sup>

#### **Prognostication based on smell of the body**

These are – Sandal, (*Santalum album*) Costus, (*Saussurea costus*) Indian Valerian, (*Valeriana wallichii*) eagle wood, (*Aquilaria malaccensis*) honey and flower – garland, feces and urine, dead and purified smells.<sup>[13]</sup>

### **Prognostic parameters not based on the individual factors**

#### **Prognostication based on messenger**

Seeing the messenger that has come on behalf of the patients riding in a carriage drawn by a donkey or camel, the physician should foresee the patients collapse.<sup>[14]</sup>

**Prognostication based on time Scale**

*Indriya sthana* deals with analyzing and examining different entities including voice, colour, smell taste, and time period tools. Time period tools should be examined only with the help of scripts and thinking skills and knowledge because there will be no other resources of understanding this aspect. Prediction based on time scale whereas indication that the patient is approaching death and that the *arishta* cannot be cured.

**One year Arishta**

The man, whose vital heat is reduced and is all extinguished, whose mind is distracted whose aura has become evil, who has become perpetually weak – minded and who finds no pleasure in life goes to the regions of the dead within a year.<sup>[15]</sup>

**Six month Arishta**

Inclination's, good conduct, memory, the spirit of sacrifice, judgment and strength, desert without any reason the man that is to die within six months.<sup>[16]</sup>

**One month Arishta**

The man, who develops body tremors, stupor, gait, and speech resembling those of an intoxicated man, dies before the end of a month.<sup>[17]</sup>

**One and half month Arishta**

The patients whose suffers from rapid loss of strength and flesh, aggravation of disease symptoms and anorexia does not live to complete three fortnights.<sup>[18]</sup>

**Fifteen days Arishta**

The boastful patient, who faints every time that he is raised in his bed, will not survive even for a week.<sup>[19]</sup>

**DISCUSSION**

It is concluded that *Acharya Charaka* stated that many different ways for the forecasting of the diseases in the section of *Charaka Samhita* named as *Indriya sthana*. *Indriya sthana* deals with conditions which are untreatable and according to *Acharya Charaka*, Prognostication can be done on the basis on many parameters like *Varna, Swara, Gandha, Rasa, Sparsha*, etc. Though in present era, all the *Arishta lakshanas* given in *Indriya sthana* are not examined by the modern parameters still they are found in patients. These parameters/tools can be applied with the modern clinical practice. Prognosis is instrumental to decisions about whether and

how to treat patients. Clinical practice of a physician is incomplete without prognosis of disease, in today's era; a good physician need to develop its own prognostic score or variables for explained various diseases. Because in present time, clinical practitioners are less aware about prognosis, so a physician is incomplete in treating his patients without the prognosis of a disease. In modern medical science there is no description regarding these strategies and knowledge of *Arishta*. These variables are gold standard to know the prediction of disease whether it is possible to treat or not.

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