

## AN INSIGHT INTO THE INDRIYA STHANA OF HARITA SAMHITA

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## ABSTRACT

**Background:** *Ayurveda* which is unique in its origin, observations and documentation of diseases and its treatment has added beauty in understanding the prognosis too. *Acharyas* have not left any area untouched related with preventive and curative aspect of diseases. Such one contribution is seen in *Indriya Sthana*. *Ayurveda* classifies disease as mainly two i.e., *Sadhya* and *Asadhya*. This classification is very important to know the prognosis of disease rather than diagnosis. Otherwise it can lead to loss of social respect, money and knowledge of physician. For the proper knowledge of *asadhya laxanas* there is description of *Arishtas* in all the *Samhita Granthas*. Along with *Charaka Indriya Sthana*, *Harita Samhita* has a unique approach towards understanding the *Arishta Lakshana*'s. **Objectives:** To study conceptually *Indriya Sthana* of *Harita Samhita*. **Materials and Methods:** A literary review of *Indriya Sthana* of *Harita Samhita*(Classical text).

**KEYWORDS:** *Indriya Sthana*, *Harita Samhita*, *Arishta Lakshana*'s.

## INTRODUCTION

*Harita samhita* is an ancient treatise whose date is unknown and is unavailable today. It is been written by *Harita*, one of the disciple of *Punarvasu Atreya*. It includes all the eight branches of *Ayurveda* where *Agada* and *Visha Tantra* are been dealt separately. *Harita Samhita* is divided into 6 *sthana*'s and are as follows:

I. *Sthana* – *Annapana Sthana*

**II. Sthana – Arishta Sthana****III. Sthana – Chikitsa Sthana****IV. Sthana – Kalpa Sthana****V. Sthana – Sutra Sthana****VI. Sthana – Shareera Sthana**

The concepts explained in *Indriya Sthana* are very unique containing of 9 chapters. The detailed description of the contents are been enlisted here.

01.	<i>Harita Samhita</i>	09 in <i>Dvitiya Sthana</i>	1.कर्म विपाक (पापदोष प्रतीकार)
			2.स्वप्न अध्याय
			3.स्वास्थ्यारिष्ट
			4.व्याध्यारिष्ट
			5.पञ्चेन्द्रिय विकार
			6.नक्षत्र ज्ञान
			7.होम विधि
			8.दूत परिक्षा
			9.शकुन

**1.कर्म विपाक (पापदोष प्रतीकार)**

The main concept explained here is regarding कर्मज व्याधि's. *Atreya* explains that कर्मज व्याधि is going to afflict the सर्वशरीर. Person who indulges in पाप कर्म without his knowledge, if in later days प्रायश्चित्त, the पाप कर्म subsides. But if a person knowingly does पाप कर्म then the व्याधि attains कृच्छता. He also explains that indulging in bad deeds make the person to suffer with 13 types of diseases.

*Atreya* explains about पाप कर्म leading to different diseases and are said as महादोष and very कृच्छ.

Even the treatment for such कर्मज व्याधि is been told in the form of चतुर्विध दान, पुजा, होम are told, a type of अद्रव्यभूत दैवव्यपाश्रय चिकित्सा. But for how many days or how many times it is to be done is not mentioned.

## 2. स्वप्न अध्याय

Types of स्वप्न considered to be अरिष्ट are mentioned. They are वात्तिक, पैत्तिक, भयज, हीनबल, मूत्रान्विष्ट, सपित्त. Timing of स्वप्न and its benefits are mentioned i.e.

स्वप्न falling at first half of night → शुभ फल within 1 year

स्वप्न falling at second half of night → शुभ फल within 6 months

स्वप्न Swapna falling at third half of night → शुभ फल within 3 months

स्वप्न Swapna falling at last half of night → शुभ फल within 10 days

स्वप्न Swapna falling in afternoon during varsha ritu → शुभ फल within 6 months

शुभ and अशुभ स्वप्न द्रव्य are mentioned. शुभ things appearing in dream is considered to be शुभ द्रव्य. Appearance of कार्पास, भस्म, अस्थि, कपाल considered to be bad omen. Appearance of कृष्ण पदार्थ is a bad omen except गो, वाजि, राजा, द्विज, हस्ति, मत्स्य.

शुभ स्वप्न and अशुभ स्वप्न are dealt which is similar to that explained in Charaka Indriya Sthana.

## 3. स्वास्थ्यारिष्ट

In this chapter अरिष्ट in healthy individuals are explained i.e. if these लक्षण appear in a healthy individual then it indicates अरिष्ट लक्षण.

## 4. व्याध्यारिष्ट

Atreya says that diseases with उपद्रवा's can be treated by रसायन योग. महागद along with their उपद्रव are mentioned and considered to be दुश्चिकित्सा. अरिष्ट of following diseases are mentioned ज्वर, अतिसार, शूल based on site, सर्वाङ्ग शोफ (can be interpreted with Anasarca of allied sciences) पाण्डु, क्षय, श्वास, आर्तव अरिष्ट etc.

## 5. पञ्चेन्द्रिय विकार

An anger person becoming silent and vice versa and stout person becoming lean and vice versa indicates sign of death. A bad person changing to good and vice versa. Person color changing from गौर to कृष्ण and vice versa i.e कृष्ण to अतिगौर indicates sign of death. One who leaves all the characters of his प्रकृति is considered to be nearer to death bed. One who hears विपरीत or does not listen, one who does not see his shadow is considered as अरिष्ट. Unable to identify or sense smell and taste is indicator of death. Appearance of नील मक्षिक near patient because of गन्ध is definite sign of death.

## 6. नक्षत्र ज्ञान

Occurrence of disease based on नक्षत्र योग is classified into साध्य, असाध्य and याप्य. Special contribution of Harita. Sign of health and illhealth were calculated on basis of नक्षत्र present on that particular day. क्रूर योग, विज्ञान योग are been told. Number of days of chronicity of diseases based on particular नक्षत्र explained. Number of days to get relieved from disease based on particular नक्षत्र explained. Depending on appearance of नक्षत्र in a day and its part the chronicity, the साध्य –असाध्यता of disease is been told.

## 7. होम विधि

Drugs for होम are told in the starting. Method of performing होम is been told. These are told in order to achieve peace of mind and body to patient who is nearing death bed. Can be considered as a type of दैव and युक्ति व्यपाश्रय चिकित्सा.

## 8. दूत परिक्षा

दूत लक्षण are mentioned. शुभ and अशुभ लक्षण are mentioned. अस्त्रीपुरुष is mentioned as one of the दूत here which is अशुभ.

## 9. शकुन

Signs related to visit of वैद्य towards patient home or entering patients home are been described.

शुभ शकुन → birds, humans (वेश्य considered as शुभ).

दुष्ट शकुन → related to animals said

शकुन related to animals, related to number of animals are told. Movement of animals and birds towards right or left side of वैद्य during visiting patient house are told as शुभ and अशुभ. शकुन related to crow is told. Seeing of animals → शुभ and अशुभ said.

## UNIQUENESS OF HARITA INDRIYA STHANA

### कर्म विपाक अध्याय

पाप कर्म	व्याधि	चिकित्सा
ब्रह्मघ्नो	पाण्डु	गोदान, भूमिदान, स्वर्ण दान, सुरा अर्चन
गोवध	कुष्ठ	षष्ठी कल्प, मिष्टान्न भोजन
पैशून्यात्	श्वास कास	अश्व दान
अपेय पान	रक्तपित्त	घृत मधु प्रयोग
In this way many कर्म's, their related व्याधि & चिकित्सा are been mentioned. In चिकित्सा more importance is given to दैवव्यपाश्रय चिकित्सा.		

### ii. स्वप्न अध्याय

Types of स्वप्न are different from other Acharyas.

Timing of स्वप्न and its benefits are mentioned.

### iii. नक्षत्र ज्ञान अध्याय

HEALTHY NAKSHATRA	UNHEALTHY NAKSHATRA
Sunday- मघा	Sunday- अनुराधा
Monday- विशाखा	Monday- उत्तरा
Tuesday- आर्द्र	Tuesday- मघा
Wednesday- मूल	Wednesday- अश्विनी

Thursday- कृत्तिका	Thursday- मृगशिर
Friday- रोहिणी	Friday- आश्लेष
Saturday- हस्त	Saturday- हस्त
The above नक्षत्र योग decide the health status of a person.	

<b>सुख साध्य नक्षत्र</b>
Sunday – हस्त
Monday – मृगशिर
Tuesday – अश्विनी
Wednesday – अनुराधा
Thursday – पुष्य
Friday – रेवती
Saturday – रोहिणी
Diseases occurring during and on the mentioned day with the particular नक्षत्र are considered to be सुख साध्य.

असाध्य नक्षत्र	
मघा	If the person suffers with <b>JWARA</b> in these नक्षत्र, then surely he will attain death.
भरणी	
हस्त	
मूल	
साध्य नक्षत्र	
अश्विनी	Diseases occurring in this particular नक्षत्र are considered as साध्य and if ज्वर occurs it gets relieved very fast.
रोहिणी	
पुष्य	
मृगशिर	
ज्येष्ठा	
पुनर्वसु	
कष्ट साध्य नक्षत्र	
पूर्वत्रय	Diseases occurring on this particular नक्षत्र are considered as कष्ट साध्य and especially if its पुष्य नक्षत्र.
स्वाति	
चित्रा	
आर्द्रा	
पुनर्वसु	

पुष्य	
श्रवण	
धनिष्ठ	
मूल	
विशाखा	
कृत्तिका	
आश्लेष	
अनुराधा	
ज्येष्ठा	

## DISCUSSION

Indriya sthana deals with the predictor of life and not just symptom of death. Therefore it is not titled as Arishta sthana in specific but as Indriya sthana for reason. **Indra refers to Prana and when mrutyu occurs the Atma gets detached from Sharira.** Arishtas are indicator of bad prognosis if Vaidya can understand and explain them. Hence it is duty of wise physician to notice them and analyse properly. Harita Samhita is unique in understanding the arishta's as it approaches more towards dreams and astrological concepts. Indriya Sthana is one which is untouched clinically because of lack of understanding /applying the concepts of Acharyas or may be because of the advanced medical facilities. In today's clinical practices estimating prognosis typically receives less attention than diagnosing and treating disease. Yet, many clinical decisions are not fully informed unless the patients prognosis is considered.

## CONCLUSION

Samhitas were written thousands of year back but their prognosis explanation is very accurate till today. But the need of today's hour is to give a Evidence Based Scientific reason to the concepts mentioned by Acharyas. Proper interpretation of Indriya Sthana from all the Samhita's and applying it clinically with modern technology is must to validate the concepts of Samhita's.

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