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Sadyomaraneeyamindriyam Arishthe Shreshtham: A Literary Study

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ABSTRACT:

Arishta means the fatal signs and symptoms which denotes imminent death. The detailed description of these Arishtas is found split into 12 chapters of Indriya Sthana of Charak Samhita. Arishtas definitely occur in diseased person before death^[1]. This concept of Ayurveda is unique in itself and can help to assess the estimation of survival time and prognosis both at the same time. Indriya Sthana consists of 12 chapter, out of which the tenth chapter is discussed in this article. The 10th chapter deals with the Arishtas which indicate death within 3 to 7 days of time^[2]. Hence, an in-detailed study of this chapter could help to determine the specific quality and probable survival time along with the prognosis of the disease.

Keywords: Arishta, death, sensory organs, prognosis, diseases, etc.

INTRODUCTION

Ayurveda being eternal science has advised all measures to increase the life span as well as quality of life of human beings. 'Charakastu chikitsite' which means that when it comes to the context of treatment, the text Charak samhita holds dominance. Charaka samhita in true sense to be called as Acharya Agnivesha Samhita where Acharya Agnivesha is one among six disciples of sage Punarvasu Atreya and is a documentation of the teachings of his teacher Punarvasu Atreya. The original Agnivesha Tantra was later redacted by Charaka and Dridhabala and became popular as 'Charaka samhita'. It is not only popular among professors, students, physicians but also researchers as a reference book of Ayurveda globally^[3]. Charaka samhita, originally composed in Sanskrit which has 8 sections, 120 chapters and more than 12000 verses later went on gaining popularity and is translated into major regional languages of India as well as global languages. There are more than 40 known commentaries written in Sanskrit are available. 'Ayurveda Dipika' commentary which is written by Chakrapanidatta is one of the finest explanations of Charak Samhita and stands to be the most popular commentary^[4].

'Indriya sthana' is fifth among the eight sections of Charaka samhita and it consists of 12 chapters. Indriya Sthana mainly deals with knowing the prognosis. It describes 'Arishta lakshanas' (signs and symptoms which denote imminent death), so that the physician can avoid treating such type of patients who approach with arishta lakshanas. Patients suffering with diseases which are incurable, quickly progressive, and resistant to standard treatment protocol (because of lack of nidana parivarjan or unavailable formulation, etc.) may show different arishta lakshanas; physicians should be able to identify such signs or symptoms which denote imminent death and avoid treating such type of cases^[5].

Knowledge of prognosis is important for the physician before initiating treatment hence 'Indriya sthana' is placed before 'Chikitsa sthana' in 'Charaka samhita'. 'Indriya sthana' can be termed as 'Ayurvedic prognostic science' and if at all a physician tries to treat incurable diseases it will lead to financial losses, defamation, and liability to legal punishments. Hence, a physician is advised not to treat incurable diseases to protect himself from defamation^[6].

The first chapter is named 'Varnaswareeyam indriyam' because it lays the foundation for understanding how the state of the indriyas (sensory organs and functions) can be used to predict the outcome of a disease, especially prognosis and signs of imminent death (arishtha lakshanas)^[7]. In the second

chapter called "Pushpitindriyam" Acharya describes just like flowers come before fruits similarly, sensory organs show Arishta Lakshanas before imminent death ^[8]. In the third chapter called "Parimarshniyaindriyam" Acharya specifically describes the Arishtas related to the skin or more precisely Sparsh because, varna, swar, rasa and gandha related Arishtas have been discussed in the previous chapter ^[9].

The fourth chapter called Indriyanikamindriyam, which means signs seen in sense organs as a group. Here, Acharya focuses on the significance of sensory dysfunction from the perspective of both diagnosis and prognosis ^[10]. In the fifth chapter called Purvarupiyamindriyam Acharya focuses on the Arishtas related to yakshma, raktapitta, gulma, kushta, madhumaeha, unmad apasmara^[11]. In the sixth chapter called Katmanishareeriyamindriyam, Acharya focuses on Arishtas related to Jwar, Kasa, Udar, Shwas, etc^[12].

In the seventh chapter called Pannarupiyamindriyam, Acharya discusses about the Arishtas related to Chaya and Praticaya^[13]. In the eighth chapter called Avakshirasiyamindriyam Acharya has further elaborated about the Arishtas related to the head, hair, teeth, tongue, breath, etc^[14]. In the ninth chapter called Yassyashyavanimitiyamindriyam, Acharya has discussed Arishtas related to eyes and different diseases like vatavyadhi, apasmara, kushta, shotha, udara, gulma, madhumeha, rajyakshma^[15]. In the tenth chapter called Sadyomarniyamindriyam, Acharya has elaborated the Arishtas wherein the patient may die within 3,7,15 or 30 days span ^[16]. The eleventh chapter called Anujyotiyamindriyam describes the Arishtas which indicate death within a month a few months ^[17]. In the twelfth chapter called Gomayachurniyamindriyam, rest of the important Arishtas are explained that were left out in the previous chapters ^[18].

SADYOMARANIYAMINDRIYAM ADHYAYA:

Indriya sthana consists of 12 chapters and 'Sadyo maraneeyam indriyam' is the tenth chapter of 'Charaka Indriya Sthana'. This chapter mainly speaks about the arishtas that depict imminent death within a short span of 3 to 7 days. The word 'Sadyo' means instantly. The word 'Maraniya' denotes death ^[19]. Most of the arishta lakshanas mentioned in this chapter are related to 'Vata dosha'. Further Acharya goes on to describe where the vata ashtila (malignancy) grows and hardens in the chest region the patient has more and more thirst such patient does not survive for long.

The next sign he explain is when the vayu travels in the calf muscle causing stiffness and also causes deviated nasal septum indicates as a Sadyo mrityu lakshan^[20]. When the eyebrows of a patient drop and when he experiences burning sensation inside the body in such condition the patient may die within 7 days. When the vayu in the navel and anal region travels upward in the chest region and causes obstruction the chances of the patients surviving is very less. In a lean and weak patient the vitiated vayu causes obstruction in chest as well as anal region the patient might die very soon ^[21].

When the vitiated vayu in the body causes obstruction in the naval region, in the urinary bladder, in the large intestine etc and causes cutting type of pain the patient will die very soon. When the vitiated vayu from the pakwashaya causes murcha and "ghur-ghur" sound in the throat it is indicative that the person will die imminently ^[22].

Also the symptoms like thirst, dyspnoea, headache, delusion, generalized weakness, gurgling sound in the abdomen denote that the patient may die imminently. In the last sutra of this chapter called Sadyo maraniyamindriyam Acharya explains the importance of knowing Arishta lakshanas properly. He further elaborates that if a physician has the precise knowledge of Arishta Lakshana and is good at identifying them, then he knows the life span (kalamaryada) of every patient. This helps the physician in avoiding financial loss, defamation and liability to legal punishments.

DISCUSSION:

The tenth chapter of Indriya Sthana of Charak Samhita is called "Sadyo Marmeeiyam Indriyam" because the context of the chapter itself is elaborating the signs which show imminent death within 3 to 7 days. A question can be raised asking how can we decide the duration of the word "Sadyo" to be 3 to 7 days? The answer to this question can be given based on a statement he made in Shareera sthana chapter 6, sutra 23 ^[23]. Here, Acharya Sushruta clearly mentions that Sadya pranahara means one which kills within 7 days.

CONCLUSION:

The Arishta lakshanas mentioned in this chapter can be used to prepare questionnaires which help the physicians assess the condition of a patient in particular disease, before death. The observations can be further graded for better estimation of survival time frame in the future. Indriya sthana is placed after shareera sthana and before chikitsa sthana for the ease of selection of treatment protocol and choosing the counselling method. Indriya Sthana eases the physician to describe and differentiate the vyadhi from Sadhya and Asadhya category. Thus, by which physician can counsel the relatives/ affected about the prognostic aspect. Arishta vinyana is a very deep understanding with keen observation not only over signs and symptoms but also on other aspects where observations are based on factors independent of the subject called Purush anashrita bhava.

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