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Indriya Sthana of Charaka samhita: A review

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Abstract

Before treating any patient physician should examine the span of patient and prognosis along with the diseases. If physician treats an untreatable patient with wrong assessment he may lose his name, fame and money; also his strengths as a physician loses. *Charaka Samhitha* which is one of the prime source of knowledge for science of *Ayurveda* has a section called “The *Indriya Sthana*” which is specifically dedicated to ensure that the physician does not misjudge the condition of his patients. In *Indriya Sthana* the knowledge of *Arista Lakshana* is divided in twelve chapters. The *Arista Lakshanas* are classified as *Purusamanashritani* and *Purusasamshrayani*. *Purusasamshrayani* should be ascertained by a careful observation of *Prakriti* and *Vikriti*.

Keywords: Ayurveda, Charaka Samhitha, Indriya Sthana. Arista Lakshana

Introduction

Charaka Samhita is the most important *Chikitsa Grantha*. The *Indriya Sthana* of *Charaka Samhita* is its unique feature. No other *Brahutirayi Grantha* possesses an *Indriya Sthana*. As stated by *Chakrapani* “*Indra*” means “*Prana*” and the signs indicating its end are known as *Indriya* or *Rista* ^[1]. The section of *Charaka Samhita* which possess knowledge about *Indriya* is named *Indriya Sthana* ^[2].

The *Indriya Sthana* of *Charaka Samhita* contains the knowledge in Three Hundred and Seventy-Eight shlokas divided over twelve chapters. The subject of these twelve chapters is *Arista*. *Arista* as defined in *Charaka Samhita* is - When the *Dosha* obstruct the path of treatment, it covers the whole body and causes according symptoms to appear; the symptoms hence appear, are called ‘*Arista*’ ^[3].

Review of Literature

In the first chapter of *Indriya Sthana* it is explained that there are factors-to-be-examined (*Pariksya Bhavas*), which should be studied by a curious physician with the help of *Pratyaksya*, *Anumana* and *Aptopdesha Pramana*. These factors (*Bhavas*) as mentioned in the *Indriya Sthana* of *Charaka Samhita* are *Varna*, *Svara*, *Gandha*, *Rasa*, *Sparsa*, *Caksu*, *Srotra*, *Ghrana*, *Satva*, *Bhakti*, *SHoca*, *Sila*, *Acara*, *Smrti*, *Akriti*, *Prakriti*, *Vikriti*, *Bala*, *Glan*, *Medha*, *Harsha*, *Roksya*, *Sneha*, *Tandra*, *Arambha*, *Gaurava*, *Laghva*, *Guna*, *Ahara*, *Vihara*, *Parinama*, *Upaya*, *Apaya*, *Vyadhi*, *Vyadhi Purvarupa*, *Vedna*, *Updrava*, *Chaya*, *Pratichaya*, *Svapnadarsana*, *Duta*, *Patthika*, *Upathika*, *Aturkula*, *Bhesaja Samvriti* and *Bhesaja Vikaryukti* ^[4].

The symptoms related to these factors should be examined and attended to, by the physician to ascertain that what the remnant of patient’s life period is left ^[5].

Amongst these some do not appertain to the person and other appertains to the person ^[6]. Those do not appertain to the person are called as *Purusamanashritani* ^[7]. E.g. *Duta* and *Atura Kula* etc. related symptoms ^[8]; and those appertain to the person are known as *Purusasamshrayani* ^[9]. E.g. *Vikrita Varna* etc. related symptoms.

Purusamanashritani should be examined with *Updesha* (i.e. testimony) and *Yukti* (i.e. reasoning) ^[10]. *Chakrapani* takes *Yukti* as *Anumana* while *Gangadhara* takes it as *Tarka* (i.e. argument).

Purusasamshrayani should be ascertained by a careful observation of *Prakriti* and *Vikriti* ^[11].

Prakriti and Vikriti

PRAKRITI: The *Prakriti* explained in *Indriya Sthana* is of six types ^[12]:

- *Jatiprasakta Prakriti*
- *Kulaprasakta Prakriti*

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- *Desanupatini Prakriti*
 - *Kalanupatini Prakriti*
 - *Vayaoanupatini Prakriti*
 - *Pratyatmaniyata Prakriti*
1. *Jatiprasakta Prakriti* is explained with the group of characteristic, which follows the Ethnic group i.e. the Jati a person belongs to.
 2. *Kulaprasakta Prakriti* implies the *Prakriti*, which arise from the peculiar characteristic of the Kula, lineage or the race of a person.
 3. *Desanupatini Prakriti* means, which follow the habitat of a person: that is the geographical location where a person resides. *Gangadhara* explains it as *Desanupatini*, depending upon the *Dasha* (the condition) in respect of prosperity or adversity, health or disease etc. of a person.
 4. *Kalanupatini Prakriti* implies what follows *Kala*. *Chakrapani Gangadhara* takes *Kala* as referring to the great divisions of time, viz the epochs as large periods, such as *Krita*, *Treta*, *Dvapra* and *Kali*. Men use to live 400yrs, in the *Krita Yuga*, 300yrs in the *Treta Yuga* and 200yrs in the *Dvapra Yuga*, while the limit in *Kali Yuga* is 100 yrs. *Kala* also means the *Ritu*, as *Adana* and *Visarga Kala*, *Kala* can also be divided according to the *Avastha* of a person from the treatment point of view.
 5. *Vayaoanupatini Prakriti* is that which follows the age of a person such as infancy, childhood, adulthood etc. that means the *Balya Adi Avastha*.
 6. *Pratyatmaniyata Prakriti* is the *Doshaja Prakriti* of a person, which governed by self.

Vikriti

As explained by *Gangadhara*, *Vikriti* is the state which is Opposite (*Viprita*) to the *Prakriti* (*Sahajasvarupa*). In other words, *Vikriti* is the state which is not the normal state.

The types of *Vikriti* as explained in *Charaka Samhita*, *Indriya Sthana* are ^[13]:

- *Lakshananimitta Vikriti*
 - *Laksyanimitta Vikriti*
 - *Nimittanurupa Vikriti*
1. *Lakshananimitta Vikriti* is the type of *Vikriti*, which has appeared as the result of the *Purva Daiva Karma* e.g. the *Purva Janmakrutadi Karma*.
 2. *Laksyanimitta Vikriti* is the *Vikriti*, which is caused as a result of the *Hetu Sevan* as described in the *Nidan* of *Vyadhi*. It appears in the form of *Lakshanas* explained for that *Vyadhi*.
 3. *Nimittanurupa Vikriti* is the *Vikriti*, which is produced irrespective of any cause, and still is a sign of *Arista*. There is no specific reason behind the *Utpatti* of this *Vikriti*.

As explained by *Chakrapani*, *Nimittanurupa Vikriti* can also be divided into two categories

- *Pretalinganurupa*
- *Pretalingananurupa*

The *Pretalinganurupa* indicates the imminent death and the *Pretalingananurupa* indicates the immediate death.

Chapters (adhyayas) of Indriya Sthana

The whole *Indriya Sthana* has been divided into 12 Chapters called as *Adhyayas*.

1. Varna Svar Indriya Adhyaya

- List of all *Pariksaya Bhavas* given
- Two types of *Pariksaya Bhavas*
- *Purusamanashritani*
- *Purusasamshiyani*
 - *Prakriti* and *Vikriti* are described.
 - Six types of *Prakriti*.
 - Three Types of *Vikriti*.
 - Characteristics of *Prakrita* and *Vikrita Rupa*.
 - Characteristics of *Prakrita* and *Vikrita Shabda*.

2. Puspitakam Indriya Adhyaya

- Relation between *Arista* and *Puspa* is explained.
- *Gandha* related *Arista*
- *Rasa* related *Arista*
- Types of *Gandha* and *Rasa Vikriti*.

3. Parimarsaniya Indriya Adhyaya

- *Sparsha* related *Arista*
- *Shvasa* related *Arista*
- *Manya*, *Danta*, *Paksma*, *Netra*, *Kesa*, *Loma*, *Udar*, *Nakh*, *Anguli* related *Arista*.

4. Indriyanikam Indriya Adhyaya

In this chapter *Arista* related to the *Indriya Gyana* done by the *Indrias* of *Rugna* are explained as

- *Viruddha Darshana* related *Arista*
- *Viruddha Shabda* related *Arista*
- *Gandha* related *Arista*
- *Rasana* related *Arista*
- *Sparsha* related *Arista*

It has been explained that if there is an increase in the power of the *Indriyas* without performing any *Yogic* practice it is said to be an *Arista*.

5. Purvarupiyam Indriya Adhyaya

Arista Lakshana which occur in the *Purvarupa Avastha* of a *Vyadhi* are explained.

- *Arista Lakshana* in the *Purvarupavastha* for the *Vyadhi Jvara*, *Yakma*, *Raktapita*, *Gulma*, *Kustha*, *Prameha*, *Unmada*, *Apasmar* and *Bahirayam Roga* are given. These *Lakshanas* are explained according to the *Svapna Avastha* and also according to the *Deha Avastha* of the person.
- *Arista* related *Svapna* are also explained.
- Seven types of *Svapna* are explained viz. *Driusta*, *Shruta*, *Anubhuta*, *Prarthita*, *Kalpita*, *Bhavita* and *Doshaja*.
- The *Svapna Phala Prapti Avadhi* is also explained.

6. Katmanisariram Indriya Adhyaya

In this Chapter the patients who should not be treated are explained.

- *Arista Lakshana* for *Atisara*, *Hikka*, *Jvara*, *Kasa*, *Shotha* are explained.
- Many *Arista Lakshanas* irrespective of any *Vyadhi* are also explained.

7. Pannarupiyam Indriya Adhyaya

- *Chaya*, *Pratichaya* and *Prabha* related *Arista Lakshanas* are explained.
- Five types of *Chayas* are explained i.e. *Nabhasi*, *Vayaviya*, *Agneya*, *Abhasi* 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*.

8. *Avaksirsiryam Indriya Adhyaya*

Arista Lakshanas are explained for *Pratichaya, Shira, Kesha Netra, Nasika, Danta, Jivha* etc.

- Few *Arista Lakshanas* are given with comparison of *Kala Maryada* having different time in *Rugna* and *Nirogi Purusha* respectively.
- Many *Manasika Arista Lakshanas* are explained.

9. *Yasya Shyavanimittiyam Indriya Adhyaya*

- *Netra* related *Arista* are explained
- *Yaksma, Vatavyadhi, Apasmara, Kustha, Udar Gulma* etc. related *Arista Lakshanas* are also explained.
- A list of generalized *Arista* is given irrespective of the *Vyadhi Nidana*.
- It is explained that if insisted for *Chikitsa* by the relatives of patient having *Arista Lakshanas*, the physician should give *Mamsarasa* etc. *Kalpana* 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 anymore.

10. *Sadyamaraniyam Indriya Adhyaya*

- In this chapter the *Arista Lakshana* which are indicative of a immediate death are 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 this chapter.

11. *Anujyotiyam Indriya Adhyaya*

- *Arista Lakshanas* with the time limit of one year for the death to occur are explained.
- *Arista Lakshanas* with the time limit of six month for the death to occur are explained.
- *Arista Lakshanas* with the time limit of one month for death are explained.
- In this chapter the *Arista Lakshanas* given are the indicative of death from one month to one year.

12. *Gomayacurniyam Indriya Adhyaya*

- *Arista Lakshanas* with the death occurring in one month and half month are given.
- *Arista Lakshanas* based on messenger (*Duta*) are explained.
- *Arista Lakshanas* based on inauspicious marks occurring in the way while the physician is going to see the patient inauspicious marks at the home of he patient are explained.
- *Indriya, Smrti* and *Shil 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 patient's good prognosis.

It is explained in the end that all the sign and symptoms described in the *Indriya Sthana* should always be properly studied by the physician. It is only then that a physician can attain success fame and wealth as well as accomplishment through treatments.

Result

The disease should be treated only if it is curable and the physician should know the signs that indicate incurability of the disease or in other words one can say that a physician should know *Arista Lakshanas* properly. The *Indriya Sthana* in the *Charaka Samhita*, is placed before *Chikitsa Sthana* in the chronology, so that prior to go for *Chikitsa* the physician should know about those conditions in which treatment is not going to be useful.

Discussion

The physician who treats Incurable (*Asadhya*) *Vyadhi* will lose wealth, knowledge, fame and also the number of the patients and will get a bad reputation and may get other punishments, as per the law of land ^[14].

The Physician has always been known as the most important among the *Chikitsa Chatuspada*, and for him a thorough knowledge is very important. If he is not having a thorough knowledge, then he may not be very successful in his clinical practice ^[15]. Thus he should know all the aspects of *Chikitsa* including the *Arista Lakshanas* to get good name, fame and money in his clinical practice ^[16].

The *Indriya Sthana* is the best part of *Ayurved Literature*, which contains all the above discussed knowledge thus it is very important for any physician to study *Indriya Sthana* thoroughly.

In today's world medical field is also there in the hold of Legal boundaries and thus it is very important for a physician to be aware of the condition of his patient and to guess the prognosis of the patient depending upon his *Lakshanas*. Thus the study of *Indriya Sthana* is also very helpful for the Medico Legal aspect of the field of medicine.

Conclusion

1. The *Indriya Sthana* of *Charaka Samhita* is an Authentic, Scientific and relevant *Aptopdesha*, and hence no intelligent person should raise finger against it.
2. It is very important to know the *Prakriti* and *Vikriti* before studying the *Arista*.
3. Though all the *Arista Lakshanas* given in *Indriya Sthana* are not examined by the modern parameters still they are found in the patients and are quite significant.

The *Indriya Sthana* has its major role in the field of medicine as it is very important for the Medico-legal aspect of the field of medicine

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