Indriya Sthana of Charaka Samhita: A review

Vats Anurag and Bhardwaj Shreyasi

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 Samhita 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 Purusamanshratani and Purusasamshrayani. Purusasamshrayani should be ascertained by a careful observation of Prakriti and Vikriti.

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

Introduction
Charaka Samhita is the most important Chikita Grantha. The Indriya Sthana of Charaka Samhita is its unique feature. No other Brahutirayi Grantha posseses 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 a defined in Charaka Sthana is - When the Doshra 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 (Pariksha Bhavas), which should be studied by a curious physician with the help of Pratyaksha, Anumana and Attpadesa Pramanas. These factors (Bhavas) as mentioned in the Indriya Sthana of Charaka Samhita are Varna, Svara, Gandha, Rasa, Sparsha, Caksu, Srotra, Ghrana, Satva, Bhakti, SHoca, Sila, Acala, Smriti, Akruti, Vikriti, Bala, Glani, Medha, Harsha, Roksha, Sneh, Tandra, Arahamba, Gaurava, Laghva, Gunas, Ahara, Vihara, Parinama, Upaya, Apaya, Vyadhi, Vyadhi Purvarupa, Vedna, Updrava, Chaya, Pratichaya, Svaapnasada, Duta, Patthika, Upathika, Atukula, Bhosaja Samvrity and Bhosaja Vikaryukt [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 Purusamanshratani [7]. E.g. Dutra and Atura Kula etc. related symptoms [8]. and those appertain to the person are known as Purusasamshravyani [9]. E.G. Vikrita Varna etc. related symptoms. Purusamanshratani 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]:
- Jatiprasakti Prakriti
- Kulaprasakti Prakriti
Vikriti
As explained by Gangadha, Vikriti is the state which is Opposite (Viprita) to the Prakriti (Sahajasvarupam). 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
- Laksayanimitta 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 Jannakrutadi Karma.
  2. Laksayanimitta 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
- Pretalinganamurupa

The Pretalinganurupa indicates the imminent death and the Pretalinganamurupa 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 Parikshaya Bhavas given
   - Two types of Parikshaya Bhavas
   - Purusamanashritani
   - Purusamsamshyani
     - Prakriti and Vikriti are described.
     - Six types of Prakriti.
     - Three Types of Vikriti.
     - Characteristics of Prakriti and Vikriti Rupa.
     - Characteristics of Prakriti and Vikriti Shabda.

2. Pusitaakam 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
   - Shvusya related Arista
   - Manya, Danta, Paksha, Netra, Kesa, Loma, Udar, Nakh, Angul related Arista.

4. Indriyaniyam Indriya Adhyaya
   In this chapter Arista related to the Indriya Gyana done by the Indrias of Rugna are explained as
   - Viruddha Durshana 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, Yaksm, Raktapita, Gulma, Kastha, 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 i.e. Rakta, Pita, Sita,
Sayava, Harita, Pandu, Asita(Krisna),
- Shvasa, Murcha, Netra and Līnaga related Arista are given.
- Kalamaryada has also been explained in many Lakshana.

8. Avaksirsiyam Indriya Adhyaya
Arista Lakshanas are explained for Pratichayha, Shira, Kesha Netra, Nasika, Danta, Jivha etc.
- Few Arista Lakshanas are given with comparison of Kala Maryada having different time in Rūgana and Nirogi Purusha respectively.
- Many Manasika Arista Lakshanas are explained.

9. Yasya Shyavanimittyam Indriya Adhyaya
- Netra related Arista are explained
- Yakṣma, Vatavyadhi, Apasmara, Kushta, Udarta 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 Manasarasas etc. Kalpanas 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 SadyamaraniyamIndriya Adhyaya will die either in three days or in seven days.
- A group of seventeen such Lakshanas is explained in this chapter.

11. Anujyotiym 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, Smriti 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 Rūgna, 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 (Asadhyā) 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. The physician has always been known as the most important among the Chikitsa Chatuśpadā, 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. Thus he should know all the aspects of Chikitsa including the Arista Lakshanas to get good name, fame and money in his clinical practice.

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 relavent 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.

References