

A LITRARY STUDY OF ARISHTA LAKSHANA IN BRIHATTRAYEE W.S.R. TO SADHYASADHYATA (PROGNOSIS)

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Abstract

There cannot be death which is not Proceed but such lakshana are expressed though different bodily elements like Varna, Swara, Gandha etc. The lakshana appearing during death bed are called as arishta. There lakshanas will be expressed in Rogi or experienced by Rogi dhooth. In ayurveda treatment of all diseases is not recommended therefore treatment proper examination of disease is recommended in each and every Samhita grantha. Such Signs and Symptoms which indicate mortality are called as arishta lakshana. As Science has grown it is necessary to know and correlate these arishta lakshana on modern clinical parameter.

Introduction :

Ayurveda is not only a science of Health and Medicine but also most perfectly a Science of life. The basic texts of Ayurveda named as Samhitas have a wide description about the signs and symptoms of a healthy and diseased person. The diagnosis as well as prognosis of disease is based on sign, symptoms produced by vitiated Dosas and Samprapti in form of Dosas dusya Samurchana. Arishta Lakshana are described as specific sign and symptoms produced in an individual as an information of death that as well as disease.

iq"ia ;Fkk iwoZ:ia iQyL;sna Hkfo";r%A rFkk fyÄöefj"Vk[;a iwoZ:ia efj";Raa

(Ch.In 2/3)

Acharya Carak says as flower is manifestation preceding the would be fruit the fatal signs known as 'arishta' precede death. Sometimes a flower may not be followed by a fruit or a fruit may appear without a preceding flower but the arisen fatal signs do not faint away without death, on the other hand there is no death which is not preceded by the fatal signs. The entities to be examined to know the remaining spin of life with perception inference in interrogation are complexion, voice, smell, taste, touch, skin, eye, ear, memory, behaviour, dreams and symptoms of disease. In presence study the Arishta lakshana decide in brihattrayee i.e., Caraka samhita, susruta Samhita, Ashtang Sagraha will be collected, classified and analysed to make a correlation with the prognosis of different disorder.¹¹

Materials and Methods

The study will be done in following steps-

1. Collection of description relevant to prognosis from different chapter of Brihattrayee.

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2. Collection of the description of prognosis of diseases found as Sadhyasadhyata lakshana from chapter related to Nidana Sthana or Cikitsasthanan of the diseases.

3. Critically analysis and study of arishta lakshana and Sadhyasadhyata lakshana in content of Prognosis of different diseases.

A detailed study will be done from following sources-

1. Carak Samhita
2. Susruta Samhita
3. Astanga Sagraha
4. Modern texts
5. Data available from research journals and other resources.
6. Data available on internet about concerned topic.

Aims and Objectives

1. To study arishta lakshana in brihattrayee in detail.
2. To do a literary study to conclude the Sadhyasadhyata (Prognosis) in arishta lakshana.

Review of Literature

Their are many clinical researches done on Arishta Lashana but no literary study has been done yet on Sadhyasadhyata (Prognosis) in arishta lakshana.

1. Jain Pyare Lal - Arishta Vigyana (Pranavaha srotasa Ke Arishta Lakshana) (Researches in Ayurveda).
2. Bhanediya R.G. - Harita Samhita Ke Vyadhi Arishta Vigyana Ka Tulanatmaka Adhyayana.
3. Sharma (Smt.) S. - Arishta Vigyaneeyam (Grahani Roga ka Pariprekshya mein).

Discussion

It is important to note here the ndriya sthara deals with the predictors of life and not just symptoms of death. There are there not titled arishta sthana but indriya sthana for a reason. Indriya means prana (life). The scat of prana in the body is sncha or ojus. Indriya are said to be the linga of prana. An important concept discussed in the indriya sthana is termed indriyadusti. A state of perfect health is anirvedovarta lakshanam. Even though all of the determinants cannot be explained by rational scientific parameters. Some of these signs and symptoms have been documented and reported as having been experienced by people in various parts of the world with in the treatis, physicians have been instructed to thoroughly examine the patient for certain telltale signs that indicate terminal illness and investigate using physicians to such terminal patients and provide them palliative care instead. The Section deals with the discussion of the basis of literary study supported by interpretation and logic reasoning covering arishta lakshana in ayurveda, importance of arishta

lakshana in different era, arishta lakshana different form others and practical utility of arishta lakshana.

Conclusion

1. Ayurveda explains above prognosis with viz sadhya asadhyata of vyadhi arishta ojokshaya etc.
2. Factors to be examined for assessment of arishta – varna, swara, gandha, sparsha, chakshu, shrotra, ghraana, rasana, sparshana, mana, bhakti, shaucha, sheela, achara, smriti, aakruti, prakruti, bala, medna, harsha, ruksha, sneha, tandra, gourava, laghava, ahara, vihara, aahaparinama, upaya, apaya, purvaroop, rupa vedna, upadrava, chhaya, pratichhaya, swapna, bheshyaia, are the criterias in which arishta has been explained in our samhitas.
3. Duration specific arishta disease specific , arishta related to purva rupa are explained in indriyasthan of charaka samhita.
4. Arishta lakshanas are elaborately in the indriya sthana of charaka samhita.
5. This is prior to chikista sthana & after sareera sthana five chapter of shushrut samhita sutra sthana.
6. Two chapter of astang hridaya sutra sthana.
7. Described different types of arishta that is about colour, voice, smell of body dietary habits. Nature of a person has been clearly mentioned.
8. Arishta indicates deadly sign and symptoms of diseases.
9. Arishta is maily two types – niyata arishta, ariyata arish
10. Niyata arishta are indriya, purvarupa, chaya, aahara, praticheya, aushadha, swapna, mutra purisha sukranadi, dooth, rupa.
11. Dreams described in detail in the indriyasthan in of arishta lakshana “Sign of imminent death

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