



Review Article

AN APPLIED STUDY OF *INDRIYA STHANA* W.S.R. TO ITS IMPORTANCE IN *PARIKSHA*

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ABSTRACT

Acharya Charak by "*Pareekshyakaarino Hi Kushala Bhavanti*" emphasizes the importance of examinations in all aspects of life and equates examination with knowledge. Examination is not possible without knowledge and neither is knowledge possible without examination. Our *Acharyas* from the very beginning have renovated Ayurveda obtained from *Indra* in the *Rishi Sabhas* by re-examination of the miserable condition of the diseased, examination of Ayurveda and appropriate *Acharya* with the eye of knowledge. The interest of Ayurveda mystics towards the examination is evident from the description provided. The knowledge of *Samhitas* includes various examinations related to health, disease, patients, diet, drugs, and age. These examinations cover pre-natal, gestational, and newborn assessments along with the examination of the age which is divided into two parts. One is a test of the entire age and the other is the evaluation of the remaining age for both a healthy person and patient. Its general examination can be done by *Prakriti* and *Vikriti* and in the special examination separate special expressions called *Parikshya Bhavas* have been examined. *Acharyas* have also described a method of examining the affected person's senses, *Chaya* and *Prabha* to determine the extent to which they are unable to function properly. **Aim & Objective:** Study the parameters and processes of the examination described in detail in the *Indriya Sthana* and use it in health and medical science. **Method:** An in-depth study & analysis of *Indriya Lakshanas* from *Brihatrayi* along with their commentaries was done as a departmental study project. **Conclusion:** Examining the expressions mentioned in the context of *Arishta Pariksha* benefits in health, disease and death knowledge.

INTRODUCTION

"*Hitahitam Sukham Duhkham Ayustasya Hitahitam*

Manam Cha Tacha Yatroktamayurvedah Sa Ucyate"^[1]

In this most famous quotation, *Ayu maan* has been linked to the definition and purpose of Ayurveda i.e., it provides knowledge about *Hitayu*, *Ahitayu*, *Sukhayu*, *Dukhayu*, their favourable, unfavorable and measures for the span of life. There are two tests for this *Ayu maan* - Long *Ayu* Test and Remaining *Ayu* Test. The description of long *Ayu* test is given in the *Shareer Sthana* under "*Dirgh Ayuh Pramana Jigyasayam Api Parikshyante*"^[2] to know the complete *Ayu maan* of

Kumar. The mention of this longevity test is also included in the *Sutra*, *Vimana*, *Indriya Sthana* as references at various places. In *Sharer Sthana* instructions have been given to determine the *Ayu maan* by examining natural expressions like *Varnaadi* etc and later according to the value of the *Dhatus* of the body, etc^[3]. For this *Prakriti Pareeksha* is explained in detail in the *Vimana Sthana*.

In *Indriya Sthana* the "*Ayuh Pramanavasesh Gynanartham*" or knowledge of the remaining *Ayu* has been instructed through various examinations. Taking into account the natural state of different expressions, the knowledge of this remaining age is done on the basis of the disease-causing symbolic changes which are called as *Arishta Lakshan*^[4].

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This remaining age test can be studied into the following parts-

- Study of the means of examination
- Study of general fundamental examination- *Prakriti* and *Vikriti*
- Study of specific fundamentals - *Parikshya Bhava*
- Study of *Arishta Lakshanas*

Means of Examination

The factors of ascertaining the residual span of life of the patient should be examined by the physician by *Pratyaksha* (direct observation), *Anumana* (inference) and *Aptopdesha* (scriptural testimony). Direct perception might be useful in ascertaining symptoms pertaining to patients. But in so far as symptoms pertaining to *Doota*, *Shakun* are concerned it does not help. So those that do not relate to the patients must be ascertained from *Anumana* and *Aptopdesha*. Those which are related to patients are required to be ascertained from *Prakriti* and *Vikriti* examination^[5]. **General Fundamental Examination**

It can be divided into two parts:

- *Prakriti* examination
- *Vikriti* examination

The natural constitution of the various components and expressions of the body, mind is called *Prakriti* and any kind of change in it with or without reason is called *Vikriti*. *Prakriti* and its examination are described in detail in *Sutra*, *Sharer*, *Vimana* and *Indriya Sthana*. Amongst all these the description of the *Indriya Sthana* is very special and important and contains all the previous *Prakriti* descriptions. In this context *Vikriti* test is reflected as more important but proper knowledge of *Vikriti* cannot be obtained without knowledge of *Prakriti* therefore *Prakriti* examination is mandatory before the *Vikriti* test. Keeping in mind the importance of these two the *Acharyas* have considered them to be all three- a means, a method, and an expression of knowledge. In many contexts there is instruction to examine particular *Parikshya Bhava* according to *Prakriti* and *Vikriti*^[6].

Special Fundamental Examination

Under this, the *Parikshya Bhava* will be examined. The facts which are tested for any detailed or subtle knowledge are called *Parikshya Bhava*. In different contexts in the *Samhita* there is a description of sick, healthy persons and the test expressions by examination of whom it is known whether the person is healthy or afflicted with an incurable disease i.e., *Mumursu*. *Charak* has described in detail these *Parikshya Bhava* in the *Indriya Sthana*. Such a detailed description is nowhere else. The factors to be examined are: *Varna*, *Swara*, *Gandha*, *Rasa*, *Sparsha*, *Chakshu*, *Shrotra*, *Ghrana*, *Rasa*, *Sparshan*, *Sattva*, *Bhakti*, *Shaucha*, *Sheela*, *Achara*, *Smriti*, *Aakriti*, *Prakriti*,

Vikriti, *Bala*, *Glani*, *Medha*, *Harsha*, *Rukshya*, *Sneha*, *Tandra*, *Aarambh*, *Gaurav*, *Laghav*, *Guna*, *Ahara*, *Vihara*, *Aaharparinaman*, *Upaya*, *Apaya*, *Vyadhi*, *Vyadhipurvrupe*, *Vedana*, *Updrava*, *Chaya*, *Pratichaya*, *Svapnadarshan*, *Dutadhikar*, *Pathi Autpatika*, *Aturakul Bhavavasthantaran*, *Bheshajasamvrut*, *Bheshajavikara*. There is considerable complexity in the examination of many of the expressions and not possible even by general practitioners so taking a practical approach *Charak* has not mentioned in detail the examination of all the expressions counted and indicated skipping those *Parikshya Bhavas* which are difficult to test. In this way it has been indicated that knowledge of *Arishta* can be obtained only by examination of accessible *Parikshya Bhavas*.

Arishta Lakshans

It includes various signs and symptoms related to *Arishta* described in the *Samhitas*. The applied form has been studied separately through Table 1 in the result.

AIM AND OBJECTIVE

- Study the *Indriya Sthana* and use it in the context of the examination.
- Study the parameters and processes of the examination described in detail in the *Indriya Sthana* and use it in health and medical science.

MATERIAL AND METHODS

Material

Entire 12 chapters of *Charak Samhita Indriya Sthana*, 28-32 chapters of *Sushruta's Sutra Sthana*, Chapters 5, 6 of *Vagbhatta's Sharer Sthana*, and their commentaries by *Chakrapani*, *Dalhana*, *Arundatta* respectively.

Method

Keeping in view the usefulness and utility of the *Indriya Sthana* etc. and the neglect of the *Indriya* or *Arishta Sthana*, a 5-member study team was formed by the *Samhita evam Siddhanta* Department, GACH, Patna, as a departmental study project and on this, four departmental seminars were organized with ppt presentations from 27-02-2023 to 27-05-2023, and the project report (study report) was presented after an in-depth study by the scientific method of debate and analysis etc. Along with *Charak*, *Sushruta*, *Vagbhatta*, their interpretations were also studied and results, discussion, and conclusion were drawn.

RESULTS

1. The natural constitution of the various components and expressions of the body, mind is generally called *Prakriti* and any kind of change in it with or without reason is called *Vikriti*.
2. *Dosha Saamya* can be considered as the main reason for the existence of state of *Prakriti* and when there is a change or disparity in the state of *Dosha Saamya* due to any reason it is called *Vikriti*.

3. *Prakriti* is of six types namely *Jatiprasakta*, *Kulaprasakta*, *Desanupatini*, *Kalanupatini*, *Vayooanupatini*, *Pratyatmaniyata Prakriti*.
 - *Jatiprasakta*- The qualities and characteristics of the caste naturally present in the same caste class.
 - *Kulaprasakta*- *Chakrapani* has taken *Kula* as *Gotra* i.e., the beginning of *Varna* system but *Dalhan* has included both *Gotra* and *Varna* in the *Kula* itself and while making caste broader humans etc species have been accepted.
 - *Pratyatmaniyata - Prakriti* of every man which is formed from six *Bhaava* at the time of conception.
4. *Vikriti* is divided into three parts- *Lakshan nimmit*, *Lakshya nimmit*, *Nimmit Anuroopa*^[7]
 - *Lakshan nimmit Vikriti* is when the change that is about to mature in the future is known through the symptoms or signs instead of the root cause. These symptoms indicate auspiciousness, inauspiciousness and equilibrium condition.
 - *Lakshyanimmit Vikriti* - Origin of different diseases due to the different reasons mentioned in *Nidana Sthana* comes under this^[8].
 - *Nimmit Anuroopa Vikriti* - The disorder which is similar to the cause is said to be *Nimmit Anuroopa*. It provides insight into the *Ayu maan* present in the body specifically regarding the remaining *Ayu*.
5. *Parikshya Bhavas* are tested by means of examination through *Prakriti* and *Vikriti*.
6. *Varna*- *Krishna*, *Shyaam*, *Shyamavadat*, *Avadat* and other similar *varnas* known by *Varna* specialist are *Prakrit Varna*^[9]. In place of the above natural *Varnas* any other *Varna* appearing in any form or in any method is basically considered to be an *Arishta*^[10]. Following are the *Vikrit Varna*^[11] –
 - *Neela*, *Shyava*, *Tamra*, *Harita*, *Shukla Varna*
 - Other *Varnas* made from their mixture or other unnatural *Varnas*
 - *Pragvikritan* - Change of the previous *Varna* without any reason such as the whitening of the black.
 - Change of precast color to a color not previously generated. According to the *Acharyas* the *Varna* changes due to *Rasayan* use will not come under this^[12]. Example – Being fair after consuming *Rasayan* does not come under *Arishta* and if it turns black again from white after discontinuing it, it is also not *Arishta*.
 - Half body has natural *Varna* and the rest half has deformed *Varna*.
- Loss of strength etc. along with partial or one-sided changes in nails, urine, hands, feet, etc., it is a symptom of *Arishta*^[13].
7. *Swara*- Natural *Swara* like *Hansa* (swan), *krauncha* (demqiselle crane), *Nemi* (wheel), *Dundubhi* (kettle drum), *Kalavihika* (house sparrow), *Kaka* (crow) and *Jarjara* or unnatural^[14]. Voices different from the mentioned natural ones like that of sheep, feeble, inaudible, indistinct, choked, hoarse, painful and stammering are unnatural or indicate imminent death^[15].
8. *Gandha*- Smell is classified on the basis of desirable, undesirable, auspicious, inauspicious, fragrance, odor which is also divided into natural, distorted and artificial divisions. Just like there are different types of flowers that give off different smells, different bodily odors potentially indicate *Arishta* symptoms and approaching death. Even if there is only one or two distinct smells it can still be considered an *Arishta* symptom^[16].
9. *Rasa*- The knowledge obtained from *Rasendriya* is called *Rasa* and *Anumaan* and *Yukti* are directed to obtain knowledge of the *Rasa* of the individual's body. Natural *Rasa* undergoes two types of modifications-
 - Person's natural bodily *Rasa* gets distorted and becomes *Virasa*
 - *Rasa* of some people becomes sweeter when the *Arishta* arises.
10. *Sparsh*- Tactile *Parikshya Bhaava* are briefly described as follows.^[17] Similar to these expressions if there is abnormality in other tactile expressions then it gives knowledge of *Arishta*.
 - Absence of pulsation in such organs of the body that pulsate constantly
 - Coldness in organs that normally remains constantly hot.
 - Hardness in soft organs
 - Roughness in smooth organs
 - Absence of organs that are normally present
 - Major or minor dislocation of joints-downwards or sideways
 - Excessive diminution of muscle tissue and blood
 - Appearance of hardness
 - Persistent sweating or total absence
11. If the senses and sense organs are functioning properly but receive distorted or false information without any cause it is considered *Arishta*^[18]. Additionally if there is an increase in sensory knowledge without the practice of intense penance, yoga, *Rasayana*, etc., it also indicates that death is approaching^[19]. Such *Arishta* symptoms can be divided into five parts on the basis of senses.

12. Chaya, Pratichaya and Prabha

- On elemental analysis of *Brihatrayi* and their interpretations it is assumed that *Chaya* and *Pratichaya* are separate in the *Samhitas*.
- *Chaya* is known from *Varna* and *Prabha* and it is also considered dependent on *Varna* and *Prabha*. Perhaps the combined form of *Varna*, *Prabha* and *Kanti* can be considered as *Chaya*.
- *Chaya* of one's body which is seen in water, mirror, sunlight according to shape, measurement is the *Pratichaya*^[20].
- *Pratichaya* and *Chaya* are distorted by *Sansthan* and *Akriti*, and by *Varna* and *Prabha* respectively^[21].
- Shape is understood by the term *Sansthan* which is of two types *Sushma* and *Vishma*^[22]. Beautiful or

natural shape can be considered from *Sushma* and distorted forms the *Vishma*. Similarly measurement may be of three kinds- *Madhyam*, *Alpa*, *Mahaan*.

Types of Chaya

- According to *Charak- Nabhsi, Vayavi, Agneyi, Ambhasi, Parthvi*^[23]
- According to *Dalhan - Snigdha, Vimla, Ruksha, Malina, Sankshipta*^[24]

Prabha- *Prabha* is of following types- *Rakta, Pita, Sita, Shyava, Harita, Pandura, Asita*^[25]

13. The auspicious and inauspicious results in the *Paripak* period (special period) are known by the changes in the *Chaya* and *Prabha*^[26].

Table 1: Some of the Patient dependent Arishta Lakshanas mentioned in Charaka Indriya Sthana

<i>Arishta Lakshan</i>	<i>Bhava</i>	References
1. Abnormal complexion in the entire or half of the body of the individual without any (visible) cause.	<i>Varna</i>	Ch. I. 1/17
2. Emaciated body, sudden, accidental appearance of any other unusual morbid complexion.	<i>Varna</i>	Ch. I. 1/13
3. Weak patient, one or several distorted voices, sudden onset.	<i>Swara</i>	Ch. I. 1/24
4. A flower-like smell, good or bad occurs day and night.	<i>Gandha</i>	Ch. I. 2/10
5. Body smells variety of unpleasant odors simultaneously.	<i>Gandha</i>	Ch. I. 2/11
6. Body emits unpleasant odor even when covered with fragrant unguentum and pleasant odour when there is no such unguentum.	<i>Gandha</i>	Ch. I. 2/12
7. Flies, lice, wasps and mosquitoes get away from body of person having an abnormal taste.	<i>Rasa</i>	Ch. I. 2/21
8. Flies, lice, and wasps surround the body having extremely sweet taste even after he has taken bath has applied unguent.	<i>Rasa</i>	Ch. I. 2/22
9. Absence of pulsation in organs that pulsate constantly Coldness in organs that normally remain constantly hot.	<i>Sparsha</i>	Ch. I. 3/4
10. Distorted sense-dependent knowledge even when the senses are healthy.	<i>Chakshu indriya</i>	Ch. I. 4/5
11. While awake, perceives <i>Pretas</i> and various types of <i>Rakshas</i> or any other supernatural elements.	<i>Chakshu indriya</i>	Ch. I. 4/10
12. See sun in night, moon in day, smoke when there is no fire or fire without flame in night.	<i>Chakshu indriya</i>	Ch. I. 4/15
13. Appearance of bright things as devoid of luster, the ones having no luster as bright.	<i>Chakshu indriya</i>	Ch. I. 4/16
14. Visualize the invisible ones and not to visualize the visible ones.	<i>Chakshu indriya</i>	Ch. I. 4/18
15. Hearing inaudible sounds and not hearing audible ones.	<i>Shravan indriya</i>	Ch. I. 4/19
16. Olfactory sense of a person fails to distinguish between good and bad smells or is not responsive to any smell at all.	<i>Ghran indriya</i>	Ch. I. 4/21
17. Tactual sensation of coldness in heat, of smoothness in coarseness, of softness in hardness and vice versa.	<i>Sparsh indriya</i>	Ch. I. 4/23
18. Pallor, excessive emaciation, excessive thirst, rigid and fixed vision, and difficult expiration.	<i>Vyadhi</i>	Ch. I. 6/19
19. Sudden deterioration of health and change in the physical constitution of the individual.	<i>Bala</i>	Ch. I. 6/24
20. Distortion is found in the shadow image in the pupil of the patient	<i>Pratichaya</i>	Ch. I. 7/3

21. Shadows broken, torn, hazy, devoid of certain organs, added with certain more organs, not conspicuous, bifurcated, deformed and without head, similar other shadows, without any visible cause	<i>Pratichaya</i>	Ch. I. 7/5-6
22. Changes in shape, measurement, color, luster, and <i>Chaya</i>	<i>Chaya</i>	Ch. I. 7/7
23. Emaciated patient, takes very little food, passes urine and stool in large quantity	<i>Aahar Parinaam</i>	Ch. I. 7/21
24. Ingested food does not reach throat or tongue falls back over the throat, diminution of strength	<i>Aahar</i>	Ch. I. 8/25
25. Sudden fever, craving, unconsciousness, <i>Balakshaya</i> , <i>Sandhi Vishlesh</i>	<i>Upaya</i>	Ch. I. 8/23
26. Patient makes statement in a choked voice about advent of his own death, hears sounds when actually there is none	<i>Glani</i>	Ch. I. 9/14
27. Weak patient gets rid of a disease all of a sudden	<i>Apaya</i>	Ch. I. 9/15
28. Specific improvement in health is not observed within one month in spite of administration of various types meat soup	<i>Aahar</i>	Ch. I. 9/16-17
29. Sputum, stool and semen of person sink when placed in water	<i>Gaurav</i>	Ch. I. 9/18-19
30. Occurrence of diarrhea and thirst in a patient whose body is swollen because of <i>Sothroga</i>	<i>Updrava</i>	Ch. I. 10/12
31. Diminution of bodily heat, absence of power of concentration of mind, loss of complexion, weakness of mind and absence of attachment for life	<i>Mixed</i>	Ch. I. 11/3
32. Cessation of desire, conduct, memory, sense of sacrifice, intellect and strength without any appreciable reason	<i>Medha</i>	Ch. I. 11/7
33. Diseases progress continuously and medicines do not produce any effect on them	<i>Bheshaj Samvriti</i>	Ch. I. 11/25-26
34. Well-known drug for its therapeutic effects, which is successfully tried in many other cases and which is administered according to the prescriptions in the scriptures fails to produce the desired effect	<i>Bheshaj vikar yukti</i>	Ch. I. 12/7
35. Appearance of cruel dreams and manifestation of evil disposition for the patient	<i>Swapna</i>	Ch. I. 12/57

DISCUSSION

Prakriti

In order to increase the accuracy of the personal *Prakriti* evaluation other elements that create *Prakriti* and affect *Prakriti* and the symptoms arising from them have also been included. Keeping its importance in mind *Dalhan* has presented an esoteric explanation of this *Prakriti* of *Charak*[27].

a. Jati prasakta- The literal meaning of word '*Prasakta*' can be taken as combined. The qualities and characteristics of a caste are inherent within that same caste. *Chakrapani* predicted the nature of particular *Jati* is according to the actions, living conditions etc. of the castes. It is expected to keep these facts in mind in various examinations such as there will be more effect of cleanliness in the *Prakriti* of the person related to the Brahmin caste[28] and accordingly one's personal *Prakriti* will also be affected and it is required to be taken care of in the examination.

Dalhan by the term *Jati* referred to humans etc. living beings arising out of the *Yoni* distinction instead of

Brahmanical castes mentioned in our society[29] as we practically know the skin tone of human body is different from that of animals etc. In *Arishta* description the sound etc of animals is also described under *Parikshya Bhava*. On the basis of this description it can be said that the *Parikshya bhavas* to be tested by *Prakriti* have an effect of *Jati* and *Varna* etc.

b. Kulaprasakta- *Chakrapani* has probably taken *Gotra* from *Kula*[30] and has underlined the qualities, characteristics etc. according to one's ancestors. *Dalhan* has taken it under *Varna* system[31]. On reviewing *Chakrapani* and *Dalhan* in the above *Jati* and *Kula Prasakta*, it is known that basically there is no difference between the views of both just the explanation is different.

c. Deshanupatini- The general meaning of *Anupaati* can be taken as. In this way the qualities of the country etc., also come into the *Prakriti* of the inhabitants. For example, the people of *Antarveda* were considered to be clean[32]. At present the

complexion of the people of England, Germany, etc. where the sun does not reach directly is *Avadat* and the people of Africa are black.

- d. **Pratyatmaniyata** -In this *Prakriti* the previous ones have an effect. It can be classified into 3, 6, 7, 16 on different basis of body, mind and speech in which the seven *Prakritis* with physical characteristics are more prevalent nowadays. The *Prakriti* derived from the combined effect of *Sharer* and *Manas* can also be included under this or in other words considering the *Pratyatmaniyat* as the individual *Prakriti* these two can be considered as its distinctions.

Vikriti

- a. **Lakshan Nimmit**- The signs of physical deformity, such as marks and lines on the body, can indicate future outcomes related to prosperity, health, and other aspects of life. These signs can also signify negative outcomes like loss, illness, and death. *Chakrapani* has called it a causal deformity because it seems to be the cause of future deformity whereas its root cause is *Praktan Karma* i.e., *Daiva*. Nowadays most of the people consider *Praktan Karma* as the *Karma* done in the previous birth. Auspicious changes are not considered as *Vikriti* by common man only inauspicious changes are, but according to *Charak's* original definition of *Vikriti* *Chakrapani* considered both auspicious and inauspicious changes as *Vikriti*. The equilibrium state is considered as *Prakriti* and not *Vikriti*. According to *Charak* such symptoms or signs are fixed in the body according to the strength of previous karma and divine which at appropriate time attains respective *Adhishtanas* of the body and obtains the relevant *Vikriti*^[33]. In this order *Chakrapani* considered all the auspicious and inauspicious deeds as *Vikriti*. Astrology and *Samudra Shastra* have described such distortions in abundance in the names of disease, *Arishta*, death and *Mahamrityunjaya Mantra* for *Arishta Shanti*.
- b. **Lakshyanimmit**- *Lakshya* is a general term that means establishment by various reasons, procedures, methods, etc., logical means that this result will come. For a common man his *Lakshya* is to get auspicious results. According to this for equilibrium of *Doshas* described diet and *Sadvritta* etc. can also come. It also covers the longevity and disease-free state determined by *Rasayana* intake. Reasons and reactions written for possible results in various streams of contemporary science will also come under this objective eg experimental trials, *Chikitsa Siddhant*
- c. **Nimmit Anuroopa**- The deformity occurs according to the visible symptoms so the symptoms themselves are considered as the cause. These symptoms occur without any identifiable cause.

Gangadhar explains that *Acharya Charak's* subtext *Antargatasya* reveals that this third type of *Vikriti* can determine the value of *Ayu* that is not known by *Lakshan* and *Lakshya Nimmit Vikriti*^[34]. All types of *Arishta* mentioned by *Ayurveda* scholars fall under this category. *Chakrapani* believes it is similar to the cause and clarifies its causes are not completely absent but rather are not available immediately^[35]. Perhaps because it is subtle, unknown it is called causeless and that is why it is basically a disorder related to the *Arishta* which is incurable. That's why it is called *Ayukshaykar*, death factor, *Pretlinganrupa*.

Out of the above three *Vikriti* the first *Vikriti* through astrology or *Samudrik Shastra* leads to knowledge of age and *Arishta*. The second *Vikriti* is according to the symptoms mentioned in *Nidana Sthana* which is related to various causative factors resulting in various diseases and their incurability while the third one is completely for *Arishta* examination described in *Ayurveda*.

Parikshya Bhavas

- a. **Varna**- *Varna* is the most important of the expressions that can be known directly. The test of *Varna* is done by the sense of sight therefore in its expanded order, along with the *Varna* all other forms visible from the vision can also be taken^[36]. That's why *Acharya Charak* has also taken *Glani* etc. under it. *Charak* has explained the examination of *Varna* expression in great detail while the examination of other expressions like *Swara* etc. has not been explained in so much detail which indicates that other expressions should also be examined in detail like the *Varna* expression.
- b. **Swara**- Voice can also be perceived by *Swara* and it is known by the auditory sense. Both *Prakrit* and *Vaikrit Swaras* have been described in the scriptures. Apart from these instructions have been given to get the knowledge of other natural and distorted voices from other references for examination and from one's own wisdom. Information can also be obtained from vocal experts. Under this different sounds emanating from different organs of the body can also be included as mentioned in *Vrani Purusha*
- c. **Gandha**- Just as trees smell when flowers blossom in them in the same way a person who smells like flowers are called *Pushpit*^[37]. This state of flower-like smell in a person gives the knowledge of imminent death. Just as trees bear fruit after flowers death in the form of fruit comes after *Arishta* in the form of smell. In this way *Arishta* is synonymous with *Pushpit* in the science of *Arishta*. The smell of flowers that are unpleasant are considered *Arishta*. The fragrances that are good to the mind are also considered *Arishta*. Although the fragrance of

flowers is often pleasant, it can occasionally be strong or unpleasant. In addition to flowers other natural substances like the musk in the *Mriganabhi* have odor. If this odor emanates from the body it is called *Arishta*. The smell of a dead person which is called *Kunap gandh*, the smell of a dead animal which is called *Mritgandh* or the smell in the body similar to the smell due to over-ripening, rotting of fruits or other things are all considered *Arishta*. These different types of odors become innumerable.

d. Rasa- It is not appropriate to get direct knowledge of *Rasa* from *Rasendriya* so *Anumaan* and *Yukti* are directed to obtain the knowledge. The natural *Rasa* of a human being present from the time of the origin of the body gets distorted at the time of death in two types^[38]. The tendency of the bee etc. on the body or byproduct of the body gives the knowledge of sweetness^[39]. Similarly, their running away from the body or byproduct of the body etc. is said to be an indicator of *Vairasa*^[40]. In the order of various incurable and incurable diseases there is an indication of excess sweet *Rasa* in the body.

e. Sparsh- *Sparsh* is not actually an object to be tested but it is the process of gaining knowledge of sensory organs, this is confirmed by this ref of *Charak – Sparshagrahanen Cha Sparshopalabhya Kathinyadyavrodah*^[41]. In this way it is clear that in order to calculate *Parikshya Bhaava* all the *Sheet, Ushna, Ruksha, Snigdha, Sthira, Sara, Mridu, Kathor, Vishad, Pichil, Shlakshn, Khara, Sookshm, Sthool, Sandra, Drava* like *Guna* can be detected by touch. Tactile expressions should be tested by clean hands of the doctor or by other helpers.

f. Sensory knowledge symptoms of the affected person- The senses of knowledge are believed to be supernatural because they are extremely subtle and cannot be experienced by the examiner's own senses. If an individual who is in good health consistently experiences significant misinterpretation of sensory information it can be referred to as *Arishta*^[42]. *Chakrapani*, in his wisdom, has identified this distorted understanding stemming from *Prajnaparadha* as a consequence of *Pragya Viparyaya*. In this sequence a very good example of the affected person's visual sense is presented^[43]-

- Seeing clouds in the absence of *Marichi*. *Marichi* means light especially light of lightning or light of sun.
- Seeing clouds even when there is no cloud in the sky.
- Visible lightning in the sky without clouds.
- Unreal knowledge obtained from different senses is in the table.

g. Chaya and Pratichaya- *Chaya* and *Pratichaya* both are common terms that are used day by day. The common man considers both to be synonymous and derives the same meaning from both. Generally the lack of light falling on the object or person in the opposite direction is called *Chaya* or *Pratichaya* which the common person calls *Parchayi*. This is formed according to the shape and size of the object as whatever shape an object has it blocks as much light. In *Charak Samhita* the words *Chaya* and *Pratichaya* are used interchangeably. The image of *Chaya* reflected or seen in sunlight, water, oil, etc. and the reflection seen in the eye known as *Kumarika* and *Tail* etc. is known as *Pratichaya*. *Varna, Prabha* and *Kanti* are expressed through the skin located all over the body as a result of the *Panchabhautika* and *Tridoshika* structure of the body. They affect each other. Perhaps the combined form of these three can be considered as *Chaya* whose examination is based on the whole skin. Due to the whole body being covered with skin its shape is also formed according to the body. According to the *Samhitas* both natural and abnormal type of *Varna* examination can be done. *Chaya* and *Prabha* express the characteristics of a person. No person is without *Chaya* and *Prabha*. Knowledge of both *Chaya* and *Prabha* is considered incomprehensible so the knowledge of difference between *Chaya* and *Prabha* is necessary. *Chaya* originated from five great elements and so is of five types^[44]. Different physical *Varnas* are also believed to be born from different combinations of five elements. The origin of *Prabha* is believed to be only from the *Tej Mahabhoot*. The analysis reveals the fact that *Tej Mahabhoot* also has a special contribution in the origin of the *Varna*. Whatever the *Varna* it must contain a part of the *Tej Mahabhoot* the combination of the other two or three elements keeps changing. *Tej Mahabhoot* also has a special contribution in *Kanti*.

CONCLUSION

Examination is important for understanding life but it becomes much more crucial when considering death. By doing the proper examination as soon as possible the doctor can preserve the patient's life and in the event that there is no chance of survival the burden in terms of time, money etc. on the patient, doctor and the healthcare system can be lessened and in return of this the life of the person whose life is still intact can be preserved. Keeping all these points in mind *Charak* has described many expressions to know *Arishta*. Although the examination of these expressions has been mentioned in the context of *Arishta Pariksha* but by examining these detailed expressions one can get benefits in health, and sick conditions also. By examining all these expressions from a scientific point

of view knowledge can be obtained. It calls for the understanding of the testing methods to be understood first. In addition, the fundamental components of the patient's assessment, namely *Prakriti* and *Vikriti*, should be fully understood. Only then on the basis of these different *Prakriti* etc., the test expressions can be tested. Therefore *Charaka's Indriya Sthana* which is understood to be related only to *Arishta*, is actually *Pareeksha Sthana* in itself as the tests mentioned are related to age decline and death decline and probably *Charak* wants to confirm it through more and more examinations.

So, signs and symptoms of *Arishta* and their examination should always be properly studied by the physician. Clearly more knowledgeable and skilled examiners can obtain maximum results by doing more tests while less skilled examiners can carry out less work. Only he may be referred to be the most skilled physician who is familiar with the many methods of these tests and employs them when examining healthy and patients with common diseases and attains success, fame and wealth as well as accomplishment through treatment.

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