



## Arishta Laxanas –A Retrospective Pilot Study

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**Abstract : Introduction** -Ayurveda is a *Shashtra*, which speaks about the preventive and curative measures of an individual and also deals regarding the prognosis of the disease. *Ayurveda Acharyas* were having the *Divya Drishti* and *Divya Chakshu* through which the *Acharyas* used to make a keen observation of everything. *Acharyas* concentrated on the *Arishta laxanas*. *Arishta Lakshana* are those signs and symptoms which gives the knowledge regarding the upcoming death of a patient, just as a flower indicates the next upcoming fruit, the smoke indicates fire and the clouds indicates rain in the same way there is no death without *Arishta laxanas* and there is definite death after the *Arishta Laxanas*. **Material-Charaka Samhita**, some of the net sources. **Method**-survey study. **Aims and Objectives-Prashna Pareeksha** one among the *Trividha Pareeksha* is used here in this study to evaluate the absence or presence of *Arishta Laxanas* in the 10 subjects **Results**-Some of the changes in the parameters have been observed in the subjects. **Conclusion**-Without *Arishta Laxanas* no death occurs. So here an effort has been made to document the *Arishta Laxanas* based upon the diagnostic criteria *Varna, Gandha, Sparsha*.

**IndexTerms** - *Arishta Laxanas*, death, pilot study.

### I. INTRODUCTION

The science of disease diagnosis and assessment are best described in *Ayurveda*. *Acharyas* had no tools or instruments, they had a keen sense i.e *Dhyana Chakshu* and *Jnana Chakshu* to observe, on assess and to arrive at a proper prognosis. Amongst all, the signs and symptoms of death is very unique and sometimes beyond normal perception. *Arishta, Marana*, ominous signs *Arishta Lakshana* are those signs and symptoms which herald the oncoming death just as flowers indicate the next upcoming fruit, the smoke indicates fire and clouds indicate rain in the same way, no death occurs without *Arishta* and there will be no life after their appearance. *Ayurveda* explains about prognosis with aspects viz *Sadhyasadhyata* of *Vyadhi, Arishta Lakshana, Ojokshaya* etc. Factors to be examined for assessment of *Arishta* are *Varna, Swara, Gandha, Sparsha, Chakshu, Shrotra, Ghraana, Rasana, Sparshana, Mana, Bhakti, Shaucha, Sheela, Achara, Smruti, Aakruti, Prakruti, Bala, Medha, Harsha, Ruksha, Sneha, Tandra, Gourava, Laghava, Ahara, Vihaara, Aaharparinama, Upaya, Apaya, Purvaroopo, Rupa, Vedana, Upadrava, Chaya, Praticaya, Swapna, Bheshyaja*, are the criterias in which *Arishta* has been explained in our *Samhitas*<sup>1</sup>. Duration specific *Arishta*, Disease specific *Arishta*, *Arishta* related to *Purva Rupa* are explained in *Indriya Sthana* of *Charaka Samhita*.

### II.Aims and objectives-

1.To rule out the evidences of presence or absence of *Arishta Laxanas* in the present era through survey study.

### III.Materials-

- 1.Survey related questionnaire.
- 2.*Ayurveda* treatises.
- 3.Some of the dictionaries to translate some words.

**IV.Method-**

## 1.Survey Method.

A proforma was prepared for the survey study in the form of close ended questionnaire to document the presence or absence of *Arishta Laxanas*.

## 2.Area of selection-N.K.Jabshetty.AMC,BIDAR

## 3.Study Design-Explorative study.

## 4.Sample size-10.

## 5.Study method- Cross sectional study

## 6.Sampling Technique-Purposive sampling.

## 7.Laboratory Investigation-Not required.

## 8.Follow up-Not required.

9.Method of collection of Data-Face to face interview was done with the patients relative and documented the response of relatives in their own words.

10.Inclusion criteria-Natural deaths,Subjects fulfilling the above criteria.

11.Exclusion criteria-Unnatural death,Subjects not fulfilling the above criteria.

## 12.Questionnaire-

1.What is the relation of the subject with the patient?

2.Did you observe any abnormality like change in skin colour,any sainted/odd odour of the body before or after bath,any abnormality in the touch like dryness or softness of the skin sudden change in the texture of the skin prior to the few days of the death of the patient?<sup>2</sup>

**Table no-1-showing presence or absence of the *Arishta Laxanas*.**

| Sl.no | Relation with the patient | Varna                               | Gandha                                     | Sparsha                |
|-------|---------------------------|-------------------------------------|--|------------------------|
| 1.    | Daughter                  | Observed Varna Vikriti              | Did not observed                           | Observed Khara Sparsha |
| 2     | Wife                      | Observed Varna Vikriti              | Did not observed                           | Did not observed.      |
| 3     | Wife                      | Did not observed                    | Did not observed                           | Did not observed       |
| 4     | Wife                      | Observed Varna Vikriti              | Did not observed                           | Did not observed       |
| 5     | Son                       | Did not observed                    | Did not observed                           | Did not observed       |
| 6     | Daughter in law           | Did not observed                    | Did not observed                           | Did not observed       |
| 7     | Wife                      | Did not observed                    | Did not observed                           | Did not observed       |
| 8     | Son                       | Did not observed                    | Did not observed                           | Did not observed       |
| 9     | Son                       | Did not observed                    | Observed the Mutra like Gandha some times. | Did not observed       |
| 10    | Son                       | Observed changes in the skin colour | Did not observed                           | Did not observed       |

**V.Observation and Results-**

1.It is observed that among 10 subjects,4 subjects observed *Varna Vikriti*.

2.It is observed that among 10 subjects,1 subject observed *Gandha Vikriti*.

3.It is observed that among 10 subjects,1 subject observed *Sparsha Vikriti*.

**VI. Discussion –**

1. Discussion on materials-Ayurveda treatise comprises of *Charaka Samhita, Sushruta Samhita, Ashtanga Hrudaya*. Based upon these treatises only the questionnaire were framed. These treatises are considered as *Aptopadesha* for this study.

2. Discussion on method-survey method with close ended questionnaire were framed just to know the presence or absence of the *Arishta Laxanas*.

3. Discussion on the parameters such as *Varna, Gandha Sparsha* were considered here because these can be easily assessed or observed by common people. Agni is directly proportional to the *Rasa Dhatu Utpatti* which nourishes all the tissues of the body, in the patient of *Vikrita Varna* as *Agni is Manda* the first *Rasa Dhatu* is not nourished & completely formed, as per *Kedarakulya Nyaya*, the *Uttara Uttara Dhatu Kshaya* takes place due to which the gradual death of the tissues takes place.

4. Discussion on the observations and results-Among 10 subjects 4 subjects observed *Varna Vikriti*, 1 subject observed *Gandha* and *Sparsha Vikriti*, here the other subjects did not observe the *Arishta Laxanas* this does not mean that there was no *Arishta Laxanas* but this shows that they did not observe it keenly because of lack of knowledge of the *Arishta Laxanas*, may be because of their busy schedule, may be because of the hospital staying of the patient. As without *Arishta Laxanas* there is no manifestation of death.

**VII. Conclusion-**

1. It is mandatory that *Arishta Laxanas* must occur before death.

2. Without *Arishta Laxanas* there is no death.

3. *Arishta Laxanas* are evident and practical.

**VIII. References –**

1. Vaidya JT ACHARYA, adhyaya 1-12 indriyasthana, Editor, Charaka Samhita by Agnivesha with Ayurveda Deepika commentary. varanasi, chowkhambha surabharathi prakashana, 2009.

2. Vaidya JT ACHARYA, adhyaya 1-12 indriyasthana, Editor, Charaka Samhita by Agnivesha with Ayurveda Deepika commentary. varanasi, chowkhambha surabharathi prakashana, 2009.

3. Some of the articles related to this study.

**IX. Questionnaire –**

1. Relation with the patient?

2. Arishta laxanas present / absent?

3. Abnormality observed in the *gandha, varna, sparsha*?

**X. CONSENT FORM**

**1. TITLE OF THE STUDY:** “Documentation of presence of Arishta Laxanas in the present era –A survey study.”

**1. Participant enrollment ID for this study:**

**2. Name of the investigating physician ( Research Scholar) : Dr.MANJULA**

**3. Name of the lecturer: Dr. Manjula**

4. I confirm that I have read / the study has been explain to me adequately and I have understood the information sheet for the above study and had the opportunity to ask question .

5. I understand what is involved in this trial and agree to take part in this survey study for a period of one day.

**Name of the subject:**

**Gender(M/F):**

**Age:**

**Religion:**

**Occupation:**

**Address:**

**Mobile Number:**

**Investigating physician(Research scholar):**

**Signature with date** : Dr.Manjula

