

Department :- Ayurved Samhita & Siddhant

Topic: Arista Lakshana- Mrityu

पुष्पं यथा पूर्वरूपं फलस्येह भविष्यतः।
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः॥
चरक इन्द्रियस्थानम् २/३



- ❖ **Arista lakshana (fatal signs) are those signs and symptoms which indicate the oncoming death just as flowers indicate the next coming fruit**
- **What is the importance of understanding the Arista lakshana of imminent death???????**



Context

- Here indriya means the signs and symptoms (linga) of the life (indra)
- In this sthaana represents a discussion on the signs and symptoms of imminent death
- The placement of this indhriya sthaana between the previous section on saarira sthaana and the subsequent section of chikitsa sthaana

- इह खलु वर्णश्च स्वरश्च गन्धश्च रसश्च स्पर्शश्च चक्षुश्च श्रोत्रं च घ्राणं च रसनं च स्पर्शनं च..... भेषजसंवृत्तिश्च भेषजविकारयुक्तिश्चेति परीक्ष्याणि प्रत्यक्षानुमानोपदेशैरायुषः प्रमाणावशेषं जिज्ञासमानेन भिषजा॥३॥

Factors should be examined by the physician desirous of ascertaining the residual span of life of the patient by pratyaksha, anumana, apthopadesha



- साध्यासाध्यविभागज्ञो ज्ञानपूर्व चिकित्सकः।
काले चारभते कर्म यत्तत् साधयति ध्रुवम्॥७॥
अर्थविदयायशोहानिमपक्रोशमसङ्ग्रहम् ।
प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत्॥८॥ Cha.su.10/7,8

- ✓ A physician equipped with the observation made in this sthaana will undertake the treatment of curable cases only
- ✓ if physician undertaking the treatment of incurable diseases would only subject himself to loss of wealth, learning and fame as well as bad reputation and would lose confidence of people

So such a situation can be avoided if the physician is fully aware of the signs and symptoms of imminent death



Types of vikruti in arista lakshanas (CH.I.1/6)

- 1) Laksananimitta (Bodily marks):** the symptoms produced in this type have no traceable connection with the present life of concerned person. Hence they are said to be due to the deeds done in previous life
- 2) Lakshyanimitta (Aetiological factors):** in this case the law of cause and effect is applicable. Hence the aetiology of such aristas can be detected.
- 3) Nimittarupa vikruti:** Caused by such factors which resemble the aetiological factors



CROSS REFERENCES



पुष्पं फलस्य धूमोऽग्नेर्वर्षस्य जलदोदयः।
यथा भविष्यतो लिङ्गं रिष्टं मृत्योस्तथा ध्रुवम्॥१॥
अ.हु.शारीरस्थानम् - 5. विकृतिविज्ञानीयोऽध्यायः

**Just as flower, smoke, and appearance of clouds are the signs
of future occurrence of the fruit, fire and rain respectively.
Rista are the definite sign of oncoming death**



तद्वदगन्धरसस्पर्शान् मन्यते यो विपर्ययात्
सर्वेशो वा न यो यश्च दीपगन्धं न जिघ्रति
विधिना यस्य दोषाय स्वास्थ्यायाविधिना रसाः॥७,८॥
अ.स.शारीरस्थानम् - १०. विकृतेहाविज्ञानीयः

**Who understands the smell, taste and touch in
their opposite way or not understand them at all
and who cannot understand the smell of burning
lamp is going to die soon**



DISCUSSION



Arista:

Susruta says that if sudden drastic and abnormal changes occur in the physical and mental constitutions of a patient without any appropriate reason, the physical or mental symptoms produced by such changes may be considered as arista. SU.SU.30/3

Development of arista:

When a disease spreads in the abhyantara marga or kosta, sakha and marma when vitiated dosas spread all over body ;when the disease does not respond to any treatment even to the slightest extent.

CHA.I.11/29

Aristaabhaasa:

- ❑ When symptoms similar to arista develop in a person and yet person continues to live, then the symptoms constitute aristabhasa**
- ❑ They are produced by the sudden fulminating condition of a dosa or the serious dhatugataavastha of s disease**

Example:

Smell of body turning into sugandha / durgandha / gandharahita is fatal

If madhugandha(smell of honey) coming out from a person having **deergakaalina madhumeha is fatal**

If flies are attracted towards an individual even after he has taken bath, he falls a victim to **Prameha leading to his death**

Athyadhika dourgyandha observed in conditions like emphysema / lung abscess / gangrene / intestinal obstruction are fatal



Example:

On palpation when the parts having

Spandhana turns Aspandhana

Ushna turns sheeta and vice versa is arista

Person with akasmika upaghata or pakshagata(CVA), if ushna pradesha becomes sheeta with sweda adhikya is arista

A person with pakshagata (CVA) having hridaya sthamba(MI) and person spanditha pradesha becomes aspanditha is arista



- **Gambheera Hikka** along with **Rakta Atisara**
- **Anaha** with **Athisara**
- **Bala mamsa kshaya** with **Jwara** along with **Shuska kasa**
- **Sotha** which is spreading from **Udara** to extremities
- **Rajyakshma** with **bala mamsa kshaya** and **Pratisyaya** vardhata
- Occurance of **Atisara** and **Trushna** in patient whose body is swollen because of **Sotharoga** , these signs indicative of sudden death
- Development of **Hikka** in a patient who has drooping of eye brows and excessive burning sensation in the body, these signs indicative of sudden death



ARISTA SUCHAKA **VRANA (SUSRUTHA)**

- **STHANANUSARA.. Marma pradesha**
 - **KAALANUSARA... Saptha dhatus**
 - **SRAAVANUSARA... Navaneetha tulya**
 - **GANDHANUSARA.. Sushka mamsa**
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- **If even the slightest injury gives rise to excessive wound in the body and the wounds do not heal up, the patient dies of **kusta****
(CHARAKA)



- The sloka regarding flower and fruit does not perhaps certainly convey the concept of premonitory symptoms
- The flowers may not always be followed by a fruit
Example.....Vetasa
- Similarly fruits may not also be preceded by flowers
Example.....Asvattha

So it is necessary to clarify the position in this behalf



- **The sloka has been cited just by way of illustrating the concept of premonitory symptoms**
- **Fully manifested premonitory symptoms in fact always indicates imminent death**
- **It is only when they are not well manifested it indicates imminent death is doubtful**



- **Arista is of two types CH.CK.I.9/14-17**
- **1. Niyata (Invariable)**
- **2. Aniyata (Variable)**
- **The former type of arista invariably leads to death whereas the consequence of the latter type is doubtful**



- ध्रुवं तु मरणंरिष्टे ब्राह्मणैस्तत् किलामलैः ।
रसायनतपोजप्यतत्परैर्वा निवार्यते SU.SU.28/5

Susrutha also has the invariable type of Arista lakashanas in view while stating that even though such symptoms represent sure signs of imminent death still can be avoided by the brahmanas with the help of administration of rejuvenation therapy, and mantras

- The avoidability of death by rejuvenation therapy etc., that is an exception and not a general rule
- Administration of rejuvenation therapy and divine blessings can always overcome the entire worldly tradition CHA.I.CK.2/4-5



- **Some other scholars hold the view that these Arista lakashanas indicates imminent death only when that death is predetermined**
- **If Arista lakashanas were related to akaala mrityu , then all symptoms indicated in indhriya sthana would have no purpose**
- **In the case of akaala mrityu , even if such symptoms appear, death could be averted by taking appropriate therapeutic measures**
- **In the case of kaala mrityu that once such symptoms appear, death must occur in spite of all possible measures taken**



- **Arista lakshanas** equally hold good in all cases of death irrespective of their being **kaala** and **akaala mrityu** such symptoms appear only when the disease produced out of unwholesome regimens transcends all therapeutic measures.
- If this view is not accepted , then a person the time of whose death is predetermined would never suffer from an **asadhya vyadhi** in spite of his unwholesome regimen
- Since it is not so and such persons may suffer from **asadhya vyadhi**, then the **dosas** which produce such diseases may also produce the **Arista lakashanas** of imminent death



CONCLUSION



- **We should give importance to rista lakshana and sadhya – asadhya lakshanas. This will give a better idea about the prognosis of the disease and longevity of the patient.**
- **So before diagnose and treating any diseases, first physician should know about all arista lakshanas**
- **Concept of arista lakshanas also one part of rogi and roga pareeksha**





THANK U DOCTORS