



## Review Article

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### A REVIEW ON SWAPNAVISHAYKA ARISHTA OF CHARAK INDRIYASTHAN: A PROGNOSTIC PERSPECTIVE

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#### ABSTRACT

Ayurveda is a traditional science of medicine concerned with the livelihood of human creatures. This science also deals with basic principles regarding the health and diseases of the human being. All these basic principles are stated in the Ayurvedic text called Samhita. There are many Samhitas in Ayurveda. Some of them are called Brihatrayee and laghutrayee. In Brihatrayee Charak Samhita is important one. Charak Samhita has eight divisions with specifications. Among all these eight specific divisions, Indriyasthan deals with various fatal signs and symptoms in multiple diseases and diseased people related to various bodily factors such as rupa, rasa, gandha, sparsha, shabda and many others. It also includes fatal signs of swapna (dreams) called 'Swapnavishayika arishta', seen in poorwaroop (prodromal symptoms) of diseases. One can ask about swapna to the patient by which prognostic perspective can be achieved with the help of this swapnavishayika arishta. This swapnavishayika arishta from Charaka Samhita indriyasthan gives knowledge of whether the disease is curable or not. It also helps in the prognosis of the diseases and patients. Hence present paper is an attempt to take a critical review of Charak indriyasthan to understand the predictive perspective of swapnavishayika arishta.

**Keywords:** Charak samhita, Indriyasthan, Prognosis, Swapna, Arishta.

#### INTRODUCTION

Ayurveda is an ancient science of medicine that deals with various basic principles regarding diseases and their treatment. All these principles are described in the classical text of Ayurveda called Samhita. Among all Ayurvedic classical texts, Charaka Samhita is an important one that deals with roga chikitsa (treatment of diseases). It divides into eight sections. These eight sections are unique ones with specific heads. Indriyasthan is remarkable and one of the critical sections of charak Samhita, having twelve chapters. This section mainly deals with signs and symptoms related to physical and mental characteristics associated with the disease's indriya (sense organs) and the diseased person, called 'Indriyasthan'. These signs and symptoms may be fatal to the patients, so-called 'Arishta lakshan', which can directly lead to or indicates the death of patients. A substance having sense organs is sentient while that without it is insentient<sup>1</sup>. The supreme self, devoid of abnormalities, is the cause of consciousness with the conjunction of the mind, properties of bhutas and sense organs, is eternal and seer who sees all aciton<sup>2</sup>. So, these sense organs are vital and related to fatal signs in arishta laskhana that occur in diseases and patients. These terminal signs are related to shabda, sparsh(touch), rupa(appearance), rasa(taste), gandha(smell), chaya, prabha and many more. These fatal signs are also related to swapna called 'Swapnavishayika arista, which is described in 'Poorwarupiyamindriyaaddhyaya' of Charak Samhita. This type of arishta seen by patients in 'Poorvaroop' means prodromal signs in dreams indicating curability, non-curability of diseases, life span and also the death of the patients. The need of today's era is to interpret this swapnavishayika arishta by taking the patient's history so far to decide the survival of patients and the

curability of diseases which fulfil the predictive perspective of the same.

#### Review of swapnavishayika arishta

The literature from Charak Samhita could be described in the following heads

#### Etymology of Swapna<sup>3</sup>

The term Swapna is derived from the Sanskrit root 'Swap + Nak' (shabdakalpadrum)

Types of dreams <sup>4</sup>-

In Charak Samhita, seven types of dreams stated which is based on follows-

- 1)Drista-Visual experience is seen when one is in awoken condition.
- 2) Shruta – Auditory experience, which we have heard.
- 3) Anubhuta –Other experience that one has experienced by self
- 4)Prarthita – Strong desire, which one has wished to happen.
- 5) Kalpita – Imagination, which one has imagined.
- 6) Bhavika –Future consequences, which give good or bad signs of the future.
- 7) Doshaja - This happens due to Vaatadi dosha.

**Process of dreams:** how can one see the dreams?

Charaka Samhita indriyasthan states that a person sees various fructiferous and non-fructiferous dreadful dreams in the alarming stage of life in the subconscious state of mind because of mind-carrying channels filled up by exceedingly powerful three doshas.<sup>4</sup>

**Arishta related to Swapna (Prognosis based on dreams)<sup>6</sup>**

There are severe dreams described in Charak Samhita which may indicate the fatal signs of death or serious mishap to the patients –

- 1) A person in dreams sees that bamboo trees, bushes, and climbers arise on his head, and birds live there by building their nest on his head to hide themselves.
- 2) In dreams, a person saw his head clean shaved.
- 3) A person in dreams sees himself fenced by vultures, owls, dogs, and crows as well as by rakshas: Preta (dead person), pishacha (various types of demons), woman, chandalas.
- 4) In dreams, a person sees himself falling or stuck up through bamboo bushes, canes, creepers, grasses and thorny herbs.
- 5) In dreams, a person fell on the dusty ground or soil of ant- hill, ashes, cremation ground, or canal.
- 6) In a dream, if one sees himself drowning in muddy water, mud or dark well and is carried away swiftly by the current of a river.
- 7) In dreams, if one sees intake of fat, massage with oil, emesis and purgation, accretion of gold, fight, bondage and defeat; loss of both shoes, exhilaration and reproach by angry forefathers.

8) A person saw the fall or destruction of teeth, the moon, the sun, stone, God, lamp or eyes in dreams or the fall of hills in dreams.

9) In dreams, a person sees himself entered into a forest of red coloured flowers, red colour earth, a place of dirty work, a funeral pyre, and dark caves. He also saw, wearing a red flower necklace, laughing loudly, moving naked with the monkeys into a dense forest in the south directions.

10) In dreams, if one saw the man wearing ochre-coloured clothes, fierce appearance, naked, having a stick in his hand, black complexion and red coloured eyes, then it is an unsuspecting type of dreams.

11) In a dream, if one saw a woman of black complexion, a sinful and characterless woman.

A woman with long hair, nail and breast, who wear orange or red coloured clothes and chaplet, then that night is just like the night of death and leads to death.<sup>5</sup>

All of These are profound dreams which suggest the death of a patient while one without illness, in rare cases, clears out even after reaching the susceptible condition

**Table 1: Types of dreams and their result**

Types of dream	Result
Drishta, Shruta, Anubhuta, Prarthita and Kalpit Swapna(dreams)	Fruitless
The dreams experienced in the daytime	Fruitless
The dreams which are too short or too long	Fruitless
The dreams experienced in the early hours of night yields	Small fruit
If one doesn't sleep again after experiencing a dream	Highly and immediately fruit
If one sees an inauspicious dream and sees a soothing and auspicious vision again just afterwards	Good fruit <sup>4</sup>

**Table 2: Diseases and Dreams**

Name of diseases	Dreams
Rajyakshama	A person carried to the south by dogs, camels and ases
Jwara	A person drinks urine from ghosts or is dragged by dogs
Gulma	A person gets in his cardiac region a spiny creeper growing
Raktapitta	A person wearing a red garland, red apparel with his entire body red and while laughing frequently is dragged by a woman <sup>6</sup>
Kustha	A person gets lotus flowers to arise in the chest who is naked, bath with ghee and pours oblations into flameless fire
Prameha	A person who drinks various fats in the company of chandala and is bound by them
Unmada	A person sinks in the water while dancing with demons
Apasmara	A person is carried away in reverse position by a ghost while intoxicated and dancing
Bahirayama	A person eats shashkuli or apupa and vomits similar matter <sup>7</sup>

**DISCUSSION**

Swapna is the one which a person feels during sleep time. After getting references related to the topic, some essential things are to be discussed here, shown in the form of a table. There is a process to understanding dreams and how they form. Once dreams take place, it is differentiated according to their time and emotions (Bhava), and their fruit is also mentioned in Table 1, where the result of dreams is mentioned according to their type. When dreams are related to the functions of indriya like drishta, shruta and others related to emotion and imagination, such dreams are fruitless. That does not give any result to the patients and diseases. The dreams seen in the daytime and those that are too small and too short also do not provide any development, which means they are fruitless. The dreams experienced in the early hours of night yields gives small results. If one doesn't sleep again after experiencing a dream gives highly and immediate fruit of those dreams. If one sees an inauspicious dream and see it again, a soothing and auspicious dream just afterwards gives good fruits or result.

There are some dreams which are seen in diseases shown in table 2. It shows which diseases' dreams are felt and what is the dream type. In Rajyakashma, if one considers the dreams mentioned in the above table eventually lead to death. In Jwara, if one sees visions of drinking urine with a ghost or being dragged by dogs, that leads to a fatal condition. In the case of gulma, the dreams mentioned above in table no.2 became fatal for a patient and led to death. In raktapitta seeing red colour apparel, garland, and entire body red in dreams, the person dies there. Dreams seen by the patient with kustha disease also die. In prameha, if one himself drinking fat with chandalas gets attacked with the fatal type of prameha disease. Unmada sees dreams of sinking in water and dancing with demons, leading him to another world. In Apsmar, one who is carried in reverse position by a ghost while intoxicated and dancing is carried away by death preceded by apasmara. In bahirayam, in the dream, he eats dietary preparation, and if he vomits the same, he lives no more after waking up. In such a way, there are dreams seen by the person in disease conditions which resembles how the severity of that disease is, they are curable or not, they can lead to death also if such dreams are told by the patient to the vaidyas while taking a history of the patient can help to decide prognosis of diseases and patients also.

## CONCLUSION

The dreams are felt by the person when he is sleeping. It is essential to ask the patient about dreams while history taking by using prashna pariksha. It also gives the premonitory symptoms of non-curable diseases not only common way but also in a particular way which offers additional and advanced knowledge to the physician regarding swapnavishayak arishta. If one knows about the patient dreams, then the prognosis of the disease and the patients can successfully save their lives with efforts by achieving a prognostic perspective of the study by using swapnavishayak arishta. One can say that dreams (swapnavishayak arishta) can be a complementary tool for the prognosis of the patients and the diseases.

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