

## SIGNIFICANCE OF SWAPNA ARISHTA IN CLINICAL PRACTICE-A SURVEY STUDY

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### ABSTRACT

*Swapna* is seen when the *Manas* is active and *Indriyas* are inactive. *Swapna* is one of the factors which stand as a contributing factor in both healthy individual, in determining *Prakruti* and in diseased indicating the *Darunavastha*. *Nidra* is the synonym to *Swapna*. There are different classifications for *Swapna* explained by *Bruhatrayee*. *Swapna* is mentioned as one among the *Arishta Lakshanas* which signify the forthcoming death in many diseases. A non-randomized, cross-sectional survey study was conducted across 44 subjects' study to elicit the significance of *Arishta Lakshanas* among clinicians. According to *Ayurveda* the *Sookshma Shareera*, along with the *Manas* is carried forward in *Punarjanma*. Thus, every aspect of life is comprehended through the subtle body manifested via the mind. The *Lakshana* of the forth coming death will be exhibited in the body as *Swapna* being one. Based on discussion, the importance of *Swapna Arishta* in clinical practice is being analyzed.

**Keywords:** *Arishta, Swapna, Nidra*

### INTRODUCTION

Diseases manifests either with *Shareerika* and *Mansika Lakshanas*. The severity of the disease is manifested with *Arishta Lakshanas*. The *Arishta Lak-*

*shana* can be assessed either within the body or external to the body and may remain unidentified due to its minuteness. Among various *Arishta Lakshanas* viz

Varna, Swaradi, there are Lakshanas related to Swapna. Swapna is one of the factors which determine the Aayu, stands as a contributing factor in both healthy and diseased. Hence, an attempt is made to explore the importance of Swapna Arishta in clinical practice.

#### AIM

To establish the significance of Swapna Arishta in clinical practice with a survey study.

#### OBJECTIVES

##### PRIMARY OBJECTIVE

To prepare a questionnaire to assess the significance of Swapna Arishta in clinical practice.

##### SECONDARY OBJECTIVE

1. To review on Swapna
2. To review on Swapna Arishta in Bruhatrayee.
3. To understand the significance of Swapna Arishta in clinical practice

#### MATERIAL AND METHODS

Bruhatrayee with its commentaries, the relevant data from other Ayurvedic literatures and Sanskrit dictionaries were referred to compile the data for the present study.

#### REVIEW OF LITERATURE

##### Nirukti and Padartha of Swapna:

Swapna is that which is seen in sleep. The meaning of Swapna is dream, sleep and drowsiness.

##### Paribhasha:

In sleep, when the senses are not functional and the mind only becomes functional, then it gets in contact with its objects the person gets different types of Swapna<sup>1</sup>.

##### Utpatti:

The Swapna Utpatti happens with previously obtained knowledge. This is because of the predominance of Rajo Guna of Manas. The Swapna which is seen can be of two types -Shubha or Ashubha<sup>2</sup>.

##### Daruna Swapna Utpatti:

When the diseases are in severe condition, the Dosha gets vitiated and attains maximum strength, affects the Sarvashareeragata Srotas ie, Manovaha Srotas, he gets Daruna Swapna being not in deep sleep<sup>3</sup>.

##### Swapna Bheda:

- Acharya Charaka classified Swapna into Saphala Swapna that results in either good or bad deeds and Aphala Swapna that is not having any result.
- In the commentary, Acharya Chakrapani explained 7types of Swapna: Drushtam, Shrutam, Anubhutam, Prartitam, Kalpitam, Bhavikam, Doshajam<sup>4</sup>.
- Acharya Susruta classified Swapna as Subha Swapna which can give Shubha Phala and Asubha Swapna which can give Asubhaphala<sup>5</sup>.
- Acharya Kashyapa described 10types of Swapna: Drushtam, Shrutam, Anubhutam, Prartitam, Kalpitam, Bhavikam, Doshajam, Hraswam, Deergam and Diva<sup>6</sup>.

##### Swapna as Arishta in Disease:

##### Jwara

The visualization of insects, scorpion, snake in Swapna or dog, insects, donkey coming from south direction results in death of the individual with Jwara<sup>7</sup>.

##### Shosha

In Swapna, visualization of dog, travelling on camel and donkey to south direction, drinking alcohol with ghost, seeing as if pulling by dog and sees being friendly with monkey then the person will die with Shosha<sup>8</sup>.

##### Raktapitta

If the person visualizes in Swapna sky as red as lac, person wearing red coloured garland and dress, laughing on and off and drinking blood then person dies of with Raktapitta.

##### Gulma

If the person visualizes in Swapna as thorns in heart, vegetations grown in Koshta then the person dies with Gulma.

##### Kushta

If the person visualizes himself naked in Swapna, and whole-body massage with ghee, offerings to Homa without fire inside and seeing blossom lotus in heart and drinking of ghee person dies affected with Kushta.

##### Prameha

In Swapna visualizes drinking of ghee with Chandala and drinking water the person dies with Prameha.

**Unmada**

In *Swapna* visualizes being friends with *Rakshasa* dancing with *Rakshasa* and drowning in water the person dies with severity of *Unmada*.

**Apasmara**

In *Swapna* visualizes as if excited and dancing with *Preita*, attaining strength indicating the death of person with *Apasmara*.

**Bahirayama**

In *Swapna* visualizes as if intake of *Apoopa*, *Shashkuli* and vomits it on waking up indicates the death of person with *Bahirayama*.

**Shwasa**

In *Swapna* visualizes as if he is tired of severe exertion up indicates the death of person with *Shwasa*.

**Pandu**

In *Swapna* visualizes intake of turmeric indicates the death of person with *Pandu*.

**Anya Swapna Arishta**

In *Swapna* if one visualizes as if travelling on tiger, camel, donkey, chariot to South direction visualizing

black or red dress, hugging angry lady, exorcism, seeing skull and bones, temple without Gods, deep well, heap of ashes, bird with its nest, drowning, heap of sand, dirty water, discolored garlands, naked person, lady with long nails and long hair, falling into pit, and termites indicates *Arishta Lakshana*<sup>9</sup>.

**Concept of Kaalaratri :**

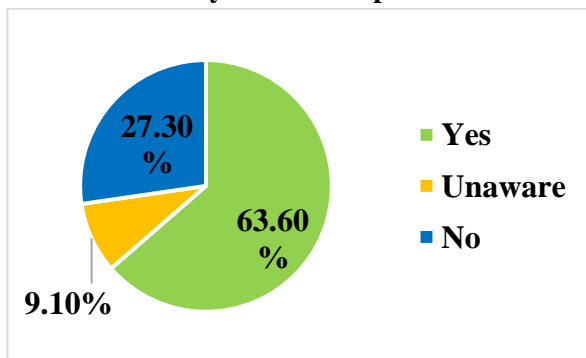
In *Swapna* lady with long hair, breast and nail, flowers and sky without colour, lady in black colour indicates the patient die on the very same day<sup>10</sup>.

**OBSERVATION AND RESULTS**

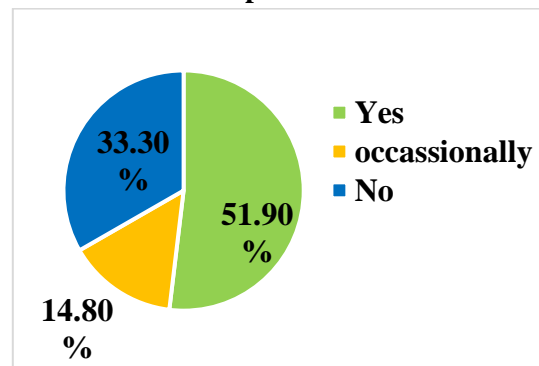
A non-randomized, cross-sectional survey study was conducted across 44 subjects' study to elicit the significance of *Arishta Lakshana* among clinicians. The formulation of questionnaire was based on available literary sources and standardized using Cronbach's alpha. The data were collected through Google forms from the samples and was statistically analyzed. The details on the questionnaire and the results obtained on the questionnaire were discussed.

The questions from the standardized questionnaire with the response from subjects are as given below:

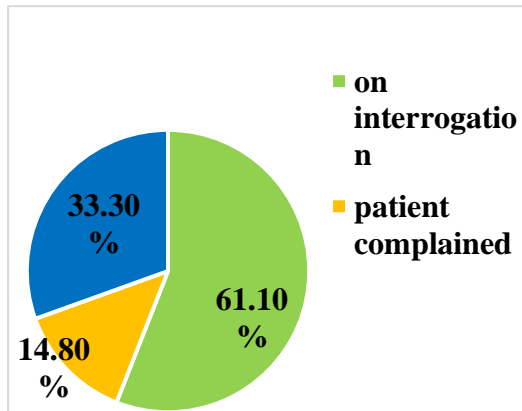
1) Have you noticed any *Arishta Lakshanas* in your clinical practice?



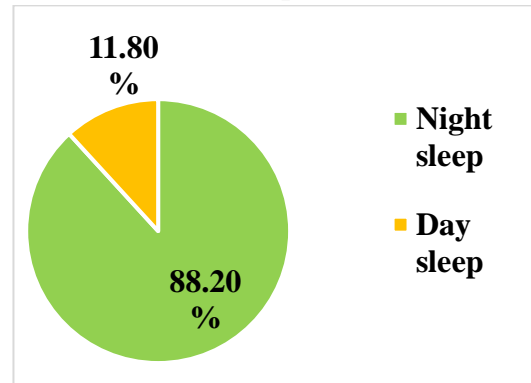
2) Have you noticed *Swapna Arishta* in your clinical practice?



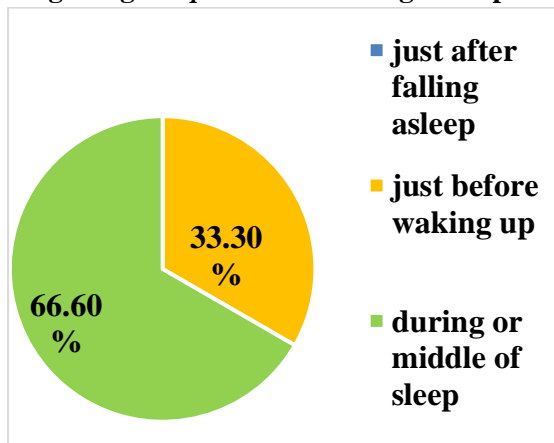
3)How did you come to know about Swapna Arishta?



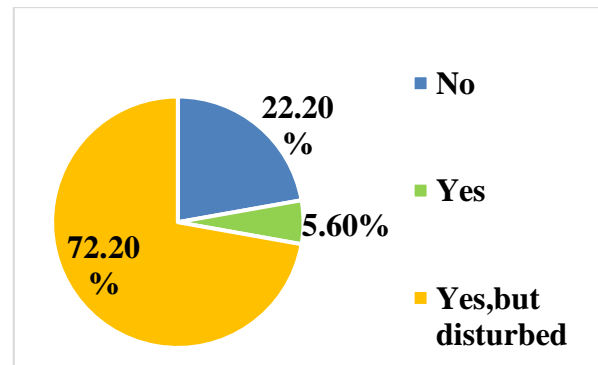
4)Could you notice the time of getting Swapna Arishta in patients?



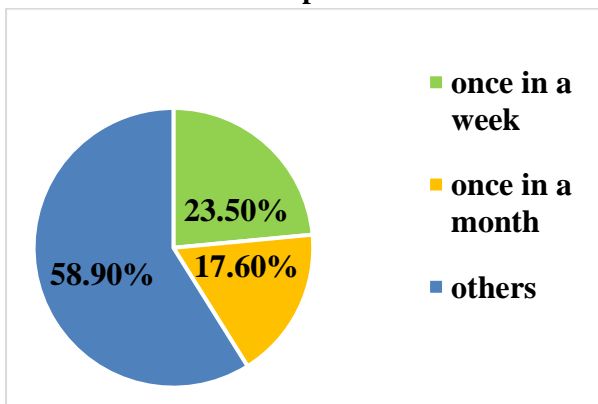
5)Could you notice in patients the specific time of getting Swapna Arishta in night sleep?



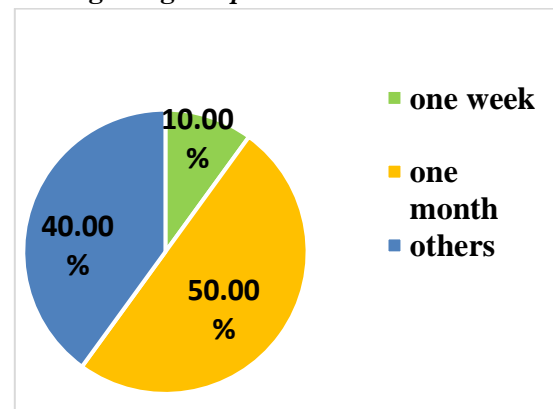
6) Could the patient sleep after getting Swapna Arishta?



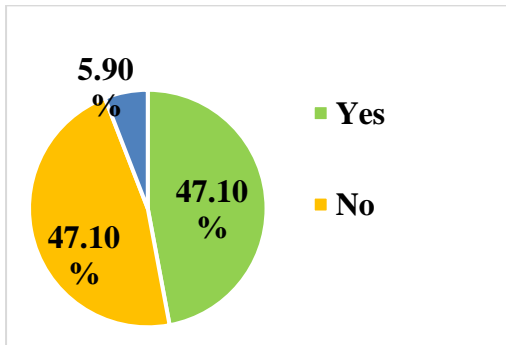
7) How frequent are the episodes of Swapna Arishta in patients?



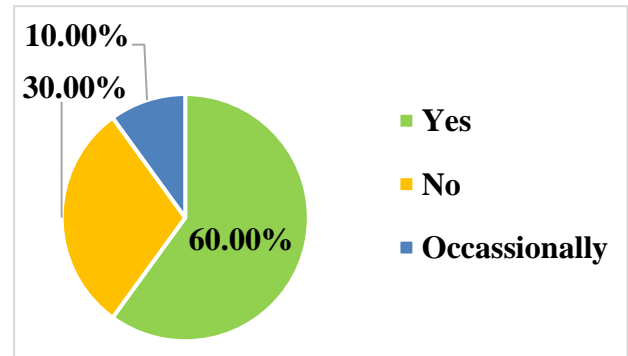
8) Since how many days generally patients complained of getting Swapna Arishta?



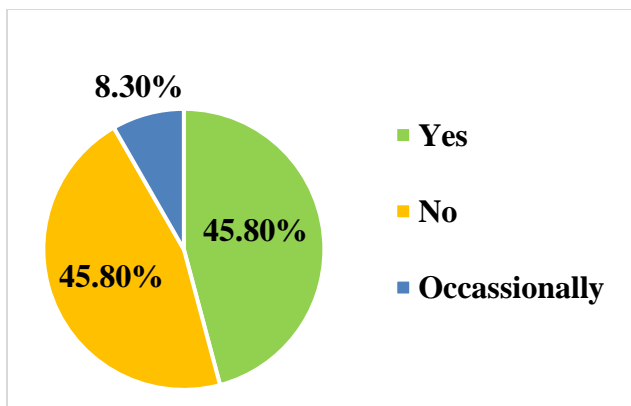
9) Does the patient claim of getting similar *Swapnas* as *Arishta Lakshana* everytime?



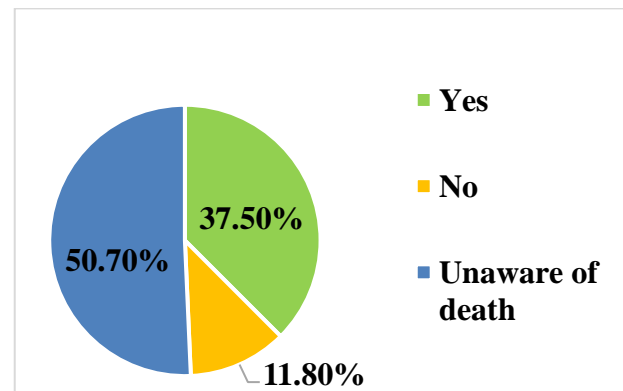
10) Have you noticed specific *Swapna/Swapnas* as *Arishtas* in pateints?



11) Could you find *Swapna Arishta* in association to any *Vyadhi*?



12) Have you observed duration for death in patients after seeing the *Swapna Arishta*?



## DISCUSSION

### *Swapna* and *Nidra* same or different

*Swapna* refers specifically to the dreaming state, while *Nidra* encompasses various stages of sleep, including dreaming. The stages of *Nidra* described in the *Mandukya Upanishad* provide a framework for understanding the different states of consciousness experienced during sleep. The *Mandukya Upanishad* describes four stages of *Nidra*<sup>11</sup>, which are: *Jagrata*: This is the waking state where one is conscious of external stimuli and engaged in sensory experiences. *Swapna* : In this stage, consciousness is

turned inward, and *Swapna* occurs. The mind creates its own subjective reality, often unrelated to external stimuli. *Sushupti* : *Sushupti* is characterized by the absence of *Swapna* and a state of deep restfulness. It is a state of unconsciousness where the individual is unaware of both external and internal stimuli. *Turya* (Transcendental State): *Turya* is a state of pure consciousness, transcending the other three states. It is described as the state of ultimate awareness, beyond waking, dreaming, and deep sleep. *Nidra* primarily refers to the state of sleep, and *Swapna* specifically refers to the dreaming state,

they are sometimes used interchangeably in certain contexts. This interchangeability may stem from the understanding that *Swapna* is one of the stages of *Nidra*, indicating that both terms encompass aspects of consciousness during sleep.

**Analyzing the concepts of Saphala, Aphala Swapna, Subha Swapna and Asubha Swapna**

Table below shows the analysis of *Saphala, Aphala Swapna, Subha Swapna and Asubha Swapna*:

	<i>Saphala Swapna</i>	<i>Aphala Swapna</i>
<i>Subha Swapna</i>	<ul style="list-style-type: none"> <li>• <i>Doshaja Swapna</i> eg, <i>Shareera Prakriti</i></li> <li>• <i>Bhaavika Swapna</i> eg, visualizing <i>Shubha Swapna</i>, getting the same <i>Swapna</i> in reality</li> </ul>	<i>Drushtam, Shrutam, Anubhootam, Parthitam, Kalpitam Atilaghu, Adideergam</i>
<i>Asubha Swapna</i>	<ul style="list-style-type: none"> <li>• <i>Doshaja Swapna</i> eg, <i>Vyadhi</i></li> <li>• <i>Bhaavika Swapna</i> eg, indicating <i>Marana</i></li> </ul>	<i>Drushtam, Shrutam, Anubhootam, Parthitam, Kalpitam Atilaghu, Adideergam</i>

**Analysis of Swapna as Purushasamshrita Arishta<sup>12</sup>**

*Aayu* is the combination of *Shareera, Indriya, Sattva* and *Aatma*. *Swapna* is seen when the *Manas* is active and *Indriyas* are inactive. *Manas* is considered *Purushaashrita*, meaning it is dependent on the individual consciousness for its functioning. It is through the *Indriyas* the knowledge from external sources reaches the inner consciousness through *Manas* and interacts with the physical body and acts accordingly. In the context of *Swapna*, the mind plays a central role in generating dream experiences. It draws upon memories, desires, and subconscious impressions to create the dream content. *Purushasamshrita Arishta* acknowledges the interconnectedness of *Manas*, *Shareera* and *Aatma* in determining *Lakshana*. It emphasizes the role of *Manas* in perception.

**Atma in Swapna Arishta**

Out of all types of *Swapna* mentioned, *Bhavika* and *Doshaja Swapnas* are *Saphalakari* as it gives the same result as visualized in the *Swapna*. In a disease, the individual visualizes the *Arishta lakshanas* to indicate the forthcoming death. The subtle body can perceive the future progression of the illness. *Manas* being functional during *Swapna* act as the medium to

Humans tend to see *Swapna*, which is either related to the daily routines which he/she goes through or can be due to some *Doshic Avasthas* in body pertaining to any disease. Such *Swapna* may be *Shubha* or *Ashubha, Saphala* or *Aphala*. Hence, an analysis is done on seven types of *Swapnas* to categorize them into *Saphala, Aphala, Subha* and *Asubha Swapna*.

perceive the *Jnana* from *Aatma*. *Drushta* is stated as the *Swabhava* of *Aatma*<sup>13</sup> which means *Saakshi*. According to *Ayurveda* the *Sookshma Shareera*, along with the *Manas* are carried forward in *Punarjanma*. Thus, every aspect of life is comprehended through the subtle body manifested with the mind.

**Nature of Swapna Arishta**

➤ **Time**

In the survey done, from the responses the time of getting *Swapna Arishta* is said to be more in the night hours i.e., during/middle of sleep. The person gets *Swapna* in between of *Jagrataavastha* and *Sushuptaavastha* where the *Vata Dosha* and *RajoGuna* will be predominant. *Chala Guna* is the common trait in both. The person who is near to his death gets the thoughts in his mind with the influence of *Sookshma Shareera*, thereby he gets *Swapna Arishta*.

➤ **Similarity**

The *Swapna Arishta* which one visualizes need not be the same always. The *Dosha* predominance will be reflected in the type of *Swapna* which he gets. For eg: in *Shosha-* being friendly with monkey is explained. *Shosha Roga* being *Vata Dosha* predominant, the *Chalatva* in Monkey also signifies the predominant *Vata* state. In *Gulma* the visualization of *Sthavarot-*



*patti* in *Koshta* signifies the vitiation of *Sookshma Guna* of *Vata Dosha*. The specific *Guna* predominant in particular *Dosha* vitiation is reflected in *Swapna Arishta*.

#### ➤ **Recurrence**

The recurrence in *Swapna* can be analysed with the severity of the disease. The disease is in *Darunavastha*, and the person is about to die within a short span of life the recurrence of getting *Swapna Arishta* is observed to be more. The *Atma* can visualize the forthcoming death which, tend to communicate through the *Manas*. Hence the person visualizes the *Swapna* repeatedly.

#### ➤ **Association of disturbed Sleep**

The *Arishta* is visualized both by the *Swastha* and *Atura*. The death is inevitable after manifestataion of *Arishta*. In a diseased person the *Swapna Arishta* indicates death with the affected disease, in the *Swastha* – change in his natural character indicates forth coming death. The sleep after getting *Swapna Arishta* is found to be disturbed. The emotional state of the person gets disturbed after visualizing *Swapna Arishta*. In the person, *Bhaya*, *shoka*, *vishada*, *Chinta Bhavas* gets increased which results in the *Vata Prakopa*<sup>14</sup>. The vitiated *Vata* increases the *Rajo Guna* makes the person difficult to sleep.

#### **Importance of Swapna Arishta in Clinical practice**

In clinical practice, it's observed that patients in most of the cases complain of *Swapna* in sleep related disorders. It is mandatory to understand the condition of *Swapna* in a patient, to know about his *Shareerika Prakriti*<sup>15</sup> in a healthy individual, to know about the severity of disease condition in a diseased. In the description on individual *Doshaja Prakriti* the visualization of *Swapna* is described, that can contribute to the analysis of *Shareerika Prakriti*. There are various types of disease conditions where *Swapna* is told as one among *Arishta Lakshana*, signifying the forth coming death. Hence, comprehending *Swapna* is important and thereby can act as a distinctive aid in clinical practice.

## CONCLUSION

*Swapna Arishta* can be placed under the *Purusasamshrita Bheda* of *Arishta*. *Swapna* is one among the stages of *Nidra*. Based on the type of *Swapna* seen, it can be classified into *Saphala* or *Aphala* and *Shubha* or *Ashubha Swapna*. *Bhavika Swapna* as *Arishta* in *Vyadhi* is visualized by the *Sookshma Shareera*, as it is capable of seeing things beyond the naked eyes. The nature of *Swapna Arishta* pertaining to time of getting the *Swapna* is said to be more in the night hours i.e., during/middle of sleep, need not be the same always. The recurrence in *Swapna* can be analyzed with the severity of the disease. The *Swapna Arishta* in a healthy and diseased person indicates death. The emotional state of the person gets disturbed after visualizing *Swapna Arishta*. The change in *Manasika Bhavas* vitiates *Vata Dosha* increases the *Rajo Guna* makes the person difficult to sleep. Understanding *Swapna* helps in knowing about the *Shareerika Prakriti* in a healthy individual and about the severity of disease condition in a diseased.

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