

Aushadha Bsheshajiyam of Kashyapa Indriya Sthana - an explorative study

Abstract

Background: Kashyapa Samhita (KS) is a very well known ancient Ayurvedic manuscript considered as the hand book of Kaumarabhritya (paediatrics). KS consists of 120 chapters divided among 8 Sthanas' (sections) with one additional part known as Khila Sthana which consists of 80 chapters. Kashyapa Samhita Indriya Sthana (KSIS) consists of 12 chapters and it deals with prognostic aspects. Only the last chapter (12th chapter) of KSIS is completely available. Aushadha Bsheshajiyam Indriyam (ABI) is the 12th chapter of KSIS which consists of 36 verses. Most of the verses of ABI chapter deal with different types of dreams along with their prognostic importance.

Purpose: The contents of ABI chapter are unique and require further exploration. No works have been conducted on ABI chapter of KSIS till date. The present study is aimed to evaluate the prognostic importance of the contents of ABI chapter with the help of contemporary medical literature.

Methods: Various databases have been searched to collect relevant data regarding Ayurvedic and contemporary medical literature by using appropriate keywords. Only full text articles published in English language were considered.

Results: Different types of dreams and their prognostic significance is the main theme of ABI chapter. Description of dreams of children is the unique contribution of ABI chapter to Ayurveda. Failure of pharmacological and non-pharmacological interventions in the management of end-of-life stages is documented in ABI chapter. Dreams of misfortunes and their prognostic significance are highlighted. Description of demonic dreaming or dreams with evil presence or dreams with supernatural agents is available in ABI chapter. Bala Grahas and their influences on dream content of children have been explained in ABI chapter. Concepts like dreams and odours, dream speech interpretations, animals in dreams and their meaning, significance of colours in dreams, dream symbolism, effects of dreams on waking life, classification of dreams based on their significance, various auspicious and inauspicious dreams, bad dreams and nightmares, various positive dreams objects, characters, images and situations, therapeutic benefits of dreams, Homa therapy and its role in neutralizing the negative consequences of bad dreams or nightmares and medical etiquette needs to be adopted by the physician while treating poor prognostic conditions or end-of-life stages have been explained in ABI chapter.

Conclusion: Various dreams, their interpretation along with prognostic importance described in ABI chapter of KSIS seems to be promising and further research works are required to substantiate these claims.

Keywords: ayurveda, bala graha, indriya sthana, kashyapa samhita, end-of-life stages, dream interpretation

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Abbreviations: KS, kashyapa samhita; VJT, vriddha jivakiya tantra; KSIS, kashyapa samhita indriya sthana; abi, aushadha bsheshajiyam indriyam; PIs, pharmacological interventions; NPIs, non-pharmacological interventions; NBT, non-beneficial treatments; EOL, end-of-life stages; ICU, intensive care unit; SD, seborrheic dermatitis; AIDS, acquired immunodeficiency syndrome; PD, parkinson's disease; DVT, deep vein thrombosis; PTSD, post-traumatic stress disorder; BPD, borderline personality disorder; REM, rapid eye movement; GBS, guillain-barre syndrome; GTCS, generalized tonic-clonic seizures; HFMD, hand-foot-mouth disease; EPTB, extra-pulmonary tuberculosis; ICC, indian childhood cirrhosis; NREM, non-rapid eye movement

Introduction

Kashyapa Samhita (KS) is a very well known ancient Ayurvedic manuscript considered as the hand book of Kaumarabhritya

(paediatrics).¹ Main content of KS is focused on the health and well-being of children as well as diagnosis and management of various paediatric conditions.² The original name of KS is Vriddha Jivakiya Tantra (VJT) and its estimated time period is likely to be around 6th century B.C. Vriddha Jivaka has composed VJT based on the preaching's of his preceptor Acharya Marichi Kashyapa which was later redacted by Acharya Vatsya (7th century A.D.). KS consists of 120 chapters divided among 8 Sthanas' (Sutra, Nidana, Vimana, Sharira, Indriya, Chikitsa, Kalpa and Siddhi) and also has one additional supplementary part known as Khila Sthana which consists of 80 chapters. Currently available version of KS is incomplete (only 78 chapters are available out of 200) and also most of the available chapters have been lacking either the beginning portion or the end or in between.³ Currently available version of KS is actually one fourth of or even less than that of what it would have been in its original form.²

Similar to other classical Ayurvedic texts, Kashyapa Samhita Indriya Sthana (KSIS) consists of 12 chapters and deals with the description of various Arishta Lakshanas (fatal signs and symptoms that denotes an imminent death). Only the last chapter (12th chapter) is completely available in KSIS (other eleven chapters were missing). Aushadha Bheshajiyam Indriyam (ABI) is the 12th chapter of KSIS which consists of 36 verses. Most of the verses of ABI chapter deal with different types of dreams and their prognostic importance.⁴⁻⁶ Previous works have explored the prognostic potential of various chapters of Charaka Indriya Sthana.⁷⁻²⁰ and Bhela Indriya Sthana.²¹⁻²⁷ The content of ABI seems to be unique and needs further exploration. No works have been conducted on ABI chapter of KSIS till date. The present study is aimed to evaluate the prognostic importance of the contents of ABI chapter with the help of contemporary medical literature.

Methodology

Ayurvedic literature pertaining to Kashyapa Samhita Indriya Sthana, Charaka Samhita Indriya Sthana and Bhela Samhita Indriya Sthana has been collected. Relevant key words have been used for

searching various databases both for Ayurvedic and contemporary medical literature. Full text, open access articles published in English language were only considered. Various databases have been used for search. Articles published till July 2021, were only considered irrespective of their date of appearance and publication year. No filters were applied during search.

Discussion

ABI chapter of KSIS consists of 36 verses. Description of various good and bad dreams along with their prognostic significance is the central theme of ABI chapter. ABI chapter starts with the definitions of Aushadha and Bheshaja hence it is named as Aushadha Bheshajiyam Indriyam.^{5,6} According to Ayurveda, any substance that can mitigate the symptoms, intensity or even complications of a disease is called Bheshaja whereas Aushadha means a substance that is having the capability to alleviate the pain.²⁸ Each verse of ABI chapter has been explored in the following sections with its meaning, prognostic importance and similarity with contemporary emergency medical conditions (Table 1).

Table 1 Verses of Aushadha Bheshajiyam Adhyaya and their clinical interpretation

| Verse | Relevant clinical conditions |
|--|--|
| 'Athaata oshadha bheshajivam -- na chikitset vichakshana' (K. I. 12/1-5) | Pharmacological and Non-pharmacological interventions (PIs & NPIs); NBT (Non-beneficial treatments); Futile treatments at EOL (End-of-life) stages; |
| 'Yasya gomaya churnaabhram -- maasaantam tasya jeevitam' (K. I. 12/6) | Seborrheic dermatitis (SD) in immunocompromised individuals; |
| 'Kukshi snaataanuliptasya -- maasaardham tasya jeevitam' (K. I. 12/7) | Conditions associated with regional vasodilation, hyperthermia, hyperperfusion, hypermetabolism, and hypervascularization; |
| 'Swapna adhipaanago -- swapne vigarhitam' (K. I. 12/8) | Dreams of misfortunes; Bad dreams or nightmares in post-traumatic stress disorder (PTSD); Demonic dreaming; Dreams with evil presence or supernatural agents; Excessive 'porosity' and 'absorption'; |
| 'Krushnaam danda dharaam -- kaala raatrim nivedayet' (K. I. 12/9-10) | Dream symbolism: Nagnaam - Genitals/suppressed sexual urges Danda Dharaam - Penis Deergha Keshha, Nakha and Stana - Demons/Phobia of supernatural agents; |
| 'Gandhaan pushpaani -- skandato bhayam' (K. I. 12/11-13) | Dreams & Odours; Animals in dreams; Significance of red colour in dreams; Dreams of children; Dream symbolism: |
| 'Rakta pushpaambara dharaa -- skandaapasmaarato bhayam' (K. I. 12/14) | Rakta Pushpaambara Dharaa & Rakta Chandana Rushitaa (red coloured objects) - Infection or inflammation (perinatal/postnatal?); Bhuta - Impending death or fear of death (due to the infection/inflammation?); Nrutiyate - Convulsive disorder (affliction by Skanda Apasmaara Graha) or a dream mechanism to neutralize the fear of death; |
| 'Rakta padma vanam praapya -- skandapiturbhayam' (K. I. 12/15) | Dream symbolism: Rakta Padma Vanam & Padmamaalaabhi - Puerperal or perinatal infections and neonatal infections (significance of red coloured objects in dreams); |
| 'Rakta pushpa vanam dhaatree -- poundarikaadbhayam tadaa' (K. I. 12/16) | Dream symbolism: Rakta Pushpa Vanam - Inflammatory or infectious condition; Dahyate Agninaa - Fever or funeral or death ritual (indicates an impending death symbolically). |
| 'Samudraadishu toyeshu nimagne revati bhayam' (K. I. 12/17) | Dream symbolism: Nimagne - Helpless situation of a dreamer; Samudraadishu Toyeshu - Diarrhoea; Revati Bhayam - Untreatable health condition (diarrhoeal disease?) of a child; |
| 'Shushka kupa darshanam -- sadyo marana mrucchati' (K. I. 12/18) | Dream symbolism: Shushka Kupa Darshanam - Vata Vyadhi (neurological disorders), cachexia, marasmus, sarcopenia, pulmonary or extra-pulmonary tuberculosis (EPTB) etc; Maamsaadaan Pakshino - Scavenger, predatory, and omnivorous birds commonly found near cemeteries or burial grounds (associated with death) (Badhyate Shakunyaa); Avadina Abhidastastu - Helpless situation of a dreamer (may be an untreatable medical condition); |

Table Continued...

| Verse | Relevant clinical conditions |
|--|---|
| 'Haritaalaadibhi rangai -- tam hanti mukha mandikaa' (K. I. 12/19) | Dream symbolism: Peetakaambara and Haritaalaadibhi Rangai Mandita - Yellowish discoloration seen in Indian childhood cirrhosis (ICC); Maamsalo - Voracious appetite seen in children afflicted by Mukha Mandika Graha; |
| 'Nakshatra graha chandraarka -- naigameshyaam prapashyati' (K. I. 12/20-21) | Dream symbolism: Prapatitaa - Falling of vital parameters or general health condition or an impending death; Taaraka & Akshi Kaninika Prapatitaa - Eye disease caused by Andha Putana; |
| 'Keeta vrishchika sarpairvaa -- jwarasya antah taduchyate' (K. I. 12/22) | Dream symbolism: Shvabhi Dushtai Kharairvaapi - Underlying disease condition; Yaati Dakshinaam - Impending death (south direction represents Lord Yama); Krashyate and Mrudyate - Pain or suffering or agony; Jwarasya Antah Taduchyate - Impending death due to an inflammatory or infectious disease; |
| 'Praardhitam kalpitam -- nidaanoktaastu doshajaa' (K. I. 12/23-24) | Effects of dreams; Auspicious & Inauspicious dreams; Significant & Insignificant dreams; Positive & Negative dreams; |
| 'Yathaa tu phalavaan swapno -- dharmasheelo vimuchyate' (K. I. 12/25-26) | Praardhitam, Kalpitam, Drushtam, Anubhutam, Shrutam, Bhaavitam, Hraswam, Deergham, Divaa, and Doshaja - Insignificant or unimportant or futile (Aphala) dreams; Adrushtam, Ashrutam, Anuktam, Akalpitam and Abhaashitam - Significant or important or meaningful (Phalavaan) dreams; |
| 'Yadyadeva dvijaadeenaam -- sambhaashanam shubham' (K. I. 12/27-28) | Positive and Negative dream objects; Dream speech and its interpretation; |
| 'Praasaada vriksha -- siddhaye munayo abruvan' (K. I. 12/29-33) | Positive dream objects, characters, images and situations; |
| 'Adaarunatvam rogaanaam -- satvam dharmashcha bhutaye' (K. I. 12/34) | Therapeutic benefits of dreams; Effects of dreams on waking life; |
| 'Drushtvaa swapnaan -- vyaadhibhishcha' (K. I. 12/35) | Treatment protocol for bad dreams and nightmares; Homa therapy; Efficacy of Gayatri Mantra in neutralizing the negative consequences of bad dreams or nightmares; |
| 'Kaumarabhritam ativardhanam -- paripaalayadhvam' (K. I. 12/36) | Protocol to be followed while treating emergency conditions and EOL stages; |

(K. I. 12/XX): K, Kashyapa Samhita; I, Indriya Sthana; 12, Twelfth chapter; XX, Verse number

'Athaata oshadha bheshajivam -- na chikitset vichakshana' (Verse 1-5).^{5,6}

Definitions of terms Oshadha or Aushadha (pharmacological interventions) (PIs) and Bheshajam (non-pharmacological interventions) (NPIs) have been described along with their prognostic importance in the initial verses (verse 1-5) of ABI chapter. Chikitsa (treatment) is of two types, Aushadha and Bhesajam (PIs & NPIs). Aushadha Chikitsa (PIs) is a method of treating diseases with medicines or formulations or drugs (i.e., digestives, appetizers etc.) whereas Bhesajam Chikitsa (NPIs) refers to interventions that don't involve the use of medications or drugs or formulations (i.e., rituals, vows, customs, holy practices, meditation, charitable activities etc.) to treat diseases. The patients (Jantoh) who don't respond (Na Kurute Gunam) to both PIs and NPIs (Ubhayam) will die eventually (Ksheenaayuriti) and wise physician (Vichakshana) shouldn't attempt to treat (Na Chikitset) such patients.^{5,6} Verses from 1 to 5, refers to the condition of treatment ineffectiveness (Na Kurute Gunam) at end-of-life (EOL) stages (Ksheenaayu). Non-beneficial treatment (NBT) (Chikitsa Na Kurute Gunam) refers to a treatment that was administered with no or little hope of it having any effect, largely due to the underlying state of the patient's health and the expected or known poor prognosis (Ksheenaayuriti) regardless of treatment. The treatments will become futile (Na Kurute Gunam) at EOL stages hence physician (Vichakshana) should avoid treating (Na

Chikitset) such type of conditions.²⁹ Attempting to treat patients who have been suffering with terminal illness (Ksheenaayuriti) and at EOL stages may generate false hope of recovery in patient's mind, causes excessive burden on limited healthcare resources especially in developing countries, dissatisfaction to treating medical staff with expected poor prognosis and improper or disproportionate diversion of the limited available resources.³⁰ Intensive care unit (ICU) patients may die (Ksheenaayuriti) no matter what treatment is given to them (Chikitsa Na Kurute Gunam).³¹

'Yasya gomaya churnaabham -- maasaantam tasya jeevitam' (Verse 6).^{5,6}

According to verse 6, shedding of oily (Sa Sneham), cow dung like powder (Gomaya Churnaabham) from scalp (Murdhani Jaayate) denotes an imminent death within a month (Maasaantam Tasya Jeevitam).^{5,6} Similar verse has been explained in the 12th chapter (Gomaya Churneeyam Indriyam) of Charaka Indriya Sthana. Verse 6 refers to a condition of Seborrheic dermatitis (SD) seen in immunocompromised patients (Maasaantam Tasya Jeevitam?). The incidence of SD increases markedly in patients of Acquired immunodeficiency syndrome (AIDS) and Parkinson's disease (PD). SD occurs most often on scalp (Murdhani Jaayate) in the form of scalp scaling or flakes (Gomaya Churnaabham). SD is associated with excessive sebum secretion (Sa Sneham) and it is caused by over proliferation of the lipophilic Malassezia fungus. SD is commonly

associated with conditions such as immunodeficiency (lymphoma and AIDS), neurological and psychiatric pathologies (PD, stroke, dementia, autonomic dysfunction and major depression), and low ambient temperatures.¹⁸ Verse 6 represents Malassezia infection or SD associated with an underlying immunodeficiency states (Maasaantam Tasya Jeevitam?).

'Kukshi snaataanuliptasya -- maasaardham tasya jeevitam' (Verse 7).^{5,6}

According to verse 7, 'after taking bath (Snaata) and applying herbal paste (Anuliptasya) all over the body, if the paste over the abdomen (Kukshi) get dry off (Visushyati) earlier (Purvam) compared to other parts of the body (the herbal paste applied over other parts of the body except abdomen remains wet) (Aadreshu Sarva Gaatreshu) denotes an impending death within 15 days (Masaardham Tasya Jeevitam)'.^{5,6} Similar verse has been explained in the 12th chapter (Gomaya Churneeyam Indriyam) of Charaka Indriya Sthana.¹⁸ The word Uras (chest) was used in Charaka Indriya Sthana instead of Kukshi (abdomen) of the present verse. Drying off (Visushyati) an abdomen (Kukshi) quickly (Purvam) compared to other body parts denotes underlying higher temperature. Various underlying conditions (that may leads to Maasaardham Jeevitam) such as contusions, fractures, burns, carcinomas, lymphomas, melanomas, prostate cancer, dermatological diseases, rheumatoid arthritis, diabetes mellitus, deep venous thrombosis (DVT), liver disease, bacterial infections, and any other inflammatory conditions may raise the localized body temperature (which may leads to drying off the herbal paste applied over that body part quickly) (Anuliptasya Purvam Visushyati). Verse 7 refers to conditions associated with regional vasodilation, hyperthermia, hyperperfusion, hypermetabolism, and hypervascularization etc (may leads to Maasaardham Jeevitam).¹⁸

'Swapnaadhipaanago -- swapne vigarhitam' (Verse 8).^{5,6}

Bad dreams (Vigarhita Swapna) with thematic content such as massive landslides in mountainous areas (Nago Naasho), lightning strikes or meteors or falling stars (Jyotishaam Patanaani), wild fires and their consequences (Agni Daaha Upashaantishcha), tree falls (Patanam Vrukshayo), house collapse (Patanam Gruhayo), entering (Praveshascha) in to caves (Guha) or forests (Atavi) etc. are considered as dreams of death (Yama Dootanupasthitaan). The dreams described in verse 8 can be termed as bad or scary or anxiety dreams or nightmares and had the content related to natural disasters and they also denotes an imminent death to the dreamer.^{5,6} Verse 8 may denote a bad dream or a nightmare caused by an extreme underlying psychological distress of the dreamer.

Dreams of misfortunes

Bad dreams (Vigarhita Swapna) are negatively toned dreams that don't awaken the sleeper unlike nightmares and they are four times more common than nightmares.³² Nightmares (Vigarhita Swapna) are defined as 'repeated occurrences of extended, extremely dysphoric, and well-remembered dreams that usually involve threats to security, survival or physical integrity'. Natural disasters (Nago Naasho, Jyotishaam Patanaani, Patanam Gruhavrukshayo) are one of the common dream themes that have been found in many studies.³³ When compared to bad dreams, nightmares consist of intense emotions, more negative dream content, more bizarre, including misfortune (Nago Naasho, Jyotishaam Patanaani, Patanam Gruhavrukshayo).³² Misfortunes refer to any disaster, natural calamity, mishap, harm, adversity, danger, or threat that happens to a character or to a dreamer

as a result of circumstances over which they have no control. Fire accidents (Agni Daaha Upashaantishcha?), floods, earthquakes, war, end of the world, etc. are considered as disasters or calamities.³² Victimization of the dreamer (Yama Dootanupasthitaan) is reported in greater than 65% of dreams and misfortunes for the dreamer have been found in greater than one third of dreams.³⁴ Dreams can also be related just by the basic emotion to the trauma.³³ According to continuity hypothesis, behaviours, thoughts, emotions and fantasies experienced during the waking state may have their continuity in sleep also. It has been found that nightmares have comorbidity with anxiety, depression, insomnia, and post-traumatic stress disorder (PTSD) (which develop in consequence of a history of trauma). Bad dreams and nightmares could be attempts to cope with stressful events. Nightmares occur as a consequence of adversities.³⁵ It has been established that, there is an association of bad dreams or nightmares in adults with a variety of pathologic symptoms, including psychological distress, anxiety, and depression. General distress and emotional psychopathology are well established in adult nightmare sufferers.³⁶ Bad dreams are more likely to contain misfortunes. Nightmares are more common in psychiatric populations such as PTSD, Borderline personality disorder (BPD), Schizophrenia, mood disorders and sleep disorders. Nightmares are associated with increased psychological distress and they are the early indicators of the onset of psychosis, PTSD and sleep disorders. A stressful event (such as impending death due to a fatal condition) can be a cause of more frequent nightmares (Vigarhita Swapna).²⁷ Traumatic events (Nago Naasho, Jyotishaam Patanaani, Patanam Gruhavrukshayo etc.) may include disasters, war, physical & sexual assault, serious accidents, serious illness (Yama Dootanupasthitaan?) and bereavements. Traumatic memories (Nago Naasho, Jyotishaam Patanaani, Patanam Gruhavrukshayo etc.) can manifest as intense feelings/images/bodily sensations, flashbacks and intrusive thoughts. Posttraumatic stress can accompany by feelings of detachment and my take on a distorted or dream-like quality (Vigarhita Swapna).³⁷

'Krushnaam danda dharaam -- kaala raatrim nivedayet' (Verse 9&10).^{5,6}

Seeing (Drushtvaa) a dark coloured (Krushnaam), head shaved/bald headed (Mundaam), naked person (Nagnaam) in dreams (Swapne) having reddish eyes (Lohita Lochanaam) and holding a rod (Danda Dharaam) denotes an imminent death for the dreamer (Yama Dootanupasthitaan). Seeing (Drushtvaa) a dark coloured lady (Krushnaam) wearing red flowers (Viraaga Kusuma) in dreams (Swapne) having long hair (Deergha Kesha), conical/slender/tubular breasts (Deergha Stana), and long nails (Deergha Nakha) denotes last night for the dreamer (Kaala Raatrim Nivedayet).^{5,6} Verses 9&10 denote demonic dreaming or dreams having thematic content related to evil presence or supernatural agents (Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc. features of the dream character) and their fatal consequences (death) to the dreamer (Yama Dootanupasthitaan). Evil presence (feeling or seeing the presence of or being possessed by an evil force including monsters, vampires, aliens, spirits, ghosts, creatures etc) (Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana) is one of the thematic dream content found in nightmares or bad dreams. Nightmares are more likely to contain themes of being chased and evil forces.³² 'Being chased' is one of the typical dream theme characterized by the appearance of male human, female human (Deergha Kesha, Nakha, Stana), humans of unknown sex (Nagnaam, Lohita Lochanaam, Danda Dharaam?), animals, creatures/things, and unspecific characters in dreams. Childhood nightmares more often included being chased and evil presence.³³

Demonic dreaming or dreams with supernatural agents

The demonic dream (Swapne Drushtvaa Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc. characters) is different from other disturbing dreams such as anxiety dreams, bad dreams, scary dreams, nightmares, or night terror. Demonic dreams originate due to early mental conflicts, repressed death wishes, guilt over incestuous impulses, and dysphoric emotions (e.g., anxiety, distress, fear, sense of guilt). They may lead to psychiatric symptoms or even suicidal ideations. Manifestation of demons in dreams happens as projection of the sexual trend (Nagnaam) of the unconscious. Freud decodes a great many of symbols in dreams in line with the male and female genitals (Nagnaam), which can be represented by an upright stick (Danda Dharaam) or a pillar.³⁸ Supernatural agents are non-human entities (displaying features like Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc.) with autonomous powers and intentions seen in dreams (Swapne Drushtvaa). Their bodies may not be clearly seen and they may have unusual powers far beyond the capabilities of ordinary agents (e.g., flying, time-travel, mindreading). Less friendly (Lohita Lochanaam?) or demonic spirits are encountered more often in rapid eye movement (REM) dreams. Supernatural agent cognitions and/or dreams can be seen in conditions like dissociative states, religious delusions in schizophrenia, REM parasomnias or fragmentation and sleep deprivation.³⁴ Sleep onset is delayed and fragmentary and haunted by dreadful images and thoughts (Nagnaam, Lohita Lochanaam, Mundaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc.) in people having 'phobia of the supernatural'. Nightmares of witchcraft and allied supernatural themes (Nagnaam, Lohita Lochanaam, Mundaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc.) are common. The differential diagnosis of phobia of the supernatural includes sleep terror, epilepsy, other phobias, dissociative states of sleep, dementia and nocturnal panic attacks.³⁹

Spiritual presence events are the various anomalous, often vividly sensory, events which people attribute to spirits, gods, or other supernatural forces (Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc. characters). 'Porosity' is the idea that the boundary between the mind and the world is permeable. The term porosity refer to ideas about how a person might receive thoughts, emotions, or knowledge directly from outside sources and ideas about how thoughts and feelings might have a direct causal impact on the world. 'Absorption' is an individual's personal tendency to be engrossed in sensory or imagined events. The excessive porosity and absorption leads to the manifestation of spiritual presence events in people.⁴⁰ Trauma survivors may see images of monsters (Swapne Drushtvaa Nagnaam, Lohita Lochanaam, Danda Dharaam, Deergha Kesha, Nakha, Stana etc. characters) in nightmares and visions when experiencing posttraumatic stress. Monsters may give form to difficult emotions, associated with trauma, and symbolise the displaced experience, fragmented memory and abject horror of traumatic events. Monsters represent the abject terror presented by the collapsing boundary between the sense of a stable self and world, and contrasting traumatic experience of existential threat, horrific acts, illness (Yama Dootanupasthithaan?), injury, moral injury and the precarious line between life and death (Kaala Raatrim Nivedayet).³⁷ By considering all these facts, it can be assumed that the dreams depicted in verses 9 and 10 represents dreamer's extreme psychological distress or severe illness or excessive porosity and absorption or exposure to severe traumatic events or suppressed sexual urges or phobia of the supernatural.

'Gandhaan pushpaani vaasaamsi -- tatraapi skandato bhayam' (Verse 11-13).^{5,6}

Verses from 11 to 13 describe either dreams (Swapne) of a child (Shishu) afflicted by or have vulnerability to be affected by Skanda Graha (a specific type of supernatural agent or unknown divine/demonic entity) (Skandato Bhayam) or dreams of such a vulnerable child's mother. Getting dreams (Swapne) of floral scents (Gandhaan), red coloured flowers (Pushpaani Raktaani) or garments (Vaasaamsi Raktaani), riding (Adhirohati) animals/birds like peacock (Mayura), chicken/rooster (Kukkuta), goat (Basta) and sheep (Mesha), body is covered with red sandal (Raktaarchita Sahai), falling of bells (Ghantaam) and flags (Pataakaam) on earth (Vidhvastaam Bhuvi Pashyati) and bed sheets/bed (Shayanam) soaked in blood (Shonitaaktam) denote an imminent death or vulnerability of a dreamer (child) (Skandato Bhayam) to get afflicted by Skanda Graha. A child or his/her mother getting such type of dreams denotes an imminent death of a child or vulnerability of a child to get affected by Skanda Graha.^{5,6} Graha denotes a supernatural entity which 'seizes' or 'grasps' a person or a child and produce an illness. Graha's are innumerable in number and they can be seen only by Sukshma Drishti (microscopic vision). Mode of onset, etiology, pathogenesis, clinical features and treatment are completely different for Graha Rogas' (diseases caused by the affliction of Grahas') compared to other diseases. Bala Graha Rogas' constitute a group of potent pediatric disorders that are rapidly progressive, difficult to diagnose and have high mortality and morbidity rates. Bala Graha's can vitiate the breast milk of a mother or wet nurse. There are 12 Bala Grahas' (Skanda, Skanda Apsmara, Shakuni, Putana, Andha Putana, Sheeta Putana, Mukha Mandika, Naigmesha, Swa Graha, Pitru Graha, Revati and Shushka Revati) quoted in various Ayurvedic classical texts. Grahas' can be correlated with infectious agents or microbes such as viruses, bacteria, fungi or others. The clinical features of Skanda Graha closely resemble with Poliomyelitis or Guillain-Barre syndrome (GBS) or Cavernous sinus thrombosis. Child afflicted with Skanda Graha emits the odour of muscle fat and blood from his/her body along with other clinical features.^{41,42}

Dreams & odours

Perceiving (Nishevate) various floral scents or odours (Gandhaan) in dreams (Swapne) was quoted in verse 11. As olfactory bulb directly connects to the amygdale, odour presentation (Gandhaan) becomes a crucial tool to study dream (Swapne) emotions. Presentation of positive (Gandhaan Pushpaani) or negative odours (Gandhaan Raktaani) during REM sleep affects various aspects of dreaming. It has been found that the dreamer's favourite odour (Gandhaan Pushpaani?) was associated with emotionally negative dreams (Skandato Bhayam?).⁴³

Significance of red colour in dreams

Red (Raktaani Nishevate) is the single colour which is most often dreamt (Swapne). Colours hallucinated in dreams (Swapne Raktaani Pushpaani Vaasaamsi Nishevate) do have emotional importance and useful for the analysis of the dream in question. Colour elements in dreams (Swapne Raktaani Nishevate) are significant and they represent specific affective constellation (Bhayam?) and genetic events. The examples presented in verse 11-13 illustrate the aggressive aspect of red (Raktaani). The meaning of red colour (Raktaani) in dreams (Swapne) denotes blood (Shayanam Shonitaaktam) and the colour of blood (Raktaani) with the implications of dreamer's bleeding injury (Shayanam Shonitaaktam), or that of war enemy, defloration and menstrual bleeding, bleeding during birth and afterbirth (Shayanam

Shonitaaktam) and anger. Meaning of Raktaani denotes the aspects of rage, injury and killing. The symbolic equation of red tree sap (Raktaarchita Sahai) is either menses or coitus or pregnancy or birth.⁴⁴

Animals in dreams

Majority of recurrent dreams (Swapna) contain negative themes (Skandato Bhayam) involving confrontations with animals (Mayura, Kukkuta, Basta & Meshha).⁴⁵ Animal forms (Mayura, Kukkuta, Basta & Meshha) seen in dreams (Swapne) are considered as ancient gods (Skanda?).⁴⁶ Pet animals (Mayura, Kukkuta, Basta & Meshha) which are closer to us compared to wild animals and their appearance in dreams may have some symbolic meaning (Skandato Bhayam).⁴⁷ Animals in dreams (Swapne Mayura, Kukkuta, Basta & Meshha) have fascinated mankind for ages and it has been found that children dream (Yadaa Swapne Shishurvaapi) more often about animals than adults. Most dreamer-animal interactions (Yo Adhirohati) in dreams (Swapne) are negative (Skandato Bhayam).⁴⁸ Animals (Mayura, Kukkuta, Basta & Meshha) in dreams (Swapne) generally represents waking-life experiences of a dreamer with those animals.⁴⁹ It has been found that dreams with animal figures (Mayura, Kukkuta, Basta & Meshha) have a great deal of violent activity and the dreamer experiences fear (Skandato Bhayam). If the animal figure (Mayura, Kukkuta, Basta & Meshha) in dreams initiates any response to the dreamer, it indicates some form of threat (Skandato Bhayam) or hostility.⁵⁰ Seeing animals (Basta & Meshha) and birds (Mayura & Kukkuta) in dreams seems to be a warning sign indicating impending death (Skandato Bhayam). Birds (Mayura & Kukkuta) explained in the present verse are omnivorous in nature and they can be seen near burial grounds or cemeteries (they may symbolically represent impending death of a dreamer) (Skandato Bhayam).

Both bad dreams and nightmares (Swapne) contain negative dream content (Vidhvastaam Bhuvu Pashyati) such as aggression, failure, and misfortune (mishap, adversity, harm, danger, or threat etc).³² Misfortune represents loss (Vidhvastaam). The trend in dreams which is opposite in acts and words (Ghantaam Pataakaam Vidhvastaam Bhuvu Pashyati) to the laws of the universe and leads to loss (Vidhvastaam) can be understood as misfortune.³⁸ Skanda (a supernatural divine entity) has an effulgent red body decked with garlands and red flowers and his body is smeared with red sandal paste.⁴¹ The words (mentioned in verses 11-13) such as Pushpaani Vaasaamsi Raktaani, Raktaarchita Sahai and Shayanam Shonitaaktam in dreams symbolically represents Skanda Graha or vulnerability to get afflicted by Skanda Graha. Swapne Shishurvaapi denotes dreams of children. Children's dream reports are the unique contribution of KS.

Dreams of children

The ability to recall dreams and to distinguish dreams from reality develops at the age of four years. Bad dreams and nightmares are common in children up to the age of 14 years. Rate of nightmares was higher occurring at 0-4 years. There is a positive association between nightmares and psychiatric symptoms (emotional disorders, general distress, separation anxiety, insomnia disorders and difficult temperament) in childhood. Sleep disorders in children occur as a consequence of stressful events, like exclusion from a group, parents' divorce, or passing away of or illness of loved people. Periods related to life-changes leads to disturbing dreams in children. Nightmares during childhood may be an unsuccessful attempt to cope with adverse events. Children might not have the abilities to reshape the unpleasant dream contents and regulate the emotional distress related to adverse events of waking life.³⁵ It has been found that the large majority of

children pass a stage of fearing ghosts, but these fears tend to decline after adolescence.³⁹ The thematic content of childhood nightmares more often included being chased, evil presence, and falling.³³ Young children who develop chronic bad dreams have shown general distress and emotional psychopathology.³⁶ KS is the only Ayurvedic text which documented various dream reports of the children and the consequences or outcomes of dreams in children.^{5,6}

'Rakta pushpaambara dharaa -- skandaapasmaarato bhayam' (Verse 14).^{5,6}

A mother getting dreams (Swapne) such as wearing red flowers (Rakta Pushpa Dharaa), red garments (Raktaambara Dharaa), application of red sandal (Rakta Chandana Rushitaa), and dancing with demons (Nruyate Saha Bhutairvaa) denote an imminent death or vulnerability of her child (Skandaapasmaarato Bhayam) to get afflicted by Skanda Apasmaara Graha.^{5,6} The clinical features of Skanda Apasmaara Graha affliction resembles with grand mal seizures or generalized tonic-clonic seizures (GTCS).⁵¹ Red colour (Rakta Pushpaambara Dharaa) in dreams (Swapne) denotes blood, hemorrhagic conditions, defloration, menstrual bleeding, bleeding during birth and afterbirth, rage, aggression, injury, killing, and anger. The symbolic meaning of red tree sap (Rakta Chandana Rushitaa) in dreams is menses or coitus or pregnancy or birth.⁴⁴ The red colour in dreams symbolically may represent perinatal or postnatal infectious conditions causing neonatal seizures and associated with high mortality. Bhuta in dreams symbolically represents death and dancing (Nruyati) in dreams may be the symbolic representation of various conditions such as disinhibition or mood lability or restlessness or hyperactivity or mania or insanity or seizures. Dancing (Nruyati) in dreams (Swapne) counteract or reduces or neutralizes the idea of impending death (Saha Bhutairvaa) (dancing is a type of dream mechanism that may counteract anxiety provoking ideas such as a disease or death). Dancing in dreams symbolically represents excessive abnormal movements seen in seizures.¹¹ Rakta Pushpaambara Dharaa & Rakta Chandana Rushitaa (red coloured objects) may represent infection or inflammation (perinatal/postnatal?), Bhuta may denote impending death or fear of death (due to the infection/inflammation?) and Nruyate may represent convulsive disorder (affliction by Skanda Apasmaara Graha) or a dream mechanism to neutralize the fear of death.

'Rakta padma vanam praapya-- skandapiturbhayam' (Verse 15).^{5,6}

A mother getting dreams (Swapne) of entering (Praapya) in to red lotus garden (Rakta Padma Vanam) and worshipping (Archati) herself (Dhaatri) or her child (Baalam) with garlands (made up of red lotuses) (Padmamaalaabhi) indicates that her child going to be afflicted by Skanda Pitaa (Skanda Piturbhayam).^{5,6} The flower-symbolism (Rakta Padma Vanam & Padmamaalaabhi) in the dream denotes the virginal female, the male symbol, and refers to violent defloration. Sexual flower-symbolism is also very widespread, symbolizes the human sexual organs by flowers (Rakta Padma Vanam & Padmamaalaabhi).⁵² Certain dreams that pregnant women have can specify the gender of the child to be born. For example, seeing things like a red lotus flower in dreams (by pregnant woman) means the new born will be male.⁵³ Lotus represents self-generation, self-birth, flowering, permanent rebirth, superhuman birth, purity, beauty, long life, health and fame. Agni (God of fire) was also born in lotus. Lotus as representation of sun symbolizes Surya (the God of sun).⁵⁴ Rakta Padma Vanam & Padmamaalaabhi in verse 15 may symbolically represent puerperal or perinatal infections and neonatal infections (red colour may

represent inflammation or infection and flower may represent female reproductive organs symbolically in dreams) associated with high mortality.

'Rakta pushpa vanam dhaatree-- poundarikaadbhayam tadaa' (Verse 16).^{5,6}

A mother seeing things in dreams (Swapne) such as entering (Yadaa Vishet) in to the garden of red flowers (Rakta Pushpa Vanam) or being burned by fire (Dahyate Agninaa) either herself (Dhaatri) or her child (Baala) indicates that her child is going to be afflicted by Poundarika Graha (Poundarikaadbhayam).^{5,6} A dream converts the slight sensations perceived in sleep into intense sensations (dreamer imagines that he/she is walking through fire, and feels hot, if a particular part of the body becomes slightly warm) (Dahyate Agninaa). Dreams might easily betray to the physician the first indications of an incipient physical change which escaped observation during the day time.⁵² Rakta Pushpa Vanam mentioned in verse 16 might indicate an inflammatory or infectious condition and Dahyate Agninaa represents either fever or funeral or death ritual (indicates an impending death symbolically).

'Samudraadishu toyeshu nimagne revati bhayam' (Verse 17).^{5,6}

If a mother getting dreams (Swapne) such as drowning (Nimagne) in a sea or river (Samudraadishu Toyeshu) indicates that her child is going to be afflicted by Revati Graha (Revati Bhayam).^{5,6} Clinical picture of affliction by Revati Graha resemble with viral diarrhoea,⁵¹ and diarrhoea with anaemia.⁵⁵ Dreams (Swapne) that feature drowning (Nimagne) may represent the idea that something needs to be saved. Drowning (Nimagne) in dreams may also indicate stress, hopelessness, struggle to survive and intense depression (Bhayam?). If a person dreams about his/her family members drowning, it suggests his/her family members are going through health (Revati Bhayam?), financial or mental issues in their waking life. Dreamer's subconscious is aware of their family member's situation as it takes the tiniest clues and tries to represent them in dreams. Dream about drowning in the ocean (Samudraadishu Toyeshu) means the dreamer have no one to seek support in his/her waking life and also loss of a loved one. Absence or loss of loved one has made it hard for the dreamer to be stable and the pain is drowning the dreamer in a materialistic as well as psychological manner. Having a dream in which a dreamer's child was drowning denotes that the child has been going through emotional turbulences or physical illness (Revati Bhayam?).⁵⁶ In verse 17, drowning (Nimagne) may represent a helpless situation of a dreamer. Samudraadishu Toyeshu may represent diarrhoea and Revati Bhayam denotes an untreatable health condition (diarrhoeal disease?) of a child of a dreamer (Revati Bhayam?).

'Shushka kupa darshanam -- sadyo marana mrucchati' (Verse 18).^{5,6}

Seeing dreams (either by the child or his/her mother) of dried rivers, dug wells, ponds, lakes etc. (Shushka Kupa Darshanam) denotes an impending death (Nihanyaat) of a child (Shishu) by Shushka Revati Graha and seeing dreams (Drushtvaa) of predatory or scavenger birds (Maamsadaan Pakshino) denotes an impending death (Badhyate) of a child (Shishu) by Shakuni Graha. Bird attacking dreams or bird bite in dreams (Avadina Abhidastastu) denotes an immediate death (Sadyo Marana Mrucchati).^{5,6} The clinical picture of affliction by Shakuni Graha resembles with various conditions such as enterovirus infection (Hand-Foot-Mouth Disease - HFMD), plague, pemphigus,⁵¹ impetigo and stomatitis.⁵⁵ Affliction by Shushka Revati Graha is

similar to marasmus or abdominal tuberculosis.⁵⁵ People having an air and space temperament type (Vata Prakruti) will experience dreams of dried rivers (Shushka Kupa Darshanam).⁵³ Corpses are attacked by many species of birds such as vultures, ravens, magpies, eagles, and others. Seeing birds (Pakshino) in dreams (Drushtvaa) seems to be a warning sign indicating impending death (Nihanyaat).⁵⁷ Bird bites (Avadina Abhidastastu) in dreams indicate pain, injury and financial losses caused by trusted ones. Dreaming of being bitten by birds (Avadina Abhidastastu) symbolizes a frustrating situation, hurdles, and feelings of helplessness (untreatable medical condition?) (Sadyo Marana Mrucchati?).⁵⁸ Shushka Kupa Darshanam in dreams symbolically represents Vata Vyadhi (neurological disorders), cachexia, marasmus, sarcopenia, pulmonary or extra-pulmonary tuberculosis (EPTB) etc. conditions. Maamsadaan Pakshino in dreams symbolically represents scavenger, predatory, and omnivorous birds commonly found near cemeteries or burial grounds (associated with death) (Badhyate Shakunyaa). Avadina Abhidastastu in dreams symbolically denotes a helpless situation (may be an untreatable medical condition that ultimately cause death).

'Haritaalaadibhi rangai -- tam hanti mukha mandikaa' (Verse 19).^{5,6}

Seeing the yellow coloured sky (Peetakaambara) as smeared (Rangai Mandita) with Haritala (arsenic trioxide or orpiment), eating meat (Maamsalo) and wearing jewellery (Alankruta) in dreams (Swapne) by a dreamer indicates an impending death (Hanti) of dreamer by Mukha Mandika Graha.^{5,6} Diseases caused by the affliction of Mukha Mandika Graha have shown similarity with conditions like childhood cirrhosis and nephrotic syndrome.⁵⁵ Indian childhood cirrhosis (ICC) is a liver disease and Sushruta has documented this condition in Sushruta Samhita under the context of Mukha Mandika Graha. The child afflicted by Mukha Mandika Graha display yellow complexion, oedema of face and limbs, enlarged veins on the abdomen, voracious appetite, urine like odour from the body, and fever.⁵⁹ It seems that yellow coloured objects seen in dreams such as Peetakaambara and Haritaalaadibhi Rangai Mandita symbolically may represent yellowish discoloration seen in ICC. Maamsalo in dreams may represent voracious appetite seen in children afflicted by Mukha Mandika Graha. Yellow colour, eating meat and wearing jewellery in dreams may represent the personality, complexion, dietary preferences, and costume of a supernatural agent or divine figure Mukha Mandika Graha symbolically.

'Nakshatra graha chandraarka -- naigameshyaam prapashyati' (Verse 20&21).^{5,6}

Seeing (Drushtvaa) falling (Prapatitaa) of stars (Nakshatra), planets or comets or spatial objects (Graha), moon (Chandra), sun (Arka), pupil of the eye (Taarak) and eye ball (Akshi Kaninika) in dreams (Swapne) indicates vulnerability to get afflicted by Putana Graha. Various dreams (Sarvaani Etaani) explained till now (from verse 8 to 20) can be found (Prapashyati) in the people afflicted by or prone to get afflicted by Niagamesha Graha.^{5,6} Typical dream (Swapne) taxonomies generally include dreams of falling (Prapatitaa) or losing objects. Gravity content in dreams (flying, falling, climbing, descending, spinning, floating and moving up or down) (Swapne Prapatitaa) is the most common element. Falling, being on the verge of falling, seeing objects falling, being attracted by a force from below etc comes under 'Gravity' category of typical dream contents (Swapne Prapatitaa).⁶⁰ Putana Graha in children may cause diarrhoea with hypokalemia and paralytic ileus, affliction by Sheeta Putana leads to diarrhoea with hypocalcemia and hypomagnesemia and Andha

Putana causes diarrhoea with vitamin A deficiency and secondary infections.⁵⁵ Affliction by Putana Graha may also produce a condition like gastro-enteritis with dehydration.⁵¹ Affliction by Naigamesha Graha can cause meningitis like condition.^{51,55} It seems that Putana Graha produce diarrhoeal disease with dehydration and electrolyte imbalance in children. Falling (Prapatitaa) of spatial objects in dreams may symbolically represent falling of vital parameters or general health condition or an impending death. Falling of objects in dreams may also symbolically denote misfortunes or failures to dreamer as explained in detail under previous section 'Dreams of misfortunes'. Protocol mentioned to manage eye diseases needs to be implemented in diseases caused by the affliction of Andha Putana.⁶¹ Falling off or deformity of pupil of the eye (Taarakaa) and eye ball (Akshi Kaninika) in dreams (Swapna) may symbolically represent an underlying eye disease caused by Andha Putana.

'Keeta vrishchika sarpaivaa -- jwarasya antah taduchyate' (Verse 22).^{5,6}

Seeing dreams such as death (Mrutyu) to dreamer caused by snake bite (Sarpa Dashta), scorpion bite (Vrishchika Dashta) or bite of other poisonous insects (Visha Keeta Dashta) and dreamer being dragged by (Krashyate?) or crushed by (Mrudyate) or taken (Yaati) towards south direction (Dakshinaam) by a dog (having its head shaved) (Mundita Shvabhi) or by a donkey (Khara) or some other cruel animal (Dushtai) denotes an impending death (Antah) to dreamer with fever (Jwara).^{5,6} Snake bites (Sarpa Dashta) in dreams denote hidden fears or unresolved issues. Snakes in dreams are symbols of warning signs and caution (Mrutyu). Snake bites (Sarpa Dashta) in dreams are warning signs (Mrutyu) to pay attention to the unresolved issues of dreamers waking life. Getting bites from a poisonous snake also symbolizes fear of the unknown. Venomous snakes (Visha) in dreams represent betrayal, hidden fears, threat, and lack of safety in waking life (Mrutyu?).⁶² Dreams about scorpions (Vrishchika) denotes negative energy, represent toxic influences (Mrutyu) in waking life, real life obstacles and conspiracies. Scorpions (Vrishchika) in dreams may also represent emotional pain, grief, restlessness and stress in waking life (Mrutyu?). As scorpions (Vrishchika) are venomous and toxic (Visha) by nature, they symbolize unbearable pain (Mrutyu?), stress, agony and anxiety in real-life.⁶³ Insects (Keeta) in dreams are closely related to negativity and they may portend evil or unpleasant happening (Mrutyu?).⁶⁴ Draught animals such as dog (Shva) and donkey (Khara) in dreams symbolically represent cachexia or tuberculosis (Jwarasya Antah Taduchyate?). Predatory and omnivorous animals (Dushtai) in dreams represent cemeteries and burial grounds symbolically (Antah Taduchyate). The owner of south direction (Dakshinaam) is Lord Yama and he represents death (Antah Taduchyate).¹¹ Shvabhi Dushtai Kharairvaapi in dreams may denote an underlying disease condition and Yaati Dakshinaam symbolically may represent an impending death. Krashyate and Mrudyate in dreams may denote pain or suffering or agony (due to illness) of a dreamer in real-life. Jwarasya Antah Taduchyate denotes an impending death to dreamer due to an underlying inflammatory or infectious disease.

'Praardhitam kalpitam -- nidaanoktaastu doshajaa' (Verse 23&24).^{5,6}

Praardhitam (internal desires or wishes), Kalpitam (imagination), Drushtam (visual experiences), Anubhutam (general waking-life experiences), Shrutam (auditory experiences), Bhaavitam (manifestations/emotional experiences), Hraswam (dreams having short duration), Deergham (dreams having long duration), Divaa (day time dreams), and Doshaja (dreams manifesting from pathological

conditions) dreams are fruitless/unproductive (Aphala).^{5,6} According to Acharya Charaka, dreams are classified in to seven types (Drushta, Shruta, Anubhuta, Praardhita, Kalpita, Bhaavika, and Doshaja). External sensory stimuli is the main source for dreams that includes visual (Drushtam), auditory (Shrutam) and other sensations. Dreams get their material from reality, and from the psychic life based upon this reality. Waking life experiences (Anubhutam) becomes the source of material for dreams. A dream is the fulfilment of a desire/a wish/a motive (Praardhitam). Unconscious motives or suppressed wishful impulses may become source of the dreams (Bhaavitam). Internal organic somatic stimuli derive from our internal organs and dreams about death are common among people with serious organic disease (Doshaja). Drishta, Shruta, Anubhuta, Praardhita, and Kalpita dreams are considered as unproductive or futile (Aphala) whereas Bhaavika and Doshaja dreams are considered as productive (Saphala). Dreams that are seen during daytime (Divaa), having too long (Deergha) and short duration (Hraswa) are having minimum effect (Alpa Phala). Dream length (Deergha & Hraswa) is strongly related to verbal memory. Non-rapid eye movement (NREM) dreams are typically shorter (Hraswa) whereas REM dreams are longer (Deergha). According to Acharya Charaka, Doshaja types of dreams are divided in to Aphala (dreams that do not affect the dreamer's health and fitness) and Saphala or Phala (dreams that do affect the dreamer's health and fitness). The effects of dreams are mainly divided into Shubha (auspicious/fortune) and Ashubha (inauspicious or misfortune). Dreams have also been described by Sushruta and Sharangadhara as omens that portend good outcomes or happenings (Suh-Swapna) and their negative counterparts (Duh-Swapna). Acharya Harita described dreams according to the duration of the impact (Aphala & Phalavaan) after experiencing a dream. The impacts of the dreams that are seen during the first part of the night usually persist for a year (Phalavaan?). Impact of dreams seen during early morning hours can only remain for ten days (Aphala?).⁵³ Day dreams (Divaa) are incoherent in nature and they are also futile (Aphala).¹¹ Dreams mentioned in verse 23 & 24 (Praardhitam, Kalpitam, Drushtam, Anubhutam, Shrutam, Bhaavitam, Hraswam, Deergham, Divaa, and Doshaja) are random by-products of a restless mind's frequent wanderings, they represent commonplace situations and routine waking life experiences of a dreamer (hence there are more chances of forgetting them more easily or dreamer may provide least importance to them as they lack novel content) (Aphala).

'Yathaa tu phalavaan swapna -- dharmasheelo vimuchyate' (Verse 25,26).^{5,6}

Adrushtam (unseen), Ashrutam (unheard), Anuktam (unspoken), Akalpitam (unimagined) and Abhaashitam (undiscussed) types of dreams are considered fruitful/productive/significant (Phalavaan). If an ill person (Rogi) gets bad dreams or nightmares (Duh-Swapna), they indicate an impending death (Vinashyati) to dreamer and in healthy people (Swastha) bad dreams may indicate future sufferings (Samshayam Gatvaa).^{5,6} Bad dreams and nightmares won't affect (Vimuchyate) the health status of a dreamer who has virtuous disposition (Dharma Sheela). The present verse has documented dreams that are fruitful and significant and also variations of dream impact among different individuals. People across cultures believe that dreams (Swapna) have meaningful and important sources of information (Phalavaan) than a similar conscious thought (Aphala?). Greater importance (Phalavaan) has been attributed to dreams (Swapna) when dream content supported or confirmed dreamers' religious beliefs, secular attitudes and desires (though the dreams are hypothetical). Not all dreams hold similar insight and meaning (Phalavaan, Aphala & Alpa Phala) as individuals take a motivated approach while interpreting

dreams. Dreams incongruous (Duh-Swapna?) with existing beliefs and desires are less likely to be endorsed and influence diurnal life of a dreamer (Phalavaan). People ascribed more importance (Phalavaan) to very negative dreams (Duh-Swapna) that conflicted with basic motivations. Particular kinds of dreams (Etaamshcha Anyaamshcha) are especially likely to be considered meaningful (Phalavaan), such as dreams that evoke thoughts of death and injury (Duh-Swapna). People seemed willing to lend some weight to dreams (Swapna) about commandments from God (a rare occurrence) (Adrushtam, Ashrutam, Anuktam, Akalpita and Abhaashita). Nightmares (Duh-Swapna) are more likely to occur when people are under emotional stress (Rogi Vinashyati?). The content of dreams often reflects people's current concerns (varies among Rogi, Swastha and Dharma Sheela). Dreams should be considered as meaningful (Phalavaan Swapna) and needs to be inquired about sources of stress (Rogi Vinashyati?) especially in people experiencing frequent nightmares (Duh-Swapna). Although dreams are unlikely to predict future world events, it is possible that they may provide some hidden insight into dreamer's diurnal life.⁶⁵ It seems that dreams (Swapna) that are having routine or regular waking life experiences as their content (Praardhitam, Kalpita, Drushtam, Anubhutam, Shrutam, Bhaavitam, Hraswam, Deergham, Divaa, and Doshaja) are considered as insignificant or unimportant or futile (Aphala) (they are likely to be forgotten easily) and dreams that are having unique or novel (Adrushtam, Ashrutam, Anuktam, Akalpita and Abhaashita) or negative content (Etaamshcha Anyaamshcha Duh-Swapna) are considered as significant or important or meaningful (Phalavaan) (as they are unlikely to be forgotten with ease).

'Yadyadeva dvijaadeenaam swapne -- sambhaashanam shubham' (Verse 27&28).^{5,6}

Getting dreams (Swapne Darshanam) such as Brahmins (a particular caste in Hinduism) having an emaciated (Krusha), cold body (Sheeta) and wearing dirty clothes (Malina Ambara) and flowers (Malina Pushpaanam) in dreams is considered as inauspicious (Na Prashasyate) to dreamer (Verse 27). Dreaming as having conversation with Brahmins (Taishcha Sambhaashanam) and seeing them wearing clean clothes (Shuddha Ambara) or flowers (white in colour) (Shuddha Pushpa) and also seeing them in happy mood (Hrushtaanaam) is considered as auspicious to dreamer (Shubham) (Verse 28).^{5,6} Good fortune (Shubham) is the image of gain, manifesting that the trend of an action which is in harmony with the laws of the universe leads to attainment of the desired goal (Shasyate, Siddha & Punya).³⁸ To see clothes soiled with dirt (Malina Ambara) foretells that the dreamer should save him/her self from contagious disease (Na Prashasyate). To dream (Swapne) of seeing (Darshanam) clothes soiled (Malina Ambara) denotes that deceit will be practised to your harm (Na Prashasyate?). If clothing is clean (Shuddha Ambara) in dreams foretells fortune (Shubham) and fullest enjoyment in life. Soiled clothing (Malina Ambara) in dreams (Swapne) denotes sorrow and bad luck (Na Prashasyate).⁶⁶ The mood (Hrushtaanaam?) in dreams (Swapne) may be the result of the experiences and thoughts of the day, or it may be of somatic origin. Leanness or emaciation (Krusha) symbolically represents famine or drought (Na Prashasyate).⁵² While interpreting dreams (Swapne) speech (Sambhaashanam) several perspectives needs to be considered such the types of dream characters (Dvijaadeenaam) who engage in dream speech, patterns of dream speech interaction, and the structure and content (Shubham) of dream speech (Swapne Sambhaashanam).⁶⁷

'Praasaada vriksha shailaamshcha -- darshanam punyamuchyate' (Verse 29&30).^{5,6}

Climbing (Adhirohanti) castles or palaces (Praasaada), tress (Vruksha) and mountains (Shaila) and riding on (Adhirohanti)

elephants (Hasti), cows (Go), bulls (Vrusha) and humans (Purushaan) in dreams (Swapne) is considered auspicious and denotes success (Swastyayanam) to dreamer (Verse 29). Seeing (Darshanam) sun (Surya), moon (Chandra), fire (Agni), Brahmins (Vipra), virtuous people (Nrunaam Punyakrutaam), cows (Go), fish meat (Matsyaamisha) and Chaasha (a specific type of fish or blue jay) in dreams (Swapne) is considered as virtuous (Punyaam) (Verse 30).^{5,6} To climb (Adhirohanti) a tree (Vruksha) in dreams (Swapne) is a sign of swift elevation and preferment (Swastyayanam). To dream of climbing up a hill or mountain (Adhirohanti Shailaamshcha) and reaching the top in dreams, the dreamer will overcome the most formidable obstacles and will have a prosperous future (Swastyayanam). To dream of climbing the side of a house (Adhirohanti Praasaada) foretells that the dreamer will make or have made extraordinary ventures and success (Swastyayanam) will eventually follows. To reach the extreme point of ascent (Adhirohanti), or top of steps is considered as good in dreams (Swastyayanam). To dream of riding (Adhirohanti) an elephant (Hasti), denotes that the dreamer will possess wealth and honours (Swastyayanam). To dream of milking cows (Go) is considered as good fortune (Swastyayanam). Bullock (Vrusha?) in dreams denotes company of good friends and good health to dreamer (Swastyayanam). To dream (Swapne) of seeing a clear, shining sun (Surya) foretells joyous events and prosperity and delightful promises (Swastyayanam). To dream of seeing the moon (Soma) indicates success in love and business affairs (Swastyayanam). Fire (Agni) is favourable to the dreamer as it brings continued prosperity (Swastyayanam). To see woods on fire (Agni), denotes prosperity and favours to dreamer (Swastyayanam).⁶⁶ With rare exceptions, 'a virtuous man will be virtuous in his dreams also and he will resist temptation, and show no sympathy for envy, anger, hatred, and all other vices'.⁵² Hence seeing Vipraanaam (Brahmins) and Nrunaam Punyakrutaam (virtuous people) in dreams may foretell good fortunes to dreamer. To dream of seeing cows (Gavaam) waiting for the milking hour, promises abundant fulfilment of hopes and desires (Punyaamuchyate?). Dreaming of (Darshanam) fish (Matsya) denotes that the dreamer will be favoured by the rich and powerful (Punyaamuchyate?). A young woman to dream of seeing (Darshanam) fish (Matsya) portends that she will have a handsome and talented lover (Punyaamuchyate?). Eating fish (Matsyaamisha) denotes warm and lasting attachments (Punyaamuchyate?). It is a favourable dream (Punyaamuchyate) to see birds of beautiful plumage (Chaasha).⁶⁶

'Shukla pushpaadarsha -- suraapaanam cha shasyate' (Verse 31).^{5,6}

Seeing (Darshanam) white flowers (Shukla Pushpa), mirror (Aadarsha), holding an umbrella (Chatra Dhaaranam), leaping across water (Toya Langhanam), one's own blood (Swa Rakta Darshanam) and drinking alcohol beverages (Suraa Paanam) in dreams (Swapne) is considered as auspicious (Shasyate) to dreamer. Seeing white flowers (Shukla Pushpa), garlands made by white flowers (Shukla Pushpa) and wearing white garments in dreams will bring good fortunes (Shasyate) to dreamer.^{5,6} White colour (Shukla) represents disintegration, fleeing, liberation, fortune, purity, surrender and maximal affirmation (Shasyate). Buds of the white oleander and white jasmine (Shukla Pushpa) in dreams (Swapne) is fortunate and considered as good omen (Shasyate).⁴⁴ Reflection in the mirror (Aadarsha) is how a person views and projects himself in the presence of others. Perhaps the dreamer wants to highlight his/her strengths and alter some aspects of him/her.⁶⁸ To carry a new umbrella (Chatra Dhaaranam) in a clear shower or sunshine omens exquisite pleasure and prosperity (Shasyate) to dreamer. Dreaming of jumping over (Toya Langhanam) any object denote success (Shasyate) in every endeavour. For a young woman to dream (Swapne) of leaping over

(Toya Langhanam?) an obstruction denotes that she will gain her desires (Shasyate). To dream of crossing a clear stream of water (Toya Langhanam) denotes pleasant employment and profit (Shasyate). Dreaming of seeing one's own fingers soiled or scratched with the blood exuding (Swa Rakta Darshanam) denotes much trouble and suffering.⁶⁶ To see blood in (Rakta Darshanam) your dream (Swapne) is a symbol of energy (Shasyate?), excitement (Shasyate?) and frustration.⁶⁹ Though blood in dreams denotes negativity, it may also represent positive aspects such as energy and excitement. Drinking wine (Suraa Paanam) in dreams (Swapne) will be fortunate (Shasyate) in trade and love-making and exalted heights in literary pursuits to dreamer. This dream is always the bearer of aesthetic experiences (Shasyate). To drink some alcoholic beverages (Suraa Paanam) in dreams (Swapne), the dreamer will come into possession of wealth, generosity, convivial friends, and women (Shasyate). For a woman to dream of drinking liquor (Suraa Paanam) foretells for her a happy existence (Shasyate).⁶⁶

'Gavaashwa ratha yaanam -- siddhaye munayo abruvan' (Verse 32&33).^{5,6}

Travelling (Yaanam) towards east (Purva) and/or north (Uttara) directions by cow cart (Gavaa Yaanam), horse cart (Ashwa Yaanam), and by chariot (Ratha Yaanam) in dreams (Swapne); crying (Rodanam), getting up after a fall (Patitothaanam), death of enemies (Ripunaam Nigraha) in dreams is considered as meaningful (Siddha) (Verse 32). Seeing clay (Panka), pit well (Koopaa), houses (Gruha), crossing over road (Samuttaaro Adhva) etc (Evam Vidhaani Anyaani) in dreams (Swapne) denote success or fruitfulness (Siddha) (Verse 33).^{5,6} Dreaming of heading towards east direction (Purva yaanam) indicates a deeper sagacity within and an incorporeal insight (Siddhaye). The direction east (Purva) represents the rising sun. Dreaming of travelling towards east direction (Purva Yaanam) can also suggest that the dreamer is heading in the proper direction in life (Siddhaye). To dream of the direction north (Uttara) symbolizes realities of life (Siddhaye). It also suggests that the dreamer is moving forward and making progress in life (Siddhaye).⁷⁰ The carriage (Ratha?) is a symbol of majesty and power, and a chariot (Ratha) also represents the sun and the divine (Siddhaye). The cart (Gavaashwaratha Yaanam) is a more mundane symbol. Any symbol which signifies our being moved in some way (Gavaashwaratha Yaanam) draws attention to our ability to make progressive changes in our lives (Siddhaye).⁷¹ To dream of crying (Rodanam), is a forerunner of illusory pleasures (Siddhaye?).⁶⁶ To dream of crying (Rodanam) indicates a release of depressing feelings and it may be a means to restore some emotional stability (Siddhaye?) whilst providing an appropriate outlet for fears and frustrations.⁷² Dreaming about standing up (Uthaanam) after falling down (Patita) indicates that the dreamer constantly overcome difficulties and become more courageous because of hardships and make remarkable achievements (Siddhaye).⁷³ To dream of overcoming enemies (Ripunaam Nigraha), denotes that the dreamer will surmount all difficulties in business and enjoy the greatest prosperity (Siddhaye).⁶⁶ To dream of seeing or working with clay (Panka) implies that the dreamer is a very imaginative and inventive person (Siddhaye). It also indicates the dreamers' ability to influence or sway the opinions of others in his/her favour (Siddhaye).⁷⁴ To dream of a well (Koopaa) is a symbol of a kind nature and the ability of dreamer to share his/her blessings with the people that surround him/her.⁷⁵ To see large and magnificent buildings (Gruha) in dreams is significant of a long life (Siddhaye). Small and newly built houses (Gruha) denote happy homes and profitable undertakings (Siddhaye). Dreaming of crossing (Samuttaaro Adhva) a plain is considered as fortunate. To

dream of leaping over (Samuttaaro Adhva) an obstruction, denotes that the dreamer will gain his/her desires (Siddhaye) after struggle and opposition. To dream of jumping over (Samuttaaro Adhva) any object indicates success (Siddhaye) in every endeavour.⁶⁶

'Aadarunatvam rogaanaam -- satvam dharmashcha bhutaye' (Verse 34).^{5,6}

If the above mentioned dreams (Verse 28-33) are seen by a patient, then his/her illness (Rogaanaam) won't get aggravated (Aadarunatvam) or his/her health condition will get improved (Sambhavam) by physician's treatment (Vaidya Bhaishajya). The above dreams (Verse 28-33) indicate good retention power (Dhriti), successful life (Janmaanukulyam), mental health (Satvam), pioussness (Dharmam) and prosperity (Bhuta) to dreamer.^{5,6} Various positive dream themes and dream objects have been documented in verses 28 to 34. Systematic research on the effects of dreams on subsequent waking life indicates that dreams stimulate creativity in areas such as literature, art, music and science (Dhriti, Janmaanukulyam, Satvam, Dharmam & Bhuta). Dreams affect negative as well as positive emotions (Vaidya Bhaishajya Sambhavam?), waking activity and creativity (Dhriti, Janmaanukulyam, Satvam, Dharmam & Bhuta). Dream effects on waking thought and feelings revealed three factors, spontaneous reminiscence, affective insight and transcendent awareness. Dreams affect waking life, not only in extraordinary and gifted artists and scientists (Dhriti, Janmaanukulyam, Satvam, Dharmam & Bhuta), but also in a normal population. By deliberate alteration of dream content (more positive dreams and dreams having solutions to personal problems), a positive effect on waking life (Dhriti, Janmaanukulyam, Satvam, Dharmam & Bhuta) should be achieved.⁷⁶ Dreams are important for memory consolidation, conflict resolution and they may help with mood regulation. Dreaming may also help to alleviate depression (Aadarunatvam Rogaanaam). The dream is a means of coping with a major life stress (Aadarunatvam Rogaanaam).⁷⁷ Hence dreams mentioned in verses 28 to 33 may possess therapeutic or healing properties.

'Drushtvaa swapnaan daarunaan -- muchyate vyaadhibhishcha' (Verse 35).^{5,6}

Treatment protocol for bad dreams and nightmares (Daarunaan Swapnaan Itaraan) has been explained in verse 35. After taking bath (Snaata) the dreamer should perform a fire ritual (Homa) with yellow mustard seeds (Agni Varnaam Sarshapaam) and sesame seeds (Tila) with ghee (Sarpisha) by chanting Savitri Mantra (a sacred chant). By performing this Homa, the dreamer will get purification from his/her sins (Muchyate Paapai) and will get rid of diseases (Muchyate Vyaadhibhi). This Homa is mentioned as a treatment protocol to neutralize the negative consequences of bad dreams or nightmares (Daarunaan Swapnaan).^{5,6} Homa is a part of Indian rituals and it is considered as therapeutic procedure by Ayurveda. Various materials (Sarpisha) and medicinal plants (Tila & Sarshapa) used in Homa are helpful for purification of the atmosphere (Pootah) and also to control communicable diseases (Muchyate Vyaadhibhi). Homa is performed as per Vedic literature provides good health (Muchyate Vyaadhibhi) and leads to ecological balance. Homa therapy boosts the immune system and heals the physical and mental ailments (Muchyate Vyaadhibhi).⁷⁸ Gayatri Mantra improves the flow of energy in the patient's body to optimise the healing process.⁷⁹ Recitation of Gayatri Mantra may play a role in improving the attention potential. Yoga Mantra (sutras of scriptures) and religious chanting (prayers) had shown positive influence on many physiological and psychological functions of the body (Muchyate Vyaadhibhi).⁸⁰

'Kaumarabhrityam ativardhanam -- paripaalayadhvam' (Verse 36).^{5,6}

Kaumarabhritya (Ayurvedic pediatrics) is considered (Uktam) as the best or ideal (Ativardhanam) medical speciality. Physician should detect (Gnaatvaa) children having Arishta Lakshanas at earlier stages (Aadi) and avoid treating (Chikitsa Vivarjayet) such children. Physician should follow (Paripaalaya) scientific scriptures (Shastram) to achieve success in his/her professional life.^{5,6} Various conditions/dreams discussed so far in this chapter (ABI chapter of KSIS) are incurable and treatment will become futile; hence physician should avoid treating (Chikitsa Vivarjayet) such patients. The present verse (verse 36) highlights the subject of futile treatment in a hopelessly ill patient. Job dissatisfaction, damage to self image, burnout and thoughts of quitting the profession are some of the negative effects of treating prognostically poor conditions on the moral mood of treating physician. Attempt to treat untreatable conditions leads to improper diversion of limited critical care services and financial burden. Local regulations and prescriptions (Shaastram) regarding the attitude towards the hopelessly ill patient vary from country to country and place to place and physician should take into consideration (Dharmamatayah Paripaalaya) both the patient's interests and community needs before rejecting a patient to treat (Chikitsa Vivarjayet).²⁴

Conclusion

Different types of dreams and their prognostic significance is the main theme of ABI chapter. Description of dreams of children is the unique contribution of ABI chapter to Ayurveda. Failure of pharmacological and non-pharmacological interventions in the management of end-of-life stages is documented in ABI chapter. Dreams of misfortunes and their prognostic significance are highlighted. Description of demonic dreaming or dreams with evil presence or dreams with supernatural agents is available in ABI chapter. Bala Grahas (paediatric infectious conditions caused by the affliction of supernatural agents) and their influences on dream content of children have been explained in ABI chapter. Concepts like dreams and odours, dream speech interpretations, animals in dreams and their meaning, significance of colours in dreams (especially colours like red, yellow and white), dream symbolism, effects of dreams on waking life, classification of dreams based on their significance, various auspicious and inauspicious dreams, bad dreams and nightmares, various positive dreams objects, characters, images, situations etc., therapeutic benefits of dreams, Homa therapy and its role in neutralizing the negative consequences of bad dreams or nightmares and medical etiquette needs to be adopted by the physician while treating poor prognostic conditions or end-of-life stages have been explained in ABI chapter. Various dreams, their interpretation along with prognostic importance described in ABI chapter of KSIS seems to be promising and further research works are required to substantiate these claims.

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Conflicts of interest

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