

CRITIQUE ON THE PHYSIOLOGICAL AND PATHOLOGICAL CONCEPT OF SWAPNA

KamathNagaraj¹ Patel Yashesh² Kulkarni Pratibha³

^{1,2}P.G.Scholar, ³AssociateProfessorand Head Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda& Hospital, Hassan-573201, Karnataka, India

ABSTRACT

Dreams are described to depict the physical constitution and also the mental status of the person in the physiological condition. In the pathological condition it also signifies the disease condition, *Arista*. Sometimes the *Laksanas* of the disease do not seem to be very specific. Different *Acharya* described types of *Swapna* according to *Prakriti* of human being. It means dominance of a particular *Dosha* in the *Prakriti* is considered responsible for the type of *Swapna* seen and the *Mahabhutas* dominating the characters in the *Swapna* are homologous to the *Mahabhutas* dominant in that particular *Dosha*.

Seeing red coloured sky in dream may signify that in near future there will be *Rakta* coming out of *BahirmukhaSrotus* and also may have internal bleeding in the *Srotus*. Women dressed in red clothes taking away the person can be interpreted as- in near future that individual will lose his one of the *AgneyaAmsha* of the body i.e. *Rakta* through all the orifices and will lead to death. Seeing thorny creeper encircling heart: Creeper in Ayurvedic language is called as a *Gulma*. It refers to a thorny shrub and what is inside it can't be recognized. In the similar way *GulmaVyadhi* is difficult to diagnose, even if diagnosed it is difficult to reach to its *Mula* (base) of the disease and cure it.

Applying ghee to body and doing *Homa* can be interpreted in the following manner – It may be signifying the *NidanaSevena* of *SvedavahaSrotus* i.e. *SitaUsnaAkramaSevena*, *Sita* is *Ghrta* applied and *Usna* is exposing to the heat of *Agni* of *Homa*. *Utpatti* of *Padma* in *UraPradesham* may be interpreted as – Area of growth of *Padma* is always muddy, since it is grown on *Urapradesha*, it may signify that *Urapradesha* or major *Dosha* situated in *Ura(Kapha)* is being *Kalushita* (muddy ~ vitiated).

Keywords: *Swapna*, Physiology, Pathology

INTRODUCTION

Swapna literary means loss of touch or ignorance. It may be defined so because in *Swapna*, the most important requisite of *Jnana* i.e. *Indriyarthasannikarsais* absent. When the waking functions of the *Manas* are hindered in the *Nidrawastha* by the *Ta-*

mas, at a stage when the *Raja Guna* increases and the *Manas* cognizes the *Visaya* as if in the waking state is called as *Swapna*.^[1] During the waking phase that which is seen and heard creates wishes and wants in the mind of the person and are expressed as

factual illusions in sleep. These are called as dreams.^[2]

Dreams are also one of the functions of the human body in both the physiological condition as well as the pathological condition. Again there are certain concepts of *Manas* and *Atma*, whose descriptions and their role in the dream process is novel to the *Ayurvedic* science. Dreams are described to depict the physical constitution and also the mental status of the person in the physiological condition.^[3] In the pathological condition it also signifies the disease condition, *Arista*. Sometimes the *Laksanas* of the disease do not seem to be very specific; at such times, the *Dosha* dominance in the *Swapna*, or the type of *Swapna* may lead to the diagnosis.

Seven fold classification of the *Swapna* covers the waking experience, somatic impulses, imagination, and the influence of the supernatural. They are as follows- *Drista*, *Sruta*, *Anubhuta*, *Prarthita*, *Kalpita*, *Bhavika* & *Doshaja*.^[4] *Ayurveda* accepts the opinion that *Swapna* is an attribute of the *Atma*, where in *Carakacarya* states *Desantargati* in *Swapna* to be one of the *Laksanas* of the *Atma*.^[5] Though the initiator is the *Atma*, it is the *Manas* who is responsible for creating the dream images as *Manas* is the *Kriyasila Tatva*, in the machinery of knowledge perception. Hence the perception or non perception of knowledge is also attributed only to the *Manas*.^[6] *Indriyas* do not have any specific function to play in the dream process, because the *Manas* also has withdrawn itself from the *Indriyas*, so no perception or transfer of knowledge is possible in the *Supta* or *Swapna* *awastha*. *Acharyas* also have described specific *Swapna* in the description of *Prakruthi*. The dominance of a particular *Dosha* in the *Prakruthi* is considered responsible for the type of *Swapna* seen. *VataPrakruthi* individual will dream

about flying in sky; *PittaPrakruthi* individual will dream of Fire, light; *KaphaPrakruthi* individual will see lakes, ponds in his dreams.^[7]

A physician should first of all diagnose the disease and then should select proper medicine. He should administer the therapy applying the knowledge of science of medicine he has already gained. The physician even though well acquainted with the knowledge of application of medicine will not be successful in treating the patient without proper knowledge of *AristaLaksanas*.^[8]

In ancient days as science and technology was not developed in medical field the physician had to depend completely upon the signs and symptoms that are explained in the classics for the identification of *AristaLaksanas*, so to identify the *AristaLakshana* as per *Ayurveda* the physician should gain the knowledge of *AristaLakshana* that are explained in *Ayurvedic* texts. In order to achieve this skill it requires continuous study of *Shastra*, simultaneously observation of the *Rogi* accordingly. Various factors are explained in classics to identify the *AristaLakshana* in a *Rogi* among those some are *PurushaAshrita* and *PurushaAnashrita*.

Among the *Aristhas* mentioned, *Aristhas* in the form of *Swapna* is given prime importance. *Swapna* plays a very important role in prognosis of the disease. Occurrence of some of the *Swapnas* are said to be giving bad prognosis in particular disease condition. Some of them are –In case of *RaktaPitta* dreams like seeing red sky, a woman dressed in red clothes taking away the person; in case of *Gulma* dreams of thorny creeper encircling heart; in case of *Kusta* dreams like applying ghee to body and doing *Homa*, *Utpatti* of *Padma* in *UraPradesha*.^[9]

DISCUSSION

Acharyas have described at several places the relativity of the *Swapna* and the *Prakriti* of the person and is also considered as the physiological phenomenon. Different *Acharya* described types of *Swapna* according *Prakriti* of human being. It means dominance of a particular *Dosha* in the *Prakriti* is considered responsible for the type of *Swapna* seen and the *Mahabhutas* dominating the characters in the *Swapna* are homologous to the *Mahabhutas* dominant in that particular *Dosha*.

Raktapitta: Seeing red colour *Akasha* (sky): By considering the *Loka Prusha Samya Vada* the *Akasha* in the *Shareera* can be considered as *Srotus*. The *Dhatu* involved in *Raktapitta* and of red colour is *Rakta*. Hence seeing red coloured sky in dream may signify that in near future there will be *Rakta* coming out of *Bahirmukha Srotus* and also may have internal bleeding in the *Srotus*. Women dressed in red clothes taking away the person: In this context Red colour may signifies the *Rakta* and taking away the person may signify death. Here women may be symbolising the *Agni*, since *Stree* is *Agni* dominant and *Purusha* is Soma dominant. *Rakta* is also having the dominance of *Agni Mahabhuta*. So such a dream can be interpreted as- in near future that individual will lose his one of the *Agneya Amsha* of the body i.e. *Rakta* through all the orifices and will lead to death.

Gulma: Seeing thorny creeper encircling heart: Creeper in Ayurvedic language is called as a *Gulma*. It refers to a thorny shrub and what is inside it can't be recognized. In the similar way *Gulma Vyadhi* is difficult to diagnose, even if diagnosed it is difficult to reach to its *Mula* (base) of the disease and cure it.

Kusta: Applying ghee to body and doing *Homa*: Ghee is *Sheeta Guna Pradhana* and *Homa* will be having *Agni* in it which will be of *Usna* in nature. It can be interpreted in the following manner – It may be signifying the *Nidana* *Sevena* of *Svedavaha Srotus* i.e. *Sita Usna Akrama Sevena*, *Sita* is *Ghrita* applied and *Usna* is exposing to the heat of *Agni* of *Homa*. The other interpretation can be – *Ghrita* is the important *Dravya* which is put has a *Havis* in *Havana*'s. Applying ghee to body and doing *Homa* may signify destroying self by applying ghee and going near *Agni*.

Utpatti of *Padma* in *Ura Pradesh*: *Padma* or *Pankaja* is a type of flower which always grows in *Panka* (muddy water). It refers to growing area, base of growing *Padma* is muddy. *Ura* is the *Pramukha Sthana* of *Kapha Dosha* and *Kapha Dosha* is primarily involved in *Kustha*. *Utpatti* of *Padma* in *Ura Pradesh* may be interpreted as – Area of growth of *Padma* is always muddy, since it is grown on *Urapradesh*, it may signify that *Urapradesh* or major *Dosha* situated in *Ura* (*Kapha*) is being *Kalushita* (muddy ~ vitiated).

CONCLUSION:

Acharyas have described at several places the relativity of the *Swapna* and the *Prakriti* of the person and is also considered as the physiological phenomenon. Different *Acharya* described types of *Swapna* according *Prakriti* of human being. It means dominance of a particular *Dosha* in the *Prakriti* is considered responsible for the type of *Swapna* seen and the *Mahabhutas* dominating the characters in the *Swapna* are homologous to the *Mahabhutas* dominant in that particular *Dosha*.

Seeing red coloured sky in dream may signify that in near future there will be *Rakta*

coming out of *BahirmukhaSrotus* and also may have internal bleeding in the *Srotus*. Women dressed in red clothes taking away the person can be interpreted as- in near future that individual will lose his one of the *AgneyaAmsha* of the body i.e. *Rakta* through all the orifices and will lead to death. Seeing thorny creeper encircling heart: Creeper in Ayurvedic language is called as a *Gulma*. It refers to a thorny shrub and what is inside it can't be recognized. In the similar way *GulmaVyadhi* is difficult to diagnose, even if diagnosed it is difficult to reach to its *Mula* (base) of the disease and cure it.

Applying ghee to body and doing *Homa* can be interpreted in the following manner – It may be signifying the *NidanaSevena* of *SvedavahaSrotus* i.e. *SitaUsnaAkramaSevena*, *Sitais Ghrita* applied and *Usna* is exposing to the heat of *Agni* of *Homa*. *Utpatti* of *Padma* in *UraPradesha* may be interpreted as – Area of growth of *Padma* is always muddy, since it is grown on *Urapradesha*, it may signify that *Urapradesha* or major *Dosha* situated in *Ura* (*Kapha*) is being *Kalushita* (muddy ~ vitiated).

REFERENCES

1. Acharya JT. *SusruthaSamhita* with *Nibandhasangraha* commentary of Dalhana. Reprint ed. Varanasi (India): Chaukambha Sanskrit Sansthan; 2009. p. 134.
2. ChowdryKanchan, et.al. Concept of Swapna(dreams) An ayurvedic perspective. *Scholars Journal of Applied Medical Sciences (SJAMS) Sch. J. App. Med. Sci.*, 2014; 2(1D):489-494. ChowdryKanchan, et.al. Concept of Swapna(dreams) An ayurvedic perspective. *Scholars Journal of Applied Medical Sciences (SJAMS) Sch. J. App. Med. Sci.*, 2014; 2(1D):489-494

3. Acharya JT. *CharakaSamhita* with *AyurvedaDipika* commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): ChaukambhaOrientalia; 2007. p. 363.
4. Acharya JT. *CharakaSamhita* with *AyurvedaDipika* commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): ChaukambhaOrientalia; 2007. p. 292.
5. Acharya JT. *CharakaSamhita* with *AyurvedaDipika* commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): ChaukambhaOrientalia; 2007. p. 299.
6. ChowdryKanchan, et.al. Concept of Swapna(dreams) An ayurvedic perspective. *Scholars Journal of Applied Medical Sciences (SJAMS) Sch. J. App. Med. Sci.*, 2014; 2(1D):489-494.
7. Acharya JT. *CharakaSamhita* with *AyurvedaDipika* commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): ChaukambhaOrientalia; 2007. p. 115.
8. Acharya JT. *CharakaSamhita* with *AyurvedaDipika* commentary of ChakrapaniDatta. Reprint ed. Varanasi (India): ChaukambhaOrientalia; 2007. p. 362.

CORRESPONDING AUTHOR

Dr Kamath Nagaraj

P.G.Scholar, Department of ShareeraKriya, Sri DharmasthalaManjunatheshwara College of Ayurveda & Hospital, Hassan-573201, Karnataka, India

Email: nagaraj.kamath1989@gmail.com