CRITIQUE ON THE PHYSIOLOGICAL AND PATHOLOGICAL CONCEPT OF SWAPNA

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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 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 Bahirmukha Srotus 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 Agneya Amsha 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 Gulma Vyadhi 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 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. Utpatti of Padma in Ura Pradesha may be interpreted as – Area of growth of Padma is always muddy, since it is grown on Ura Pradesha, 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 Tamas, 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 Swapnamay 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, Ambhuta, Prarthita, Kalpita, Bhavika&Doshaja.[4] Ayurveda accepts the opinion that Swapna is an attribute of the Atma, where in Carakacarya states Desantargati in Swapnato 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 KriyasilaTatva, 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 Supita or Swapnavastha. 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 ArishtaLakshanas.[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 ArishtaLakshanas, so to identify the AristaLakshanaas per Ayurveda the physician should gain the knowledge of AristaLakshanas 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 women dressed in red clothes taking away the person; in case of Gulma dreams of thorny creeper en-circling heart; in case of Kusta dreams like applying ghee to body and doing Homa, Upattio Padma in UraPradesha.[9]
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 Va-dathe Akasha in the Shareeraan 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 Purushais 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 Sevenoof Svedavaha Srotus i.e. Sita Usna Akrama Sevena, Sitais Ghrita applied and Usnais 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 Pradesha: 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 Shanaof Kapha Dosha and Kapha Dosha is primarily involved in Kustha. Utpatti of Padma in Ura Pradesha may be interpreted as – Area of growth of Padma is always muddy, since it is grown on Ura Pradesha, it may signify that Ura Pradesha 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.

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REFERENCES

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