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Swapna in Ayurveda

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ABSTRACT

Ayurveda being an ancient literature has given importance to each and every corner of life in maintaining health as well as diseased condition. *Swapna* is one among that. Acharyas has given utmost importance for *Swapna* for diagnosis purpose as well as disease condition. *Charaka* has explained *Swapna* in the context of *Arishta Lakshanas* of disease. *Kashyapa* explained the concept in the discussion of *Grahabhada*. Almost all *Acharyas* stated the concept of *Swapna* in *Prakruti*. At the time of conception, *Prakruti* of a person is decided and status of *Dosha* at the time of conception determines *Prakruti*. So the *Guna* of dominant *Dosha* will be materializing in the form of *Swapna*. After *Swapna*, when its result appears as good or bad, if bad dreams occurs, procedures to be followed for its pacification. These are the things going to be discussed in this article.

Key words: *Swapna, Arishta, Prakruti, Grahabhada, Manovaha Srotas, Dosha.*

INTRODUCTION

Ayurveda being an ancient literature, various concepts have been explained. *Swapna* is one among them. It has both physiological and pathological importance in *Ayurveda*. But our *Acharyas* have given more importance to pathological aspect in the form of *Arishta Lakshanas, Graha Bhada* rather than physiological aspect which is in the form of *Doshaja Prakruti*. In the present era, Ayurveda physicians concentrates less to this concept.

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REVIEW OF LITERATURE

Concept of *Swapna*

Swapna word has been derived from sanskrit root *Swap+Nak*^[1] which means to sleep, to lie down, dream, fall asleep^[2]

Swapna - state in which a person is not in deep sleep means in between *Jagrutha* and *Sushuptawastha*.

According to *Sushruta Samhitha*, when an individual gain his past experience due to *Rajo Guna* in mind is called *Swapna*.^[3]

Utpatti: when all the *Doshas* or one *Dosha* gets obstructed in *Manovaha Srotas*, there will be loss of *Indriya Artha Sannikarsha* that in turn cause *Swapna*.^[4]

Any single or all *Dosha*



Obstruct *Manovaha Srotas*



Loss of *Indriyarth Sannikarsha*



Swapna

Classification

Table 1: According to source and content^[5]

Type	Explanation
<i>Drushta</i>	The one which we saw through <i>Chakshu Indriya</i>
<i>Shruta</i>	The one which we heard through <i>Karna Indriya</i>
<i>Anubhutha</i>	<i>Tarka</i> or <i>Abhyasa</i> done by <i>Mana</i>
<i>Prarthitha</i>	Fulfillment of desires
<i>Kalpitha</i>	Imaginary things
<i>Bhavika</i>	Which gives definite <i>Shubha</i> or <i>Ashubha</i> result related to Future
<i>Doshaja</i>	<i>Tridoshanusara Swapna</i> due to its vitiation

Table 2: According to efficacy^[6]

<i>Phala</i>	<i>Alpa Phala</i>	<i>Aphala</i>
<i>Prathakala</i>	<i>Prathama</i> <i>Prahara</i> of Night	<i>Drushta, Shrutha,</i> <i>Anubhuta,</i> <i>Prarthitha, Kalpitha</i>
After <i>Swapna</i> , if a person Wakes up and doesn't get Sleep	-	<i>Swapna</i> occurs during morning hours
		Too lengthy or too short

- According to effect

a) *Shubha*b) *Ashubha*

- According to *Prakruthi*^[7,12]

Table 3: *Vata Prakruti*

Features	S.S	A.S	A.H	SH.S	B.P	Bhela
Wandering in sky	+	+	+	+	+	-
Climbs on trees and mountains peaks	-	+	+	-	-	-
Travels in dry reservoir	-	+	-	-	-	-
Rides on camels	-	-	-	-	-	+

Table 4: *Pitta Prakruti*

Features	S.S	A.S	A.H	SH.S	B.P	Bhela
Dreams of sun	-	+	+	-	+	-
Dreams of gold	+	+	-	-	-	-
Dreams of bright light	-	-	-	+	+	-
Dreams of red colour sky	-	-	+	-	-	-
Dreams of <i>Palasha</i> and <i>Karnika</i> trees	+	+	+	-	-	-
Dreams of fire, falling meteors, lightening	+	+	-	-	-	+

Table 5: *Kapha Prakruti*

Features	S.S	A.S	A.H	SH.S	B.P	Bhela
Dreams of water reservoir, ponds	+	+	+	+	+	+
Dreams of lotuses	+	+	+	-	-	-
Dreams of birds like <i>Hansa, Chakravaka</i>	+	+	+	-	-	-
Dreams of clouds	-	-	+	-	-	-

Table 6: Relation between Swapna and Arishta Lakshana

Disease	Arishta Lakshanas in Swapna
<i>Raktapitta (Poorvaroopa)</i> ^[13]	<p>Dreams of red, blue, yellow, white colored bright substance</p> <ul style="list-style-type: none"> Wearing red colored garland Red color of whole body Wearing red colored clothes Repeatedly laughing Dragging by a lady to <i>Dakshina Dik</i>
<i>Gulma (Poorvaroopa)</i> ^[14]	<ul style="list-style-type: none"> Thorny creeper encircling heart
<i>Kushta</i> ^[15]	<ul style="list-style-type: none"> <i>Nagna</i> ghee application on body and performing <i>Homa</i> where fire is absent <i>Padma Utpatti</i> on <i>Ura Pradesha</i>
<i>Yakshma</i> ^[16]	<ul style="list-style-type: none"> <i>Swastha</i> - travelling on dog, camel, donkey or travelling along with these animals to <i>Dakshina Dik</i> <i>Yakshma Rogi - Madira Pana</i> along with <i>Preta</i> dragging him along with a dog to <i>Dakshina Dik</i>
<i>Prameha</i> ^[17]	<ul style="list-style-type: none"> <i>Snehapana</i> along with <i>Chandala</i>
<i>Apasmara</i> ^[18]	<ul style="list-style-type: none"> Alcohol intake and performing dance Dragging him upside down by <i>Preta</i>
<i>Bahirayama</i> ^[19]	<ul style="list-style-type: none"> Intake of <i>Shashkuli</i> or <i>Apupa</i> in <i>Swapna</i> and after waking up vomiting of the same

Table 7: Relation between Swapna and Graha^[20]

<i>Skanda Graha</i>	<ul style="list-style-type: none"> Using red colored flowers, clothes Child rides over peacock, goat, cock and sheep, smeared with red sandal all over the body Child sleeping over bed smeared with <i>rakta</i>
<i>Skanda Apasmara</i>	<ul style="list-style-type: none"> Adorns with red flowers and clothes, smeared with red sandals and dances with <i>Bhutas</i>

<i>Skanda Pita</i>	<ul style="list-style-type: none"> Reaching to the jungle of red lotus, worships herself or her child with garlands of red flowers
<i>Pundarika</i>	<ul style="list-style-type: none"> Entering forest of red flower or in fire or child being burnt by fire
<i>Revati</i>	<ul style="list-style-type: none"> Drowning of child in sea
<i>Suskarevati</i>	<ul style="list-style-type: none"> Dreams of dry well or river
<i>Shakuni</i>	<ul style="list-style-type: none"> Carnivorous birds
<i>Mukhamandika</i>	<ul style="list-style-type: none"> Bitten by birds flying downwards wearing yellow colored apparels, fleshy and adorned
<i>Putanagraha</i>	<ul style="list-style-type: none"> Planets, <i>graha</i>, moon, stars
<i>Naigamesha</i>	<ul style="list-style-type: none"> All above symptoms are seen

Relation Between Swapna and Garbha Linga Dharana**In male gender**

- In *Swapna*, intake of food and drink that of a male and does the activities like male as stated in *Charaka Samhita*.^[21]
- Dreams of *Kumuda*, *Utpala*, *Padma* kind flowers, *Amratak* like male denoting fruits as said in *Sushruta Samhita*.^[22]
- Dreams of things which denotes male gender as stated in *Astanga Sangraha* and *Astanga Hrudaya*.^[23,24]

In female gender

- In *Swapna* intake of food and drink that of a female and does the activities like female as stated in *Charaka Samhita*.^[25]
- Dreams of flowers and fruits denoting female gender as said in *Sushruta Samhita*.^[26]
- Dreams of things which denotes female gender as stated in *Astanga Sangraha* and *Astanga Hrudaya*.^[27,28]

Table 8: Time of Swapna and its Result

According to *Brahmavaivartya Purana*,

Time of Swapna	Duration of result
1st Yaama of night	1yr
2nd Yaama of night	6mnt
3rd Yaama of night	3mnt
4th Yaama of night or early morning	Next half month
Arunodaya or at day break	10 days
At early dawn	Immediate effect

Pacification of *Duhswapna*

Although there is no specific treatment for the pacification of *Duhswapna* but some methods are stated by different *Acharyas*, after observing bad dreams one has to take bath, offer oblation with fire colored mustard mixed with *Ghritha* and *Tila* reciting *Savithri Mantra*.^[29]

After experiencing bad dreams one should give *Dana of Masa, Tila*, iron and gold to *Brahmana*, recite *Gayatri* mantra with three *Pada*. One should not narrate it to anyone, stay in temple for three days and night, worship daily *Brahmana*.^[30]

After bad dreams, one has to do *Dana*, offerings to *Homa* and recitation of *Mantras*.^[31]

DISCUSSION

In ancient time, *Swapna* has its own clinical importance in both disease condition as well as wellbeing condition.

Charaka has stated that *Swapna* is a state of wellbeing that can be achieved by the absence of bad dreams and also said that physician should have a keen observation on *Arishta Lakshanas* (occurs in *Swapna*) in order to not to treat such kind of cases to save himself as well as his prestige.

Vata has *Chalatwa, Kharatwa Guna* due to these properties in *Vata Prakruti* persons there will be more

travelling or wandering or riding kind of *Swapna*. *Pitta* has *Teekshna, Ushna* property may be due to this, persons of *Pitta Prakruti* dreams more of bright lights, sun, gold, fire, lightening etc. *Kapha* has *Sheeta, Snigdha* etc. *Gunas* due to this, person of *Kapha Prakruti* dreams of ponds, clouds, water reservoirs etc. things.

The *Arishta Lakshanas*, in *Kushta*, person dreams as that his whole body has been applied by ghee and sitting in front of *Homa*, here *Grita* is having *Sheeta Guna* and fire (*Homa*) is *Ushna Guna* both are having opposite *Gunas*. So, it may be interpreted as indication of the destruction of body in forthcoming days. In the same context *Padmotpatti* in *Urapradesha* has been said here *ura* is the *Sthana* for *Kapha Dosha* and *Padma* arises in *Panka*, it can be interpreted that in coming days *Kapha Dosha* is going to get vitiated.

In *Gulma Purvaroopa*, person dreams of thorny creeper encircling his *Hrut* region, it can be interpreted that whatever present inside the shrub it is hard to find in the similar way diagnosis of the *Gulma* is also difficult.

In *Raktapitta Purvaroopa*, person dreams of wearing red color mala, red colored body, wearing red colored dress. So, it can be interpreted that he may suffer from the disease related to *Rakta* in forthcoming days.

In *Apasmara* there will be dreams of *Nrutya* by a person that means there will be movements of hands and legs, even in *Apasmara* there will be *Bheebhatsa Chesta* [involuntary movements of hands and legs]. So, it might be the reason why a person affected with *Apasmara* dreams of *Nrutya*.

In *Prameha*, *Kapha Dosha* is predominant, person dreams of *Snehapana* which is having *Snehamsha* in turn aggravates *Kapha Dosha*. This is the indication; the person may suffer from *Kapha Dosha* related disease.

In the first part of the night *Kapha Dosha* is predominant and *Kapha Dosha* is basically *Manda* in nature so it might be the reason where the effect (result) of *Swapna* is delayed. In early morning, *Vata* is predominant and *Vata* is having *Sheeghrakari Guna* so it is the reason effect of *Swapna* is also immediate in late part of night or early morning.

In *Skandagraha* and also in *Skanda Apasmara* there will be *Vasa* or *Rakta Gandha* from the body of baby so in *Swapna* due to this he may dreams of red colored flowers or clothes. In *Suskarevati* there will be *Dhatukshaya* in turn *Vatavruddi* so, in *Swapna* he might dreams of dry well or rivers. In *Makhamandika*, this *Graha* is fond of ornaments, looks beautiful, and gives fame to child. When the child got affected by this *Graha*, there will be disfigurement so the child may dreams of apparels and adorned. In *Shakuni Graha*, *Shakuni* word refers to a bird which has got bad smell with ugly looking body parts so it might be the reason child dreams of carnivorous birds.

CONCLUSION

During ancient era, there were no accurate diagnostic tools to rule out the diagnosis so *Acharyas* made *Swapna* as one of the criteria in diagnosing as well as prognosis of a disease. With the *Swapna* itself we can rule out the *Prakruti* of a person. Through evaluating *Swapna*, the gender of the baby can be predicted. *Sadya Asadyata* of a disease by looking at the *Arishta Lakshanas* has greater importance in treating a patient. By assessing the *Swapna* as well as *Bahya Lakshanas* of a *Grahabhada* physician can assess from which *Graha* baby might suffering. Whatever we think, imagine, hear, see or feel during day time the same will be reflected as *Swapna*.

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