
Dream –Overview in Indian Perspective

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ABSTRACT

The fascination for dreams was breathing in human mind since ancient times. The man's quests for dreams lead him to the path of Dream investigation and Dream interpretation. This is general experience of a that reflection of images occur to man while sleeping but he is not content with mere its appearance but he tried to find out- what are dreams, how are they formed, what do they mean, are they the creation of mind or brain or something else, who sees dreams when eyes are closed while sleeping and many more such questions were juggling in human mind and he tried to answer them.

Key Words : *Dream, Indian perspective, symbolism, Interpretation , significance, Language.*

INTRODUCTION

The fascination for dreams was breathing in human mind since ancient times. The man's quests for dreams lead him to the path of Dream investigation and Dream interpretation. This is general experience of a that reflection of images occur to man while sleeping but he is not content with mere its appearance but he tried to find out- what are dreams, how are they formed, what do they mean, are they the creation of mind or brain or something else, who sees dreams when eyes are closed while sleeping and many more such questions were juggling in human mind and he tried to answer them.

The concept of dream

There are various kinds of concepts regarding dreams found in the works of different branches of sciences. Dreams are generally defined as 'series of events or images perceived or experienced through the mind during the sleep.'ⁱ In the dictionary of psychology it is defined as "Imagery during sleep"ⁱⁱ The images that appear during sleep constitute dreams. In the world book of Encyclopedia it is defined with a slight change i.e. 'Dream is a story that a person watches or even takes part in during sleep. .Dream event are imaginary but they are related to real experiences and needs in dreamers life.'ⁱⁱⁱ Actually dreams seem to be living museum of events that happen when a person sleeps. ^{iv} Each person seems to know his own private dreams, hence it is defined as 'Each dream is private document, a letter to oneself and can be inferred from the observable behavior of the people.'^v Dreams are closely related with our cognitive faculty but which faculty is most dominant in dreaming is rather an important question. Actually it depends on the field and cultural pattern of the mind of a stipulator of the definition of dream as to how he define dream. Scherner (1861), explained dreaming as a special activity of mind, capable of free expansion only during the state of sleep' He believed that capacities of mind continue undiminished in dream life. The centralized core of ego- its spontaneous energy is deprived of its nervous force in dreams' ^{vi} Freud defined dreams as 'Dreams are safety valves for the overburdened brain. They possess the power to heal and relieve.'^{vii} Dream- Freud spent many years hypothesizing about the role of dreams and their

interpretation. He defines the states of sleep to be a period of uproar and chaos during which the unconscious thoughts of the id attempt to force their way into consciousness.^{viii} In order to interpret a dream, which develops from either the id or the ego, certain assumptions must be made, including the acknowledgment that what is recalled from a dream is only a facade behind which the meaning must be inferred. Dreams are undoubtedly caused by conflict and are characterized by their power to bring up memories that the dreamer has forgotten their strong use of symbolism, and their ability to reproduce repressed impressions of the dreamer's childhood.^{ix} In addition, dreams, which are the fulfillments of wishes, according to Freud (1949), are capable of bringing up impressions that cannot have originated from the dreamer's life^x

Dreams are involuntary and appear as imagery rather than mere words. Dream images are disguised representations of the forbidden desires of the person. They occur as a result of the repressed desires. They reflect the development of the self. They tell us something about ourselves that we are neglecting to look at in our waking life^{xi} It is a state of consciousness. Dreams are believed to be a purely mental or psychic phenomenon. For scientists and psychologists of modern age the concept of soul, psyche, and mind is a serious problem. Mind –body research today is revealing many fascinating functions of mind. Galen's research on Barbary apes led him to idea that "brain is the seat of consciousness and thus the study of brain today is helping to study the mind and consciousness"^{xii}

On the other hand, Douglas refers the dreams on the brain level and defines it as 'the by-product the process...perhaps accidental glimpse into the material that the brain is scanning, sorting, and reorganizing.'^{xiii} But there are philosophers who neglect the actual existence of dreams like Jean Paul Sartre, Norman Malcolm, Daniel, Dennet -all hold the idea that there is no such thing as dream perception in which vision, touch or even thoughts occur.^{xiv}

Historical Background of Dreams in non –Indian perspective

A Greek Antiphon, in the fourth century BC., wrote the first known descriptive book of dreams. It was designed to be used for practical and professional interpretations. He maintained that dreams are not created by supernatural powers but natural conditions. In the second century AD., Artemidorus, a Greek physician claimed to have gathered his information from ancient sources, possible from the Egyptian dream book dating from the second millennium BC. Artemidorus classified dreams into dreams, visions, oracles, fantasies and apparitions. He stated two classes of dreams; the somnium, which forecast events, and the insomnium, which are concerned with present matters. For the somnium dreams Artemidorus gave a dream dictionary. He said *Abyss* meant an impending danger, a dream of warning. *Candle*: to see one being lighted forecasts a birth; to exhibit a lighted candle augers contentment and prosperity; a dimly burning candle shows sickness, sadness and delay.

In the Greek and Roman eras, dreams were seen in a religious context or as direct messages from the gods or from the dead. They look to their dreams for what to do or what course of action to take. Dreams forewarned and predicted what will happen in the future. Their belief in the messages of dreams was so strong that it even dictated the actions of political and military leaders. In fact, dream interpreters even accompanied military leaders into battle to help with war strategy. The Greeks and the Romans attached a religious significance to dreams. Of his belief many traces may be found in classical literature. Homer and Herodotus thought it natural that the gods should send dreams to men, even to deceive them, if need be, for the accomplishment of their higher ends (Agamemnon's dream). The same indications

may be found also in the works of the dramatists (e.g. Clytemnestra's dream in the "Agamemnon" of Aeschylus.)^{xv}

Hippocrates was born on the island of Kos. On the island was the famous temple dedicated to Aesculapius^{xvi} the god of medicine. There were about 300 such temples in Greece alone, dedicated to healing through the use of dreams. Hippocrates was an Aesculapian, and learned his form of dream interpretation from them. In such temples the patient would have to ritually cleanse themselves by washing, and abstain from sex, alcohol and even food. Prior to sleep the participants were led in evening prayers to the god, and thus creating an atmosphere in which dreams of healing were induced. In the morning the patients were asked their dream, and it was expected they would dream an answer to their illness or problem. There are many attestations to the efficacy of this technique from patients.^{xvii}

Plato, 429 - 347 BC., whilst regarding it as inconceivable that a god should deceive men, admitted nevertheless that dreams may come from the gods (Tim., cc, xlvi, xlvii). He said that even good men dream of uncontrolled and violent actions, including sexual aggression. These actions are not committed by good men while awake, but criminals act them out without guilt. Democritus said that dreams are not products of ethereal soul, but of visual impressions which influence our imagination. Aristotle 383 - 322 stated that dreams can predict future events.^{xviii}

Aristotle deals with the subtleties of sleep and dreams in three great treatises - De Somno et Vigilia; De Insomnis; and De Divinatione Per Somnum. (On Sleep and Dreams - On Sleeping and Waking - On Divination through Sleep.) The views on dreaming are developed out of Aristotle's concepts of mind and imagination, and his observation of how people deal with sleeping and waking. For instance he saw imagination as the result of sensory and subjective perception occurring after the disappearance of the sensed object. Aristotle carried this insight into the realm of sleep and applied it to dreaming. He added to this the observation that while awake we have the easy ability to distinguish between what is an external object and what is our imagined object. In sleep however this faculty disappears. This produces the sense of enormous reality we have in dreams, and the feeling that we are facing actual events and people. It is what Freud called the hallucinatory property of dreams. See: Freud, Sigmund; hallucinations and hallucinogens. Earlier Hippocrates, the 'father of medicine' discovered that dreams can reveal the onset of organic illness. Such dreams, he said, can be seen as being illogically representing external reality.

The teaching of the Stoics was along the same lines. They said, if the gods, love man and are omniscient as well as omnipotent, they certainly may disclose their purposes to man in sleep. Finally, in Greece and Rome, as well as in the East, the popular views of dreams went a great deal farther and developed into superstition. It was accordance with these views, and to gratify the cravings, they laid down the rules in "Oneirocritica", in which any one could interpret his own dreams.

During the Hellenistic period, the main focus of dreams was centered on its ability to heal. Temples, called Ascleions, were built around the healing power of dreams. It was believed that sick people who slept in these temples would be sent cures through their dreams. Dream interpreters even aided the medicine men in their medical diagnosis. It was believed that dreams offered a vital clue for healers to finding what was wrong with the dreamer. In Egypt, priests also acted as dream interpreters. The Egyptians recorded their dreams in

hieroglyphics. People with particular vivid and significant dreams were believed to be blessed and were considered special. People who had the power to interpret dreams were looked up to and seen as divinely gifted. The Chinese believed that the soul leaves the body to go into this world. Tracing back to these ancient cultures, people had always had an inclination to interpret dreams. The bible alone has over seven hundred references to dreams.^{xix}

In the light of the belief and practices of the ancient peoples, we are better able to judge the belief and practices recorded in the Bible. That God may enter into communication with man through dreams is asserted in Numbers 12:6, and still more explicitly in Job 33:14 sqq.: "God speaketh once..... . By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds: then he openeth the ears of men, and teaching instructeth them in what they are to learn." As a matter of fact, Divine revelation through dreams occurs frequently in the Old and in the New Testament. In most of the cases recorded the dream is expressly said to come from God; of this description are, e.g., the dreams of Abimelech (Genesis 20:3); of Jacob (Genesis 28:12; 31:10); of Solomon (IIIK.,iii,5-15); of Nabuchodonosor (Dan.,ii,19); of Daniel (Dan., vii,1); of Joseph (Matthew 1:20; 3:13); of St. Paul (Acts 23:11; 27:23), The Bible records other dreams, which, though prophetic, are not distinctly said to come from God (Genesis 37:6; 40:5; 41:1; Judges 7:13; 2 Maccabees 15:11). It appears, however, from the circumstances and from their prophetic import, that their Divine origin cannot be doubted; at least their interpretation is declared (Genesis 40:8) to "belong to God". Accepting the historical truth of these facts, there is no reason indeed why God should not use dreams as a means of manifesting His will to man. God is omniscient and all-powerful, and He loves man; He may, therefore, in order to disclose his purposes, choose natural as well as supernatural means. Now dreaming, as a natural psychophysiological phenomenon, has undoubtedly its laws which, however obscure they may be to man, are established by God, and obey His bidding. But since man may be easily deluded, it is needful that God in using natural causes should supply such evidences as will make His intervention unmistakable.

The very few dream-interpreters spoken of in the **Bible**, as Joseph and Daniel, were especially commissioned by God in exceptional circumstances. Nor did they resort to natural skills or art; their interpretations were suggested to them by the Divine intellect enlightening their minds; "interpretation belongs to God", as Joseph declared to his fellow-prisoners.

Far from being cast aside by advancing civilization, these ideas developed with it, and were to a certain extent even systematized, as appears in particular from the records of the ancient peoples of the East. These all took it for granted that every dream expressed a Divine message. Most dreams came unsought; but occasionally supernatural communications were solicited by "incubation". The person desirous of obtaining a prophetic dream then betook himself to the temple of the deity from whom he expected instructions, and there slept, after some ritual preparation. An interesting example of magical formulae used for this purpose is contained in a Gnostic papyrus of relatively late date preserved in the Leyden Museum; it is entitled "Agathocles' Recipe for sending a Dream", and may be read in Wiedemann's *Religion der alten Egypter* (p.144).

Medieval theologians added to the reasonings of their predecessors a more careful, and to some extent more scientific, study of the phenomena of sleep. Dreams come sometimes from internal, and sometimes from external, causes. Two kinds of internal causes influence our

dreams: one animal, inasmuch as such images remain in a sleeping man's fantasy. During the Middle Ages, dreams were seen as evil and its images were temptations from the devil. In the vulnerable sleep state, the devil was believed to fill the mind of humans with poisonous thoughts. He did his dirty work though dreams attempting to mislead us down a wrong path.

In the early 19th century, dreams were dismissed as stemming from anxiety, a household noise or even indigestion. Hence there was really no meaning to it. Later on in the 19th century, Sigmund Freud revived the importance of dreams and its significance and need for interpretation. He revolutionized the study of dreams. Freud understood dreams (like jokes, slips of the tongue, and other symptoms) to be signs of concealed, conflicting desires. He considered powerful desires to be always in conflict, and his theories tried to account for how these conflicts give rise to unintentional expression. Dreams and other unconscious acts conceal even as they reveal wishes that we would rather not face more directly.^{xx}

Hesiod ref. BRIT ENcy of world religions p.394

Ground of dreams in Indian perspective

All Indian philosophical speculation have a common ultimate objective-Knowledge is for – Liberation. Liberation is the attainment of the pure self. Hence study of consciousness is undertaken in philosophy. While discussing the states of consciousness, dreaming (*svapna*) was also considered as a state of consciousness in almost all the philosophies. Indian psychology is an offshoot of Indian philosophy. Its psychological principles are outcome of philosophical doctrines. In Indian philosophy, soul is considered to be the innermost essence of an individual. All kinds of conscious activities are carried on by soul. It is beyond physical and mental events. It is manifested in various conscious activities.

There are three aspects of or existence- body, mind and soul. Soul is affiliated by physical body and a psychical apparatus called as mind for the fulfillment of its purposes. The body and a mind are two most important executives of soul. Hence there is an interaction between the three states. Even if the mechanism of interaction is not wholly or clearly explainable, at the level of experience mutual interaction of both is overtly known. One of such experience is dreaming where sense data received by the sense s or physical organs are acted upon by the mind and they reappear in dreams in its actual or disguised form.^{xxi}

Dreams, being purely an abstract phenomenon remained a mystic problem in India. The spiritual leaders and philosophers of India tried to explore them through their insight. Although in earlier years they did not had sophisticated laboratory, still they were able to produce a square theory out of their intuitive knowledge. Amongst almost all the there is a presupposition of the existence of soul and mind although there is difference of opinion regarding their nature and function. Centered on these concepts all other metaphysical and ethical issues are been discussed upon. ‘Dream’ although is a psychological issue, it intervenes in itself the philosophical and metaphysical problems too Hence the study of dream in different philosophies and culture of India finds its relevance.

Right from Vedas and Vedic literature, Upanisads , Samkhya, Yoga, Nyaya, Vaisheshika, Vedamta, Mimamsa, Jaina and Buddhist –all the Philosophies deal with the issue of dreams sharing similarity in some respects and differing radically in some other ideas. Caraka Samhita too has various maxims that predict result of the dream symbols. Generally dreams are dealt under philosophical studies in Indian schools. Its mythological aspect is found in religious and cultural heritage. There are number of books dealing with the as to dream object

appearing while sleeping exactly means what. Among the various steps a soul passes from for the attainment of liberation, one is state of *svapna* which means ‘Dream’. There are also several mythological illustrations of dreaming found in various Scriptures as well as literature in abundance. In the chapter IV the dream theory in different schools of India has been discussed in detail. In General, Dreams are defined as the internal perceptions of the unreal objects (symbols) created and projected by the mind stuff.^{xxii}(*citta*). The Jain as approach to dream is quite different from that of other philosophies. It is some unique interpretations of dream symbols. Along with this they also have discussed about the causes and sources of dreams cannot be found elsewhere. Hence to explore the fact regarding dreams in ancient Jaina texts, Jainism is given preference in this work.

There is a need to work independently on the Concept of Dreams in Global perspective, in Indian perspective or we can even construct a theory of dreams independently in each school of thought. In the present work, the concept dream in the context of Jainism is taken under consideration especially its symbolic aspect has been dealt with. Jainism is an ancient religion having a great history in pre historic, historic, modern and post-modern age. Lord Rishaba (a prehistoric personality, the first tirthankara of Jaina tradition) is believed to be the first propagator of Jainism Mahavira’ teachings inscribed in a group of texts called *agamas* are contained with the various, philosophical, metaphysical, ethical, spiritual, and scientific facts. Almost all the subjects of study more or less can find its roots in *agamas*. ‘Dream’ too has been talked about in various Jaina texts touch its different aspects but there is not a comprehensive presentation of the subject in *agamas*. Definition of dream, the symbolic dreams, causes of the dreams, Role of karma in Dreaming, relation of sleep and dream and various such facts are found hither and thither in Jaina texts but they have not been dealt independently as a subject in any of the primary or secondary texts. This work is an effort to compile all the material and give it an comprehensive structure. In addition, Sigmund Freud’s concept of dreams and its Interpretation will be kept at the left hand to have a discursive study as to how difference of outlook, opinion, background of interpreter, and above all cultural patterns leads to different results and interpretations. The difference of results was due to the difference of influences on the interpreter. They were not totally free from external influences that the interpreter had. Dream interpretation is practiced since ancient times, in prehistoric, epic, historic and even in modern & post-modern age; but the methodology and interpretation differs very much. In ancient times they were interpreted as God sent message, divine or demonic revelations which was purely a non-scientific conception but when the scientific age stepped in the concept of Dream took a great turn. In the recent centuries, a new horizon of dream studies was opened and scientific-psychologist tried to drag the dream’s abstract phenomena to the empirical experimental ground and studied dreams with the help of scientific tools. With this change of approach, new theories were formulated and a new idea, a very new outlook began to develop in respect of dreams. Thus, dream scientists of different ages advocated the dream theory with much difference.

The concepts of dreams in ancient times

In ancient times dreams were defined very simply as we find in ancient texts of Jainism. The word *swapna* is etymologically derived from the root ‘*Īṣwapank- Śayane*. The root word ‘*Īṣwapank*’ here means simply to sleep but in the definition given below, the meaning of this root has been extended. In *Nirukta Koṣa*, the etymological definition is derived for the word Dream (*svapna*) as:

“supyate swapnamātram vā iti svapna^{xxiii}”

It means that which is experienced in sleeping state, is called as a dream. Here the meaning of the root extended to the images seen in dreams while sleeping. In “Abhidhāna Rājendra Koṣa, Suviṇa Damsaṇa”—i.e. dreaming has been defined with much clarity as:

“suviṇadamsaṇa–swāpakriyānugatārtha vikalpasyānubhavane^{xxiv}”

The experiences of various or different objects with the simultaneity of sleep are called as dreaming. Here, the emphasis is laid upon the experience that goes on with the viewing of images while dreaming. Here dreaming is not mere watching the images in sleep but also the experiencing the feelings and emotions that goes on with the visualization of images.

In *Viśeṣāvaśyaka Bhāṣya* we find another definition:

“yah supteyrupalabhyate swapna – madiya manomutragatam ityādirūpeṇa”

One, which is ‘attained’ by a person while sleeping, is called as dream. Here the word ‘attained’ is quite confusing because we know sleeping person actually gets nothing out of dreams. So it can be inferred that in sleeping state or at least while dreaming, the fickle mind can attain anything. For example a person, in his dream, eats an apple or goes to any mountain, he attains that object, place etc. hence the word “attainment” is used in the definition with a confined meaning. It is mere illusory and unreal attainment. In *Niśītha Sūtra*, we find deeper definition as:

“noindiyassavisao sumiṇam^{xxv}”

“noindiyo mano tavvisayato sumino noindriyavisayamityarthah”

‘Dreams are objects of mind’,

In a number of Jaina scriptures, a descriptive and discursive view is found regarding mind and its functioning. These books have been written in all the different eras in the history of Jainism. The study of mind extends to the study of sleep and dream also. Although there is little of direct discussion on dream as a subject by itself there are observations on dream coherently with other metaphysical issues, which indirectly helped to understand dreams. Whatever is there has a deep philosophical implication as well as mythological elements. Hence in Jainism, we can discuss the dreams from two perspectives:

1. Philosophical perspective of dreams.
2. Mythological perspective on dreams.

Dream Symbolism

The most interesting phenomena related to dream is symbolism. This beautiful mechanism of symbolization in dreams is also designed by nature to present the repressed thoughts of man undermask- appearance just to gratify those repressed desires or to make aware of them. Now the question is which dream theory should be considered as a holistic theory of dreams? We cannot confine any theory to be the complete theory of dreams because every theory has its complementary and contradictory aspects. So both Jaina theory and Freud’s interpretation has been brought under one roof to analyze whether these two divergent looking dream theories overlap or differ mutually. One thing which creates difference between the two, one is the religiously accustomed interpretation and the other is experimental-evaluation accustomed

interpretation. The field of symbolism is very wide and has multiple implications. Symbolism in dream is just a part of that. The symbols in the context of dream have their own peculiarity hence the very nature of symbol, its meaning and methodology of interpretation must be well understood in order to link the aspect of symbol to dream symbolism. Jung was of the view that 'it is more than probable that most of the historical Symbols derive directly from the Dreams or are at least influenced by them.'^{xxvi}

Symbolic Dream Account in Jaina History

Jaina history has a treasure of hundreds of illustrations of live experiences of dreaming by different persons, at different times and with different types of dreams. If the whole accounts of dreams are analyzed we find that there had been general dreaming as we have today. But special dreams, which occurred and studied during those days, are likely to feel illogical or impossible for today's generation.

The Dream's of Jaina history can be studied under heads—

Almost all the dreams that are related to Jaina history or quoted in the historical pages of Jaina scriptures are symbolic. The 5 types of dreams as found in Bhagavati, which we have already discussed are general dreams i.e. they may occur to anyone but these historical symbolic dreams are dreams related to some special event, special entity and with some special purpose too. Among these dreams, the descriptive, contradictory etc. are almost absent only symbolic dreams are much seen in the dreams of lustrations of Jaina history. These kinds of dreams are found in various contexts. Such as

- (i) Mother's dreams of the mothers of great historical figures.
- (ii) Achievement dream.
 - (a) A person to attain omniscience.
 - (b) A person to attain liberation.
- (iii) Prophetic dreams.

These dreams would be dealt in detail in the chapter

Historical ground for Interpretation of dreams

Dream interpretations was in practice right from ancient times among almost all the parts of the world, among all the cultures and religious grounds have strong belief in prophetic and divine dreams. Dream interpretations date back to 3000-4000 B.C., where they were documented on clay tablets. For as long as we have been able to communicate our dreams, we have been fascinated with them and have strived to understand them. People in primal societies were unable to distinguish between the dream world and waking world or that they simply choose not to make such a distinction. They saw that the dream world was not only an extension of reality, but that it was a more powerful world. Jung, in his book on the nature of the Psyche, has said that 'The Dreams are to the savage man what the Bible is to us- 'the source of divine revelation'.^{xxvii} There is in sleep something mysterious goes on which seems to have impressed man and aroused his curiosity. What philosophy of sleep sprang from the observation of phenomenon, the mystery of sleeping is enhanced by the phenomenon of dream which accompanies it. Primitive people, unable to explain the psychology of dreaming or to discover the causes of sleep, observed that, whereas when awake man can control his thoughts and fancies, but he is utterly incapable in sleep, either hence they were led to

attribute dreams to outside and supernatural agencies. The gods, whose power was believed to manifest itself in natural effects, such as thunderstorms and earthquakes, whose message were supposed to be written by signs in the heavens, could as well send their communication to men in dreams. Hence the dreams were believed to be sacred and chosen intermediaries between the deity and man.

Definition of Symbol

Symbol is a very complicated phenomenon and it is very difficult to find its origin and developmental stages but a trial can be made to excavate the nature and function of symbols by the different definitions stipulated by the resource persons of different fields and also from various other sources. Defining the Symbol, the 'Encyclopaedia of World religions' quotes that 'the word Symbol is derived from the Greek word '*Symbolon*'^{xxviii} which means contract, token, insignia and a means of identification. Since a token or a symbol stands for something else apart from its own existence and that 'something else is its meaning. This meaning can be a Object, image or thought, an abstract or empirical phenomenon. In comparative religion, it is defined as 'the Symbolism makes it possible to move from one level of reality to another and from one mode of existence to another bringing them altogether but never merging them.^{xxix}

In Spirituality and Religion, it is said 'symbol radiates the power of being and meaning for which it Stands,^{xxx} This means 'that Symbol denotes to something else.^{xxxi} The 'Encyclopedia of world religions' defines it further as 'in its original meaning the symbol represents and communicates a coherent greater whole by means of a part.^{xxxii} The part certifies or guarantees the presence of the whole. This means symbols functions like a seed bearing within itself a huge tree of meaning, Hence interpretations are the branches of same tree, or we can say it is multiple expressions of the same truth. We must realize that the tendency of each symbol to become whole is really a tendency to fit the whole into a single system, to reduce the multiplicity of things to a single situation in such a way as also make it as comprehensible as it can be made.^{xxxiii}

Symbol is an important asset of communication. Meanings are communicated through Symbols. In the absence of understanding the meaning, symbols have no Value, no function. A symbol in Greek sense also means Enigma;^{xxxiv} Enigma does not block the understanding but provokes it to find out which is hidden, to unfold, to disimplicate the meaning captured in Symbols. Arnold Toynbee in his 'study on History'^{xxxv} writes, "A symbol is anything that communicates a fact or an idea or that stands for an object. Encyclopedia of Britannica'^{xxxvi} hold similar notion that 'It is a communication element intended simply to represent or stand for a complex of a person, object or group or ideas. Encyclopaedia of Americana^{xxxvii} also notes down that it "'something associated with something else that it signifies or represents.

In symbolism, there is always a twin concept that works behind one is signifier and other is signified, signifier can be a word, object, emblem, picture and anything likewise but identification of symbols depends upon the expression of ideals. For e.g. the letters of an alphabet are symbols. Sounds have symbolic meanings. Sounds are assigned to particular letters; letters come together to form words. Words represent an Idea or an object. Hence there is a chain of symbolic representation. Understanding the relation of signifier and signified is of much importance, Myths and Symbols, for Jung is not mere curiosities but

keys to a vital understanding of mankind.^{xxxviii} Thus symbols have a function of highlighting the existence of things that lies apart from it.

Symbolism - a universal language

Symbolism is called as the universal language – a *lingua franca* of the unconscious mind. As Freud says that, ‘symbolism seems a sort of *Lingua Franca* of the unconscious or sub conscious part of our personality and it is on this side that the deepest roots of religious feelings grow.’ Symbols project before our mind what our reasoning mind fails to lay before us.^{xxxix} In other words the meaning of a symbol remains the same wherever it is found. Of course a relation between the symbol and the symbolized is never found in one to one relation very often a given symbol represents two or more things for example, a house symbolizes either a women or a womb. Besides this the formation of symbols does not depend on individual arbitrariness. A symbol is a certain kind of representation. An individual can select a certain symbol out of the old and new material but he cannot arbitrarily use a symbol in his own peculiar manner. This selection is called as interpretation. Freud says “if then a double meaning expression constitute the field of hermeneutic field, it is at once clear that the problem of Symbolism enters the philosophy of Language by the intermediary act of interpretation.

Freud has advanced various proofs in favor of the unconscious nature of symbol and the validity of his interpretation of them.

The method of symbolization has been found in history right from ancient times in religious field. The primitive cultures & religions all over the world had the seed of symbol interwoven in the concept of sacred, for e.g.- Om, Swastika, cosmic tree and hundreds of such examples are found in the cultural heritage of the world. Some of them have no evidence for when they came on the screen of beliefs. No beginning can be traced out and are survive in the belief of people as eternal sacred symbols, which were passed over to generations after generations as a symbol of sacredness and remained intact with the culture of the world over thousands of years. But, on behalf of the usefulness of symbols in convention, they increased in numbers tremendously with time and entered in every aspect of life of man. Today man is using symbols in every field. Education institutes, political parties, private companies, national and international agencies, scientific and mathematical studies – everywhere symbols stepped in and proved its importance by its brevity and exactness. These are irreligious symbols i.e. man-crafted symbols fulfilling the purpose of symbolization very well. But some other symbols are produced by nature and man has no voluntary control over it

Thus, symbols can be divided into two types -

1. Human- crafted symbols
2. Nature- crafted symbols.

Among nature-crafted symbols, there can be an inclusion of dream- symbols. Dream-symbols are peculiar examples of nature-produced or automatically manufactured symbols. Although other symbols, which are breathing in our cultural life since thousands of years, are believed to be the natural ones yet, we have no evidence to prove them natural. But dream symbols are purely natural and man has no voluntary control over it. An abstract phenomenon of dream presents abstract symbols, which can never have been telescoped by any one until now. It really seems somewhat as magico-fictitious issue. Our decision to regarding the

reality or absurdity of dreams waves like a pendulum because they possess a dialectic nature; they have both overt and covert meaning.

They are reflected not in empirical world; somewhere inside the dreamer i.e. dream symbolism is expressed in sub conscious & trans-conscious activity of a rational being. Hence it is very tough job to rationalize the meaning of dream symbols. Freud called that covert meaning as latent meaning and Jainism called it '*swapnaphalam*' or *suvinaphalam*.

Human Crafted symbols

When we look into the large bag full of symbols of dreams, we find them of many kinds, such as

1. Structure as symbol - some design takes the form of symbols. As we find in political parties symbol and national and international agencies such as building knife, ladder etc, have their own structural symbols.
2. Man as symbol- sometimes human being itself is taken to be a symbol of something like Jesus Christ, *lakshmi*, *saraswati man*, *women and children etc* are a symbol of miracle of divinity etc.
3. Object as symbol- any objects stands as a symbol of something other, like the wine and bread in Christianity are the symbol of blood & flesh. There may be many more kinds of symbols. But in dreams what ever is reflected as symbol can be of any category. They can be a human being, object, incident and structure. Moreover they stand for anything depending upon the person's present conditions, which he is undergoing. The same types of symbols are also found in general convention.

The human built symbols are quite easy to interpret for they know the intention behind the production of symbol. It is man himself who imagine, visualize and impose a meaning on it. But the complexity of abstract or natural symbolic presentations is really very difficult to interpret or to rationalize the meaning of symbols found in abstract world of the self. Many psychologists, physiologists, scientists, even philosophers have tried and various facts regarding dream symbols were bounced up, which made it more complex. It needed much more symbolic- understanding.

The concept of symbolization in religions

Religious field embraces symbols in abundance, in wide varieties of types and meanings. Symbolism affects a permanent solidarity between the man and the sacred symbols. The religious symbols are used to convey concepts concerned with the sacred and also their social and material world.^{xi} The term symbol ought to be reserved The authentic nature and function of symbols can best be grasped by the closer stay of study of the symbols as the prolongation of heirophanies and an art autonomous form of revelation.^{xli}

In wider sense, anything can serve the purpose of symbol or can play a role of symbol but value, meaning and importance of symbols depends solely on their relation to the things symbolized or on their participation in the reality to which they point to or whether because of their shared application with in the culture they manifest and the life they have (SAR 2-3), Hence everything may serve as a symbol of something beyond the world. Images, names shadows, dreams etc. all point to another order of reality (p. 52-D). Symbolism carries further the dialectic of heirophanies by transforming things into something other than what they

appear to profane experiences to be....^{xlii} Actually theological Symbols carry far more sentiments than do scientific symbols.^{xliii}

Relation of Symbols to its meaning

There are varieties of meanings associated with the term symbol. The reality both sacred and profane are linked with the concept of symbol. The function of Symbol is to represent the reality or truth and to reveal them either instantaneously or gradually. The relationship of symbol to the reality is conceived as somewhat direct and intimate and somewhat indirect and abstract^{xliv} while relating a present symbol to an absent meanings, the interpreter finds himself in a noman's land. He gets confused as to what he should link that Symbol. Since symbol has both revealing and veiling character, correctness of interpretation and derivation of 'meaning depends completely on the interpreter's logical and effective approach to the meaning as to how strongly he defines the relation between a symbol and meaning. Hence language plays an important role in the interpretation of symbols.

As we have known that symbol is simply an outstanding object, which denotes towards something else i.e. meaning. That meaning can be anything like an image or a syllable or a picture but the problem takes its shape when relation between the two is tried to establish. For e.g. in an independent object like the sign of cross, is given with the status of a symbol of religion 'Christianity', or Jesus Christ? Who is another independent entity? Hence to construct a relation between the two is quite difficult job since the meaning is not empirically noticeable.^{xlv} The technique of interpretation plays a important role in bridging a relation between the two.

Hermeneutic approach to Symbol

The word Hermeneutics is derived from the *Hermeneia* which means to interpret. Hermeneutics means to say something of something. *Hermeneia* in complete sense, is the signification of the sentence but in strong sense of the logicians it is the sentence susceptible of the truth or falsity that is the declarative proposition.^{xlvi} The question of interpretation however is no less perplexing than that of symbolism. There are no symbols without the beginning of interpretation ; when one man dreams, prophecies or poetizes, another rises up to interpret. Interpretation organically belongs to symbolic thought and it's a double meaning.^{xlvii}

The Interpretation of dreams' – this epigraph on the title page itself show that dreams are capable of Interpretation.^{xlviii} To interpret means to say something of something in Strong sense. Strong sense here means (that can not go otherwise). Hence the extension of the term relation is similar to the extension of symbolism. These two words covers the totality of conventional Signs either in their expressive value or in their signification value.^{xlix} The psycho analytic interpretationas well as any interpretation conceived as the unmasking, demystification or reduction of illusions. The interpretationis conceived as the recollection or restoration of meaning.¹

Interpretation does not depend merely on imagination. If it is so, the authenticity of interpretation would be in danger. There should be a genuine way to connect or to bridge a relation between the symbol and its meaning. Similar is the case of dreams and its interpretation, Out of Several methods of interpretation, which method is to be regarded as the prominent one, is a great problem, But Accuracy of interpretation remains always more or

less under the question mark. since interpretation is actually a abstract or imaginary phenomenon, which can never be directly realized. Absolute or Universal interpretation is really a vanishing point. John Hospers, in his book, ' *An Introduction to Philosophical Analysis*, writes about two kinds of interpretation.

- 1) Empirical interpretation
- 2) Universal interpretation.^{li}

1) Empirical interpretation depends on person's Sensuous experienced and imaginations, her sensation, physiological or psychological processes participate in empirical interpretation, a. It is the result of subjective-construction of personal creative Process. but Universal I in t, n or absolute inc. needs intuitive experiences of the transcendental world, It is rather a kind of objective express)-on support 'of all Subjective limitations, But in case of Sym. "At. it is impossible to interpret any Symbol in absolute sense. There is another way to classify the symbol interpretation to comprehend it more clearly i.e.

Objective and subjective level of interpretation

Objective level of interpretation enables us to discover the dreamer's true relation to these persons. In other words, in dreams the dreamer expresses his/her relationship to the person s/he knows. When we connect dream content with everyday life situation, we discover that dream relationship is not necessarily the same.

When however, the relationship is not apparent to us, namely does not connect with the dream story, then we interpret dreams from **subjective level**. In this case, we search for dreamer's qualities projected into other dream persons. The dreamer is shown his/her own tendencies of character, to which s/he did not devote enough attention. Hence, the subjective level of interpretation helps to recognize the dreamer's own points of view.

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1. **Material relation (Utpatti karana)**- holds that effect Is produced Out of the This relation cause since symbols are impregnated with meanings and meanings can be said that Symbols are derived out of the Symbols it are the cause and meanings are effect-. Meanings are produced out j of the symbols. since Symbol generates the meaning Out of itself if becomes the care then lehrke there is a cause effect relation between the two,. Hence there is material relation between the two.
2. **The relation of preservation** -This relation confirms that the meaning is Preserved in the Symbol § If the meaning is taken away from the Symbol, then it would not longer remain a Symbol at all, It will remain only a ordinary object as the other object of the world having nothing Significant to unfold.
3. **The Relation of Manifestation**-symbols have a dual nature, It reveals as well as hides the truth. It does not- cease to exist at its expressed form or what it is but it points to out to something else that is to be manifested or revealed. Symbol provokes the mind to Signify or manifest its meaning and meaning is what we can call the manifested form.
4. **The relation of Modification**- Here the wood modification refers to transformation. the transformation of Symbols from connotative to denotative Meaning, nor is this relation Spends about. Sometimes symbols, especially the religious symbols, loose their profane characteristics and adopt the Sacred meaning and become reverent, for e.g.-wine and bread there these ordinary eatables food and drink became sacred acquired sacred place in the Eucharist ceremony, representing the blood and flesh of Jesus Christ. Even a Simple Stone becomes highly Venerable When it is concerned with the notion of incarnation of divine Power in it: This kind of relation of modification, we find between a Symbol and its meaning. For example the sign of “+” (plus) looses its general meaning (addition) and read by Heath care institutes and doctors as a sign of good health.
5. **The relation of cognition**- Meanings are nothing but a part of knowledge: cognitive flotation is created when we infer something from something else, For example In Gering the fire seeing the Smoke On the mountain. Here relation of smoke and fire is the relation of cause and effect. 13 at the., inferred tied knowledge gained between the two. In the same way, in the derivation of symbolic meaning in fference plays an important hole. The whole theory of psycho-analysis 'is dependent on Inference. Knowledge of something leads to the cognition . of Something else, not his relation in which knowledge of the object called symbol leads to the cognition of Some Other face is' cancel as relation of cognition between a symbol and the meaning.
6. **The relation of discrimination** (attainment)-Although symbols and meanings are intervened in each Other that we can not overtly find any difference Or duality between them, But derivation or attainments of Meaning implies that there is Something else other than Symbol in Symbol the very itself; This discrimination of al between what is expressed in symbol, and what we call hidden meaning, is the relation of discrimination, we have to discriminate the meaning out of the form or structure of the Symbol.
7. **The relation of Separation**- This is a complementary relation to the previous One. The Relation of separation, points towards the fact that as soon as we discriminate between the Symbol and its meaning, we also separate both the entities and perceive them as independent objects.Foreg- Lingaof Phallus is a Symbol of Shiva. Linga Stands for shiva but finger in itself is not shiva apart From Linga.-people consecrate linger believing that

they are pouring milk or holy water on the linger on not on the head of the Shiva. The idea of separation between a represented alive and a representative is the subject of the separation.

8. **The Relation of transformation-(anyatva)** If there is no interpreter, the relationship between the symbol and its meaning can never be built. The importance of the presence of interpreter is the most requisite part of relating the two independent entities. It is the role of Interpreter to transform the hidden codes or numbers in the understandable mode.

There are few methods of understanding the inter connection between Symbol and meaning. There can be many ways of observing a symbol and penetrate into its form to and know the real meaning of reality hidden inside the form. But without sharp analysis one must resist to connect the sym with its meaning. It has been written in *Freud* of Riceour that ‘the symbolic connection designate the hidden relation between the determining cause and historical symptom , in symbolic connection is thus distinct from the manifest connection.’^{liii}

Dual meanings and Symbolic Interpretation - Symbol is the double meaning linguistic expression that requires an interpretation and Interpretation is the understanding of the dual meanings deciphering the Symbols.^{liv} Hence Symbols, language and method of interpretation are very much interconnected concepts complementing each other. They are condemned to bear multiple meanings then interpretation in absolute or strong sense is quite difficult as a rule of combination and permutation, we find four options
We find four option of symbol Interpretation or symbol meanings relationship. They are as follows-

1. One symbol-one meaning
- 2) One Symbol-multiple meaning
- 3) Multiple symbol-multiple meaning
- 4) Multiple Symbol-multiple meaning.

In case the first option is accepted the interpretation will become quite easy task. Generally interpreter intends to desire to extract one meaning out of a symbol. It needs a relation of correspondence but we cannot draw 1:1 relation between them, since meanings are so intrinsic that we can never fit the symbol in 1:1 relation. Hence first option is not applicable; generally we interpret the multiple meanings of a single symbol. Hence last three options are quite useful for the present purpose.

Hence other three option are quite applicable in symbolic interpretation because where there is multiplicity symbol can be intersected. It demands the path of multiple choices. Now, the ambiguity has turned it more complex, because symbol and its relation with meaning are not at all fixed. Whoever claimed that symbols have fix meanings or meanings are fixed for symbols had to fall back because it is impossible to formulate the “fix symbol- fix meaning theory” or to describe one to one relation between the dream symbols and the meaning. Since it is purely a psychological issue, we can never restrict its mechanism of interpretation.

But this does not mean that we can never interpret the meanings of the symbol. We derive the meaning of the Symbols on contextual basis. One may derive single meaning or multiple meaning of the symbols but interpreter’s moral duty is to prove the authenticity or the context in which that particular derivation fits property of stands correct. Interpreter has to prove the content in which the particular derivation fits. or stands correct.

The theory of *anekantavada* disapproves the absolute interpretation of any truth. We may draw a line of demarcation between the textual and contextual meaning. Textual meaning is the literary meaning which adheres itself to the given derivation and negates Other but contractual interpretation allows every kind of meaning if it suits to its particular context to that extent it is absolutely right and flawless. Ambiguity of language is of prime concern in the field of interpretation. Suppose a word neck means the throat region. But when it is used in a figurative the meaning of the "neck" is extended and referent (object of meaning) is changed; In such condition we must surpass the boundaries of textual meaning and understand or apprehend them in contextual sense.

The word "context" itself is again ambiguous, because we can understand what all dimensions we must include in dimension, we cannot distinguish. In Jainism at least four common contexts, that can be applied for the study of any symbol or any other interpretation. They are as follows-substance, space, time and mode. The study of any symbol from these four perspectives facilitates the interpretation making is more simpler and easier. For example the symbol of cross in religious field means Jesus Christ of Christianity, in medical field it represents health is in military it upholds the sign of destination, and in mathematics, it is a sign of addition. The same symbol may mean differently in different contexts. It is the role of interpreter who connects the general content to a particular symbol and reach to the exact meaning.

Dualism in symbolic expression comes from the ambiguity of language. Symbol is a double meaning linguistic expression that requires an interpretation and problem of interpretation has turned out to be extensive with the problem of language itself because there is no symbolism prior to man who speaks. Although the power of symbolism is rooted deeply in the varied image contents that man has but in each case it is in language that cosmos desire and the imaginary achieve speech or meanings^{lv}.

Dream symbolism

Symbolism is perhaps the most remarkable chapter of the theory of dreams. Alongside the civilized qualities, there are the qualities of intuition and instinct and between the two; there may be a deep discord.^{lvi} The main tenet of Freudian theory is that neuroses and dreams are repressed manifestations of sexual desire. His stress on the importance of sex was rejected by Jung.^{lvii} According to Jung every interpretation of dream is a psychological statement about certain of its contents.^{lviii} He considered these symbols to have universal validity as clues to the psychic configuration of all humanity. Symbolism thus became a means of psychic exploration.^{lix} Dream interpretation 'Is the process of deciphering a meaning of a dream. The procedure used by psycho-analyst is, to have the patient free-associate around the dream content until his wish fulfillment nature has become apparent. Considerable use has also been made of dreams symbol interpretation. Dream symbolism actually refers to the disguised expression in dreams in which one thing (or dream object) stands for a symbol of something else. This is called as symbolic representation of repressed or unconscious. Freudian exploration of the unconscious mind has resulted, among other things, in a glossary of symbols that serve both to exhibit and to conceal the inner life.

Why Dreams are Symbols

The psycho-analytic notion of interpretation is occupied with the polarity of (several) meanings. (ibid p.18) Dreams have a meaning, albeit a hidden one; that they are intended as a

substitute for some other thought Process; and that we have only to disclose this substitute correctly in order to discover the hidden meaning of the dream.^{lx} Nevertheless there is little agreement among scholars as to how Symbols should be interpreted. Some scholars approached Symbolism as if it were a code: match a given symbol with a given meaning and the in t. of all the symbols of the world inexorably develops. Freud derived dream symbols from the resistance of dream interpretation. He noticed that resistance regularly occurred with certain elements of dreams even in dreams of mentally healthy people. He claimed that formation of visual answer on stimulus (dream) is not coincidental. He figured out that some parts of manifest content typically correspond with certain latent content. Freud called these manifest elements symbols - to which he ascribed constant meaning. The dream symbols are in his opinion more or less sexual. Another reason is supplied by what modern psychology teaches that 'dreams are more or less Symbolic. Now, Dreams come from sub-conscious or unconscious, imagination and from the flashes of insight and intuition.^{lxi}

Dream Interpretation on textual and contextual basis

However dream Symbols are so deeply involved in the particular aspects like language, cultural contexts, even individual experiences and psychology that any universalistic approach is likely to miss the mark. structuralism insist that symbols acquire meaning only through the Telethons they bear with other symbols with in the same cultural and linguistic content, Thus they can not be interpreted except as a member of that set of symbols. On the same, some scholars are of opinion that symbol can not be interpreted Hence are useless (R) Aristotle expressed himself says in this connection that the best interpreter of dreams is he who can best grasp the similarities.^{lxii} For dream pictures in waters are disfigured by the motion of the water, so that he hits the target bestowed is able to recognize the true picture in the distorted one. In Freud's theory of dreams interpretation Symbolism plays a important role. Since Symbols are Stable translations, they realize to some extent the ideal of the ancient as well as the popular interpretation of dreams from which, with our technique we have departed widely.^{lxiii} The most violent resistances have been expressed again to the existence of the Symbolic relation between dote dreams and the unconscious.^{lxiv} In Fact, to grasp how the theory of culture is related to the neuroses, it is necessary to go back to 'The Interpretation of Dreams' of 1900, for it is here that the connection with mythology and literature was first published. Ever since the '*Traumdeutung*' had proposed that dreams are the dreamers private mythology and myths are the waking dreams of peoples that Sophocles, Oedipus and Shakespeare's Hamlet are to be interpreted in the same way as dreams.^{lxv}

The very significant characteristic of dream theory of Jainism and Freud's dreams-interpretation is 'dream- symbolism'. Symbolization – It is a very important technique. Symbolism means that the characters and events seen in dreams may stand as symbols of many other persons and past events. Symbolization is a process by which the latent content of dream is transformed into the manifest dreams which is a part of the dream work.^{lxvi}

'According to Roger Caillois-Two types of problems concerning dreams. That have always puzzled man's mind. The first is meaning of images inside the dream and Second is the degree of reality that one may attribute to the dream, which dependent p on the understanding of the relationship between dreaming and the waking. [Dream illusion and reality, p-14). Of course first goes question is symbol and meaning relation between the images of dream and its meaning. It is distinct from the manifest content. Manifest content is overtly seen by dreamer but not the meaning hidden in it, This is proved by Riceour when he says (P-3).

When we look into the Freud's dream symbolism and Jaina dream symbolism, we find that Freud believes that symbols are fixed because pattern of mind, original sources, emotions etc. are similar to all the dreamers. But personal experiences do differ on the basis of which even symbols in dream may have different image appearances. When they are referred to a particular corresponding object but they do differ in case of each person. A dreamer sees a particular object in dream may mean something to him but the same dream object may have different meaning in context of other person so we can say that even in Freud's case dream symbols are not fixed. The verification of this concept we find parallels in Jainism. When we come to Jainism we see the same dream symbols mean differently to different person for e.g. when tirthankara's mother witnesses waters it is interpreted as a symbol of attainment of omniscience which means the ocean of knowledge will be possessed by the child but for chakravarti the same symbols stands for the attainment of liberation. But it also believes that the mothers of all twenty-four tirthankara reflects same types of dreams and also those they convey similar meaning for all. Sometimes the case is just reversed i.e. different symbols stands for single meaning. So whatever the symbol may be fixed or changing, the potency of interpretation is doubtless. Each and every symbol of dream can be interpreted.

Secondly, even in mythological tradition and in Jainism the symbols like sun, moon, ocean etc. were believed to be auspicious symbols. As we find them in "Patterns in comparative religion" of *Mircea Eliade*^{lxvii}, depicts that all these dream symbols were closely related with the nature. Man's life was associated with nature and they had deep meanings hidden behind.

Some of the examples are presented in the following chart:

Symbol	Meaning
Sun	Immortality, Fertility, Celestial supreme being, Source of energy.
Moon	Regeneration, Vegetation, Becoming
Fire	Enlightenment, Dignity, power
Water related symbols (ocean, river, pond etc.)	Rhythmic development, Death and resurrection, Purification, Immersion, Life.
Diamond	Completeness of strength, power, Auto genesis
Vegetative symbols	Life, Youth and immortality, bio-cosmic sacredness
Floral symbols	Manifestation, Creation power of universe.
Animals (ox, lion, elephant etc.)	Power
Pearls	Medicinal, gynecological, aesthetic & social value. ^{lxviii}

These symbols in Jainism are very much related to the religious upliftment and future of life on earth. The symbols and the meaning they stand for confirm the fact that man in early times all over the world had a close reverence towards these symbols. Hence they were regarded as auspicious symbols in dreams.

Dialectic Nature of Dream Symbols

The symbols are dialectic by function i.e. they veil as well as reveal the truth. They are both esoteric and exoteric by nature. They are meaningless if the truth hidden behind remain disclosed and enjoyed if expressed.

Oxford's advanced learner's dictionary of current English^{lxi} defines symbol as – a sign, number, letter etc. that has a fixed meaning. It is true that symbols have a fix meaning because they are called as symbols because they stand for something else as far as the fixation of meaning of symbol is concerned the fixation of meaning is impossible in absolute or eternal sense. Nevertheless the meaning can be fixed in conventional sense i.e. for a span of time they are fixed to express one meaning but if any external force influences the meaning, it can be changed. Symbols may be wrong, as may other methodology of expressing truth, they may be inadequate or misleading, or more commonly still, the experience they represent may develop, whilst the symbols remains unchanged.^{lxx}

The term 'disguised form' is used to refer to the theory of symbolization in dreams thus emerges out of this psychobiological discontent. The indirect fulfillment of desires takes place mostly in disguised form. Wishes normally do not reflect as the dreamer has wished them but they are displayed in the form of some other characters, some other events or some other symbols. This indirect wish fulfillment forced Freud to think of the latent and manifest content. Freud held that wish fulfillment is the meaning of every dream. Thus this speculation studied that the dream objects actually undertake a job of smuggling in the dream because dream-content appear wearing a mask and present themselves as what they are not but even then accomplish their task of wish fulfillment. Because of this smuggling Freud decided that there are two meanings of a single dream.

1. Innocent meaning or latent meaning
2. Erotic meaning or manifest meaning.^{lxxi}

Significance of Two Meanings

The problem of double meaning is not peculiar to psychoanalysis. It is also known to the phenomenology Of religion in its constant encounter with those great cosmic symbols of earth, heaven, water, life, trees and stones, with those strange narratives about the origin and end of things which are the Myths. Psychoanalysis encounters by many as the distortion of the elemental meanings connected with wishes or desires psychoanalysis the deals with the symbols as a dissimulation of desire In double meaning in or regarding symbols as a distortion of language.^{lxxii}

For phenomenology of the religion, symbols are the manifestation of the imagination gestures and feelings in a sensible way, of a further reality. The expression of the truth, which both shows and hides itself. It is true that all symbols are not meaningful for everyone. Sometimes Symbols appear to be a language understood by all the members of the community and meaningless to the outsider^{lxxiii}, But it is also true that for proper interpretation one must seek Synaptic criterion. of symbolism in the intentional structures of double meaning and taking this structure as the privileged object of int. These two mutually work together and make symbolism and interpretation possible.

Freud advocated that dreams can be interpreted and for that interpretation he relied on latent and manifest content of dreams and the corresponding objects the dreamer has experienced. Dreams pictures are dumb pictures. They cannot or do not express the meaning hidden within or what they mean by the particular dream object. Probably nature wants to obstruct the mechanism of reflection of latent dream into manifest dream without any distortion. The reason felt behind this assumption is - man's psychological aspect is very weak to accept the truth in naked or unveiled state. Thus by nature man is facilitated with the faculty of distortion and displacement of dream objects and given a highly developed mind to understand and interpret their meanings.

Sigmund Freud's intellect tried for that. He believed in the susceptibility of interpretation of dreams. He called dreams to be the "Royal road to unconsciousness". This unconscious mind – the store of unfulfilled / repressed desires is the basic source of dream observing the conclusions of the experimentations on thousands of people that dreams can be interpreted. Hence, he reached to this conclusion and said that dreams definitely convey some meaning. They are not meaningless, not absurd but are a perfectly valid phenomenon of wish fulfillment. Hovering around this purpose Freud speaks about the four purposes of dreams.^{lxxiv}

Each word has a denotative and connotative meaning; each Symbol too has denotative and connotative meaning. For example a sword has its Own Connotative meaning but it symbolizes the valor which is its denotative meaning. Symbol and its relationship with reality has either denotative or a truly representative meaning. The image of goddess Durga denotes or represents the actual Goddess Durga. This is how Meanings are connected to symbols. But ambiguity of language transfers to the Int. of Symbols and in turn becomes ambiguous which we may more specifically dual. There are two kinds of duality.

- 1) Structural Duality (sensory, perceivable)
- 2) Intentional Duality^{lxxv} (sensory and Meaningful)

This duality is most clearly seen in linguistic signs of conventional institutes. On the Other hand, the symbol in its intermediary function has the aspects of epistemology (Theory of knowing) and Ontology (theory of being). The structural duality is the problem related with ontology where as the intentional duality is epistemological problem. Apprehending the symbol with its meaning and contextual types of regents expressions use and also considering its relationship to other clears the way of successful symbolic communication.

Modality of Symbols.

All Symbols and archetypes are projections of the formative side of their human nature that Creates Order and assign meanings. Hence Symbols are the dominants of every culture and civilization, early or late.^{lxxvi} Man of every load remained fond of Symbolization-Since Symbols are used in collective Ichiro do. 9-h-s creations is also estimated as a social act Behavior Creation and maintenance of Symbol depends on group acceptances. he com me wano the detention between a Symbol and Symbolized is conventional and arbitrary, I Its meaning is What people understand determine.^{lxxvii} Obf 14-15---there are three Different modalities of symbolism the unity of which is not immediately apparent.

1. the conception of symbolism in the phenomenology of religion

2. oneiric Designating the dreams of our days and nights , byte this word . It is well known that dreams are the royal road to psychoanalysis . all questions of school aside , dreams attest that we constantly means something other than what we seay; in dream the manifest meaning endlessly refers to hidden meaning ; that is what makes every dreamer a poet. Freud often limits the notion of symbol to those oneiric Themes which repeat mythology. But even when they do not coincide, the mythical and the oneiric have in common this the structure of double meaning. The dream is unknown to us it is accessible only through the account of the waking hours. and analyst interpret this account, substituting for it another text which is in his eyes, that thought content of desires.

The third zone of emergence is that of poetic imagination imagination is the power of forming the images . but it is not the mental picture of unreal . these are the images of sensory origin. The symbols and their meanings are so much intervened in culture that man interpretation board to culture inevitably in the process of interpretation of Symbols. In ‘*On Human Consciousness*’ It is said that they are the cocoon of meaning^{lxxviii} which the humanity spin around itself and all studies of culture are the study of interpretation of archetypes and their symbols. On the counter part, we can just reverse the expression that interpretation of Symbol or is parallely congruent with the interpretation of symbols. When a symbol is dissected and analyzed the shape of cultural patterns can be seen with in the models of Symbols. they act as flashlights, which enlighten the Path of understanding of culture, thus every aspect of culture whether it be a art, religion, Science Or Language, act enhances the ways of Understanding all the spheres of culture^{lxxix} furthermore , 'symbolism seems well suited to designate the cultural instruments of our apprehension of reality. This explanation broadens the sphere of the cultures making it as broad as the concept of culture and the spheres of human life. In this broad spectrum of symbols and their meanings, it is the mind or the consciousness that constructs all the patterns of meaning assigned to them. It constructs its own universe of perception and discourse. Hence this meaning producing agent is mind. The patterns of mind has exclusively important role in the type of meaning it produces. This is very cause of duality and diversity in the meaning assignment i.e. Interpretation. The patterns of mind is structured or constructed by the unique agency called culture.

Another problem that crops up here is If the meaning is a product of mind is it completely independent of reality or it has some or the other link. If it is completely independent then the problem ofwould arise because anything can be interpreted for anything else. There would be no proper discipline or authenticity in the interpretation. The meaning hidden in the symbols points out to some object in the world out there beyond its expressed structure and that object ‘pointed to’ is its meaning but it is not unreal. Generally all the meaning we propose to allot to a symbol have objective existence in either logical or actual world.

Although there are some symbols which have no objective signified in actual world as in the case of God, we have varieties of symbols for God. But in logical world it exists. These are not meaningless but find their meaning in the culture they are lived. They play a very significant role in the construction and maintenance of the belief systems. Thus symbols have pragmatic value and touch with the reality ultimately in some or other way.

In Comparative religion, symbols have been given importance as quoted in ‘whatever be its context, a symbol always reveals the basic oneness of several zones of the real (p. 452). And unify the diverse levels of realities that are to all appearances incompatible.

Actually the very problem of not knowing real directly leads to the path of interpretation. If a man tries to interpret “something of something” it is because real meanings are indirect hence we have to attribute a meaning to the symbol (obf. 33)

Symbols not only points to reality but participate in it since it is a part of that whole reality. Symbols have two functions, Representation and participation or. It presents the reality and also participate in the reality to which it points (S A R 2-3).they are isolated parts or fragments of the whole system. despite of their fragmentary nature, they embody in themselves the whole system in question (comp. reli 480) for eg. a Stone, gem Etc, They represent some sacred idea, but in addition they become the part and parcel of that Very idea. Symbols constitute the language of religion. In religion, what is 'God' we know it through the exploration of grammar of the response. We need to see them as a form of language and seek to elucidate the life they have, Thus, Symbol participate with the whole, and this participation is through language. when language expresses the meaning, it connects the part symbol) with the whole on reality) parts or fragments of the whole system. nt some sacred idea, but in addition they become the part and parcel of that Very idea. Symbols constitute the language of religion. In religion, what is 'God' we know it through the exploration of grandner of the response. we need to see them as a form of language and seek to elucidate the life they have, Thus, Symbol participate with the whole, and this participation is through language. when language expresses the meaning, it connects the part Csymbol) with the whole on reality.

Dream symbolism and its aspects

The field of Symbolism is immensely wide and dream Symbolism is only a Part of it (p. 200) Philosopher and psychologists at different times advocated the phenomenon of dream very differently but Freud’s view regarding dreams is really unique and very prominent one especially, the symbolism and the root of symbolism’ which has its ground in mythological beliefs. He says Freud derived dream symbols from the resistance of dream interpretation. He noticed that resistance regularly occurred with certain elements of dreams even in dreams of mentally healthy people. He claimed that formation of visual answer on stimulus (dream) is not coincidental. He figured out that some parts of manifest content typically correspond with certain latent content. Freud called these manifest elements symbols - to which he ascribed constant meaning. The dream symbols are in his opinion more or less sexual.

Symbols calls for interpretation because of their particular signifying structure in which meaning is inherently linked to something beyond itself. OB F 495) Hence interpretation is most requisite part of the symbolism. Interpretation means, ‘through which the hidden meaning of symbols comes back to language.’ For this interpretation mind works. It reflects up on the hidden truth behind the symbol and explores it out. Hence symbols are given meaning in the modes or system in which the mind is working. Mind creates the meaning and various influences acting on mind also play an important role in the creation of meaning, There are various Levels of Creativity in symbols

1) Sedimented Symbolism or lowest level, Various Stereotyped or fragmented remains of Symbols, which are So common Place and worn with use that they have nothing to operate upon. Dream symbolism, fairy tales and Legends etc. are at this level, where the work of Symbolization is no longer operative.

2) Second level - symbols that work in every day life.

3) Higher level-Prospective symbols. Here the creation of meaning 'takes place, The traditional symbols are taken up with their multiple significations and serve as a vehicle of new meaning. This creation meaning reflects the living Substrate of Symbolism.

Problems related to symbol interpretation

When we try to find out the meaning of in dream symbolism, we find that it depends totally on interpreter that how he interprets the dream symbols. Freud has clearly admitted that “ it is not the dream work that constructs the symbolic relation but the work of culture. This means that symbolic relation is formed in language.”^{lxxx} In ancient Jaina aspect, we find that the interpretation took on religious or sacred plane but modern psychology study them differently. So it is non-sacred or profane plane. The problem here lies is a symbol never disclose overtly, what it want to say. it is interpreter, who toils for deriving the meaning. Although they try to interpret the dream symbols on evident basis and study the coherent object in actual world; but difference in Interpretation's ability to derive the meaning of symbols of dream differently then how do we arrive at a plausible meaning and how can we confirm that rightness of interpretation? One method - which , however, is not scientific - would be to predict future happenings from the jean by means of a gene book and to verify the interpretation the subsequent events, assuming of course that meaning of dreams lies in their anticipation of the future. Another way to get at the meaning of the gene directly might be to turn to the past and the reconstruct Former experiences from the occurrence of certain motifs in dreams ^{lxxxi}Freud discovered that hidden meaning of dreams empirically and not deductively. 239gb Gene is a psychic product p239gb

Various influences i.e. with which one's mind is more or less biased to some extent, and insufficient or inauthentic & incomplete methodology of interpretation and many more such factors leads to improper interpretation.

Another problem of symbol-interpretation, lack of exactness that which symbol stands for what. Can anything become a symbol and play a part of it, or is there any margin or criteria depending on which we can fix the symbols. The whole theory of symbolization depends on the object of dreams. Dream objects, in turn depends much upon the multiple influences a dreamer undergoes. The interpretation of dreams purely depends on dreamer, interpreter's mental presuppositions and other environmental factors. .Even Freud writes in his *An Outline of Psycho-Analysis* that ‘ but which still disturbed us as we could not explain how that particular symbol came to have that meaning , in such cases any confirmation we could get from elsewhere – from Philology, folk lore, mythology, and ritual- was bound to be particularly welcome.”^{lxxxii} For an illustration the person of ancient age may not dream of multi-storied building, computers, cars, Ice- cream or chocolates etc. because they were totally unimaginable objects but today's man do dream of them very often. Similarly he may not see the objects that ancient people might have often dreamt of. However some dream objects are common to both the ages. Natural entities like trees, animals, sun, moon, water etc. are common dream objects. Hence the Criteria of a right interpretation is - It should be acceptable, inmate power and necessity character acceptable means socially determined a symbol is an social Rather than an individual matter. An individual may conceive or indicate the idea of symbol. And to the session needed in mind -inna power means that symbols possess some kind of inherent power in the megical sense or that their meaning lies within themselves but it is not possible for singles both to possess Innate power and to be socially determined ^{lxxxiii}

Now the question arises here is “Do the common dream objects mean same to two different persons of two different ages?”

The dream objects that appear in dream have some connection with our waking life experiences. Even in Great mother’s dreams -the shapes, colors, structures reflected were the objects of generally experienced or imaginable ones. Freud’s perspective would say that every person’s repressed desires couldn’t be the same. Hence it is not necessary that one object would convey only one meaning of a symbol and it is possible that some objects may convey the same meaning in some similar cases. On the other hand Jaina view would hold that in case of mother’s dreams. It is believed that all the mothers of twenty-four *tīrthamkara* who have a gap of thousands of years necessarily see the same fourteen dreams and the meaning is also almost same to all of them.

They are reflected not in empirical world; somewhere inside the dreamer i.e. dream symbolism is expressed in sub conscious & trans-conscious activity of a rational being. Hence it is very tough job to rationalize the meaning of dream symbols.

The human built symbols are quite easy to interpret for they know the intention behind the production of symbol. It is man himself who imagine, visualize and impose a meaning on it. But the complexity of abstract or natural symbolic presentations is really very difficult to interpret or to rationalize the meaning of symbols found in abstract world of the self, many psychologists, physiologists, scientists, even philosophers tried and various facts regarding dream symbols were bounced up which made it more complex. It needed much more symbolic- understanding. Now, the ambiguity has turned it more complex, because symbol and its relation with meaning are not at all fixed. Whoever claimed that symbols have fix meanings or meanings are fixed for symbols had to fall back because it is impossible to formulate the “fix symbol- fix meaning theory” or to describe one to one relation between the dream symbols and the meaning? Since it is purely a psychological issue, we can never restrict its mechanism of interpretation. What the object is, it depends on how we interpret it that means there is blute fact that ‘there is no object-in-itself. Object is always in the network of interpretation. How we look at the object is decided by the semantical rules. How objects are interpreted is a matter of construction. There is no object independent of interpretation. Hence all the interpretations are relative. Discourses differ because sets differ and sets differ because objects differ. Discourses of Ayurveda differ from that of medical science because they look at the same object differently. Hence dream interpretation too had been and has been interpreted very differently depending on the various factors that constructs the difference between the interpretations.

As for the relatively fixed symbol meaning....they may differ in individual cases by subtle shift of meaning. It is only through comparative studies in mythology, folklore, religion and language that we can determine these symbols in a scientific way. The evolutionary stages through which the human psyche has passed are more clearly discernible in the dream than in consciousness. The dream speaks in images and gives expressions to instincts that are derived from more primitive levels of nature. Consciousness all too easily depart from the laws of nature: but it can be brought again into harmony with the latter by the assimilation of unconscious.^{lxxxiv} The dream is not an isolated psychic event completely cut off from daily life In reality the relation between consciousness and dream is strictly causal, and they interact in the subtlest of ways.^{lxxxv}

It would It may seem strange that I should attribute an indefinite content to the relatively fixed symbolist is well known that Freudian school operates with hard and fast ...symbols this is supposed to be something definitive But as a matter of fact if there is relatively fixed symbols it would be impossible to determine the structure of the unconscious contents.^{lxxxvi}

The most interesting phenomena related to dream is symbolism. This beautiful mechanism of symbolization is designed by nature to present the repressed thoughts of man under masked appearance to gratify those repressed desires or to make aware of them. Now the question is which dream theory should be considered as a holistic theory of dreams?

We cannot confine any theory to be the complete theory of dreams because every theory has its complementary and contradictory aspects. Riceour says for Freud that A curious disproportion arises thus, for the matters dealt with the few in number ‘whereas the symbols for them are extraordinarily numerous so that each of these few things can be expressed by many symbols practically equivalent. When they are interpreted, therefore, the result of this peculiarity gives universal offense for, in contrast to the multifarious forms of its representation in dreams, the interpretation of symbols is very monotonous this is very displeasing... but how can we help it ?^{lxxxvii} So both Jaina theory and Freud’s interpretation has been brought under one roof to analyze whether these two divergent looking dream theories overlap or differ mutually. One thing which creates difference between the two, one is the religiously accustomed interpretation and the other is experimental-evaluation accustomed interpretation.

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