

## IMPORTANCE OF NIDRA AND NIDRANASHA IN PRESENT ERA

**Sabeena Susmitha.AK<sup>1</sup>, Zenica D'souza<sup>2</sup>**

<sup>1</sup>Final Year PG Scholar, <sup>2</sup>Professor & HOD; Department of Kayachikitsa, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India

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### ABSTRACT

'Sleep is an investment in the energy you need to be effective tomorrow'. Ayurveda describes the main three pillars of life amongst that Nidra is said to be the very important tripod of life. In the present era, various sleep disorders are increasing day by day. Working tendency during the night-time, trans meridian travel, exposure to a myriads of electronic devices has increased. In ancient science the detailed study of Nidra and Nidranasha along with the different treatments is given in Samhita. According to modern scientific view, loss of sleep has many reasons as like illness, stress, elder age, pain, mental illness etc. Ayurveda prescribes several procedures to overcome the situation. Article provides through review of causes, consequences and management of Nidranasha with the perspective of Ayurveda. In this study the attempt of critical review study of Nidranasha is done.

**Key words:** Nidra, Nidrnasha, Trayopthmbha, Adharaneeyavega, Indriya

### INTRODUCTION

Nidra is considered as one among the Trayopastambha<sup>1</sup> in ayurveda classics and is needed for physical and mental wellbeing of the body, it is mentioned as one among the thirteen Adharaneeya<sup>2</sup>vegas. The mythological story narrates evolution is set in when Srishtikarta Brahma is in awakened state and the destruction (Pralaya)

occurs when he goes to sleep. So sleep of Brahma is a destructive state for living beings but for living beings in the world including plants, the sleep is essential like food, water and air.. According to Charaka, when the mana including the Indriyas is exhausted and they dissociate themselves from their objects, then the individual sleeps. The

disturbance in Nidra might be related to the faulty life style, mental tension, changed food habits and stress which ultimately disturb the Nidra. Charaka has described Nidra among the primary tripod of life with its merits and demerits, classification and management. In Charaka Samhita importance of Nidra has been stated as

Sukhakara - Happiness,  
Pushtikara - Nourishment,  
Balyakara- Strength,  
Vrishya - Aphrodisiac,  
Dnyanakara - Learning,  
Jeevankara - Life giving.

### **NIDRA**

It is always used in Feminine gender. Sleep is a state of unconsciousness of the person. In Upanishad and Ayurvedic literature, Nidra is considered as one of the essential function of the living organisms.

### **DEFINITIONS OF NIDRA**

- Charaka states that when the mind including Jnanendriya and Karmendriya<sup>3</sup> are exhausted they dissociate themselves from their objects, and then the individual sleeps.
- Sushruta mentions that when the SanjavahaSrotas are filled with Kapha and Indriya's are deprived from their

respective objects of senses, the person goes to sleep<sup>4</sup>.

- AstangaSangraha states that due to Avarana by Shlesma of the Srotas and Shrama of both types of the Indriyas occur which dissociates from their respective senses then Nidra occurs<sup>5</sup>.
- AstangaHridaya describes that whenever the sensation conveying channels of the body are blocked or filled up by the Shleshma and when this Shleshma is over saturated with the Tamasika quality the living being gets sleep<sup>6</sup>.

### **Synonyms of Nidra**

In Amarkosha four synonyms have been mentioned.

1) Shayanam 2) Svapah 3) Svapnah 4) Samvesh .

Similarly in VaidyakaShabda Sindhu, three synonyms are available.

1) Sambhashah 2) Suptih 3) Svapanam

In Charaka Samhita, Bhutadhatri has been used as a synonym and in Sushruta Samhita the word Vaishnavi Maya is used.

### **Types of Nidra**

According to Acharya Charaka<sup>7</sup>

- a) Tamobhaava- Caused by Tamas
- b) ShleshmaSamudbhaava- Caused by Kapha.

c) Mana Shrama Sambhava- Caused by Mental exertion.

d) Shareera Shrama Sambhava- Caused by Physical exertion.

e) Agantuki- Indicative of bad prognosis leading to imminent death.

f) Vyadhyanuvaritini- Caused by complication of other disease like Sannipatajwara etc.

g) Ratri Svabhava- Caused by nature of the night

According to Acharya Sushruta,<sup>8</sup>

a) Tamasi- Dominated by tamoguna, then sleep known as Tamasi, from which

person cannot be awakened; this occurs at the time of death

b) Svabhavika / Vaishnavi- Sleep manifests naturally in person with predominance of Tamoguna both during day and night.

-In those with predominance of Rajo Gunait occurs without any reason at any time.

-In person with predominance of Satva Gunait occurs at midnight.

c) Vaikarika- In person in whom Shleshma has decreased and Anila has increased, and in those whose mind and body are in trouble by diseases, it does not appear at all, any time, this is Vaikariki.

According to Vaagbhata,

o Kalaswabhawaja- it is produced at the accustomed time. i.e. nights

o Amayaja- it is produced due to effect of diseases

o By fatigue of Mana- when mana is exhausted

o By fatigue of Sharira- when body is exhausted

o Shleshmaprabhavaj- it is produced due to predominance of kapha

o Agantuka- this type of Nidra is produced by external factors e.g. traumatic etc.

o Tamobhava- it is produced by predominance of Tamoguna

### Physiology of Nidra

When Mana is exhausted then sleep occurs this phenomenon can be understood in this manner. According to Howell, sleep is due to cerebral ischemia. Cerebral cortex is the seat of higher centres like pre and post central gyres, association area etc., which have the correlation with mental activities described in Ayurveda. So due to the reduction in cerebral blood supply Mana becomes Klanta that causes sleep (Nidra). Further during sleep, Indriyas (Jnanendriya and Karmendriya) become inactive by the

detachment from their sense organs or from their work.

### Importance of Nidra

Ahara, Nidra and Brahmacharya are the three factors which play an important role in the maintenance of a living organism. In the Ayurvedic literature, these factors i.e. Ahara, Nidra and Brahmacharya have been compared with the three legs of support and have been termed as the three Upastambha. The inclusion of Nidra in the three Upastambha proves its importance. While describing the importance of Nidra Ayurveda mentioned that

- It creates Happiness in life.
- It maintains the consistency of the body.
- It increases the strength.
- It increases the power of brain & mind.
- it prevents the life.

### CONCEPT OF NIDRANASHA

The word Nidranasha is formed by composition of two words i.e. Nidra&Nasha.

All the great sages of Ayurveda considered Nidra as a very essential factor for all the living beings. Inadequate intake of Nidra (Nidranasha) leads to various problems

like Dukkha, Karshya, Abala, Klibata, and Ajnana and at last leads to death also.

Synonyms of Nidranasha

- 1) Anidra
- 2) Alpanidra
- 3) Asvapna
- 4) Jagarana
- 5) Nidranasha
- 6) Nidravighata
- 7) Nidradaurbalya
- 8) Nidrabhranasha
- 9) Nidrakshaya

### Nidanaof Nidranasha

There is no direct reference regarding the causative factors of Nidranasha. In CharakaSamhita, AshtangaHridaya and AshtangaSangraha the Acharyas are explained the Chikitsa procedure of Atinidra and in this context they mentioned that if any Atiyoga occurs to these Chikitsa procedures it may leads to Nidranasha condition. So Atiyoga of these Chikitsa procedures may be taken as causative factors of Nidranasha by considering the charakas opinion.

- Atiyoga of Vamana
- Atiyoga of Virechana
- Atiyoga of Nasya karma
- Atiyoga of Raktamokshana
- Atiyoga of Dhoomapana

- AtiChinta
- AtiKrodha
- VataVridhhi
- Pitta Vridhhi
- Manastapa
- Dhatukshaya
- Abhighata.

Some other Nidana factors which may also causes the Nidranasha according to AshtangaSangraha are as follows.

- Lobha (Grief)
- Harsha (Happiness)
- Vyatha (Sorrow)
- AtiMaithuna(Excessive Intercourse)
- AtiKshudha (Excessive Hunger)
- RukshannaSevana (Intake of Dry Food)
- Anjana (Collrium).

So considering all these Nidana factors the SharirikaDoshha such as Vata, Pitta, andkapha

- AtiBhaya
- AtiVyayama
- AtiUpavasa
- Asukhashayaa.

Further Sushruta has mentioned some extra Nidana factors which may cause NidranashaManasikaDoshha,Raja may be the principal causative factors for Nidranasha.

All these Nidana factors have been described in under following headings

1. AharajaNidana – RookshannaSevana
2. ViharajaNidana – Vyayama, Upavasa, Asukhashayya
3. ManasikaNidana – Bhaya, Chinta, Krodha.

### **POORVARUPA**

Poorvarupa of Nidranasha is not mentioned in any Ayurvedic classics. As Charaka included the Nidranasha in 80 NanatmajaVataVikaras, Charaka has mentioned that Avyaktalakshanaare thePurvarupaof Vatavyadhi.

### **ROOPA**

Nidranasha itself described as the Roopa of some diseases.In Ayurvedic classic some symptoms are mentioned due to suppression of sleep. Charaka has described following symptoms due to restrain of sleep.

1. Jrumbha
2. Angamarda
3. Tandra
4. Shiroroga
5. Akshigaurava

### **UPADRAVA**

In AshtangaSangraha, it is mentioned that increased Vayu due to Nidranasha produces Kaphakshaya, this decreased and dried Kapha sticks in the walls of Dhamani and causes Strotorodha. This, results in so much exhaustion

that eyes of the patient remain wide open and watery secretion from eyes. This dangerous exhaustion is Sadhya up to three days, and then becomes Asadhya.

### **SAMPRAPTI**

It is evident that the Vata, Pitta, Raja, Hridaya and SanjnavahaSrotas play important role in the Samprapti of Nidranasha. So the vitiation of these factors leads to the condition of Nidranasha.

### **PATHYA-APATHYA**

Pathya is the wholesome regimen which does not impair the body system and which is pleasant to the mind. If one follows certain principles and controls the activities and makes changes in the regimen, as mentioned earlier in the form of Ahara and Viharamanagement, he can get a sound, normal and good sleep.

Apathya those which adversely affect the body and mind are considered to be unwholesome (Apathya). It may be said that etiological factors of Nidranasha are Apathyain the disease, because they increase the disease.

### **CHIKITSA**

From Chikitsa for Nidranasha mentioned in the different contexts, it can be broadly divided into 2 types (1)

Bahyachikitsa (2) Abhyantarachikitsa. Abhyantarachikitsa can be again divided into (a) AharaPradhanaChikitsa and (b) AusadhpradhanaChikitsa.

Our Acharyas have given more importance to BahyaUpacharas such as MoordhniTaila, Abhyanga etc. and ManasikaUpacharas such as ManonukulaVatavarana, ManonukulaVishayaGrahana etc. Along with these, therapeutic measures are also described along with some specific Aharas for the patients of Nidranasha.

### **BahyaUpachara for Nidranasha**

Charaka mentioned Abhyanga, Utsadana, Samvahana, Abhyanga, Akshi-tarpana, Shiro-Lepa, Karna-Purana, Shiro-Basti, Shiro-Dhara, MoordhniTaila as BahyaUpacharas.

### **ManasikaUpachara for Nidranasha**

Charaka mentioned ManonukulaVishayaGrahana, ManonukulaShabdaGranaha, ManonukulaGandhaGranaha, as ManasikaUpacharas.

### **AharaUpachara for Nidranasha**

Charaka mentioned GramyaMamsa Rasa, AnupaMamsa Rasa, Jaleeya Mamsa Rasa, Mahisha Ksheera, Piyushaas Aahara Upacharas.

### **Anya Upacharafor Nidranasha**

Some other measures, which can be advised to the patient of Nidranasha, though are not mentioned in Ayurvedic texts, are as follows,

- Maintaining regular time for going to bed.
- Avoid smoking, tea, coffee or alcohol at night before going to sleep.
- Not indulge in any type of work or reading till late night.
- Should devoid of thoughts tensions before going to bed.
- Hearing soft music or favorite songs also induces sleep.
- 5-10 minutes meditation before going for sleep.
- Offering prayer before sleep.
- Washing of hand, feet and face before goes to sleep.
- Avoiding Divaswapna.
- Proper evacuation of stool and urine.
- Avoid mosquito bites.
- Maintenance of adequate privacy and free from disturbance.

### **CONCLUSION**

Here the main aim of this article is to overview and lighting up the main study of Nidra, already given in different Samhitas and comparing it with today's era. Here the overview of

Nidranasha and an attempt to overlook its all aspects is done. In today's era Nidra and Nidranasha are the very important factors to be studied for as many of the sufferers are there who complaints it and did not get relief because of the lack of detailed studies and treatment. As in our Samhitas Acharyas had already told the causes, symptoms and treatment, so here an attempt to lighten up the study of Nidranasha is done.

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### Corresponding author:

**Sabeena Susmitha. A K**

Final Year PG Scholar, Department of Kayachikitsa, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India

**Email:** [susmi111@gmail.com](mailto:susmi111@gmail.com)

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