**ABSTRACT**

Ayurveda describes the main three pillars of life amongst that Nidra is said to be the very important tripod of life. Nidra is very important regimen of day to day life if not taken properly can cause severe diseased condition, which will affect the physical and mental health as well. Lack of Nidra due to various doshik conditions is called as Nidranasha. In ancient science the detailed study of Nidra and Nidranasha along with the different treatments is given in Samhitas. 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 Nidra and Nidranasha is done.

**Keywords:** Ayurveda, Nidra, Swapna, Upastambha, Indriya, Nidranasha, Insomnia.

**INTRODUCTION**

The Swasthya depends on three Upastambha i.e. Ahara, Swapna (Nidra) and Brahmacharya. In Ayurveda, these are known as tripod of life. Ayurveda is not only the system of medicine but also the way of life. It includes physical, mental and spiritual healthy wellbeing.

Ayurveda has stated Sleep as one of the most important pillars of health associated with happiness and good health and is an outcome of relax physical and mental state.

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.

**Etymological Derivation of the Word ‘Nidra’**

*Vachaspatyam:*

निद्रा = निः+द्रा -- भावेअ।

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* affirmed that when the mind (as well as soul) gets exhausted or becomes inactive and the sensory and motor organs become inactive then the individual gets sleep.
- *Sushruta* described the sleep occurs when the *Hridaya* the seat of *Chetana* is covered by *Tamas*.
- *Ashtanga Sangraha*, *Vaghbatha* stated that the *Manovaha Strotas* become accumulated with *Shleshma* and mind is devoid of sense organs because of fatigue, when individual falls asleep.

**Synonyms of Nidra**

In *Amarkosha*, four synonyms have been mentioned –

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

Similarly in *Vaidyaka Shabda 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**

*Acharya Charaka* has classified *Nidra* in following manner according to causes:

- *Tamobhava* - caused by *tama*
- *Shleshmasamudbhava* - caused by vitiated kapha
- *Manah-sharirshramasaambhava* - caused by mental and mental exertion
- *Agantuki*-indicative of bad prognosis leading imminent death
- *Vyadhyanuvartini*- caused as a complication of other disease like *Sannipatajajwara* etc.
- *Ratri*-swabhavaprabhava- caused by the very nature of the night

*Acharya Dalhana* has classified *Nidra* into three types on the basis of *Sushruta Samhita*:

- *Tamsik*- when *sangyavaha strotas* become filled with *shleshma* dominated by *tamoguna*, *Tamsi Nidra* is produced
- *Swabhaviki* - this type of *Nidra* occurs naturally and daily in all living beings
- *Vaikariki* - If there is any disturbance in *mana* and body, *Nidra* does not occur. But if *Nidra* is occurred, it is *vaikariki Nidra*.

*Acharya Vagbhat* has classified in seven types as following manner:

- *Kalaswabhawaj* - it is produces at the accustomed time. i.e. nights
- *Amayaja* - it is produced due to effect of diseases
- *By fatigue of mana*- when *mana* is exhausted
- *By fatigue of sharira*- when body is exhausted
- **Shleshmaprabhavaj** - it is produced due to predominance of *kapha*
- **Agantuka** - this type of *Nidra* is produced by external factors e.g. traumatic etc.
- **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 sub-support and have been termed as the three *Upastambhas*. 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.
- Lastly it prevents the life.

**Etymological Derivation of Nidranasha**

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

- **Nidra**: निद्रा = नि- + द्रा -- भावेअ।

- **Nasha**: नाश = नश + भावेघञ।

Based on the above *Nirukti* the term *Nidranasha* can be broadly defined as the loss of sleep or the derangement in the quality and quantity of sleep.

**Synonyms of Nidranasha**

Synonyms of *Nidranasha* according to different Acharyas,
1) *Anidra*
2) *Alpanidra*
3) *Asvapna*
4) *Jagarana*
5) *Nidranasha*
6) *Nidravighata*
7) *Nidradaurbalya*
8) *Nidrakshay*
9) *Nidrakshay*

**Nidana of Nidranasha**

There is no direct reference regarding the causative factors of *Nidranasha*. In Charaka *Samhita*, Ashtanga *Hridaya* and Ashtanga *Sangraha* 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 *charkas* opinion.

- **Atiyoga of Vamana**
➢ Atiyoga of Virechana
➢ Atiyoga of Nasya karma
➢ Atiyoga of Rakta mokshana
➢ Atiyoga of Dhoomapana
➢ Ati Chinta
➢ Ati Krodha
➢ Vata Vriddhi
➢ Pitta Vriddhi
➢ Manastapa
➢ Dhatukshaya
➢ Abhigghata

Some other Nidana factors which may also causes the Nidranasha according to Ashtanga Sangraha are as follows
➢ Lobha (Grief)
➢ Harsha (Happiness)
➢ Vyatha (Sorrow)
➢ Ati Maithuna (Excessive Intercourse)
➢ Ati Kshudha (Excessive Hunger)
➢ Rukshanna Sevana (Intake of Dry Food)
➢ Anjana (Collrium)

So considering all these Nidana factors the Sharirika Doshas such as Vata, Pitta, and

➢ Ati Bhaya
➢ Ati Vyayama
➢ Ati Upavasa
➢ Asukhashayaa

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

All these Nidana factors have been described in under following headings

1) Aharaja Nidana – Rookshanna sevana
2) Viharaja Nidana – Vyayama, Upavasa, Asukhashayya
3) Manasika Nidana – Bhaya, Chinta, Krodha

Purvarupa

Purvarupa of Nidranasha is not mentioned in any Ayurvedic classics. As Charaka included the Nidranasha in 80 Nanatmaja Vata Vikaras, Charaka has mentioned that Avyakta lakshana are the purvarupa of vatavyadhi.

Rupa

Table 1: In Ayurvedic classics some symptoms are mentioned are as follows

<table>
<thead>
<tr>
<th>Rupa</th>
<th>Charaka Samhita</th>
<th>Sushruta Samhita</th>
<th>Ashtang Hrudaya</th>
<th>Ashtang Sangraha</th>
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</thead>
<tbody>
<tr>
<td>Jrumbha</td>
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<td>+</td>
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<tr>
<td>Angamardha</td>
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<tr>
<td>Tandha</td>
<td>+</td>
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<tr>
<td>Shirogogaya</td>
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<tr>
<td>Shirogaurava</td>
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<td>Akshigaurava</td>
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<td>Jadya</td>
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<td>Glani</td>
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<td>Bhrama</td>
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<td>Apakti</td>
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<td>Vataroga</td>
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</table>
Samprapti

The schematic diagram of Samprapti of Nidranasha can be represented as follows:

Samprapti Ghatak

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Vata, Pitta (Vriddhi), kapha (kshaya)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dushya</td>
<td>Rasa</td>
</tr>
<tr>
<td>Agni</td>
<td>Jatharagni</td>
</tr>
<tr>
<td>Strotasa</td>
<td>Manovaha, Rasavaha</td>
</tr>
<tr>
<td>Strotodushti Prakara</td>
<td>Atipravritti</td>
</tr>
<tr>
<td>Adhisthana</td>
<td>Hridaya</td>
</tr>
<tr>
<td>Udbhavasthana</td>
<td>Hridaya</td>
</tr>
</tbody>
</table>

Upadrava

In Ashtanga Sangraha, it is mentioned that increased Vayu due to Nidranasha produces Kaphakshaya, this decreased and dried Kapha sticks in the walls of Dhamanis 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 Asadhyya.

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 Vihara management, he can get a sound, normal and good sleep.

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

**Chikitsa of Nidranasha**

The *Chikitsa* of any disease in simple word is-The giving up of the causative factors. In the treatment of *Nidranasha*, one should depend upon the measures having *Vatashamaka*, *Vedanashamaka* and *Roganivara* effects as well as pacifying effects on mental activities. The treatments which are described for *Nidranasha* in Ayurvedic Samhitas are mostly same. The management modalities according to various classics can be classified as:

- **Bahya Upachara**
- **Manasika Upachara**
- **Ahara Upachara**
- **Anya Upachara**

These are as follows,

**Bahya Upachara for Nidranasha**


**Manasika Upachara for Nidranasha**

Charaka mentioned *Manonukula vishaya grahana*, *Manonukula Shabda granaha*, *Manonukula gandha granaha*, as Manasika upacharas.

**Ahara Upachara for Nidranasha**

Charaka mentioned *Gramya mamsa rasa*, *Anupa mamsa rasa*, *Jaleeya mamsa rasa*, *Mahisha ksheera*, *Piyusha* as aahara upacharas.

**Anya Upachara for 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 mediation before going for sleep.
- Offering prayer before sleep.
- Washing of hand, feet and face before goes to sleep.
- Avoiding a *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 it’s 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 *Nidra* and *Nidranasha* is done.
REFERENCES


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