

## REVIEW ON THE CONCEPT OF NIDRA: ONE OF THE THREE UPASTAMBHA

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### ABSTRACT

*Āyurveda* the eternal science considers the three pillars of life as *Vāta*, *Pitta* and *Kapha* and considers *Nidrā* as one of the three *Upastambha*, the three sub-pillars along with *Āhāra* and *Bramhacarya*. Along with the *Tridoṣa*, the three *Upastambha* coequally fulfils the *prayojana* of *Āyurveda*, maintenance of the health of the healthy and cure of diseases. Any disturbance in *doṣa* and *upastambha* leads to the causation of diseases. *Āyurveda* defines the *Nidrā* (sleep) as the physiological state of rest for the *Śarīra* (body), *mana* (mind) and *indriya* (sense organs). Literature of *Nidrā* can be traced even in the Vedic era which was mentioned by various synonyms as *Kālāgni*, *Rudrapatnī* etc. In *Āyurveda*, *Nidrā* has been given special position in maintaining the healthy state of the individual. It helps in providing *sukh* (happiness), *dukh* (unhappiness), *puṣṭi* (good physique) etc. The

reason behind the causation of *Nidrā* has been considered as *Klānta* (exhaustion) and *Tamoguṇa*. *Nidrānāśa* (insomnia) one of the major pathological state in the modern era is well described along with the *Cikitsā* (treatment). An attempt has been made to compile the literature available on the different *āyurvedic* classical texts.

**KEYWORDS:** *Tridoṣa*, *Upastambha*, *Nidrā*, *Tamoguṇa*, *Nidrānāśa*.

## INTRODUCTION

As *Vāta*, *Pitta* and *Kapha* are considered *Trayostambha* (three main pillars) of the body because they bears the body, as in the same manner *Āhāra* (diet), *Nidrā* (sleep) and *BrahmĀcārya* (celibacy) are considered as *Trayo-upastambha*, i.e. sub-pillars of the body. *Jāgrata avasthā*, *suṣuptā-avasthā*, *Swapna-avasthā*, *Turīyāvasthā* are the four stages of *Mana* and *ātmā* are explained in the *Darśana-Grantha*. *Jāgrata Avasthā* is defined as one in which one will perceive the sensation of *śabda-ādi indriya*. *Suṣuptā-Avasthā* is defined as the stage in which *Ātmā* does not exhibit any interest in subject and dreaming is absent in this stage. Different essential life activities like heart beat, blood circulation, respiration etc. continue in this stage. *Suṣuptā-Avasthā* is also called as the *Nidrā-Avasthā*. *Turīya Avasthā* is defined as the one in which the person is having the *Satwa-Guṇa* predominant gets this type of sleep. This type of sleep is under the control of the *Satwa-Guṇa* and not in the control of *Tamo-Guṇa*. It is only experienced by the *yogic* persons.

### ***Nidrā*: an overview from āyurvedic perspective**

*Nidrā* is the physiological state of rest for the body, mind and sense organs. When the *mana* (mind) & *indriya* (sensory organs) get exhausted, they withdraw themselves from their objects and the individual's sleeps. Sleep is nothing but location of mind in a place unconnected with sensory & motor organs. This phenomenon is mainly due to *Klama* (exhaustion) of the body and mind.<sup>[1]</sup>

### **Synonyms of *nidrā***

<b>Amarakoṣa</b>	<b>Vedic Kāla:</b>	<b>Saṁhitā Kāla:</b>
Śayana	Kālāgni	Vaiṣaṇavi
Swapa	Rudrapatnī	Bhūdhātrī
Svapna	Singh-Yoginī	Pāpamūlā
Saveśa	Swapna	Tamobhavā
	Kālī	Tāmasī

Types of *Nidrā*

Types of <i>Nidrā</i> According to different Ācārya		
Ācārya Caraka <sup>[2]</sup>	Ācārya Suśruta <sup>[4]</sup>	Ācārya Vāgbhaṭa <sup>[7]</sup>
<i>Tamobhawā</i>	<i>Vaiṣaṇavī</i>	<i>Kāla-swabhāwajā</i>
<i>Śleṣma Samudbhawā</i>	<i>Vaikārikī</i>	<i>Āmāyākheda-prabhāwajā</i>
<i>Manaḥ-śarīra-śrama-sambhawā</i>	<i>Tāmasī</i>	<i>Chittakheda prabhāwajā</i>
<i>Vyādhānuvartinī</i>	----	<i>Dehakheda prabhāwajā</i>
<i>Āgantukī</i>	----	<i>Kaphaprabhavā</i>
<i>Rātri-swabhāva-prabhawā</i>	----	<i>Āgantukī</i>
----	----	<i>Tamobhawā</i>

Ācārya Caraka has explained six types of

*Nidrā* as follows<sup>[3,4,66]</sup>

1. *Tamobhawā*- Sleep due to excessive of *tamas guṇa*.
2. *Śleṣma-Samudbhawā*- Sleep due to excess of *Kapha Doṣa*.
3. *Manaḥ-śarīra-śrama-sambhawā*- Sleep following excessive activity or exhaustion of body and mind.
4. *Vyādhānuvartinī*- Sleep due to diseased state.
5. *Āgantukī*- Unnatural sleep.
6. *Rātri-swabhāva-prabhawā*- Natural sleep.

***Tamobhawā***: It is defined as the type of *Nidrā* which appears due to the excess of *tamoguṇa* of *mana* (mind).

***Śleṣma- samudbhawā***

- It is defined as the type of *Nidrā* which appears due to the excess of *Kapha Doṣa*.
- Increased *Kapha Doṣa* in the body results in the *avarodha* (obstruction) of sensory pathway and leads to sleepiness.
- According to *Ācārya Cakrapāṇi* this type of *Nidrā* appears in the day time along with the *tamo-guṇa*.

***Manaḥ – śarīra – śrama - sambhawā***

- It is the type of *Nidrā* which appears due to the tiredness of *mana* (mind) and *Śarīra* (body) because of heavy work, and then it is called as *mana Śarīra Śrama sambhawā Nidrā*.
- *Mānasika* and *Śarīrika klama* brings about inactivity of the mind resulting in the dissociation of the mind and the sense organs from their objects which is responsible for *Nidrā*.

***Vyādhānuvartinī***

- It is the type of *Nidrā* which appears due to diseased state is called as *Vyādhānuvartinī Nidrā*. In general *Nidrā* appears due to the influence of *Kapha Doṣa* hence whenever there is increase in *Kapha Doṣa* more than its normal quantity then the sleep appears at that time. This type of sleep is indicative of *vyādhi* (disease).

***Āgantukī***

- It is the type of *Nidrā* which is caused due to *pralap* etc.
- According to *Ācārya Cakrapāṇi* this type of *Nidrā* is called as *riṣṭabhūtā* i.e. the *Nidrā*, which indicates the death signs.

If any individual suddenly feels sleepy repeatedly without any cause, it usually indicates a bad prognosis.

***Rātriswabhāwa prabhawā***

It is the type of *Nidrā* which appears at the time of night called as *Rātriswabhāwa Nidrā*. This is the normal type of *Nidrā*. It helps in maintaining the life of the human being hence also called as '*Bhūtadhātri*'. According to *Ācārya Cakrapāṇi*, it is the type of *Nidrā* which helps in maintaining the life of human being healthy and happy is called as *Bhūtadhātri*. The word *dhātri* indicates to take care or to hold up and the word *bhūta* is mentioned for the all created beings. Hence collectively the word *Bhūtadhātri* indicates human being or which holds up the life without causing any symptoms or diseases. It is natural sleep which occurs during night.

***Ācārya Suśruta* has explained three types of *Nidrā* as follows<sup>[4,5,6,66]</sup>**

***Vaiṣaṇavī Nidrā***: It is a normal type of *Nidrā* and it is the energy of god, which helps in maintaining the life of human being.

***Vaikārikī Nidrā***: This type of *Nidrā* appears due to the enfeebled *Kapha Doṣa* and aggravated *Vāta Doṣa* or due to any troubles of *mana* (mind) or *Śarīra* (body). According to *Ācārya Dalhaṇa* when there is heavy work load then there is increase in *Vāta Doṣa* ultimately decreasing the *Kapha Doṣa* along with this the *laṅghana* (taking no food) also develops increase in *Vāta Doṣa*. Hence the *Nidrā* appearing in all these condition is called as "*Vaikārikī Nidrā*". This type of *Nidrā* resembles to that of four types of *Nidrā* mentioned by *Ācārya Caraka* as *Śleṣma Samudbhawā*, *Mana-Śarīra-Śrama-sambhava*, *Āgantukī*, *Vyādhānuvartinī*.

**Tāmasī Nidrā:** It is the type of *Nidrā* which appears due to influence of *tama guṇa*, called as *Tāmasī Nidrā*. It produces unconsciousness at the time of death.

**Ācārya vṛddha vāgbhaṭa mentioned seven types of *nidrā* as follows<sup>[7]</sup>**

1. *Kāla-swabhāwajā*
2. *Āmāyākheda-prabhāwajā*
3. *Chittakheda-prabhāwajā*
4. *Dehakheda-prabhāwajā*
5. *Kapha-prabhāwajā*
6. *Āgantukī*
7. *Tamobhawā*

***Kāla-swabhāwajā nidrā:*** It is the type of *Nidrā* which appears at proper time.

***Āmāyākheda-prabhāwa:*** It is the type of *Nidrā* which appears due to the diseases present in the *Śarīra* called as *āmāyākheda Nidrā*. The word *āma* is used for the factor which generates in the *Śarīra* due to the undigested food.

***Chittakheda-prabhawā nidrā:*** It is the type of *Nidrā* which appears due to the disturbances in the *manas*, called as *chitta kheda prabhawā Nidrā*.

***Dehakheda-prabhawā Nidrā:*** It is the type of *Nidrā* which appears due to tiredness of the body called as *dehakheda-prabhawā-Nidrā*.

***Kaphaprabhawā nidrā:*** It is the type of *Nidrā* which appears due to aggravated *Kapha doṣa* called as *Kapha prabhawā Nidrā*.

***Āgantukī-nidrā:*** This type of *Nidrā* appears due to the external factors like accidents, injuries etc. This type of *Nidrā* is considered as abnormal.

***Tamobhawā-nidrā:*** *Tamobhawā* type of *Nidrā* appears due to the aggravated stage of *tamogūṇa* of mind. This type of *Nidrā* results into the sinful behavior. *Ācārya Suśruta* and *Ācārya Caraka* mentioned it as *Pāpamūlā* (root of the bad works).

### Mechanism of *nidrā* as per *āyurveda* perspective

***Klānta* (tiredness) in the causation of sleep:**<sup>[8]</sup> Due to their *karma* (action), *mana* (mind) and *indriya* (sensory organs) get *Klānta* (tired) and it further leads to *Nidrā*. Therefore they (*mana* and *indriya*) withdraw from their *viṣaya* (objects). *Nidrā* (sleep) is nothing but a combined stage of tired mind and body. It means when the mind withdraw its attention from its work and the sense organs get tired due to heavy work load then this combined leads to the *Nidrā* (sleep).

***Tamoguṇa* in the causation of sleep:**<sup>[9]</sup> *Hṛdaya* is the seat of *cetanā* (consciousness), when *tamoguṇa* covers the *hṛdaya*, the individual gets sleep. Hence *satva* is the cause for consciousness and *tama* is the cause for *Nidrā*. Due to *avarana* of *Kapha* i.e. *Śleṣma* in *strotasa* and due to *Śrama*, *indriya* retired from their *karma* and *Nidrā* occurs. *Nidrā* is the illusive energy of the God and naturally it has its way over the all created beings. It appears firstly at the starting of the whole world and *tamasa guṇa* plays an important role in its formation. Therefore *Nidrā* is also called as '*Tamo-mūlā*'. *Tamasa guṇa* rises at its peak during the *Nidrā* (sleep) hence it is also named as '*Tamomayī*'. *Tamasa guṇa* appears at night. *Ācārya Suśruta* mentions that *hṛdaya* is the seat of *cetanā* in *Śarīra*. When this is invaded by *tamoguṇa*, *Śarīra* gets *Nidrā*. *Tamoguṇa* is the cause for *Nidrā* and *satva guṇa* is the cause for *bodhana*. This is known as *swabhāwaka* (natural) cause.<sup>[10]</sup> *Nidrā* (sleep) is the offspring of *tamoguṇa* and awaking process is the quality of *satva guṇa*. This is the fundamental law of nature.<sup>[11]</sup> When *indriyas* (sensory objects) got *vaikalya* and *tamoguṇa* is greatly increased then *Bhutātmā* is said to be sleeping though he is actually not sleeping. These are the important reasons for the *Nidrā* (sleep).<sup>[12]</sup> *Ācārya Śāraṅgadhara* mentions that aggravation of *Kapha-Doṣa* and *tamoguṇa* leads to *Nidrā*. Because of the *Tamoguṇa* and *Pitta-Doṣa* it leads to *murcha*. Aggravation of *Rajasa guṇa* and in combination with *Vāta* and *pitta Doṣabhrānti* occurs. *Tandrā* occurs due to the aggravation of *Tamasa guṇa* along with *Vāta* and *Kapha Doṣa*.<sup>[13]</sup>

**Importance of *nidrā*:**<sup>[14,15,16]</sup> *Ācārya* has mentioned both merits and demerits of sleep. *Nidrā* is responsible for *Sukha* (happiness), *dukha* (unhappiness), *puṣṭi* (good physique), *kārśya* (emcipation), *vṛṣatā* (sexual power), *klībatā* (impotence), *gyāna* (knowledge), and *agyāna* (illiteracy), *jīvitā* (long life), *ajīvitā* (death). Proper sleep (*Sāmyak Nidrā*) gives us *sukha*, *puṣṭi*, *bala*, *vṛṣatā*, *gyāna* and *jīvana* and improper sleep (*Asāmyak Nidrā*) causes *dukha*, *kārśya*, *abala*, *klībatā*, *agyāna* and *ajīvitā*. Proper sleep at night helps the individual to remain

happy and active the whole day. The proper sleep helps in building the body and general physique. Similarly improper sleep affects the health of the individual. Thus it can cause adverse effect on the body i.e. it may cause general debility. *Nidrā* can also effect on the sexual potency of the human being as it helps in strengthening the body and ultimately helps in increasing the proper digestion of the diet and through this, it helps in converting the *Āhāra-rasa* (digested food) till the *Śukra dhātu*. The sleep can also affect the life of man thoroughly as it may also cause death if not taken for so many periods. The *Nidrā* (sleep) which was taken at proper time, period gives us *ārogya* (health) and *pūrṇāyu* (full term life) like the flashed true knowledge providing *siddhī* (accomplishment to *yogi*).<sup>[17]</sup>

*Ācārya Caraka* described *Nidrā* also in the therapeutic aspects as in the treatment of *atikṛśatā* (leanness), *acintanacya kārya* (freedom from anxiety about any work), *Nidrā* along with *Āhāra* etc. factors leads to *brimhana* and make the man like a *varaha*.<sup>[18]</sup> Just like *Āhāra* is required for maintenance of health similarly *Nidrā* as required for *sukha* and *ārogya*. *Stholya* and *kārśya* depends on *Nidrā*.<sup>[19]</sup> *Nidrā* taken at proper time gives us *puṣṭi* (good physique), *varṇa* (glowness of skin), *bala* (power), *utsaha*, *agnidāpti* and *dhātusāmya*.<sup>[20]</sup> *Ācārya Bhāvamiśra* mentions that *Jagaran* causes *rukṣata* (dryness) and decreases *Kapha Doṣa* and poison intoxication. *Sāmyak Nidrā* (the sleep taken at proper time i.e. in night) maintains *dhātusāmya* (equilibrium of *dhātus*). It also gives *puṣṭi*, *bala*, *utsaha* and *agnidipti*.<sup>[21]</sup>

**Clinical classification of *nidrā*:**<sup>[22,23,24,25]</sup> On the basis of the beneficial and non-beneficial, *Nidrā* are classified as follows:

1. ***Para Nidrā***- It is *sāmyaka Nidrā*, it provides *sukha* and *āyusya* and it is healthy for the life of human beings.
2. ***Apara Nidrā***- it is *asāmyaka Nidrā*, it destroys *sukha* and *āyu* and it is unhealthy for the life of human beings.

*Apara Nidrā* is further classified in three categories:

- a. *Akāla sevita Nidrā-Mithyāyoga rūpa*: Sleep taken at improper time
- b. *Atiprasaṅga sevita Nidrā-Atiyoga rūpa*: Excessive sleep.
- c. *Naca sevita Nidrā-Hīnayoga rūpa*: No sleep or inadequate sleep.

***Nidrā sātmayā*:** *Ācārya Suśruta* mentioned about *Nidrā s̄tyamatā*, those persons, due to their working pattern and circumstances became *sātmayā* (habitual) to *rātrijāgaraṇa* or *diwāswapa* (day sleep) it doesn't affect on their health.<sup>[26]</sup> *Bhāvamiśra* mentions that, If

someone accustomed to *diwāswapna* (day sleep) or *rātrau Nidrā* (night sleep), it will not cause any harm.<sup>[27]</sup>

**Yogya nidrā lakṣaṇa:** *Ācārya Caraka* mentions that the sleep caused by nature of night is excellent sleep. It keeps every one lively, nourishes them like mother, so called as *Bhūtadhātri*.<sup>[28]</sup> *Nidrā* is like *māyā* of *Viṣṇu*, it naturally comes to all beings. It is also known as *pāpinī* as it destroys all means, through which good action can be done at that time.<sup>[29]</sup>

**Yogya nidrā vidhi:** One should sleep over a comfortable bed in home & at proper time at which sleep is accustomed, one should go to sleep.<sup>[30]</sup>

**Sāmānya nidrā kāla:** According to *Ācārya Vāgbhaṭa*: 2-3 *yāma* [1 *yāma*= 3 hours]

#### Relation between *nidrā* and *doṣa*

<b>Rātri-jāgarāṇa</b>	<b>Doṣa-Prakopa</b>
<i>Ācārya Caraka</i> <sup>[31,33]</sup>	<i>Vāta Doṣa</i>
<i>Ācārya Suśruta</i> <sup>[35]</sup>	<i>Vāta and Pitta Doṣa</i>
<i>Ācārya Vāgbhaṭa</i>	<i>Vāta Doṣa</i>
<i>Ācārya Suśruta</i> <sup>[35]</sup>	<i>Tridoṣa</i>

<b>Diwā-swapna</b>	<b>Doṣa Prakopa</b>
<i>Ācārya Caraka</i> <sup>[31]</sup>	<i>Kapha and Pitta Doṣa</i>
<i>Ācārya Suśruta</i> <sup>[35]</sup>	<i>Tridoṣa</i>

*Ācārya Caraka* mentions that *atijāgarāṇa* leads to *Vātasōṣakopa*.<sup>[31,33]</sup> *Mādhava-nidāna* follows *Caraka Saṁhitā* and admits *kopa* of *Vāta Doṣa* due to *Rātrijāgarāṇa*.<sup>[32,34]</sup> *Ācārya Suśruta* mentions that *Rātrijāgarāṇa* causes increase in the *Vāta* and *PittaDoṣa*.<sup>[35]</sup> *Ācārya Vāgbhaṭa* follows *Ācārya Caraka* and mentions *Rātrijāgarāṇa* causes *Vāta Doṣakopa*. *Ācārya Śāraṅghara* mentions that aggravation of *tamogūṇa* and *Kapha* causes *Nidrā*.<sup>[36]</sup> As mentioned by *Ācārya Bhāvamiśra*, the *Nidrā* (sleep) taken after meal causes increase in *Kapha Doṣa* and simultaneously decreases *Vāta* and *pittadoṣa*.<sup>[37]</sup> In *Hārītasamhitā* it is mentioned that *malamūtra-vidhāraṇa*, excessive *kaṣāya-rasa-sevana*, *jāgarāṇa* in night, aggravates *Vāta*.<sup>[38]</sup>

#### *Nidrā* as a *vegadhāraṇa*

According to *Ācārya Caraka* following are some symptoms which appears due to *Nidrāvegadhāraṇa* (suppression of urge) of sleep.<sup>[38]</sup> *Jṛmbhā* (Yawning), *Aṅgamarda* (Bodychae), *Tandrā* (Drawsiness), *Śiro-roga* (Disorders related to head), *Akṣigaurava*



(Heaviness in eyes). The treatment for the *Nidrā-vega-dhāraṇa-janya-lakṣaṇa* is to take proper *Nidrā* (sound sleep) and *saṁvahana* (massage) over the hand and foot. According to *Ācārya Vāgbhaṭa* the symptoms of *Nidrā vegadhāraṇa* are as follows:<sup>[39,40]</sup> *Aṅgamarda*, *Bhrama*, *Śiro-roga*, *Āpaktii*, *jṛmbhā*, *Tandrā*, *Jāḍya*, *Vātaja roga*, *Glāni*.

According to *laghu Vāgbhaṭṭācārya Nidrā-vega-dhāraṇa-janya-lakṣaṇa* are as follows:<sup>[41,42]</sup> *moha*, *mūrchā*, *akṣigaurava*, *ālasya*, *jṛmbhā* and *Aṅgamarda*. These symptoms may disappear by taking proper *Nidrā* (good sleep) and doing *saṁvahanam* (massage). As per *Ācārya Bhāvamiśra Nidrā vegvidhāraṇa* causes *jṛmbhā*, *śirolocana-gaurava* (heaviness in eyes and head), *Aṅgamarda*, *Tandrā* and *annapāka* (improper digestion of food).<sup>[43]</sup> *Ācārya Suśruta* mentioned that the *Nidrā-vega-dhāraṇa-janya-lakṣaṇa* resembles to that of the diseases of *Vāta* and *pitta*. They mentioned the list of the symptoms as:<sup>[44]</sup> *Kāsa*, *Śwāsa*, *Pratiśyāya*, *Śirogaurava*, *Aṅgamarda*, *Arodhaka*, *Jwara*, *Agnidaurbalya*.

### ***Diwāswapna***

#### **Indications for *diwāswapna***<sup>[45]</sup>

A healthy person generally should not sleep during the day, except in *Grīṣma* i.e. summer. In summer, a person gets exhausted because of the hot climate and gets disturbed or gets inadequate sleep in the night, which in this season is comparatively shorter. Sleeping during day time is prescribed for those who are emaciated by-singing, study, alcoholic drinks, sexual acts, elimination therapy, carrying heavy weight, walking long distance, Suffering from phthisis, wasting, thirst, diarrhea, colic pain, dyspnoea, hiccough, insanity, Those who are too old, too young, weak, emaciated, injured by fall, assault, exhausted by journey, vigil, anger, grief, fear and those accustomed to day sleep. The persons having working habit, diseases the environmental condition which increases *Vāta Doṣa*, must sleep in day time. The persons having working as habit, physical conditions, diseases or the environmental condition, which increases the *Kaphadoṣa* of the body should not take the *diwāswapna* (day sleep). *Ācārya Cakrapāṇi* has made a special comment regarding *diwāswapna* including the opinion of *Ācārya Kṣārāpāṇi*, according to him the person who missed their sleep (*jāgaraṇa*) at night due to work, they should indulge in day sleep to minimize the *Vātakṣobhajanita (Vāta vrdhi) lakṣaṇa* further he states that the persons who missed their sleep at night (*jāgaraṇa*) should consume the sleep half in the quantity (*ardhamātrama*) to which they missed at night. *Ācārya Vāgbhaṭa* also mentioned the list of the persons requiring *diwāswapna* (day sleep) as mentioned by *Ācārya Caraka*. In the last line of this quote they added the benefits of the

*diwāswapna* (day sleep) as it creates *dhātusāmya* (equilibrium in the *dhātu*) and increased *Kapha-Doṣa* maintains the body properly.<sup>[46]</sup>

### Need for day sleep in *grīṣma ṛtu*

*Ācārya Caraka* mentioned the need for *diwāswapna* (day sleep) in *Grīṣma ṛtu*. In *Grīṣma-ṛtu rātri* (night) becomes *saṅkṣepa* (short) and *Vāta* gets aggravated in the *Śarīra* (body) due to the *ādāna*. Therefore during this *ṛtu diwāswapna* (day sleep) is recommended for all. Hence to maintain *doṣa-sāmya*, the person should take *diwāswapna* (day sleep).<sup>[47]</sup> *Ācārya Vāgbhaṭa* mentions that *Diwāswapna* is indicated in *Grīṣma-ṛtu* (summer). *Vātasāncaya, rukṣa guṇa vṛddhi, alpa-rātri* (shortened night) these are the features of *Grīṣma-ṛtu*. To compensate (overcome) these factors one must take *diwāswapna* only in *Grīṣma-ṛtu*. The *diwāswapna* taken other than *Grīṣma ṛtu*, causes *Kapha pitta duṣṭi*. *Ācārya Vṛddha Vāgbhaṭa* mentioned the need of *diwāswapna* (day sleep) in *Grīṣma-ṛtu*. In *Grīṣma-ṛtu*, naturally the *Vāta Doṣa* gets activated and along with this there is dryness in the environment due to the extreme heat of the sun. Due to the increase in *Vāta Doṣa, rukṣa guṇa* (dryness properly) of body increases. Along with this the heat of *Grīṣma-ṛtu* also causes dryness in the environment causing increase in dryness of the body. Also the time period of the *Grīṣma-ṛtu* is more in day than in night; hence ultimately night becomes shorter than the winter and rainy season. These all factors increase dryness in the body; hence there is need for *diwāswapna* (day sleep) in *Grīṣma-ṛtu*. Other than this season *Nidrā* taken in day time (*diwāswapna*) increases the *Kapha* and *pitta Doṣa* of the body causing various diseases originating from themselves.<sup>[48,49,66]</sup>

### Contraindications of *diwāswapna*

According to *Ācārya Caraka* taking *diwāswapna* (day sleep) is dangerous for the life of man and it may cause various diseases. They mentioned in the above quote that, taking *diwāswapna* (day sleep) except in the *Grīṣma ṛtu* is hazards for the body and it should be avoided. Because it causes increase in the *Kapha* and *pitta-doṣa* and this condition may lead into the various diseases of these two *doṣa*.<sup>[50]</sup> *Ācārya* mentioned the list of persons which are banned for *diwāswapna* (day sleep). These are Fatty person (*medaswin*), The persons who consume the diet of oily food daily in more quantity or those who are addicted to taking unctuous substances, The persons having their *prakṛti* (constitution) of *Kapha Doṣa (Śleṣma)* naturally, The persons who are suffering from the diseases due to the vitiation of *Kapha (Śleṣmarogī)*, The persons who are exposed to *viṣa-dūṣṭi viṣa* (poison of certain insect).<sup>[51]</sup>

*Ācārya Suśruta* also mentioned the list of persons who are banned for *diwāswapna* (day sleep) as like *Ācārya Caraka*.<sup>[52]</sup> Those who having excessive *Kapha* and med (fat) in body, suffering from *Kañṭha-roga* (throat disease) and *viṣa* (poison), should not take *diwāswapna* (day sleep) in *Grīṣma-ṛtu*.<sup>[53,54,66]</sup>

**Effects of improper sleep:** *Ācārya Caraka* mentions that effects of improper sleep are *Halīmaka* (chlorosis), *śiraḥśūla* (headache), *stimitya* (cold sensation), *gātragaurava* (heaviness of body organs), *Aṅgamarda* (bodychae), *agnināśa* (loss of appetite), feelings of as like plastering of heart, *śopha* (oedema), *arocaka* (anorexia), *hṛllāsa* (nausea), *pīnasa* (rhinitis), *ardhābhedaka* (migraine), *koṭha* (Urticarial patches), *piḍakā* (pustules and boils), *kaṇḍu* (itching) *Tandrā* (drowsiness), *kāsa* (cough), disorder of throat, derangement of memory and intelligence, *sanrodha* (obstruction of channels), *jwara* (fever), incapability of sense organs, intensity in effect of poisons, these occurs due to non-indicated (unwholesome) day sleep. Hence the wise, after knowing the wholesomeness and unwholesomeness of *Nidrā* (sleep), should take *Nidrā* happily.<sup>[55]</sup> *Ācārya Vāgbhaṭa* also mentioned some symptoms and the diseases as the side effects of the *diwāswapna* (day sleep) as mentioned by *Ācārya Caraka*. *Diwāswapna* (day sleep) is infact abnormality and as sukh those who sleep in day become victim of unrighteousness and aggravation of *doṣa* which gives rise to diseases sukh as *Jwara*, *hṛllāsa*, *arocaka*, *pīnasa*, *ardhāvbhedaka* etc.<sup>[56]</sup> *Ācārya Bhāvamiśra* mentions that One should not sleep in day because it aggravates *Kapha Doṣa*. So except *Grīṣma-ṛtu diwāswapna* (day sleep) is not indicated in other *ṛtu*.<sup>[57,66]</sup>

### *Nidrānāśa*

#### **Causative factor for *nidrānāśa***

*Ācārya Suśruta* mentions that *Vāta pitta prakopa*, *manastāpa*, *kṣaya*, *abhighāta* are the causes of *Nidrānāśa*.<sup>[58, 66]</sup>

- Due to aggravated condition of *vāyu*.
- Due to aggravated condition of *pitta*.
- Due to the mental harassment or aggravated stage of mind.
- Due to weakness or loss of vital fluid from the body.
- Due to accidents, hurt or any injury.

The following factors are responsible for the disturbance in the sleep.<sup>[59]</sup>

1. **Kārya (Work)** - If work had done at night time or in heavy quantity can cause disturbances in the sleep. The people who work in night become more prone to the symptom of loss of sleep.
2. **Kāla (Time)**- The second factor that is *Kāla*. It is also important to the disturbances in the sleep. It is related with our life and affects directly on our sleep.
3. **Vikāra (Diseases)** – Some diseases may cause the disturbances in the sleep. According to *Āyurveda* particularly the diseases of *Vāta* origin can cause the loss of sleep. Because if there is increase in *Vāta Doṣa* then ultimately the *Kapha Doṣa* decreases. Therefore the diseases influenced by increased *Vāta Doṣa* can cause disturbances in the sleep or loss of sleep.
4. **Vāyu (Vāta)** – *Vāta Doṣa* itself causes loss of sleep. Naturally when there is influence of *Vāta Doṣa* in the environment then time period of sleep decreases.
5. **Prakṛti (constitution)** –According to *Āyurveda* there are three basic elements which builds up the life of human being. *Vāta, Pitta and Kapha* these three factors decide the constitution of the man while birth. These three elements form seven types of constitution. Out of these seven, the person having only *Vātaja prakṛti* (constitution) have less sleep than persons with any other constitution.

*Ācārya Vāgbhaṭa* mentioned these five factors for disturbance in sleep or causing loss of sleep, *Kāla, dhātukṣaya, vyādhi (jwarādi-vyādhi)* and *Vātapitta-vṛddhi* are the *hetu* of *Nidrānāśa*.<sup>[60]</sup>

#### ***Cikitsā of nidrānāśa***

*Ācārya Caraka* mentions that *Abhyanga* (doing massage), *utsādana* (applying the medicated powder over the body), *snāna* (bath), consuming diet like *rasa* (soup) of the animals from the *jalīya* (aquatic), *ānūpa* (hydrotic), *grāmya* (wild) etc. are some measures for *chikitsā* of *Nidrānāśa*. The diet like *Śāli* (old rice) with curd, consuming milk, ghee, alcohol, hearing the word which gives pleasure to the mind. Doing certain measures as like *samvahana* (pressing the body), *akṣi-tarpaṇa* (application of the medicated drops in the eyes), *śirolepa* (application of the medicated paste over the head), *mukha-lepa* (application of the medicated paste over the face) and to take the sleep on the well prepared and clean bed. Along with this sleeping at the time, to which the person get habituated to it. All these factors are said to be beneficial for the treatment of the symptoms appearing due to *Nidrāvega dhāraṇa* (holding the urge).

*Ācārya Suśruta* also mentioned the treatment for the *Nidrānāśa*, which is similar to that of maintained by *Ācārya Caraka*. Some different measures said by *Ācārya Suśruta* are- *Abhyaṅga* (anointing the body), *śiroabhyaṅga* (massaging or rubbing the oil on the head), diet consisting of the cakes made up of *Śāli* rice and wheat prepared with sugar or other derivatives of the sugar cane or soothing articles with milk or meat juice, flesh of animals of *biṣkīra* or *vileśaya*, eating grapes, sugar or sugar cane at night, are some beneficial measures for the *Nidrānāśa*. Along with these, the soft and pleasant bed and easy convenient seat and means of locomotion are also said to be useful in the treatment of *Nidrāvegadhāraṇa*.<sup>[66]</sup>

### **Atinidrā**

*Ācārya Vāgbhaṭa* mentions *Atinidrā* (excess of sleep) leads to increase in the *Kapha*, which hampers the *Agni*. Which leads to decrease in the digestion of food, Excessive sleep restricts the digestion of excessive *Kapha*, so *apacyamāna Kapha* obstructs the *srotasa*. Obstructed *srotasa* creates heaviness in the body, which further leads to *Ālasya* (laziness) & which further leads to *atinidrā*.<sup>[61]</sup>

### **Atinidrā cikitsā**

According to <i>Ācārya Caraka</i> <sup>[62]</sup>	According to <i>Ācārya Suśruta</i> <sup>[63]</sup>	According to <i>Ācārya Vāgbhaṭa</i> <sup>[64]</sup>
<i>Kāya-virecana</i>	<i>Vamana-medicated vomiting</i>	<i>Tikṣṇa vamaṇa</i>
<i>Śiro-virecana</i>	<i>Laṅghana-fasting</i>	<i>Aṅjana</i>
<i>Vamaṇa</i>	<i>Raktamokṣaṇa-blood letting</i>	<i>Nāvanam</i>
<i>Bhaya</i> (fear)	<i>Manovyakulāni</i> etc.	<i>Laṅghana</i>
<i>Cintā</i>		<i>Cintā</i>

### **Rātrijāgarāṇa**

According to *Ācārya Caraka*, keeping awake at night increases *Vāta* and *pitta*. This causes complaints like constipation, weakness, giddiness, lack of concentration, hyperacidity, burning of eyes, burning of hands and feet. If due to unavoidable reasons person has to keep awake at night, he should sleep during next morning, half hours of night sleep, before taking any food. However, the health of those who are habitually used to workers in night and sleeping during the day (industrial night workers), is not affected as they get used to this abnormal sleep rhythm.<sup>[65]</sup>

### **Indications for keeping awake at night**

- *Kapha prakṛti* person and individual suffering from *Kaphaja* disorders
- *Sthaulya* (obese) person

- *Viṣa yukta* individual, and
- Persons taking diet rich in fat.

## DISCUSSION

This compilation intensively explores the literature available related to *Nidrā* from *Āyurveda* point of view and does the critical analysis with the available literature. This compilation has couple of strengths. We have used descriptive analysis for comparative studies between the *Āyurveda* literatures among different *Ācārya*. Different physiological and pathological aspects have been discussed along with the therapeutic measures. One important aspect related to present era, i.e. *Anidrā* has been well discussed. Stress and strains of day to day life increases tension, anxiety, fear etc. People themselves are inviting various physical as well as mental disorders, because of indulging in *Mānasika nidāna*. Different relaxation techniques like meditation, *Prāṇāyāma* and soothing music would be beneficial for *Nidrā nāśa* conditions.

## CONCLUSION

*Nidrā* has been considered as one of the three *upasthambha* along with *Āhāra* and *Bramhacarya*. In *Āyurveda* *Nidrā* has been given utmost importance in the maintenance of health. *Ācārya* have stated that happiness and sorrow, growth and wasting, strength and weakness, virility and impotence and the knowledge and ignorance as well as the existence of life and its cessation depend on the sleep. The aim is to compile the subject matters about *Nidrā* from different resources and re-evaluate the various principles related to different aspects of sleep. It is believed that the information presented on “*Nidrā*” might provide incentive for proper evaluation of different aspects related to *Nidrā*.

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