

CRITICAL REVIEW OF NIDRA IN CHARAK SAMHITA AND ITS CLINICAL SIGNIFICANCE

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ABSTRACT

Ayurveda emphasizes on keeping a person healthy first and then on treating the disease. Sleep is mentioned as an important *upastambha* i.e one among the three pillars of life which are *ahar*(diet), *nidra*(sleep)and *brahmacharya* (celibacy). Various rules regarding sleep have been mentioned extensively in *Charak Samhita*. Quality sleep is essential for the overall growth and development of an individual and for smooth functioning of the systems The disturbance in rules regarding *Nidra* might be related to life style, environmental influence, mental tension, changed food habits and day to day stress

which ultimately disturbs the psychoneuro-biological rhythm of sleep. This study was aimed at exploring different aspects of *Nidra* from *Charak Samhita*. Code of conduct about daily regimen and seasonal regimen are mentioned. It was found that numerous factors were involved in manifestation of disease due to *nidana sevana* like *diwaswap*, *anidra*, *atinidra*. Different *lakshanas* in some *vyadhis* were also noteworthy. Treatment regarding *nidra* related disorders has also been advised *Acharya Charaka*. It was concluded that the concept of *nidra* is clinically significant.

KEYWORDS: *Ayurveda*, *nidra*, sleep, *dincharya*, *trayopstambha*.

INTRODUCTION

Sleep comprises of a human's 1/3rd lifespan. Its restorative, regenerative and mental effects have been proven in the contemporary medicine. In the recent times, there has been a steep rise in non-communicable diseases and sleep disturbances can be considered an important factor among the many causes.^[1] Ayurveda, the ancient healthcare system provides a deep insight into the principles of sleep, sleep disorders and their treatment protocols. One of the

most important principles are the three factors i.e. *Aahar* (diet), *Nidra* (sleep) and *Brahmacharya* (celibacy), are mentioned as three *Upastambha* (sub-supporting pillars) executing an important role in maintaining the health. *Aahar* (Diet) is the first which directly affects the life by causing various problems with health & mind. *Bramhacharya* (Celibacy) is a pillar which also affects the healthy status of the body. *Nidra* (Sleep) also has its important role in healthy life.^[2] The references regarding *Nidra* were found to be scattered in *Charak Samhita*. This study is a sincere effort to understand the rules regarding *nidra*, *atinidra/diwaswapa/jagarana* as a causative factor in manifestation of disease, *nidra/anidra/atinidra* as *lakshanas* in various *vyadhis* and *chikitsa* perspective of disorders related to *nidra*.

MATERIALS AND METHODS

1. Ayurvedic classics like *Charak Samhita* along with its respective commentaries were referred.
2. Various review articles, journals, publications, online research portal, Sanskrit dictionaries were referred.

The collected data was studied, analysed, evaluated and justified.

REVIEW OF LITERATURE

Etymological derivation of *Nidra*

The word *Nidra* is feminine, formed by the prefix ni+dra+rak+ta. This is a state of nature which causes encapsulation to the consciousness of a person.^[3]

Definition: According to *Charak Samhita*, sleep is nothing but a combined stage of tired mind and body. It means when the mind withdraws its attention from its work and sense organs get tired due to heavy work load then this combined stage leads to sleep.

Types of *Nidra*^[4]: *Acharya Charaka* has mentioned 6 types of *nidra*.

1. ***Tamobhava*** - It is caused by excess of *Tama Guna* of *mana*.
2. ***Shleshma Samudbhava*** - *Nidra* caused due to excess of *kapha dosha*. *Chakrapani* says, this type of *nidra* appears in day time along with *Tama guna*.
3. ***Mana-Sharir shrama sambhava***- It appears when body and mind get tired because of heavy work load. The exertion brings about inactivity of the mind resulting in the dissociation of the mind and the sense organs from their objectives which is responsible for *nidra*.

4. **Agantuki**: It is caused due to *bhaya* and *pralap* and is incurable. *Chakrapani* opines that this type of *nidra* is known as '*rishtabhuta*' i.e. *nidra* indicating death signs.

5. **Vyadhyanuvaritini** - This type of *nidra* is caused due to other diseases. As *tama* and *kapha* are associated with each other, *vyadhis* in which there is influence of *kapha dosha* cause this type of *nidra*.

6. **Ratri Swabhavprabhava**

This is considered as normal. *Nidra* which appears at the time of night is called *Ratri Swabhavprabhava nidra*. By nature, night serves as a causative factor for *nidra*. *Nidra* during day time is caused by *tamas* and is considered abnormal. *Ratri Swabhavprabhava nidra* is also called as '*bhoot-dhatri*' as it helps in maintaining the life of the human being. It keeps the human being healthy and happy. The word '*dhatri*' indicates to hold or to take care and '*bhoota*' means all living beings. Hence collectively the word *bhutadhatri* indicates human being.

Importance of sleep^[5]

Happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, life and death – all these occur depending on the proper or improper sleep. Like the night of destructions, untimely and excessive sleep and prolonged vigil take away both happiness and longevity.

Indications of *diwaswapa* (daysleep)^[6]

Those who are exhausted by singing, study, alcoholic drinks, sexual acts, elimination therapy, carrying heavy weight, walking long distance; those suffering from phthisis, wasting, thirst, diarrhea, colic pain, dyspnoea, hiccup, insanity, those who are too old, too young, weak and emaciated; those injured by fall and assault, those exhausted by journey by a vehicle, vigil, anger, grief and fear and those who are accustomed to day sleep. By this the equilibrium of *dhatu*s and strength are maintained and the *kapha* nourishes the organs and ensures longevity.

Contra-indications of *diwaswapa*^[7]

Excluding *Grishma ritu*, all other *ritus* are contraindicated for *diwaswapa* as it causes vitiation of *kapha* and *pitta*. Persons with excessive fat, those who are addicted to taking *snigdha padartha*., those with *kapha prakruti*, those suffering from diseases due to the vitiation of *kapha* and those suffering from *dushivisha*(artificial poisoning) should never sleep during day time. If one violates rules regarding day sleep, he gets accustomed to *halimaka*, headache, timidness, heaviness of the body, malaise, loss of digestive power,

hridayopalepa, oedema, anorexia, nausea, rhinitis, hemicrania, urticaria, eruption, abscess, pruritis, drowsiness, coughing, diseases of the throat, impairment of the memory and intelligence, obstruction of the circulating channels of the body, fever, weakness of sensory and motor organs and enhancement of the toxic effects of artificial poisons. So one should keep in view, merits and demerits of sleep in various seasons and situations, in order that it may bring happiness to him.

Effect of night awakening (*Jagarana*)^[8]

Vigil during night causes dryness in the body; sleep during day time causes unctuousness and dozing in sitting posture does neither cause dryness nor unctuousness.

Harmful effects of *nidra vegadharana*^[9]

Due to *Nidra Vegadharana*, *Vata Dosha* gets vitiated which create complications which might range from minor symptoms like *Jrimbha* (Yawning), *Glani* (Malaise), *Tandra* (Drowsiness) *Shiroroga* (Diseases related to Head), *Akshigaurva* (Heaviness in eyes) to diseases like fever, dysentery, *gulma*, *raktapitta*, etc. *Atikrushata* is also found due to *nidravega vinigraha* (Ch.Su. 21/11).

Agryasangraha related to *nidra* (Ch. Su. 27)

Mahishkshiram swapnajananaanam /

Pushtihi swapnakaranaam /

Atiswapna tandrakaranaam /

Nidra and Nanatmaja roga (Ch.Su. 20)

Anidra - Vataja nanatmaja vikara

Nidradhikya – Kaphaja nanatmaja vikara

Atinidra – Raktadushtjanya roga (Ch.Su. 24/15)

Diwaswapa/Jagarana/Atinidra as causative factors (*Nidana*) of following diseases

Table 1.1 – ANIDRA as Hetu.

<i>Atinidra</i> as Hetu for <i>Vyadhis</i>
<i>Kaphaja Shiroroga – Ch.Su*.17/24</i>
<i>Kaphaja Hridroga - Ch. Su. 17/34</i>
<i>Madhumeha – Ch. Su. 17/78</i>
<i>Kaphaja Shotha - Ch.Su.18/7</i>
<i>Atisthaulya – Ch. Su. 21/4</i>
<i>Kaphodara – Ch.Chi*. 13/29</i>

Table 1.2 – *Bhuktamatrasya swapnaat* as Hetu.

<i>Bhuktamatrasya swapnaat</i> as Hetu
<i>Prameha Purvarupa – Ch.Ni. 4/47</i>
<i>Mamsavaha Strotodushti - Ch.Vi*. 5/14</i>
<i>Kaphaja Grahani - Ch. Chi. 15/67</i>
<i>Stanyaroga – Ch.Chi.30/233</i>

Arsha – Ch.Chi. 14/9
Prameha –Ch.Ni*.4/5

Table 1.3: Ratrijagarana as Hetu.

Ratrijagarana as Hetu
Vatavyadhi – Ch.Chi.28/17
Urusthambha – Ch.Chi.27/9
Shiroroga – Ch.Su.17/24
Vataja Madatya- Ch.Chi. 24/90

Abbreviations

- *- Ch.Su – Charaka Sutrasthana
- *-Ch.Ni- Charaka Nidanasthana
- *-Ch.Vi-Charaka Vimanasthana
- *-Ch.Sha.-Charaka Sharirsthana
- *-Ch.Chi.-Charaka Chikitsasthana

Table 1.4: DIWASWAPA as Hetu.

Diwaswapna as Hetu	
Shiroroga - Ch.Su. 17/8	Santarpanajanyaroga- Ch.Su.23/4
Kaphaja Jwar –Ch. Ni. 1/25	Medovaha Strotodushti – Ch. Vi. 5/15
Kushtha - Ch.Chi.7/8	Kaphaja Arsha – Ch. Chi14/18
Kaphaja Madatya – Ch.Chi.24/96	Kaphaja Kasa – Ch.Chi. 18/17
Urusthambha – Ch.Chi. 27/9	Vrana Dosha – Ch.Chi. 25/34
Vata Vyadhi – Ch.Chi.28/17	Kaphaja Atisar – Ch.Chi 19/7
Panduroga – Ch.Chi. 16/8	Sannipataja Atisara – Ch.Chi. 19/8
Kaphaja Chardi – Ch.Chi20/12	Vatarakta – Ch.Chi. 29/7

Atinidra/Anidra presenting as lakshanas in following vyadhis

Table 2.1: ANIDRA as lakshana.

Anidra as lakshana
1. Bahudosha Awastha – Ch. Su.16/14
2. Vatapittaja Jwara – Ch.Chi. 3/86
3. Pachyamaan Gulma – Ch.Chi. 5/41
4. Vatapittaja Visarpa - Ch.Chi. 21/36
5. Vataja Trushna – Ch.Chi22/12
6. Asthi-Majjagata Vata – Ch.Chi. 28/33
7. Sama-Sannipata Jwara – Ch.Chi. 3/106

Table 2.2: ATINIDRA as lakshana in various vyadhis.

Atinidra as lakshana
1. Madhur Rasa Atisevana - Ch.Su. 26/43
2. Kaphaja Jwara – Ch.Ni.1/27
3. Kaphaja Gulma – Ch.Ni.3/11
4. Kaphaja Unmada - Ch.Ni. 7/7
5. Kaphaja Unmada –Ch.Chi. 9/14
6. Kaphaja Shotha – Ch.Chi. 12/14
7. Kaphaja Udara – Ch.Chi. 13/31
8. Panduroga – Ch.Chi. 16/15
9. Kaphaja Atisara – Ch.Chi. 19/7

10. Kaphaja Chardi – Ch.Chi. 20/13
11. Pittaja Visarpa – Ch.Chi.21/32
12. Kaphaja Visarpa – Ch.Chi.21/34
13. Kaphapittaja Visarpa - Ch.Chi. 21/38
14. Granthi Visarpa - Ch. Chi. 21/39
15. Dhwasaka Roga-Ch.Chi. 24/201
16. Jangama Visha Samanya Prabhava Ch.Chi.23/15
17. Urusthambha Purvarupa – Ch.Chi.27/15
18. Kaphaja Kshirdosha – Ch.Chi. 30/24

Nidra and Panchkarma

Vamana atiyoga- Anidra- Ch.Si. 1/17

Virechana atiyoga – Anidra –Ch. Si. 1/20

Anuvasan basti samyak yoga lakshana – swapnanuvrutti – ch.si. 1/44

Annavrutta anuvasana basti lakshana- Nidra – Ch.Si. 4/34

Post vamana rules – Avoid ratrijagarana and diwaswapna- Ch.Su.15/15

Nidra and Manasa prakruti – Ch.Sha. 4/38,39

Rajas prakruti- Rakshas satva-atinidra

Tamas prakruti – Pashava satva – swapnasheel

Diwaswapnajanya roga – Ch.Si. 12/7 : Aruchi, Avipaka, Agnimandya, Pandu, Kandu, Pama, Daha, Angamarda, Sthambha, Tandra, Granthiroga

Nidra – Chikitsa perspective

Nidranasha^[10] – Ch.Su.21/52- Nidranasha can be broadly defined as the loss of sleep or the derangement in the quality and quantity of sleep.

Bahya Upachara for Nidranasha - Charaka mentioned Abhyanga, Utsadana, Samvahana, Abhyanga, Akshi-tarpana, Shiro- Lepa, Karna-Purana, Shiro-Basti, Shiro- Dhara, Moordhni Taila as bahya upacharas.

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

Ahara Upachara- Gramya mamsa rasa, Anupa mamsa rasa, Jaleeya mamsa rasa, Mahisha ksheera, Piyusha, Madya as anupana.^[11]

Tritiya sarpiguda, Kalyanaka Gudamodaka.

Nidranivarana upaaya- Ch.Su. 21/55 – Atinidra leads to kapha vruddhi and disturbs the balance of tridoshas, and blocks the strotas of the body.

Bahya upachar - Dhoomapana, Vamana, Virechana, Raktamokshana, Nasya

Manasika upchar – Bhaya, Chinta, Krodha, satvaguna adhikta

Vihar – Vyayama, Upawasa, improper bedding.

Diwaswapjanya roga chikitsa- Ch.Si. 12/5.

Bahya upachara- Dhoomapana, Vamana, Nasya, kaphagna tailabhyanga mardana, all kaphagna upachar.

Ahar-vihar- Vyayama, upawasa, ruksha ahar sevana, arishtapana, deepaniya aushadha sevana.

Ashru vegadharanajanya roga chikitsa- Swapna - Ch.Su.7/22

Adravyabhoota chikitsa- Swapna- Ch.Vi. 8/87.

Preventive aspect

Sadvrutta – Atiswapna varjya – Ch. Su. 8/19

Sandhyaswapna varjya

Achar Rasayana – Samajagaranaswapna – Ch. Chi.1/4/32

Diwaswapna varjya in Navajwara, Shotha, Udara, Vishavikara nd Vatarakta.

RESULTS AND DISCUSSION

The said study focuses on the concept of *nidra* in *Charak Samhita*. It was observed that sleep forms an integral part of one's life for appropriate functioning of the human body. Good mental and physical health is an important outcome of quality sleep. Disturbances in lifestyle, food habits, stress and not following the daily and seasonal regimen will lead to sleep disorders. One should avoid *diwaswapna*, *jagarana* and *atinidra* as they form a major role in pathogenesis of a disease. Various *vyadhis* associated with *nidra* were observed.

Clinical significance of *nidra*: The knowledge about *nidra* available from *Charak Samhita* needs to be applied in clinical practice.

Nidra and Hetu Vichar- The *vyadhis* mentioned due to *hetusevana* like *atinidra*, *diwaswapna*, *jagarana* and *bhuktamatrasya swapnaat* should be studied and examined in *Rugna parikshan* whether he/she has been doing the *nidana sevana* and if that is the reason, he should be advised *nidanaparivarjana*.

Nidra and Lakshana Vichar- *Atinidra, Anidra* were found as *lakshanas* in the mentioned *vyadhis*. By examination, if these *lakshanas* are present, the physician should attempt for *hetu viparit/vyadhi viparit chikitsa* in order to break the *samprapti* of the *vyadhi*.

Nidra and Chikitsa Vichar- By knowing the *Hetu* and *lakshanas* involved in a *vyadhi*, one can organize *shamana, shodhana chikitsa* thereafter. Once the *doshas* are known, he can select the *dravyas* accordingly. *Ahara* and *Vihara* corrections regarding *nidra* should also be explained to the patient.

Nidra as Sadvrutta and Achar Rasayan- Overall, people should be educated about imbibing the rules of *nidra* in his/her own life as *sadvrutta* and *achar rasayana*. If they are successful in doing so, the main aim of Ayurveda, '*swasthasya swasthya rakshanam*' i.e preserving the health of an individual shall be fulfilled.

CONCLUSION

The aim of this conceptual article was to compile and re-evaluate the various principles related to different aspects of sleep (*Nidra*). Sleep is one of the basic instincts of life. Ayurveda has recognized *Nidra* as one of the most important dimensions of health associated with happiness and good health and is an outcome of relax mental state. By thorough knowledge about the concept of *nidra*, it can be concluded that sleep plays a role in etiopathogenesis of diseases. If one follows *vidhivat nidra sevana*, he will be free of any pathologies. *Acharya Charaka* has also given remedies to prevent *atinidra, anidra* and other conditions, which will help in restoring the health and longevity of an individual.

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