

## CONCEPT OF NIDRAVIPARYAY FROM BRIHATTRAYEE

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Article Received on 22/03/2019

Article Revised on 12/04/2019

Article Accepted on 01/05/2019

## ABSTRACT

*Dhatusammya* is the main attribution of an entire guideline demonstrated by our *Acharyas* as the motto of *Ayurveda - Swasthyasya Swasthya Rakshanam* is the prime one. The definition of *Swastha* elaborated by *Sushrutacharya* keeps both physiological and psychological aspects as *Sharir* and *Mana* are seats of *Roga* and *Aarogya*. The physical aspect i.e. maintenance of physiological wellness through balanced state of *dosha*, *dhatu*, *mala* and *agni* has been well described in the chapters of *Dincharya* and *Rutucharya* which emphasise on favourable *Aahar* and *Vihar* in our routine lifestyle. *Nidra* is an essential factor amongst them. It is included in *Upastambha traya*<sup>[1]</sup> i.e. supporting and sustaining factor to the normal static and functional form of the body, consequently healthy long life. The regular & disciplined indulgence of *Nidra* proves to be vital force not only to normal physiological process but healthy state of mind too and thus attainment of total health. *Ayurveda* has highlighted two major irregularities with an indulgence of sleep viz. *Diwaswapa* & *Ratrijagarana* and both in combined term named as *Nidra viparya*. *Acharyas* have considered this factor as foremost common causes to many disorders.

KEYWORDS: *Swastha*, *Upastambha*, *Nidraviparya*, *Ahar-vihar*.

**AIMS & OBJECTIVES:** To study various references of *Nidra* & *Nidraviparyay*, its impact on health & disease and its indications- contra indications on principle base.

**METHOD AND MATERIALS:** *Brihatrayee* with its commentaries.

1. Carak Samhita with Chakrapani commentary.
2. Sushrut Samhita with Dalhan commentary.
3. Ashtanga Hridaya with Hemadri & Arundatta commentary.

## INTRODUCTION

*Tridosha* is the foremost fundamental principles of *Ayurveda*.<sup>[1]</sup> They have been considered as *Tristhuna*. i.e. main pillars on which the body in its healthy state can be sustained. This three basic body humours are well supported by three factors viz. *Aahar*, *Nidra* and *Brahmacharya* in routine life, hence they have been termed as *Upstambha* i.e. sub pillars. *Nidra* is one among these three. If it is indulged in disciplined manner it holds normalcy of all body activities and any irregularity with it proves to be great disturbing factor to the physiological and psychological balanced state which leads to disease condition. *Diwaswapa* and *Ratrijagarana* are abnormal indulgence to the natural sleep and considered as most common etiological factors of variety of diseases and contrary to that, in some conditions and the nature of the disease either are advocated as

beneficial factors, hence to be practiced. The principle behind this consideration is obviously *Samanya- Vishesh Siddhanta* i.e. *Karma Samanya* and *Karma Vishesh*.<sup>[2]</sup> In this review article an entire description on *Nidra*, *Nidra - Viparaya*, its effect on health, its indications and contraindications will be discussed in detailed on the base of *Samhitas* with its commentaries.

## DISCUSSION

The term *Roga* and *Aarogya* has been defined by *Vagbhatacharya* in short and sweet manner as *Doshvaishyamyam* and *Doshasaamyam* respectively.<sup>[3]</sup> Both these conditions of *Samya* and *Vaishyamyam* actually cover the three basic factors viz. *Dosha*, *Dhatu* and *Mala*. *Upastambha* is unique conclusive indication to these basic sustaining factors for the healthy life. There is wide range of description and discussion available on *Aahar* in our *Samhitas*. The second *Upastambha* is *Nidra*. The description on *Nidra* compared to the *Aahar* is less. It has been included in 13 types of *Adharniya Vega* i.e. natural physiological urge which should not be suppressed.<sup>[4]</sup>

*Charakaacharya* has indicated the phenomenon of *Nidra* as, when *Indriya* and *Mana* get exhausted through routine activities and can't be able to attain their objects, *Nidra* arise.<sup>[5]</sup> *Sushrutaacharya* says that *Nidra* arise on dominance of *Shleshma* and *Tamoguna*.<sup>[6]</sup>

*Charakaacharya* has classified *Nidra* into various types according to its origin and exposition.<sup>[7]</sup>

1. *Tamobhava- Tamoguna* has been considered *Guru* and *Aavaraka* in nature- create veiling effect on *Sharir* and *Mana*, so its predominance results into such *Nidra*.

2. *Shleshmasamudbhava- Kapha* is *Guru* in *Guna* and formed with dominance of *Prithvi* and *Jala Mahabhuta*, both are having with *Guru* and *Tama* predominance by nature, hence increased level of *Shleshma* is induced to arise of *Nidra*.

3. *Manasharira Shrama Sambhava-* According to definition given by *Charakaacharya* quoted earlier; when *Sharir* and the *Mana* -which is superior to all *Indriya* get exhausted naturally, the *Nidra* arise as it pleases both *Sharir* and *Mana*.

3. *Aagantuki-* due to some specific advanced state of diseased conditions, *Nidra* arises in the form of *Arishtha*, it is indicative to bad prognosis as *Acharya Chakrapani* has cleared this meaning.

4. *Vyaadhi Anuvartini- Nidra* which results as a negative consequence of any major diseased development.

5. *Ratriswabhav Prabhava – Nidra* which arise as natural physiological phenomenon in daily routine life at night. It is natural and hence to be indulged. It relaxes the body and nourishes the mind and *Indriya* hence it has been named *Bhoot Dhatri* i.e. sustaining and rejuvenating factor to the healthy life. It supports and regulates all the physiological and psychological activities in routine life.

It has already been indicated in previous discussion that *Nidra* arise at night on natural course, so it is to be indulged on that particular time span. Other than this natural time i.e. on *Ratrikala*, an indulgence of *Nidra* obviously proves to be unnatural and consequently becomes disturbing factor to the normal process of routine physiological activities. *Charakacharya* has distinctly pointed out that such *Akaal Nidrasevan* should be avoided for maintenance of normal health.

The indiscipline like-

- Not to indulge *Nidra* at night,
- To delay the same at night,
- To wake up too early in the morning (as we see on the time of examination, students follow all these irregularities.)

All these type of irregularities come under the term *Ratri jagarana*, i.e. not to have normal and sufficient sleep at natural time of night. It has been considered *Ruksha* by nature and deranges *Vata Dosha*. The other indiscipline with the regimen *Nidra* is *Divaswapa*, i.e. indulgence of sleep on day time, especially after intake of diet. It has been considered *Snigdha- Abhishyandi* and hence provokes *Kapha dosha* through its *Guru Guna*, creates unduly heaviness, laziness and sluggishness to intellectual activities with dominated *Tama*.<sup>[8]</sup>

*Divaswapa & Raatrijagan* are opposite to each other but vitiating factor to the *Agni* which has been told the root of *Bala*; thus *Nidraviparyay* proves to be major

etiological factor to *Balaksahya*. It is to be noted that *Divaswapa* is considered as the foremost causative factors for the diseases arise on *Agnimandya- Ama* while *Ratri Jagaran* is indicated as common etiological factor to variety of *Vata Vikar*. Thus both, under the term *Nidraviparyay*, considered as the most common causes to almost diseases as *Agni Vaishmya* is its adverse effect. *Vagbhataacharya* has clearly stated that, “*Rogah Sarvepi Mandegnau*”.<sup>[9]</sup> *Charakacharya* in his *Ashtau Ninditeeya Adhyay* conclusively states that *Aahar* and the regimen *Nidra* are basic etiological factors, through indiscipline in indulgence, to almost diseases in general and to *Sthaulya* and *Karshya* in particular.<sup>[10]</sup>

The ultimate goal of the treatment is not only symptomatic relief but to re establish the normal functional state of *Agni*. *Charakacharya* clearly states that the *Shama* and *Kopa* of *Tridosha* are basically depending on *Agni*; hence, *Nidra Viparyaya* has been emphasized as a regimen to be avoided for maintenance of health through *Dosha Samya / Dhatu Samya*.

Every coin has two sides and to the same context any diet article or regimen which has been considered harmful to normal health and to be avoided in various disease conditions, the same may be beneficial and supportive to the treatment in some specific disease or in some typical conditions. Both, *Divaswapa* and *Ratri Jagaran* are indicated as favourable and thus as a part of treatment of some specific disorders.

*Divaswapa-* is indicated as favourable regimen in conditions like.<sup>[11,12]</sup>

- *Grishma Ritu* – It is peak of *Adan Kala* with its *Ruksha* and *Ushna* climate. The *Sharir Bala* is at the lowest level and *Vayu* with its *Ruksha* and *Laghu Guna* gets *Chaya* and *Kapha* gets reduced state. So, to compensate this adverse effect on *Bala* and *Kapha*, *Divaswapa* is advocated due to its *Snigdha* and *Guru Guna*. Besides, the nights are short so there is natural insufficiency in *Nidra* hence *Divaswapa* can fulfil the shortage and stabilize the *Sharir Bala* and relax state of body.
- Person who is exhausted on physical exertion, excessive mental and vocal activities, sexual indulgence, journey and load bearing activities;
- Person debilitated due to chronic disease condition;
- Aged, children, emaciated and injured person;
- Patient of diarrhoea, asthma, indigestion (to have sleep without intake of diet);
- Person afflicted with anger, fear, grief;
- Person who has not afforded sleep on previous night and who is used to with *Divaswap*.

In all above mention condition the *Sharir Bala* is maintained with supplementation of stability by *Kapha* through *Divaswap*.

In the same way *Ratri Jagarana* i.e. devoid of *Nidra* or less indulgence of sleep is indicated as favourable regimen in some disease condition like<sup>[13]</sup>:

- *Kapha Prakopak*
- *Medovikar*
- *Visha Vikara*
- *Urustambha*
- *Abhishyanda*
- *Atidosha Sanchaya*

-In such conditions *Vayu* through its *Ruksha* and *Laghu Guna* overcomes the dominance of *Kapha* and *Ratri Jagarana* which is *Rukaha* and *Vata Vardhak* proves to be balancing factor and consequently establish the required equilibrium within *Dosha*, *Dhatu* and *Mala*. It is nothing but the *Aroga Avastha* which was disturbed.

### CONCLUSION

*Nidraviparyaya* i.e. *Ratrijagarana* and *Divaswapa* both are creative to adverse effects to the physical and mental normalcy. But observing the nature of the disease and the state of *Bala*, *Dosha*, and *Agni* of the patient either can be applied as a supportive regimen to the resultant treatment through its proper indulgence.

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