

AN AYURVEDIC REVIEW OF NIDAN PANCHATAMAK VIVECHAN OF ANIDRA

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ABSTRACT

Three main pillars of Ayurveda are vata, pitta, and kapha, while three supportive pillars are Ahara(Food), Nidra(sleep) and Bramhacharya (regulated sex). Even powerful medicine is of little use if the fundamental pillars of life are not strong and solid as that of a building. Thus, Acharya Charaka has considered the nidra as one among the upastambhas (subpillars). All living organism must enjoy the sleep in quality and quantity to keep themselves healthy. In Ayurveda Anidra is not explained as a separate chapter and the samprapti of Anidra is also not available so with the help of Dosh & Dushya mentioned in Samhitas, we will do Nidan Panchatamak adhyayan of Anidra.

KEYWORDS: Anidra, dosh, dushya, samprapti, nidan panchak etc.

INTRODUCTION

Acharya charaka described that nidra is a natural urge which is a nourishing phenomenon, so it is termed as Bhutadhatri- which nurses all the living being.^[1] Nidra is also called as Vaishnavi or 'Maya of lord Vishnu' which means that nidra provides the nutrition to the leaving body and maintance the health like lord vishnu, who is the nourisher and maintainer of the world.^[2] Person obeying the rules of Ahara, Nidra and Vyayam are not affeted by various pathogenic condition and enjoys a healthy life.^[3] Acharya charaka has included nidra under thirteen non- suppressable urges.^[4] Nidra is a natural urge and suppression of nidra causes various diseases.^[5] Sushruta mentioned that vayu, pitta, manastap, kshaya and abhigat are the cause of Anidra^[6] According to Acharya Sushruta, Nidranasha is caused by aggravated conditions of the bodily Vayu and Pitta,

Synonyms of Anidra^[7]

Asvapna
Avyavahitanidra
Ratri Jagarana
Mandanidra
Nashtanidra
Nidrakshaya
Nidrapranasha
Nidravighata, etc

Nidana

Acharya Vagbhatta has mentioned the mental cause for Anidra. In Ashtanga Hridaya, he stated that due to excess of Kama, Nidrakshaya occurs.^[8] Purgation, evacuation of head, emesis, fear, anxiety, anger, smoking, physical exercise (excessive), blood-letting (excessive) and also

by Fasting, uncomfortable bed, predominance of Satva and suppression of Tamasa. These check the unwholesome and excessive occurrence of sleep. These factors may be taken as causes of insomnia, along with overwork, time, disorder (Vatika), constitution (Vatika) and aggravation of Vata itself.^[9]

Here, the Karya, Kala, Vikara, Prakriti and Vayu in relation to sleeplessness can be elaborated as under.^[10]

1) Karya – Absorption in the work: When an individual is deeply involved in an work, either mental or physical, his mind would be divorced from the sleep or he would not get the sleep.

2) Kala – Everyone experiences in day to day life, that as soon as the night comes he feels the desire for sleep. This type of feeling, under normal circumstance is never seen during the day time except in the summer. It indicates that the sleep has got a relationship with the time factor.

3) Vikara – There are various diseases in which sleep is disturbed or they may be causative factors for sleeplessness.

4) Prakriti – The Vata Prakriti persons have been described as Jagaruka i.e., those who sleep very less or who practically don't sleep. The Satvika persons also sleep less time.

5) Vata – Vata Dosha is considered mainly as sleep dispeller. Vata is having „Chala“ Guna and by virtue of this Guna, it does not allow the Mana to take rest and therefore, it doesn't allow the individual to sleep well and soundly. Hence, we can consider all Vata Prakopaka Hetus as the causative factors for Anidra.

According to **Acharya Sushruta**, Nidranasha is caused by aggravated conditions of the bodily Vayu and Pitta, as aggrieved state of the mind, wasting of Dhatus and trauma (physical or mental).^[11]

Purvarupa

Purvarupa of Anidra is not mentioned in any Ayurvedic classics.

Rupa

Table 1: Anidra Rupa.

Rupa	Charak ^[12]	Shushrut ^[13]	A.H. ^[14]	A.S. ^[15]
Jrumbha	√	√	√	√
Angamarda	√	√	√	√
Tandra	√	√	√	√
Shiiroroga	√	-	-	-
Shiirogaaurava	-	√	√	√
Akshigaurava	√	√	-	-
Jadya	-	-	√	√
Glani	-	-	√	√
Bhrama	-	-	√	√
Apakti	-	-	√	√
Vataroga	-	-	√	√

Samprapti^[16]

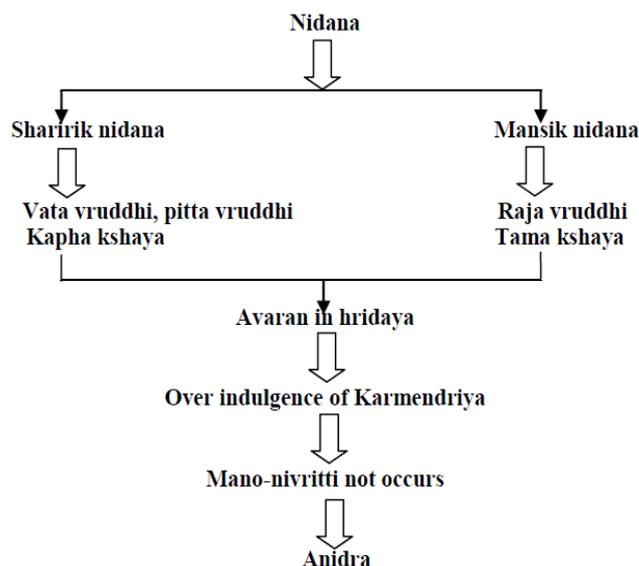


Figure 1: Schematic diagram of Anidra Samprapti.

Types of Samprapti

Sankhya: According to our ancient Acharyas, Asvapna is of two types Nidranasha due to Vataprakopa and Nidralpata due to Pittaprakopa^[17] So Sankhya Samprapti of Anidra can be two in number.

Vikalpa: In Anidra, mainly Vata Prakopa occurs and its Chala and Laghu Guna vitiate, which keeps the mind active, causing Anidra.

Pradhanya: Anidra is a Vataja Nanatmaja Vyadhi, vitiation of Vata only takes place. So there would not be Pradhanya Samprapti in the case of Anidra.

Bala: Bala of Asvapna can be determined by the strength of manifestation of its Symptoms, severity, duration etc.

Kala: As Acharya Charaka has mentioned Kala under the causative factors of Anidra, which indicates that Kala (time) factor has an influential effect on it.

Samprapti ghataka

- ❖ Dosh: Vata and Pitta are in increased state, while in case of Kapha, the Kshaya is usually observed.
- ❖ Dushya : Rasa Dhatu,
- ❖ Srotasa : Manovaha Srotasa, Rasavaha Srotasa,
- ❖ Srotodushti Prakara : Atipravritt
- ❖ Adhithana and Udbhavasthana : Hridaya
- ❖ Agni: Jatharagni

Upadarv^[18]

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 Srotorodha. 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 then becomes Asadhya.

Upashaya & Anupashaya

Upashaya and anupashaya of Anidra is not mentioned in samhitas.

Chikitsa

The Chikitsa of any disease in simple word is: The giving up of the causative factors. In the treatment of Anidra, one should depend upon the measures having Vatashamaka, Vedanashamaka and Roga Nivaraka effects as well as pacifying effects on mental activities.

CONCLUSION

Nidra is an essential phenomenon for maintenance and restoration of the life, Proper sleep provides balance of the body constituents, alertness, good vision, good complexion, fired digestive power as well as happiness, nutrition and long life. Concludingly, it can be ascertained that, all the three psychosomatic functions of mind, when impaired, restricts the detachment of Mana from Indriyas of both kind, seeking rest in Nirindriya Pradesha, results the pathological state Anidra. On the only basis of Dosh and Dushya given in Samhitas, we tried to make Samprapti and ultimately the Samprapti vighatan is chikitsa.

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