....REVIEW OF LITERATURE
HISTORICAL REVIEW OF NIDRA

a. Vedic Reference :-

We can get the references about Nidra from the period of veda. As we see for the word Nidra in the vedic era, we can get some references of the Rigveda, Yajurveda etc.

- ऋग्वेद -

Nidra is mentioned with different synonyms in the different period of veda. As e.g. in Rugaveda it is mentioned as “Svapna”.

न स्वप्नाय स्वृह्यत्ति देवा: | ऋग्वेद 8/2/२८

In the above mentioned quote from Rigveda, it is clear that the gods were not having any sleep pattern. This is because they lacked the presence of tama guna. This highlights the fact that sleep is related to tama guna in the body. The people with the presence of satva guna had less sleep when compared to the ones with tama guna.

- योगनिद्रा -

We can also get the reference about the Yoga Nidra through vedic era. Yoga Nidra is particularly said to be the sleep at of God Vishnu at the end of a Yuga. As we know that the time period of the earth is divided in three yuga. They are Tetra yuga, Dwaper yuga and Kali yuga. The sleep of God Vishnu at the end of each yuga is termed as Yoga Nidra.

रघुवंशम ८०/२८

In other reference it is also mentioned that the Yoga Nidra is a great sleep of God Bramha during the period between the pralaya (destroy) and utpatti (To produce).

God Bramha creates life on earth where as God Vishnu maintains the life and finally God Shiva vanishes it. Hence the Yoga Nidra is said to
be the sleep of God Bramha, in between the period of formation of the new life on the earth up till its vanish.

- यजुर्वेद -

भूत्य जागरण अभूत्य स्वर्णः। यजु.३०/१७

In the above quote of Yajurveda, it is mentioned that sleeping is unhealthy and awaking is healthier one. As we go through this quote we can know that it is the reverse therapy to that of Ayurveda. Ayurveda states that sleep helps in maintaining the life healthy, but as we consider the time period of the Yajurveda we can know that the persons of that period had very low quantity of sleep. Because the persons of that time period were of satavika temperament hence there was lack of the effect of tama guna over them. But if we consider this quote through different angle then we can also say that, it could be mentioned about the day sleep or taking too much sleep in the night period also.

b. Purana reference –

- स्कन्दपुराण -

ये स्वप्नशि सुखः रात्रि तेषां कायानिरिष्टे
आहारं प्रतितृष्णादि तत् वृष्टिकर्तं परम्।

१०.४५/१७

Through above quote of skandapurana, benefits of Nidra are mentioned. It states that, the Nidra taken at proper time and in proper quantity increases the digestion power of the human being. Due to increase in the digestion power one can consume good quantity of food, which helps him to increase the power of body.
The person not having any runa (financial problem/loan), any vyadhi- i.e. vyadhimukta (disease free), always take meals slowly, and not doing sexual contact with wife always get proper nidra (good sleep) & stays happily.

Swastha purush (healthy person) takes nidra at proper time and wake up at proper time.

The side effects of lack of nidra are mentioned in this quote. Due to lack of nidra digestion of food doesn’t occurs in a proper way. Ultimately that person doesn’t feels agnidipti (appetite) and because of poor food intake tej (power) doesn’t increases.

c. Smruti Sahitya –

- Daksamriti -

Particular time period for a proper nidra is mentioned through above quote by Dakshasmruti. There are two terms mentioned in the above quote. These are one is pradosha prahara – it means the time period after the suryodaya and second is pashima prahara – it means the period before suryodaya.

There are four prahara in between these two periods. One prahara resembles 3 hours, it means the time between the suryast and suryodaya is considered
as 12 hours. Out of these 12 hours, six hour should be kept reserved for vedabhyas (study of veda) and remaining six hours should be used for nidra.

- मनुस्मृति -

अहोरात्रे विभजते सूयों मानुष्यदैविके।।
रात्रि: स्वप्नाय भूतानां चेष्टायें कर्मणामहः।। मनु. वै.सु.सा. 23/9

According to Manusmruti the Surya divides the ahoratra (whole day of human being and God) in two different parts. Out of which the ratra (night) is reserved for the nidra (sleep) and the day period is for doing karma (work). This quote highlights the basic therapy of nidra (sleep). Each created being of the earth should takes nidra only in ratri, leaving the day period for doing different types of karma.

d. Other references –

- राजवल्लभ

निद्रा सात्मीकृतानां दिवा रात्रों च स्वप्तां जागृतां वा
दोषों न भवति। राजवल्लभ

If any person satmya (accustomed) to diwaswapa (day sleep) or jagaran (not taking sleep at night time), it will not cause any dosha to that person.

- चण्डकौशिक -

निद्रा हि नाम प्राणिनां प्रथममिदं शरीरवधारणानिमित्तम्।
चण्डकौशिक वै.सु.सा 29/3

According to Chandakaushika Nidra is said to be the primary factor which holds up the life of all created beings.
Nidra taken at proper time.

- Creates happiness in the mind (Prasannachitta).
- It helps to decrease the heaviness of the body (Laghav).
- It helps to create joy and happiness in the body organs (Anand).
- It creates the acting power of mind (Pratibha).
- It maintains the equilibrium in the dhatus (Dhatusamya).
- It also gives the happiness, as it would be due to yoga therapy.
- It means the happiness will be equal to that of happiness one can experience due to yoga.

- Kavyamimansa -

  सम्पूर्ण स्वाभाविक ज्ञान यस्मात् परमारोग्याय। वै.सू.सा.२९/४

According to kavyamimansa, the person who takes a samyak nidra always remains paramarogya (healthy for long life).

- Mahabharat -

  नवकंण्ठं दिवासवानालस्यं पैशुनं मदम्।
  अत्योगम्योऽन्त्व च श्रेयसोऽर्थं परमित्रजेत्।। वै.सू.सा.२९/१६

Mahabharata, the great epic of India history also mentioned the merits of nidra and demerits of keeping awake at nights. In the above quote it is mentioned that, the persons who are willing for good health, should not indulge in keeping awake at nights, sleeping in day time, laziness, addiction of bad things and such other factors.
According to Vikramcharita there are six main factors which can cause the disease. These are -

1. Atyambupana,
2. Vishamasan
3. Diwaswapa
4. Jagaran
5 & 6. Mala and mutra vidharan.

1. **Atyambupana** (consumption of too much quantity of water) -

   It is also an important factor to create disease. Because consumption of more water decreases the power of agni (i.e. digestion power) which may lead into the agnimandya. According to Ayurveda most of the diseases generates through this reason.

2. **Vishamasan** (taking food at irregular time) -

   This reason also helps to create the diseased condition in the body. In Ayurveda the rules for ahara (diet) are mentioned under the heading ‘Ashtavida Ahara Vidhi Viseasayatana’.

3. **Divaswapa** (Sleeping in day time) -

   It is also said to be the most dangerous amongst the disease creating factors. Day sleep increases Kapha dosha which can cause various diseases in the body.

4. **Jagaran** (keeping awake at night) -

   This is also most common factor which can generate diseases. Keeping awake at night may cause various symptoms related to that of loss of sleep which may lead into diseases. Suppression of the urge of
sleep increases Vata and Pitta dosha and this condition gives rise to various diseases related to them.

5. **Mala and Mutra Vidharan** (Suppression of Urge of micturation & defecation) -

Mala and Mutra Vidharan are also the most important reasons which create diseases in the body. Suppression for the urges of mutra (urine) and of mala (stool) cause increase in vata dosha which creates diseased condition in the body. This is the most fatal condition amongst the above all as it may generate various diseases in the body.

निद्राभिमानी काली तामसी पृवितिषिक्यते। वाचस्पत्यम् ८/४८५४

Above quote mentioned in the vachaspatya indicates the synonyms of Nidra as – Abhimanini, kali, tamsi etc.

कलिः शयानो भवति। ऐतरेय ब्राह्मण वै.सू.सा.६/७५

In above quote it is mentioned that Kali Yuga (present era) is of sleeping time. That is, there is more nidra (sleep) in the present era than that of remaining two. When there is decrease in the Satvika temperament in the human beings, then it ultimately increases the effect of tamasika temperament. Due to increase in tamasika temperament there is more influence of nidra (sleep) in the present era.

इत्यं हि निद्रा नयनावलम्बिनी
ललाटदेशादुपसर्पवत माम्।
अदृश्यरूपा चपला जरेव या
मनुष्यसत्वं परिपूर्व कर्घते।। चारूदन्त वै.सू.सा.२७/२

In this quote Nidra is described as Nayanambilini. This Nidra is invisible, very much active & like old age. It grows with defitting mind.
- वैद्यकीय सुभाषित साहित्य -

अर्धगोम्यर निद्रा। वै.सु.सा.२९/६

One can know the importance of the nidra (sleep) in the life of man through the above quote. This quote indicates that nidra if taken at proper time and in proper quantity it helps in decreasing the threat of disease. If someone takes a good quantity of nidra at proper time during the diseased condition, then it helps in lowering the effect of the disease.

सर्व लोकां समाख्या यथा योजेशु रात्रिषु इति।
रात्रिषु योजेन समत्वेन। वाचस्पत्यम् भाग ६/४८५८

One can understand the effect of nidra through the above quote of Vachaspatya. The thing which covers all the created beings of the universe called as Nidra. Naturally it appears at the time of night and such type of Nidra maintains equilibrium in the body.

- वाचस्पत्यम् -

निद्रा च कालानिर्द्वंद्वी यथा कालानिर्द्वंद्वी च।
निद्रा सा सिद्धयोगिनी॥ भाग ६/४८५८

Yoga Nidra is also said to be the name of Goddess Durga. We can also get the references about the synonyms of Nidra through the Vachaspatya as Rudrapatni, Kalagni, Singhyogini etc. The word Rudra is indicated for the God Shiva and Patni is mentioned for the wife i.e. Parvati Durga. Hence collectively the word Rudrapatni means the Goddess Durga i.e. wife of the God Shiva.

- योगसूत्र

अभावप्रत्ययावलम्बना वृत्तिनिद्रा। वै.सु.सा.२९/९

Nidra is a stage in which we can’t experience absences of substances.
AYURVEDIC LITERATURE

✓ Nidra – Niruki, Definition, Synonyms
✓ Nidra- references
✓ Importance of nidra
✓ Onset of nidra
✓ Types of nidra
✓ Rules of nidra
✓ Nidra and dosha sambandha
✓ Nidra – vyadhi hetu
✓ Hetu for nidranasha
✓ Nidravegdharanjanya lakshnas
✓ Chikitsa of nidranasha
✓ Jagaran – Niruki, Definition, Synonyms
✓ Lakshnas (symptoms) studied in collected data due to jagaran
**Niruki of Nidra –**

निरुक्ति निद्रा: निद्रायते इति
निद्रा कुतसायम + निद्रेर्न्यलोपश्च
उर्वां (२५१) इति रक्षलोपश्च

**Definition of Nidra –**

यदा तु मनसि क्लान्ते कर्मात्मनः कलमान्यिता: !
विशेष्यो निवर्तते तदा स्वप्तिः मानवः ! च.सू.२५/३५

According to Acharya Charaka 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 gets tired due to heavy work load then this combined stage leads into the sleep.

**Synonyms of Nidra –**

1. स्वाच्छिन्न श्यानम् स्वाप: स्वप्न: संवेशः इत्यपि: अमरकोष

   In Amarkosha following are the synonyms mentioned for the Nidra.

   Sayana, Swapa, Svapna, Savesha.

2. सुधीं स्वपनम् - शब्दरत्नावली

   In Shabdaratnawali supti and swapha mentioned as synonyms for nidra.

3. We can broadly divide the synonyms of Nidra in the categories, according to the time period.

   Vedic Kala

   Samhita Kala
I. **Vedic Kala -**

In vedic era Nidra was mentioned by various synonyms as

1. Kalaagni
2. Rudrapatni
3. Singh yogini
4. Svapna
5. Kali
6. Tamsi
7. Durga
8. Abhimanini
9. Sayana
10. Savpa
11. Sanvesha
12. Nayanavalambini

II. **Samhita Kala -**

In Samhita kala the terms used for Nidra are

1. Vaishanavi
2. Tamobhava
3. Bhutadhatri
4. Tamasi
5. Papmula
NIDRA – REFERENCES

आहारशयनात्रम्भचर्येऽयुक्त्या प्रयोजितः
शरीरं धार्यं नित्यमागारभिर्धारणः।। अ.ःसू.५७/५२

Aahara (diet), Shayan (Nidra) and Bramhacharya if indulge with good sense then they holds body as that of pillars which holds a house.

त्रय उपरतम्भा इत्याहाः स्वात्नो ब्राह्मचर्यगमिति। चःसू.१९/३५
जीतयं चेदगुप्तम् भमानाः स्वात्नो ब्राह्मचर्य च। अ.सःसू.९६/१८

These three pillars hold the body as like the house supported by the pillars. Out of these Aahara (diet) is one the useful pillars of the life of human being. Aahara (diet) taken at proper time and in proper quantity maintains the health and power of man.

Nidra is the second useful pillar amongst the trio, because it holds the key of life. It restores the energy and enhances the man to remain active and fresh the next day as he was in past. Nidra gives rest to sensory organs, the mind and to the body also.

न वेगान्त्वार्येष्व धीमाज्जातान् मुत्रपुरैशयोः।।
न रेतसो न वातस्य न छदयां क्षयोर्भएः।।
नोदगारस्य न जुम्भायन्ति वेगान्त्वार्येष्व स्वैः
न बाष्पस्य न निद्राय नित्यास्य श्रमणो च।। चःसू.०१/१०-३-८

One should not suppress the adharniya vegas (natural urges) i.e. mutra, purisha, retasa, vata, jrumbha, kshudha, kshavathu, udgar, chardi, pipasa, bashpa, nidra and nishwasa.
Acharya Sushruta mentioned that adharniya vegas (natural urges) like apanvayu, vishtha, mutra, Jrumbha, ashr, udgar, vaman, indriya should not suppress as far as possible. Because suppression of these urges creates udavarta.

Acharya vagbhatta mentioned that following adharniya vegas (natural urges) should not be suppressed.

<table>
<thead>
<tr>
<th>Vata urdhawarta &amp; Adhovata –</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mala</td>
<td>faeces</td>
</tr>
<tr>
<td>Mutra</td>
<td>Urine</td>
</tr>
<tr>
<td>Khavathu</td>
<td>Sneezing</td>
</tr>
<tr>
<td>Trushna</td>
<td>Urge of drinking</td>
</tr>
<tr>
<td>Kshudha</td>
<td>Urge of hunger</td>
</tr>
<tr>
<td>Nidra</td>
<td>Sleep</td>
</tr>
<tr>
<td>Kasa</td>
<td>Cough</td>
</tr>
<tr>
<td>Shramaja shwasa</td>
<td>(breathing after exertion)</td>
</tr>
<tr>
<td>Jrumbha</td>
<td>Yawning</td>
</tr>
<tr>
<td>Aashru</td>
<td>Tears</td>
</tr>
<tr>
<td>Chardi</td>
<td>Vomiting</td>
</tr>
<tr>
<td>Retasa</td>
<td>Shukra (Semen)</td>
</tr>
</tbody>
</table>
IMPORTANCE OF NIDRA

निद्रायित सुखं दुःखं पुष्टिः कार्यं बलाबलम्।
वृषताकलीबताज्ञानमजीवितं न च।

च.सू.२९/३६, अ.द.सू.४७/५३, अ.सं.सू.९/२२

Sukha (happiness), dukha (unhappiness), pushti (good physique), karshya (emcitation), vrushta (sexual power), klibata (impotence), gyan (knowledge), and agyan (illiteracy), jivita (long life), aживita (death) all these factors are depend on nidra.

Samyak nidra gives us sukha, pushti, bala, vrushta, gyan and jivan.

Asamyak nidra causes dukha, karshya, abala, klibata, agyan and ajivit.

In the above quote of Acharya Charaka and Acharya Vagbhata mentioned merits and demerits of sleep.

If someone has taken a good sleep in the night then he may remain happy and active the whole day. The sleep helps in building the body and general physique. But in the other hand if sleep not taken regularly then it may directly affect on the health. Also the next line of quote suggests the same thing through strength and disability. The strategy behind this is that the sleep not taken for 2 to 3 days or more affects mostly on the mind and the strength of the working organs.

Thus it can cause adverse effect on the body i.e. it may cause general debility. Sleep can also effect on the sexual power 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 aahara rasa (digested food) upto the sukra dhatu. The sleep can also affect the life of man thoroughly as it may also cause death if not taken for so many periods.
The nidra (sleep) which was taken at proper time, period (saivyuktanidra) gives us aarogya and purnaayu (full term life) like the flashed true knowledge providing siddhi (accomplishment to yogi).

Acharya Charaka described some factors in the treatment of Aatikrushata (leanness), achintanachya karya (freedom from anxiety about any work), paushtik aahar seven and lastly taking swapna (adequate sleep). These factors leads to bruhana and make the man like a varaha.

As proper aahar is required for maintenance of health similarly nidra as required for sukha and aarogya. Stholya and karshya depends on nidra.

Nidra taken at proper time gives us pushti (good physique), varna (glowness of skin), bala (power), utsaha, agndipti and dhatu samya.

As per Acharya Bhavprakasha Jagaran causes rukshata (dryness) and decreases kapha dosha and poison intoxication. Samyak nidra (the sleep taken at proper time i.e. in night) maintains dhatusamya. It also gives pushti, bala, utsaha and agndipti.
ONSET OF NIDRA

यदा तु मनसि क्लान्ते कर्मोन्नाति: व्याप्तिविता: ।
विषयेयं निवर्तते तदा स्वप्निति मानवः ॥ च.सू. २९/३५

Due to their karma, mana and indriya get tired (klanta) and it further leads to nidra. Therefore they (mana and indriya) withdraw from their vishaya.

Nidra (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 combinedly leads to the nidra (sleep).

लोकादिर्दशग्राभवा तमोमूला तमोमयी।
বাহুল্যাতস্তসো রাত্রি নিদ্রা প্রায়ণ জায়তে।।
শ্লেষ্মাঙ্গঃ রোক:সু শ্রামাদুপরতেষু চ।
ইন্দ্রিযঃ স্঵কর্মঃ নিদ্রা দেহিতাম্।
সর্ব্বঞ্চ্যাত্রতি মনোনুষ্পুরতঃ यदा।
विषयेयास्तदा स्वप्न नानारूपं प्रपश्यति।। अ.सं.सू. ९/१९-२१

At the time of sarga, tamoguna is prominent and due to the prominence of tamoguna at night nidra occurs. Hence it is called as tamoguna and tamomayee.

Due to Avarana of Kapha i.e. shleshma in strotasa and due to shrama indriya retired from their karma and nidra occurs.

Nidra (sleep) is the illusive energy of the God and naturally it has its sway over the all created beings. It appears firstly at the starting of the whole world and tamasa guna plays an important role in its formation. Therefore Nidra is also called as ‘Tamo-mula’. Tamasa guna rises at its peak during the nidra (sleep) hence it is also named as “Tamomayi”. Tamasa guna appears at night.
According to Ayurved there are three vital substances present in the body. These are – vata, pitta and kapha. These three regulates the body in normal condition and they may also cause diseases in their improper condition. Kapha plays an important role in the sleep of human being. Whenever there is rise in kapha or whenever naturally it has its sway then the sleep appearing at that time is called as normal sleep. It means that the kapha dosha and the tamasa guna of mind play an important role in the formation of the sleep. Following may be the reason for the urge of nidra (sleep) –

1. When kapha dosha get increases then it blocks the different systems of the body and this condition generally arises at night time, after meal. After taking meal, kapha dosha increases and due to this it blocks the working systems of the body. According to Ayurveda kapha normally shows its influence in the starting of the digestion, hence one can experience the effect of nidra (sleep) after taking meal. In this process our sense organs unable to do their proper work and ultimately this results in the nidra (sleep).

2. One can also experience the sway of sleep after doing heavy work. In this procedure our whole system get tired (not taking in account the type of work whether it may be of physical or mental). Therefore the sense organs of the body unable to do their work. Hence due to tiredness, we can experience the effect of Nidra (sleep).

3. We get knowledge of our surrounding due to our sense organs. But if these sense organs get tired or if they become unable to do their work properly then body shows the symptoms of Nidra (sleep).
Acharya Sushruta said that hrudya is the seat of chetna in sharira. When this is invaded by tamoguna sharira gets nidra. Tamoguna is the cause for nidra and satva guna is the cause for bodhana. This is known as swabhavak cause.

Nidra (sleep) is the offspring of tamo guna and awaking process is the quality of satva guna. This is the fundamental law of nature.

When indriayas got vaikalya and tamoguna is greatly increased then Bhutatma is said to be sleeping though he is actually not sleeping. These are the important reasons for the nidra (sleep). If we glance through them then we can understand the importance of the nidra (sleep) for our daily work and also its importance for our body, sense organs and for the mind.

Aggravation of tamoguna and kapha causes nidra. Tamas guna and pitta creates murcha. Because of aggravation of rajas guna and vayu & pitta bhranti occurs. When tamas guna and vayu & kapha dosha aggravates tanda occurs.
TYPES OF NIDRA

तमोभवा श्लेष्मसमुद्भवा च मनःशरीरश्रमसंभवा च।
आगन्तुकी व्याध्यानुवृत्ती च रात्रिस्वभावप्रभवा च निद्रा।। च.सू.29/58

रात्रिस्वभावप्रभवा मता या तां भूत्याण्यां प्रवदन्ति निद्राम।
तमोभवामाहृतं पुराण, शेषं: पुनर्माधिवृ निदितशन्ति।। च.सू.29/59

तमोभवा तमोगुणोदेशकभवा मनःशरीरश्रमसंभवा मनःशरीरयोः:
श्रमेण क्रियोपरस्म सति नेिद्रियाणि न च मनो विषयेषु प्रवर्तने
ततः च निद्रा भवति ।
आगन्तुकी रिष्ट्यूता व्याध्यानुवृत्ती तश्त्रिपातत्ज्ञरादिकाणाः
रात्रिस्वभाव प्रभवास्रामन्तिति
रात्रिस्वभावप्रभवा दिवा प्रभवती तु निद्रा तःप्रभृतीम्य स्त्रीम्य एव भवति।
चक्रपाणी च.सू.29/58-59

Acharya Charaka mentioned 6 types of Nidra as

1. Tamobhava
2. Shleshmasamdbhava
3. Manasharira shrama sambhava
4. Aagantuki
5. Vyadhyanuvartini
6. Ratriswabhavaprabhava.

These are -

1. Tamobhava -

Nidra which appears due to the excess of tamoguna of mana (mind) called as tamobhava nidra.
2. Shleshma samudbhava -

Nidra which appears due to the excess of kapha dosha then it is called sleshamasamudbhava nidra. According to Chakrapani this type of nidra appears in the day time along with the tamoguna.

3. Mana sharira shrama sambhava -

Nidra which appears due to the tiredness of mana and sharira because of heavy work, then it is called as mana sharira shrama sambhava nidra.

Mental and physical exertion brings about inactivity of the mind resulting in the dissociation of the mind and the sense organs from their objects which is responsible for nidra. But if there is excessive exertion, this may cause vitiation of vata leading to nidralessness. Thus even through exertion is the causative factor for nidra excessive exertion is responsible for the aggregation of vata, which causes anidra.

By nature, night serves as a causative factor for nidra. Nidra during day time is caused by tamas.

4. Aagantuki –

Aagantuki type of nidra (sleep) is caused due to bhayagand, pralap etc. (serious disease) and as such it is in itself incurable. According to Acharya Chakrapani this type of nidra is called as ristabhuta i.e. the nidra (sleep), which indicates the death signs.

As tamobhava nidra also indicates the symptoms of death along with the Aagantuki nidra but the difference between these two types is that, there is no reason for the Aagantuki nidra as like tamobhava nidra which have a reason in the form of increase in tamo guna of mind.
5. Vyadhyanuvartini (Complication of other diseases) –

Nidra which appears due to diseases called vyadhyanuvartini nidra. Normally nidra appears due to the influence of kapha dosha hence whenever there is increase in kapha dosha more than its normal quantity then the sleep appears at that time. This type of sleep is indicative of vyadhi i.e. disease.

6. Ratri svabhava prabhava –

Nidra which appears at the time of night called as ratri svabhava nidra. This is the normal type of nidra. It helps in maintaining the life of the human being hence also called as ‘Bhutadhatri’.

भूतानि प्राणिनो दयाति पुष्पातीति भूतानि धात्रीभव धात्री।
अधस्य पापस्य मूलमिति कारणम्। तमोगृहिता हि सवा
निद्रात्मकल्पनानुष्ठयं सदवृत्तं न करोति ततश्चाङ्गरूपत्यादः
व्याधिप्रिति शारीरव्याधिषु।। चक्रपाणी च.सू.२९/५९

According to Acharya Chakrapani, nidra which helps in maintaining the life of human being healthy and happy is called as bhutadhatri. The word dhatri indicates, to take care or to hold up and the word bhuta is mentioned for the all created beings. Hence collectively the word bhutadhatri indicates human being or which holds up the life without causing any symptoms or diseases.

Again Acharya Chakrapani mentions in this quote that the tamobhava nidra is the base for the bad work. Tamas always causes excessive nidra. Thus the individual is unable to perform the virtuous rites and so he subjects himself to sinful behavior.
Types of nidra according to Acharya Sushruta –

Nidra is the illusive energy of the god and it has its effect naturally over all created beings.

The kind of nidra which sets in when the sensation carrying channels (strotasa) of the body are choked by kapha dosha (shleshma), which bounds the quantity of tamo guna, is known as ‘tamsi nidra’. This type of nidra produces unconsciousness at the time of death.

A person having tamas temperament had nidra (sleep) both in day and night. The one of rajas temperament had nidra (sleep) either in the day or night. While nidra never visits to the eyelids of the man before the midnight to the persons of satvika temperament.

The person with the deprived condition of the kapha dosha & aggrevated condition of vata dosha or suffering from any type of troubles, get very little nidra or absolutely no nidra. This type of nidra is called as ‘vaikariki nidra’.

Thoroughly Acharya Sushruta devides the nidra in 3 types.

1. Vaishnvi.
2. Vaikariki
3. Tamsi
1. Vaishnavi Nidra –

This type of nidra is said to be a normal one and it is the energy of god, which helps in maintaining the life of human being. It is similar to that ratri svabhava prabhava nidra said by Acharya Charka.

2. Vaikariki Nidra –

It appears due to the enfeebled kapha dosha and aggravated vata dosha or due to any troubles of mana or sharira.

ननु यदा लड्डनश्रमातिमिर्वियुर्वते श्लेष्मा च क्षीयते
तदा कथं निद्रा उदेस्ति ? उल्हण सु.शा.४/३३

According to Acharya Dalhana when there is heavy work load then there is increase in vata dosha ultimately decreasing the kapha dosha alongwith this the langhana (taking no food) also develops increase in vata dosha. Hence the nidra appearing in all these condition is called as “Vaikariki nidra.” This type of nidra resembles to that of four types of nidra mentioned by Acharya Charaka as –

- Shleshmasamudbhava
- Mana sharirashrama sambhava
- Agantuki
- Vyadhyanuvartini

3. Tamasi Nidra –

The nidra which appears due to influence of tama guna, called as tamasi nidra. It produces unconsciousness at the time of death. This type of similar with the tamobhava nidra said by Acharya Charaka.
Acharya Vrudha Vagbhata mentioned 7 types of nidra as –

1. Kalasvabhavaja
2. Aamayakhedaprabhavaja
3. Chittakhedaprabhavaja
4. Dehakhedaprabhavaja
5. Kaphaprabhava
6. Aagantuki
7. Tamobhava

1. Kalasvabhavaja Nidra –

It means the nidra which appears at proper time and it resembles to that of rastrisvabhava prabhova nidra of Acharya Charaka and to that of vaishnavi nidra of Acharya Sushruta.

2. Aamayakheda prabhava –

The nidra which appears due to the diseases present in the sharira called as aamaya kheda nidra. The word ama is used for the factor which generates in the sharira due to the undigested food. According to Ayurveda the ama is responsible for creating the various diseases. This type of nidra resembles to that of Vyadhyanuvartini type of Acharya Charaka and vaikariki nidra of Acharya Sushruta.

3. Chittakhedaprabhava nidra –

The nidra which appears due to the disturbances in the mind, called as chitta kheda prabhava nidra. This type resembles with manasharirashrama sambhava nidra of Acharya Charaka and vaikariki nidra of Acharya Sushruta.
4. Dehakhedaprabhava nidra –

The nidra which appears due to tiredness of the body called as deha kheda prabhava nidra. This type resembles with the mana sharira srama sambhava nidra of Acharya Charaka and vaikariki nidra of Acharya Sushruta.

5. Kaphaprabhava nidra –

Nidra which appears due to aggrevated kapha dosha called as kapha prabhava nidra. Kapha dosha closely resembles with the tama guna of the mind and combinely they causes the nidra in the night. But when there is increase in the kapha dosha of the body, then the nidra also appears at daytime or may persist for longer time than the normal. In such condition the nidra is called as kapha prabhava nidra. This type resembles with the shleshmasamudhava nidra of the Acharya Charaka and vaikariki of Acharya Sushruta.

6. Agantuki nidra –

Agantuki nidra appears due to the external factors like accidents, injuries etc. Hence this type of nidra is considered as abnormal. This type resembles with that of agantuki type of nidra of Acharya Charaka and vaikariki type of Acharya Sushruta.

7. Tamobhava nidra –

This type of nidra appears due to the aggrevated stage of tamo guna of mind. It results into the sinful behaviour. Therefore Acharya Sushruta and Acharya Charaka mentioned it as papamula (root of the bad works). This type of nidra mainly appears at the time of death. Acharya Charaka mentioned this as tamobhava nidra as like Acharya Vagbhata and Acharya Sushruta named this type as tamsi nidra. Acharya also mentioned that this type of nidra is dangerous for the life of man and may lead to death also.
RULES OF NIDRA

अकालेःदिमहत्ममवर्षाक्यस्नचैन न च निद्रा निषेधिता।
सुखायुषी पराकुष्ठीलं कालरागितविन्दाप्रते॥

च.सं. २५/३७, अ.सं. २५/२३, अ.ह.सं. १७/३२

Akal nidra (sleep taken at improper time), Atiprasanga nidra (excessive sleep), Nachsevita nidra (no sleep) these types of nidras (sleep) said as kala-ratri, which destroys aarogya and Ayusha of the individual. Para nidra gives sukha and Ayusha (sukhayushi).

If someone take nidra (sleep) excluding night is said to be akale sevita nidra.

Through the quote Acharya Charaka putforth, some basic condition about the Nidra mentioned in Ayurveda, which may create problems for healthy life.

These are -

1. Akale Sevita – Nidra (sleep) taken at improper time.

As mentioned in Ayurvedic text proper time of nidra (sleep) is at night. The nidra (sleep) which was not taken at proper time (in night) causes various health related problems.

2. Atiprasongata sevita - Nidra (sleep) taken in too much quantity.

Ayurveda mentioned specific time period for taking nidra (sleep) varying with different age groups. Excess of nidra (sleep) may cause problems as the persons may not feel fresh the whole day. Some persons may also feel the problem like laziness, not having any interest in doing any type of work or during the work they may also feel like getting nidra (sleep).

This is the most fatal condition for the life of the human beings as it may cause the serious problems with the mental health. There may be any reason for arising of such situation like diseased condition, due to continuous work in the night shifts etc.

अकालेसेविता मिथ्यायोगरूपा अतिप्रसत्तागत सेविता।
अतियोगरूपा न च सेविता हीनयोगरूपा॥
निषेवता नियतत्वेन सेविता सम्यगयोगरूपा च।
चतुर्व्वो निद्रा तत्र परा चतुर्व्व निद्रा सुखायुषी कर्यात्॥
अपरा त्रिविधा अस्मययोगरूपा कालात्तिरिच।
संहारप्रृतति महाकालीय सुखायुषी हन्यादित्यथः।। इति हेमाद्रि

न्याय.सू., ७/५४

In this particular quote of Acharya Vagbhata, Acharya Hemadri mentioned his comment as asamyak yogarupa nidra is said to be apara nidra.

These nidras are three types. One is akale sevita mithayogarupa, second is atiprasanga sevita atiyogarupa and third is nachasevita hinyogarupa. These three types of nidra are said to kalaratri which destroys sukha (happiness) and ayu (life).

Fourth type of nidra is para nidra which said to be sukha ayushi nidra.

In this particular quote of Acharya Vagbhata, Acharya Hemadri mentions his comment in the next few lines. In these lines he described these conditions in detail. He divides Nidra in 2 types.

i. Apara Nidra
ii. Para Nidra

1. Apara Nidra –

It consists of three different conditions of sleep.

i. Nidra (sleep) taken at improper time.
ii. Nidra (sleep) taken more than the normal period.
iii. Taking no nidra (sleep) at all.

These three types of nidra are usually said to be unhealthy for the life of human being. It destroys the life of man as kalaratri.

2. Para Nidra

It is also called as the fourth type of Nidra. Ayurveda described the daily worksheet for the human being in the Dincharya Adhyaya. The man should awake at Bramha Muhurta (1 to 2 hours before the sunrise), because it helps to keep the life healthy and happy.

Awaking after the rising of the sun indicates Apara Nidra. Also sleeping at improper time and avoiding the urge for nidra (sleep), both the conditions are fatal for the life of human being. As these conditions can cause disturbance in the working systems of the body, which may lead into different diseases.

रात्रिजगरण विकारं वातार्थितिनिषिद्धतास्त एवोपद्रवः भवस्ति।
...
रात्रिजगरण विकारं वातार्थितिनिषिद्धतास्त एवोपद्रवः भवस्ति।। सु.श.8/38

Ratrijagaran creates vikar of vata and pitta dosha keeping awake at night causes increase in the vata and pitta dosha. Increase in these factors may lead into the symptoms or diseases related to them.

In this quote Acharya Sushruta mentioned that whenever ratri jagarana occurs then one must sleep in day (diwaswapa) in ardhamatra (half time of jagaran).

Keeping awake at night causes increase in the vata and pitta dosha. Increase, in these factors may lead into the symptoms or disease related to them.
तस्मात जागुयायात्रो दिवास्वतं च वर्जयेत्।
झात्या दोषकरायेतो बुधः स्वन्तं मितं चरेत्।। सु.शा.४/३९

One should avoid jagaran in night and sleeping in day time. These two factors creates disturbance in doshas. So wise man should take nidra at ratri (night) and avoid diwaswapa (day sleep).

In the starting period of night there is influence of kapha dosha naturally. The sleep causes due to the influence of two factors, one is the kapha dosha itself and the other one is the tama guna of mind. Both these factors are interrelated with each other. Hence if there is no sleep at night then ultimately it decreases the influence of kapha dosha which may lead into increased conditions of vata and pitta dosha. Due to this phenomenon the person feels the symptoms of vata and pitta originated diseases.

• **Nidra Satmyata** -

  निद्रा साल्मीकृता दैस्तु रात्री च यदि वा दिवा।।
  दिवारात्री च वे नित्यं स्वप्नाणागरणोथितं।।
  न तेषां स्वप्तं दोषों जाग्रतं वा ५ पि जायते।।
  सु.शा.४/४९

In above quote Acharya Sushruta mentioned about nidra satmyata. Those persons, due to their working pattern and circumstances became satmya (habitual) to ratrijagaran or diwaswapa (day sleep) it doesn’t affect on their health.

  दिवा च यदि च रात्री निद्रा साल्मीकृता तु येः।।
  न तेषां स्वप्तं दोषों जाग्रतं चोपजायते।। भा.प्र.पूर्वक्रम ५/२९९

If someone acquastamised to diwaswapa (day sleep) or ratrou nidra (night sleep), it will not cause any harm.
DIWASWAPA -

- Need for Day Sleep in grishma rutu-

In the above quote Acharya Charaka also mentioned the need for diwaswapa (day sleep) in grishma rutu. In grishma rutu ratra (night) becomes sankshep (short) and vata gets aggrevated in the sharir (body) due to the adana. Therefore during this rutu diwaswapa (day sleep) is recommended for all. Hence to maintain doshasamya, the person should take diwaswapa (day sleep).

......ग्रीष्मे वायुवायानरायोग्यारात्मक्यमेवः
दिवासवनो हितोत्तमस्मिन् करणितकरो हि सः॥
मुक्त्वा तु भाष्यायानाध्यमदास्त्रीभावादमभः

Diwaswapa is indicated in grishma rutu (summer). Vata sanchay, ruksha guna vrudhi, alparatri (shortened night) these are the features of grishma rutu. To compensate (overcome) these factors one must take diwaswapa only in grishma rutu. The diwaswapa taken other than grishma rutu, causes kapha pitta dushti.

Through this quote Acharya Vrudha Vaghata mentioned the need of diwaswap (day sleep) in grishma rutu. In grishma rutu, naturally the vata dosha 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 vata dosha, ruksha guna (dryness properly) of body increases. Alongwith this the heat of grishma rutu also causes dryness in the environment causing increase in dryness of the body. Also the time period of the grishma rutu 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 diwaswap (day sleep) in grishma rutu.

Other than this season nidra taken in day time (diwaswapa) increases the kapha and pitta dosha of the body causing various diseases originating from themselves.

\textit{विरूढाध्यशनाजीणादामे चा च चँै स्नात्तुः...}
\textit{भुक्त्वा भुक्त्वा दिवास्वप्नातिनादशनावहनातु।} काःसं.ख्रि. १६/३-६

Viruddhashana (non-indicated cross-mix diet), Ajirna (repeated meals in spite of indigestion), diwaswap (day sleep) which was taken just after taking food, atisnana (excessive bath), awagaha (massage), these causes vata and other dosha prakopa.

- **Diwaswap Nishiddha (persons banned for day sleep)** -

\textit{ग्रीणवर्भे पाले पुरुष दिवास्वप्नात् प्रकुप्यते।}
\textit{श्लेष्मपि ते दिवास्वप्नसर्वस्मात्तेषु न शस्यते।} च.सू. २९/६४

According to Acharya Charaka taking diwaswapa (day sleep) is dangerous for the life of man and it may causes various diseases. They mentioned in the above quote that, taking diwaswapa (day sleep) except in the grishma rutu is hazards for the body and it should be avoided. Because it causes increase in the Kapha and pitta dosha and this condition may lead into the various diseases of these two doshas.

\textit{मेदस्विनः स्नेहनित्यः श्लेष्मिः श्लेष्मरोगिः।}
\textit{दूषिविशालार्थ दिवा न शयीनः करावच।} च.सू. २९/६५

In the above quote Acharya mentioned the list of persons which are banned for diwaswapa (day sleep). These are –

- Fatty person (medaswin).

- The persons who consume the diet of oily food daily in more quantity (Snehnitya) or those who are addicted to taking unctuous substances.
- The persons having their prakruti (constitution) of kapha dosha (shleshma) naturally.

- The persons who are suffering from the diseases due to the vitiation of kapha (shleshmarogi).

- The persons who are exposed to visha-dushi visha (poison of certain insect).

**Persons banned for diwaswapa (day sleep)**

बहुमेदःकफः स्वप्नः स्नेहनित्याश्च नाहनि।

दिशार्तः कण्ठरोगी च नैव जातु निशास्वप्नः॥

अ.सं.सू.५/२९ अ.ह.सू.७/६०

Those who having excessive kapha and med (fat) in body, suffering from Kanthrog (throat disease) and visha (poison), should not take diwaswapa (day sleep) in grishma rutu.

सर्वत्रुषु दिवास्वप्नः प्रतिषिद्धोन्नत्र ग्रीष्मात्। प्रतिषिद्धेषिपि तु

बालकृष्णस्त्रीकषितकृष्णानमन्नन्यायवाहनाध्यक्षस्त्रान्तानन्तरस्यस्मान्तवताः

मेदः स्वेदक्तरस्त्रीकृष्णान्यानीर्णिः च मुहर्ति दिवास्वपनम्प्रतिषिद्धम्।

राघविणि जागरितवित्तां जागरितकालादर्थिस्यते दिवास्वपनः ॥

विकृष्णिदिवास्वपनो नाम। तत्र विस्तारमयं। सर्वदोपनकोश्च।

तत्रकोशपश्च कास्थ्याप्रतिश्याय शिरोगौरवांवीर्यांवस्त्रिमद्विव्रत्यानि

भवन्ति। राघविणि जागरितवित्तां वातपितनिवितास्त एवोपद्वस्य भवन्ति ॥

सू.शा.४/३५

Acharya Sushruta also mentioned the list of persons who are banned for diwaswapa (day sleep) as like Acharya Charaka.
• Merits & Demerits of diwaswapa (day sleep) -

धातुसाम्यं तथा द्वेषं बलं चापुष्पायते।
श्लेष्मा पुष्पाति चाङ्गगानि स्वेयं भवति चारुष्यं। च.सू.२९/४२

In this quote Acharya mentioned the merits of the diwaswapa (day sleep) in the indicated person in previous quote. Diwaswapa (day sleep) maintains the dhatusatmya (equilibrium) amongst the dhatus of body. It increases the strength and power. Kapha dosha builds the body organs. Collectively the nidra causes a stable, happy and healthy life of human being.

रात्रधी जागरणं रुक्षं स्निग्धं प्रस्वपनं दिवा।
अरुक्षमनमिष्यन्ति त्वासीनप्रचलायितम्।

च.सू.२९/५० अ.ह.सू.३०/५५

Acharya Charaka mentioned that jagaran (keeping awake at night) is dangerous for the life of man and it may lead into diseases. In the above quote they mentioned that jagaran (keeping awake in night) causes rukshata (roughness) in the body, while the diwaswapa (day sleep) causes snigdhata (unctuousness) but taking nidra lightly in sitting position does not induce either of these conditions.

......रात्रावपि जागरितवतां जागरितकालादर्शिष्यते दिवास्वपनम्। सू.शा.२६/३७

Keeping awake at night causes increase in the vata and pitta dosha. Increase in these factors may lead into the symptoms or diseases related to them.

In this quote Acharya Sushruta mentioned that whenever ratri jagarana occurs then one must sleep in day (diwaswapa) in ardhamatra (half time of jagaran).
• **Person requiring diwaswapa (day sleep)** -

> गीताध्ययनमद्वस्त्रीकर्मभाराध्वकर्षिता:।
> अजीर्णिन: क्षता: क्षीणा वृद्धा बालास्तथावाला:।। *च.सू.29/39*

> तृणातीसारशूलार्त: श्वासिनो हिंन्किन: कृशा:।
> पलितामिहलोन्मत्ता: क्लान्ता यानप्रजागरे:।। *च.सू.29/40*

> क्रोधशीक्षयक्लान्तादिवास्वनोचिताश्च ये।
> सर्व एते दिवास्वनं सेवेन् सार्वकालिकम्।। *च.सू.29/49*

- In this quote Acharya Charaka enlisted the persons requiring diwaswapa (day sleep). Sleeping during the day time in all seasons is permitted for those who are exhausted by singing, study, alcoholic drinks, sexual acts, elimination therapy, carrying heavy weight, walking long distances, those suffering from ajirna (indigestion), wasting, thirst, diarrhoea, colic pain, dyspnoea, hiccups, 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 bear and those who are accustomed to diwaswapa (day sleep).

- Those exhausted by singing etc. attain their normal health due to nourishment of their dhatu by sleeping during day time. Sleep during day time is especially useful for those suffering from diarrhea etc.

- If we see the previous quote of Acharya Charaka about the banned person for diwaswapa (day sleep), then we can understand that in these both quotes they mentioned the conditions of kapha and vata dosha respectively. That means the persons having working habit, diseases the environmental condition which increases vata dosha, must sleep in day time. The persons having working as habit, physical conditions, diseases or the environmental condition, which increases the kaphadosha of the body should not take the diwaswapa (day sleep).
With reference to the above quote of Acharya charka, Acharya chakrapani has made a special comment regarding diwaswapa including the opinion of Acharya Ksharapani. According to him the person who missed their sleep (jagarana) at night due to work, they should indulge in day sleep to minimize the vatakshobjanit (vata vrudhi) lakshnas. This particular comment Acharya chakrapani made in his comment with reference to the quote of Acharya Khsharapani. Further he states that the persons who missed their sleep at night (jagarana) should consume the sleep half in the quantity (ardhamatram) to which they missed at night.

With this comment of Acharya Ksharapani, Acharya Chakrapani added his opinion. While taking the day sleep one should observed that the day sleep should be before meals.

With reference to the above quote of Acharya Charaka, Acharya Chakrapani has made a special comment regarding diwaswapa including the opinion of Acharya Harita.

According to Acharya Harita one should not indulge diwaswapa (day sleep) after meal, as it may change healthy status of a person into unhealthy one (asukhi).
Acharya Vagbhata also mentioned the list of the persons requiring diwaswapa (day sleep) as mentioned by Acharya Charka. In the last line of this quote they added the benefits of the diwaswapa (day sleep) as it creates dhatusamya (equilibrium in the dhatus) and increased kapha dosha maintains the body properly.

**Effects of sleep in improper time -**

<table>
<thead>
<tr>
<th>स्त्रोत</th>
<th>भक्तिविहितम् स्वस्थयस्थि हि निश्चितस्तरं</th>
<th>च सूर्य २१/३६</th>
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</thead>
<tbody>
<tr>
<td>कोटारु पिडकाणि</td>
<td>कण्ठवस्त्रं कायोगलामयं</td>
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<tr>
<td>सृष्टिविहितम् मोहरस्त्रं संरोधं</td>
<td>सन्त्रोतस्तां ज्वरं</td>
<td></td>
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<tr>
<td>भवेत्तु दियस्वाधनस्याहितस्य निपिताणात्</td>
<td>सर्वाक्शुप्वनस्याहितस्य सुख्यं वुधं</td>
<td></td>
</tr>
</tbody>
</table>

Halimaka (chlorosis), shirshula (headache), stainimtya (cold sensation), gurugatrata (heaviness of body organs), angamarda (bodychae), agninasha (loss of appetite), feelings of as like plastering of heart, shopaha(oedema), arochaka (anorexia), hrullas (nausea), pinasa (rinitis), ardhabhedka (migraine), kotharu (Urticarial patches), pidaka(pustules and boils), kandu (itching) tandra (drowsiness), kasa (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 nidra (sleep), should takes nidra happily.

हलीमकशिरोजाइड्यस्तैमित्यगुरुगात्रता: ।
ज्वरांमसवत्स्त्रोतोरोधाग्रिनिमन्दता: ॥
शोफारोचक्षुल्लासपीनसाधविभेदका: ।
कपृृक्कूर्क्कोठपितकाकासतन्द्राणागलामया: ॥
विषवेगप्रषुृतिश्रव भवेदहितनिन्द्रया।
अपच्छायानो बाहुल्यात्स्त्रोताढ्वाहुण्ये कफ़: ॥ अ.सं.सू. ९/३०-३२

Acharya Vagbhata also mentioned the some symptoms and the diseases as the side effects of the diwaswapa (day sleep) as mentioned by Acharya Charaka.

Diwaswapa (day sleep) is infact abnormality and as such those who sleep in day become victim of unrighteousness and aggravation of doshas which gives rise to diseases such as Jvara, hruulas, arochaka, pinasa, ardhavbhedaka etc.

दिवा स्वायं न कुर्बात येतोसस्त्र्यात्क्षज्जावहः।
गीणवज्ञेशु कालेषु दिवास्वाहः निषिद्धयते।। भाप्र. पूर्वखंड ५/२९५

One should not sleep in day because it aggrevates kaphadosha. So except grishma rutu diwaswapa (day sleep) is not indicated in other rutu.
NIDRA & DOSHA SAMBANDHA

रात्रिजगरण विकार करते हैं वटा और पित्त दोश. रात्रिजगरण वाचनकाल में वटा और पित्त दोश वाले होते हैं। इन के प्रमाण एक और दोषों के साथ जुड़ गए हो सकते हैं।

शुक्रमात्रस्य च सुपारिश्वरस्य कुपित: कफः। मा.नि.ग्रहणी रोगाधिकार ४/१३

According to Acharya Bhukmatrasya swapna (the sleep which was taken after food) causes vitiation of Kapha Dosha and it creates Agnimandya.

तमः कफायोगिनिर्माणानुवच्छाँचित्रित्तमोभयः

रजः पितामिनिर्मलित्तमात्रास्त्रेष्यमतीमिलेः।

शा.सं.पूर्वखंड ६/२३

Aggregation of tamoguna and kapha causes Nidra.

भोजनन्तरं निद्रा वातं हरति पित्तहृत्।

कफः करोति वृष्ण: पुष्टिसौख्यं तनोहि हि। भा.प्र.पूर्वखंड५/२२०

As mentioned by Acharya Bhavpraksha, the nidra (sleep) taken after meal causes increase in kapha dosha and simultaneously decreases vata and pitta dosha. Thus pushthi occurs.

बहुमेदः कफः: स्वप्नः स्नेहनिग्राहः नाहिन।

विषार्तः कण्ठरोगी च नैव जातु निशास्वप्नः।।

अ.सं.सू.९/२९ अ.द.सू.५/६०

The persons having bahumeda, bahukapha (predominance of kapha dosha), snehanitya should not sleep day time in grishma runu also.

Visha rogi and kantharogi should avoid nidra not only in day time but also in ratri.
Diwaswapa is indicated in grishma rutu (summer). Vata sanchyay, ruksha guna vrudhi, alparatri (shortened night) these are the features of grishma rutu. To compensate (overcome) these factors one must take diwaswapa only in grishma rutu. The diwaswapa taken other than grishma rutu, it causes kapha pitta dushti.

As per Acharya Bhavprakasha Jagaran causes rukshata (dryness) and decreases kapha dosha and visha (poison intoxication). Seviktale nidra (the sleep taken at proper time i.e. in night) maintains dhatusamya. It also gives pushti, bala, utsaha and agnidipti.

In Haritsanhipita it is mentioned that malamutra vidharan, excessive kashaya rasa sevan, jagaran in night, aggrevates vata.

Ratri jagaran is beneficial in persons having kapha, meda and visha (poison intoxication). Diwaswapa (day sleep) is beneficial for those suffering from trushna, hikka, ajirna & aatisar.

Nisha Jagaran (ratri jagaran), yuddha (war), shrama (excessive exertion) and after change of season in sharad rutu, pitta prakopa occurs.
Ruksha aahar, shita aahar, alpa aahar, laghu guna yukta aahar, atijagaran, ativayay, panchakarma mithayog, atyadhik raktastrava all these leads to vataprakopa.

Virudhyashana, krodha, diwaswapna, prajagar (ratrijagaran) leads to vata and rakta dushti.

The diwaswapa taken excluding grishma rutu aggravates kapha dosha.

One should not take diwaswap (sleep in day) because it aggravates kaphadosha. So except grishma rutu diwaswap (day sleep) is not indicated in other rutu.

Generally the persons having vataprakruti had poor sleep and capacity of excessive jagaran.
NIDRA - VYADHI HETU

विदाहयत्र विरुद्ध च तत्तच्चाक्षुक्क्प्रवृत्तं।
भजतां विचिनिन्त च स्वान्तजागरणेव।।

अ.ह.नि.९६/१ वातरक्त निदानम्

Vidhahi anna, virudha anna, raktadushti, vidhirahit nidra and jagaran are the hetu of vatarakta vyadhi.

धूमातपत्रवाराम्बक्रिडातिस्वात्तर्जागरेनः।
उत्स्वेदाधिपुरोत्सवात्तबाष्यनिग्रहरोदानेः।।

अ.ह.उत्तरस्थान २३/१ शिरोरोग निदानम्

Dhoom, aatapsevan, atiswapna, atijagaran, these are the hetu of shiroroga.

वातविन्दूज्वलाश्रामक्षुक्कद्रास्त्रमीन्द्रियः।
क्षुज्वोच्चक्षासनिद्राणां धूमोदावर्तसंवर्धः।।

मा.नि.२६/१ उदावर्त निदानम्

Vata, purisha, mutra, jrumbha, vegavarodha of nidra etc. These are the hetu of udavarta vyadhi.

अव्याधामदिवासवन्दलेष्मलाहारसेविनः।
मधुरोपन्नरसः प्रायः स्नेहामेदः प्रवर्धयेत्।।

मा.नि.३८/९ मेदरोग निदानम्

Avyayam, diwaswapna, shelshmal aahar are the hetu of medoroga.

माषूलकपिष्टान्तितक्षीरग्धाशिनाम्।
व्यवाय चाप्पजीर्णश्च निद्रा च भजलां दिवा।।

मा.नि.४९/४ कुष्ठ निदानम्

Masha, mulak, pishatana, tila, kshir, guda, diwaswapa etc are the hetu of kushtha.
मधुरसिन्धुशीतानि लवणामङ्गलसुरुणि च।
अवायामो विद्वस्तन्: राज्यासनसुखे रति:।।
मा.नि.५/७ अर्ष निदानम्

Madhur, snigdha, shit, amla, lawana, guru aahar, avyayam, diwaswapna are the hetus of shleshmaja arsha.

रुक्षशीतात्यत्वेषव्यवायातिप्रजागरे:।
विषमादुपचाराच्छ दोषामुक्तस्रवणादति।।
मा.नि.२२/९ च.वि.२८/९५ वातव्यादी निदानम्

Ruksha aahar, shita aahar, alpa aahar, laghu guna yukta aahar, prajagar, ativayay, panchakarma mithyayog, atyadhik raktasrava all these leads to vatavyadhi.

विरूध्दाध्यशनं क्रोधदिव्यवस्तन्त्रप्रजागरे:।
प्रायः: सुकुमाराणां मिथ्यावारविहारिणाम्।
स्थूलानां सुखिनां चापि कुप्यते वातशोषणितम्।।
मा.नि.२३/३ च.वि.२९/७

Virudhyashana, krodha, diwaswapna, prajagar (ratrijagaran) leads to vata and rakta dushti.

शीतोष्णप्रवसंशुष्कगुरुसिन्धुरैञ्जितेष्विदेः।
जीर्णाजीणे तथा ५५ वातशंकोभस्तन्त्रप्रजागरे:।।
मा.नि.२४/९ उरस्तेव निदानम्

Shita, ushna, drava, shushk, guru snigdha aahara, swapna, jagarana are the hetus of urusthambha.

व्यायामयोनाधिनीपुष्पनाच्च प्रजागराचित्तजलताशिष्नात।
कलायमुकड़गदाकोद्वारादत्यदृष्ट्वरुख्क्षाध्यशनाभिघातात्।।
मा.नि.२६/२ शुलादि निदानम्

Vyayama, prajagara, atishita jalapana are the hetus of vatic shula.
HETU OF NIDRANASHA

एत एवं च विजेया निद्रा नाशर्च्य हेतवः।
कार्य काली विकाररुच प्रकृतिवायूर्वेय च।। चैत्यः २९/३९

Karyarata, kala, vikara, prakruti are the hetus of Nidranasha.

The following factors are responsible for the disturbance in the sleep.

1. Karya (Work) -

If work had done at night time or in heavy quantity can cause disturbances in the sleep. The person who work in night become more prone to the symptom of loss of sleep. Hence, ayurveda mentioned not to work in the night and not to sleep in the day time.

2. Kala (Time) -

The second factor that is kala. It is also important to the disturbances in the sleep. It is related with our life and affects directly on our sleep.

- Child age
- Adult age
- Old age

In the child age the child sleep more time of the day and in night also. But as age increases the time of sleeping goes on decreasing. In the child period naturally there is inference of kapha which causes more sleep in the children.

In adult age a person takes sleep accordingly, it means the time of sleep decreases then the child age. It remains near about 6 to 8 hrs.

In the old age there is inference of vata, dosha. Hence due to diminished kapha and agreggated condition of vata, the time of period of sleep decreases. Therefore the time period of the sleep remain upto the 4 to 5
hours approximately. Older person generally awake in the starting period of morning. Naturally vata dosha gets aggrevated. Old age usually causes sleeplessness.

From the above discussion we can understand the relation between the age factor and the time period of sleep. Alongwith this the natural influence of the tridosha can also disturb the sleep pattern. According to Ayurveda, in these three stages of the age only one of tridosha remain dominant. Pitta dosha dominates younger age and in old age vata dosha remains active naturally.

According to above, one can know the strategy behind the more sleep in the child age and that of low sleep in the older age.

3. Vikara (Diseases) –

Some diseases may cause the disturbances in the sleep. Accordingly to Ayurveda particularly the diseases of vata origin can cause the loss of sleep. Because if there is increase in vata dosha then ultimately the kapha dosha decreases. Therefore the diseases influenced by increased vata dosha can cause disturbances in the sleep or loss of sleep.

4. Vayu (vata) -

Vata dosha itself causes loss of sleep. Naturally when there is influence of vata dosha in the environment then time period of sleep decreases.

This means naturally vata dosha increases in the end of night i.e. in the early morning.

5. Prakruti constitution –

According to Ayurveda there are three basic elements which builds up the life of human being. Vata, 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 vataja
prakruti (constitution) have less sleep than persons with any other constitution.

निद्रानशीलिलतपिताम्भनस्तापात्क्षयादपि
सम्भवत्विभिधातच्चप्रत्ययनिकोऽप्रशास्यति।४/४२

Vata pitta prakopa, manastapa, kshaya, abhighat are the causes of nidranasha.

Acharya Sushruta mentioned reasons for loss of sleep. These are

1. Due to aggravated condition of vayu.
2. Due to aggravated condition of pitta.
3. Due to the mental harassment or aggrevated stage of mind.
4. Due to weakness or loss of vital fluid from the body.
5. Due to accidents, hurt or any injury.

These conditions can be brought under control by doing the antagonistic treatment of the above said factors.

1. Aggrevated conditions of vata dosha can cause loss of sleep.
2. Aggrevated conditions of pitta dosha can also cause the disturbance in the sleep.
3. Mind also plays an important role in the loss of sleep.

Tamo guna of mind helps in creating the sleep. It associates with the kapha dosha and helps in formation of sleep. When our mind gets disturbed due to any subject, then it will increase rajo guna of the mind. Rajo guna closely resembles with the vata dosha. Hence increase in rajo guna ultimately diminishes the effect of tamo guna. Due to increase in rajo guna there is loss of sleep.

4. Weakness may also cause the loss of sleep. According to ayurveda weakness generally occurs due to the dominated vata dosha of body. Ruksha guna of vata dosha causes weakness in the body.
5. Accidents, hurt or injury may also cause loss of sleep or disturbance in the sleep. In Ayurveda this term is mentioned as ‘Abhighatata vyadhi’. Traumatic injury from outside cause pain in the body. Due to this, nervous system gets disturbed and therefore there is disturbance in the sleep. Pain is termed as Shula in ayurveda and it is a primary symptom of vata dosha. Hence increase in shula ultimately causes increase in vata dosha which directly effects on the sleep.

Acharya Sushruta mentioned these five factors for disturbance in sleep or causing loss of sleep.

एत एव च विज्ञेया निद्रानाशस्य हेतुः।
कालशेषकायो व्याधिरूप्तिस्वरूपालिनिलिपित्यो:। अ.सं.सू. ९/३६
एतान्येव कालस्य निद्रानाशः: हेतुः प्रभावादि सा न भवति
शीलम्भ्यास्त: तेन वस्य यस्मिनकाले निद्रानिवृत्तिर्मभ्यस्तात
तस्य तस्य तस्मिन् काले सा भवतीति
तथा क्षयो धातुनाम् निद्रानाशः कारणम् व्याधिश्वायो ज्वरादिः
वातपित्योश्च वृद्धि:। इत्यू अ.सं.सू.९/३६

Kala, dhatukshaya, vyadhi (jwaradi vyadhi) and vatapitta vrudhi are the hetus of Nidranasha.

According to Vrudha vaghbhat following are the reasons for the loss of sleep.

1. Kala (Time)
2. Shila (Satmya or habituated)
3. Kshaya (loss of power)
4. Vyadhi (Disease)
5. Vata & pitta dosha vrudhi

- Kala factor is responsible for loss of sleep as there is no sleep or there is no urge of sleep in the early morning period.
- Shila means abhyasa (study or habit). Those who get habituated to awake at a specific time, they will not set the sleep beyond that time.

- Kshaya means weakness or loss of power. This factor can also cause loss of sleep. Due to this condition the dhatus gets deprived in their action or during this condition there may be loss of vital fluids of the body. This condition may cause loss of sleep.

- Vyadhi means disease. Many diseases like fever etc. may cause loss of sleep. Most probably the diseases associated with that of vata dosha causes of loss of sleep than any other factors.

- Dosha vrudhi means increase in doshas of the body. The increase in vata and pitta dosha can cause the Nidranasha.
NIDRAVEGDHARANAJANYA LAXNAS

According to Acharya Charaka following are some symptoms which appears due to nidravegdharan (suppression of urge) of sleep.

1. Jrumbha (Yawning)
2. Angamarda (Bodychae)
3. Tandra (Drawsiness)
4. Shiroroga (Disorders related to head)
5. Akshigaurva (Heaviness in eyes)

The treatment for the nidravegadhavanjanya lakshnas are to take proper nidra (sound sleep) and sanvahanam (massage) over the hand and foot.

According to vrudha vagbhata the symptoms of nidravegadharon are –

- Angamarda
- Shiroroga
- Jrumbhika
- Jadya
- Glani

- Bhrama
- Aapakti
- Tandra
- Vataja roga
According to Laghu Vagbhatacharya nidravegdharanjanya laxnas are moha, murdha, akshigaurav, aalsya, jrumbha and angamarda. These symptoms may disappear by taking proper nidra (good sleep) and doing sanvahanam (massage).

As per Acharya Bhavprakash nidravegvidharan causes jrumbha, shirolochangaurav (heaviness in eyes and head), angamarda, tandra and annapak (improper digestion of food).

According to Acharya Sushruta the nidraudavartaja lakshnas are

- Jrumbha
- Angamarda
- Angajadya
- Shiroroga
- Akshijadya
- Nidra abhighta

Acharya Sushruta mentioned the above quote in udavartaja topic in uttarshthana. Acharya Sushruta mentioned the side effects of vegadharna in the udavartaja adhyaya and he termed them as udavarta.

According to them the procedure of holding the urge is udavarta.

This word closely resembles with the vata dosha and vata also increases due to suppression of vega (urge).
According to Acharya Sushruta jagaran (keeping awake at night) can cause the symptoms of aggrevated condition of the vata and pitta dosha.

In the above quote Acharya Sushruta mentioned that the nidravagadharanajanya lakshna resembles to that of the diseases of vata and pitta. They mentioned the list of the symptoms as

Kasa
Swasa
Pratisyaya
Shirogaurava
Angamarda
Arodhaka
Jwara
Agnidaurbalya

अकालशयनान्मोहज्वरस्मृतियुपस्त: ।
शिरोरुक्षोहल्लासस्त्रोतोरोधायामिन्नद्वः । अःसु, ७/६९

Akale nidra (sleep taken at odd time) causes moh, Jwara (fever) pinasa (Rhinitis), shirogaurava (headache), Hrulas (nausea) and Strotarodha (blockage of various channels).
- **Jrumbha** -
  पीत्वेकरमनिलोच्छाससमुद्रेन्दृनि: विबुधानां।
  यव मुद्दवति सनेत्रास्त्रथा स जृःभ इति संजीत्त।। सु.शा.४/४०

It can be defined as the process in which one prolonged inhaling of the air through a widely open mouth and subsequent exhaling with the contraction of the limbs and tearful eyes together occurs.

- **Klama** -
  योऽनायास: श्रमो देहेः वृह्द्य स्वासवर्जित:।
  क्लम्: स इति विजेय इन्द्रियार्थप्रवाप्यकः।। सु.शा.४/५१

A sense of fatigue without any physical work which comes upon a person unaccompanied by hurried respiration, obstructs the proper function of the sense organs and the working of the active organs.

- **Aalasya** -
  सुख्सपर्शप्रसंजित्वरुपःऽवेशणगतोत्तर।
  शक्तस्य चािप्नुपश्चातेषाः कर्मस्वालस्यमुच्यते।। सु.शा.४/५२

Attachments to pleasant touches, aversion to difficulties, greediness and loss of enthusiasm in activities in spite of capacity is known as Aalasya.

- **Utklesha** -
  उत्तिस्त्यान्त्र न निर्गच्छेत् प्रसेकषीवनरेतिम्।
  ह्वःदयं पीठचत्व चास्य तमुक्लेशं विविर्दितेष्वह।। सु.शा.४/५३

Nausea without vomiting of ingested food attended with salvation and formation of sputum along with cardiac pain, these are the symptoms of Utklesha.
• **Glani** -

कथने समुरता तन्द्रा हत्सोस्वेषकं भ्रमः।

न चात्रममिकांडशैल ग्लानिः तथ्य विनिर्दिष्टेऽ। सु.शा.४/५४

A sweet taste in the mouth, drowsiness and feeling as like the heart is wrapped, dizziness and non-relish for food are the signs of glani.

• **Gaurav** -

आह्वरमीचनां वा हि यो गात्रममिकन्यते।

तथा गुरु शिरोस्वत्त्वो गौरवं तद्विनिर्दिष्टेऽ। सु.शा.४/५५

A feeling as like the whole body is wrapped in the wet sheet, accompanied by an extreme heaviness of the head is called as gaurav.

• **Murcha** -

मृच्छा पित्ततमः;प्राया, रजःपितांतिलादं भ्रमः।

तमोवाभोक्तकात् निद्रा श्लेष्मतमोभवा। सु.शा.४/५६

Murcha is produced by predominance of pitta and tamoguna; bhrama (giddiness) by increase of rajoguna, pitta and vata; tanda (stupor) by predominance of tamoguna, vata and kapha; and nidra (sleep) is by a predominance of shelshma (kapha) and tamoguna.

• **Tandra** -

इन्द्रियार्थ्यसंप्रदानितिगौरवं जूृमणं कलम्भः।

निद्रार्थस्वेतयहेत्य तस्य तन्द्रा विनिर्दिष्टेऽ। सु.शा.४/४९

When the sense organs becomes unable to take their subject properly, when there is heaviness in the body, excessive yawing, when there is feelings of sense of fatigue without any physical strain i.e. klama and there is sensation of sleep. This is combined state of the symptoms arising in the body can be named as Tandra.
Acharya Dalhana comments on this quote of Acharya Sushruta and described that the sense organs becomes unable in their proper functioning and the Klama remains absent in the para type of nidra but in the tandra state it appears with its symptoms.

- **Angamarda**
  
  अंगमर्द्यत्सन्निहि वेदना, स्फुटिका इत्यादि। आ.श.डल्हण सु.उ.५५/७५

  Pain all over body is called as Angamarda.

- **Apakti**
  
  श्लेष्मविकारांच्च विशारदंतुद्वर्हयं ……… बलासक्रम, अपक्तिः

  …………व्याख्याता भवन्ति

  रोग: विशारदश्लेष्मविकारे एकः। च.सू.२०/७७

  Apakti is one of the disease of Kapha (Shleshma). Satat Jagaran causes agnimandy and it creates Apakti.
CHIKITSA OF NIDRANASHA

अम्बडगोत्सादन्न स्नानें ग्राम्यानुपूजका रसा।।
शाल्यन्त सददिकारं स्नेहो मद्यं मनं सुखम्।। च.सू.२१/५२

मनसोदनुगृणा गन्धा: शब्दा: संवाहनानि च।।
चक्षुण्डर्त्यं लेप: शिरस्स: वदनस्य च।। च.सू.२१/५३

स्वस्तीर्णशयनेन वेशम शुद्ध कालस्तंभोचितः।
आनयन्त्यांप्यपाणिर्प्राणायामार्मित्ताः।। च.सू.२१/५४

Following are some useful measure for the chikitsa of nidranasha.

Abhyanga (doing massage), utsadana (applying the medicated powder over the body), snana (bath), consuming diet like mamsarasa (soup) of the animals from the jaliya (aquatic), anupa (hydrotic), gramya (wild) etc. These are some measures for chikitsa of nidranasha.

The diet like Sali (old rice) with curd, consuming milk, ghee, alcohol, hearing the word which gives pleasure to the mind. Doing certain measures as like savahana (pressing the body), akshi tarpana (application of the medicated drops in the eyes), siro lepa (application of the medicated paste over the head), vadana 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 nidravega dharana (holding the urge).
Acharya Sushruta also mentioned the treatment for the nidranasha, which is the similar to that of maintained by Acharya Charaka. Some different measures said by Acharya Sushruta are-

Abhyanga (anointing the body), siroabhyanga (massaging or rubbing the oil on the head), diet consisting of the cakes made up of sali rice and wheat prepared with sugar or other derivatives of the sugar cane or soothing articles with milk or meat juice, blesh of animals of biskira or vilesaya, eating grapes, sugar or sugar cane at night, are some beneficial measures for the nidranasha. 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 nidravegadharana. Hence a wise person should advice these and similar other measures to alloy the symptoms of nidravegadharana.
शीलयेर्न्नन्दनिनिद्रस्तु क्षीरमिश्रुरसं रसान।
आनुपिड़कमांसानां भक्ष्यान गौड़कपैक्षिकान।
शालीनदयानि माषांश कीलाटाण्माहिः दधि।
अम्बगोद्भर्तनर्नानामदाव्रणपूर्णाम्।
अक्षुपत्त्वं लेप। शिरसो बदनस्य च।
प्रवते सूरभी देशो सुखं शया यथोधिते।
संवाहनं स्पर्शसुकं चित्तज्जैरनुजीवि।
सपि: क्षीरानुपानं च जीवनीये: शृङ्ग पिबेत।
कान्ताबाहुङ्गलात्सशलेशो निवृत्तिः कृतकृत्यता।
मनोधनुकुलः विषयः कामं निद्रा सुखप्रदः।
श्रव्ययत्रेग्राह्यसुखनिंसशृङ्गेष्वेतः।
निद्रासस्तोषृतस्य सं कालं नातिवर्तते।
अ.सं.सू.९/४६-४७

शीलयेर्न्नन्दनिनिद्रस्तु क्षीरमिदयरसान् दधि।
अम्बगोद्भर्तनर्नामूर्धकाण्डिकत्वथर्माम्।
कान्ताबाहुङ्गलात्सशलेशो निवृत्तिः कृतकृत्यता।
मनोधनुकुलः विषयः कामं निद्रासुखप्रदः।
श्रव्ययत्रेग्राह्यसुखनिंसशृङ्गेष्वेतः।
निद्रा सस्तोषृतस्य सं कालं नातिवर्तते।
अ.ह.सू.७/६६-६८

Acharya Vagbhatta dvaya mentioned these measures for the persons specially suffering from low nidra (sleep) or totally nidranasha. They mentioned some additional measures than the Acharya Charaka and Acharya Sushruta. Comforting embrace by the arms of wife, harboring the feeling of satisfaction (feeling like we have done good things) and restoring to the things which are comfortable to the mind as much as desired, these brings about the pleasure.

For those who follow the regime of celibacy, who are not very crazy about sexual intercourse and who are contended with happiness, nidra (sleep) will not be very late to them than its regular time.
**Nirukti of Jagaran**

जागर: पुं स्त्री (जागृ जागरणे + भावे घटू)

जागरण (जागृ भाव लुटू)

निद्रामाय: जागा इति भाषा

जागरो जागरणमस्वस्यप्रेति। हेमचंद्र 3/१०७

जागरणिछु (वि) जागरणशील सु.सु.3३/२५

**Definition of Jagaran**

निद्रामाय: । आ.श.

Lack of sleep (at night) is Jagaran.

**Synonyms of Jagaran**

तत् पर्यायः: जागर्या, जागरा, जागर: इति हेमचंद्र

जाग्रिया जागरिति: इत्यमर टीका

Jagriya

Jagarti

Jagaryya

Jagara

Jagar
1. Angamarda

अड़गोष्टनमिव वेदना, स्फुट निला इत्यादे

डल्लण सू. च.५५/१६

रसदोषविकारेशु एक । म.सू.२८/९

रक्तदोषज विकारेषु एक । सू.सू.२८/९

अंगमर्द गात्रोदयम् । म.सू.७४/२२

Due to Satat jagaran dosha prakopa occurs and apakwa aahar-rasa forms. This apakwa aahar-rasa vitiates rasa and rakta dhatu. Again due to satat jagaran vataprakopa occurs and intensity of angamarda increases.

जूम्मांगमर्दस्तन्न्त्रा च शिवोरोगोश्चिकीर्षणम् । .................

निद्राविधारणात्तः स्वाभाविक च । म.सू.९/२३

Suppression of urge of sleep causes angamarda.

2. Jrumbha

पील्वेकमिलोच्चवास्मुद्वेष्टन् विवृत्तानन:।

यम्मुच्छति सन्त्रास्त्रं स जूम्ब इति संज्ञित: । सू.शा. ४/५०

Jrumbha is defined as the process in which one prolonged inhaling of the air through a widely open mouth and subsequent exhaling with the contraction of the limbs and tearful eyes together occurs.
3. Aalasya

आलस्य- लक्षण कर्ममात्रः। (आ.शाब्दकोष)
शक्तस्य पि कर्मचन्दनसाहः। र.९२/४४ आ.शाब्दकोष
सुखस्पर्शसङ्गितवं दु:खद्वेषणगलोता
शक्तस्य चायचन्दनसाहः कर्मस्वालस्यनुच्यते। सु.शा.५/५२

Attachments to pleasant touches, aversion to difficulties, greediness and loss of enthusiasm in activities in spite of capacity is called as aalasya.

स्त्रोतोशोधबलमधागीरवानिलमूढ़ता:।
आलस्यप्रसिद्धिवदनमधागराचिकलमा।। अ.ह.सू.३/२३,२४

Aalasya can be defined as unwillingness to perform work. Person had the capacity of doing work but he is not in position to perform that particular work.

4. Shirogaurav

शिरसो गुरुत्वम्, शिरोआडयम् (च.सू.२/६) आ.शाब्दकोष
संधारणादिवा स्वनाद रात्रौ जागरणान्तवादत..…………।
वातावयः प्रकृतित्व शिरस्यस्त्रें च दुष्पलि।
तत्: शिरसि जायन्ते रोगा विविधक्षणः।। च.सू.९७/८-९९

Ratrijagaran and diwaswapa (day sleep) were cause to vitiate tridosha. Vitiated rakta dhatu saturated in shiropradesha and various shiroorogas occurs.

स्त्रोतोशोधबल्रेश गौरव .......... अ.ह.सू १३/२३,२४
आद्रचर्ममवनं हि यो गातरसिधिंनयते।
तथा गुरु शिरोस्तवर्ध गौरवं तद्धिदिनिर्दिषेत्। सु.शा.४/५५

The feeling as like the whole body is wrapped in the wet sheet accompanied by an extreme heaviness of the head is called gaurav.
5. Hastapadsandhishula -

लक्षण: रुजा च.सू. १४/१३ (आ.श.)
मज्जास्थिगतस्य कुपितानिलस्यैंकं लक्षणम्
च.चि.२८/३३ (आ.श.)
सर्वसूललक्षणेषु वायुरैव प्रधानं कारणम् (मा.) (आ.श.)
तत्र वायुशुल: अतिव्यायामयानमेधुनेम्;
प्रजागराष्टितजलातिपानाल् ................. मा. (आ.श.)

Vatadoshaprakopa is prime cause of shula lakshna. Satat Jagaran causes Vataprakopa and it reach to hastapadsandhishula.

Acharya Charaka described that shula lakshna is caused because of vatadoshaprakopa in Asthi, majja dhatu. Vatadosha is located in aasthi and majja.

6. Apakti (Aapachna) -

रोग: विशतिशलेष्मविकारेषु एक:

च.सू.२०/९७ अ.ड.सू.२२/२३ (आ.श.)

स्त्रोतस्योच्चवन्दंगीरावनिलं मुदता।
आलस्यापक्तिनिषिद्धमंसंघंगारुधिक्लमा। अ.ड.सू.१३/२३,२४
अत्यन्तुपापस्वाभावनाच्च संधारणातस्वाभावविपर्यायाच्च

.......... सम्यकपरिपार मेती। मा.नि.६/७

Apakti is one of the the disease of kapha (shelshma) dosha. Satat Jagaran causes agnimandya and it creates aapachna.
7. Mutradaha

Daha is included among the forty nanatmaja vikar of pitta dosha. Daha indicates burning like sensation.

Due to satat jagaran pitta dosha vitiates. This vitiated pitta causes mutradaha.

8. Netradaha

Daha is included among the forty nanatmaja vikar of pitta dosha. Daha indicates burning like sensation.

Due to satat jagaran pitta dosha vitiates. This vitiated pitta causes netradaha.
9. Malavastambha (Malavarodha)

Satat Jagarana causes formation of aama and in aama lakshananas, one of is malasanga.

Malavastambha is not is disease but this symptom is found in day to day practice. In various disease this is an one of the responsible causative factor.

Not passing stool daily in a proper quantity or total absence of defeation this is a main symptom of malavastambha.

Suppression of urge of defeation, excessive meals, meals inspite of having indigestion, loss of appetite, emitiation these are causative factor for purishvooha strotas dushti.

10. Kshudhamandya

Suppression of urge of defeation, excessive meals, meals inspite of having indigestion, loss of appetite, emitiation these are causative factor for purishvooha strotas dushti.
Poor appetite is one of the main for causative factor for creating many diseases.

Out of many other causative factor jagaran is also responsible for agnimandya.

Nidravegdharan (suppression of the urge of sleep) is one of the most important cause of agnidoshti.

11. Nidranasha -

निद्रानाश - लक्षणे. निद्राया नाराय च.सू.१६/९४
निद्रानाशोनिलात् पितान्नस्तापात क्षयादि।
संभवत्यसभिधातलच्च प्रत्यनीकैः प्रशाम्यति। सु.शा.४/४२

Kala, dhatukshaya, vyadhi (jwaradi vyadhi) and vatapitta vrudhi are the hetus of Nidranasha.

Nidranasha is caused by aggrevation of vatta and pitta, manstap, sharirik kshinata, and abhighata.

एत एव च विज्ञेया निद्रानाशश्च हेतुः।
कालशीलक्षयो व्यापिविद्धिष्यानिलिपित्योः।। अ.सं.सू.९/३६

According to Acharya Vrudha Vaghbhata following are the reasons for the nidranasha.

Kala (time), shila (satmya), kshaya (loss of power), vyadhi (disease), vata and pitta dosha vrudhi.
12. Nirutsaha -

उत्साह - चैतासिको धर्म मनस उत्साहः।

सूचि.३८/५० च.सू.६८/४९ आश.

सर्वचेष्टा सूदयोग: अ.ह.सू.९१/१

अध्यवसाय: अ.ह.सू.९१/१ हेमाद्रि.

तमुच्छ्वास निःश्वासोत्साह प्रस्पन्देन्द्रिय .....अ.सं.सू.९१/२

उत्साहोश्वासनिःश्वास: चेष्टायेग्रहर्वत्ने: ..........वा.सू.९१/९

Utsaha is a function of vatadosha. Due to satat jagaran there is vititation of vata and ultimately nirutsaha occurs.

Inspite of having physical capacity, willingness if body doesn’t react accordingly it is called an Nirutsaha.
MODERN LITERATURE

Introduction:

It is common knowledge that procedures which minimize sensory stimulation favour the onset of natural sleep. Thus the room is darkened, the body musculature is relaxed, the temperature of the body’s surroundings is made “comfortably warm”; silence is a useful adjunct to the process of failing asleep. Anxiety and emotion make sleep more difficult; it is known that adrenaline causes activation of the ascending reticular system. There is much in favour of the hypothesis that sleep results from a reduction in the sensory afflux. However, the problem is much more complex than this. Sleep is more likely when the subject is tired even though the surroundings themselves do not predispose to sleep.

Sleep related complaints are amongst the most commonly encountered in modern medicine. One-third of patient’s have insomnia, difficulty in falling sleep, difficulty in staying asleep or too early awakening in the morning. It is well established that the phenomenon of sleep is one of the vital signs of good health without adequate and good sleep our ability to function is impaired yet inadequate sleep is one of the most underrated health risk factors today.

Sleep is defined as unconsciousness state from which the person can be aroused by sensory or other stimuli. Human’s sleep and awaken at a fairly constant 24 hours rhythm called circadian rhythm. When the brain aroused or awake, it is in a state of readiness and able to react consciously to various stimuli. Since neuronal fatigue proceeds sleep and the sign of fatigue disappear after sleep.

Sleep restores energy of the body, particularly to the brain and nervous system. Slow wave sleep may help especially restoring the control of the brain and nervous system over the muscles and other body systems.
Dreaming sleep may especially important for maintaining such mental activities as learning and emotional adjustments.

Definition :-

Sleep is defined as unconsciousness, from which the person can be aroused, by sensory or other stimuli.

Types :-

1. NREM sleep – slow wave sleep.

2. REM sleep – rapid movement of eyes.

1. NREM sleep (Slow wave sleep):-

This sleep is exceedingly restful and is associated with decrease in both peripheral vascular tone and many other vegetative functions of the body as well. In addition there is 10 to 30% decrease in blood pressure, respiratory rate and B.M.R.

Though slow wave sleep is frequently called “dreamless sleep”, dreams to occur often during slow wave sleep. However the difference between the dreams occurring in both types of sleep is that, those of REM sleep are remembered, where as that of slow wave sleep usually is not. That is during this type of sleep, the process of consolidation of the dreams in memory does not occur.

It is also called as NREM (non rapid eye movement) sleep. It consists of 4 stages, each of which gradually merges into the next.

State 1 :-

This is transition stage between waking and sleep that normally lasts for 1 to 7 minutes. The person is relaxing with eyes closed. During this time, respirations are regular, pulse id even and the person has fleeting thoughts. If awakened, the person will frequently say he has not been sleeping. Alpha waves diminish the theta waves appear on EEG.
State 2: -

This is the first stage of true sleep, even though the person experiences only sleep. It is a little harder to awaken the person. Fragments of dreams may be experienced and the eyes may slowly roll from side to side. The EEG shows sleep spindles - sudden, short bursts of sharply pointed waves that occur at 12 to 14 Hz (cycles per second).

State 3: -

This is a period of moderately deep sleep. The person is very relaxed. Body temperature begins to fall and the blood pressure decreases. It is difficult to awaken the person and the EEG shows a mixture of sleep spindles and delta waves. This stage occurs about 20 minutes after falling asleep.

State 4: -

Deep sleep occurs. The person is very relaxed. Bed-wetting and sleep walking occur during this stage. The EEG is dominated by delta waves.

In a typical 7 or 8 hours of sleep period, a person goes from stages 1 to 4 or NREM sleep. Then the person ascends to stage 3 and 2 and then to REM sleep within 50 to 90 minutes. The cycles normally continues through out the sleep period.

2. REM sleep – (paradoxical or desynchronized sleep) :-

In REM sleep the EEG readings are similar to those of stages 1 or NREM sleep. It is usually associated with active dreaming. There are significant physiological differences however during REM sleep. The person is even more difficult to arouse by sensory stimuli than during deep slow wave sleep. The muscle tone throughout the body is exceedingly depressed indicating strong inhibition of spinal projections from the excitatory areas of brain stem. The heart rate and respiration usually become irregular, which is characteristic of dream state. Following REM sleep the person descends again to a stage 3 and 4 of NREM sleep.
Despite the extreme inhibition of the peripheral muscles, a few irregular muscle movements occur. These include particularly rapid movements of eyes. This is the origin of the acronym REM. The brain is highly active during REM sleep and overall brain metabolism may be increased as much as 20%. Therefore this type of sleep also called paradoxical sleep, because it is paradox that a person can still be asleep despite marked activity in the brain.

REM and NREM sleep alternate throughout the night with approximately 90 minutes intervals between REM periods. This cycles repeats itself from 3 to 5 times during the entire sleep period. The REM periods starts outlasting from 5 to 10 minutes and gradually lengthens until the final one last about 50 minutes.

In a normal sleep period, REM totals 90 to 120 minutes. As much 50% of an infant’s sleep is REM, as contrasted with 20% for adults. Most sedatives significantly decrease REM sleep.

As the person ages, average time spent sleeping decreases, in addition the percentage of REM sleep decreases. It has been suggested that, the high percentage of REM sleep in infants and children reflects increased neuronal activity, which is important for maturation of the brain. Infants apparently need this internal stimulation, since the available external stimuli are restricted. Support for this idea comes from the fact that dreams, a particular kind of conscious activity in the brain are most frequent during REM type sleep.

Recent studies with animals suggest that, two specific neural centers in the brain stem determine the occurrence of NREM and REM sleep. The NREM sleep center is found in raple nuclei. Its neurons contain large amount of neuro transmitter serotonin. When the supply of serotonin exhausted, the result is severe insomnia and a reduction in both NREM and REM sleep. The insomnia can be alleviated by the administration of the precursor or serotonin. Serotonin itself control cross blood brain barrier.
The REM sleep center is found in the locus coeruleus. Its neurons contain large amount of neurotransmitter norepinephrine (NE). Destruction of the loci coerulei results in a complete disappearance of REM sleep, but has no influence on NREM sleep. The administration of resprine, a drug that exhausts the supply of both serotonin and norepinephrine results in the elimination of REM and NREM sleep. All these observations suggest that serotonin is important for NREM sleep and that of norepinephrine is important for REM sleep. Normally REM sleep is possible only if preceded by NREM sleep.

Natural body rhythm, especially body temperature, determines the length of the sleep. Higher the body temperature, longer the person will sleep.

A polysomnograph (poly=many; somnus=sleep; graph= to write) is an instrument electrode to record several physiological variables during sleep. Among these variables are brain electrical activity recorded as an electro encephalogram (EEG), eye movements recorded as an electro oculogram (EOG) and muscle electrical activity recorded as an electro myogram (EMG). These recordings indicate precisely when patients fall asleep, how many wake periods they experience, quality and the duration of sleep.

**Basic theories of sleep:**

An active inhibitory process probably causes sleep. It was discovered that transecting the brain stem in the mid pontile region leads to a brain that never goes to sleep. In other words, there seems to be some center or centers located below the mid pontile level of the brain stem that actively cause sleep by inhibiting other parts of the brain. This is called active theory of sleep.
**Wakefulness and sleep:**

Humans sleep and awaken at a fairly constant 24 hour rhythm called circadian rhythm. When the brain is aroused or awake, it is in a state of readiness and able to react consciously to various stimuli. Since neuronal fatigue proceeds sleep and the signs of fatigue disappear after sleep. Moreover EEG recording indicate that during wakefulness, the reticular formation is associated with cerebral cortex.

The reticular formation has numerous connections with the cerebral cortex. Stimulation of proportions of the reticular information results in increased cortical activity. Thus a portion of the reticular formation is known as the reticular activating system (RAS). One part of the system, the mesencephalic part, is composed of the areas of grey matter of the pons and midbrain. When this area is stimulated, many nerve impulse pass upward in the thalamus and dispense to widespread areas of the cerebral cortex. The other part of the RAS, the thalamus part, consists of grey matter in the thalamus. When the thalamic part is stimulated, signals from specific parts of the cerebral cortex, apparently the mensencephalic part of the RAS causes general wakefulness, and the thalamic part causes arousal, that is awakening from deep sleep.

For arousal to occur, the RAS must be stimulated by input signals. Almost any sensory input can activate the RAS pain stimuli, proprioceptive signals, bright light. Once the RAS is activated, the cerebral cortex is also activated and the person experiences the arousal. Nerve impulses from cerebral cortex can also stimulate the RAS. Such impulses may originate in the somesthetic cortex, the motor cortex or the limbic system. When the impulses activate the RAS, the RAS activates the cerebral cortex and the arousal occurs.

Following arousal, the RAS and cerebral cortex continue to activate each other through a feedback system consisting of many circuits. Impulses from activated RAS are transmitted down the spinal cord and then to
skeletal muscles. Muscle activation causes proprioceptors to return impulses that activate the RAS. The two feedback systems maintain activation of the RAS, which in turn maintains the activation of the cerebral cortex. The result is state of wakefulness that is consciousness. The RAS is the physical basis of consciousness, the brain's chief watch guard. It continuously sifts and selects, forwarding only the essential, unusual or dangerous to the conscious mind. Since humans experiences different levels of consciousness (alertness, attentiveness, relaxation, inattentiveness), it is assumed that the level of consciousness depends on the number of feedback currents operating at the time. During resting wakefulness alpha waves appears on an EEG.

Benefits of Sleep :-

Sleep restores energy to the body, particularly to the brain and nervous system. People require both slow wave and dreaming sleep. Extra sleep of either kind does not make up for the lack of other. Slow wave sleep may help especially in building protein and restoring the control of the brain and nervous system over the muscles glands and other body systems. Dreaming sleep may especially important for maintaining such mental activities as learning, restring and emotional adjustments.

Demerits of loss of sleep:-

People deprived of sleep lose energy and become quick tempered. After two days without sleep, a person finds that, lengthy concentration become difficult. Through pure determination person may perform tasks well for short periods but is easily distracted. Many mistakes are made especially in routine tasks. Every sleepless person experiences a period of dozing off for a few seconds or more. The person falls completely asleep unless kept active continuously.

People, who go without sleep for more days, have great difficulty in thinking, singing and hearing clearly. Some have periods of hallucinations
during which they see the thing that do not really exist. They also confuse
daydreams with real life and often lose track of their thoughts in the middle
of a sentence while speaking to someone.

Sleep affecting elements :-

The amount of sleep decreases with age in proportion of bodies
energy needs. Newborn babies needs up to 20 hours a day. 5 years old need
11 hours. 10 year old need 9 to 10 hours. For adults 7 to 8 hours at night is
normal. Hormonal changes also affect sleep. Growing adolescents can sleep
all morning partly because they have nothing more pressing to do.

Menopausal women often experiences sleeping problem overstressed.
A study of relationship between amount of sleep and long term mortality
risk published by Prof. Danniell Kripke of the university of California
suggested that people who slept fewer than 6 hours a night are more than 10
hours had significantly increased risk of death in a five year. Follow up
period contributory factors were not discounted.

So it indicates average 7 to 8 hours sleep was the healthy option.
Constantly changing sleep patterns were also shown to be a health risk. If
you missed a night sleep you need to catch up about a third of the lost hours
for full recovery. As sleep deprivation continues the symptoms worsen and
functioning deteriorates. You may feel minor hallucination, depression, bad
temper and irritational feelings. You may even appear to be drunked says
Hume.

According to Hume the effect of unscheduled sleep in the afternoon
of feel miserable afterwards and the effect can last several hours and be
self-perpetuating on a longer-term basis.

Many times 'Why sleep is must' this question arises. There are lot of
reasons found behind this. People are working continuously throughout
day. Because of constant mental and physical stress and strain, our body
cells tired and to get rejunivite this, rest to the body and mind is must. Rest
to body and mind gets only during sleep. Sleep allows body restoration and recovery, development and growth (50% of total amount of growth hormone secreted in 24 hours is released in the early part of sleep) and energy conversation. If someone doesn’t sleeps in night, naturally it hampers secretion of these hormones, ultimately it effects over body, mind and memory also. Because of lack of night sleep everyone feels tiredness and many times on the next day, we can’t concentrate our mind over any work. Occasionally we looses our temper also.

As one’s body moves through each 24 hours cycle it experiences fluctuation in temperature, wakefulness, gastric activity, heart rate, blood pressure and hormone levels. This flow of body activity is known as the circadian rhythm. These rhythms are important for optimal functioning of the many processes vital to death. When the normal circadian rhythm is disrupted by lack of sleep by crossing time zones. It may take days or weeks for the body to readjust. Physiological adoption to night work is largely a myth and there is not reason to extend periods of night work in the hope that adaptation will occur.

**Physiologic Effects of Sleep -**

Sleep causes two major types of physiologic effects: first, effects on the nervous system itself, and second, effects on other functional systems of the body. The nervous system effects seem to be by far the more important because any person who has a transected spinal cord in the neck shows no harmful effects in the body beneath the level of transection that can be attributed to a sleep-wakefulness cycle; that is, lack of this sleep-wakefulness cycle in the nervous system at any point below the brain causes neither harm to the bodily organs nor any deranged function.

Lack of sleep certainly does, however, affect the functions of the central nervous system. Prolonged wakefulness is often associated with progressive malfunction of the thought processes and sometimes even causes abnormal behavioral activities. We are all familiar with the
increased sluggishness of thought that occurs toward the end of a prolonged wakeful period, but in addition, a person can become irritable or even psychotic after forced wakefulness. Therefore, we can assume that sleep in multiple ways restores both normal levels of brain activity and normal “balance” among the different parts of the central nervous system. This might be linked to the “rezeroing” of the electronic analog computers after prolonged used because computers of this type lose their “baseline” of operation; it is reasonable to assume that the same effect occurs in central nervous system because over use of some brain areas during wakefulness could easily throw out of balance with the remainder of nervous system. Therefore in the absence of any definitely demonstrated functional value of sleep, we might postulate that the principle value of sleep is to restore the natural balance among the neuronal centers. Even though, as pointed out earlier, neither wakefulness nor sleep has been shown to be directly harmful the somatic functions of the body. The cycle of enhanced and depressed nervous excitability that follows the cycle of wakefulness and sleep does have moderate physiological effects on the peripheral body, for instance during wakefulness there is enhanced sympathetic activity as well as enhanced numbers of skeletal nerve impulses to the skeletal musculature to increase muscle tone. Conversely, slow wave sleep sympathetic activity decreases while parasympathetic activity increases. Therefore a “restful” sleep ensues - arterial blood pressure falls, pulse rate decreases, skin vessels dilate, activity of gastrointestinal track sometimes increases, skeletal muscles fall into a mainly relaxed state and the overall basal metabolic rate of the body falls by 10 to 30 percent.

**Nature’s Rhythm**

Much of nature is made up of rhythms or cycles. Common rhythms include the four seasons and the twenty-four hour rotation of the earth. Like nature, our bodies have rhythms. Some of the rhythms of body and mind are tied to
nature. When working properly, our bodies respond to nature’s cues to create their ideal rhythms.

For example, when functioning properly, the human circadian rhythm will respond to the morning light of a new day. This light will cue the body to produce cortisol, serotonin, and other hormones and neurotransmitters that get a person awake and going and cause blood pressure to increase and body temperature to rise.

At sunset, the body receives another of nature’s cues and responds to dusk and ultimately the night’s darkness. As the sun goes down the body will produce and secrete the hormone melatonin, and blood pressure will drop as the body prepares for and eventually falls off to sleep.

**CIRCADIAN RHYTHM DISORDERS:**

The circadian rhythm disorders fall into two categories – primary malfunction of the biologic clock per se and secondary resulting from environmental effects on the biologic clock.

Circadian Rhythm are our body’s natural cycles that control appetite, energy, mood, sleep and libido. When our body is out of sync with nature, we suffer from a Circadian Rhythm disorder. Almost all of us, at some time during a year fall out of balance and suffer from sleep, mood or anxiety disorders. Fortunately, after decades of research, science has found the way to create circadian balance.

In reality circadian rhythms control the timing, quantity and quality of the hormones and neurotransmitters the body produces and eventually secretes. Hormones and neurotransmitters are the elements that determine how we feel, our sleep patterns, our appetite, our sex drive and other sleep mood-related issues. When functioning properly, our circadian rhythms create circadian balance. When out of balance, quantity, quality and timing of hormone and neurotransmitter secretion suffer and our bodies suffer from a circadian rhythm disorder (CRD).
I. Primary Circadian Dysrhythmias -

i. Delayed sleep phase syndrome –

The patient falls asleep late the rises late. There is striking inability to fall asleep at an earlier, more desirable time. e.g. student is habitually unable to fall asleep until 2.00 AM and has great difficulty in getting up in time for his 8.00 AM class. It often begins during adolescence, but some have onset in childhood.

ii. Advanced sleep phase syndrome –

It is characterized by the patient falling asleep early and awakens early. They are unable to remain awake until the desired time, falling asleep in the early evening and awakening in the very early hours of the morning. It has onset around 50 yrs.

Non 24 hour sleep wake disorder –

These patients cannot maintain a regular bed time but find sleep onset wondering around the clock. These patients lack the ability to be entertained or synchronized by the usual time cues, such as sunlight and social activity.

Irregular sleep wake pattern –

These patients have a disorganized sleep wake pattern with variable sleep and wake lengths. They complain of insomnia or excessive day time sleepiness or both. Sleep onset may occur at a variety of clock times. This disorder may occur in head injury, Alzheimer's dementia and hypothalamic lesion.

II. Secondary Circadian Dysrhythmias –

In secondary dysrhythmias the biologic clock is working normally but out of phase due to imposed shift in the geophysical environment. The changes associated with the time zone changes are transitory and self-limited. The adjustment process of the system to a new time zone
schedule is slow averaging 60 minutes of phase adjustment per day after phase advance shifts (east-bound fights), and 90 minute/day after phase delay shifts (west-bound fights). Jet lag symptoms may last for several days after flight across three or more time zones. The symptoms in those with shift work persists as long as the shift work does.

- **Sleep Hygiene Measures** –
  - Sleep only as much as you need to feel rested.
  - Keep a regular sleep schedule.
  - Avoid forcing sleep.
  - Exercise regularly for at least 20 mins, preferably 4-5 hrs before bedtime.
  - Avoid caffeinated beverages after lunch.
  - Avoid alcohol near bedtime; no nightcap.
  - Avoid smoking, especially in the evening.
  - Do not go to bed hungry.
  - Adjust bedroom environment.
  - Deal with you worries before bedtime.