



A CRITICAL STUDY ON THE THOUGHT PERCEPTION OF NIDRA AND ITS IMPORTANCE IN THE PRESENT LIFESTYLE

Dr. Mannu Rani ¹, Dr Rachna Gupta²

1. Assistant Professor, National College of Ayurveda and Hospital Barwala, Hisar.
2. Associate Professor & Head, Department of Kriya Sharir, Devbhoomi Medical College of Ayurveda and Hospital Dehradun.

Corresponding Author - Dr. Mannu Rani, Assistant Professor, National College of Ayurveda and Hospital Barwala, Hisar.

ABSTRACT

Along with Ahara and Brahmacharya, Nidra is one of the three key life events that the Ancient Ayurvedic scriptures identify; it is very significant for humans. The practice of Nidra is crucial to daily life. Major illnesses that have an influence on both physical and mental health can be prevented with regular Nidra use. Lack of Nidra causes a number of clinical conditions known as Anidra (Primary insomnia). Secondary or tertiary insomnia is a persistent condition that eventually results from it. The entire study of Nidra and its categorization in ancient science are provided through Samhitas. The physiological effects of Nidra on the human body are critically examined in this essay."

KEYWORDS- Nidra, Lifestyle, Sleep Physiology, etc.

INTRODUCTION

The preservation of human health is significantly influenced by the three fundamental pyramids of life: Ahara, Nidra, and Brahmacharya. The three Upastambhas or Tripods, or Ahara, Nidra, and Brahmacharya are three elements that are compared to triangles in Ayurvedic literature. Nidra presence in the three Upastambha establishes its value (pillars). According to Acharya, who described Nidra, sleep is essential for both the continuation of life and its eventual death, as well as for happiness and sadness, growth and wilting, strength and weakness, virility and impotence, wisdom and ignorance. Ayurveda considers the numerous theories surrounding the phenomena of nidra (sleep) to be one of the most crucial elements of a contented and healthy life. Sleeping takes up almost one-third of a person's life.¹

When the mind is spent, sleep occurs. Howell asserts that sleep is brought on by cerebral ischemia. Higher centers associated with the kinds of mental processes listed in Ayurveda may be found in the cerebral cortex, including the pre and post central gyrus and related area, among others. The mind becomes calm, which encourages sleep,

as a result of the decline in cerebral blood flow. The seat of Chetana is covered and sleep results when Tamas Guna, one of the Trigunas of mind that causes ignorance, predominates together with Kapha. When the mind and soul are exhausted or stop functioning, as well as when the sensory and motor systems are also unresponsive, the individual falls asleep. Sleep is sometimes referred to as *tamas*. Sleep comes when Tama naturally predominates at night and the mind and intellect are deeply relaxed. Sleep occurs when the mind loses contact with the sense organs owing to tiredness and Srotas accumulate in the Kapha.²

DEFINITION OF NIDRA

- Because cognition is absent during sleep, it is impossible to understand the mental process. Acharya Vyas once stated, "Sleep is a condition of oblivion, however the consciousness remains regarding his own unconsciousness."³
- The "Mandukya Upanishad" states that Nidra is a state in which "Atma" is devoid of dreams or cravings, and this circumstance is known as "Susupti."⁴
- Acharya Charak argued that either the intellect (as well as the soul) becomes exhausted or sleep happens when the sensory and motor organs become inactive.⁵
- Sleep occurs when Tamas are covering the Hridaya, the chetana's seat, according to Acharya Susruta.⁶

METHODOLOGY

Numerous journals, Ayurvedic text books, reliable websites (Pub Med, etc.), respectable publications, authentic literatures, manuscripts, Sanskrit dictionaries, and other sources have been used to compile information regarding the physiology of Nidra and sleep.

THE THEORY OF NIDRA

The preservation of human health is significantly influenced by the three fundamental pyramids of life: Ahara, Nidra, and Brahmacharya. In the Ayurvedic literature, three factors—Ahara, Nidra, and Brahmacharya—are referred to as the three Upastambhas or Tripods and have a connection to triangles. The three Upastambha's inclusion of Nidra proves its value. According to Acharyas, who described Nidra, sleep is essential for both the continuation of life and its end, as well as for happiness and sadness, growth and aging, strength and weakness, virility and impotence, knowledge and ignorance.⁷

TYPES OF SLEEP

There are two types of sleep in general: Aswabhavika (natural sleep) and Swabhavika (abnormal sleep). The seven types of Nidra described by Acharya Charaka are triggered by Agantuka, a side effect of other ailments like Sannipataja Jwara (fever involving Tridosha), Tamas vitiated Kapha, mental and physical exhaustion, and the very character of the night (physiological sleep).⁸

Acharya Vagbhata said that only nighttime sleep is normal and all other varieties are abnormal. Acharya Sushruta names three categories: Vaishnavi (created by the natural sustaining deity), Tamasi, and Vaikariki (due to diseases).⁹

IMPLICATION OF NIDRA

Sukha (happiness), Dukha (unhappiness), Pushti (good physical shape), Karshya (emaciation), Vrushta (sexual strength), Klibata (impotence), Gyan (knowledge), Agyan (illiteracy), Jivita (long life), and Ajivita are all factors that are determined by Nidra (death). SamyakNidra offers Sukha, Pushti, Bala, Vrushta, Gyan, and Jivan. Asamyak Nidra causes Dukha, Karshya, Abala, Klibata, and Agyan. Getting adequate sleep is essential for sustaining optimum health, just like eating a balanced diet. Instead of only acting as a routine rest period for the body and nervous system, sleep is a phase that allows for recovery.¹⁰

Sleep is crucial for sustaining great health and wellness throughout life. Getting enough restful sleep may help protect safety, quality of life, physical health, and mental health when necessary. Happiness, a good diet, vigor, virility, knowledge, and even life itself depend on getting enough sleep. It improves the body's growth, vigor, stamina, and complexion. It enhances digestion, gets rid of weariness, and puts physiological tissues back in their proper balance. Getting adequate sleep extends even human lifespan. When you sleep, the body releases chemicals that help control appetite, energy metabolism, and glucose metabolism. When people don't get enough sleep, a number of hormones, including these, are out of balance. Like the goddess of death, sleeping too much, too little, or at the wrong times destroys life, health, and happiness.¹¹

NIDRA SCHEDULING

The optimal period for sleeping, according to Kaiyadeva Nighantu, is after the first two Yamas, or around six hours after sunset. It is also advised that just before going to sleep, one should give thanks to and remember the deity, the sages, and their teachers. A healthy person's sleep usually occurs at night, at around the same time, and for a set period of time. In Ayurveda, this slumber is known as Ratri Svabhava Prabhava. It's also a good idea to avoid sleeping in the wee hours of the morning and to get up before daybreak.¹²

INTERVAL OF TIMING FOR NIDRA

The quantity of sleep a person needs each night varies throughout the course of their lifetime. Even if everyone has a distinct sleep schedule. Below is a list of recommended bedtimes for various age groups.

1. Newborns need between 16 and 18 hours of sleep every day.
2. Preschoolers who labor 11 to 12 hours a day
3. Students spend at least 10 hours a day in school.
4. Teens labor nine to ten hours each day.
5. Grownups (including the 7-8 hours a day elderly)

Because childhood is a Kapha-dominant period, there is a natural increase in sleep, which is essential for normal growth and development. In the middle of life, when a lot less sleep is required, Pitta predominates. Vata prevails as one matures, and sleep duration naturally decreases.¹³

MODERN PERCEPTION OF SLEEP

The brain remains alert throughout waking because to the interaction of two main networks of nerve cells that create the neurotransmitter acetylcholine in the midbrain and upper region of the pons. These networks then convey messages to the thalamus to activate it. The cerebral cortex is engaged sequentially, resulting in an awake Electroencephalography (EEG) pattern. During Random Eye Movement (REM) sleep, the cholinergic nerve cells, thalamus, and cortex appear to be awake, while the brain is actually experiencing sleep. The distinction is due to three distinct kinds of nerve cells at the apex of the brain stem: those that contain neurotransmitters.¹⁴

The brain stem cell populations that regulate arousal are governed by two groups of nerve cells in the hypothalamus. A group of nerve cells in the ventrolateral preoptic nucleus emit inhibitory NT and GABA. The circadian rhythm control center in the body, the suprachiasmatic nucleus, significantly affects the sleep cycle. Nearly 24 hours of sleep, hormone synthesis, and other bodily functions are all part of the biochemical cycle that the clock genes in the hypothalamus' nerve cells go through. The level of sleep fluctuates from hour to hour during the night. Most people typically experience a rapid increase in sleep depth up to the end of the first hour, after which it progressively starts to fall until the time of awakening.¹⁵

PHYSIOLOGY OF SLEEP

Sleep comes when the intellect has had enough. Howell claims that cerebral ischaemia is what causes sleep. The cerebral cortex has additional higher areas, such the pre and post central gyrus and associated region, which have connections to the Ayurvedic mental processes. Thus, due of the reduction in cerebral blood flow, sleep is encouraged by mental calmness.¹⁶

CRITERIA FOR IMPROVED SLEEP

The Ayurvedic teachings offer advice on how to have more peaceful sleep. Stay away from beds that are uncomfortable to sleep on, uneven, lack cushions or sheets, or are excessively small or narrow. Sleeping on your back is not recommended. The perfect bedroom has orderly furniture and clean sheets. Comfortable bedding encourages a restful night's sleep, which also encourages happiness. The bed should be at knee-joint level, with a comfortable and soft mattress. Only at the beginning and conclusion of the night, or when falling asleep and waking up, should one think of good actions; all other thoughts should be avoided.¹⁷

The results of lying down in a different posture, however, will be the reverse. In addition to promoting sleep and Dhriti (lost memory to the mind), lying down in a relaxed position on a nice bed also relieves fatigue, calms or soothes Vata Dosha, is aphrodisiac, and is good for the development of the body. In hot climates, sleeping in a cool breeze is soothing, keeps flies and mosquitoes away, reduces fatigue, stops sweating, stops fainting, and eases any scorching, scorched, or parched sensation. Samvahana, or mild massage, has soothing, relaxing, and arousing properties. The blood, skin, and muscles are calmed, the Kapha and Vata Doshas are removed, and fatigue is removed.¹⁸

When sleeping on a cot, all three Doshas—Vata, Pitta, and Kapha—are decreased; when sleeping on a swing, Vata and Kapha are reduced; when resting on the ground, the body thickens and becomes aphrodisiac; and when

sleeping on wooden planks, Vata Dosha is raised. While it is generally not recommended to sleep on the ground, some authors contend that doing so significantly increases Vata and dryness while decreasing Pitta and Rakta aggravation. You shouldn't sleep all day and then stay up late.¹⁹

HOW SLEEP WILL BE CONTROLLED

The brain remains alert throughout waking because to the interaction of two main networks of nerve cells that create the neurotransmitter acetylcholine in the midbrain and upper region of the pons. These networks then convey messages to the thalamus to activate it. The cerebral cortex is engaged sequentially, resulting in an awake Electroencephalography (EEG) pattern. During Random Eye Movement (REM) sleep, the cholinergic nerve cells, thalamus, and cortex appear to be awake, while the brain is actually experiencing sleep. The distinction is made by three collections of nerve cells on the top of the brain stem that carry neurotransmitters.²⁰

The brain stem cell populations that regulate arousal are governed by two groups of nerve cells in the hypothalamus. A group of nerve cells in the ventrolateral preoptic nucleus emit inhibitory NT and GABA. The circadian rhythm control center in the body, the suprachiasmatic nucleus, significantly affects the sleep cycle. The clock genes in the nerve cells of the hypothalamus undergo a biochemical cycle that lasts almost precisely 24 hours, controlling hormones, sleep, and other bodily functions.²¹

FUNCTION OF SLEEP

The equilibrium of the body's elements (Dhatu samya), alertness, good eyesight, healthy skin, and robust digestion are all aided by getting enough sleep at night. According to Acharya Susruta, individuals who get enough sleep at the appropriate times won't get sick, their thoughts will be clear and focused, they'll become more potent and attractive, they won't get weak or obese, and they'll live long, healthy lives.²²

DISCUSSION

According to Ayurveda, nidra (sleep) is one of the most crucial elements of a happy and healthy living. Sleeping well at night is a healthy and common event. The significance of enough sleep and its advantages for quality of life. Numerous important physiological changes that occur when we sleep allow us to maintain our health and operate at our best. Since it relieves stress and replenishes the body's physiological systems, getting enough sleep is a sign of good health. Sleep is seen as the pioneer for health and is one of the four fundamental, natural instincts—the other three being the need to eat, drink, and participate in sexual activity. The main outcome of the study was the connection between sleep and mental health. According to Ayurveda, Sharira and Satva interact in every aspect of life. Sleep is crucial to psychiatric disorder and is frequently taken into account when determining a diagnosis for some conditions. The concept of sleep is that a person sleeps when their mind and soul fatigue, their sensory and motor systems become passive, or when they become immobile. Nidra ought to be prioritized in order to keep the body, mind, and soul in good shape.²³

People today don't get enough sleep due to busy schedules and overload. As a result, working hours have replaced sleeping hours. Tension was another element that reduced the amount of time spent sleeping. A person who is

normally healthy will get unwell if they don't get enough sleep. It's not a big deal at first. But over time, it leads to a number of illnesses and health issues.²⁴

CONCLUSION

The introduction and emphasis of the idea of nidra and its importance to human life are the main objectives of this article. One of the most important factors to be looked at in the contemporary day is nidra. Nidra is a crucial part of leading a healthy lifestyle. An important aspect of the current society is anidra, where many individuals have rigorous work and education schedules. Our Acharyas have already spoken about Nidra, its maintenance, and the meanings of Ritu according to Ahara and Vihara before 5000 years ago. Acharyas also covered the causes, signs, diagnosis, and treatment of anidra.

CONFLICT OF INTEREST – NIL

SOURCE OF SUPPORT -NONE

REFERENCES

1. Harishchandra Singh Kushwaha, Charaka Samhita Vol-1, Sutrasthana 11/35, Reprint Edition 2011, Choukhambha Orientalia, Varanasi, 2014.
2. Harishchandra Singh Kushwaha, Charaka Samhita Vol-1, Sutrasthana 21/35, Reprint Edition 2011, Choukhambha Orientalia, Varanasi, 2014.
3. Harishchandra Singh Kushwaha, Charaka Samhita Vol-1, Sutrasthana 21/36, Reprint Edition 2011, Choukhambha Orientalia, Varanasi, 2014.
4. Shastri Ambika Data, Sushruta Samhita Vol-1, Sharirsthana 4/33, Choukhambha Sanskrit Sansthan, Varanasi Reprint Edition, 2009.
5. Atridev Gupt, Ashtang Sangraha Vol-1, Sutrasthana 9/17, Choukhambha Sanskrit Series, Varanasi, 1993.
6. Sharma R. Caraka Samhita Cakrapani Ayurveda Deepika. Sutra11/35, 1st ed. Varanasi: Choukhambha Sanskrit Samsthan. 2012; 1:219.
7. Sharma R. Caraka Samhita Cakrapani Ayurveda Deepika. Sutra 21/35, 1st ed. Varanasi: Choukhambha Sanskrit Samsthan. 2012; 1:381.
8. Sharma R. Caraka Samhita Cakrapani Ayurveda Deepika. Sutra 21/35, 1st ed. Varanasi: Choukhambha Sanskrit Samsthan. 2012; 1:381.
9. Harishchandra Singh Kushwaha, Charaka Samhita Vol-1, Sutrasthana 21/58, Reprint Edition 2011, Choukhambha Orientalia, Varanasi, 2014.
10. Shastri Ambika Data, Sushruta Samhita Vol-1, Sharirsthana 4/33, Choukhambha Sanskrit Sansthan, Varanasi Reprint Edition, 2009.
11. Atridev Gupt, Ashtang Sangraha Vol-1, Sutrasthana 9/49, Choukhambha Sanskrit Series, Varanasi, 1993.
12. Trippathi R. Astanga Sangraha, Varanasi: Choukhambha Sanskrit Pratishtan. 1996; 9/39:197.
13. Bahadur R. Shabdakalpadruma, vol-1. 3rd ed. Varanasi: Chaukhambha Sanskrit series. 1967, pg.1.
14. Sharma R. Caraka Samhita Cakrapani Ayurveda Deepika. Sutra21/58, 1st ed. Varanasi: Choukhambha Sanskrit Samsthan. 2012, pg.385.

15. Chatterjee C. Human Physiology. 10th ed. Culcatta: Medical allied Agency. 1991, pg.5-267-68.
16. Dhamini N, Role of Manasa bhavas in Anidra and its management with certain Indigenous drugs and shirodhara, Manasa Roga Vib [PG]. IPGT & RA, Jamnagar, Gujarat. 2004,
17. Jadavji T. Susruta Samhita, Dalhana Nibandha Sangraha. Varanasi: Chaukhambha Subharati. 1994; 24/88:398.
18. Kushwaha H, Charak Samhita, Part II, 2009, Chaukhambha Orientalia, Varanasi Chikitsa 15/241, pg- 420.
19. Tripathi R. Astanga Sangraha, Varanasi: Choukhambha Sanskrit Pratishthan. 1996; 9/41:199.
20. Jadavji T. Susruta Samhita, Dalhana Nibandha Sangraha. Varanasi: Chaukhambha Subharati, 1994; 24/88:398.
21. Dr. Saritayadav, Dr. Om Prakashdadhich –Sleepiness (Nidranaasha) cause and management in nidranaasha.
22. Dr. Yoges. Godkar- Aclinical study of shirodhara in single point drop method and oscillatory drip method in Anidra.
23. Study Of Nidra As Adharniya Vega & Its Management With Bhramari Pranayam, Bharati Vidyapeeth Deemed University College Of Ayurved Pune, Dr. Mrs. Kirti Rajendra Bhati, During The Period From November 2012 To March 2016 Under The Guidance Of Prof. Dr. Vijay V. Bhalsing.
24. Concept Of Agni And Its Physiological Aspects On Human Body Name of Author: Dr. Sujit Kumar, Sujitkumar et al JIF: 1.021 Vol. 2, Issue-01, ISSN: 2456- 82799 Email:drsujit58@gmail.com

