

LITERATURE REVIEW OF NIDRA VEGA ACCORDING TO BRIHATRAYI

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ABSTRACT

Nidra (sleep) is one of the fundamental physiological functions essential for the maintenance of life and health. Ayurveda recognizes Nidra as one of the Trayopastambhas (three pillars of life) and emphasizes its role in preserving physical strength, mental stability, nourishment, and longevity. The Brihat Trayi, comprising Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, provides detailed descriptions of Nidra, its causative factors, types, benefits, and the consequences of its disturbance. These classical texts highlight the importance of proper sleep in maintaining equilibrium of Doshas, Dhatus, and bodily functions. The present literature review aims to compile and analyze the references related to Nidra Vega available in the Brihat Trayi. Relevant descriptions from the classical Ayurvedic texts were systematically reviewed and interpreted to understand the conceptual framework of sleep in Ayurveda. The review reveals that Nidra is not merely a state of rest but a natural biological phenomenon that supports growth, tissue nourishment, cognitive functions, emotional balance, and overall well-being. Disturbances in sleep, including its suppression or excess, are described as causes of various physical and psychological ailments. A comprehensive understanding of Nidra Vega as described in the Brihat Trayi provides valuable insights into preventive healthcare and the promotion of a healthy lifestyle. The classical principles related to sleep remain highly relevant in the modern era, where sleep-related disorders have become increasingly prevalent. Integrating these Ayurvedic concepts with contemporary health practices may contribute to better management of sleep disturbances and enhancement of overall quality of life.

Keyword: *Nidra, Nidra Vega, Brihat Trayi, Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ayurveda, Trayopastambha*

1. INTRODUCTION

A fundamental objective of Ayurveda is expressed in the statement, “Swasthasya Swasthya Rakshanam Aturasya Vikara Prashamanam Cha” [1] (Charaka Samhita, Sutrasthana 30/26), which signifies the preservation of health in healthy individuals and the alleviation of disease in those who are ill. This principle demonstrates Ayurveda’s dual approach, focusing equally on disease prevention and disease management. The emphasis is not merely on curing illness but also on promoting long-term health through preventive measures. Thus, the Ayurvedic concept of Swasthasya Swasthya Rakshanam is founded upon the maintenance of this dynamic equilibrium. Through adherence to these established principles, Ayurveda offers a holistic approach that supports both the prevention of disease and the preservation of a healthy and balanced life. Among the important concepts

discussed in Ayurveda is Vega, which refers to the natural urges or impulses arising within the body and mind. These urges encompass various physiological needs such as hunger, thirst, urination, defecation, sneezing and sleep, as well as emotional responses including anger, fear, grief and desire. Ayurveda regards the appropriate management of these urges as a key factor in maintaining health and well-being. [2] Vegas can be understood as natural signals generated by the body’s innate intelligence. They act as indicators of physiological and psychological needs, communicating important information about bodily functions. The ability to recognize and appropriately respond to these signals is essential for maintaining normal bodily processes and overall health. [3]

Ayurveda places great importance on the timely expression or regulation of these urges because they contribute to the maintenance of internal

balance. Proper attention to these natural impulses supports homeostasis and promotes physical as well as mental well-being. Conversely, neglecting, suppressing or improperly expressing them may disturb normal physiological functions and lead to various disorders. In contemporary understanding, suppressible urges may be associated more closely with higher mental and emotional functions, whereas non-suppressible urges are predominantly linked with essential physiological and metabolic activities. [4]

Ayurvedic scholars have broadly classified Vegas into two categories: [5,6]

1. Dharaniya Vega (Suppressible Urges)
2. Adharaniya Vega (Non-Suppressible Urges)

Dharaniya Vega refers to urges that should be consciously restrained or controlled. These are primarily related to undesirable mental, verbal, and physical behaviors that may adversely affect an individual or society. Their regulation contributes to emotional stability, ethical conduct, and social harmony. [7]

Adharaniya Vega, on the other hand, comprises natural urges that should never be suppressed. These urges are essential for the normal functioning, cleansing and regulation of the body. They facilitate the elimination of waste products, help maintain Dosha balance, and prevent the accumulation of harmful substances. Suppression of these urges may result in immediate physiological disturbances and, over time, contribute to the development of chronic diseases. [8]

Detailed descriptions of Adharaniya Vegas are available in Charaka Samhita (Sutrasthana, Chapter 7), Ashtanga Hridaya (Sutrasthana,)

2.AIM AND OBJECTIVE-

- 1)To study nidra as a adharaniya vega W.S.R to Brihattriye.
- 2) Symptoms of nidra vega dharneeya.
- 3) Management of nidra vega dharneeya.

III.Materials and Methods

As it is a review article, the literature has been collected from Ayurvedic Samhitas and further reviewed journals, referred journals has been referred to draw a clear conclusion.

IV.Literature Review -

Classification of Adharaniya Vegas

Acharya Charak -13

Acharya Sushruta-13

Acharya Vagbhata-14

Acharya Bhela-13

Acharya Madhava-13

Acharya Sharangadhara-13

Acharya Vangasen-12

Acharya Bhavamishra-4

- 1.Mutra Vega -Urge of micturation.
2. Pureesha Vega-Urge of defecation.
3. Retas Vega -Urge of ejaculation.
4. Apanavayu Vega -Urge to flatus.
5. Vamana Vega -Urge of vomiting.
6. Kshvathu Vega-Urge of sneezing.
7. Udgara Vega-Urge of belching.
8. Jrumbha Vega-Urge of yawning.
9. Kshudha Vega-Urge of hunger.
10. Pipasa Vega- Urge of thirst.
- 11.Baspha Vega – Urge to lacrimation.
12. Shwasa Vega- Urge of breath on exertion.
13. Nidra Vega- Urge to sleeping.
14. Kasa Vega – Urge to cough.

Manifestation of Lakshane and Disease due to suppression of Adharaniya Vegas[9]

Vegadharan(Suppression of AdharaniyaVegas)

↓

Vata Prakop (Especially Apana Vata)

↓

Vitiation of Pitta & Kapha Dosha

↓

Dosha Chalana (Movement of vitiated doshas)

↓

Urdhva Gati, Adha Gati or Tiryak Gati



Strotas Gaman & Strotodushti



Dosha–Dushya Sammurchana



Purvarupa (Prodromal Lakshanas)



Rupa (Manifest disease symptoms)



Vyadhi Utpatti (Disease Manifestation)

3. NIRUKTI OF NIDRA

The term Nidra is a feminine noun derived by adding the prefix “Ni” to the root (Dhatu) “Dra”. The prefix Ni denotes meanings such as “down,” “within,” “into,” or “back,” while Dra means “to sleep.” Thus, Nidra refers to the state of going into sleep or entering a condition of rest and inactivity. [10]

4. DEFINITION OF NIDRA

According to Ayurveda, sleep occurs when the Manas (mind) becomes fatigued or inactive, and the sensory (gnanendriya) and motor (Karmendriya) organs withdraw from their respective objects. As a result, the individual enters the state of sleep. [11] Adhamalla defines Nidra as a condition arising from the predominance of Tamas and Kapha. He states:

“Nidra Swapnechcha Sa Tamakaphabhyam Syat Tamoguna Kaphasamsargena Bhavati Ityarthah.”

This indicates that sleep occurs due to the association of Tamoguna with Kaphadosha. He further explains:

“Nidra Indriyamanomohah”

meaning that Nidra is the state of dullness or inactivity (Moha) of the senses and mind. [12]

5. IMPORTANCE OF NIDRA

Nidra is considered one of the three fundamental pillars (Trayopastambha) of life in Ayurveda. Proper sleep (Samyak Nidra) plays a vital role in

maintaining physical, mental, and emotional well-being.

According to Acharya Charaka and Acharya Vagbhata, a person who obtains adequate and proper sleep enjoys:

Sukha (happiness) ,Pushti (proper nourishment and healthy physique) ,Bala (strength) ,Vrushata (sexual vigor and reproductive health) ,Jnana (knowledge and cognitive functions) ,Jivita (longevity) ,Conversely,

Improper or inadequate sleep (Asamyak Nidra) leads to:

Dukha (unhappiness) ,Karshya (emaciation) ,Abala (weakness) ,Klibata (impotence) ,Ajnana (loss of knowledge or impaired cognition) ,Ajivita (reduced lifespan or death)

Thus, Ayurveda emphasizes Nidra as an essential physiological process necessary for maintaining health, vitality, and longevity. [13,14]

निद्रा - Urge of sleep: According to Acharya Charak: [Nidra Vega]-

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम्।

निद्राविधारणात्तत्र स्वप्नः संवाहनानि च॥२३॥

(च. सू.७/२३) [15]

जृम्भा(Jri mbha)	Frequent yawning	Same explanation as given by Acharya Charak
अङ्गमर्द (Angam arda)	Body ache / malaise	
तन्द्रा (Tandra)	Drowsiness/Le thargy	
अङ्गजा ड्य (Anga- jadya)	Stiffness/num bness in body	Insufficient sleep produces loss of lightness and reduces body activities.
शिरोजा ड्य (Shiro- jadya)	Dullness or heaviness in head	Insufficient sleep aggravates Vata dosha leading to mental fatigue,

		feeling of heaviness in head, reduced alertness and impaired clarity of mind termed as <i>Shirojadya</i> .
अक्षिजाड्य (<i>Akshijadya</i>)	Dullness of eyes/Tired eyes	Suppressing sleep and disturbed <i>Doshas</i> leads to fatigue in <i>Indriyas</i> and Eye strain, heaviness, tired eyes

According to Acharya Sushrut : [Nidra Vega]-
जृम्भाऽङ्गमर्दोऽङ्गशिरोक्षिजाड्यं निद्राभिघातादथवाऽपि
तन्द्रा ॥१७॥ (सू. उ.५५/१७) [16]

		(headache), <i>gaurava</i> (heaviness) and sensory impairment which are together known as <i>Shiroroga</i> .
अक्षिगौरवम् (<i>Akshigauravam</i>)	Eye strain, heaviness/tired eyes	Aggravation of <i>Vata</i> and fatigue of the <i>indriyas</i> produces strain and tiredness in eyes, leading to feeling of heaviness, dullness and difficulty in keeping the eyes open while performing normal daily routine work.

Commentary:

Nibandhasangrah Vyakhya describes the symptoms produced by the suppression of sleep (Nidra Vega Dharana) -beginning with *Jrimbha* (yawning) and other related signs. The term *Jadya* is associated to the body, head, and eyes that signify *apatavam* (अपाटव- loss of alertness or efficiency) and *gaurava* (heaviness).

According to Acharya Vagbhat:[Nidra Vega]-
[17]

जृम्भा (<i>Jrimbha</i>)	Yawning	<i>Jrimbha</i> arises from exhaustion of the body and <i>indriyas</i> because of insufficient rest.
अङ्गमर्द (<i>Angamard</i>)	Body ache/malaise	Suppressing the natural urge of sleep aggravates <i>Vata</i> and causes pain and heaviness in the body.
तन्द्रा (<i>Tandra</i>)	Drowsiness/lethargy	<i>Kapha</i> along with obstructed <i>Vata</i> causes dullness. Mental exhaustion produces heaviness of body and mind that reduces alertness and an irresistible tendency towards sleep termed <i>tandra</i> .
शिरोरोग (<i>Shiroroga</i>)	Disorders of the head	Insufficient sleep causes aggravation of <i>Vata dosha</i> in the <i>Shira</i> (head) producing symptoms like <i>Shirovedana</i>

मोह (<i>Moha</i>)	Mental dullness or confusion	Disturbed/improper sleep spoils the clarity of mind and perception of senses
मूर्धाक्षिगौरव (<i>Murdhaksi-gaurava</i>)	Heaviness in head and eyes	Sleep deprivation and aggravation of <i>Vata</i> and produces heaviness and fatigue in head and eyes.
आलस्य (<i>Alasya</i>)	Laziness or inactivity of body/lack of enthusiasm	Absence of proper sleep reduces enthusiasm and activity of body

जृम्भिका (Jimbhika)	Repeated/persistent yawning	Occurs due to unsatisfied need for sleep and tiredness.
आङ्गमर्द (Angamarda)	Body ache	Fatigue and aggravated Vata causes generalized pain and tenderness in body.

Commentary:

1] Sarvangsundari Vyakhya: States that suppressing the natural urge for sleep (Nidra Vega Nigraha) produces symptoms like moha (mental confusion) and other related symptoms.

2] Ayurvedrasayanam Vyakhya: Disorders caused by suppressing sleep (Nidra-rodhaja vikara) are-
Murdhakshi-gaurava means heaviness in the head and eyes. Alasya denotes lack of enthusiasm or inactivity of body (anutsaha). Angamarda is described as body ache or soreness or a feeling as if the body parts/ limbs are broken or fatigued (anga-bhanga).

Dharaniya Vega (Suppressible Urges)

Manasik(Mental) suppressible urges ch.su.7/27	Vachik(Verbal) Suppressible urges ch.su.7/2	Kayik (Physical) suppressible urges ch.su.7/29
<ol style="list-style-type: none"> 1. Lobha (Greed) 2. Shoka (Grief) 3. Bhaya (Fear) 4. Krodha (Anger) 5. Maan (Ego) 6. Nairlajja (Shamelessness) 7. Irshya (Jealousy) 8. Atiraga (Excessive attachment) 9. Abhidhya (Desire for things possessed by others) 	<ol style="list-style-type: none"> 1.Anruta (Irrelevant talk / lying) 2.Suchak (Back bitching) 3.Akalayukta Vakya (Using untimely words) 4.Parusha (Speaking harsh words) 5.Atimatra (Excessive Speaking) 	<ol style="list-style-type: none"> 1.Asteya (Stealing) 2.Hinsa (Action of violence for others) 3.Parpida (Hurting others) 4.Stribhoga (Desire for another woman)

6.MANAGEMENT:

For the management of diseases caused by Nidra Vega Rodha, first Ksheera Pana followed by Swapana (sound sleep), and Samvahana (narrating good story).

Such persons should regularly undergo mild oil massage all over the body and Swapna (sleep) during the day for half the time if they were awake during the night. [15,18,19]

7.DISCUSSION

A critical review of the Bruhatrayee demonstrates remarkable consistency regarding the enumeration of thirteen Adharniya Vegas and the injunction against their suppression. However, differences are observed in the extent and style of description. Charaka Samhita provides a comprehensive account of the pathological consequences and detailed therapeutic principles, indicating its emphasis on internal medicine and preventive health. Sushruta Samhita, while discussing similar concepts, focuses more on clinical manifestations and disease outcomes. Ashtanga Hridaya presents the subject in a concise yet clinically applicable manner, integrating the viewpoints of both Charaka and Sushruta.

8.CONCLUSION

The concept of Vegadharana is described in the Roganutpadaniya Adhyaya of Ayurveda, which focuses on the prevention of diseases. Suppression of natural urges is recognized as an important etiological factor in the development of various disorders. Among the two categories of urges, Adharaneeya Vegas (non-suppressible natural urges) are given special emphasis in the classical texts and are therefore discussed first.

Ayurveda advocates that the foremost principle of treatment is "Nidana Parivarjana", meaning the avoidance of causative factors. Since suppression of natural urges can lead to numerous health problems, many of these conditions can be prevented by allowing the urges to be expressed naturally and without delay.

During clinical examination (Rogi Pariksha), an Ayurvedic physician should carefully inquire about the patient's habit of suppressing natural urges, as this may contribute significantly to disease manifestation. The classical texts describe various non-suppressible urges and the adverse effects resulting from their suppression.

Therefore, maintaining good health requires timely response to these natural bodily signals. Respecting and fulfilling the body's physiological urges is an important step toward disease prevention and the preservation of overall well-being.

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