

THE ĀYURVEDIC NOTION OF ANIDRĀ AND ITS MANAGEMENT

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ABSTRACT

Insomnia is very common complaint usually seen these days. It is compared to *Anidr* in *yurveda* which means absence of *nidr* caused due to diseased mind or body. Grossly it can be classified into two categories according to etio-pathogenesis – i) *Svatantra* - an individual disease, ii) *Paratantra* - symptom of other disease. It may be caused due to excessive - use of purgatives, fear, worry, smoking, exercise, fasting; abundance of *s tvik* quality and subjugation of *t masik* quality. Generally the patients suffering from *Anidr* become anxious, intolerant and peevish. Due to insufficient sleep, heaviness in head and eyes, lethargy, inactiveness of body, indigestion and disease related to *V ta do a* occurs. The main cause of manifestation is due to aggravation of *V ta*, *pitta*, and mental agonies. For the treatment of such patients, *v ta - pitta* and *vedan maka* measures, oil massages, bath, meat juices, comfort and peace of mind should be given.

Keywords: types of *Anidr* , mental agonies, *yurveda*

INTRODUCTION

The importance of sleep and its role in the maintenance of health has been described in *yurveda* by different scholars. It is considered to be one of the three sub-pillars of human body¹. It has been observed that all living creature enjoy sleep to keep body and mind fit. *Bh va Mi r* has emphasized that the body in the womb enjoy better rest and comfort when the mother sleeps during pregnancy². According to *Carak Sa hit* , sleep is the absorption of sense organs and mind and is a phase

of rest³. Basically it occurs, due to increased *kapha & tama* and due to a tired mind and body. According to *Caraka*, it is of following types –⁴

- Caused by *Tama*
- Caused by *Kapha*
- Due to mental and physical exhaustion
- Due to exogenous factors
- Due to diseased condition
- Due to very nature of night

c rya V gbha a, has accepted this view, but mentioned mental and physical exertion separately⁵. *c rya Su ruta*, has mentioned its three types only viz. – *Vaik rik*, *Vai av* and *T masi*⁶. According to *prak ti* of a person sleep varies. An individual of *kapha prak ti* tends to sleep more than that of *V ta prak ti*. It differs in different age groups too e.g. children sleep more than elderly people.

Anidr is a state of improper or absence of sleep. It is usually known as insomnia. The inability to fall asleep up to the time required is insomnia. *Caraka* has mentioned that the sleep when not indulged properly may swallow up the life and happiness⁷. Therefore keeping its importance in mind, literature references, types, etiological factors, pathogenesis, clinical features, complications, principle of managements etc are discussed in *yurvedic* way.

Methods and Materials:

- It is a review article.
- To summarise the concept of *Anidr* .
- To find out its causes, clinical picture and treatments.

Results:

Following facts regarding *Anidr* were found in different *yurvedic* texts –

Table 1: Description of *Anidr* as *n n tmaja vy dhi* in different classics

Name Of Texts	V ta Disorder	Pitta Disorder
<i>Caraka Sa hit</i> ⁸	<i>Asvapna</i>	-
<i>A t ga Sa graha</i> ⁹	<i>Asvapna</i>	-
<i>K yapa Sa hit</i> ¹⁰	<i>Nidr parik aya</i>	-
<i>ra gadhara Sa hit</i> ¹¹	<i>Nidr n a</i>	<i>Alpa nidrat</i>
<i>Bh va Prak a</i> ¹²	<i>Nidr n a</i>	<i>Nidr lpat</i>

Paratantra: Apart from the lists of *v taja* and *pit-taja n n tmaja vik ra*, it was observed that in numerous diseases *Anidr* has been read either as a part of symptomatology or the complications. This clearly emphasizes that the state of sleeplessness

1. Anidr as a disease:

The description of *Anidr* , as a disease is found in *yurvedic* literature from *Sa hit* period. The Scholar authors of *Caraka Sa hit* , *Bhela Sa hit* , *H rita Sa hit* , *Su ruta Sa hit* , *A t nga H daya*, *A t ga Sa graha* have considered *Anidr* as a diseased condition. The scholar of later period like *M dhav Kar*, *Ba gasen*, *Bh va Mi r* etc. have also used the term *Anidr* . Out of available literatures, only *H rita* and *Bhela* have given emphasis on *Anidr* as an individual pathological condition.

2. Synonyms of Anidr :

Anidr , *alpanidr ta*, *nidr lpata*, *nidr n a*, *nidr - h ni*, *nidr k aya*, *nidr pran a*, *praj gara*, *j gara a*, *na anidr* , *nidr gh ta*, *nidr bhigh ta* etc.

3. Classification:

Anidr may be classified under two broad heads, as per the etio-pathogenesis – viz.

- *Svatantra* – where *Anidr* is an independent disease
- *Paratantra* – where it appears as a symptom or complication of various disorder.

Svatantra: *Anidr* as an individual disease is seen in very rare case. Scholars like *Caraka*, *V gbha a* etc have mentioned *Anidr* (sleeplessness) as a disease under *n n tmaja vy dhi* as follows:

or *Anidr* may be studied and understood under three categories –

- Anidr* as a *p rvar pa* (premonitory symptom) in various disease

b) *Anidr* as a *r pa* (symptom of different disease)

c) *Anidr* as an *upadrava* (complication of different disease).

The observations are summarised in the following table:

Table 2: *Anidr* as a *p rvar pa*, *r pa* and *upadrava* in various diseases

Disease In Which <i>Anidr</i> Is Found	Terms Used	References
<i>V taja jvara</i>	<i>Nidr n a</i>	<i>Su ruta-uttara tantra – 39/29</i>
<i>Pittaja jvara</i>	<i>Nidr lpatva</i>	<i>Su ruta – utara tantra – 39/31</i>
<i>V ta-pittaja jvara</i>	<i>Svapnan a</i>	<i>Su ruta – Uttara tantra – 39/47</i>
<i>Sannip ta jvara</i>	<i>Nidr n a</i>	<i>Su ruta – Uttara tantra – 39/35</i> <i>M dhava Nid na – 2/29</i>
<i>Visucik</i>	<i>Nidr n a</i>	<i>M dhava Nid na 6/25</i>
<i>Tamak Sv sa</i>	<i>Na c pi nidram labhate</i>	<i>Caraka – Cikits – 17/59</i>
<i>V tika mad tyaya</i>	<i>Praj garan</i>	<i>M dhava Nid na – 18/16</i>
<i>Unm da</i>	<i>J garuk</i>	<i>M dhava Nid na - 20/16</i>
<i>Apasm ra</i>	<i>Nidr n a</i>	<i>M dhava Nid na – 21/2</i>
<i>Devavista</i>	<i>Nistandri</i>	<i>Su ruta – Uttara tantra – 60/8</i>
<i>V tavy dhi</i>	<i>Anidr</i>	<i>Caraka – Cikits - 28/21</i>
<i>Asthimajj gata v ta</i>	<i>Asvapna</i>	<i>Caraka – Cikits – 28/33</i>
<i>V ta rakta</i>	<i>Asvapna</i>	<i>Caraka – Cikits – 29/31</i>
<i>Amav ta</i>	<i>Nidr paryayama</i>	<i>M dhava Nid na – 25/10</i>
<i>V taja prameha</i>	<i>Unnidr ta</i>	<i>A t ga H daya - Nid na -10/24</i>
<i>Agni Visarpa</i>	<i>Hareta nidr m</i>	<i>A t ga H daya - Nid na – 13/54</i>
<i>Grahajusta</i>	<i>Nisijagarti</i>	<i>M dhava Nid na – 19/19</i>
<i>Putan Graha</i>	<i>Na a nidr ta</i>	<i>M dhava Nid na – 19/25</i>

However, the ancient writers have mentioned this disease just by the name only and no specific description have been at all. They have included this disease under the *n n tmaja rogas*. It appears that during that era, *Anidr* was not a very common disease possibly and such detailed descriptions of its etiopathology etc are not available. However *Su ruta* has given the causative factors of *Anidr* are vitiated *V ta* or *pitta* or vitiated *pitta* due to *v ta*¹³. *H rita*¹⁴ and *Bhela*¹⁵ have, however, mentioned *Anidr* in a separate chapter (*Nidr Cikits*) and have described various causative factors of *Anidr* together with their management.

4. Etiological factors:

The features which precipitate or predispose the state of sleeplessness are found to be noted scattered in *yurvedic* literatures. The causes of sleeplessness in the classics are – the excessive use of purgatives, errhines, emetics, fear, worry, wrath,

smoking, excessive exercise, depletion of body tissue, fasting, uncomfortable bed, abundance of *s tvik* quality of a person and subjugation of *t ma-sik* quality etc.¹⁶

In addition of these factors *Bh va Mi r* added *le m K aya*¹⁷, i.e. the state of diminution of the body humor *le m*, which in further causes aggravation of other two bodies – *v ta* & *pitta*, leading to *Anidr*. *Su ruta* has admitted the aggravation of *v ta* and/or *pitta* as the cause of *Anidr*. Along with these factors, *Su ruta* has also added trauma and mental agony.¹⁸

Some other factors are also discussed by the scholars of *yurveda*, which predisposes sleeplessness. They are as follows -

i) **Prak ti:** The constitution, temperament and behaviour of an individual are collectively known as *Prak ti* in *yurveda*. Owing to a par-

ticular *prak ti* and the predominant *do a*, a person may have good and sound sleep or otherwise. For example, the *V ta prak ti* individuals are said to be *J garuk* i.e. those who sleep very less or practically does not sleep. Similarly the individuals who possess *r k asa prak ti* under the *r jasik* group or the *P ava prak ti* under the *t masik* group sleeps a lot. In the same way person who represents the *S ttvik* group of *prak ti* generally do not sleep more.

ii) Diseased condition:

Different diseases act as the factor of sleeplessness. These disorders are listed in the co-heads viz.

- Anidr* due to physiological cause – e.g. in case of indigestion, high fever, fracture, bronchial asthma, vomiting, etc.
- Anidr* due to psychological cause – e.g. worry, fear, wrath, sadness, insanity, epilepsy etc.

5. Pathogenesis of Anidr :

Insomnia or *Anidr* is induced due to any disturbance of sleep mechanism or due to any disease. *Caraka* has mentioned that when the mind and senses get tired from their sense objects, then the person get asleep.¹⁹

The tired sensory organs and mind of a person cannot get rest due to excessive bodily or mental work, old age, internal illness of body or external unfavourable atmosphere and aggravation of *v ta* etc. leading to disturbance of sleep mechanism producing *Anidr* .

6. Clinical features and complications:

Anidr is found as a symptom in many diseases. The term insomnia is self explanatory.

Sleep is a natural demand of our body, so, when an interruption in sleep occurs, a person cannot get sleep in proper time or in an expected quantity. Its effect on body and mind takes place without any delay. When the body is not getting proper diet at proper time each and every organs of the body gets affected. In a similar way, sleep affects the body. Hence, *yurveda* believes that sleep is a natural

gift and if the urge of sleep is put on hold, various complications occur.

According to *V gbha a*, insufficient sleep leads to bodyache, heaviness in head, yawning, inactiveness of both mind and body, lassitude, vertigo, indigestion, drowsiness and diseases due to vitiated *v ta*²⁰.

Both mind and body gets tired in *Anidr* . *R tri j gara a* or awakening in night is also prime and important cause to produce the dryness in the body. It is also manifested as an *apatarpa a janya vy dhi*. It is quite a fact that every person has an experience of sleeplessness. It creates a lot of problem if occurs for one single day. Even the partial disturbance of sleep leads to heaviness of head, distaste in mouth and laziness of mind and body. Efficiency in the work of afflicted patient decreases due to insomnia. Memory, alertness, happiness etc. all are found to be disturbed. Lack of enthusiasm occurs. In *Skanda Pur a* and *Vaidyakeeya subh sitani*, it has been mentioned that due to *Anidr* , *jathar gni* or the digestive fire does not gets stimulated and therefore no desire for intake of food will be there and as a result *abhyavara a akti* (eating capacity) will be reduced. *Anidr* patient becomes anxious, intolerant and peevish in nature and this may termed as adverse effect of *Anidr* .

7. Principles of management of Anidr :

Nidr n a manifests itself due to aggravation of *v ta* and *pitta*, mental agonies, emaciation and trauma. If the opposite treatment is given for the cause of *nidr n a*, it will be cured. In the old age *Nidr n a* affects a patient due to *V ta prakopa*. So, by the contrivance of *kapha vriddhikara* drugs, sleep can be restored to its normal range.

In the treatment of persons suffering from *Anidr* , one should depend upon the measures having *v ta-pitta maka*, *vedan maka* and *roganiv raka* effects as well as pacifying effect of mental activities. One should pay special attention to the better management of physical, mental disturbances and suitable habits of rest by sleeping and sitting in

convenient shelter or residence. *Nid na parivar-jana* is the most beneficial and best treatment.

V gbha a has advised to a change in the diet pattern in the cases of *Anidr*. Though the general treatment for *Anidr* is same in most of the *yurvedic* classics, *Caraka* has mentioned the following treatment in action of the body viz. oil massages, bath, intake of meat juice of domestic, aquatic and wet land animals, *li* rice with curds, milk, unctuous articles, wine, cheerfulness of mind, perfumes, shampoo and sound & soothing applications to the eyes, head and face, use of comfortable bed, comfortable apartments and the approach of usual time quickly brings the sleep that was lost due to one or other reasons²¹.

However the treatment of *Anidr* can be categorized in the following heads:

- i) External: *irodh r*, *irolepa*, *irovasti*, *uts dana*, *udvartana*, *vadana lepa*, *kar ap ra a* and *ak i tarpa a* etc.
- ii) Internal: (a) Diet (b) Regimen (c) Drugs
- iii) Others: Other measures affecting psychological grounds, such as comfortable beds and apartments, cheerfulness of mind by pleasant sounds etc.

External treatment –

- *irodh r* with the oils having *v ta maka* property.
- *irobasti* of *v ta maka taila*.
- *irolepa* made up of various formulations are found in the classics as –

 - a) Binding the root of *K kam ci* (*Solanum nigrum* Linn) with hair
 - b) Binding the root of *Ap m rga* (*Acharanthes aspera* Linn.)
 - c) Application of paste of *Vijay* (*Cannabis sativa* Linn) over forehead etc.

Internal Treatment –

- a) Diet – Sweet and sticky substances, wheat, *li* rice, *M a*, milk and milk products like curd, ghee, cottage cheese etc.), meat juice of aquatic animals (including *Anupa vi kira*, *vile ya* type of animals) vegetables like *v -*

t rku (brinjal), *upodik* (Indian spinach), *Pal du* (onion) etc. sugarcane juice or preparation of jaggery, sugar (*mi t nna*), grapes, sometimes wines etc. wine in small doses are advocated for those suffering from weak gastric fire along with insomnia resulting from torpor grief, fatigue etc. It is also prescribed as a post parandial drink to them who are accustomed to wine.

- b) Regimen: Regimen or *vih ra* which are beneficial for insomnia are also playing a part of treatment. Various regimens are suggested by the *yurvedic* scholars viz. Shower bath for longer duration, oil massage, washing hand, feet and face before going to sleep on a hygienic bed, clean loose clothings, avoidance of fear & anxiety, observation of celibacy, keeping the mind in a happy and calm state, *yoga*, *vy y ma* and *dhy na* etc.
- c) Drugs:
 - For *odhana* therapy – *sneha basti* or enema with different medicated oil having the *v ta maka* properties are administered to induce sleep.
 - For *amana* therapy – a good number of formulations are observed in *yurvedic* literatures, which gives relief from insomnia. The drugs having the property of *v ta maka*, *pitta maka*, *vedan maka* and *nidr k raka* are usually prescribed in *Anidr*. The drugs are used in single or compound forms. The single drugs are *pippali m la* (*Piper longum* Linn.), *vijay* (*Cannabis sativa* Linn.), *pal ndu* (*Allium cepa* Linn.), *p rsik yam ni* (*Hyocyamus niger* Linn.), *sarpagandh* (*Rauwolfia serpentine* Linn.), *a vagandh* (*Withania somnifera* Dunal.), *tagara* (*Valeriana wallichii* DC), *dr k* (*Vitis vinifera* Linn.), *br hmi* (*Bacopa monnieri* Linn.), *ankhpuspi* (*Convolvulus pluricaulis*), *jat m nsi* (*Nardostachys jatamansi* DC) etc. The above said drugs may also be used in compound forms.

Some of the medicines used for the treatment of *Anidra* are *manasyadi kvath*, *S raswata cur a*, *A vagandh dy rista*, *Chandr valeha*, *Chint ma i chaturmukh rasa*, *V ta kul ntaka rasa*, *Mahesvara ras yana*, *Nidrodaya rasa*, *Sarpagandh Ghana vati*, *Agasti sutaraja rasa* etc.

DISCUSSION

Since the time immemorial, *Nidra* or sleep has been considered as a fundamental requirement of every living human being. The properties of sleep, its usefulness have been vividly discussed in *ayurvedic* literature. The *Vedic* literatures, the post *vedic* literatures and in later period, *ayurvedic* literatures have given importance to the sleep and emphasized its importance in the maintenance of healthy longevity.

Gradually the clinical effects due to lack of sleep was possibly observed by the ancient sages and noted in the medical classics of that period. So the state of sleeplessness or *Anidra* is found in the literature of *Sa hit* period. The authors of *ayurvedic* literatures of later period have also noted about insomnia or sleeplessness. Amidst all the literatures, the authors of *H rita Sa hit* and *Bhela Sa hit* are found to discuss *Anidra* in a separate chapter as *Nidra cikits* in their treatise.

A number of psychosomatic factors precipitate this condition. In the present age with the advancement of civilization, *Anidra* has become a burning problem, which can be cured in an *ayurvedic* way to avoid various complications and side effects of modern medicines.

CONCLUSION

The worldwide prevalence of insomnia is increasing day by day. Modern medicines which are prescribed these days possess lots of complications and side effect. The condition *Anidra* mentioned in *ayurvedic* sciences can be compared with insomnia and can be treated accordingly with the help of *ayurvedic* medicine, therapies, proper diet and regimens, without or any hazard.

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