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A study on *Trividha Upasthamba* w.s.r to *Nidra* in *Bruhatrayi*

Santoshkumar B. Utlaskar¹, Channabasavva D. Totad²

¹Associate Professor, Dept. of Samhita & Siddhanta, JSS Ayurveda Medical College & Hospital, Mysuru, Karnataka, India.

²Assistant Professor, Dept. of Kriya Sharira, JSS Ayurveda Medical College & Hospital, Mysuru, Karnataka, India.

ABSTRACT

Health is the supreme foundation for the achievement of happy life. Objective of Ayurveda is to accomplish the physical, mental, social and spiritual well-being, by adopting the preventive and promotive approach as well as treating the diseases with various remissive approaches. *Ahara*, *Nidra* and *Brahmacharya* are three sub-pillars, which support the main pillar, the body itself. When these are observed or maintained properly then only the main pillars will be endowed with strength, complexion and development (*Bala*, *Varna* and *Upachaya*). None of the existing system of medicine is the complete answer for all the health problems as all these aim at symptomatic relief rather than a total cure. So this present study was carried out to collect the matter related to *Nidra*, to show the importance of *Nidra* and importance of *Nidra* in *Swastha* and *Athur*.

Key words: *Nidra*, *Nidranasha*, *Bruhatrayi*, *Charak*, *Sushruta*, *Trividha Upasthambha*, *Vagbhata*

INTRODUCTION

Ayurveda is essentially the science of science of life. Body (*Sharira*) with sense organs, mind (*Mana*) and soul (*Atma*) closely come together for integration into an union for life to appear. As long as this union endures or lasts, life endures or lasts and with its disintegration life terminates in death.^[1]

Nidra plays decisive role in development, sustenance; reproduction and termination of life. Most of the diseases are mainly due to improper *Nidra*. None of the existing system of medicine is the complete answer for

all the health problems as all these aim at symptomatic relief rather than a total cure. *Nidra* is most important factor for both the normal and sick persons. Good sleep means which is observed properly at proper time that enables us to grow well and enjoy good health. It is well fact from actual practices that the proper sleep is the only means of survival. Thus, *Nidra* virtually constitutes very life of living beings. The correlation of *Nidra* with life can be very well inferred from the actual experience in life. Those who have proper *Nidra* live a long life and those not doing so die a premature death.

A set of fairly satisfactory *Nidrakara* methods had been identified and prescribed by Ayurveda. Any changes in normal *Nidra* leads to ill health. Various pathological entities stand identified as a result of improper *Nidra*. Even though Ayurveda has postulated this theory and has dealt in details, only recently a great deal of interest has been focused on the *Nidra* in the pathogenesis of diseases. And there are volumes of scientific data supporting the theory that *Nidra* is the underlying key factor in most *Manas Vyadhis*. Besides they are also of the view that for most chronic conditions and non-emergency situation people should avoid drugs and try natural approach. Because these

Address for correspondence:

Dr. Santoshkumar B. Utlaskar

Associate Professor, Dept. of Samhita & Siddhanta, JSS Ayurveda Medical College & Hospital, Mysuru, Karnataka, India.

E-mail: drsantosh.utlaskar21@gmail.com

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are less invasive and more natural to the body helping to the natural inherent healing power of every person.

It is true that researches have made great contributions to medicine by elucidating the cause, cure and prevention of diseases and also in the treatment of diseases not primarily due to improper *Nidra*. But much progress has not made as regards the natural *Nidra* is concerned, whereas the authors of Ayurveda have described *Nidra* in detail.

Ahara, *Nidra* and *Brahmacharya* are three sub-pillars, which support the main pillar, the body itself; *Nidra* becomes as main causative factor for *Nija Rogas* (*Nidanas*) and also in *Manas Rogas*. After onset and in management, role of *Nidra* is appreciated. When these three sub-pillars are observed or maintained properly then only the main pillars will be endowed with strength, complexion and development (*Bala*, *Varna* and *Upachaya*).

Nidra may vary according to its *Prakruti*, *Kala* etc. A physician conversant with these factors will find no difficulty in ascertaining *Hita* and *Ahita Nidra*. Therefore, an extensive knowledge of *Nidra* is very essential.

REVIEW OF LITERATURE

The three supports of life are *Ahara*, *Svapna/Nidra* and observance of *Brahmacharya*, these supports are designated as *Upastambha*, which literally means sub-supports. Posts mainly support a house but there are certain sub-posts, which add to the supporting strength of such posts / pillars.^[2]

This is the reason why *Traya Upastambha* immediately follows description of *Trividha Bala*. Or in other words, *Upastambha* is the relative cause to get *Bala*. They are the relative cause hence designated with the prefix – ‘Upa’.

But this practice of *Upastambha* should be again *Yuktiyukta* otherwise the *Viparyaya* of them can also behave as cause of diseases.

If they are not utilized with utmost care, they deteriorate, *Bala* which becomes cause of disease. Thus, *Bala* is placed between *Upastambha* and *Roga*.

Cakrapanii believes that the acts performed in the previous, which determine the present life span is the main support of body. While some opines that *Tridosas* are the *Stambha* of body. Anyway, converging to the postulate of *Upastambha*, *Ahara* (intake of food), *Nidra* (Sleep) and observance of *Brahmacharya* are the three supportive pillars. They are showing such an importance that their independent entity is necessarily accepted.^[3]

Being supported by these three well-regulated factors of life, the body is endowed with strength, complexion and growth, and continues until the full span of life, provided a person does not indulge in such regimen as detrimental to health.

According to *Acharya Charaka* and the Commentator *Chakrapani* explained that when the *Manas* and the *Indriyas* getting tired and retire from their respective *Vishayas* then the man falls into *Nidra*.^[4]

According to *Acharya Suśruta*, *Hrudaya* is the seat of *Chetana* and when it is dominated by or covered by *Tamas* the person gets *Nidra*.^[5]

Types of Sleep

- According to *Acharya Charaka*^[6]

A) *Tamobhava Nidra*

B) *Shleshma Samudbhava*

C) *Mana Shrama Sambhav*

D) *Sharira Shrama*

E) *Agantuki Nidra*

F) *Vyadhyanuvartini*

G) *Ratri Svabhava*

- *Vagbhata's* classification of sleep is similar with *Charaka's* classification but the names differ.^[7]

A) *Tamobhava*

B) *Kaphabhava*

C) *Chittakhedaja*

D) *Dehakhedaja*

E) *Agantuki*

F) Kalasvabhava

G) Amayaja

▪ Acharya Suśruta classifies as follows^[8]

A) Svabhavika / Vaishnavi.

B) Tamasi.

C) Vaikarika.

Acharya Charaka and Vagbhata mentioned similar opinion regarding Nidra and Vagbhata mentioned similar opinion regarding the importance of Nidra as follows, Sukha, Dukha, Pushti, Karshya, Bala, Abala, Vrishyata, Kleebata, Jnyana, Agnana, Jeevita and Ajeeva all these are depending on proper and improper Nidra.^[9]

Akala Nidra, Atinidra, Anidra etc improper Nidras are going to destroy one's happiness and life just as the Kala Ratri (Night of Destructions.) Nidra which is utilized by Yuktipurvaka that will make the man happy and leads the long life and the knowledge brings about Siddhi in a Yogi. As the proper Ahara is beneficial for the Shareera Dharana in the same way Yuktipurvaka Nidra is also beneficial in maintaining Swastya and Sukha. Especially Staulya and Karshya are depending on Ahara and Nidra.^[10]

DISCUSSION

How much sleep do one need?

There is, in fact, a wide range of sleep time that is considered "normal." While the average normal amount of sleep is around 7.5 hours per night, there are some people who do just fine on 5 hours per night, and some who require as much as 9 hours per night. The key is to find the right amount for you. The best way to tell is by seeing how you function during the day.

For example, if after 6 hours of sleep you feel refreshed in the morning and awake during your daylight hours, then you don't need more than that. If, on the other hand, you need 9 hours a night to feel refreshed and to function well during the day, then that is what your individual requirement is and sleeping the "normal"

amount of 7.5 hours per night will actually leave you sleep deprived.

If you are getting what you consider to be an adequate amount of sleep and are still unrepressed and sleepy, then you might have an organic sleep disorder and should consider seeking professional consultation.

How Much Sleep Do You Really Need?

Age	Sleep Needs
New born (0-2 months)	12-18 hours
Infants (3-11 months)	14 to 15 hours
Toddlers (1-3 years)	12 to 14 hours
Preschoolers (3-5)	11 to 13 hours
School age (3-5 years)	10 to 11 hours
Teens (10-17)	8.5 – 9.25 hours
Adults	7-9 hours

In day today life we are most bothered about the lifestyle disorders, so called the finding out the solution for those disorders. In fact, it is the need of the hours also. When Doshā aggravate due to modernized lifestyle, sedentary life, junk foods, job stress, loss of sleep etc., a man becomes more prone for life style disorders like Sthoulya or Meda Roga, Prameha, Dhamani Pratichaya etc. these disorders are alarming symptoms of life threat.

When going on through the above disorders all the above diseases are Kapha predominant ones.

In Ayurveda when going through the references of Cha.Ni 4th chapter i.e., Prameha Nidana the mention of Baddha and Abaddha Medas is explained. These two can be considered as pathological entities for the above said life style disorders.

For ex 1): when we are considering Meda Roga the accumulation of unsaturated fatty acids or the increase of LDH, HDL, VLDH is seen which results into obesity or Hypocholesterol levels. When the Kapha Dusti takes place because of Diwaswapna the Kapha which obstructs the channels causing the abnormal

deposition of the *Abaddha Medas* i.e., cholesterol which results in *Meda Roga*.

Ex 2: Again *Dhamani Pratichaya* is told which is defined as *Damani Pratichayam Nama Damanya Upalepaha*. According to *Charaka Dhamani Pratichaya* is *Kaphaja Nanatmaja Vyadhi* which is nothing but aggravated *Kapha* creating *Liptata* inside *Dhamanis*.

Once the intima of blood vessels are covered with *Sleshma* the normal blood flow (to & fro) hampers. Once the normal blood flow is hampered the arterial pressure increases which in turn leads to Atherosclerosis.

This Atherosclerosis is a dreadful disease which accounts for maximum deaths in modern days, it is only because of improper *Nidra*.

Ex 3: In *Prameha Nidana* i.e., in Cha.Chi. *Aasya Sukham Swapna Sukham.....Kaphakrucha Sarvam*. It means *Swapna Sukha* is a major *Nidana* in *Samprapati* of *Prameha*.

Kapha Krichra Sarvam is also told which means *Kapha* is a common factor in *Samprapti* of *Vimshati Prameha*. Hence the involvement of *Kapha*, *Baddha Abaddha Medas* is clear in *Prameha*, which is nothing but the outcome of *Nidranasha* or improper sleep.

Hence to conclude, *Nidra* is main factor in manifestation of health as well as disease. Especially the diseases of present life. It is the time to create Global awareness regarding the normal sleep its duration, position, & its ill effects. When this *Nidra* is performed in *Prakrutha Awastha* instead of consuming sleep-inducing pills, alcohol or any abnormal activities which induces sleep. The present days life style disorders can be avoided or at least can be postponed for certain extent.

CONCLUSION

The logical interpretations of entire study were presented in the discussion. The conclusion drawn from the entire literary study is incorporated below. *Nidra* is an essential phenomenon for maintenance and restoration of life is considered under *Trayopastambha*. Proper sleep provides balance of the

body constituents, by all means. Sleep is said to nourish and repair the tissue damage caused by various catabolic activities of the body. *Vata Pitta* along with *Rajasa* play a key role in the pathogenesis of *Anidra*. *Manasika Nidanas* as well as Psychic stress are the main causative factors of the disease *Anidra*. As *Nidra* is a natural phenomenon as well as *Adharaneya Vega* it should be mandatory carried out or practiced in a natural way without suppression.

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