



ISSN 2456-3110

Vol 8 · Issue 11

November 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Study of *Nidra* w.s.r. to *Bhutadhatri Nidra*

Puspa Priyadarshani¹, Vijay Shankar Pandey²

¹Post Graduate Scholar, Department of Ayurveda Samhita evum Siddhanta, Government Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India.

²Professor & HOD, Department of Ayurveda Samhita evum Siddhanta, Government Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India.

ABSTRACT

To keep the balance of the body, there is description of three *Upastambha*. The three *Upastambha* are *Ahara*, *Nidra* and *Brahmacharya*, which glorifies *Nidra* as an essential factor for a healthy life. *Nidra* (sleep) is very crucial for day -to- day life and also for physical & mental wellness of human being. A multi-dimensional approach to *Nidra* is found in *Ayurvedic* literature where many *Acharyas* have given their precious pronouncements and directives regarding sleep. In *Samhitas*, *Nidra* and *Swapna* are regarded as equivalent in many places but *Vata* and *Raja* collectively causes *Swapna* which is termed as *Swapna Darshan* (dreaming). Qualitative and quantitative sleep that occurs in proper time is appreciated as "*Bhutadhatri Nidra*" in *Ayurveda*. It rejuvenates and re-energizes body as well as mind while improper sleep can give rise to harmful effects on health. This article is designed to provide a comprehensive review of concepts, mechanism & effect of *Nidra* on human body by collecting the facts and information based on *Ayurveda* classics. In the era of modernization, sedentary life-style and desk bound professions; people are more prone to diseases like diabetes mellitus, obesity, hypertension, heart diseases etc. due to their faulty sleeping habits. *Nidranasha* (insomnia), *Atinidra* (hypersomnia), *Akala Nidra* (untimely sleeping habits), *Diva Swapna* (day sleep/narcolepsy), *Ratri Jagaran* (awakening at night) etc. deteriorate their overall health. In ancient times *Yogis* like *Arjun* and *Laxman* had conquered sleep and achieved their goal without facing any noticeable health issues. In contemporary world the concept of *Yoga Nidra* is brought into vogue due to its beneficial effects on human health. Hence it is always necessary to understand the concept of *Nidra*, factors affecting it and its role in sustaining a healthy life.

Key words: *Traya Upastambha*, *Nidra*, *Swapna*, *Tamoguna*.

INTRODUCTION

Ayurveda believes in *Tridosha* theory i.e., *Vata*, *Pitta* and *Kapha*, which is responsible for maintenance of body. Together these three are called *Tristambha* (three pillars) which in equilibrium state helps in nourishment and proper functioning of body. Then

comes the concept of *Traya-Upastambha* (supporting pillars), that keeps the body in normalcy state by helping *Vata*, *Pitta* and *Kapha* maintaining their natural physiological action. *Traya Upastambha* is the amalgamation of three factors; these are *Ahar* (diet), *Swapna* (sleep) and *Brahmacharya*.^[1] *Swapna / Nidra* being one of the main components of *Traya Upastambha*, assists in nourishment and vitalizing body, mind and spirit. It is the basic need of all living beings. *Kapha Dosh* and *Tamas* collectively cause *Nidra*. Factors like *Ahara*, *Prakriti*, external stimuli also affect *Nidra*. An extensive description of *Nidra* found in *Ayurveda* to acknowledge its role on health. *Nidra* in *Sanskrit* is feminine gender, the word is derived from *Sanskrit* word root "*Nidi Kustsyayaam*" by adding the suffix "*Rak*", it means to sleep, sleepiness, sloth, dream, shutting, budding state, dull, drowsiness etc. *Shayana*, *Swapah*, *Swapna*, *Supti*, *Sushupti*, *Bhutadhatri*, *Vaishnavi*, *Maya* etc. are the synonyms of

Address for correspondence:

Dr. Puspa Priyadarshani

Post Graduate Scholar, Department of Ayurveda Samhita evum Siddhanta, Government Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India.

E-mail: kdhoney96@gmail.com

Submission Date: 00/09/2023 Accepted Date: 00/10/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.8.11.9

Nidra. *Swapna* is often used as synonymous term for *Nidra* in *Ayurvedic* classics. In *Sanskrit* literature *Swapna* is a *Kriyavachi sabda*, which means sleep. This is why in our *Samhitas* the term *Swapna* is used primarily for *Nidra* and secondarily for *Swapna* (dream).

When the *Mana* including the *Indriyas* is exhausted, tired and they dissociate themselves from their objects, at that very time *Nidra* occurs.^[2] *Acharya Chakrapani* while commenting, simplified the verse. When *Mana* along with *Atma* gets *Klanta* (inactive), also the *Indriyas* become inert and they do not receive any cognitive information from the outer world, then only *Nidra* appears.

Hridaya is delineated as *Chetana Sthanam* and when it is engulfed by *Tamoguna*, *Nidra* occurs. *Nidra* is caused by *Tamoguna* while *Jagaran* (awakening) is due to *Satvaguna*.^[3] The concept of dominance of *Tamoguna* over others in *Nidra* was popularized among the *Acharyas* of ancient India, it also reflected in *Rigveda* where it was said that, the Gods, *Apta Purusha* etc. are said to have no sleeping patterns due to lack of *Tamoguna*.

AIMS AND OBJECTIVES

1. Study the fundamentals of *Nidra*.
2. Study the usefulness of *Nidra* in health as well as morbid conditions.

MATERIAL AND METHODS

Materials

Primary resources:

Keeping in the view of the functionality and utility of *Nidra* on human body, *Brihat-Trayee* along with their commentaries and other classical literatures had been included under primary sources.

Secondary resources:

Articles, research papers, previous thesis papers etc. by PG and Ph.D. scholars and internet sources had been considered under secondary resources. The key word "*Nidra*" was used in online search.

Methods

Above mentioned materials had been gathered to study the diverse references of *Nidra*. Some concepts of *Nidra* had been devised in tabular form for easy understanding.

RESULTS

1. In many places of *Ayurveda Samhitas*, *Swapna* is used as a synonym of *Nidra*, while some commentators have differentiated these two terms in specific verses and used the term "*Swapna Darshan*" (dreaming).
2. Sleep is disturbed by dominance of *Vata*, *Raja Guna* which results in *Swapna Darshan*.
3. In *Brihat-Trayee*, *Nidra* is classified according to the cause which gives rise to it.

Table 1: Types of *Nidra* according to *Acharyas*.

<i>Acharya Sushrut</i> ^[4] (3 types)	<i>Acharya Charak</i> ^[5] (6 types)	<i>Acharya Vagbhata</i> ^[6] (7 types)
<i>Swavavik</i> - this type of <i>Nidra</i> occurs naturally on a daily basis in all living beings.	<i>Ratriswabhavat</i> - sleep produced due to the nature of night, occurs naturally in all living beings. This is also known as <i>Bhutadhatri Nidra</i> .	<i>Kalawsabhavaj</i> - routine sleep induced with effect of time
<i>Vaikariki</i> - occurs due to diseases.	<i>Sleshmasamudbhava</i> - due to excess of <i>Kapha dosha</i> .	<i>Kapha Prabhavaj</i> - due to effect of <i>Kapha</i> .
-	<i>Mana</i> - <i>Sharirshramasambhav</i> - due to mental and physical fatigue.	<i>Chittakheda Prabhavaj</i> - due to mental exertion.
-	-	<i>Dehakheda Prabhavaj</i> - due to physical exertion.
-	<i>Vyadhianuvartini</i> - appears in many	<i>Amayakheda Prabhavaj</i> -

	diseases as a symptom.	due to diseases.
-	Agantuki - occurring due to external factors.	Agantuja - due to exogenous factors.
Tamasi - when <i>Sangyan Vaha Srotas</i> filled with <i>Sleshma</i> dominated by <i>Tamoguna</i> . It is known as <i>Anavabodhini (Agyanakaraka)</i> . Occurs during <i>Pralaya Kala</i> (death).	Tamobhava - due to excess of <i>Tamas</i> quality.	Tamobhavaj - due to the effect of <i>Tamo Guna</i> .

4. A substantial collection of various other sleep that mimics with sleep put together to facilitate the understating of *Nidra* which is tabularized below,

Table 2: Classification of *Prakrit/ Vikrit/ Kritrim/ conditional Nidra*.

Prakrit / Swabhavik (Natural)	Vikrit / Aswabhavik (Unnatural / indicative of disease)	Kritrim (man-made)*	Conditional *
<i>Ratriswabhavprabhav</i>	<i>Tamobhava / Tamasi / Tamobhavaj</i>	<i>Droni-Praveshika Rasayana</i>	<i>Hibernation (Shita Shupti)</i>
<i>Swabhavik</i>	<i>Mana-Sharir Shramasambhav / Chittakheda Prabhavaj, Deha Kheda Prabhavaj</i>	<i>Yoga Nidra (Yogic Sleep)</i>	<i>Aestivation (Grishma-Shupti)</i>
<i>Kalaswabhavaj</i>	<i>Shleshmaprabhavaj / Kapha Prabhavaj</i>	-	-
-	<i>Vyadhi-Anuvartini / Vaikariki / Amayakheda Prabhavaj</i>	-	-

-	<i>Agantuja</i>	-	-
---	-----------------	---	---

- Among all types of *Nidra*, ideally *Bhutadhatri Nidra* is of the most important one for human health. It comes when there is fragmental lessening of *Satvik Guna* and slight increment in *Tamas Guna* whereas *Jagaran* (awakening state) is just opposite of it.
- A good sleep pattern is regarded as *Tridoso-Samyakara, Dhatu Samyakara, Balya*, and improves *Vyadhikshamatva*.
- Acharyas* have stated that proper quantity of sleep is necessary for all. Sleeping time as per different *Acharyas* has been summarized below.

Table 3: Recommended sleep as per *Ayurveda*.

Acharyas	Sleeping time
<i>Sushrut</i>	Time for <i>Diva Swapna</i> should be half of the time of night awakening.
<i>Vagbhatta</i>	2-3 <i>Yama</i> (6- 9 hours) for <i>Swabhavik Nidra</i>
<i>Dalhan Nivandha Samgrah Teeka on Sushrut Samhita</i>	1 <i>Muhurta</i> (48 minutes) for <i>Diva Swapna</i>
<i>Bhav Mishra (Bhav Prakash)</i>	1 <i>Muhurta</i> (48 minutes) for <i>Diva Swapna</i>

- Improper sleep like *Ratri Jagaran* causes aggravation of *Vata-Pitta*, *Diva Swapna* causes *Tridosha-Prakopa*. Its ill-effects can be reduced by elevating *Satvik Guna* and diminishing *Raja-Tamo Guna* by taking *Satvik Ahar-Vihar*. Complication and harmful effects of Irregular sleep can be controlled to normalcy by *Padamshika Krama Vidhi* and *Okasatmyata*.
- People who indulge in *Ratri Jagaran* can implement the habit of *Aseenaprachalayitam* (sleeping while sitting) and should sleep half of the time of *Ratri Jagaran* in day time.
- Nidra* has been kept under *Adharaniya Vega* (non-suppressible urges). That means it is a natural

phenomenon of human body which should not be suppressed. On suppression it causes *Jrumva* (yawning), *Angamarda* (malaise), *Tandra* (drowsiness), *Siraroga* (diseases of head), *Akshigaurav* (heaviness in eyes) etc.^[7]

11. There are so many factors which affect *Nidra* like *Doshas*, *Prakriti*, diseases etc.

Table 4: Characteristics of Nidra according to Shareerika Dosha.

Shareerika Dosha	Swabhavika Avastha	Vridhi Avastha	Kshaya Avastha
Vata	Less and disturbed sleep	Loss of sleep (<i>Nidra Nasha</i>)	-
Pitta	Moderate sleep	Less sleep (<i>Alpa Nidra</i>)	-
Kapha	Sound sleep	Excess sleep (<i>Atinidra/Tandra</i>)	<i>Prajagaran</i>

Table 5: Types of Nidra according to Manasika Prakriti^[8]

Manasika Prakriti	Characteristic features
Satvika	Sleep occurs in midnight as there is slight reduction in <i>Satva Guna</i> and increase in <i>Tamoguna</i> .
Rajashika	<i>Animitta</i> (without any cause), <i>Aniyat Kala</i> (untimely sleep).
Tamasika	Although <i>Nidra</i> occurs due to <i>Tamoguna</i> , but here due to excessive accumulation of <i>Tamas</i> leads to <i>Tamasika Nidra</i> .

Table 6: Sleep pattern and disease.

Sleep pattern	Disease
<i>Diva Swapna</i>	<i>Kasa</i> , <i>Swasa</i> , <i>Pratishyaya</i> , <i>Shira Gaurav</i> , <i>Angamarda</i> , <i>Arochaka</i> Etc.
<i>Ati-Nidra</i>	<i>Snigdhatta</i> , <i>Santarpaniyajanya Roga</i>

<i>Nidra Nasha</i>	<i>Karshya Roga</i> , <i>Rukshata</i> , <i>Vata-Pitta Prakopa</i> .
<i>Nidra Vega Dharan</i>	<i>Jrumva</i> , <i>Angamarda</i> , <i>Tandra</i> , <i>Shira Roga</i> , <i>Akshi Gaurav</i> etc.
<i>Vishamasayana</i>	<i>Vata Vridhhi</i>

12. *Yoga Nidra* (yogic sleep): In ancient *Hindu* scriptures Lord *Vishnu* is believed to be in the state of "*Yoga Nidra*". In modern world *Yoga Nidra* is practiced by taking the individual in *Savasana* and inducing guided meditation, which helps in physical, mental and spiritual wellness.

DISCUSSION

During sleep all the *Indriyas* dissociate themselves from their objects but *Mana* remains intact hence *Swapna* occurs.^[9]

Non-existence of *Bodha* (state of awakening) is *Swapah* i.e., *Swapna*. The things perceived by sense organs which are collected in the form of *Smruti* (memories) or the things which are felt by body and inner mind of the individuals when affected by *Rajaguna*, *Swapna* occurs which is known as *Swapna Darsana*.

When a human sleeps, due to his *Raja Yukta Mana* he receives certain things in his mind and this is known as *Swapna* (dream).^[10]

Ratriswabhavat / Swabhavik / Kalaswabhavaj Nidra are the natural sleep which occurs in all living beings in night. *Vaikariki Nidra* characterized by some factors that occurs due to anomalies includes *Sleshmasamudbhava/ Kapha Prabhavaj*, *Manas Sharirshramasambhav/ Amayakheda - Chittakheda-Dehakheda Prabhavaj*, *Vyadhianuvartini*, *Agantuki/ Agantuja* etc. *Nidra* like *Tamobhava/ Tamasi/ Tamobhavaj* etc. occurs due to dominance of *Tamaguna* in excess.

Droni-Praveshika Rasayana is a form of *Rasayana* treatment, where the person is advised to take stomach full of special kind of formulation made up of 38 herbs and made to lie down (unconscious) in a wooden casket for a period of 6 months.

Yoga Nidra (Yogic sleep): Yoga Nidra is linked to meditation in *Shaiva* and *Buddhist Tantras*, while some medieval *Hatha yoga* texts use “Yoga Nidra” as synonym for the meditative state of *samadhi*. In *Upanishads* and *Mahabharat* a state called “Yoga Nidra” is also mentioned. In ancient time *Yogis, Apta Purush* etc are said to practice *Yoga Nidra* by increasing *Satvik Guna* and took the advantage of *Nidra* even without following sleeping patterns. In Hinduism *lord Vishnu* is picturized in a state of *Yoga Nidra*. One can take the benefit of *Bhutadhatri Nidra* by practicing *Yoga Nidra*. It is a state of consciousness between waking and sleeping, induced by a guided meditation, immensely powerful meditation technique and one of the easiest form *Yoga* practices to develop and maintain healthy mind and spirit. In modern times, *Satyananda Saraswati* claimed to have experience *Yoga Nidra*. In this *Yoga Nidra*, the practitioner rests comfortably in *Savasana* and the systematic meditation takes it through the *Pancha Maya Kosha* (five layers of self), leaving with a sense of wholeness.

Hibernation - It is a state of minimal activity and metabolic depression undergone by some animal species. It is characterized by low body temperature, slow breathing and heart rate and low metabolic rate, commonly occurs in winter season.

Aestivation - It is characterized by inactivity and low metabolic rate, that is entered in response to high temperature and arid condition. It takes place during times of heat and dryness, which are often the summer season.

Bhutadhatri Nidra^[12]

The *Nidra* that comes naturally due to the effect of night is known as *Ratriswabhavprabhav Nidra*. It is otherwise known as *Bhutadhatri Nidra*. Here *Acharya Chakrapani* beautified the term *Bhutadhatri, Bhuta* i.e., *Prani* (all living beings) + *Dhatri* i.e., nursing mother, so this is the *Nidra* that gives nourishment, strength, care and support to the body as of a nursing mother.

It is a form of sound, good sleep and indicative of good health, causes refreshment of both body and mind, improves happiness and restores the natural symmetry

of *Dosha, Dhatu, Mala* in human body. It also assists in keeping mental health in a jovial and enthusiastic condition.

When sleep is taken properly provides *Sukha* (pleasure), *Pushti* (growth and development), *Bala* (immunity/ vitality), *Vrishata* (sexual vigor), *Gyanam* (knowledge/ intellect) and *Jeevanam* (longevity). Taking sleep in appropriate time and amount causes *Dhatusamy* (equilibrium state of dhatu), *Bala Vridhi* (increases power of body and mind), *Anga Pushti* (nourishment of body), *Ayuh Sthirata* (gives stability to life span).^[14]

Improper and inadequate sleep has harmful effects on both body and mind. The consequences of improper sleep include *Karshyam* (emaciation of body), *Abalam* (loss of strength), *Dukkha* (grief), *Kleevta* (impotency), *Agyanam* (ignorance).^[15]

In *Ayurveda* literature improper sleep majorly described as *Nidra Nasha* (lack of sleep/ reduced sleep time) and *Ati Nidra* (excess of sleep). Prolonged awakening often associated with some serious physical and mental morbid condition, improper function of sense organs, thought process and causes abnormal behavior.

When an individual stays up night or lack good sleeping pattern, it causes increase of *Vata Dosha* which causes emaciation and roughness of body. *Nidra Nasha* caused due to many factors but *main* five reasons are *Karya* (workload), *Kala* (time), *Vikara* (diseases of body and mind), *Prakriti* (constitution of body and mind), *Vayu (Vata Dosha)*.^[16] It is also caused by *Vata, Pitta, Manah Santap* (sorrowful mind), *Sharirik Khsinata* (weakness of body), *Abhighata* (traumatic condition of body).^[17]

Ati Nidra is characterized by excess sleeping. Aggravated *Kapha Dosha* and *Tamoguna* obstruct the *Srotas* (channels) and cause heaviness of body developing laziness, drowsiness, and increased amount of sleep. When an individual involves in excess sleeping, it causes *Kapha Dosa* increment in body which in turn gives rise to denseness of body mass and unctuousness of body.

Avoid *Nidra* in all seasons except *Grishma Ritu* (summer season). However, children, old aged persons, persons who have become weak due to excessive coitus, persons having low amount of *Meda-Sweda-Kapha-Rasa-Rakta* can take sleep during daytime. The persons, who stay up in the night, should take day sleep (preferably half of the time of night awakening).^[18]

Day sleep is regarded as *Vikriti* (diseased condition). *Adharma* (non-righteous things) and *Sarva Dosha Prakopa* (vitiation of all doshas) is said to occur by taking day sleep. From the vitiated *Doshas* diseases like *Kasa, Swasa, Pratisyaya, Siragaurav, Angamarda, Aruchi, Jwara, Agnimandya* etc. takes place.^[19] Children, old aged, weak persons, people involved in *Adhyayan*, weak due to *Madya, Stree* and excessive work, *Ajirna, Kshatakheena, Trishna, Atisara* etc. can take sleep at day time.^[20]

Due to *Ratri Jagaran Vata- Pittaj* diseases arise; therefore it should be avoided. But people with *Kaphaj, Medaj Prakriti* and suffering from *Visha Vyadhi* can practice *Ratri Jagaran*.^[21]

Ratri Jagaran causes *Rukshta* (roughness) in body and *Divaswapna* causes *Snigdghata* (unctuousness). *Aseenaprachalayitam* (Sleeping while sitting) doesn't give rise to such conditions.^[22]

One should not remain awake late at night deliberately and should not take sleep at day time as *Doshas* gets aggravated in these two conditions so one should compliance timely sleep. By practicing such one can become free from diseases, can have a joyful state of mind. It also increases *Bala* (immunity/ strength), complexion of skin, libido, maintains body weight and opulence.^[23]

Sleeping posture:

It is always advised to sleep in left lateral position^[24] because *Grahani* which is the site of *Agni* lies in the left side of the body above the *Nabhi* (umbilicus), which helps in proper digestion.

Now-a-days people with stationary and helter-skelter lifestyle are likely to get less/ disturbed/ untimely/ over sleep. They can prevent themselves just by following

the directives of sleep stated in *Samhitas*. People who cannot have sleep at night due to their profession (night-shift workers) can reduce the ill-effects on their health by practicing *Okasatmyata*. People with disturbed sleep pattern should first avoid its causative factors, if in special conditions they are unable to do so, they can increase *Satvik Guna* by taking *Satvik Ahara-Vihar*, reducing the deleterious effects of improper sleep on health by *Padamsika Krama Vidhi*.

In ancient time of *Ramayana, Mahabharat* there is also mention of *Nidra*. In *Ramayana*, Laxman is said to remain sleepless for 14 years this is why he is known as *Nidrajayee*. In *Mahabharat*, *Arjun* is well known as *Gudakesh (Gudaka - Nidra + Ish - Devata)* i.e., who has mastered over sleep.^[25] This depicts if we can get control over our sleep, we can achieve goal of our life.

CONCLUSION

Nidra is one of the salient components of human physiology and its importance can be understood from inclusion in *Traya-Upasthambha*. Health and longevity can be obtained by quantitative and qualitative sleep as it is needed for every individual to maintain balance of body, mind and soul. The physical and mental status of an individual merely depends upon sleep. The ultimately goal here is to get sound sleep by increasing *Satvik Guna* and diminishing *Tamas* and averting all the factors that affect sleep. People who wish to take day sleep but do not want to get diseased should practice *Aseenaprachalayitam*. Habits of irregular and untimely sleep and its effect on health can be reduced with the help of *Padamshika Krama* and *Okasatmyata*. More research and studies should be conducted to record the consequences of reducing irregular sleep by *Padamshika Kram* and *Okasatmyata* on human health. Relaxing mind, stress-free lifestyle, *yoga, pranayama*, proper diet etc. can help to achieve good sleep.

REFERENCES

1. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 11/35.
2. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/35 (Chakrapani Teeka).

3. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/34-35.
4. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/33.
5. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/58.
6. Gupta A. Astang Samgrah. Chaukhamba Prakashan Varanasi; 2007. Sutra Sthana 09/38.
7. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 07/23.
8. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/33.
9. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sutra Sthana 29/54-66 (Dalhana Teeka).
10. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/36 (Dalhana Teeka).
11. Gupta A. Astanga Samgraha. Chaukhamba Krishnadas Academy; Sutra Sthana 09/40.
12. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/59.
13. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/36.
14. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/42.
15. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/36.
16. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 21/57.
17. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/42.
18. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/38.
19. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/38.
20. Dwibedi L. Charak Samhita. Chaukhamba Krishnadas Academy Varanasi; 2021. Part 1, Sutra Sthana 39-41.
21. Shastri A. Sushrut Samhita. Chaukhamba Sanskrit Sansthan Varanasi; 2008. Sharir Sthana 04/47.
22. Dwibedi L. Charak Samhita. Varanasi: Chaukhamba Krishnadas Academy; 2021. Part 1, Sutra sthana: 21/50.
23. Kaviraj Ambikadutta Shastri. Sushrut Samhita. Varanasi: Chaukhamba Sanskrit Sansthan; 2008. Reprint year: 2008. Sharir sthan: 04/39-40.
24. Kaviraj Ambikadutta Shastri. Sushrut Samhita. Varanasi: Chaukhamba Sanskrit Sansthan; 2008. Reprint year: 2008. Sutra sthan: 46/487.
25. R. R. Verma. Srimad Bhagvatgeeta. Prakash books India Pvt. Ltd.; 2023. Reprint year: 2023. ISBN: 978-81-7234-5457.

How to cite this article: Puspa Priyadarshani, Vijay Shankar Pandey. Study of Nidra w.s.r. to Bhutadhatri Nidra. J Ayurveda Integr Med Sci 2023;11:70-76. <http://dx.doi.org/10.21760/jaims.8.11.9>

Source of Support: Nil, **Conflict of Interest:** None declared.
