

# A critical review on *Nidra* (sleep) in the light of *Brihatrayi* (greater trio of ayurveda literature)

Kunal Ojha, A. S. Baghel, Hitesh A. Vyas, Shubhangi Kamble, Priya Gupta

Department of Basic Principles, Institute of Teaching and Research in Ayurveda, Gujarat Ayurved University, Jamnagar, Gujarat, India

## Abstract

Sleep and health are often talked about together as good sleep is essential for good health. Sleep is related to all the aspects of human health, it provides satisfaction (happiness and sorrow), alertness (knowledge and unawareness), body nourishment, etc. The phenomenon of sleep is still in the ambit of ambiguity, and partial success can be claimed regarding the facts gathered by years of research, experiments and experiences. The concept and the details provided Ayurvedic texts can help in answering the various questions related sleep, sleep health, etc. Sleep health is an important part when health is being studied, epidemiological studies suggest that improper of disturbed sleep is part of pathogenesis of many diseases. Acharya Sushruta has regarded night sleeps one among the *Ekantahitakara Viharas* (absolutely whole some regimen conducive to better maintenance of health). Effect of sleep on the health depends on the timings of sleeping and waking up, efficiency of the sleep, and the duration. Improper sleep like day sleep, *Prajagarana* contraindicated and manifested of diseases. Hence, the present review work is aimed to explore the potentials of *Nidra* in disease and health conditions dealt in the Ayurvedic literature in context to Brihatrayi (Greater trio of Ayurveda classics).

**Key words:** Sleep, *Ekantahitakara Vihara*, day sleep, *Prajagarana*, *Nidra*, health, Brihatrayi

## INTRODUCTION

*Ahara*, *Nidra*, and *Brahmacharya* are three sub-pillars, which assist the primary pillar, the human frame itself.<sup>[1]</sup> Those who are following a healthful sleep dependency stay an extended lifestyles and people now no longer finally ends up in untimely dying. A character falls in sleep while his mind, along with the sensory and motor organs, receives exhaust, and detaches themselves from their objects.<sup>[2]</sup> In humans, happiness and misery, nourishment and emaciation, electricity and weakness, fertility and infertility, expertise and ignorance, and lifestyles and dying rely on the right (and fallacious sleep).<sup>[3]</sup> Untimely, immoderate sleep and sleep deprivation cast off each happiness and toughness from an individual. Similarly, the right sleep brings approximately happiness and toughness in humans simply as actual expertise brings approximately religious electricity in yogis.<sup>[4]</sup> Sleep is the elusive strength of God and certainly has its sway over all created beings. The sort of sleep which units in while the sensation-wearing channels of the frame are choked with the aid of using *Sleshma*, which

abounds withinside the fine of *Tamas*, is called *Tamasi-nidra*. It is that this sleep produces unconsciousness on the time of dissolution or dying. A guy of *Tamasika*-temperament sleeps each withinside the day and night time then again the *Rajasika*-temperament one sleeps both withinside the day or withinside the night time; whilst a *sattvika* temperament individual could be unsleeping until midnight. Persons with enfeebled *Kapha* and irritated *Vayu*, or stricken by physical and intellectual troubles, get much less sleep, and if at all, their sleep is of *Vaikarika* or delirious type.<sup>[5]</sup>

One get crush in sleep as quickly because the coronary heart get envelopes with the aid of using the illusive outcomes of *Tamas*.<sup>[6]</sup> Sleep is the offspring of *Tamas* and it is the first-class of *Satvam* that brings on awakening.<sup>[7]</sup> It is the essential

### Address for correspondence:

Kunal Ojha, Ph. D. Scholar, Department of Basic Principles, Institute of Teaching and Research in Ayurveda, Gujarat Ayurved University, Jamnagar - 361 008, Gujarat, India.  
E-mail: kunalojha1991@gmail.com

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regulation of nature. The self-aware individuality (Self), ensconced withinside the fabric body of guy which consists of the five fabric elements, recalls thru the organization of the mind (*Mana*), which abounds withinside the first-class of *Rajas*, the renaissance of his with the aid of using-long past existences, and wakens up in his psychic aircraft; the pictures of suitable or evil deeds executed with the aid of using him therein. Dreams are, however, the embodiment of those recollections.<sup>[8]</sup> The self or *Jivatma* alive, though he sleeps now no longer himself, is stated to be sleeping, each time the feel organs are overpowered with the aid of using the illusive power of *Tamas*.<sup>[9]</sup> Day sleep is forbidden in all seasons of the year, besides in summer, in case of infants, aged, men, and women enfeebled with the aid of using coitus, in *Kshatakshina* illnesses and in case of routine tipplers. A sleep withinside the day time can be loved after the fatigue of an extended journey, riding, and bodily labor or in an empty stomach. It can be allowed as nicely to guys stricken by the lack of fat, *Kapha* or blood, to the ones of scanty perspiration, or of dry or parched and additionally to the ones who have been stricken by indigestion and it is able to be suggested for a *Muhurta* (48 min) withinside the day time.<sup>[10]</sup> *Nidra* is maximum vital aspect for each the ordinary and unwell men and women as extra than 1/2 of the existence is continually spends withinside the *Nidra*. Improper exercise of *Nidra* turns into predominant causative aspect for each *Nija* and *manasika Rogas*.

### Definitions of Sleep

The natural, without problems reversible periodic country of many residing matters this is marked with the aid of using the absence of wakefulness and with the aid of using the lack of cognizance of one's surroundings, is followed with the aid of using an average frame posture (including mendacity down with the eyes closed), the prevalence of dreaming, and modifications in mind pastime and physiological functioning, is made from cycles of non-REM sleep and REM sleep, and is normally taken into consideration important to the recuperation and recuperation of critical physical and intellectual functions.

### Types of *Nidra*<sup>[11]</sup>

Sleep is of six types, classified with the aid of using its motive.<sup>[12]</sup>

- I. *Tamobhava*: The shape of sleep arises because of *tamas*. Which is the motive of all sinful acts.
- II. *Shleshmasamudhbhava*: Caused with the aid of using vitiated *kapha*.
- III. *Ratrisvabhavaprabhava*: Normal and natural sleep (night time sleep) is the high-quality shape of sleep. This is likewise called *Bhutadhatri*, or "that which nurses all of the residing beings.
- IV. *Agantuki*: Caused with the aid of using exogenous factors.

- V. *Vyadhyanuvartini*: Caused with the aid of using sicknesses.
- VI. *Mansharirashrama sambhava*: Arises because of intellectual and bodily exertion effect of *Nidra*.

### Effect of *Nidra*<sup>[13]</sup>

- Insomnia or staying up past due at night time reasons *rukshata* (roughness) withinside the frame.
- Sleeping throughout the day reasons *snigdhatata* (unctuousness).
- Napping in sitting posture does now no longer motive both *rukshata* and *snigdhatata*.

Sleep a conformity to the previous rule of behavior is rewarded with fitness, right humor strength, wholesome complexion, virility, and beauty. With a body that is neither too fats nor too thin, rich and a protracted existence of 100 years.<sup>[14]</sup>

### Lakshana of *Nidra vegdharana*<sup>[15]</sup>

- Yawning
- Body ache
- Drowsiness
- Diseases of head and heaviness in the eyes are caused by suppression of the urge to sleep.

### Adverse Effect of Improper Sleep

Sleeping during day time is contraindicated in the seasons other than summer because it causes vitiation of *kapha* and *pitta*,<sup>[16]</sup> keeping of late hours in the night develops *upadrava* which is similar to the deranged *Vata* and *Pitta*.<sup>[17]</sup>

### Complication of Day sleep<sup>[18]</sup>

- *Halimaka* (advance stage of jaundice)
- Headache, cold, heaviness of body parts, coughing, and disorders of the throat,
- Malaise, loss of digestive power, anorexia, and nausea,
- *Hridayopalepa* (a feeling as if phlegm adhered to the heart), edema, and rhinitis
- Hemispheres, urticarial patches, pustules, boils, itching, and drowsiness
- Impairment of memory and intelligence, obstruction of the body channels, fever, incapability of sensory and motor systems, and enhancement of the toxic effects of poisons.

### Aim and Objectives

The objectives of the study are as follows:

1. To discover the documents of *Nidra* (Sleep) articulated in *Brihatrayi* (Greater-trio of Ayurveda classics) in context to each the fitness and disorder situations.

2. To explore the significance of *Nidra* in health as well as disease conditions.

## DISCUSSION

## MATERIALS AND METHODOLOGY

### Materials

#### Primary resources

To acquire the purpose and targets of the presenter view paintings, Brihatrayi (Greater trio of Ayurveda classics), namely, Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, alongside with their famous to be had Sanskrit commentaries, had been used as number one sources.

#### Secondary resources

Secondary sources had been issue associated posted studies papers, PG, and Ph.D. Dissertations and statistics compiled from internet sources. The key words “*Nidra* in Ayurveda” became used to go looking the internet sources.

### Methodology

The above-noted Number 1 sources had been very well screened to gather the diverse references of *Nidra* in one of a kind contexts through a guide seek strategy. The accrued references had been segregated beneath Neath one of a kind sections like causative thing in addition to contraindicators of *Divaswapna* (Day sleep), *Nidra* as an etiological thing, *Atinidra* as a symptom in diverse sicknesses, and one of a kind form of situations *Prajagarana* paintings as an *apthya* or causative thing. The keywords “*Nidra* in Ayurveda” became used to go looking the internet sources.

### Observations

In Charaka Samhita 27 references, Sushruta samhita 35 references, and Ashtanga Hridaya 38 references are not relevant for inclusion under these categories. The details of the diseases caused by *Divaswapna* are shown in Table 2. Table 3 shows the references of *Nidra* as a causative factor. The details of *Nidraadhikya* as a symptom in different type of diseases are shown in Table 4. Diseases manifested due to *Prajagarana* as a causative factor are shown in Table 5.

Normal sleep is necessary for the normal functioning of the human body. Day sleep is the outcome of perverted nature and all the Dosas of the body are aggravated by asleep in the day, bringing on many troublesome complaints.<sup>[19]</sup> Table 1 shows *Divaswapna* (Day sleep) as a causative factor or contraindication in some conditions. *divaswapna* aggravated *Kapha* and *pitta dosha* as per Acharya Charaka. In *vasanta* and *sharada Ritu* respectively *prakopa* of *kapha*<sup>[20]</sup> and *pitta dosha*.<sup>[21]</sup> if a person sleeps in these seasons then suffering more from *kapha pitta* disorders. In the rainy season, *agni* is weak deteriorates further due to vitiated *vata* and other doshas during rainy season.<sup>[22]</sup>

In this season, because of evaporating vapors from the earth, rain fall, and acidic transformation of water, the *agni* is weakened, accordingly main to the in addition vitiation of *vata* and different *dosha*. *Divaswapna* will increase *kleda* and *tridosha* reason of *agni* weakened. Because of that during this season, all primary regulations concerning weight-reduction plan and way of life are counseled to stability all three *dosha*<sup>[23]</sup> right here additionally *divaswapna* is contraindicated with the aid of using acharyas. Aggravated *kaphadosha* and *medodhatu* are the reason of weight problems and *santarpanjanyavikaras*.<sup>[24]</sup> *Medodhatu* and *Kaphadosha* each have comparable houses.<sup>[25]</sup> By day sleep, *kaphadosha* and *medodathu* get vitiates and triggers to those *vikaras*. All *kaphaja* sicknesses receive extreme with the aid of using to *Kapha* dominant weight-reduction plan and regimen. Stone or gravel, originated thru the movement of the deranged *Kapha*, saturated with an immoderate amount of that *Dosha* with the aid of using the day sleep or meals composed of each healthy and unwholesome, gradients will increase in length on the decrease orifice of the bladder and in the end obstructs the passage of the urine.<sup>[26]</sup> The *Kapha* of a man, withinside the addiction of taking unwholesome meals, enraged and annoyed with the aid of using its very own interesting causes, is carried into the urinary bladder. Here, it turns into saturated with the urine and offers upward thrust to the formations of concretions or gravels in its cavity. Due to that, *Kapha* hectic elements are unfavorable to *ashamari*. *Rakta* has a key position in situations such as *Vishatura*, *vatarakta*, *Vrana*, in *siravedhana*, and *sandhan karma*. Sleeping at some point of daylight vitiates *rakta* (blood).<sup>[27]</sup> Day sleep blocks all channels in frame and weakens the digestive fire (*Agnimandhya*)

Table 1: All Type of Categorized References of *Nidra* from Brihatrayi

Text	<i>Divaswapna</i>	<i>Nidraas a Causative Factor</i>	<i>Nidraadhikya</i>	<i>Prajagarana</i>	<i>Ahara and Vihara useful for Nidra</i>	others
Charaka Samhita	20	06	26	02	08	27
Sushruta Samhita	19	1	13	06	09	35
Ashtanga Hriday	05	-	13	01	02	38

**Table 2:** Contraindication or Causative Factor of *Divaswapna* – References in *Brihatrayi*

Sr.No.	Context	Ref.No.
1.	<i>Vasanta Ritu, Varsha Ritu, Sharad Ritu, Hemanta Ritu</i>	Ch.Su. 6/23,6/35/6/45 Su.Ut. 64/13,64/31,64/40,64/49 A.H.Su. 3/26,3/55
2.	<i>Sthaulya, Medasvi Purusha, Santarpanjanya roga</i>	Ch.Su. 21/04,21/45, Su.Su. 15/32, Ch.Su. 23/04
3.	<i>Kaphaja Jwara, Nava jwara</i>	Ch.Ni. 1/25, Su.Ut. 39/157, Su.Ut. 39/160
4.	<i>Gramya roga</i>	Ch.Chi. 1/2/3
5.	<i>Masvaha srotas dusthi hetu</i>	Ch.Vi. 5/15
6.	<i>Kaphaja Udara Roga, Udara roga</i>	Ch.Chi. 13/29,13/100
7.	<i>Kaphaja arsha</i>	Ch.Chi. 14/18
8.	<i>Kaphaja atisara</i>	Ch.Chi. 19/07
9.	<i>Visha mukta, Vishatura</i>	Ch.Chi. 23/228, Su.Ka. 6/31
10.	<i>Kaphaja Madatyaya</i>	Ch.Chi. 24/96
11.	<i>Urustambha</i>	Ch.Chi. 27/09
12.	<i>Vatarakta</i>	Ch.Chi. 29/07,29/49, Su.Chi. 5/17
13.	<i>Uttarbasti</i>	Ch.Si. 12/11
14.	<i>Sandhan karma</i>	Su.Su. 16/16
15.	<i>Vrana</i>	Su.Su. 19/12
16.	<i>Kapha Prakopa, Rakta Prakopa</i>	Su.Su. 21/23,21/25
17.	<i>Ashmari</i>	Su.Ni. 3/11
18.	<i>Siravedhan</i>	Su.Sha. 8/24
19.	<i>Kustha</i>	Su.Chi. 9/04, Ch.Chi. 7/8
20.	<i>Shotha</i>	Su.Chi. 23/13
21.	<i>Dushi visha</i>	Su.Ka. 2/33
22.	<i>Pandu roga</i>	Su.Ut. 44/3
23.	<i>Krimi roga</i>	Su.Ut. 54/3
24.	<i>Mukha lepa</i>	A.H.Su. 22/17
25.	<i>Udara Chikitsa</i>	A.H.Chi. 15/126
26.	<i>Sarvaakshiroga Pratisheda</i>	A.H.U.16/65

which provide upward thrust to *Udara*, *Pandu*, and *Krimi roga*. Pure blood shaped after the right digestion of meals is complete of dietary values vital for lifestyles. Formation of natural blood relies on the place, time, weight-reduction plan, and way of life. The blood is vitiated because of takes immoderate sleep at some point of the day after meals.<sup>[28]</sup> Sleep at some point of the day increases *Kleda* and be afflicted by problems of *mamsavahasrotas*. The vitiated three *doshas* – *vata*, *pitta*, and *kapha* in conjunction with impaired *tvak*

**Table 3:** “*Nidra*” as a Causative Factor for Manifestation of Diseases – References in *Brihatrayi*

Sr.No.	Context	Ref. No.
1.	<i>Kaphaja hridaroga</i>	Ch.Su. 17/34
2.	<i>Madhumeha</i>	Ch.Su. 17/78
3.	<i>Krishha</i>	Ch.Su. 21/11
4.	<i>Avastha Virudha</i>	Ch.Su. 26/96
5.	<i>Rogotapatti</i>	Ch.Chi1/2/3
6.	<i>Swabhavika Roga</i>	Su.Su. 1/25

(skin), *rakta* (blood), *mamsa* (muscular tissue), and *ambu* (lymph) collectively represent seven vital entities which play position in pathogenesis of *kushtha*. Table 3 illustrates *Nidra* as a causative aspect in sicknesses. Sleepiness acts as a causative aspect in ailment situations which include *Kaphaja hridroga* and *madhumeha*. According to the Acharaya Sushruta, hunger, thirst, and sleep are *svabhavika* sicknesses. The man or woman subdued with malaise, depression, sleep, drowsiness, etc., does now no longer revel in the ordinary lifestyles span. Improper exercise of *Nidra* is taken into consideration as a related causative aspect in *rogotpati*. If someone habituates to insufficient sleep or sleep deprivation brings on elevated country of *vataadosha* and in addition it effects in *krishata* (leanness). Table 4 describes *Nidraadhikya* as a symptom in diverse sorts of sicknesses. Mutually, dominance of *Kaphadosha* and *Tamoguna* ends in *nidra* (sleep) in an organism.<sup>[29]</sup> *Kapha* is unctuous, smooth, soft, sweet, firm, dense, slow, stable, heavy, cold, slimy, viscous, and clear. In all kind, *kapha* dominant sicknesses will increase those houses of *kapha* and enables in *nidraadhikya*. The symptom *Nidraadhikya* is determined predominantly in sicknesses having *kaphadosha* vitiation such as *Kaphaja jwara*, *kaphaja gulma*, *kaphaja unmada*, *kaphaja udara*, and *kaphaja atisara*. Furthermore, *Nidradikya* may be determined in *kaphaja prakriti* humans as they may be certainly having dominance of *kapha dosha*.<sup>[30]</sup> In *Satva guna*, dominant man or woman sleep by no means goes to in earlier than middle of the night easily.<sup>[31]</sup> *Madhya boom tamo guna* and reduce *satva guna* there with the aid of using ends in *nidradikya tamasa* constitute inertia, lethargy, drowsiness, and delusion. *Prithvi mahabhuta* is of *tamoguna pradhana*.<sup>[32]</sup> *Tamoguna* works as utmost cowl guna.<sup>[33]</sup> *Rakta dusthi* effects in elevated country of *tamoguna*. Hence, *nidradikya* may be visible in *rakta* vitiated situations such as *Mada and tamsamada*. Signs and signs of drawing close demise known as *aristha*.<sup>[34]</sup> *Nidra* comes beneath Neath *aristha* that is known as *agantuki Nidra*. It has been defined in *indriyasthanas* of *charaka samhita*. *Pandu* is a *rasadhatu* vitiation disorder.<sup>[35]</sup> Due to *rasa dhatukshaya Tamoguna* will increase withinside the heart,<sup>[36]</sup> there with the aid of using reason *nidradikya*. The quaintness of all the frame beginning with lymph chyle and finishing with semen is known as *Ojas*, that is same with what is termed “Vital power.”<sup>[37]</sup> Hunger, thirst, sleep, and luster rely on on *Ojas*.<sup>[38]</sup> While *Ojas* dwindled, the man or woman is fearful, weak, constantly worried, having problems in feel

**Table 4: “Nidraadhikya” as a Symptom in Disease Conditions – References in Brihatrayi**

Sr.No.	Context	Ref. No.
1.	<i>Ashyaapkarsh</i>	Ch.Su. 17/52
2.	<i>Kaphaja Nanatmaja</i>	Ch.Su. 20/17
3.	<i>Raktaja Roga</i>	Ch.Su. 24/15
4.	<i>JwaraProdromal/Kaphaja Jwara, Jwara Lakshana, Vata Kaphaja Jwara</i>	Ch.Ni. 1/33, 1/27, Su.Su. 33/18, Su.Ut. 39/48, A.H.Chi. 1/13
5.	<i>Kaphaja Gulma/Raktaja Gulma</i>	Ch.Ni. 3/11,3/14
6.	<i>Prameha Prodromal, Kaphja Prameha Updrava</i>	Ch.Ni. 4/47, Su.Ni. 6/3, A.H.Ni. 10/22
7.	<i>Kaphaja Unmada</i>	Ch.Ni. 7/7, Ch.Chi. 9/14
8.	<i>Anujyotimindriya</i>	Ch.In. 11/24
9.	<i>Kaphaja Shotha</i>	Ch.Chi. 12/14, A.H.Ni. 13/35
10.	<i>Kaphaja Udara</i>	Ch.Chi. 13/31
11.	<i>Pandu lakshana</i>	Ch.Chi. 16/15
12.	<i>Kaphaja Atisara</i>	Ch.Chi. 19/7, Su.Ut. 40/11, A.H.Ni. 8/10
13.	<i>Kaphaja Chardi</i>	Ch.Chi. 20/13
14.	<i>KaphajaVisarapa, Kardama Visarapa, Granthi Visarapa</i>	Ch.Chi. 21/34,21/38,21/39 A.H.Ni. 13/60
15.	<i>Jangam Visha, Dushi Visha Prodromal, Visha Lakshana</i>	Ch.Chi. 23/15, Su.Ka. 2/30, Su.Ka. 5/41
16.	<i>Madatya, Tamasa Mada, Tamasika Purusha, Mada</i>	Ch.Chi. 24/40,24/201, Su.Su. 45/209, Su.Sha. 1/18, A.H.Ni. 6/29
17.	<i>Urustambha</i>	Ch.Chi. 27/15
18.	<i>Snigdha Ksheera Dosha</i>	Ch.Chi. 30/247
19.	<i>Ashana Avrata Basti Vyapada</i>	Ch.Si. 4/34, A.H.Ka. 5/36
20.	<i>Uttarbasti Varjya Bhava</i>	Ch.Si. 12/14
21.	<i>Oja Vyapada</i>	Su.Su. 15/24
22.	<i>Kaphaja Trishna</i>	Su.Ut. 48/10
23.	<i>Amanushopsarga</i>	Su.Ut. 60/13,60/16,61/14, A.H.Ut. 6/13
24.	<i>Kaphaja Prakriti</i>	A.H.Sha. 3/101
25.	<i>Nidra Aristha</i>	A.H.Sha. 5/68
26.	<i>Pitragraha</i>	A.H.Ut. 4/41
27.	<i>Kaphja Abhisyanda</i>	A.H.Ut. 15/10
28.	<i>Shleshmika Luta Dansha</i>	A.H.Ut. 37/50

organs, deranged lusters and intellectual ability, hard, and emaciated.<sup>[39]</sup> *Visha* having *lagu*, *ashu* (rapid), *vyavayi* (Which

**Table 5: *Prajagarana* as a Causative Factor or *Apathya* – References in Brihatrayi**

Sr.No.	Context	Ref.No.
1.	<i>Vataja Jwara,</i>	Ch.Ni. 1/19
2.	<i>Vataja Prameha Nidana</i>	Ch.Ni. 4/36
3.	<i>Kapha Kshaya Lakshana</i>	Su.Su. 15/7
4.	<i>Krishna Nidana</i>	Su.Su. 15/33
5.	<i>Vrana</i>	Su.Su. 19/20
6.	<i>Vata Prakop</i>	Su.Su. 21/19
7.	<i>Garbhini Vihara</i>	Su.Sha. 4/48
8.	<i>Sharada Ritucharya</i>	Su.Ut. 64/18
9.	<i>Sannipatja Jwara</i>	A.H.Ni. 2/27

pervades complete frame earlier than getting digest), *vikashi* (inflicting looseness of joint with the aid of using diminution of *dhatus*), and *sukshma* (subtleness) houses. By *Nidradikya Visha* circulates with blood in throughout frame exhausted thoughts along with sensory and motor organs. Table 5 describes a few situations wherein *Prajagarana* as a causative aspect or *Apathya*. According to the Acharya sushruta, *Ratri jagrana* will increase *vata* and *pitta dosha* in frame one who habituated to following weight-reduction plan and regimens which hectic *vata dosha* without delay will increase *rukshadi guna* of *vata* thereby lowering the aspect which enables in sound sleep this is *snehamsha* of *kapha dosha*. *Vata* having *ruksha*, *laghu*, *chala*, *shigra* (swift), *parusha* (coarse), and *vishada* (non-slimy) houses. These are contrary of *kapha dosha*. Thus, humans having *vataja* charter receive certainly much less sleep.<sup>[40]</sup> *Prajagarana* is the primary a causative aspect in all *Vata* dominant sicknesses such as *vataja jwara* and *vataja prameha*. Happiness or joyful spirit supporting retention of conception. All *somya bhavas* are beneficial for *garbha* and *garbhini*.<sup>[41]</sup> Because of that, *prajagarana* is *apathya* to *garbhini*. In *Sharad Ritu*, aggravation of *pitta* takes place certainly. Hence, *ratrijagarana* on this season once more will increase *pitta* and *pitta* dominant sicknesses. In *vrana*, vitiation of *rakta* and *tridosha* occurs. *Rakta* and *pitta* are having comparable houses. Because of that, *prajagarana* not directly vitiates *rakta* there with the aid of using reason redness in *Vrana*.<sup>[42]</sup> *Prajagarana* is a symptom visible in *sannipatajwara*.

## CONCLUSION

All the three classics of Ayurveda have agreed on the fact that *Nidra* should be an inevitable part of daily regimen for maintenance of health, but it has to be practiced according to the body constitution and season. There are specific guidelines prescribed or enlisted by Ayurvedic seers to get better results through *Nidra*, which not only help to prevent future ailments but also help to combat the various diseases. Besides this, the present review work might be serve as a database on *Nidra* exclusively from Brihatrayi, which will

be further beneficial for planning of new research works by upcoming research scholars and young scientists to generate an evidence-based reliable data on *Nidra*, thereby the wisdom of Ayurvedic treasure gets validated.

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