

**AN OBSERVATIONAL STUDY TO ASSESS THE STATUS OF
JATHARAGNI W. S. R. TO ANIDRA****Dr. Seema Verma^{1*} and Dr. Devendra Kaushik²**

¹Assistant Professor, Department of Kriya Sharir, Mahaveer College of Ayurvedic Science,
Sundra, Rajnandgaon, Chhattisgarh.

²Reader & H.O.D. Department of Kriya Sharir, Mahaveer College of Ayurvedic Science,
Sundra, Rajnandgaon, Chhattisgarh.

Article Received on
09 May 2024,

Revised on 30 May 2024,
Accepted on 19 June 2024

DOI: 10.20959/wjpr202413-32795



***Corresponding Author**

Dr. Seema Verma

Assistant Professor,

Department of Kriya Sharir,

Mahaveer College of

Ayurvedic Science, Sundra,

Rajnandgaon, Chhattisgarh.

ABSTRACT

Health is the supreme foundation for the achievement of happy life. Objective of Ayurveda is to accomplish the physical, mental, social, and spiritual wellbeing, by adopting the preventive 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*). Ayurveda is essentially the science of life. Body (*Sharira*) with sense organs, mind (*Mana*) and soul (*Atma*) closely come together for integration into a 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. *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.

KEYWORDS: *Nidra, Anidra, Ahara, Ratrijagarana, Jatharagni, Agni.*

INTRODUCTION

Ayurveda classics have given prime importance to *Ahara, Nidra* and *Brahmacharya* and named them as “*Trayopastambha*” the three pillars of life.^[1] They support our *Shareera*. *Nidra* is a *Vega* which is said to be *Adharaneeya* (natural urge which should not be suppressed). Benefits of *Nidra* include *Sukha* (Pleasure), *Pushti* (Nourishment and growth), *Bala* (Strength and immunity), *Vrishataa* (Potency and sexual vigor); *Jnana* (Knowledge and intellect) & *Jeevita* (Good life span, longevity of life) are the desired impact of qualitative and quantitative *Nidra*.^[2] Suppression of *Nidra Vega* results in *Jrumbha*(Yawning), *Anga Marda* (Malaise), *Tandra* (Drowsiness), *Shiroruja* (Headache) and *Akshi Gourava* (Heaviness in eyes).^[3] *Ratrijagarana* is *Rooksha* which causes vitiation of *Vata* and *Divaswapna* causes *Snigdghata* i.e. increases *Kapha* in our body. Hence both *Ratrijagarana* (night awakening) and *Divaswapna* (day sleep) are contraindicated. Night sleep is the one all should follow because night is the best time for sleep. *Ratrijagarana* is also one among the *Vata Prakopaka Hetus*. Those who are indulging in *Ratrijagarana* can be affected with *Vata* and *Pitta* disorders. According to *Atharva Veda*, *Vayu* is the root cause in producing the disease *Anidra*. In *Ayurveda*, *Anidra* is considered as a disease belonging to the category of *Nanatmaja Vatvyadhi*^[4] and also as a symptom of various diseases^[5] and psychological disorders.^[6] *Nidra* is due to *Sharirika Dosha Kapha* and *Mansika Dosha Tama* (*Nidra Shleshmtamobhava*). So any reason which cause decrease in *Kapha* and *Tamo Guna* in body leads to *Anidra*. *Acharya Vagbhatta* and *Sushruta* have mentioned *Vata-Pitta Vraddhi* in causing *Nidranasha*. It is the outcome of multiple causative factors.^[7,8] Emotional disturbance such as *Chinta, Bhaya, Shoka, Krodha* are also causative factors of *Anidra*. Primarily, these cause derangement of *Manodoshas*, leading to imbalance in *Sharirika Dosha* in later stage. *Chinta, Bhaya, Shoka* cause *Vata Vriddhi* and *Krodha* causes *Pitta Prapoka*.^[9] *Acharya Sushruta* has used the term *Manastapat* for these factors. Happiness and misery, nourishment and emaciation, strength and weakness, vitality and sterility, knowledge and ignorance, life and death of individual depend on the proper and improper sleep. According to *Vagbhatt*, *Apakti* is one of the symptoms of *Anidra*. Insomnia is one of the most common problems now a day affecting large number of global population. Various studies have shown that up to 45% of the adult population complaints of serious insomnia at least once during the course of year. According to *Ayurveda Ratrijagran/Anidra* is not good and it aggravates *Vata Dosha* and affects the digestive fire. If the *Agni* gets vitiated, the whole metabolism in body

would be disturbed, resulting in ill health and disease. *Ayurveda* highlights that all the diseases are the consequences of weak state of *Agni*. In this present study, individuals having *Anidra* due to any reasons are considered for analyzing the status of *Jatharagni*. *Agni* is the digestive and metabolic fire of the body. *Ayurveda* highlights that all the diseases are the consequences of weak state of *Agni*. Improper functioning of *Agni* leads to various gastrointestinal disorders as well as various metabolic disturbances. Therefore, *Ayurveda* concentrates on correcting *Agni* and re-establish its normal functions for restoring the health of a person. Status of *Agni* is not constant throughout in a person. It is influenced by several factors like *Prakruti*, *Kala*, *Desha*, etc. *Nidra* also can be included among these factors. So impact of *Anidra* on *Jatharagni* is assessed in this study.

AIM AND OBJECTIVE

AIM

- To assess the status of *Jatharagni* in subjects of *Anidra*.

OBJECTIVE

- To assess the status of *Jatharagni* in the subjects of *Anidra*.
- To establish relationship between *Anidra* and status of *Jatharagni*

• TYPE OF STUDY

This is an observational study for health survey in which *Jatharagni* of 100 subjects of *Anidra* will be assessed.

• SELECTION CRITERIA

For this study 100 subjects of *Anidra* will be selected randomly on the basis of inclusion and exclusion criteria.

➤ Inclusion criteria

1. Patient with age group between 20-60 yrs.
2. Patient complaining of disturbed sleep.
3. Patient suffering from clinical sign & symptoms of *Anidra*. (Primary insomnia like insomnia without identifiable causes)

➤ Exclusion criteria

1. Age below 20 and above 60 years.

2. Patients having *Anidra* due to severe illness like - (Malignancy, Epilepsy patient, Renal failure, Severe Hypertension, Uncontrolled Diabetes Mellitus, etc.)
3. Patient with secondary insomnia alcoholism, major depression, *Unmada*, etc.
4. Acute systemic pathological conditions like *Jvara* associated with *Anidra*.
5. Pregnant women & lactating mother.
6. Night shift workers.

PLAN FOR THE STUDY

100 subjects of *Anidra* were selected for the study as per inclusion criteria and they were subjected for the observational study using the Questionnaire for analyzing the *Anidra* and *Jatharagni*.

OBSERVATION

Among 100 subjects, 15% had Mandagni state, 53% had Vishamagni state, 22% had Samagni state and 10% had Teekshnagni state.

State of Jatharagni	No. of subjects n=100	%
Mandagni	15	15%
Vishamagni	53	53%
Samagni	22	22%
Teekshnagni	10	10%
Total	100	100%

A chi- square test (' χ^2 ') of independence to examine the relation between *Anidra* and Status of *Jatharagni*

Agni	Observed N	%	Chi square value	P value
Mandagni	15	15%		
Vishamagni	53	53%		
Samagni	22	22%	20.351	0.000
Teekshagni	10	10%		
total	100	100%		

Interpretation: From above table, the final value obtained by chi square at 1 degrees of freedom is 20.351 and its p value is 0.000 (<0.01). From p value we observe that our null hypothesis is rejected and data is highly significant. This shows there is significant association between status of *Jatharagni* and *Anidra*.

DISCUSSION

Nidra is an important phenomenon which occurs regularly in our life as a part of normal physiology, to provide rest and relaxation to the body, mind and senses as they are engaged throughout the day and get tired and exhausted due to daily schedules. Benefits of *Nidra* include *Sukha*, *Pushti*, *Bala*, *Vrushatha*, *Jnana*, *Varna*, *Uthsaha*, *Agni Deepthi*, *Arogya*, *Sumana*. Sleeping at improper time causes symptoms like delusion, fever, headache, obstruction to the *Srotas* and *Agni Mandya*. Here there is direct mentioning of impact of *Nidra* on *Agni*. In case of Normal sleep *Agni* will be in physiological state and in inadequate or lack of sleep or sleeping in improper time will lead to *Agni Mandya*. Though there is mentioning of *Agni Mandya*, *Agni Vaishamy* can be considered broadly. *Agni Vaishamy* includes all three pathological states of *Agni* such as *Mandagni*, *Vishamagni* and *Teekshnagni*. *Anidra* is said to be *Rooksha* and aggravates *Vata Dosha*. When *Vata* becomes dominant in the *Agni Adhistana*, the strength of *Agni* will be unsteady or *Vishama*. So among the types of *Agni Vaishamya*s, *Vishamavastha* is more seen. As the nature, *Vishamavastha* is unpredictable. The *Agni* may be sometimes *Manda* and sometimes *Teekshna*. In the present study 15% subjects had *mandagni*, 10% subjects had *teekshnagni*, 22% subjects had *samagni*, and 53% subjects had *Agni Vaishamy*. Majority of the subjects showed features of *Vishamagni*.

CONCLUSION

Nidra is essential phenomenon for maintenance of *Dhatus* and happiness, virility, nutrition and provides long healthy life. In the present study, *Manasika Nidanas* like *Chinta*, *Udvega* etc. as well as *Vata Prakopa* and *Raja Prakopa* plays a key role in manifestation of the disease *Anidra*. Study shows the association between *Nidra* and *Jatharagni*. *Agni Vaishamy* was more seen in subjects of *Anidra*. This is because there is adverse effect of *Anidra* on *Jatharagni*. There is possibility of all three variations of *Jatharagni* such as *Vishamagni*, *Mandagni* or *Teekshnagni*. Among these variations the most common variation is *Vishamagni*.

REFERENCES

1. Agnivesha, Charak Samhita with Ayurved Dipika commentary edited by Vaidya Yadavji Trikamji Acharya, chaukhambha orientalia, Varanasi, Sutra sthana 11/35.
2. Charak samhita edited by Vd P.V. sharma, chaukhambha oriented Varanasi 2014, sutra sthan, 21/36.

3. Charak samhita edited by Vd P.V. sharma, chaukhambha oriented Varanasi 2014, sutra sthan, 21/36.
4. Agnivesha, Charak Samhita with Ayurved Dipika commentary edited by Vaidya Yadavji Trikamji Acharya, Choukhambha orientalia, Varanasi, Sutra sthana, 2007; 20/11.
5. Agnivesha, Charak Samhita with Ayurved Dipika commentary edited by Vaidya Yadavji Trikamji Acharya, Choukhambha orientalia, Varanasi, Chikitsa sthana, 2007; 17/59.
6. Sushruta, Sushruta Samhita with Nibandh sangraha and Nyaychandrika commentary edited by Yadavji Trikamji, Choukhambha orientalia, Varanasi, Uttar tantra, 2005; 62/9.
7. Sushruta, Sushruta Samhita with Nibandh sangraha and Nyaychandrika commentary edited by Yadavji Trikamji, Choukhambha orientalia, Varanasi, Sharira sthana, 2005; 4/41.
8. Vriddha Vagbhatta, Ashtanga Sangraha edited by Kaviraj Atridev Gupt, Krishnadas academy, Varanasi, Sutra sthana, 2002; 9/42.
9. Agnivesha, Charak Samhita with Ayurved Dipika commentary edited by Vaidya Yadavji Trikamji Acharya, Choukhambha orientalia, Varanasi, Chikitsa sthana, 2007; 3/115.