

Systemic Review Of Yoga Nidra

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Abstract- In this modern scientific era, every human wants to move forward, he is trying in every way to live his life well and he is working day and night to fulfil his dreams and he is working hard. To fulfil his every desire, he is doing extra work to get everything, due to which work pressure is on him and his physical and mental condition is getting affected, due to which his practical, social, occupational and family relations are getting spoiled. And he is also likely to have mental illnesses in the future. One should practice *Yoga Nidra* to remain mentally and physically healthy. *Yoga Nidra* has been of great importance since ancient times. *Yoga Nidra* is literally *Yogic* sleep or deep relaxation or meditative state. It is an ancient technique where the practitioner enters the deep state of conscious relaxation. *Yoga Nidra* is a meditative state by which we try to keep the restless mind stable, which increases concentration. We get a better grip on the physical and mental state caused by too much stress. Which has a good effect on senses, intellect and mind relax as well improvements in mood, quality of life, and well-being and diseases caused by mental stress can be avoided. The goal of *Yoga Nidra* is to promote a profound state of relaxation.

Index Terms- Mental Health, Physical Health, *Yoga Nidra*

I. INTRODUCTION

Yoga Nidra is a *Yogic* practice or *Yogic* sleep, but further than that, it's both a pensive fashion and a pensive state. *Yoga Nidra* is methodical system of converting complete physical, internal, and emotional relaxation. During the practice of *Yoga Nidra*, one appears to be asleep, but the knowledge is performing at a deeper position of mindfulness. For this reason, *Yoga Nidra* is frequently ascertained to as psychic sleep or deep relaxation with inner mindfulness. In this threshold state between sleep and insomnia, contact with the subconscious and unconscious confines occurs spontaneously. *Yoga Nidra* is a practice intended to allow the mind and body to reach the deepest state of relaxation possible, whilst maintaining knowledge. [i]

According to the training of *Yoga* and the other great philosophical traditions of India, we're Pure knowledge passing life through a body and mind. Blockages, called *nadi*, live in the subtle channels of our body. There are, 72000 *nadi*. While utmost of those *nadi* are related to the functions of the body and mind, there are specific channels related to knowledge. To one degree or another, we all witness a certain quantum of blockage within these

channels. This blockage causes us to forget our true nature as Spirit and the wholeness essential in all of actuality. As a result, we witness separation and suffering. The practice of *Yoga Nidra* is an active practice of purifying these channels bringing about a return of lesser mindfulness. While advanced mindfulness is clearly the most important thing of this practice, the benefits are felt not only in the channels of mindfulness but in all, 72000 *nadi*. In other words, prana flows further freely in the body and mind supporting the mending process. The practice of *Yoga Nidra* is one of the most salutary practices for tone- mending. [iii]

Various studies:

- *Yoga Nidra*, reducing anxiety level and increasing both mental and physical relaxation level. In a follow-up study, these same researchers demonstrated that *Yoga Nidra* results help release of dopamine in the striatum, increased physical relaxation and constant with decreased motor planning. [iii]
- According to research, the *Yoga Nidra* technique appears to mimic the neural structure's integrated associate response, resulting in decreased sympathetic (excitation) nervous activity and increased parasympathetic (relaxation) nervous activity. [iv] Results show that there was a big improvement in positive well-being, general health, and vitality within the *Yoga Nidra* cluster. The association of *Yoga Nidra* with a shift toward parasympathetic dominance is additionally associated with high internal organ and cranial nerve management, which, in turn, is said to reduce anxiety and improve subjective and objective sleep quality. [v] In a study on the effects of *Yoga Nidra* over sleep, the morning practice has been found to increase parasympathetic drive at night causing sleep to be more restorative, which may explain significant improvement in sleep-quality ratings. [vi]
- Regular practice helps reach these heightened parts, stimulates and controls activity. Let's relook at the results from a Study that found - during practice of *Yoga Nidra* incorporated PET scans observed an increase in dopamine levels in the ventral striatum of contestants, Dopamine being a neurotransmitter that is commonly associated with pleasure, reward, motivational prominence and social anxiety. This is a clear indication of how the brain stimulation has an impact on mood, and

thus, our state of relaxation is, psychologists and physiologists, all recognize the existence of these three distinct states of the individual human consciousness - waking, dream and deep sleep states. Each of these states of consciousness, as well as the borderline state of *yoga nidra*, has been correlated with distinct patterns of electrical activity in the brain.

THE ORIGINS OF *YOGA NIDRA* ^[vii]

The term *yoga nidra* is derived from two *Sanskrit* words, *Yoga* meaning union or one-pointed awareness, and *Nidra* which means sleep. ^[viii]

The term is relatively ancient. The term first appears in the *Bhagavata Geeta* and latterly in *Puranas*. These references to the term *Yoga Nidra* don't depict a fashion. rather, they're describing a particular god's transcendental sleep and the goddess's incarnation as sleep. latterly medieval *Hatha Yoga Pradipika* textbooks use *Yoga Nidra* as a reverse for *Samadhi* (A state of deep contemplation). still, in none of these references is there instruction or great explanation of the generalities.

THE ORIGIN OF MODERN *YOGA NIDRA* ^[ix]

- One of the foremost "ultramodern" preceptors was said to be *Paramyogeshwar Sri Devpuriji*, He was said by his addicts to be a manifestation of *Lord Vishnu*.
- One of his votaries was *Bhagwana Sri Deep Narayan Mahaprabhuji*. He was deified by his addicts as an icon (a godly manifestation). Some of his jottings about *Yoga Nidra* are saved and they're relatively beautiful and lyrical. *Bhagwana* had two main votaries to whom he's said to have passed on this knowledge.
- *Swami Satyananda Saraswati*, the author of the Bihar School of *Yoga*, created the ultramodern relaxation fashion *Yoga Nidra* in the early sixties. It's said that he'd a vision of *Swami Sivananda* who blessed him as *Swamiji* left his body in Rishikesh. Through that vision, *Swami Sivananda* is said to have passed on the knowledge of *Yoga Nidra* to *Swami Satyananda*. It's extensively believed that *Swami Satyananda* developed his own approach or his style of *Yoga Nidra*, which some believe was told by the Tantric practice of *Nyasa* or fastening mantras on body corridor and organs. One of *Swami Satyananda's* votaries is *Swami Janakananda* who went on to set up the *Scandinavian* academy of *Yoga* in 1970.

HOW TO ATTAIN THE STATE OF *YOGA NIDRA* ^[x]

Yoga Nidra is most commonly achieved through guided meditation or following instruction from instructor. *Yoga Nidra* is carry out in corpse pose (*shavasana*), which minimizes touch sensations by eliminant contact between the limbs of the body. The room should be neither hot nor cold, sight stimuli are eliminated by simply closing the eyes. Then recline in corpse pose and listen to the instructions. Go on following the instructions mentally. The prime thing in *yoga nidra* is to abstain from sleep. The mind is then focused on external sounds. After some time, the mind loses interest in the outsidel world and automatically

becomes quiet. This process of calming the mind is called *antara mouna*. It prepares the consciousness for practising *yoga nidra*.

STAGES OF *YOGA NIDRA* ^[xi]

Stage 1- Initial relaxation: This the preparatory stage for the body to begin to feel comfortable, release tensions, increase awareness of itself and the environment and become aware of your breathing just be conscious that you are breathing, do not concentrate. Awareness of breath and awareness of body.

Stage 2- Resolve or *Sankalpa*: A *Sankalpa* is a short statement that may be very general or very specific. Something we greatly desire to achieve. Repeat your resolve inwardly with full consciousness and feeling three times.

Stage 3- Rotation of consciousness: Now we move into rotation of consciousness. Awareness of different parts of body by taking a trip through the body. As promptly as possible the consciousness is to go from one body part to another body part. Repeat the name of each body part in your mind concurrently, become aware of that part of the body. The practice always begins with the right hand.

Stage 4- Breathing: Now bring all your attention to the natural breath. Become conscious of your breathing nothing else. Concentrate now on the flow of the breath between the navel and the throat feel the breath moving along this passage. On inhalation it rises from the navel to the throat, on exhalation it descends from the throat to the navel become aware of this. Now become aware of the breath through the nostrils, the natural breath flowing through both nostrils and meeting at the top to form a triangle. Think of the breath as starting separately from a distance, drawing near and uniting in the eyebrow centre. Now commence to practise mental *nadi shodhan*, mental awareness of breathing through alternate nostrils.

Stage 5- Awareness of sensations: Bring awareness to opposite body sensations such as heaviness/ lightness; heat/cold; pain/pleasure; joy/sorrow; love/hate. The pairing of feelings in *yoga nidra* regulates the opposite hemispheres of the brain and helps in balancing our fundamental drives and direct functions that are usually unconscious. This practice also develops willpower on the emotional plane and brings about emotional relaxation by means of catharsis, as memories of profound feelings are relived.

Stage 6 -Visualization. Many different things will be named you and must try to develop a vision of them on all levels feeling, consciousness, imagination, emotion. Since the images that are used often have universal significance and powerful associations, they bring the hidden contents of the deep unconscious into the conscious mind. The practice of visualization develops self-awareness and relaxes the mind, by purging it of disturbing or painful material. It leads the mind to concentration or *dharana*. In advanced stages, visualization develops into *dhyana* or pure meditation. Then there is the conscious experience of the visualized object in the unconscious, the distinction between conscious and unconscious dissolves and distracting images cease to arise.

Stage 7- Resolve or *Sankalp*: Now is the time to repeat the stage no. 2 as it and repeat this three times with full conscious and feeling.

Stage 8- Externalization: Relax all efforts, connect your mind to the outside world, focus on the process of inhaling and exhaling, your body lying on the floor in a relaxed state., breathing slowly and silently, focusing on your body from head to toe. Give,

imagine that you are in a room, be aware of the surrounding, move and stretch the body, when you feel that you are awake then open your eyes, now yoga *nidra* practice completed.

THE MECHANISMS THROUGH WHICH YOGA NIDRA WORKS ^[xii]

Hypothalamus: At some point of a *yoga nidra* practice, we heighten the consciousness of the parts of the body to stimulate the brain. There is an homogenous feedback by the hypothalamus, the region acting as the control centre for the whole autonomic nervous system. The hypothalamus receives input from the outside environment through the sensory/motor areas of the cerebral cortex. The hypothalamus additionally forms a component of the ascending reticular activating system (RAS), the component of the brain stem accountable for patterns of sleep, arousal and wakefulness.

Pituitary gland: The pituitary gland also shows behaviour and secretion patterns which are directly altered by levels of mental and emotional activity regulated in the hypothalamus. Pituitary hormones are entailed in every aspect of life in the physical body. In *yoga*, there is a lot of emphasis positioned upon the psychophysiology of this gland. The role of the pituitary gland is recognized to be that of the eyebrow centre (the *agya chakra*). *Yoga nidra* is one of the most powerful ways devised to revive this psychic centre.

Yoga Nidra balances the brain hemispheres: *yoga nidra* is an appropriate state in which to learn something new because it employs both hemispheres of the brain in the task: the logical, conscious left and the non-logical, subconscious right. Though, in *Yoga Nidra*, the signals which are being received by the subconscious are reorganized in such a manner that the whole mind is receptive to them. Consequently, far more of the entire brain is concentrated effortlessly on learning.

α & β Waves: Within the awake state of consciousness, the conscious mind is actively engaged with the outside environment via the sensory channels of experience. At this point of time, fast rhythm beta waves predominate. Before the dreaming state, is the state of *Yoga Nidra*, the borderline state. Right here the subconscious mind is active within the alpha brainwave patterns, inducing deep relaxation and a conscious dreaming state. Throughout the dreaming state, while the subconscious mind will become foremost, the suppressed dreams, fears, inhibitions, and deep-seated impressions (*samskaras*) are actively expressed. This is characterized by theta waves. In the deep sleep state, the unconscious mind, source of instincts, drives deeply immersed experiences of initial evolutionary stages.

As this happens, the consciousness passes from being conscious to dreaming and then to being asleep. In *Yoga Nidra*, Though, the method of descent is unique. Here beta waves are succeeding by alpha waves, and the duration of alpha predominance is substantially extended. Since accelerated alpha activity is feature of relaxation, this finding inferred that *yoga nidra* stimulates a much more relaxed state of sleep than is otherwise obtained.

THERAPEUTIC APPLICATIONS OF YOGA NIDRA ^[xiii]

- Psychological disorders.
- PTSD

- Depression
- Anxiety
- Insomnia
- Drug addiction and alcoholism
- Chronic degenerative diseases
- Chronic pain
- Psychosomatic disorders such as asthma, colitis and peptic ulcer, IBS
- Cancer therapy
- Cardiovascular diseases such as hypertension, coronary vasospasm.
- Influence upon cholesterol and lipid levels.
- Pregnancy, childbirth and menstrual disorders.

II. DISCUSSION

The closing goal of *yoga nidra* is to produce a relaxation response that is incongruous with anxiety and depression and which consequently counters their disruptive internal processes. *Yoga nidra* plays an important palliative role in the fields of rehabilitation and geriatrics, where intractable pain, loss of motivation and psychological depression pose major barriers in conventional treatment. In addition, *yoga nidra* has its most widespread application as a preventive measure, to be practised by healthy, active as a means of relieving accumulated tensions, increasing stress resistance and overall efficiency, and preventing the development of psychosomatic diseases.^[xiv] *Yoga nidra* is an effective adjunct to traditional forms of psychiatric treatment, especially in cases which are unresponsive to routine psychotherapy.^[xv] Attacks of asthma, growth of cancers, exacerbation of ulcer symptoms or colonic irritation frequently arise as complex psychophysiological reactions to emotional insecurity, interpersonal stress, intrapsychic conflict, hypersensitivity, rejection, frustration and suppression, personal isolation and other deep seated emotional crises.

Yoga nidra therapy leads to conscious and subconscious recognition and analysis of these underlying psychological factors, and initiates the release of suppressed conflicts. It is therefore an important part of *yogic* and medical management of all psychosomatic conditions. These blockages create tension. As the practitioner succeeds in letting move of the tension, prana flows freely and higher cognizance develops. One of the early realizations is that the body is not a firm structure however alternatively a densely packed field of energy. At this moment the practitioner realizes that he or she is neither their body nor their thoughts. The practitioner then asks him or herself the most fundamental and prime question: "Who am I?" The answer is not found through the mind but realized through the knowledge. We are that which lies above the body and the intellect. We are nothing greater than the realization of awareness. The consequence of this state of consciousness is virtuous bliss.^[xvi]

III. CONCLUSION

In *yoga nidra* we revel in a rustic of harmony between body and thoughts. Then the unconscious barriers and blockages in the individual, which exist due to our negativity, are eliminated and the healing power of the mind commence offevolved to occur.

particularly, *yoga nidra* not only brings bodily and mental relaxation but additionally prepares the thoughts for non-secular evolution. It is far specifically associating with *pratyahara* and *dharana*. The practice of *yoga nidra* invites each a deep, holistic relaxation and an expansive meditative state of cognizance. Consequently, it might constitute a therapeutic approach with preventive, promotive, and curative value.

AUTHORS

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