A CRITICAL STUDY ON NIDRANASH AND ITS AYURVEDIC MANAGEMENT

Dr. Kunj Biharee Saini1, Dr. Sohan Lal Saini2 and Dr. Saurabh Jain3

1MD Scholar, Dept. of Sharir Rachana, NIA, Jaipur.
2Associate Professor, Dept. of Rasa Shastra and Bhaishhya Kalpna, S.S.S.B. Ayurved Collage K-Renwal, Jaipur.
3MD Scholar, Dept. of Sharir Rachana, NIA, Jaipur.

ABSTRACT

Tridoshas i.e. Vata, Pitta and Kapha are described as Tristhambha (three main pillars) of Ayurveda—the science of life. Similarly Aahara (food), Nidra (sleep) and Bramhacharya (abstinence) are described to be the Trayopasthambas (three supportive pillars). Hence forth, sleep is one of the essential factors to lead a healthy life. Due to loss of sleep person suffers too many problems related with health. In modern era insomnia may be symptom of stressful lifestyle, depressive illness, anxiety disorder, any psychiatric conditions or any other pathological conditions. Line of management of Nidranasha explained in the different contexts by various Acharyas can be described in detail. Diet modification (milk, Ikshu Ras, Madya, Shalianna, Dadhi), various therapeutic procedure’s (Senehana, Abhyanga, Samvahan, Murdhnitaia, Padaabhyang, Shirobasti, Shirodhara, Nashaya), various Ayurvedic medicines (Swarn Makshika Basma, Jahar Mohara Pisti, Nidrodaya Ras, Bramhi Curna, Sarpagandha Churna etc.), Yoga and meditation therapy (Anuloma Viloma, Kapalbhati, Bhramari, Chakrasana, Shirsasana).

KEYWORDS: Nidranash, health, insomnia, Shirodhara, Ayurveda, Yoga, meditation.

INTRODUCTION

The ancient Acharyas of Ayurveda considered Nidra among the Trayopastabhahas for the maintenance of the healthy life. One of the most important principles is the three factors i.e. Aahar, Nidra and Brahmnncharya, are mentioned as three Upasthambha executing an important role in maintaining the health. As per the classical literature it is more evident that
Nidra is not only an important phenomenon but an essential factor in one’s life, which affects the body and mind equally in a favorable way when it is enjoyed in a rightful manner. Nidra also has its important role in healthy life. The causes of Nidranash in Ayurveda includes dietary consumption of food which is predominant in excessive exercise, fasting. Vamana, Virechana, Nasya, Raktamokshana, Swedana and Anjna, Psychological causes-anger, anxiety, fear, apart from this excessive joy, sorrow and agitation is also responsible for insomnia. Improper sleep can increase risk of developing obesity, diabetes, high blood pressure or heart disease. Ayurveda has enlightened about this fact centuries ago and mentioned various causes, symptom and remedies for Nidranash. Ayurveda prescribes several herbs in single or compound form to overcome the situation and various Ayurvedic procedure like oil massage especially on the head, Abhyanga (whole body massage) and Padabhyanga (foot massage), Shirodhara, Shirobasti, Nasya are very cost effective in Nidranash.

Review of literature

Anidra is a term formed when a prefix “A” which means “lack of” is added to the term Nidra. Hence Anidra means less or lack of sleep it is defined as a pathological condition in which the patient is devoid of sleep.¹

Anidra is explained as an independent pathological entity and it has also been described as a symptom secondary to many pain predominant diseases and other medical conditions.

- In Charaka Samhita and Ashtanga sangraha, Anidra is mentioned as a disease belonging to the category of Nanatmaja Vatavyadhi and also as a Pitta Vruddhi Lakshna.
- In Sushruta Samhita the causative factors of Anidra are mentioned as vitiated Vata and Pitta but it has not been described as a separate disease.²

Explanation regarding the causative factors of Anidra and its treatment modalities are available in all the Bruhatrayees and Laghutrayees.

Aetiopathogenesis of Anidra

Causes of Anidra

Anidra may be the effect of multiple causative factors such as Ahara (food habits), Vihara (activities), Chiktisa Atiyoga (improper treatment induced) Manasika (emotional factors) and Anya Nidanas (other non specified causative factors). Most of the times the cause of Anidra is multifactorial.
Aharaja Nidana (Food habits)
Specific references regarding the relation of Nidra with Ahara are available in the classical texts of Ayurveda. Consumption of Ahita Ahara is considered as a cause of Anidra. Specifically excessive consumption of Yavanna and Rukshanna are explained as the cause of Anidra. However multiple references are available regarding the food materials which cause Atinidra and all the food materials which contain antagonist qualities to them should result in Anidra. Hence it can be inferred that Anidra, which is an opposite condition of Atinidra is caused by excessive consumption of food materials having qualities such as Ruksha, Laghu, Teekshna Guna. This set of causative factors cause imbalance in both Shareerika and Manasiaka Dosha. At the physical level these food mainly cause Vata Vruddhi and Kapha Kshaya and at the psychological level they cause derangement of Rajo Guna.

Viharaja Nidana (Activities)
Excessive indulgence in various activities is explained as the causes of Anidra. They are as follows;

- Excessive Dhooma Sevana by the virtue of its Teekshna Ushna, Ruksha Guna causes vitiation of Vata and pitta thus induces Anidra.
- Over indulgence in Vyayama (physical activities), Vyavaya (sexual activity) and Upavasa (fasting) causes Vruddhi of Vata Dosha. Concurrently Vata Dosha by the virtue of its Gunas causes Kapha Kshaya.
- Asukha Shayya is a term which represents improper sleep environment including improper bedding and bed room where there will be a problem in following generally accepted practices to sleep leading to insomnia.
- Karya: When an individual excessively indulges in any work either mental or physical, there will be deviation of mind from sleep. This can be seen in individual who work vigorously. Thus over indulgence in any work takes away the focus of Manas from sleep. These set of factors causes imbalance in both Shareerika and Mano Doshas.

Manasiaka Nidanas (Emotional factors)
Psychological factors are the other set of etiological factors involved in the manifestation of Anidra. Either the emotional factors such as Bhaya, Krodha and Shoka cause vitiation of Doshas both at physical and psychological level leading to the manifestation of the disease or the disease manifests itself during the various stages of other Mano Rogas such as Apasmara, Vishada and Chittodvega as a secondary manifestation. Emotional disturbances such as
Bhaya, Shoka, Krodha play an important role in causing Anidra. These factors primarily cause derangement of Manodoshas. These emotional factors even cause Shareerika Dosha Prakopa (Bhaya, Shoka causes Vata Vruddhi, Krodha causes Pitta Prakopa).\[^3\]

Thus this set of causative factors primarily cause derangement of Mano Doshas, leading to imbalance in Shareerika Dosha in the later stage.

**Chikitsa Apachara (Improper treatment modalities)**

Atiyoga of Vamana, Virechana, Nasya and Raktamokshana can induce Anidra by vitiating Vata Dosha.\[^4\]

**Anya Nidanas (other non specified causes)**

- **Kala or Kala Sheela Kshaya:** Kala is considered as time factor. Night being the period of rest is considered as the normal time for sleep. As the night proceeds, people feel the desire for sleep. When this usual period is lapsed, person will not be able to get sleep. Insomnia develops as a result of persistent or recurrent disruption in the normal sleep pattern. Kala can also be considered as age factor. In old age, people are more prone to suffer from Anidra. In elderly individual Vata Vruddhi occurs as a natural tendency. Even Vata Prakruti is considered as having increased vulnerability towards Anidra.

- **Vikara:** Vikara represents a pathological state. Various pain predominant diseases like Grudrasi, Asthi Majja Gata Vata and also discomfort predominant diseases like Sannipataja jwara and Tamaka Shwasa cause Anidra because of pain and discomfort, wherein the lack of sleep can be attributed to these complaints. Anidra in such condition represents secondary insomnia.

- **Abhigata:** The term Abhigata represents an external injury. It causes vitiation of Vata Dosha which leads to Anidra. Even in Abhigata there will be pain which is also responsible for Anidra.

- **Kshaya:** It specially refers to Kapha Kshaya.

Thus at the physical level indulgence in causative factors which increase the Ruksha, Chala and Laghu Guna of Vata and at Manasika level there will be Rajo Guna Vruddhi (as rajas and Vata Doshas share same qualities) which subdues the effect of Tamas.
Sign and symptom
Ayurveda describes Nidranasha as a symptom, as a disorder and even sometimes as a complication of certain disease. Peculiar symptoms arising during Nidranasha are yawning, body ache, lethargy and head-ache, giddiness in the head and eyes apathy, fatigue, indigestion and diseases produced by Vata Dosha.\cite{5} Troubled sleep can lead to unpleasantness, emaciation, weakness, impotency, terminating in death.\cite{6}

Upadrava
In Ashtanga Sangraha, it is explained that aggravated Vata is due to Anidra produces Kapha Kshaya. The decreased and dried Kapha sticks in Dhamanis walls and causing Srotorodha.

This finally results in so much exhaustion that eyes of the patient remain wide open and causing watery secretion from eyes. This dangerous exhaustion is Sadhya up to three days after that it becomes Asadhya.\cite{7}

Upashaya and Anupashaya
As Upashaya and Anupashaya are not described in texts so they can be evolved. Mamsasevana, Madya, Ksheera and Ksheera Vikaras, Abhyanga, Utsadana, Tarpana and Snehash evana etc., may be considered as Upashaya of Anidra; whereas Rukshanna, Yavanna, Dhoomapana, Krodha, Shoka etc., may be considered as its Anupashaya of Anidra.

Management of Anidra
There is no specific line of treatment explained for Anidra in our Ayurvedic texts. Depending upon the treatment mentioned; is in different contexts, for Anidra can be mainly divided into 2 types 1. Bahya Chikitsa 2. Abhyantara Chikitsa. Abhyantara Chikitsa would be again subdivided into (a) Ahara Pradhana Chikitsa (b) Aushadha Pradhana Chikitsa.

Our ancient Acharyas have given more importance to Bahya Upacharas such as Moordhni Taila, Abhyanga etc. and Manasika Upacharas such as Manonukula Vatavarana Manonukula Vishayagrahana etc., including all these; therapeutic measures are also explained along with some specific Aharas for patients of Anidra.

All these therapeutic measures in the different contexts can be divided into the following groups’ i.e. Bahyau pachara, Manasika upachara, Ausadha upachara and Ahara Upachara.
Ahar and Vihar

Acharya Charaka has said following measures for the treatment of Anidra. They are take meat of Gramya, Anup and Odaka birds as animals rice of Sali variety, curd, milk, ghee, Madhya and those substances pleasing to mind, pleasant odorant massaging of the body, Tarpana of the eyes, applying of paste over head and face, comfortable bed, beautiful dwelling place proper tie for sleeping etc. such measure bring sleep well which is destroyed due to different causes.

Oil application in the head, meat soup, Snigdha and Madhur diet, Draksa, Iksu etc. also helpful for sound sleep. Use of clear cloths, use of flowers, scents, pleasant talk, listening to pleasing songs, reading of good books, are used in the management of Anidra.

Some other measures, which can be advised to the patient of Anidra; though are not explained in Ayurvedic literature, are as follows:

- Maintenance of regular time for going to bed.
- Avoid watching excited pictures at night.
- Not advised for smoking, tea, coffee or alcohol at night time before going to sleep.
- Avoid indulging in any type of work or reading till late night.
- Must be devoid of thoughts tensions before going to bed.
- Advised to hear soft music or favourite songs also induces sleep.
- Advised for 5-10 minutes mediation before going for sleep
- Regular offering prayer before sleep.
- Activities such as washing of hand, feet and face help inducing sleep.
- Not advised of excess coitus
- Day sleep should be prohibited
- Advised for proper evacuation of stool and urine
- Advised for mosquito control measures to avoid mosquito bites
- Maintaining of adequate privacy and free from disturbances

Aushadha Chikitsa (Upachara)

- **Single drug therapy:** Majority of single drugs are explained in Ayurvedic texts which give relief from Nidranasha. These single drugs are as follows: Polandu, Ikshurasa, Potaki, Tila, Trikatu, Vartka, Kakamachi.
**Compound drugs:** Sarasvata Choorna, Nidrakara Choorna, Ashvagandh Arista, Shankhpushpy Arista, Vatakulantaka Rasa, Nidrodaya Rasa, Sarpagandhaghana Vati, Indumarichadi Vati, Swarnamakshika Bhasma, Yashada Bhasma, Tungadrumadi Taila, Kantakaryadi Kwatha, Kakajanghadi Kwatha, Ghrita Bharjita Nagara.

*Yoga*- Practice of Anuloma Viloma, Ujjainini, Bramari, Pranayama and meditation along with the practice of Yama and Niyama. Suryanamaskara, Tadasana, Matsyasana, Bhujangasana, Padamasana, Savasana, Anulomvilom pranayama.

*Yoga* has been used as a tool for *Anidra* management that can assist in alleviating depression and anxiety disorders and other psychological ailments.

**Panchakarma**- *Panchakarma* is a specialty of *Ayurveda* having preventive, promotive and curative actions and indicated in wide range of diseases conditions. Abhayanga and Swedana Udsadan, Udvartan, Karanpurna, Nasya, Akshitarpana, Shirobhyanga and Padabhyanga are best result in the management of *Anidra*. Shirodharana, Shirobasti with medicated oils proves very beneficial in *Anidra*.

**Amayika Prayoga**

- *Ghrita Bharjita Bhanga* + *Madhu*
- *Pippalimoola* + *Guda*
- *Aswagandha Choorna* + *Pippalimoola Choorna* + *Parasika Yavani Choorna* to be given with milk.
- *Sarpagandha* powder – 1 g + *Rasa sindura* ¼ g to be given with milk.
- *Sarpagandha* powder (50 g) + *Jaharamohara Pista* 6 g + *Pravala Pista* (6 g) + Amrita Satva (6 g) to be given.
- *Amalaki* – 2 parts + *Pippalimoola* – 1 part + *Jatamansi*– 1 part to be given; dose – 1 tsp twice daily.
- *Kakajangha Twak Kwatha* + *Madhu* to be given
- *Shalmali Niryasa* + *Kiratatikta*
- *Ghrita* + *Taila Yamaka Yusha*
- *Mahisha Ksheera* + *Khas Khas.*
- *Rohitamatsya Kambalika* + *Kutajaveeba Choorna* + *Guda* advised to be taken.
CONCLUSION
As a diagnostic entity ‘Anidra’ represents disorder of sleep deprivation or insomnia. Anidra enumerated in the context of Vata Nanatmaja Vyadhi effectively represents. Involvement of Vata Dosha plays a predominant role in the manifestation of the disease which concurrently causes Kapha Kshaya. In the Ayurvedic texts and the later literatures; the usefulness and value of sleep and its essential role in the maintenance of health is elaborately discussed. Form the review above, we observe that Anidra has been described by different Acharyas in Ayurveda and their treatment vary according to their types and different Acharyas. Ayurveda and Yoga is very dealing with Anidra. Ayurveda has given more importance on Ahar and Vihar like Snigdha and Madhur diet etc. and above mentioned Yoga, Pranayama and Panchkarma procedure are very effective for management of Anidra.

REFERENCE
7. Ayurvedic formulary of India, part-1, 1st ed., 18/21, Govt. of India, controller of publications Delhi, 1978; 193.
8. Pujar MP, effect of Shirovasti in the management of Nidranasha w.s.r. to primary insomnia, GAMC, Mysore, 2000; 28.
12. Pujar MP, effect of Shirovasti in the management of Nidranasha w.s.r. to primary insomnia, GAMC, Mysore, 2000; 28.