

TOPIC: ROLE OF PADABHYANGA IN ANIDRA

Dr. Pooja Sharma*¹, Dr. Anupam Pathak², Dr. Yogesh³, Dr. Shalender⁴, Dr. Anshu Sharma⁵

¹P.G Scholar, Department of Swasthavritta and Yoga, (SGCAS and H, Tantia University, Sriganganagar, Rajasthan, India.

²Prof. and HoD, P.G. Department of Swasthavritta and Yoga, (SGCAS and H, Tantia University, Sriganganagar, Rajasthan, India.

³Assistant Prof., P.G. Department of Swasthavritta and Yoga, (SGCAS and H, Tantia University, Sriganganagar, Rajasthan, India.

⁴Assistant Prof., Department of RS and BK, (SGCAS and H, Tantia University, Sriganganagar, Rajasthan, India.

⁵P.G Scholar, Department of Roga Nidana and Vikriti Vijyana, NIA, Jaipur.

Article Received on
17 Oct. 2019,

Revised on 06 Nov. 2019,
Accepted on 27 Nov. 2019

DOI: 10.20959/wjpr20201-16403

***Corresponding Author**

Dr. Pooja Sharma

P.G Scholar, Department of
Swasthavritta and Yoga,
(SGCAS and H, Tantia
University, Sriganganagar,
Rajasthan, India.

ABSTRACT

Ayurveda is an ancient science of life, which nearly related to life style. In this way if we do not obey life style, so many problems may develop in human body. *Nidra* concern as an another term sleep. Sleep is very important phenomenon in an organism and also accepted by modern science because of its restorative function and importance for conservation of energy and growth, so good sleep is best indicator of good health. It affects adversely, if properly not taken by any one and leads to sleep disorders and it is most common complaint in present era. Management of *Anidra* is been dealt in the form of daily routine i.e., *Padabhyanga*, medicament and proper life style.

KEYWORDS: *Nidra*, Sleep, *Ayurveda*, *Anidra*, *Padabhyanga*.

INTRODUCTION

Ayurveda having their own principles including three main pillars (*Tridoshas*) i.e. *Vata*, *Pitta*, *Kapha*, these are supporting by three sub-pillar (*Trayopstambhas*) through body itself. When these three sub-pillars are observed or maintained properly then only, the main pillars will be endowed with strength, complexion and development (*Bala*, *Varna*

and *Upachaya*).

Acharya Charaka has mentioned *Nidra* as one among the *Trayo upastambha*^[1] which is an essential factor to lead a healthy life like proper diet (*Ahara*). *Acharya Charak* has described that happiness and misery, proper growth and emaciation of body, good strength and weakness, virility and sterility, knowledge and ignorance, the life and death of an individual these all factors depend on proper and improper sleep that one takes. *Anidra* is one among the *Vataja Nanatmaja Vyadhi*^[2], which is more prevalent in the present day due to target oriented work, extended working hours, nuclear families and stress. Any changes in normal *Nidra* leads to ill health. Various pathological entities stand identified as a result of improper *Nidra*. And there are volumes of scientific data supporting the theory that *Nidra* is the underlying key factor in most *Manas Vyadhis*.

Allopathic hypnotic drugs are useful for short term treatment in Sleep disorder i.e., anti-depressants, tranquilizers and sedatives. Initially these drugs give considerable relief but continuous and long term use may cause various adverse effects including drug dependency. Need has always been felt to develop certain *Ayurvedic* treatment modalities for the management of *Anidra* which is effective, safe, easily available, affordable and without any adverse effects. In *Charaka, Sushruta Samhita* and *Astanga Sangraha, Padabhyanga* is mentioned as a *Nidrajanana Karma*.^[3,4,5]

REVIEW OF LITERATURE ON PADABHYANGA

***Padabhyanga*:** It is one of the vitality enhancing technique which is incorporated in massage of feet in *Ayurveda*. It is a daily regimen that helpful in prevention and treatment of many ailments.

***Abhyangas*:** It is to produce some motions like rubbing or stroking after applying *Ghrta, Taila*, etc. on the skin which in turn helps in their absorption.

Acharya Charaka has classified *Chikitsa* as *Antahparimarjana, Bahirparimarjana* and *Shashtra-Pranidhana*. *Abhyanga* may be included in *Bahirparimarjana* type of *Chikitsa*. *Abhyanga* has been considered as important part of the external *Snehana*. Excessive body activities lead to *Vata prakopa*. *Vata prakopa* in the body in turn gives rise to many diseases, if not managed. *Snehana*^[6] is one of the well accepted managements of *Vata prakopa* and act with their properties which are opposite to the properties of *Vata*. *Abhyanga* keeps body and mind healthy. According to *Acharya Sushruta* by massaging the feet it brings good sleep,

pleasing to body and eyes, removes fatigue, numbness, and impart softness to the skin. According to *Acharya Vagbhata* it brings strength to the feet, promotes good sleep, improves vision and cures loss of sensation, tiredness, stiffness.^[7]

According to Modern View

The *Abhyanga* exhibits its action basically on three systems of blood vascular system, Nervous system, and Lymphatic system. By fine touch and crude touch, *Abhyanga* stimulates the tactile receptors and mechano-receptors in the skin. The temperature in the skin increases thus causes kinetic motion in the receptors by which the axons get activated and conducts stimulus through first, second and third order of neurons to the sensory cortex in turn maintains the normal homeostasis of the body by exhibiting neuronal action.

Probably by doing *Pada abhyanga*, this increases the intensity of brain waves and decreases the brain cortisone and adrenaline level. Probably *Pada Abhyanga* normalises the two important neurotransmitters Serotonin and Norepinephrine, which regulates a wide variety of Neuropsychological process along with sleep. Thus it induces relaxation and natural sleep; it impacts a positive effect on eyes.

Causes: *Nidra* is the most neglected part of modern life style where one gives least importance to the timing, duration and quality of sleep so various sleep related disorders are increasing day by day. The other causative factors are to take of dry foods, barley, excessive indulgence in exercise, fasting, sexual intercourse, hunger, uncomfortable bed, excessive or abnormal use of emesis, purgation, bloodletting, fear, anxiety, anger, joy, sorrow, greed, agitation etc. And the working tendency during the night time has increased due to busy life style.

Sign and Symptoms: In *Ayurvedic* text we get explanations regarding symptoms produced due to holding up of sleep like yawning, body ache, lassitude, headache, heaviness in the head and eyes, inactivity, exhaustion, indigestion and diseases caused by Vata.^[8] *Acharya Vagbhata* says, when *Vata* increases it produces loss of strength, sleep and loss of sensory functions. *Nidra* is induced due to *Kapha* and *Tamobhav*. *Anidra* is characterized by *Angamarda*, *Shiro Gourava*, *Jrumba*, *Jadya*, *Glani*, *Bhrama*, *Tandra*, *Apakti* and *Vatarogas*.^[9]

Treatment of Anidra: In Allopathic medical science, to overcome this *Anidra* is trend of inducing sleep artificially by consuming drugs –sedatives, narcotics etc. Such drugs are habit forming and injurious to health. So the world is in search of a proper therapeutic measure, which is effective in the management and cure of this problem with least or no side effects.

In *Ayurveda* a detailed description about *Anidra* and its *Chikitsa* has been mentioned. A set of fairly satisfactory *Nidrakar* methods had been identified and prescribed by *Ayurveda*. In *Charaka Samhita* and *Bhavaprakasha* it has been told that treatment modalities used in *Anidra* are *Abhyanga*, *Utsadana*, *Snana*, *Samvahana*, *Gramya*, *Audhaka*, *Anupa Mamsa Rasa Sevana*, *Audhana Sevana* with *Dadhi*, *Ksheera*, *Sneha* or *Madhya*, *Manaso Anuguna Gandha Shabdaha*, *Samvahana*, *Netra Tarpana*, *Shirolepa*, *Vadana Lepa*, comfortable bed and home and proper time brings sleep, to those who are suffering from sleeplessness.^[10,11]

DISCUSSION

Anidra is described as a symptom, a disorder and even as a complication of many diseases. It is explained as *Vata Nanatmaja Vikara* and in *Vata-Pitta dosha vriddhi* it as symptoms of some other diseases. First line of treatment to be adopted is the proper life style, diet and avoidance of causative factors. *Padabhyanga* have *Nidra janya* and *Vata hara* Properties. And *Ayurvedic* management of *Anidra* is effective, safe, easily available, affordable and without any adverse effects.

CONCLUSION

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. *Anidra* becoming progressively a life threatening condition and it also has the tendency to damage ones daily life including personal, social, occupational etc. In such scenario there are immediate needs for the efficient management of insomnia in natural way, good counseling, usage of herbal medicines and *Padabhyanga*, following of proper life style and eradicating the problems from root itself.

REFERENCES

1. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Sutrasthana, chapter no: 11, sloka no:35, 738, 74.
2. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Sutrasthana, chapter no: 20, sloka no:11, 738, 113.
3. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Sutrasthana, chapter no: 5, sloka no:90, 738, 42.
4. Susruta Samhita, Nibandha Sangraha Tika of Dalhana and Nyaya Chandrika Tika of Gayadasa, Chaukhamba Surbharati Prakashan Varanasi, edition- 2010, Chikitsasthana, Chapter no: 24, Sloka no: 70, 824, 490.
5. Astanga Sangraha of Vagbhata Sutrasthana translated by Dr. B. Rama Rao, Edition- 2006, Chaukhamba Viswabharati, Varanasi chapter no: 3, Sloka no: 60, 544, 42.
6. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Chikitsasthana, chapter no: 28, sloka no:104-105, 738, 621.
7. Pt. Pt.Hari sadasiva sastri Paradakara Bhishagacharya edited Astanga hridaya of Acharya Vagbhata with Sarvanga sundara commentary of Aruna dutta and Ayurveda Rasayana commentary of Hemadri, Chaukambha sura bharathi prakasan Varanasi. Edition-210 Sutra sthana, Chapter no: 16, Shloka no: 1, 956, 243.
8. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Sutrasthana, chapter no: 21, sloka no:35-36, 738, 118.
9. Pt. Pt.Hari sadasiva sastri Paradakara Bhishagacharya edited Astanga hridaya of Acharya Vagbhata with Sarvanga sundara commentary of Aruna dutta and Ayurveda Rasayana commentary of Hemadri, Chaukambha sura bharathi prakasan Varanasi. Edition-210 Sutra sthana, Chapter no: 7, Shloka no: 64, pp- 956, 143.
10. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbharati Prakashan, Varanasi, 2011 Edition, Sutrasthana, chapter no: 21, sloka no:52-54, 738, 119.

11. Bhavaprakasha of Bhavamishra by Prof. K.R Srikantha Murthy, 4th edition 2009, Chowkhamba Krishnadas Academy, Varanasi, Madhyamakhanda, Chapter no: 24, Sloka no: 17, 884, 317. 61.