

INSOMNIA - A LITERARY REVIEW**Dr. Aniket Sable*¹, Dr. Rahul Nakil² and Dr. Shweta Nakil³**¹PG Scholar Swasthavritta and Yoga, LRP Ayurveda Medical College, Islampur, Sangli.²Guide, HOD and Professor Department of Swasthavritta and Yoga, LRP Ayurveda Medical College, Islampur, Sangli.³Associate Professor Department of Swasthavritta and Yoga, LRP Ayurveda Medical College, Islampur, Sangli.Article Received on
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Corresponding Author*Dr. Aniket Sable**PG Scholar Swasthavritta
and Yoga, LRP Ayurveda
Medical College, Islampur,
Sangli.**ABSTRACT**

Ayurveda has described Nidra among the primary tripod of life, where the total abstinence of it may harm the life. Nidranasha is one of the Vataja Naanaathmaja Vikara where it is mainly caused by Vata Dosha or Pitta Dosha. Sleep is the most significant universal human behavior occupying roughly one third of human life. Stress and strain of day-to-day life affects one's bodily organs through several psycho-physical mechanisms. Among the several psychosomatic diseases, insomnia is one of them, which can be compared with Nidranasha. Stress is one of the commonest cause attributed to insomnia and also one who suffers from insomnia may later develop chronic psycho-physiological

insomnia as a result of initial stress. Insomnia is conventionally treated with Anti-depressant, sedatives, tranquilizers, and hypnotics having their own limitations. Among Panchakarma, Moordhni tailam is said to be highly effective in inducing good quality of sleep. The Moordhni Tail constitutes four varieties of therapeutic procedures viz. Shiroabhyanga, Shirodhara, Shiropichu and Shirobasti.

INTRODUCTION

The mind, soul, and body together consider as triad of life. Ayurveda defines the health as a Harmony state of Dosha, Dhatu, mala, Agni and happy state of Mana (mind), Indriyas and Aatma(soul).^[1]

The body and mind in equilibrium state creates happiness while its imbalance causes the unhappiness i.e. Disease.

The Most Important part of maintenance of health of living being is mainly contributed by Ahara, Nidra & Brahmacharya which is collectively known as TRAYOPSTAMBHA (THREE MAIN PILLARS) of Life. Out of these Sleep effects our daily functioning, physical, mental & spiritual health in many ways.

Happiness & misery, Nourishment & Emaciation, Strength & weakness, virility & infertility, Knowledge & ignorance, Life & Death of individual depends on a proper or an improper sleep.^[2]

Human life is considered as the invaluable opportunity to achieve the prime goals of life viz. Dharma, Artha, Kama, Moksha. To achieve all these things, one needs a healthy and calm life. Whole ancient society tried to achieve all four prime goals of life, so that they had a smooth, sound, safe, assured, steady and healthy life style. On the other hand, today every one trying to gain good financial status. And want to fulfill all the physical desires; therefore, today's society is facing unsteady, weakened, hard, and everyday changing lifestyle. And sleep is most neglected part of modern life style where one gives least importance to the timing, duration and quality of sleep. Stress playing an important role in inducing Insomnia. The gift of this life style, almost everyone appears to be stressed and confused and this reflection can lead to Insomnia. This leads to Vataprakopa and causes various physical and psychiatric illnesses. And due to Vataprakopa insomnia get increased. So, this vicious cycle goes on.

While defining a healthy individuals Acharya Kashyap says with the other normal physical activity like proper digestion, elimination of waste product, proper sleep is always important. Sleep is one of the stages of brain activity & generally is a resultant effect of exhaustion & fatigue. In present modern era is full of competition; everyone is a struggling for existence, so people are working hard for a day & night without taking adequate sleep besides that a mental stress, addiction of alcohol & tobacco leads to insufficient sleep causes insomnia. A general consensus has developed from population-based studies that approximately 30% of verity of adults in samples draw from different countries report one or more of the symptoms of insomnia & found to be gradually increasing in society & has become one of the common health problems. Cause may be Physical pain, Psychological, Mental diseases, or some side effects of some drugs. Ayurveda has taken the foremost place in management of crippling disease, Nidranasha is one of them.

REVIEW OF LITERATURE

In Ayurvedic Sharir Rachana, brain is formed by a majjadhatu. Describe the nature majjadhatu as unctuous and oily. Many diseases in which unctuousness is reduced then it causes local aggravation of vata which lead to degenerative condition of brain.

In Various Ayurvedic samhitas some of dushtilakshanas of doshas implicates disturbances of sleep.

- 1) Vataavidhilakshan –Nidrabhransha^[3]
- 2) PittavidhiLakshana–Alpanidra^[4]
- 3) Asthimajjagatavata– Nidranasha^[5]
- 4) AtilanghanDosha– Nidrakshaya^[6]
- 5) VatajNanatmajvyadhI – Aswapna^[7]
- 6) Pittaj Jwara– Nidralpta^[8]

Hitkar Nidranasha

Medaswi, Nityasneha, Kaphapradhan prakruti, Kapha vyadhi grastha, Dushivishbadha.

Role of Yoga in the management of Nidranasha

Asana

Asana gives stability to body and mind too, so Asanas also helps to control the Vata Dosha.

Shavasana

Lying supine on the ground like a dead body is called shavasana which removes fatigue and gives relief to the mind. (Gherand Samhita).

The Yama and Niyama states in AshtangaYog and Achar Rasayana in Charak Samhita are very useful for the psycho-physical diseases.

In the management of Nidranasha Stability of mind, proper decisiveness, spiritual enlightenment is necessary. The person who follows these AcharRasayan they can't be prone to diseases like Nidranasha.

Yoganidra is also beneficial for Management of Nidranasha.

NIDAN OF NIDRANASHA

By going through the above description it is quite evident that Nidranasha may be due to variety of causes. Finally all above causes of Nidranasha can be enlisted under five categories

1. Aharjanya – Yavanna, Rukshanna, Atiahara.

2. Viharaja- Dhumsevana, Vyayama, Vyavaya, Upawasa, Kshudha, Asukha, Shayya, Karyasakta, Trishna.
3. Manasika- Manastapa, Bhaya, Chinta, Vyatha, Harsha, shoka, Utkanta, Kama, Lobha.
4. Chikitsajanya- Virechana, Vamana, Sirovirechana, Raktmokshana, Sweda, Tikshna, Langhana.
5. Anya- Vardhkyā, Vyadhivridhi, Prakriti, Kshaya, Abhighata.

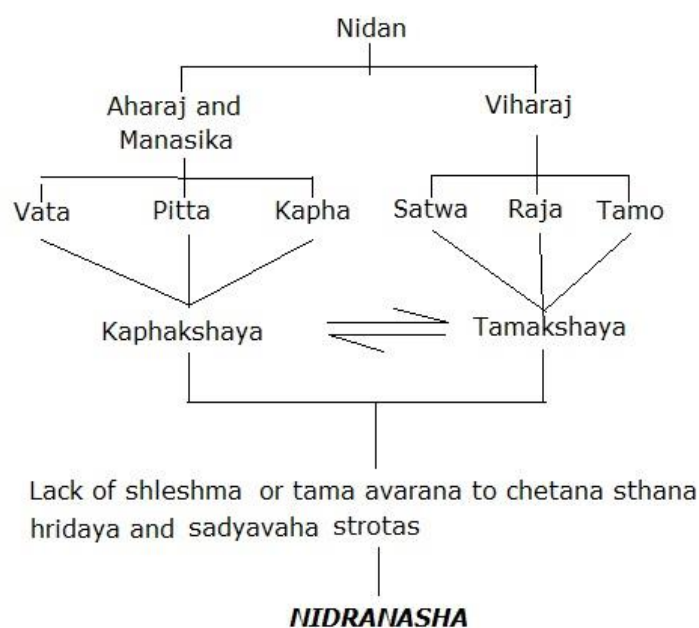
ROOPA

According to Charaka and SushrutaSamhita, those Lakshana are Jrumbha, Angamarda, Tandra, Shiroroga, and Akshigaurav.

Ashtang sangraha and Hriday added Angamarda, Shirogaurav, Jrimbha, Jadya, Tandra, Glani, Apakti, Vataj Rogas like Aakshapak, Apatantraka, etc.

SAMPRAPTI

SCHEMATIC DIAGRAM SHOWING SAMPRAPTI



1. **Tarpak Kapha** is an auxiliary-Dosha of Kapha and its job is to nourish the cells of the brain, resulting in a restful night's sleep. When this **Dosha** is not in balance the brain cells go unnourished, causing insomnia.
2. **PranaVayu** is an auxiliary-Dosha of Vata it creates a sensitive nervous system, and this, together with an aggravated **PranaVayu**, causes insomnia. It's also linked to depression, anxiety and worrying.

3. **Sadhak Pitta** is an auxiliary-**Dosha of Pitta** and it can be found in the heart. It's in control of our emotions, spirituality, decisiveness and desires. Any imbalance creates problems for the sufferer, such as working too hard and too long, and becoming very demanding. This ultimately leads to insomnia.

UPADRAVA

In Ashtang Sangraha, it is mentioned that increased Vayu due to Nidranasha produces Kaphakshaya, this decreased and dried Kapha sticks in walls of Dhamanis and causes Strotorodha. These results in so much exhaustion that eyes of the patient remain wide open and watery secretion from eyes. This dangerous exhaustion is Sadhya upto three nights then becomes Asadhya.

Having a detailed knowledge of Nidranasha helps us in understanding and diagnosing the condition of patient which lead to correct treatment.

Chikitsa – Management of Nidranasha

Acharya Charaka explains three types of therapies of physical and mental disorders:

1. Daivavyapashraya – Spiritual therapy
2. Yuktivyapashraya – Physical therapy
3. Satvavajaya – Mental therapy. (Cha.Su. 11/54)

1. Daivavyapashraya

It comprises of Mantra (incantation), Aushadhi (talisman), Mani (gems), Mangala (auspicious offerings), Bali (religious sacrifice), Upahara (gift), Homa (oblation), Niyama (religious rules), Prayashchita (atonement), Upavasa (fasting), Svastyayana (chanting of auspicious hymns), Pranipata (paying obeisance), Gamana (pilgrimage) etc.

It has empirical powers to eradicate diseases. All the items enumerated under this therapy are effective in the eradication of disease only due to the divine influence.

2. Yuktivyapashraya

It is divided into three types of therapies, which are internal cleansing, external cleansing and surgical therapy. Diet and medicaments come under these categories. Sanshodhana (elimination), therapies are also useful for this disease (Cha.Su. 11/54).

3. Satvavajaya

Acharya Charaka (Su. 11/54) states that Satvavajaya is nothing but withdrawal of mind from unwholesome objects. It also includes methods mentioned under Adravayabhuta Chikitsa (Cha. Vi. 8/87). The methods of this treatment are Bhayadarshana (terrorizing), Vismapana (surprising), Vismarana (de-memorizing), Kshobhana (socking), Harsha (exciting), Bhatsana (chiding) etc. (Cha. Vi. 8/87).

The therapeutics measure indifferent context can be classified into the following groups.

- Bahya Upchara
- Mansika Upchara
- Ausadha Upchara
- Ahara Upchara
- Anya Upchara

1) Abhyang

2) Murdhni Tailam:- Shiroabhyanga

Shiroseka

Shiropichu

Shiro Basti

3) Udvartan

4) Sanvahan

DISCUSSION

Nidranasha description is the specific contribution of all Acharyas also has advised medical management.

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