

EFFECT OF SATTVAJAYA CHIKITSA IN THE FORM OF RELAXATION TECHNIQUES ON ANIDRA – A CASE STUDY**Dr. Priyanka Rawal*¹ and Prof. Mahesh Vyas²**

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ABSTRACT

Background– In *Ayurveda*, *Nidra* is considered as one of the tripods of life. In present era, change in life style and several environmental and social distresses are significantly influencing the stress levels that disturb human's mental or physical equilibrium. Chronic stress leads to Insomnia, which is considered *Anidra*. If it is not treated properly in earlier stage, it may lead to anxiety and other psychosomatic disorders. To avoid all these things *Sattvavajaya* therapy is an essential type of treatment modality mentioned in *Ayurveda* Classics for Withdrawal of mind from harmful objects. **Aim**-To evaluate the effect of *Sattvavajaya Chikitsa* in the management of *Anidra*. **Material and Method**- A 40 years old male patient suffering from signs and symptoms of *Anidra*

since 3-4years consulted OPD, Dept. of Basic Principles, and IPGT & RA. Patient was treated with relaxation techniques. Relaxation therapy started with *Shithilikarana Vyayam*, *Suryanamskara* along with *Nadishudhi Pranayam*, *Bhramri Pranayam* and finally with *Yog Nidra*. Total time duration about 45 min in the morning. Total duration of therapy was 28 days. Assessment of the efficacy of therapy was done on the basis of relief in the scores given to sign and symptoms of *Anidra*. **Result and Conclusion**: At the end of the treatment, there was satisfactory relief found in chief complaints of patient so *can be concluded that the Sattvavajaya Chikitsa is effective in the management of Anidra.*

KEYWORDS: *Anidra, Sattvavajaya Chikitsa, relaxation technique.*

INTRODUCTION

In this modern era of civilization everyone is trying to gain good financial status and to fulfill all the physical desires, therefore today's metaphysical society is facing unsteady, weakened, hard and everyday changing life style. The gift of this life style is that almost everyone appears to be stressed and confused. In this competitive and stressful era, sleep is proved as a divine gift to human beings which refreshes and recharges an individual for the further struggle for survival. But sound sleep in a peaceful state of mind is hardly possible in this modern world. It is one of the burning problems not only in India but also all over the world.

According to the statistics 20% - 40% adults, encounter insomnia problems during a year. Especially 15 to 55 years old are more affected.^[1]

Ayurveda has considered *Nidra* as one of the most important dimensions of health associated with happiness and good health and is considered as outcome of relax mental state.^[2] In the *Ayurvedic* literature, three factors viz. *Ahara*, *Nidra* and *Brahmacharya* have been compared with the three legs of a sub- support and have been termed as the three *Upastambhas*.^[3] There is no definite treatment in modern medical science for *Anidra*. They are using sedatives and hypnotics which are having huge side effect after long term use rather than relief. Here comes the relevancy of *Ayurvedic* principles to treat the disease insomnia. Hence it is disorder as a result of stressful life and faulty dietary habits also. The *Sattvavajaya Chikitsa* in the form of relaxation techniques like *Aasana Yoga Pranayam* and meditation with particular time and duration according to cause of disease found in patient was planned. Psyche and Soma are always interrelated.^[4] They interact and influence each other and jointly venture in the manifestation of a very large group of disorders very aptly known as psychosomatic disorders.^[5]

Sattvavajaya in short is a Psycho-physical exercise designed to achieve a regulatory mechanism over the human psyche in dealing with Environmental stressors (*Indriyarthas*) and subduing & balancing Emotional stressors (*Mano-Arthas*) as improper incorporation of *Arthas* is one of the three basic causes of disease.^[6]

MATERIAL AND METHODS

A 40 years male patient with registration number 1084 visited the OPD of basic principles department IPGT & RA Jamnagar with complaints of difficulty in falling asleep, Lack of sleep since 3-4years(*Alpanidra*) Body ache (*Angamarda*) Drowsiness (*Alasya*), Mind not

slowing down (*Chintadhikya*) with Associated symptoms Indigestion (*Ajirna*) Constipation (*Vibandha*) therefore patient took Anti-Psychotic drugs and Sedatives (alprax 0.5mg) from last 2 years irregularly so patient was not getting proper sleep. Patient was mentally stressed due to family responsibility. His father and sister also have history of insomnia. There was no any other past medical history regarding other systemic disease. Patient was having *Krura Koshta* and *Vishmagni*.

Table N0o.1: Sattvavajaya Chikitsa procedures and time period.

Sr. No.	Procedure	Time
1	Shithilikarana Vyayama	3-5 min
2	Surya Namaskara	2 rounds
3	Nadi Shuddhi Pranayama	9rounds
4	Brahmari Pranayama	5rounds
5	Aum chanting	9 times
6	Yoga Nidra	20 min
Total duration of treatment		45 min in morning for 28 days

1. Shithilikarana Vyayama (loosening exercises)-(3-5 min)

Techniques selected in the Study were Neck, Shoulder, Wrist, Elbow, Fingers, Hip, Knees, and Ankle Rotations.

Table no.2

Sr.No.	Rotation	Procedure
1.	Neck Rotation	Bend the head forward trying to touch the chin to the chest. Slowly rotate the head clock wise in as big a circle as possible. Practice 5 rounds clock wise and 5 rounds anti-clockwise with normal breathing.
2.	Shoulder Rotation	Rotate the shoulder girdles in a circular movement. First bring the shoulders forwards, then upwards, backwards and downwards. Practice 5 rounds slowly.
3.	Elbow Rotation	Stretch the arms straight down beside the body, palms facing forward and make tight fists. Bend the arms at the elbows and raise your clenched fists forward to the level of the shoulders with a jerk. Then stretch them downwards again with a jerk. Repeat 10 times
4.	Wrists Rotation	Stretch arms straight in front of the chest at shoulder level, keeping them parallel to the ground Make tight fists of hands (palms facing down). Now, move the fists up and down powerfully from the wrists. Repeat 10 rounds.
5.	Palms and Fingers	Open and close the fist 10 times.
6.	Hip Rotation	Move the hips clock wise direction keeping the legs and upper body part still. After completing 5 rounds repeat anti-clock wise direction.
7.	Knee Rotation	Place both palms on the knees. Keeping the legs still move the

		knees clock wise direction. After completing 5 rounds repeat anti clock wise direction.
8.	Ankle Rotation	Stretch right leg forwards Move the ankle clock wise direction 5 times. After completing 5 rounds repeat anti-clock wise direction. Repeat the same with left leg

2. Surya Namaskar (2 rounds) *Surya Namaskar* is a well known and vital technique within the yogic repertoire.

Position 1: *Pranamasana* (prayer pose): Stand erect with the feet together or slightly apart and close the eyes. Place both palms together in front of the chest (*Namaskar Mudra*). Relax the whole body. Breathe normally.

Position 2: *Hasta Utthanasana* (raised arms pose): Raise and stretch both arms above the head, with palms facing upwards. Keep the arms separated, shoulder width apart. Arch the back and stretch the whole body. Breathing: Inhale while raising the arms.

Position 3: *Padahasthasana* (hand to foot pose): In a continuous movement bend forward from the hips. Bring the hands to the floor on either side of the feet and try to touch the knees with the forehead. Do not strain. The legs should remain straight. Breathing: Exhale while bending forward.

Position 4: *Ashwa Sanchalanasana* (equestrian pose): Keeping both hands in place, on either side of the feet, bend the left knee while extending the right leg backwards as far as possible. The right toes are tucked under and the knee is touching the floor. Bring the pelvis forward, arch the spine and look up. The finger tips touch the floor and balance the body. Focus the awareness at the eye brow centre. Breathing: Inhale while bringing the chest forward and up and stretching the right leg back.

Position 5: *Parvatasana* (mountain pose): Bring the palms to the floor. Take the left foot back and place it beside the right. Simultaneously raise the buttocks and lower the head between the arms, so that the body forms a triangle with the floor. The legs and arms should be straight in the final position. Bend the head as far forward as possible so that the eyes are looking at the knees. Focus the awareness at the neck area. Breathing: Exhale while taking the left leg back.

Position 6: *Ashtanga Namaskar* (salute with eight parts or points): Lower the knees to the floor and then bring the chest and chin to the floor, keeping the buttocks elevated. The hands, chin, chest, knees and toes touch the floor and the spine is arched. Focus the awareness at the centre of the body or on the back muscles. Breathing: The breath is held outside in this pose. There is no respiration.

Position 7: *Bhujangasana* (cobra pose): Lower the hips while pushing the chest forward and upward with the arms. Straightening the elbows, arch the back and push the chest forward into the cobra pose. The legs and lower abdomen remain on the floor and the arms support the trunk. Focus the awareness at the base of the spine feeling the tension from the forward pull. Breathing: Inhale while raising the torso and arching the back.

Position 8: *Parvatasana* (mountain pose): This stage is a repeat of position 5. Breathing: Exhale while raising the buttocks.

Position 9: *Ashwa Sanchalanasana* (equestrian pose): This stage is a repeat of position 4. Bring the left leg forward, placing the foot between the hands. Simultaneously bring the right knee down to the floor and push the pelvis forward. Arch the spine and look up to reassume position. Breathing: Inhale while assuming the pose.

Position 10: *Padahasthasana* (hand to foot pose): This stage is a repeat of position 3. Bring the right foot in beside the left. Straightening the legs, bend forward and raise the buttocks while bringing the head in towards the knees. The hands remain on the floor beside the feet. Breathing: Exhale while performing the movement.

Position 11: *Hasta Utthanasana* (raised arms pose): This stage is a repeat of position 2. Breathing: Inhale while raising the torso and arms.

Position 12: *Pranamasana* (prayer pose): This stage is a repeat of position 1. Breathing: Exhale while assuming the final position.

***Nadi Shuddhi Pranayam* (9 rounds)^[7]**

Technique: Sit in comfortable position. Spine erect, eyes closed. Hold the fingers of the right hand in front of the face. Rest the index and middle fingers gently on the eyebrow centre. Both fingers should be relaxed. The thumb is above the right nostril and the ring finger above the left. These two digits control the flow of breath in the nostrils by alternately pressing on

one nostril, blocking the flow of breath, and then the other. The little finger is comfortably folded. Close the right nostril with the thumb. Inhale through the left nostril. At the end of the inhalation close the left nostril with ring finger. Release the pressure of the thumb on the right nostril, and breathe out through the right nostril. Inhale through the right nostril. At the end of inhalation close the right nostril. Open the left nostril and exhale through the left nostril. This makes one round. The breathing should be as deep as possible utilizing the abdomen and chest to fill the lungs to maximum. But do not strain. After a few rounds start mentally to count the number of inhalation and exhalation. Try to keep the same number of the exhalation and inhalation.

Brahmari Pranayama (5 rounds)^[8]

Technique: Sit in a comfortable meditative *Asana*. The spine should be erect and head straight. Close the eyes and relax the whole body for a short time. Keep mouth closed throughout the practice. Inhale deeply through the nostril; try listening to the sound of breath. Close the ears with the index finger. Exhale making a deep soft humming sound. Concentrate on the sound, keeping it low pitched. When exhalation is complete, lower the hands to the knees and breathe in slowly.

Aum Chanting (9 times)^[9]

Technique: Sit in a comfortable meditative *Asana*. Straighten the spine, close the eyes and relax the body. Inhale deeply and fill the lungs while exhaling chants *AUM*. *Mantra* of A, U, M should be in the ratio of 3:2:1. Relax for 30 sec, allow the vibration to settle and sink deep within. Repeat 9 times.

Yoga Nidra (20 min)

Meditation given to the patients was inspired from the guided *Panchakosha* meditation by Sri Sri Ravi Shankar, Art of Living Foundation.^[10]

Table no.3 Assessment Criteria & Observations

Sr no.	Symptoms	AT	BT	Df%
1.	Sleep induction (time it takes you to fall asleep after turning-off the lights)	3	1	66.6
2.	Awakenings during the night	2	0	100
3.	Total sleep duration	2	0	100
4.	Overall quality of sleep (no matter how long you slept)	2	0	100
5.	Irritability or mood disturbance	2	0	100

6.	daytime attention, concentration, or memory problems (<i>Tandra</i>)	2	0	100
7.	daytime fatigue (<i>Jadya</i>)	2	0	100
8.	tension headaches (<i>Shirogourava</i>)	2	1	50
9.	<i>Apakti</i> (digestive problems)	1	0	100
10.	<i>Angamarda</i> (Body ache)	1	0	100
11.	<i>Jrumbha</i> (Yawning)	1	0	100
12.	worried or distressed about sleep problems	2	0	100

Table no.3 SCORE INTERPRETATION

Q. No.	Gradation of complains	Range
1	No problem	0
	Slightly delayed (1/2 to 1 hour)	1
	Markedly delayed (1 to 2 hours)	2
	Very delayed (more than 2 hours) or did not sleep at all	3
2	No problem (Not at all)	0
	Minor problem (Total hour of awaking is in between ½ to 1 hours)	1
	Considerable problem (Total hour of awaking is in between 1 to 2 hours)	2
	Serious problem (Total hour of awaking is more than 2 hours or did not sleep at all)	3
3	Sufficient (more than 6 hours)	0
	Slightly insufficient (5 to 6 hours)	1
	Markedly insufficient (3 to 5 hours)	2
	Very insufficient (less than 3 hours) or did not sleep at all	3
4	Satisfactory	0
	Slightly unsatisfactory	1
	Markedly unsatisfactory	2
	Very unsatisfactory or did not sleep at all	3
5-12	No problem	0
	Mild	1
	Moderate	2
	Severe	3

DISCUSSION

In the pathogenesis of *Nidranasha*, the *Manasika Dosha* '*Rajas*' plays an important role. On account of mental dispositions such as *Chinta*, *Krodha*, *Bhaya* and *Shoka*, *Vata Prakopa* takes place in addition to the physical factors. Fundamental functions of *Vata*, in connection with mental operations are Activation (*Pravartakaha*), Controlling (*Niyantrana*) and Motivation (*Preraka*).^[11] These basic functions are impaired, when *Vata* aggravation takes place on account of specific *Nidanas*. Ultimately *Rajo* guna vridhhi and *Tamo* guna kshaya are takes place. Due to *rajoguna vridhhi* detachment of mind from its corresponding sense organs is not likely to occur. When psychosomatic functions of mind is impaired, restricts the detachment of *Manas* from *Indriyas* of both kind, seeking rest in *Nirindirya Pradesha*.^[12] The

principles of *Astanga Yoga practices or relaxation techniques adopted for anidra can be traced from Sattvavajaya Chikitsa mentioned in Ayurvedic literature.*

Relaxation training triggers the relaxation response in the body and promotes a sense of mastery and control which usually has been lost in mentally disturbed persons. These procedures can drive brain plasticity in a positive direction. *Asanas*, open the energy channels and activates the psychic body. Collective impact of *Nadi Shodhana*, *Bhramari Pranayama* and *Aum* chanting modulate the sympathetic and parasympathetic activity thereby resulting in relaxation. From the yogic point of view *Nadi Shodana Pranayama* regulates *Prana* flow in the body. It helps to remove congestion of *Nadis* and thereby allows the free flow of *Prana*. *Pranayama* results in the control on *Chanchalatva Guna* of *Vata*. *Vata Dosha* is the controller of *Manas*, by controlling the breath, *Manas* also gets controlled. The various *Manasa Bhavas* like *Krodha*, *Bhaya* etc also comes under control through the *Pranayama*. By the practice of *Yoga Nidra*, the mind gradually becomes one-pointed. When awareness is fixed on the parts of the body, the feelings or the visualizations enumerated in the practice, higher centers of the brain are being monitored.

CONCLUSION

All these *Yogic* procedures controls the *Chanchalatva Guna* of *Vata* and also *Rajas* and *Tamas* are decreased which helps to remove *Avarana* and channelize the *Vayu* to the *Nadi*. *Manas* gets activated for proper *Indriyabhigraha* and their proper functions. *Yogic* procedures also help to clear the *Manas* of unwanted thoughts and reduces excessive thinking also makes one sharp and attentive. The *Sattva* of the person increases and helps in overcoming the effects of *Rajas* and *Tamas*. So from this it can be concluded that relaxation techniques could be a better approach in the management of *Anidra*.

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