

CONCEPTUAL STUDY OF NASYA AND SHIRO PICHU IN MANAGEMENT OF NIDRANASH (PRIMARY INSOMNIA)

Snehal D.Tope^{1*} Nakade Mamata² Auti Swapnil³ Vaishali Chaudhary⁴

¹PG Scholar, ²Professor and Head, ³Lecturer, ⁴Associate Professor Dept. of Panchakarma, Dr. D.Y.Patil College Of Ayurveda & Research Centre Pimpri, Pune, Maharashtra, India

ABSTRACT

Ahara, Nidra and Bramcharya is mentioned as Tripod of life by *Acharyas*, which plays an important role in maintaining health. Ayurveda stresses on *Nidra* i.e. sleep for emotional and mental wellbeing. Good sleep is the best indicator of good health. *Nidranash* is *vataja Nanatmaj Vyadhi*. The line treatment mentioned according to different *samhitas* is *vatahara* treatment, along with mental relaxation. Classical texts mention various procedures but *Nasya* and *Murdhatail* are among these for management of *nidranash*. Objective of work is to compile and review classical literature on management of *nidranash* with *nasya* and *shiropichu*.

Keywords: *Nidranash, Nasya, Shiropichu.*

INTRODUCTION

Ayurveda, an holistic life science, mainly deals with the maintenance of health of a healthy person and the treatment of diseases. Like food, clothing, and shelter, *Aahara*, *Nidra*, and *Bramhacharya* play an important role in the maintenance of health. Humans have to suffer many problems related to health in day-to-day life. To overcome these problems, one has to keep his body and mind strong and healthy. Ayurveda, the science of life, suggested many *Siddhantas* (principles), which one has to obey to maintain a healthy life. One of the most¹ important principles is the three factors i.e. *Aahar* (diet), *Nidra* (sleep) and *Bramhacharya* (celibacy), which are mentioned as three *Upastambha* (sub-supporting pillars) executing an important role in maintaining health¹. *Aahara* (Diet) is the first which directly affects life by causing various problems with health & mind. Changes in diet habit, changes in the timing of diet etc. may cause problems related

with the digestive tract². *Bramhacharya* (Celibacy) is a pillar which also affects the healthy status of the body. I mean controlled sex, if done at proper age and at proper time, it preserves the body or it is harmful if done in a wrong or non-scientific way³. *Nidra* (Sleep) also has an important role in a healthy life. By getting a good & sufficient sleep, one can get ready for new work. A sound sleep at night regenerates the power of the mind and body to accept new challenges, maintains health, proficiency, and emotional wellbeing⁴. In daily routine, a person can't concentrate on sufficient and timely sleep, so he is suffering from many problems related to mind & body. Researches show that improper sleep can increase the risk of developing obesity, diabetes, high blood pressure, or heart disease⁵. A survey conducted by WHO in India reveals that about 35 percent of respondents have reported mild to extreme difficulty associated with

sleep⁶. Ayurveda has enlightened about this fact centuries ago and mentioned various causes, symptoms and remedies for *Nidranasha* (Primary Insomnia). By observing this one can get rid of the problems arising from the loss of sleep. On the other hand conventional medical science is still lacking definite treatment for insomnia. It frequently prescribes sedative and hypnotic like benzodiazepines drugs as a therapy of insomnia. For living being in this world *Nidra* is an essential phenomenon for maintenance and restoration of body. But in this world of technology *Nidranasha* is seen commonly due to stress tension etc. so the proposed study have been stated to study the comparative effect of *Nasya* and *Shiro Pichu* in *Nidranasha*.

OBJECTIVE

- To evaluate the efficacy of *Nasya* on *Nidranasha*.
- To evaluate the efficacy of *Shiro Pichu* on *Nidranasha*.
- To study *Nidranasha* in Detail.

DISEASES REVEIW

1. **Importance of *Nidra* (Sleep)**⁷ While describing the importance of *Nidra* Ayurveda mentioned that, It creates Happiness in life, It maintains the consistency of the body, It increases the strength, It increases the power of brain & mind, Lastly it prevents the life. In spite of these benefits some persons can't achieve their normal pattern of sleep as mentioned by Ayurveda, due to some reasons. These symptoms may lead to *Nidranasha* (Insomnia). Handful bunch of population in the society is suffering from this ailment. Numerous factors such as mental stress, illness, type of work, age, changing life style and changes in diet etc are responsible for insomnia. Persons suffering from *Nidranasha* or Insomnia may also suffer other medical problems related with mind & body.

2. **Definition:** *Nidranasha* or *Anidra*^{8,9,10} (insomnia) is the difficulty in initiating or maintaining sound sleep or waking up early without complete sleep and unable to sleep again, or waking up with a feeling of tiredness and exhaustion. In conventional medical

1. science various are the concepts used to define insomnia. The concept of "unsatisfactory sleep" was developed by the American Medicine Institute in 1979¹¹. According to which insomnia corresponds to the complaint of insufficient sleep almost every night or by being tired after the usual sleep time¹².

2. **Etiology of *Nidranasha* (Insomnia):** The etiological factors of insomnia provided in Ayurveda includes dietary consumption of food which is predominant in dry property¹³ barley¹⁴ excessive exercise and fasting¹⁵, intercourse, hunger and uncomfortable bed¹⁶, Therapeutic causes such as excessive induced *Vamana* (emesis), *Virechana* (purgation), *Nasya* (nasal medications), *Raktamokshana* (blood-letting), *Dhooma* (medicated smoke)¹⁷ *Swedana* (sudation), *Anjana* (collyrium), can also cause *Nidranasha*. Psychological causes- fear, anxiety, anger,¹⁸ Apart from this excessive joy, sorrow¹⁹ greed²⁰ agitation²¹. are also responsible for insomnia. According to *Charakacharya*, following factors are responsible for

3. the disturbance in the sleep²².
4. ***Karya* (Work)**- Work done at night time or the work which is heavy in nature, can cause disturbances in the sleep. The people who work in night become more prone to the symptoms of loss of sleep. Hence Ayurveda prescribes not to work in the night and not to sleep in the night.
5. ***Kaal* – Time/Age:** The second factor *Kaal* is also important for the disturbance in the sleep. It is related with our life and affects directly on our sleep. In the infantile age, child sleeps most of the time of the day and in night, but as age increases the actual duration of

sleep decreases. It happens because of influence of *Kapha* Dosha, which causes more sleep in the children. In middle age the duration of sleep remains average ranging from 6 to 8 hours. Where as in old age, because of predominance of *Vata Dosa* and diminished *Kapha*, the duration of sleep further decreases. Old age usually causes sleeplessness.

6. **Vikara – Diseases:** Some diseases may cause the disturbances in the sleep. According to Ayurveda particularly the diseases of *Vataja* origin can cause insomnia. Increased *Vata Dosa* is ultimately responsible for the decrease in *Kapha*, resulting in loss of sleep.
7. **Prakruti – Constitution:** According to Ayurveda there are three basic elements, which build up the life of human being. These three factors decide the constitution of the man while birth. These three elements form 7 types of constitution. Out of these seven, the person having only *Vataja Prakruti* (constitution) shows shorter duration of sleep than persons with any other constitution. Apart from this *Vata Dosh*a causes loss of sleep by virtue of its Anti-*Kapha* properties. Acharya *Susruta* mentioned reasons for loss of sleep as follows²³

- Due to increased condition of *Vayu*
- Due to increased condition of *Pitta*
- Due to the mental harassment or increased stage of mind
- Due the weakness
- Due to accidents, hurt or any injury

Mind also plays an important role in the loss of sleep. *Tamo Guna* of mind helps in creating sleep. It is associated with *Kapha Dosha* and helps in generation of sleep. When our mind gets disturbed due to any thought, it increases *Rajo Guna* which closely resembles with the *Vata Dosh*a. Hence increase in *Rajo Guna* ultimately increases *Vata Dosh*a & diminishes the effect of *Tamo Guna* ultimately landing the person in insomnia. Weakness may also cause the loss of sleep. According to Ayur-

veda weakness generally occurs due to the dominated *Vata Dosh*a. Apart from this *Ruksha Guna* (dry property) of *Vata Dosh*a causes weakness in the body. Accident, hurt or injury may also cause loss of sleep or disturbance in the sleep. In Ayurveda this term is referred as “*Abhigataja Vyadhi*”. Traumatic injury can cause pain in the body and this discomfort causes disturbance in the sleep. Pain is termed, as *Shula* in Ayurveda and it is a primary symptom of the *Vata Dosh*a. Hence increase in *Shula* ultimately causes increase in *Vata Dosh*a, which directly affects sleep. Acharya *Vagbhata* (*Bruhad & Laghu*) mentioned these five factors for disturbance in sleep or causing loss of sleep²⁴ Acharya *Indu* also commented on these causes on *Anidra*²⁵.

8. **Signs and Symptoms:** Ayurveda describes *Nidranasha* as a symptom, as a disorder and even sometimes as a complication of certain diseases. Peculiar symptoms arising during *Nidranasha* are yawning, body ache, lethargy, head-ache, giddiness in the head and eyes, apathy, fatigue, indigestion and diseases produced by *Vata Dosh*a²⁶.

NASYA REVIEW

1. **Mode of action of nasya:** “*Nasa hi Shiraso Dvaram*”, a nasal route with direct entry to CNS. Drug administer to the nasal cavity rapidly transverse through the cribriform plate into CNS by olfactory neurons, supporting cells and surrounding capillary bed, directly into CNS. Drug administers through nasal cavity act locally as well as systemically and hence drug dose require is very minimal. Acharya *Charaka* says *sneha pradhan nava*n drug get absorb in *Shringatak* region. Lipid soluble drugs are much more rapidly absorbed by nasal mucosa. Action of drug is faster and effective. For *Nasya Mersha Nasya* i.e *sneha pradhan nasya* will be used.

2. INDICATION: *Astang sangraha* has mention nidranash as *Nasya Arha*²¹

SHIRO PICHU

MODE OF ACTION: It can be basically divided into two types Local and Systemic Mode of Action. *Shiro Pichu* acts systemically by Cellular absorption and circulation and effects on CNS by absorption of *Sneha*.

INDICATION: According to *charak shusrut* and *vagbhata murdha tail* is classical treatment for *Nidranash* in which *shiro pichu* is one of it.

DISSCUSSION: *Anidra or Nidranasha* is enumerated as one of the *Nanatmaja Vikara* of *Vata Dosh*. *Kaphadosha*, *Tamas*, *Hridaya* and *Samjnavaha Srotas* are responsible for the induction of sleep. There is relation between the age and duration of sleep. Along with this the influence of the *Tridosha* can also disturb the sleep pattern. Increased condition of *Vata Dosa* can cause loss of sleep. We have discussed earlier about the loss of sleep due to the *Vata Dosa*. Increased condition of *Pitta Dosa* in relation to its *Ushna & Tikshna guna* (properties) is also responsible for decrease in the sleep. *Kshaya* (weakness or loss of power) can also cause loss of sleep as it is responsible for the deprivation of *Dhatus* from their normal function. This condition may bring the loss of sleep. *Vagbhata* in *Ashtanga Samgraha* mentioned this in *Viruddh Annavignaniya Adhyaya* where he explained the *trayopasthambhas*, considered *mandanidra* due to *vata*, but used *asvapna* term in *vataja nanatmaja vikaras*. Hence *Nasya (sneha nasya)* and *shiro pichu* will help in *shamana* of vitiated *vata dosha* as *acharyas* has mention *sneha* is *uttam vata shamak*

CONCLUSION

Nidra is harmonic feature gifted by nature. If once the harmony is violated, of course his health as well as his sleep will be hampered, because sleep exactly runs according to biological clock. *Nidranash* is gradually threatening health of an individual, personal and social be-

haviour including occupational life. Hence it has been considered as psychosomatic disorder aggravated by vitiated *Vata-Dosha*. Various measures provided in Ayurveda can certainly help to overcome this situation. Avoiding causative factors is a must to tackle the condition more precisely with administration of *Nasya* and *Shiro Pichu*

Hence *Nasya* and *Shiro Pichu* will have significant effect in management of *Nidranash*.²⁶

REFERENCE

1. Agnivesha, Charaka, Dridhabala, Charaka S, Edited by Vd Jadavaji Trikamaji Acharya, Chaukhamba Surabharati Publications, Varanasi, 2008; 74, 113, 118, 119.
2. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Edited by Vd. Jadavaji Trikamaji Acharya, Topic 5, verse no.12, Chaukhamba Surabharati Publications, Varanasi, 2001, 251.
3. Vagbhata L, Ashtang H, edited by kaviraj Atridev Gupt & vd. Yadunandan Upadhyaya, Chaukhamba Sansrit Sansthan, Varanasi, topic 7th, verse no. 68, 75, 72-73.
4. Lawrence E, Steven M. The Harvard Medical School Guide to a Good Night's sleep. McGraw-Hill eBooks, 2007, 13.
5. Kristen L K. Does inadequate sleep play a role in vulnerability to obesity? The American Journal of Human Biology, Wiley-Blackwell 2012; 24(3):361-371.
6. Health system performance assessment, world health survey 2003, India, International Institute for Population Sciences (IIPS) Mumbai & WHO-India-New Delhi 2006, 153.
7. Agnivesha, Charaka, Dridhabala, Charaka S, Edited by Vd. Jadavaji Trikamaji Acharya, Chaukhamba Surabharati Publications, Varanasi, 2001, topic no.21, verse no.36, 118.

8. Sushruta, Sushruta S, ed. Vd. Jadavji Trikamji Acharya, Edn 8,Chaukhambha Orientalia, Varanasi, 2007, 358-359.
9. Vriddha V, Ashtanga S, ed. KR Srikantha Murthy,Chaukhambha Orientalia, Varanasi 2005; 204-208.
10. Vagbhata, Ashtanga H, ed. Pt Hari Sadashiva Shastri,Chaukhambha Surbharati Prakashana, Varanasi, 2010, 140-143.
11. American Sleep Disorders Association (ASDA). International Classification of Sleep Disorders: Diagnostic and Coding Manual (ICSD). Diagnostic Classification Steering Committee,Thorpy Mj, Chairman. Rochester, M1990, 19-21.
12. World Health Organization -The ICD-10 classification of mental and behavioural disorders. Clinical descriptions and diagnostic guidelines. Geneva: World Health Organization;1992:362
13. Sharma S. Astanga Sangraha with Sasi-lekha Commentary by Indu, Edn 2, Chowkhamba Sanskrit Series Office, Varanasi, 2008, 93.
14. Krishnamurthy KH, Bhela S, Chaukhambha Visvabharti, Varanasi, 2008, 448.
15. Acharya YT. Charaka Samhita with Ayurveda Deepika Teekha of Chakrapani Dutta. Choukhambha Sanskrit Sansthan, Varanasi, 2011, 119.
16. Padakara HSS. Ashtanga Hridaya with Sarvanga Sundari Commentary by Aruna-datta and Ayurveda Rasayana of Hemadri. Edn 9, Krishnadas Academy, Varanasi, 2005, 142-3.
17. Tripaty HP. Harita S. Chaukhambha Krishnadas. Edn 2, Academy, Varanasi, 2009, 330.
18. Trikamji J. Sushruta Samhita with Ni-bandha Sangraha commentary of Sri Dalhanacharya. Edn 6, Chaukhambha Orientalia, Varanasi, 1997, 359.
19. Agnivesha, Charaka, Dridhabala, Charaka S, Edited by Vd. Jadavji Trikamaji Acharya, Chaukhambha Surabharati Publications, Varanasi, 2001, topic no.21 verse no. 57, 119.
20. Trikamji J. Sushruta Samhita with Ni-bandha Sangraha commentary of Sri Dalhanacharya. Edn 6, Chaukhamb Orientalia, Varanasi, 1997, topic no.4, verse no.42, 359.
21. Vriddha V. Ashtanga Samgraha. edited by kaviraj Atridev Gupta, Krishnadas academy, Varanasi, 2002, topic no.9, verse no.55, 100.
22. Vriddha V, Ashtanga Samgraha, Indu T, Edited by Shiv Prasad Sharma, Sutrasthana, Edn 1, Chaukhambha Sanskrit Series Office, Varanasi, 2006.
23. Acharya YT. Charaka Samhita with Ayurveda Deepika Teeka of Chakrapani Dutta. Choukhambha Sanskrit Sansthan, Varanasi
24. Sripad Sharma Ashtangasangraha: Sanskrit Commentary by Indu, Chaukhamba Prakashana, Edition: 2012, Sutrasthan Chapter -9, Virudhavidnyanam Shlok no 27-49.
25. Sripad Sharma Ashtangasangraha, Sanskrit Commentary by Indu, Edited by, Chaukhamba Prakashana, Edition: 2012, Sutrasthan, Chapter -29 Nasyavidhimadhyaya Shlok no-7
26. Tripathi Bramhanand Charak Samhita :charak chandrika hindi commentary ,By Chaukhambha Prakashana Varanasi, Edition: 2009, Page no 406-411 Sutrasthan Ashtauninditiya Chapter-21 Shlok no-35 to 62.
27. Ambikadattashastri, Sushrut Samhita: Ayurved Tatvadipika By

Chaukhambha Prakashana, Edition:2012,Page no-222
Chikitsasthan Dhumnasyakawalgrahachikitsa Adhyaya.

CORRESPONDING AUTHOR

Dr. Snehal Tope

PG Scholar, Dept. of Panchakarma ,
Dr. D.Y.Patil College Of Ayurveda &
Research Centre Pimpri,Pune.411 018

Email: topesnehal91@gmail.com

Source of support: Nil

Conflict of interest: None Declared