

## Nasya Karma in Relation to Anidra W.S.R to Insomnia

Dr. Rishu Sharma<sup>1</sup>, Dr. Arjun Gupta<sup>2</sup>

<sup>1</sup>Assistant Professor, Department of Panchkarma, Govt. Ayurvedic Medical College, Jammu and Kashmir, India

<sup>2</sup>Assistant Professor, Department of Shalya Tantra, Baba Ke Ayurvedic Medical College, Daudhar, Punjab, India

### ABSTRACT

*Anidra* has not been described as a separate disease entity in Ayurvedic classics, but it is mentioned in fragments at several places as *Purva Roopa*, Symptoms, *Visha Lakshanas*, *Arishta* etc. In spite of scarcity of direct references of *Anidra*, the available descriptions have more than sufficient potential to elaborate and establish a universally acceptable treatment module for the disease. Suppression of sleep cause *Jrimbha*, *Angamarda*, *Tandra*, *Shiro roga*, *Akshigaurav*. Insomniac patients very commonly complain of polymyalgia, daytime drowsiness, headache, heaviness over eyelids. Restraint of sleep produces *Vataja* diseases. Proper and adequate sleep can be obtained with the help of *Brimhana Chikitsa* in the form of *Sirahtarpana*. *Sirahtarpana* can be achieved through different routes in the form of *Karnapoorana*, *Akshitarpana* and *Nasya*. Nose is the major route through which effective perfusion of oil based medication occurs into the *Mastishka* as it is the gateway to head. On proper application, *Nasya* gives fruitful results such as lightness of the head, sound and refreshing sleep, the state of being easily awakened, alleviation of the disease, hilarity of the mind and a gladsome activity of the sense-organs in performing their respective functions.

**KEYWORDS:** *Anidra*, *Akshitarpana*, *Jrimbha*, *Insomnia*, *Nasya*, *Mastishka*

### INTRODUCTION:

*Anidra* is composed of two words 'A' + 'Nidra'. *Nidra* is 'Ni' + 'Dra'. *Drayi santi i.e., dadrushu naisha* means to fall asleep. The prefix 'A' provides negative meaning to the act of *Nidra*. *Anidra* means less or no sleep. *Nidra* provides nutrition to the living body and maintains the health like Lord Vishnu, who nourishes and protects the world. [1] The properly taken sleep brings happiness, nourishment, strength, virility, knowledge and life to the individual. The enclosure of *Nidra* in the three *Upastambhas* (sub-pillars) establishes its importance. [2] *Nidra* is provoked by nature and is considered as a *Svabhavika Roga*. [3] Generally, the sleep comes during night and at about the same time for a particular duration every day and as such in Ayurveda, *Nidra* is said to be *Ratrisvabhava Prabhava*. [4] As stated by *Kashyapa*, getting good sleep at an appropriate time is one of the uniqueness of a healthy man. [5] The sleep that occurs at night is a natural & nourishing phenomenon, so it is termed as *Bhutadhatri* - that nurses all the living beings. [6] Therefore, Acharyas have advised that a

person should not suppress this natural urge. [7] Desire to take the food, water, sleep and sexual contact for pleasure are four natural instincts of the living organisms. [8] These are considered as the pioneers of the health.

*Nidra* is one of the most important dimensions of health which is associated with happiness and good health and is an outcome of relaxed mental state. For the living beings in the world, it is an essential phenomenon for maintenance and restoration of both body and mind. Dalhana pens down that *Nidra* is a state of combination of mind and intellect by which a person feels happy. [9] Adhamalla defines that the *Nidra* is a state in which the *Tamoguna* combines with *Kapha* where *mohavastha* of *indriya* and *Mana* is observed. [10] There is a natural relation of sleeping and waking. *Svabhaviki Nidra* is caused due to the *Maya* or illusion attached to the power of Vishnu. [11] Here, *Maya* is a desire of the *Manasa* to get detached from the worldly sensory objects on account of the tiredness of *Manasa*.

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Nose (*Nasa*) is considered to be that *Gyanendriya*, whose function is not only limited to respiration and olfaction, but it is also an important route for drug delivery. *Nasya Karma* is a therapeutic measure in which the drugs administered through nose eliminate vitiated *Doshas* situated in head and its constituent parts; thereby curing the disease of those parts. Nose is a pharmacological passage into the head. [12] When any type of irritation takes place in any part of the body, the local blood circulation is always increased. This occurs as a result of natural protective function of the body. Due to irritating effect of administered drugs, provocation of *Doshas* takes place in *Shirah* resulting in an increase in the blood circulation to brain. So extra accumulated morbid *Doshas* are expelled out from small blood vessels and ultimately these morbid *Doshas* are thrown out by the nasal discharge, tears and by salivation. From anatomical point of view, there are no such direct pharmacodynamics considerations between nose and cranial organs. Moreover, blood- brain -barrier is a strict security system that human brain has. The drugs are mostly believed to be absorbed through nasal and pharyngeal mucosa. It has been proved experimentally that the drug administered through nose shows effective action on the brain, supporting the fact that there is very close relation between *Shirah* and *Nasa* (nose).

Therapy through intranasal administration has been an accepted form of treatment in the Ayurvedic system of Medicine. In recent years, many drugs have been shown to achieve better systemic bioavailability through nasal route as compared to oral administration. [13] Advances in biotechnology have made available a large number of protein and peptide drugs for the treatment of a variety of diseases. These drugs are unsuitable for oral administration because they are significantly degraded in the gastrointestinal tract or considerably metabolized by first pass effect in the liver. Even the parenteral route is inconvenient for long term therapy. Of many alternate routes approached, intranasal drug delivery is found much promising for administration of these drugs. [14] Nasally administered dosage forms generally deliver most of the drug to the ciliated region and, consequently, residence time is unlikely to be longer than a few minutes. [15]

#### **MATERIAL & METHODS:**

The matter in this manuscript is being written after thorough reading and analysis of Various Ayurvedic Textual books and commentaries. Relevant data has also been collected through some indexed medical journals.

#### **DISCUSSION & RESULTS:**

The sleep is an indicator of good health because it brings the normalcy in body tissue and relaxes the person. [16] Ayurveda's approach towards the illness gives due consideration to both- psychic and somatic levels of body. According to Ayurveda, the emotional diseases should be cured by *Gyanam*, *Vigyanam*, *Dhairya*, *Smriti* and *Samadhi*. [17] When conventional medicine fails to treat insomnia efficaciously but rather produce adverse effects, patient seek *Panchakarma* therapies like *Nasya karma*.

#### **Probable Mode of Action of Nasya:**

The main *doshas* involved in *Anidra* are *Vata* and *Pitta* and according to Sushruta, *Shiras* is the *sthana* of all *tridoshas*. Hence, any medication which is mainly *Vata* and *Pitta shamak* has been effectively used for the study to provide satisfactory results. Each step of *Purva karma*, *Pradhana karma* and *Paschat karma* of *Nasya karma* has its own significance. In *Purva karma*, the *Sthanika Abhyanga* relieves tiredness and excess of *Vata*. Importance of *Abhyanga* has been described in classics by giving different examples. As the wheel of the cart, will run smoothly if regular oiling is done, in the same way the person who undergoes *Abhyanga* daily will not get affected by diseases. [18] That's why oiling of the head is advised by Acharyas owing to its benefits of promoting sound sleep and happiness. [19] *Swedana* increases the local blood circulation and prepares the region for the drug absorption. [20] In *Pradhana karma* when the *Nasya dravya* are instilled into the nose by tilting of head enhance the drug entry into brain (stimulates olfactory neuron). Administration of oil in form of '*Avichchhina dhara*' facilitates appropriate volume of drug to reach the desired site of action. [21] In *Paschat karma* the patient is advised to remain in a particular position, so that effective drug absorption occurs. This breaks down the pathogenesis of *Anidra* and results in "*Sukhswapna*".

When *Nasya dravya* is instilled into the nostril, the drug reaches *Shringataka marma*. According to Indu, its location is *Shirosoantaramadhya*. This *marma* is again in contact with *siras* of *Nasa*, *Akshi*, *Karna* and *Gala*. So, as the drug is instilled it will remain in upper part of nasal cavity and stimulates the olfactory neuron and thus the vitiated *doshas* are expelled out. [22] Even slight stimulation of *Marma* may have beneficial effect on the body, due to their connection with higher centers. Irritation of nasal mucosa through *Nasya* stimulates this area, by which the stability of mind occurs. This helps to locate the *Mana* in '*Nirindriya Pradesha*' and patient may get sleep. [23] Olfactory nerve differs from the other

cranial nerves in its close relation with the brain where the sleep regulating centers are located. [24] It is also connected with the higher centers of brain like hypothalamus, limbic system. As the cilia are in direct contact with the source of smell and as the olfactory receptor cells connect directly with the brain, *Nasya* has a powerful and immediate effect on the body. Limbic system is concerned with behavioural aspect of human beings. [25] It mediates psychological functions by acting on limbic system through olfactory nerves.

*Tama* when combines with *Raja* cause *Vata Prakopa*, which results in sleeplessness. Main cause of *Anidra* is *Vata*. *Nasya* is best treatment for *Urdhvajatrugata Vata*. Active principles of the drugs are penetrated through the mucosa due to adsorption effect and perfusion occurs to the brain cells which normalizes sleep. Nasal administration of medication helps to correct the disorders of *Prana* affecting the higher cerebral, sensory and motor functions. This may be the probable reason for reduction of frequent awakenings and sleep interruptions in the patients after *Nasya* therapy. According to Harita, the centre of sleep is in the upper half part of nose, between the two eyebrows in the cerebrum or brain. When the *Tamas* reaches this sleep center, the knowledge and activity get diminished and sleep occurs.

*Nasya* has soothing effect on brain due to capillary perfusion. Hence stress is reduced and it helps in initiation of sleep. The drug administered through *Nasya Karma* is supposed to act on various neurotransmitter systems like opioid, serotonin and dopamine, which leads to reduction in negative emotions such as *Krodha*, *Shoka*, *Bhaya* etc. and also increase the positive emotions like *Harsha*, *Preeti*, *Dhairya*, etc. This action is related to its psychogenic response.

### CONCLUSION:

Thus, *Nasya Karma* is an extremely effective Panchakarma intervention for patients of *Anidra* (Insomnia). The bioavailability of larger drug molecules through nasal mucosa can be improved by means of absorption enhancer or other approach.

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