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ABBREVIATIONS

A. H. -	Ashtanga Hridaya
• A. S. -	Ashtanga Sangraha
• B.P. -	Bhava Prakasha
• B.P. Ni. -	Bhava Prakasha Nighantu
• Bhe. Sam. -	Bhela Samhita
• Ch. -	Charak Samhita
• Chakra. -	Chakrapani
• Chi. -	Chikitsasthana
• Dal. -	Dalhana
• Ha. Sam. -	Harita Samhita
• In. -	Indriyasthana
• Ka. -	Kalpasthana
• Ka. Sam. -	Kashyapa Samhita
• Ma. Ni. -	Madhava Nidana
• Ni. -	Nidanasthana
• Sha. -	Sharirasthana
• Si. -	Siddhisthana
• Sha. Sam. -	Sharangadhara Samhita
• Su. -	Sushruta Samhita
• Su. -	Sutrasthana
• Ut. -	Uttartantra
• Vi. -	Vimanasthana
• Y.R. -	Yogaratanakara

INTRODUCTION

Aahara (food), *Nidra* (Sleep) and *Bramhacharya* (Abstinence) are illustrated as the Three supportive pillars. Importance of *Nidra*, its role in maintenance of life is discussed³.

Nidra is also considered under *Adharniya vega*. It has been rightly stated by Charak that happiness & misery, proper & improper growth, good strength & weakness, potency & sterility, knowledge & ignorance and life & demise of an individual depend on appropriate and inappropriate sleep⁴. Hence, *Nidra* (Sleep) is one of the important factors to lead a healthy life.

Suppression of natural urges (*Adharniya vega*) related to urine, faeces, hunger thirst, flatulence, hiccup, sneezing, yawning, vomiting, sleep etc; either willful or forced has been considered to be harmful in Ayurveda and is likely to induce vitiation of dosas, causing several diseases.

The *dharana* of *Nidraavega* may cause *moha*, *gaurava* of *sirah* and *akshi*, *aalasya*, *jrbha* and *Angamarda*. *Nidraanaasa* may cause *Angamarda*, *sirogurutva*, *Jrbha*, *jaadya*, *glaani*, *bhrama*, *Apakti*, *tandraa* and other *rogas* caused by *vaata Dosh*².

Diseases caused due to *Adharniya vega* have been categorized as *prajnaparadha* because in pathogenesis of such diseases primary fault begins with psyche (*Prajna*) and later on somatic involvement occurs. Hence, these diseases may be recognised as psychosomatic diseases also and the situation leading to these diseases may be considered as stressful situations because in aetiology of psychosomatic diseases stress plays a major role¹. *Yoga* has a mental as much as a physical aspect. *Pranayam* help to make the most of the different breathing techniques which can calm the mind and rest the brain from the endless chain of thoughts, offering inner peace and an antidote to the stress of modern day life.

Uniting both these aspects is the philosophy of yoga. It is a practical philosophy that complements Ayurveda medicine and aims at uniting the body, mind and spirit enabling each individual to enjoy healing from within.

In Indian culture, yoga has traditionally been a part of daily routine which is meant for attaining healthy life. The Sanskrit word *pranayam* is translated as “the science of breath” in some circles, and in others it has a broader meaning, “expansion, manifestation of energy.” *Pra* (first unit) *na* (energy) is the vital and primal energy of the universe. As the breath and *prana* affects consciousness, the mind and emotions, it also affects our beliefs and *Karma*, just as our judgments, beliefs, and *Karma* effect the mind, emotions, *prana*, breath, and physical body.

Need of the study:

In today’s era contemporary therapeutic variety of tranquilizers are prescribed for the managing insomnia. These tranquilizers initially give substantial aid in insomnia but permanent and extensive use may stimulate various lethal effects including drug addiction⁶.

In such a circumstances there is a gradual need for the proficient supervision of sleeplessness in a normal manner by proper analysis, subsequently following apt life style and getting rid of the troubles as of source itself. Need has always been there to build up certain modalities for the Management of *Anidra* (Insomnia) which could be secure, valuable, cost efficient with no adverse reaction, as compared to the remedial measures of various method of medicine. In the midst of such background an attempt is prepared to estimate the efficacy of *Bhramari Pranayam* in a series of patients suffering from insomnia.

Ayurveda offers a wide range of therapies and tools to restore balance from dietary recommendation and yogic treatments which together can help a great deal in treating *Anidra*. Charak cite *Bahya Upacharas* such as *Abhyanga*, *Utsadana*, *Samvahana*, *Akshitarpana*, *Moordhni Taila*, *Gramya mamsa rasa*, *Anupa mamsa rasa*, *Jaleeya mamsa rasa*, *Manasika Upacharas* as *Mahisha ksheera*, *Peeyusha*, *Morata*, *Manasika Upacharas* as

*Manonukula vishaya grahana, Manonukula sabda granaha, Manonukula gandha granaha,*⁵.

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