



A REVIEW STUDY OF NIDRA W.S.R. TO DIWASWAPNA

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ABSTRACT

Sleep is one of our basic needs. Good sleep leads to healthy life, but not all sleeps are beneficial i.e. sleep is not always beneficial e.g. sleeping in wrong conditions, wrong way of sleeping, wrong timings i.e. Diwaswapna, excessive sleeping etc. Quality, quantity and timings of sleep are very important factors for the healthy life. Changes in any one of these factors, may become cause for the deterioration of the health. Diwaswapna is one important condition which causes disturbances in health except in some special conditions. Ayurveda has described Diwaswapna as bad habit and explained it harmful to the health except in some special conditions. Diwaswapna is not only responsible for many diseases which causes suffering of the person when practiced for a long time but also Diwaswapna has instant harmful effect on body when practiced for first time. So called development of human civilization costs a lot to humans, affect his health and causes many sufferings also, called as life style disorders. The main aim of the study is to Scientifically understand the concept of Diwaswapna according to Ayurveda and Modern science so that human can overcome the harmful effects of Diwaswapna and also to obtain the benefits of Diwaswapna in some special conditions. That's why the study is being carried out.

KEYWORDS : Day sleep, health, Life style disorders.**INTRODUCTION**

Today, in this modern era lifestyle disorders are emerging as a serious problem for the human. In this fast running life, due to lack of time, intake of artificially prepared foods and by not following any regimens according to season and nature, there occurs disturbances in the natural balance of our body and mind which leads to the *Dosha Prakopa*, *Dhatu Dushti* which finally causes different types of lifestyle disorders. The main reason behind these is the unawareness of the society about the *dincharya* and *ritucharya*. Various new diseases are getting originated day by day. Approach of the Ayurveda towards every new emerging disease and health maintainance, remains the same as Ayurveda is originated from nature and it gives more emphasis on how to maintain health and how to prevent the diseases instead of curing the patient after development of diseases. For this understanding *dincharya* and *ritucharya* is important. By proper following of natural and healthy *Aaharas* and *Viharas* according to different *Ritu* and day conditions, we can attain the *Swasthya Avastha* (healthy state). For attaining the healthy state, concept of *Dinacharya* and *Ritucharya* are very important to understand. As we all are lagging behind in the race of healthy life due to our life goals, due to which there is no enough time for us to sit and think about our health. Nidra is one of the *Trayopastambhas* (three subsidiary pillars) i.e. *Aahar*, *Nidra* and *Brahmacharya* on which a person's health status is based. Proper sleep is a natural and nourishing phenomenon of all organisms, so it is also called *Bhutadhatri* (nourishes all living creatures). Quality of sleep indicate good health because it relieves the stress and normalizes the body tissues.^[1]

AIM:-

To explore the role of Diwaswapna to fulfill the basic objectives of Ayurveda i.e. *Swasthasya Swasthya Rakshanam*

and *Akturasya Vikar Prashamanam*.**OBJECTIVES-**

1. To understand the concept of *Diwaswapna* according to Ayurveda and Modern.
2. To explore the effect of *Diwaswapna* on various Life Style disorders.
3. To understand the management of the conditions arising due to *Diwaswapna* according to Ayurveda and Modern.

MATERIAL AND METHOD-

1. For the material classical texts of Ayurveda viz. Charak Samhita, Sushruta Samhita and Astanga Hridaya and their *teekas* are used to clear the concept of *Diwaswapna*.
2. Supportive texts of contemporary science, different websites and journals were also utilized to comprehend the ancient concepts.
3. All these concepts are properly collected, analyzed and arranged in a sequential manner for the proper understanding of it in context of "Swasthasya Swasthya Rakshanam and Akturasya Vikara Prashamanam" which are two main purposes of Ayurveda.

Literary Review

Types Of Sleep: - In Ayurveda, sleep is classified into two types: *Svabhavika* (natural sleep) and *Asvabhavika* (abnormal sleep). Maharshi Charaka described seven types of *nidra*, caused mainly by *Tamas* and *Kapha*, mental exertion, physical exertion, *Agantuka* (indicate bad prognosis leading to imminent death), as complication of some other diseases like *Sannipataja jvara* (fever involving *Tridosha*), and the natural sleep (physiological sleep). Acharya Vaghbhata described that sleep occurring at night is natural while the remaining are abnormal. Acharya Sushruta described three types of sleep as: *Vaishnavi* (natural and

called as blessings of God), *Tamsi* (due to *Tama dosha*), *Vaikariki* (due to diseases).^[2]

Importance Of Sleep: - Proper Diet and Proper Sleep both are responsible for the maintenance of the body. Both sleep and diet are responsible for the Corpulence and scragginess of the body. (CH.SU. - 21/51)

Effect Of Night Vigil And Day Sleeping: - *Rukshatva* (dryness) is caused by vitiation of *vata* due to Night vigil. If day sleeping is practiced then it causes *snigdhatva* (unctuousness) due to vitiation of *kapha* and if day sleeping is practiced in sitting position then it neither produces *rukshatva* nor *abhisyandatva*. (CH.SU. - 21/50)

Indication Of Diwaswapna: - According to Ayurveda, Those suffering from emaciation caused by *geet* (singing), excessive speaking habits, *Adhyayan* (study), *madya* (alcoholic product and any drug intake), *strikarma* (sexual act), evacuative therapies, weight carrying and travelling on foot, condition of indigestion, injury, wasting, aged people, children, females, condition of polydipsia or thirst condition, *atisara* (diarrhea), colic, *shwasa* (dyspnea), *hikka* (hiccup), lean persons, injured due to fall or assault, psychotic, weak and hardworking persons, exhausted due to long journey and night vigil, condition of anger, grief and fear, not taking food, habitual of day sleeping, having less *Medo Dhatus*, *Sweda*, *Kapha*, *Rasa* and *Rakta* are allowed to sleep in day time, because day sleeping in these causes *Dhatu samya* and *kapha* nourishes the body tissues.

Persons practicing night vigil are allowed to sleep in day time for half of the time of night vigil practiced (SU. SHA. - 4/37) and half of proper sleeping time of his need in the morning after meal can also be practiced. (A. H. SU. - 7/65)

According to Acharya Vaghbata *Diwaswapna* is indicated in *Grishma Ritu*. Due to *sanchaya* of *vata dosha* in *grishma ritu*, due to *rukshita* (roughness) in *Aadana kala* and due to long day and short night, it is beneficial to sleep in day time, except this season, practicing *Diwaswapna* in other seasons is *kaphakaraka*. (A. H. SU. - 7/56) but Acharya Charak described *Diwaswapna* as *sheleshma-pittakaraka* (CH.SU. - 21/43-44), while Acharya Susruta called *Diwaswapna* as *Adharma* and it causes *Sarvadoshprakopaka*. (SU. SHA. - 4/37)

Benefits Of Diwaswapn: - According to Ayurveda, *Diwaswapna* helps in maintaining the equilibrium of the body and dhatus, increases strength, *Shleshma* nourishes the *dhatus* and body parts and stability in life span is achieved (CH.SU. - 21/42) and is beneficial for the patient suffering from *Trit* (thirst), *Shoola* (abdominal pain), *Hikka* (hiccup), *Ajima* (indigestion) and *Atisara* (diarrhea). (SU. SHA. - 4/47)

Diwaswapna As Treatment Of Various Diseases: - Acharya Susruta told *Diwaswapna* as a part of *Karshya chikitsa*. (SU. SU. - 15/40). According to Acharya Vaghbata, *Diwaswapna* is in *Rasasheshajirna* without having meal and water and also in other indigestion. (A.H.SU. - 8/29-30)

Contraindication Of Diwaswapna:-

Contraindication of *Diwaswapna* according to season (*Ritu*): - During spring season, the accumulated *sheleshma* agitated by strong sun rays disturbs the body fire (digestive fire) and produces so many diseases. Hence, *Vamana karma* etc. should be performed in spring season and *Kaphaprakopaka Acharas* and *Diwaswapna* should be avoided. (CH.SU. - 6/23)

The body being weakened during *aadana* period, the digestive fire is also weak, which is further deteriorated during

rainy season due to influence of *Vata* etc. Due to vapour emanating from earth (rain water entering earth cools it, thus vapours are formed), rain-fall, increased sourness due to *amlapaka* (transformation) of water and reduced power of fire during rainy season the *Vata* etc. doshas get aggravated. That's why moderate living methods (diet, drink and living) are advised during rainy season. During this period use of diluted *mantha* (flour of parched barley added with ghee and water), day sleeping, dew (sleeping in the night in open), river water, exercise, sun-heat, and coitus should be given up (are contraindicated). (CH.SU. - 6/35)

Contraindication Of Diwaswapna According To Various Diseases: - The person having obesity, habituated to take unctuous substances daily, having predominance of *Shleshma* and also suffering from *dushivisha* (artificial poison) should never sleeping during day time. The person who take unwholesome day-sleep suffer from *halimaka*, headache, feeling as if covered with cold (cloth), heaviness in body-parts, body-ache, subdued digestive fire, feeling as if cardiac region is plastered, edema, dislike for food (anorexia), nausea, chronic *coryza* (rhinitis), hemicranias, patches (urticular), *aru* (eruption/postules), *pidka* (small boil), itching, drowsiness, cough, throat disorders, sever delusion of memory and intellect, obstruction of channels, fever, incapability of sense organs and increased intensity in effect of poison. That's why clearly understanding suitability and unsuitability of sleep one should enjoy sleep happily.^[3]

According to Acharya Susruta *Diwaswapna* is contraindicated to *vranai* (patient having any wound) otherwise he will suffer from the complications like itching, heaviness, swelling, inflammation, redness, and secretions from the wound, it also aggravates the *Vata* which causes different types of pain. (SU. SU. - 19/10,12,13). Acharya Vaghbata told that, the persons having fatty diet daily, increased *Medodhatu* and *Kapha Dhatus*, the, they should not practice the *Diwaswapna*. (A.H.SU. - 7/60)

According to Ayurveda, Day sleeping should be avoided in *navajwara* (acute fever), *udarroga*, *Shleshma Atisara*, *Visarpa*, *Vishmukta* (after free from poisoning), *Vrana* (wound), *Urustambha*, after *Vaman-karma*, *ritukala*, *twakaroga* and *Pravrita ritu*.

Diwaswapna As Hetu (etiological Factor) Of Various Diseases: - According to Ayurveda *Diwaswapna* affect all the dhatus of the body and is an Etiological factor of various diseases i.e.; - *Shiroroga* (head-disorders), *Santarpaniya Vyadhi* (satiating diseases), *Rakta dushti* (blood disorder), *Kaphaja* fever, *Mamsavaha* and *Medovaha shroto dushti*, *Kaphaja Gulma*, *Kaphaja Udarroga*, *Kaphaja Arsha*, *Visarpa*, *Vata Vyadhi* and *Vata Shonita*,

Acharya Susruta has described *diwaawapna* as *Medova rdhaka*, *Sthauylakarka*, *Kapha prakopaka*, that's why causes *Prameh*, *Netra roga*, *Pandu roga*. He also said that *Diwaswapna* is unnatural and is responsible for *Adharma* and *Sarva Dosha Prakopa* (*Vata*, *Pitta*, *Kapha*), therefore causing *Kasa* (coughing), *Shwasa* (respiratory disorders), *Pratishyaya* (common cold), *Shirogaurava* (heaviness in head), *Angamarda* (bodyache), *Aruchi* (loss of appetite), *Jwara* (fever), *Agnimandyra* (indigestion). (SU. SHA. - 4/37)

According to Acharya Vaghbata, *Diwaswapna* is important cause of *Prameha* (diabetes), *Urustambha*, Due to the *Diwaswapna*, easily curable wound also develops into an incurable wound i.e. it causes delayed healing of the wounds. (A. H. U. S. - 25/19-21)

Treatment Of Complications Arising From Diwaswapna: - According to Acharya Susruta, *Dhoompana* is indicated after

Diwaswapna. (SU.CHI. – 40/13). Acharya Vagabhata advised *Upavasa*, *Vamana*, *Swedana*, and *Nasya* drugs. In case of excessive sleeping *Tikshna Vamana*, *Anjana*, and *Nasya* are useful. They should be practiced *Langhana*, tension, sexual intercourse, stress, fear, anger, so that *Kapha* decreases and sleep is also decreasing. (A. H. SU. - 7/62-63)

Modern Review:-

Effects Of Day Sleeping On Human Health [3]: - Sleep has great impact on our short and long-term physical, mental and social health and wellbeing. During the normal sleep pattern, our body tends to drop the natural temperature of the body between 2 pm - 4 pm each day, at this time our body begins to produce melatonin, which causes drowsiness. Napping Should be avoided within the three hours, before going to bed for the night, otherwise it may cause prolonged sleep tendency. Working at night and Sleeping during the day regularly for a long duration, causes deterioration of the health and general wellbeing. It is impossible for us to be nocturnal against the nature, because our natural circadian rhythm is designed in such a way that we sleep at night and wake up in the day.

1. Not getting enough sleep consistently and sleeping during the day, can make inflammation worse, raise the risk of heart disease, Alzheimer's disease, cancer (may lead to mortality), lower libido or lower sperm count and a host of other serious health issues. Deprived sleep causes decreased volume of brain tissue. Night vigil and day sleeping is responsible for the disruption of circadian rhythm which causes hormonal disturbances. Those hormonal changes result in insulin resistance that causes weight gain and a greater likelihood of diabetes and heart.
2. Sleep fragmentation described the habits of the people where they wake up at night, and need to nap for the long periods of time in the day, this impacts their night time sleep, and so the cycle goes. Napping, if less than 30 minutes, it is beneficial in boosting mood, creativity, and also the energy levels. Researches shows that proper management of our sleep, helps in transfer of new temporary memories to the more permanent memory storage of the brain.

DISCUSSION:-

Ayurveda, in general, indicate *Diwaswapna* as a bad habit, it comes under the *Pragyaparadha/Papa Karma/Adharma*, which is cause of various diseases. The Nature has provided us the night for sleeping and day for working i.e. natural behavior of human is to sleep in night and awakening in the day. This is natural Biological clock of human. But in present time the life style got disturbed and the natural biological clock is forced to do the unnatural, which causes disturbance in *Dosha* and *Dhatu Samyata*. According to modern science, Day Sleeping causes disturbance to the normal Endocrine Functions, which is responsible to maintain the normal equilibrium of the body. Whenever the endocrine functions are disturbed, normal health state of the person deteriorate and it causes diseases which are similar to the diseases/symptoms mentioned in classical text. According to Ayurveda, *Diwaswapna* causes the diseases which are *Kapha* predominant. Normally *Kapha* is responsible for the nourishment of the *Dhatus* of the body, but when *Diwaswapna* is practiced then it causes excess of *Kapha* in the body. The reason behind the indications of *Diwaswapna* in some special conditions is based on the same, all the conditions mentioned for the *Diwaswapna* practice are those, in which energy level is decreased and person is suffering from any kind of infirmity. Modern science also indicates the same, because during the sleep, growth hormones are at an increased level and energy is restored in the body, so it is better for the person suffering from any kind of infirmity. The

benefits mentioned are only obtained in special conditions. Apart from these benefits, *Diwaswapna* disturbs the *agni* (digestive fire) causes *agnimandya*. Which in turn causes *Aama* which causes contamination of the *Dhatus* of the body and causes different types of the diseases. Most of the systemic and life style disorders are caused due to *agnimandya*, i.e. it is etiological factor of all diseases according to Ayurveda.

CONCLUSION:-

By proper understanding and following these regimens mentioned under *Dinacharya*, we can easily achieve primary and most important goal of the Ayurveda i.e. maintenance of Health and it also helps in fulfilling the second important goal of Ayurveda i.e. "Aaturasya Vikara Prashamanam" e.g. *Diwaswapna* is indicated as treatment in *Rasasheshajirna*, which is a type of indigestion. *Diwaswapna* is responsible for the Strength, Complexion and Longevity without disturbing the equilibrium of the body and mind but all these can be achieved only by following the indications and contraindications of *Diwaswapna* properly, otherwise it causes the severe adverse effects and serious life style disorders when practiced for short duration and also when practiced for long duration. So, it is important to conclude that all these indications, contraindications, *Hetu*, *Samprapti* of various diseases are very important to be known by the *Vaidya* to take decisions accurately with respect to treatment and prognosis.

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