

**A LITERARY REVIEW ON SLEEP FOR HEALTHY LIFE****Sah Mithilesh Kumar<sup>1</sup>, Kamble Shubhangi<sup>2</sup>, Dhoke P Sujata<sup>3</sup>, Upadhyay Tarun<sup>4</sup>**<sup>1,3,4</sup>MD Scholar, <sup>2</sup>Assistant Professor,

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**ABSTRACT**

Irregular and unnatural food habits, suppression of natural urges and lack of proper sleep etc. are the inseparable parts of daily routine which enervate body arising times of crisis. *Ayurveda*, the specific science of life, has maintained its domain in the medical sciences in both Preventive and Therapeutic aspects. The adventurers of *Ayurveda* have quoted *Tridoshas* as three pillars where *Ahara* (Diet), *Nidra* (Sleep) and *Brahmacharya* (Celibacy) as three factors which play an important role in the maintenance of Health and termed as '*Upastambhas*' i.e. three sub-pillars which when any of them is disturbed leads to disturbance in health. Literates are conscious about their food habits to some extent but have altered rest duration i.e. not giving due importance to *Nidra* (Sleep). Sleep is a harmonious gift bestowed by Nature. Once this harmony is violated, health is hampered because sleep exactly runs according to Biological clock. Happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, and even death, all these occur depending on the proper or improper sleep as stated by *Acharya Charaka*. A living organism of whatever nature always feels the need for resting after a period of activity. The various organs and the parts of the body can be given rest independently but complete rest for the entire organism is possible only when it goes to sleep. Therefore to establish the relations between sleep and the body, descriptions are needed to understand for the way of sleep to be followed.

**Keywords-** Sleep, Life Style, *Dosha*, *Dhatu*, *Prakriti*, *Vegavidharana*.**INTRODUCTION**

In 21<sup>st</sup> century, everywhere people are in a hurry. Jet powered air craft spend their human cargo across broad continents and vast oceans so that one could achieve their goal and fulfil desire. But in fast paced life, the lifestyle is far from what the natural anatomy and physiology of human body permits. Irregular and unnatural food habits, suppression of natural urges and lack of proper sleep etc. are the inseparable parts of daily routine which enervate body arising times of crisis. Then the Life's candle dims and darkness threatens. Our thoughts become focussed and then we are

easily able to determine what is really important and what is merely to be followed.

*Ayurveda*, the specific science of life, has maintained its domain in the medical sciences in both Preventive and Therapeutic aspects. It's amazing journey from divine origin to the present day has left us wondering about the enormous potential this science possesses. Its successful existence since time immemorial itself proves its scientific approach attributed to its unique principles that have remained unchanged till date.

The adventurers of *Ayurveda* have quoted *Tridoshas*(Acharya Yadavaji Trikamaji,2001) as three pillars where *Ahara* (Diet), *Nidra* (Sleep) and *Brahmacharya* (Celibacy) as three factors which play an important role in the maintenance of Human Health and termed as '*Upastambhas*' (Acharya Yadavaji Trikamaji,2001) i.e. three sub-pillars which when any of them is disturbed leads to disturbance in healthy state. Quality food consumption and proper sleep are the two basic needs for making an essential aspect of personal health care. Literates are conscious about their food habits to some extent but have altered rest duration i.e. not giving due importance to *Nidra* (Sleep).

*Thomas Dekkar*, a great English dramatist of London has written that:-

**“Sleep is the golden chain that ties health and our body together”**

It is a question which still stands that what is sleep and how it occurs and what is the role of sleep in maintenance of health and treatment of diseases.(Tabers dictionary)Getting good sleep at proper time is one of the characteristic feature of a healthy man(Hemraj Sharma,2009). There are several theories illustrated in the medical sciences to explain the phenomenon of natural sleep and its disturbed nature leading to many complications (Acharya Yadavaji Trikamaji,2001).

Sleep is a way to nourish our body, mind and spirit. It is an important component for a good health and peace of mind. Getting sound sleep each night imparts physical and mental balance to prepare our body and mind for the next day. *Ayurveda* views restful sleep as important as diet and also essential pillar of good health (Acharya Yadavaji Trikamaji,2001).

Sleep is a harmonious gift bestowed by nature. Once this harmony is violated, health is hampered because sleep exactly runs according to biological clock.(Wikipedia.org) Happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, and even death, all these occur depending on the proper or improper sleep. (Acharya Yadavaji Trikamaji,2001).

A living organism of whatever nature always feels the need for resting after a period of activity. The various organs and the parts of the body can be given rest independently but complete rest for the entire organism is possible only when it goes to sleep. Therefore to establish the relations between sleep and the body, descriptions are needed to understand for the way of sleep to be followed.

#### **Relationship between the Sleep and *Dosha - Dhatu - Mala*:**

As per the previous descriptions regarding sleep, it is clear that sleep is having important role in the maintenance of equilibrium state of body.

In Ayurvedic classics, it is mentioned that in the *Kaphaja Vikaras*, *Atinidra* and *Tandra* are commonly seen i.e. excessive sleep and sleeplessness occurs in *Vataja Vikaras* and lack of sleep is often observed as one of the symptoms in *Pittaja Vikaras*.

The equilibrium of the *Dhatus* also depends upon the sleep. *Acharya Charaka* and *Sushruta* have stated that by means of proper sleep *Dhatusamyā* i.e. equilibrium state of *Dhatus*, the nourishment of the body, the increase of strength and stability of life are achieved. When the decrease of *RasaDhatu* occurs, the sleep duration is less and when the proper sleep is enjoyed, the *Dhatus* get proper nourishment again. By proper sleep, the digestion power is

properly maintained and the *Agni* functions remain normal. The evacuation of the bowel and the emptying of the urinary bladder take place properly.

The bad habits of awaking at night and sleeping during day time have been stated to provoke all the three *Doshas*.

#### Functions of Sleep at different *Dhatu* level:

*Rasa*: *Pushti* and *Varnaprada*

*Rakta*: *Varna*, *Agnidipti*

*Mamsa*: *Pushti* and *Bala*

*Meda*: Attractiveness (*Shriman*)

*Asthi*: *Bala*

*Majja*: *Varna*, *Utsaha*

*Shukra*: *Vrishata*, *Utsaha*

*Ojas*: *Jivana*

*Manasa*: *Jyana* and *Sukha*

#### Relationship between the Sleep and *Prakriti*:

The sleep according to *Prakriti* may be divided into two groups i.e.

1) According to *DehaPrakriti* (Body constitution):

The sleep is produced by *Tamoguna* and *Sleshma*. So according to

Age	Dominance of <i>Dosha</i>	Sleep Pattern
<b><i>Balyawastha</i> (Childhood)</b>	<i>Kapha</i>	<i>Atinidrata</i> (Excess sleep)
<b><i>Yuvawastha</i> (Adulthood)</b>	<i>Pitta</i>	<i>Alpanidrata</i> (Less sleep)
<b><i>Vridhewastha</i> (Oldage)</b>	<i>Vata</i>	<i>Nidranasha</i> (Insomnia)

As sleep shows very close relation to *Doshas* and in different age groups predominance of *Doshas* varies and so the sleep duration also changes according to the stages of life (Paradkar S, 2002).

#### Relationship Between The Sleep And Suppression Of Natural Urges (*Vegavidharana*):

It is very well known that sleep is a natural urge. Suppression of urge for sleep causes yawning, malaise, drowsiness, headache and heaviness in the eye. In *Yogaratnakara*, indigestion is also included to this list (Yadavaji Trikamaji,

the *Prakriti* of a person the quality and quantity of sleep varies. An individual of *KaphaPrakriti* gets more sleep which is sound while a person of *Vata Prakriti* gets less sleep and may be disturbed.

2) According to *Manasa Prakriti* (Mind)

Mind is always flickering by virtue of being governed by *Prana Vayu*. It is subjected to moods, principally the *Rajas* and *Tamasa*. The former is a state of emotions and the later is inhibition. Devoid of the two the pure state of mind is the *Satva*. Even this is surpassed by *Rajas* and *Tamasa* however, much remains restrained. Hence, persons who have excess of *Tamasa* in their system sleep heavily. They sleep both during day and night. Those with *Rajasa* as the dominant trait sleep either during day or night and their sleep is light and disturbed. Persons with *Satva* as the main trait, sleep peacefully, but never before midnight.

#### Table no. 1-Relationship between the Sleep and Age:

1999). After knowing all these relationships between the sleep and the body, some 'W's i. e. questions regarding sleep can be explained as described below-  
**Why to Sleep:**

Sleep at the night time makes the balance of the body constituents (*Dhatusamya*), alertness, good vision, good complexion and fired digestive power (Bhavamishra, 2009). Those who take proper sleep in proper time will not suffer from disease, the mind of them will be peaceful, they gain strength and good complexion, good virility, their body will

be attractive, they won't be lean or fatty and they live good hundred years (Yadavaji Trikamaji, 2005).

The inclusion of sleep in the three sub-pillars proves its importance. While discussing about sleep, the ancient authors have stated that happiness and sorrow, growth and wasting, strength and weakness, virility and impotence and the knowledge and ignorance as well as the existence of life and its cessation depend on the sleep (Acharya Yadavaji Trikamaji, 2001).

#### **When to Sleep:**

Like the night of destructions, untimely and excessive sleep and prolonged vigil take away both happiness and longevity. Naturally the night is described as a proper time for sleep because vigil during night causes roughness in the body and sleep during day produces *Snigdhatata* (unctuousness) in the body (Acharya Yadavaji Trikamaji, 2001). Hence the person should not awake at night and should not sleep in day time because both vitiate the *Doshas*. But because of many reasons, people have to awake at night. So to compensate this, day sleep is desirable for half the normal period of the time of awakened at night. As the sleep is one among five don'ts in the evening, if taken the person becomes needy or sparse (Brahmashankar Shashtri, 2013). So it is advised to take sleep avoiding the first and last parts of night i.e. in the evening and in the morning.

#### **When to wake up:**

Though the duration of sleep is not directly mentioned in the *Ayurvedic* classics but indirectly it can be understood by the verse given by *Acharya Vagbhata* i.e. one should wake up in the *Brahmamuhurta* (Paradkar S, 2002) i.e. 48 minutes before the Sunrise following the proper digestion of food taken at night.

#### **Where to Sleep:**

In *Yogaratanakara*, effect of different kinds of beds used for sleeping on health has been described in details as follows -

- Sleeping on a cot is *Tridosha nashaka* and is conducive to good health.
- Sleeping on the bed on ground neutralizes *Vata* and *Kapha*.
- Sleeping on the ground results in obesity, increases virility, increases *Vata* and dryness in the body and neutralizes *Rakta-pitta*.
- Sleeping on a plank of wood increases *Vata*.
- Sleeping on a comfortable bed in general increases happiness, sleep, sexual desire and virility and helps in getting rid of excess of *Vata* and exhaustion (Brahmashankar Shashtri, 1999).

#### **How to Sleep:**

After taking the dinner, one should walk for hundred steps before going to sleep, then one should lie down in recumbent posture up bed taking 8 times breath and should change the posture to right lateral till taking 16 times breath and thereafter to left lateral taking 32 times breath and then can sleep in any posture.

But it is always advisable to sleep in left lateral position because the *Agni* (digestive fire) lies in the left side of the body above the *Nabhi* (umbilicus), which is responsible for the digestion (Brahmashankar Shashtri, 2005).

#### **How long to Sleep:**

According to *Lord Shri Krishna* (*Shrimad Bhagvadgita*), sleeping for six hours in the middle of the night and keeping awake during the first and last quarters as well as during day time, are generally considered as regulated sleep and wakefulness.

Though researchers cannot pinpoint an amount of sleep needed by

people at different ages, the preceding table identifies the "rule-of-thumb" amounts most experts have agreed upon.

**Table no. 2-**Relationship between Age Group and duration of Sleep(National Sleep Foundation)

Age	Sleep needs
<b>Newborns (0-2 months)</b>	12-18 hours
<b>Infants (3-11 months)</b>	14-15 hours
<b>Toddlers (1-3 years)</b>	12-14 hours
<b>Preschoolers (3-5 years)</b>	11-13 hours
<b>School age children (5-10 years)</b>	10-11 hours
<b>Teens (10-17 hours)</b>	8.5- 9.25 hours
<b>Adults</b>	7-9 hours

## DISCUSSION

*Acharya Charaka* has considered Sleep among the three *Upastambhas* for the maintenance of the health of human beings. (Acharya Yadavaji Trikamaji, 2011) While discussing about Sleep and Insomnia (Acharya Yadavaji Trikamaji, 2011), *Acharya Charaka* has stated that *Sukha & Dukha, Pushti & Karshya, Bala & Abala, Vrishata & Klibata, Jnana & Ajnana* all these entities depend on the sleep. (Acharya Yadavaji Trikamaji, 2011) Untimely excessive sleep and prolonged vigil take away both happiness and longevity, like the night of destructions (Paradkar S, 2002).

In *Ashtanga Hridaya*, sleep, sleep disorders and their treatment are mentioned under *Annarakshadhyaya* where *Trayopastambhas* are explained. (Paradkar S., 2002) *Acharya Sharangadhara*, concerted *Anidra* (insomnia) in *Vataja Nanatmaja Vikara, Alpanidra* (less sleep) in *Pittaja Nanatmaja Vikara* and *Atinidra* (excess sleep) under *Kaphaja Nanatmaja Vikara* (Hemraj Sharma, 2009). By observing these descriptions regarding Sleep and Insomnia, it can be concluded that all

*Ayurvedic Acharyas* have given the due importance to the entity "Sleep".

Every physician advises rest to the patients and does inquiry about their sleep without fault. *Acharya Charaka* advised to do an inquiry about sleep in relation to examination to ascertain if the disease is cured or not. (Brahmashankara Shashtri, 1999) Equilibrium of *Dhatu*s represents the "action itself". (Acharya Yadavaji Trikamaji, 2011) It is invariably associated with the alleviation or absence of the disease. This state of health can be ascertained from –

- Getting sleep at the appropriate time
- Absence of dreams indicating morbidity
- Happy awakening – along with other points (Acharya Yadavaji Trikamaji, 2001).

In *Yogaratanakara*, it is mentioned that, the patient who gets sound sleep, who feels lightness in the body and whose sense organs work properly will not deteriorate from the present health condition (Brahmashankar Shashtri, 1999).

One feels sleeping during the night because of the calm and quiet environmental conditions. During day, bright light and temperature have stimulating effects that keep people awake and alert. Noise and surroundings also contribute in this prospect. Apart from

keeping the surroundings quiet, neat and clean bedding etc. some other regimes for induction of good sleep have been also mentioned in Ayurvedic classics which are applicable for healthy persons only (Acharya Yadavaji Trikamaji, 2001).

Recent advancement in the field of neurophysiology, neurochemistry, and psychiatry has provided much understanding about the mechanism of sleep and sleep disorders. During sleep many physiological changes occur in cardio respiratory functions, body temperature, muscle tone, hormone secretion and blood pressure. (sleephomepages.org) Sleep is one of the most important physiological functions that influence the daytime activity, vigilance, concentration and performance. (Richard H. Hall, 1998) Hence maintaining good quality sleep would be crucial to health.

#### CONCLUSION:

Unlike other entities, Sleep has both physiological and pathological importance. In physiological normalcy, it maintains the health and in pathological condition it hampers the health. What, Why, When, Where, & How questions regarding sleep have been discussed elaborately which can be taken as the standard guidelines towards the right way to proceed for sleep for healthy living.

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