



UNDERSTANDING THE CONCEPT OF SADAATURA AND ITS RELEVANCE IN THE CURRENT SCENARIO

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ABSTRACT

Healthy life has been the main focus for all living beings. Health, being the main basis for all sorts of achievements certainly needs to be protected and maintained. Lifestyle diseases are those problems that reacts to the changes in the lifestyle. Erratic lifestyle is the basic cause for disturbance in the state of functional equilibrium. The changed living habits such as increased sedentary lifestyle, job requirements, competitive living are the main culprits against a healthy life.

Occupation is one among the major determinants of health, *Akaalabhojana* (untimely food intake) *Vega sandharana* (suppression of natural urges), *Ahita aahara* (incompatible foods) and *vihara* (Improper lifestyle regimens) in the busy professional life impacts on the health.

In Ayurveda, 'Sadaatura' is a unique concept explained by Acharya Charaka¹. Ayurveda *Shabdakosha* defines *Sadaatura* as "Nitya Vyadhita"², a person who is always suffering from ill health. Lifestyle disorders in the present scenario forms a part of the *Sadaatura* concept explained in the classics. Acharya emphasises "dehe hitam na cheshtate"³- which means karma which are *hita* for *deha* are not being followed, as a major cause for being *Sadaatura*.

The present article highlights the relevance of understanding the concept of *Sadaatura* in the current scenario and the probable treatment modalities which could be adopted in this condition, eliciting the importance of *Vasti Chikitsa*.

KEY WORDS: *Sadaatura*, *Vasti Chikitsa*, *Vega Sandhaarana*, Lifestyle Disorders

I. INTRODUCTION

Healthy body as well as the disease is nothing but the outcome of *Ahara* and *Vihara*. A particular lifestyle of a person is a cumulative effect of his/her physical capacity co-ordinated with psychological functioning, displayed in the form of habits, behaviour, dietary and living patterns. Thus, it involves a pure psychological and innate control over the physical and sensory activities. When this initiation, control and co-ordination are disturbed, it leads to the derangement of lifestyle and results in lifestyle disorders.⁴

Lifestyle disorder is a broad term given to all the diseases which arises because of unhealthy lifestyle. The modern world is currently facing an epidemic of lifestyle related diseases as a result of stress, improper diet and irregular or sedentary lifestyle.

With increasing prevalence of lifestyle diseases in India, one out of four Indians are at risk of dying from non-communicable diseases before the age of 70, according to various global estimates.

The importance of *vihara* is being under estimated in the fast-moving modern world. There has been a paradigm shift in the customs of activity, the ways of sleeping, travelling, eating, habits etc., in the present scenario contributing to multitudes of disease manifestations.

In the *Phalamatra Siddhi Adhyaya* of Charaka Samhita Siddhi Sthana, the unique concept of *Sadaatura* or *Nitya Vyadhita* has been explained by Acharya Charaka, which holds much relevance in the current scenario of lifestyle diseases⁵.

II. AIMS AND OBJECTIVES

Aim of this conceptual review work is to collect available references regarding the concept of *Sadaatura*. and to analyze the importance of this unique concept in the current scenario in the light of the present-day lifestyle disorders.

III. MATERIALS AND METHODS

This is a review article, hence each and every available reference from Ayurvedic literature is collected and compiled for the better understanding of the concept. Supportive literatures have been collected from various journals, articles, web sources and modest attempts have been made to draw a conclusion.

IV. CONCEPTUAL STUDY ON SADAATURA

- In the *Phalamatra Siddhi Adhyaya* of Charaka Samhita, Siddhi Sthana, 4 occupations which are always prone to disorders are explained. They are *Rajasevaka*, *Veshya*, *Shrotriya Brahmana* and *Vyapari*. In all the above said occupations, “*Dehe hitam na cheshtate*”⁶, i.e, factors that are conducive for health are not being followed.
- Again, while describing the context of *Dehaprakruti*, Charaka mentions that all *Eka doshaja Prakriti as Sadaatura*⁷.
- In Charaka Samhita Sharira sthana, ‘*Kathitha purusheeyam adhyaya*’, while describing the concept of *Upadha*, Acharya says that: *Upadha* (allurement) is the cause for all miseries and an ignorant person is always seized with illness and becomes *Sadaatura* because of his un-ending desires⁸.
- Acharya Susrutha in Susrutha Samhita Sharira Sthana, ‘*Garbhavyaakaranam Shareeram*’ Adhyaya in the context of *Prakriti* has mentioned, “*Vaatalaadya Sadaatura*” i.e, *eka doshaja prakriti* individuals are *Nitya aatura* or *Sadaatura*.⁹

- In Ashtanga Sangraha '*Vamana Virechana vidhi*' adhyaya, acharya has mentioned Females (*Stri*), those working for the king (*Rajyasevaka*) & merchants (*Vaanija*) under the category of *Sadaatura*. Shame, fear and greed in these people leads to the suppression of natural urges in them making them ever sick and minor illness becomes difficult to cure. Because of the continued suppression of natural urges there occurs severe *Vata prakopa* which is making them continuously prone to ailments¹⁰. He has not included the *Srotriya brahmanas* under the category of *Sadaatura*. Unlike Charaka, who has included only *Veshyas* under the category, Vagbhata mentions *Stri* in general, because they are more prone to *Vegasandharana* due to shame, lack of sanitation facilities etc.,

Table No:1, Showing *Sadaatura* and the main causative factors in them.

Sl.No:	<i>Sadaatura</i>	Causes
1	<i>Dwija</i>	Busy in the study of Vedas, observance of different kinds of sacred vows and Ahnika kriya(rituals), so they become eternally sick.
2.	<i>Rajyasevaka</i>	Always busy in such acts that would cause satisfaction to the mind of kings, fulfil the requirements of other subordinates of the king, due to extreme worry and fear they become eternally sick.
3.	<i>Veshya</i>	The courtesan dedicates herself depending upon the moods and needs of clients by keeping her body clean by using various cosmetics as well as ornaments. Thus, fails to attend the regimens which are responsible for maintenance of health.
4.	<i>Panyajeevani</i>	Merchants constantly led a sedentary life, being excessively attached to greediness involved in their profession, fail to attend the regimens which are responsible for maintenance of health.

All the above mentioned four categories of persons become eternally sick because of the following common factors:

- 1) They always suppress the manifested natural urges.
- 2) They never take food on time.
- 3) They always suppress stool, urine and other urges, untimely excretion.
- 4) They resort to different regimens untimely.

Other than these occupations, it is also told that, the individuals who follow *Akala Bhojana*, *Ahitakara Vihara*, *Vega Sandharana* and *Vega Udeerana* also fall under the category of *Sadaatura*, hence these are the 4 *nidanans* explained for *Sadaatura*¹¹.

In the present scenario of fast paced life, different working people follow the *nidanas* like:

- *Akala bhojana*
- *Ahitakara vihara*
- *Vegadharana*
- *Vega udeerana,*

In order to combat to their busy working schedule.

1. Akaala bhojana

Untimely food intake, which is one of the chief culprits in majority of the lifestyle related disorders. Erratic food habits have been mainly found in people working under IT sectors and those doing night shift jobs.

In our classics vast description is there related to the *Bhojana vyavastha*, it is stated that, the food should not be taken within the *Yama* after the digestion of the previous meals, also one should not fast more than 2 *Yama*. Therefore, the food should be taken after 3 hours of the previous meals and before completion of 6 hours.

2. Ahitakara vihara

Ahitakara vihara means the activities which are not hita for the body and mind. *Avyayama, Divaswapna, Ati langhana, Ucchabhashana, Shoka, Bhaya, Chinta, Krodha*, etc, leads to diseases like *Hridroga, Agnimandya, Ajeerna, Sthaulya, Klaibya, Prameha* etc., which are most commonly seen nowadays.

3. Vegadharana

Human body is a complex system, having numerous ways to balance and eliminate the harmful substances out of the body. In Ayurvedic view point for this purpose, the body is furnished with natural urges known as *Vega*.

In the present lifestyle there are many circumstantial problems which compels a person to retain the natural urges. The symptoms arising due to suppression of these urges are listed by Acharyas 5000 years ago in their texts. Due to the race of achieving goals suppression of natural urges are becoming common now a days. Many social, official, emotional, psychosocial, physiological, occupational, hygienic, addictions, abuses, habits and habitats are responsible to retain the natural urges for longer time which are briefly indicated in the Ayurvedic texts. But in the modern lifestyle the same basic problems made this condition more serious especially in females, (the reason why *Sangrahaakara* has included *Stri* under the category of *Sadaatura* specifically), in service employees, hard working conditions, poor hygienic conditions etc.,

Vegas are natural detoxification process by which the body is trying to preserve itself. *Vega* not only keep the body but also the mind in a healthy status when addressed in proper time.

There are fourteen types of *Adhaaraneeya vegas* explained by *Brihatrayee*, these are reflex mechanisms and it is a nervous activity. All the *Vega*'s are normal functions of *Vata dosha*.¹²

Continuous suppression of urges creates many pathological conditions leading to disease.

Vega dharana is said as a prohibited bodily function as it results in the vitiation of *Tridoshas* and most importantly *Vata*, which is the controller of mind and body.

- Acharya Sushruta explained that, when *Vega's* are forcibly suppressed, it leads to vitiation of *Vata Dosh*. This vitiated *Vata dosha*, especially *Apana vata* moves randomly in undesired directions, mainly *urdhwa gati*. This is called *Udavarta* and it interferes with the functioning of the particular *Srotas* (Sroto dushti) and disturbs the whole-body functions¹³.
- According to Acharya Vagbhata, when natural urges are suppressed, *Vata dosha* becomes vitiated. Because elimination of natural urges is a function of *Vata*. The vitiated *Vata* leads to vitiation of *Kapha* and *Pitta*, causing *Tridosha* imbalance¹⁴.

In the present era because of sedentary lifestyle, pressure of workload, changes in the sleeping pattern and mealtime etc., people tend to forcefully suppress most of the *Adharaneeya vegas*. Such as, suppress the urge to pass urine during long journeys or in meetings or lectures etc.,

When we see the *Sadaatura* category of people *Vegasandhaarana* is a common cause observed in all of them leading to the pathological manifestations and disease progression.

4. Vega udeerana

Vega Udeerana means initiating the urges forcibly when they are not impending, when the body is not producing these reflexes. It also produces deleterious effects on the body.

Management

When we observe the lifestyle and habits in the *Sadaatura* individuals, the common factor is aggravated *Vata dosha*. In Ayurveda much importance has been given to *Vayu*. It controls the entire physiological functions in the body. Because of the Suppression of natural urges, the *Vata dosha* gets aggravated and causes constipation and pain all over the body. In this condition the physician should give *Phala Varti* well prepared with unctuous materials.

Acharya Charaka has rightly placed this unique concept of *Sadaatura* in the *Phalamatra Siddhi Adhyaya*, indicating that the apt treatment modality to be selected in these individuals is *Vasti*. *Vasti Chikitsa* is supposed to be the best therapy for *Vayu*. Various types of *Niruha* and *Anuvasana Vasti* can be advocated.

Two properties of *Vata dosha* are responsible for sustaining the body, they are *Vighatana* (Detachment) and *Sangha* (Adhesion). *Vata dosha* is responsible for the *Vighatana* (separation) and *Sangha* (combination) of stool, urine, *Pitta* and *Kapha* including other excretory products and tissue elements. The main seat of *Vata dosha* is *Pakvashaya*, In this condition, *Vasti* due to its purificatory action causes alleviation of *Vata dosha*¹⁵. The main seat of *Vata* is *pakwashaya* and the vitiated dosha also gets eliminated through *adhomarga* (anal route). Thus, the vitiated dosha eliminated through the same route (*tanmula*), removes the diseases from its root. Just like a plant which is cut off from its root gets destroyed completely¹⁶.

The habit of suppression of any natural urges is enlisted as the root cause of more than 50% of the lifestyle disorders. The reversal of any neurotransmitter or improper removal of the waste products formed during metabolism leading to the accumulation of toxins is the basic cause of a disease. Removal of these accumulated toxins is the first line of treatment to be adopted.

Anulomana chikitsa, *Phala varti*, *Anuvasana* and *Niruha vasti* are the probable modes of treatment which can be adopted.

In Ashtanga Sangraha, acharya specifically mentions that these individuals are not fit for *Virechana karma* and physician should cautiously choose the suitable treatment modalities in them¹⁷.

V. DISCUSSION

Basically, the lifestyle of a person involves a pure psychological and innate control over the physical and sensory activities, when this initiation, control and coordination is lost it results in the manifestation of various lifestyle disorders. Ayurveda narrated this phenomenon as “*Pranjaparadha*” (intellectual blasphemy)¹⁸. There are ample improper actions as an impact of *Pranjaparadha* which are the root causes of various diseases. Hence, we can co relate these factors as the cause for the present-day occupational disorders or life style diseases. Occupation is one of the main determinants of health, globalization and rapid industrial growth in the past few years have added further to the complexities of occupational health related issues.

Ayurveda advocates various life style administrations described in Ayurvedic classical texts such as the concept of *Dinacharya* (Daily health promotional activities), *Ritucharya* (Health promotional activities during specific season), *Aahara* (Specific dietary regimen), *Pathya* (Complementary to medications), *Apathya* (Contradictory to medications) etc., the foundation and concepts of Ayurveda is so empowering that it creates a pathway for a long and productive life. It is based upon solid concepts and principles of *Swasthavritta* (healthy living), *Sadvritta* (ethical living), *Acharya rasayana* (behavioural therapy) and *Yoga* each with its own unique methods that forms the basis for preventive health care.

If we analyse the persons falling under the *Sadaatura* category, these people become eternally sick, because of the factors like, Suppression of natural urges, untimely food intake, resorting to different regimens untimely.

Among all the causative factors enlisted above, *Vegasandhaarana* and *Vega Udeerana* plays a key role in the manifestation of a broad spectrum of disease entities of the present days.

Acharya Charaka considers *Vegavidharana* as a single causative factor for ill health¹⁹, Whereas Acharya Vagbhata describes that all the diseases will be manifested due to the forceful expulsion and voluntary suppression of natural urges²⁰. Thus, the root cause of majority of the lifestyle diseases is the *Vegasandhaarana*, which should be duly addressed.

Upadha (allurement, desires) also paves way for majority of the Psychosomatic diseases in the present world, which is on a rise day by day. Acharya Charaka has clearly mentioned *Naishtiki chikitsa* for the eradication of this, which should be duly understood and practised.

Acharya Charaka has appropriately placed the *Sadaatura* concept in the ‘*Phalamatra Siddhi Adhyaya*’ highlighting the importance of *Vasti*. Since the main dosha vitiated in these categories of people is Vata, *Vasti* being the *Ardhachikitsa* and superior treatment for alleviation of *Vata dosha* it should be duly advocated in this condition.

VI. CONCLUSION

The concept of *Sadaatura* or *Nithya Vyaadhita* mentioned by the Acharyas centuries ago holds good even in the present era.

Samhitas are a treasure house of knowledge, age old wisdom which is finding relevance even in the present scenario. Achaaryas have rightly put forth the concept of *Sadaatura*, foreseeing its relevance in the present scenario and aptly mentioning the exact treatment modality to be adopted in such conditions.

The varied principles embedded in Ayurveda can be chosen in the present scenario wherein lifestyle and behavioural changes are required to be absorbed to create healthy living for the self and the community.

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