



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume 3, Issue -1



IJIM

INDEXED

January 2022



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

Concept of Sadatura (Frequently sick person) in Ayurveda

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Abstract:

Ayu is in the form of well-organized healthy lifestyle in all its components-Ahara, Vihara and Achaara. Various concepts like Dinacharya, Rutucharya, Sadvrutta, Achara Rasayana, Rutu Shodhana etc have been explained for a healthy living. In Ayurvedic classics Sadatura are individuals who suppress natural urges due to engagement in their duties always suffer from various diseases. In Charaka Four types of persons always remain sick such as Shrotiyas (priest), Raja-sevakas (servant of king), Veshyas (courtesans), and Panya-jivinis (merchant) due to their improper lifestyle habits. These specific etiological factors and therapies useful for these sick persons are described in Phalamatra Siddhi. In such individual Dinacharya (Daily regime) and Rutucharya (seasonal routine), Ahara (diet) should be planned as per Prakriti and dosha, Season & other environmental condition for maintenance of health.

Keywords: Sadatura, Ahara, Vihar, Adharniya Vega, frequently sick person

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How to cite this article: Deshpande MG. Concept of Sadatura (Frequently sick person) in Ayurveda. Int J Ind Med 2022;3(1):79-84

INTRODUCTION:

The sadatura means Sada- Always, continuous and Aatura- suffering from, influenced or affected by, afflicted, weak, patient[1] Sadaatura as “Nitya Vyadhita”, a person who is suffering from ill health always.[2] Charaka mentions Prakruti other than Samaprakruti as Sadaatura in the context of Dehaprakruti.[3] In the context of Phalamatra siddhi, the various professions prone to disorders due to disturbed lifestyle and various life style and occupational disturbances that become the cause for Sadaatura are explained.[4] There are four types of persons who will suffer always with one or the other thing. They are,

1. Shrotriya Brahmana (Dwija)
2. Rajasevaka
3. Veshye
4. Panyajeevi (Vyapari)

1.Dwija[5]

- In case of Dwija (priest) there is a neglect of needs of the body due to being involved in various rituals like recitation of Vedas, chanting of Mantras, performing Vratas and doing day to day rituals.
- Daily they have to do Vedadhyaya, Vrata and Yagnadi karma, by this they were not aware about their health and involved in their work.

2.Rajasevaka[6]

- In case of Rajasevaka (servant of the king) there is neglect of needs of their body due to being subordinate in post to king and due to complete devotion in serving and attending towards needs of the king.
- The Rajasevaka always should think about the likes and dislikes, needs of Raja.
- The people who take Aashraya from Raja he should take care of them also.
- He must be protective to the king in all the aspects.
- He always have to think how to keep the king in a pleasant way, the king or the other administrators should not get disappointed from him, always he will be having that fear in his mind. So for this he will be always behind king by neglecting his health.

Veshye[7]

- The Veshya (prostitute) neglects her her health and gives more attention in dressing and beautifying herself so as to please men by her appearance.
- She always used to take care of her external beauty by neglecting her health.
- She has to act according to the mindset of the different men, those she will meet every day.

- She used to be always involved in cleanliness of body and maintaining her external beauty.

3.Panyajeevi [8]

- The Vaanija (businessmen) tends to suppress urges and routines due to continuous work and greed of making money through trading and tends to be sedentary.
- He used to think always about the benefit from his business and loss in it.
- For most of the times he has to sit in a same place for longtime.

In all the above said occupations, “Deha Hitam Na Cheshtate” i.e, Dinacharya, Rutucharya, Sadvrutta, Rutushodhana etc karmas which are Hita for Deha are not being followed. All individuals who involving in withholding of urges, untimely intake of food, untimely evacuation of urine and faeces, untimely activities also become Sadaatura. There are 4 Nidanas of Sadaatura explained in Phalamatra Siddhi Adhyaya: They are:- [9]

1. Akala Bhojana
2. Ahitakara Vihara
3. Vegadharana
4. Vega udeerana

1. AKALA BHOJANA: The food should not be taken within the Yaama after the digestion of previous meals. Also one should not fast more than 2 Yaama. Therefore the food should be taken after 3 hours of the previous meals and before completion of 6 hours.[10] If one takes food before the digestion of previous meals, the digestive product of the previous food, i.e. immature Rasa gets mixed with the product of food taken afterwards, resulting in the provocation of all the Doshas instantaneously. Ahara Sevana Sambandi Nidana explained in Samhita.[11]

Samashana- When the Pathya and Apathya food are taken together, intake of such mixed food is Samashana.

Vishamashana – If the food is too much or too little in quantity, and if it is taken too early or too late to the individual biological cycle then it is Vishamashana.

Adhyashana – If food is taken again before the digestion of previous food then it is called Adhyashana.

2. AHITAKARA VIHARA [12]

The word Vihara implies the life supporting activities. Ahitakara Vihara means the activities which are not Hita for the body and mind. The Vihara gives more emphasis on

prevention and maintenance of health. Ativyayama, Sheetala Sthana Nivasa or Sheeta Jala Pana, Dhuma, Dhula, Ati Vayu and Atapa sevana, Vegadharana, Divaswapna, Ati Bharavahana, Ati Ucchabhashana, Ati Langana, Shoka, Bhaya, Chinta and Kroda Manasika Ahitakara Viharas leads to Hrudroga, Shosha, Parshvashoola, Hrutshoola, Trushna, Atisaara, Visuchika, Agnimandya, Ajeerna, Chardi, Annadrava Shoola, Parinama Shoola, Jwara, Raktapitta, Klibya, Vatarakta etc. Ratri jagarana is the Nidana for many of the diseases. Like Visuchika, Agnimandya, Ajeerna, Annadrava Shoola, Parinama Shoola, Amavata, Vibhandaa, Vatarakta etc.[13]

3. VEGADHARANA

Vegadharana is said as a prohibited bodily function as it results in vitiation of Tridosha and most importantly of Vata which is acknowledge as the controller of mind and body. Vegas can be said as the natural urges of the body which help the body in maintaining its internal homeostasis by expelling the unwanted things. There are fourteen types of Adharaneeya Vega. Adharaneeya Vega is the reflex mechanism and

it is a nervous activity. All the Vega is a normal function of Vata Dosha.

- Mutra, Purisha, Adhovata and Purisha vega - Apana vayu and Prana vayu
- Udgara, kasa, Chardi, Kshavathu, Ashru and Jrumbha are attributed to -Prana and Udana Vayu
- Shrama Shwasa is attributed to – Prana, Udana and Vyana Vayu.
- Trut and Kshuth are attributed to – Samana and Prana Vayu.
- Nidra is related with – Prana, Udana and Samana vayu.

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 causes same hazard on body.

DISCUSSION

Sadatura mentioned in four categories of persons become eternally sick because of the factors like, They always suppress the manifested natural urges, they never take food in time, They always void stool, urine, etc., untimely and they resort to different regimens untimely. According to charaka at the time of conception in certain individuals,

there is equilibrium of Vata, Pitta and Kapha; some are dominated by Vata(Vatala); some are dominated by Pitta(Pittala) some are dominated by Kapha(Shleshmala); some are dominated by two Doshas, i.e. by Vata-Pitta, Pitta-Kapha and Kapha-Vata. Out of these categories, individuals of the first category, by nature, maintain normal health. Those belong to other categories always suffer from one or other bodily defects, although they might apparently be having normal health. For example, even if a person is healthy there wise, but if he is dominated by Vata from birth, he will be susceptible to the cracking of the different parts of the body. This happens because; the very normal condition of health of such individuals is dominated by the one or the other of the Doshas. Such individuals are said to have normal health, not because their bodily conditions are absolutely normal, but because the condition of the body what so ever they have it since birth.

CONCUSSION:

Sadatura (frequently sick person) is explained charaka, it can be corelated with occupational life style disorder these people don't follow Ahar, Vihar and have tendency to suppress natural urges. Ayurvedic Dincharya,

Rutucharya, pathyaapathya and Yoga Pranayam is useful in Sadatura individual.

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Source of Support : None declared

Conflict of interest : Nil

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