

SADAATURYA VIS-A-VIS LIFESTYLE DISORDERS

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ABSTRACT :

“Life” is the duration between birth and death of an individual. This period would be most enjoyable if the body stayed in a healthy state. But today, the lifestyle has become such that people are seldom healthy, thus making life more of a burden. This article aims at understanding the concept of *Sadaaturya* told in Ayurveda, in light of lifestyle disorders which are most spoken off today. Not only will the article dive into understanding of this concept, but also, enlist the possible solutions in the form of Life style Management.

Keywords : *Sadaatura, Sadaaturya, Life Style Disorders.*

INTRODUCTION: By and far ‘Health’ and ‘healthy life’ has been the main focus for all living beings. Health, being the main basis for all sorts of achievements i.e. *Chaturvidha purushaartha*, certainly needs to be protected and maintained.¹

Ayurveda has prescribed various factors responsible for *Hita, Ahita, Sukha and Dukkha* types of *Ayu*.² *Hita* for *Ayu* is in the form of a well organized healthy lifestyle in all its components – *Aahara, Vihara and Aachara*. Various concepts like *Dinacharya, Ritucharya, Sadvritta, Achara Rasayana, Ritu Shodhana* etc., have been explained for a healthy living. *Roga* or *Aaturya* which is a hindrance to life is primly caused due to a “disturbed lifestyle”.

In *Ayurveda* “*Sadaaturya*” is an unique concept explained and a part of it can be understood on similar lines as the concept of lifestyle disorders in modern parlance. There is a need to know this concept so as to find preventive and curative solutions to get back to a healthy state, which is most desired.

MATERIALS AND METHODS

Study Type:

- Fundamental, Conceptual and Descriptive

Literary Sources of Data:

- Charaka Samhita, Sushruta Samhita, and web sources.

REVIEW OF LITERATURE:The term *Sadaatura* is quoted in two different contexts by *Acharya Charaka*. One in the context of *Dehaprakriti*³ and other, in the context of *Phalamaatira Siddhi*⁴.

- *Ayurveda Shabdakosha* defines *Sadaatura* as “*NityaVyaadhita*”, a person who is suffering from ill health always.⁵
- *Charaka* mentions *prakritis* other than *samaprakriti* as *Sadaatura* in the context of *Dehaprakritis*.⁶
- In the context of *Phalamaatra siddhi*, the various professions prone to disorders due to disturbed lifestyle and various lifestyle disturbances that become the cause for *sadaturya* are explained.⁷

Lifestyle disease in modern parlance is defined as a disease associated with the way a person or group of people live. Lifestyle diseases include atherosclerosis, heart disease, and stroke; obesity and type 2 diabetes; and diseases associated with smoking and alcohol and drug abuse.⁸

DISCUSSION:Though, the types of *Sadaatura* is not found quoted directly, based on the references, three types can be inferred.

- Innately *Sadaatura* (Due to prakriti) – the individuals of *sama prakruti* are said to be healthy, all others (*ek* and *dwi doshaja prakruti*) are Innately *Sadaaturas*.

- *Sadaatura* as per specific occupation – Individuals who are *Shrotriya* (*dwija*), *Raajasevaka* (*nrupopasevi*), *Veshya* (*panaanganaa*) and *panyajeevi* (*vaanija*) by profession have been said to be *sadaaturas* due to the profession.

- *Sadaatura* due to disturbed lifestyle – individuals with lifestyle variations like untimely food, activities and execution of urges too are said to be *sadaaturas* due to disturbed lifestyle.

Innately Sadaatura (Due to prakriti): This type of *Sadaaturya* does not present itself as a lifestyle disorder as *Chakrapani* in his *teeka* quotes that though these people follow a healthy life style they tend to be prone to diseases. The cause for *Sadaaturya* here, is their natural predisposition for aggravation of that *dosha* which is instrumental in forming the *prakruti* of that individual.⁹

Sadaatura as per specific occupation: The second variety, though by nomenclature appears to be an occupational hazard, it is not so. The reason being, that none of the disorder is due to the occupation specified. Instead, each of it is due to the lifestyle variation presented due to the occupation. Hence, the varied life style is the cause.

The reason for Sadaaturya here is as follows

In case of *dwija* (priest) there is a neglect of needs of body due to being involved continuously in various rituals (recitation of *vedas*, performing *vrutas* and doing day today rituals).

In case of *rajasevaka* (servant to king) there is neglect of needs of body due to being subordinate in post to king and due to complete devotion towards serving and attending to the needs of king.

The *veshya* (prostitute) neglects her routine needs and gives more attention in dressing and beautifying self so as to please men by her appearance.

The *vaanija* (businessmen/shopkeepers) tends to suppress urges and routines due to greed of making money through trading and tends to be sedentary.¹⁰

In all the above, the major cause is “*Deha hitam na cheshtate*” i.e. *Dinacharya*, *Ritucharya*, *Sadvrutta*, *Ritushodhana*, etc *karmas* which are *hita* for *deha* are not being followed.

Sadaatura due to disturbed lifestyle:

The third type is the one where the disturbed lifestyle is indicated directly as the cause for *sadaaturya* i.e. all individuals who involve in withholding of urges, untimely intake of food, untimely evacuation of urine and feces, untimely activities etc. too become *Sadaaturas*.¹¹

Once these types are understood with their reasons, their management becomes easier. The first type is not a lifestyle disorder hence the management is not discussed here. The type two and three though can be seen as two types, in reality they are same with reference to the cause i.e. ‘life style disturbance’.

In modern science these disorders are said to be best managed by

- “Lifestyle modulations” - Healthy diet and moderate exercise. Lifestyle modulations like quitting smoking, avoiding alcohol, having a balanced diet that includes fresh vegetables and fruits, regular physical activity and leading a stress-free life are to be adapted.

- The disorders are treatable if detected early. There is need for regular health check-ups.

- As lifestyle disorders are slow in onset and progression, it may not be possible to detect them early. Once detected, medication for long duration may be necessary. An early diagnosis, life style modulation and medication specific to the underlying diseases are therefore very important in lifestyle disorders.

- Symptomatic treatments as per the presentation (disorder) may be adapted.

In *Ayurveda*, the management is explicitly quoted and it includes both preventive and curative aspects. The management told is as follows¹²

- *Swasthavrutta paripalana* – includes following of *Dinacharya*, *Ritucharya*, *Sadvrutta* etc.

- *Ritushodhana* – Seasonal purifactory procedures.

- *Rasayana* and *vrushya yoga prayoga* – usage of Rejuvenation and Aphrodisiac Drugs

- When lifestyle variation (*pragnaaparaadha*) induced stress impresses upon manas then *mano rogas* may be the outcome. Then, *tyaaga* of *prajnaaparaadha*, control over *indriyas*, improving the memory, knowledge of *desha*, *kala* and self along with *swasthavrutta paripalana* is to be adapted.

- The modulation of lifestyle (back to normalcy) becomes the best treatment and the first line of treatment in case of lifestyle disorders i.e. *Nidaana parivarjanam*.

- And if the disorders have reached a stage where they become strong enough and independent of the cause due to chronicity and if complications begin to

arise then *Laakshanika Chikitsa (Roganut)* is to be adapted.

CONCLUSION: *Sadaaturya* is not equivalent to Lifestyle disorders but certainly lifestyle disorders form a part of the *Sadaaturya* explained in classics. Though *Sadaaturya* due to *prakruti* is not lifestyle disorder, the other two types of *Sadaaturya* could be considers as Lifestyle disorders.

“Life” is best lived when health is well maintained, otherwise the living itself becomes strenuous. A healthy life style adapted would give us a fulfilling life. In case of any disturbances due to inevitable circumstances and occupations, specific lifestyle modulations (corrective measures) may be adapted to protect and maintain life.

Sadaaturya to *Anaaturya* should be the Aim, thereby paving the path for *Aarogya*, which is the *moola* for *chaturvidha purushaartha saadhana*. None other than oneself should take care of self by following a proper lifestyle, thereby preventing *Aaturya* in the first place.

“*Nagari nagarasyeva radhasyeva yadha Swashareerasya medhavi kruthyeshu avavahitho bhaveth*”¹³

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