

SADATURAS WITH SPECIAL REFERENCE TO VEGADHARANA – A POTENTIAL OBSTACLE TO PANCHAKARMA SAMSHODHANA PROCEDURES: A CONCEPTUAL STUDY

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Article Received on 28/05/2024

Article Revised on 17/06/2024

Article Accepted on 07/07/2024

ABSTRACT

Vegadhara is the act of suppressing body's natural urges. The impact of indulging in *vegadhara* in long term over various organ systems of body are well documented by *Ayurvedic Acharyas*. *Sadatura* is a unique concept discussed in Ayurveda, which is applicable to four professions, namely, *Srothriyas* (people belonging to priest class), *Raja-sevakas* (servants of the king), *Veshyas* (courtesans) and *Panya-jivins* (merchants). *Acharya Charaka* described **four Sadaturas** because they all indulge in *Vega-dharana* and *Vega-udeerana* due to which they are eternally exposed to sickness. Also, Sadaturas are characterised by *Durvirechya* (difficult to conduct *samshodhana*). This paper highlights the of importance of concept of *Sadatura* in the present day Ayurvedic *Panchakarma* practice.

KEYWORDS: *Vegadharana, Vega udeerana, Sadatura, Ayurveda, Panchakarma, Samshodhana.*

INTRODUCTION

Samshodhana denotes *Samyak shodhana*. Panchakarma *Samshodhana* procedures are considered superior to that of *samshamana* therapies as the diseases do not tend to reoccur after *samshodhana* therapies.^[1] Disease prevention and maintenance of health is an important concern of Ayurveda where the disease prevention is the first aim of ayurveda. While explaining the *Swasthya chatushka* of *Sutra sthana*, in Chapter 7, *Acharya*

Charaka explained the *Na Vegadharana*, along with the *aharadi vishayas*. Again, in *Siddhi sthana*, **Phalamatra siddhi adhyaya** which is a **Sambhashana parishad**, a special discussion on **four Sadaturas**^[2] has been done. Those belonging to the professions of *Srothriyas* (people belonging to priest class), *Raja-sevakas* (servants of the king), *Veshyas* (courtesans) and *Panya-jivins* (merchants) fall under the category of *Sadaturas*.

Table no 1: Showing Nature of work of four Sadaturas.

Sl no.	Sadaturas	Nature of their work ^[3]
1	<i>Srothriyas</i>	PRIESTS always remain engaged in <i>Veda-adyayana</i> , observance of different kinds of <i>vratas</i> and performance of daily rituals of Gods, etc, so they fail to partake foods and indulge in activities that benefit their health.
2	<i>Raja-sevakas</i>	The KING'S SERVANTS are always preoccupied in such acts that would cause satisfaction to the king, they constantly be in service to fulfill the requirements of the other subordinates of the king and due to extreme worry and fear, they fail to attend the regimens which are responsible for maintenance of health.
3	<i>Veshyas</i>	Depending upon the needs and moods of clients, the COURTESAN dedicates herself to their gratification constantly by keeping her body clean and by using various cosmetics as well as ornaments. Thus, they fail to attend the regimens which are responsible for maintenance of health.
4	<i>Panya-jivins</i>	Merchants , who constantly lead a sedentary life, being excessively attached to

		greediness involved in their profession of selling and purchasing goods, fail to attend the regimens which are responsible for maintenance of health.
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Common reasons among all four *Sadaturas*^[4]

They are *Sadaturas* due to the following reasons; 1. *Hyagata vega nigraham* – As they indulge in *Vega dharana* (Suppressing natural urges), 2. *Na Cha Kaala*

Bhojanam – As they do not partake foods at proper time, 3. *Akaala nirhaara* – As they attend to their natural urges untimely, 4. *Akala Vihara sevnam* – As they indulge in different daily regimens untimely.

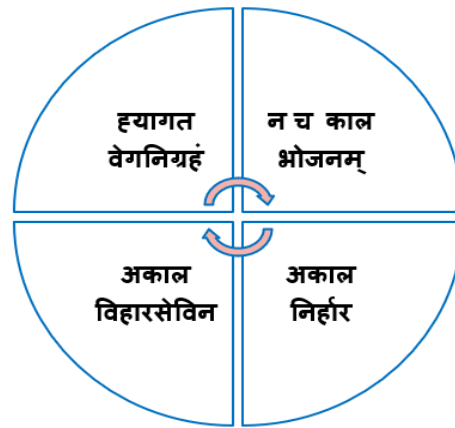


Figure 1: Showing the common reasons for *Sadaturas*.

Common treatment approach for *Sadaturas*^[5]

Due to *Vegadharana*, *Vayu* gets aggravated, to cause constipation and pain all over the body. Hence first they should be given *Phalavarti* -well prepared with unctuous

material should be used. If they have not responded well to *phala varti*, then they can be given *basti* as shown in table below.

Table no. 2: Showing ingredients of *Basti* for *sadaturas*.

Type of Basti	Ingredients/Preparation.
Niruha Basti	<i>Punarnavā, eranda, nikumbha, citraka, deva-dāru, trivrt, nidigdhikā and Mahā-pañca-mūla (bilva, syonāka, gambhārī, pātalā and gani-kārikā)</i> should be cooked by adding <i>Gomutra</i> and <i>Dadhi Mastu</i> . To this, Oil, Ghee, five types of salt (saindhava, sāmudra, vida, sauvarcala and aubhida) should be added. With this recipe, <i>niruha</i> type of enema should be given. After this, the patient should be given food in the form of <i>Dhanvarasa</i> .
Anuvasana Basti	They should be given <i>Anuvāsana enema</i> with <i>Nikumbha-taila</i> .

Vegas

Vegas are natural urges. When the body wants to throw away certain things out of the body, it produces these *vegas*. This is body's method of keeping itself healthy. This is also a natural detoxification process by which the body tries to protect itself from toxic accumulation of bodily waste products. *Vegas*, when addressed in proper time not only keeps the body but also the mind in a healthy status. The held back wastes and toxins damage the cells, channels and organs of the body leading to wide array of diseases. Therefore, the *vegas* should neither be suppressed (*na dharanaihi*) nor forcibly expressed (*na udeeranaihi*) as they are the root cause of all the diseases.^[6]

Hemadri opines that, there are 5 main domains of disease origin as shown in figure no 2. Where-in, he states, doing *hani*(avoiding) and *upadanani*(adopting) of those aspects, influence greatly on ***Roga anutpadana*** (preventing diseases). which again emphasises the role of *vegadharana* and *vegaudeerana* leading to a disease.

While commentating on initial verse of *Astanga Hridaya*^[7], ***Roga anutpadaneeya adhyaya***, *Acharya*

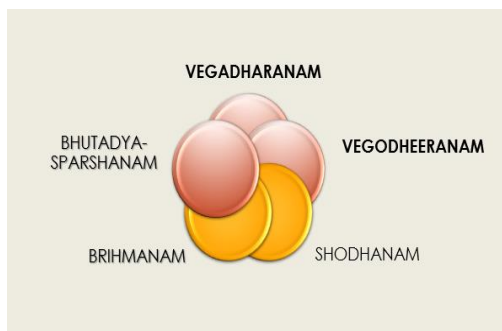


Figure no 2: Showing Five main domains of disease origin.



Figure no 3: Showing probable *samprapti* of *vyadhi* due to *vegadharana/udeerana*.

Adharaneeya Vegas

Acharya Charaka describes **four Sadaturas** i.e., **Vedapathi, Rajsewak, Panajivi** and **Veshya** because they all indulge in *Vega-dharana* and *Vega-udeerana*. Diseases are produced both by initiation of natural urges forcefully and suppression of the same. There are two types of *Vegas* namely *Dharaneeya vegas* and *Adharaneeya vegas*. *Dharaneeya Vegas* should be suppressed to avoid diseases which include jealousy, anger, grief, fear, ego etc. On the contrary, *Adharaneeya vegas* will cause diseases if they are suppressed. According to Acharya Charaka, there are **13 types**^[8] of *Adharaneeya vegas* as shown in figure no. 4, which should not be suppressed. In addition to these *Vegas*, **14th** *vega kaasa* is mentioned by Acharya Vagbhata.^[9]

1. *Adhovata (flatus)*
2. *Pureesha/Vit (feces)*
3. *Mutra (urine)*
4. *Udgaara (belching)*
5. *Kshavathu (sneezing)*
6. *Trut/Pipasa (thirst)*
7. *Kshudha (hunger)*
8. *Nidra (sleep)*
9. *Kaasa (cough)*
10. *Shrama Swasa (exertional breathing)*
11. *Jrumbha (yawning)*
12. *Asru/Ashru (tears)*
13. *Chhardi (vomiting)*
14. *Shukra/Retasa (semen)*

Figure no. 4: Showing the list of *adharaneeya vegas*.

Table no 3: Showing consequences of *vegadharana*.

Sl no.	Vega dharana	Consequences according to Acharya charaka	Consequences according to Acharya Vagbhata
1.	<i>Adhovata</i> . ^[10,11] (Flatus)	<i>Apanavata-Mutra-Mala-nirodha, Adhamana, Klama, Vedana</i>	<i>Gulma, Udavarta, Ruka, Klama, Vata-Mutra-Mala avarodha, Drishti-vadha, Agninasha, Hridayaroga</i>
2.	<i>Pureesha/Vit</i> ^[12,13] (Feces)	<i>Pakwashayashoola, Shirashoola, Apana vata evam purisha nirodha, Pindikoudaveshthana, Adhamana.</i>	<i>Pindikoudaveshthana, Pratishyaya, Shiroruka, Urdhavata, Parikartika, Hridya-uparodha, Mukhen vita-pravrutti.</i>
3.	<i>Mutra</i> ^[14,15] (Urine)	<i>Bastishoola, Mehanashoola, Mutrakriccha, Shiroshoola, Vinama, Vanshana-anaha</i>	<i>Anga-bhanga, Ashmari, Basti-Medra-Vanshana ve-dana and Pureesha rodhajanya roga and Adhovata Vata rodhajanya rogas.</i>
4.	<i>Udgara</i> ^[16,17]	<i>Hikka, Kasa, Aruchi, Kampa, Hridya-</i>	<i>Aruchi, Kampa, Vibandha, Hridya-</i>

	(Belching)	<i>Urah badha</i>	<i>Urah Adhyamana, Kasa, Hikka</i>
5.	Kshavatu ^[18,19] (Sneezing)	<i>Manyastambha, Shiroshoola, Ardita, Ardha-vabhedaka, Indriyadaurablya</i>	<i>Shiroarati, Indriyadauryabalata, Manyastambha, Ardita</i>
6.	<i>Trut/Pipasa</i> ^[20,21] (Thirst)	<i>Kanth-mukha shosha, Badhirya, Kshrama, Sada, Hridya-vyatha.</i>	<i>Mukhashosha, Angasada, Badhirya, Sammoha, Bhrama, Hridyagada</i>
7.	<i>Kshuda</i> ^[22,23] (Hunger)	<i>Kashrya, Daurbalya, Vaivanya, Angamarda, Aruchi, Bhrama</i>	<i>Anga-bhanga, Aruchi, Glani, Kashrya, Shoola, Bhrama</i>
8.	<i>Nidra/Swapna</i> ^[24,25] (sleep)	<i>Jrimbha, Angamarda, Tandra, Shioroga, Netragaurava</i>	<i>Moha, Murdha-Akshi-gaurava, Alasya, Jrimbhika, Angamarda</i>
9.	<i>Kaasa</i> ^[26] (Cough)	-	<i>Kasa-vridhi, Shvasa, Aruchi, Hridyaroga, Shwasa, Hikka</i>
10.	<i>Shrama Shwasa</i> ^[27,28] (exertional breathing)	<i>Gulma, Hridyaroga, Sammoha</i>	<i>Gulma, Hridyaroga, Sammoha</i>
11.	<i>Jrumbha</i> ^[29,30] (Yawning)	<i>Vinama, Akshepa, Sankocha, Supti, Kampa, Vepanam</i>	<i>Kshavathu- nirodha-janya vyadhi (Shiroarati, Indriyadauryabalata, Manyastambha, Ardita)</i>
12.	<i>Ashru/Bashpa</i> ^[31,32] (tears)	<i>Pratishaya, Akshiroga, Hridyaroga, Aruchi, Bhrama</i>	<i>Pinasa, Akshiroga, Shioroga, Manyastambha, Aruchi, Bhrama, Gulma</i>
13.	<i>Chhardi</i> ^[33,34] (Vomiting)	<i>Kandu, Kotha, Aruchi, Vyanga, Shotha, Pandu, Jwara, Kushtha, Hrillasa</i>	<i>Visarpa, Kotha, Kushtha, Akshiroga, Kandu, Pandu, Jwara, Kasa, Shwasa, Hrillasa, Vyanga, Shavathu</i>
14.	<i>Shukra/Retasa</i> ^[35,36] (Semen)	<i>Medra-Vrishana-shoola, Angamarda, Hridya-vyatha, Mutra-rodha</i>	<i>Shukra-strvanam Guhya vedana, Shavathu, Jwara, Hridya-vyatha, Mutrasanga, Anga-bhanga, Vridhi, Ashmari, Shandata</i>

Table no. 4: Showing Organ systems affected due to *vegadharana*.

Sl. No	Organ System Affected	Vegas Suppressed	Total no. of vegas
1.	Urinary System	<i>Mutra Vega, Shukra Vega, Adhovata Vega</i>	03
2.	Respiratory System	<i>Purisha Vega, Udgara Vega, Chhardi Vega, Kasa Vega, Asru Vega, Mutra Vega</i>	06
3.	Cardio Vascular System	<i>Shukra Vega, Purisha Vega, Adhovata Vega, Udgara Vega, Pipasa Vega, Kasa Vega, Shramaja Shwasa Vega, Asru Vega, Mutra Vega</i>	09
4.	Gastrointestinal System	<i>Udgara Vega, Adhovata Vega, Asru Vega, Shramaja Shwasa Vega, Kshuda Vega, Kasa Vega, Purisha Vega, Mutra Vega, Chhardi Vega, Shukra Vega, Pipasa Vega</i>	11
5.	Central Nervous System	<i>Shramaja Shwasa Vega, Nidra Vega, Asru Vega, Pipasa Vega, Kshuda Vega, Jrimbha Vega, Chhardi Vega, Udgara Vega, Adhovata Vega, Kshavatu Vega, Purisha Vega, Mutra Vega</i>	12
6.	Musculoskeletal system	<i>Adhovata Vega, Kshavatu Vega, Mutra Vega, Nidra Vega, Asru Vega, Pipasa Vega, Shukra Vega, Kshuda Vega, Jrimbha Vega</i>	09

DISCUSSION

Four *Sadaturas*, in the period of *Samhita kaala*, must have been highly influential people. They could easily defame a Panchakarma practitioner, as the treatments given to *Sadaturas* often have tendency to fail or give optimum therapeutic results, owing to 2 conditions.

1. Due to their strenuous work, irregular food and lifestyle-habits and *vegadharana*, *Sadaturas* are *Bahuvatwat*, hence there is high probability of failure of *Vamana* or *Virechana* procedures, leading to *Ayoga* of the procedures.

2. Due to overindulgence in their duties, *Sadaturas* may not be able to follow the strict dietetic and lifestyle implications that are required for the procedure, appreciating fewer or no benefits.

Hence, *acharyas* have stated specific implications for a *panchakarma vaidhya* while attending such *sadaturas*.

For any *samshodhana* to take place the prerequisite is the *upasthita doshas*^[37] (as per *Acharya Chakrapani - shaka tyaktwa kosta gamanena* or *leenatwaparityagena*). The

movement of doshas from *shakha* to *kostha* happens due to the influence of four factors namely – *Vridhhi* (temporary increase in *doshas*), *Vishyandat* (Liquification of *doshas*), *pakat* (proper action of *dhatwagni* and *jatharagni*), *srothomukha vishodhanat* (patent microvascular channels) and *vayoscha nigrahat* (Control of *Vata dosha*).^[38]

Acharya Charaka states that due to indulgence in such nature of work involving *vegadharana* causes *vata vridhhi* leading to *Vibandhakaram* and *Sarvanga rujakaram*^[39] in the body. *Acharya Susrutha* and *Acharya Vridhha Vagbhata* in Chapters^[40,41] on *Vamana* and *Virechana adhyayas* have stated that these *sadaturas* are characterized with *Bahuvatath* and are *Durvirechya* (difficult to obtain *Samyak Virechana*) here the word '*Virechana*' can be understood as both *urdhwa бага virechana*(*Vamana Karma*) and *adhobhaga virechana*(*Virechana karma*). Hence *Acharyas* have stressed upon the need to continue *Snehana* and *Swedana* until *Samyak Snigdha* and *Swinna laxanas* are achieved in the four *Sadaturas*. Commentating to the same verse, *Acharya Dalhana* states *Tasmatthan atistighdanchodayet – shodhana* should be conducted on such *sadaturas* in *atisnigdha* condition.

Snehana has the role of causing *utkleshana* and *svedana* has the role of bringing the doshas from *shakha* to *kosta*.^[42] Also, proper *snehana* and *swedana* helps in *kostha snigdha* and *vatanulomana* which are very much essential for *Samyak shodhana* to occur especially in *bahuvata* conditions like that of *Sadatura*. Also, while subjecting a person with *Ruksha bahuanila* and *krura kosta* for *virechana karma*, *Acharya Charaka*, elucidates the role of *snehabasti* as a *visesha poorvakarma* for *virechana karma*^[43] which can be incorporated in *sadaturas* as well.

There lies a potential conflict in the concept of *na ati snigdhan vishodhayet*^[44] as *Acharyas* have mentioned that certain disease conditions need not require *Samyak snigdha laxanas* to be posted for *shodhanas* like *Visarpa*, *Kusta*, *Pramehi*, etc. Hence a wise physician can adopt the protocols of *Sadatura* in people barring those suffering from such *anatisnehaneeya* conditions.

CONCLUSION

In the present era the concept of *Sadaturas* is not only applicable for four above mentioned professions, but also can be applicable for other various professions like IT employees, Call Centre workers, Automobile Drivers, Surgeons, etc who have the tendency to suppress natural urges due to the demands of nature of their works. Hence, it is our duty to assess the nature of the work of the patient in addition to the *Roga rogi bala* before subjecting them for *Panchakarma Samshodhana* procedures in the form of *Vamana Karma* and *Virechana Karma*.

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