

REVIEW ARTICLE ON “SATMYAASATMYA”: A UNIQUE CONCEPT OF AYURVEDA

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ABSTRACT

Satmya is define as “satmyam sukhajanakam”, that means satmya which brings happiness^[1] keeping satmya concept in mind physician has to advise the diet or medicine. There are various types of satmya like oaksatmya, deshsatmya, rutusatmya, etc, all types of satmyas should always be followed for the maintenance of health; this concept is useful to understand the strength of the patient. Application & understanding the concept of satmyata in day today's lifestyle is necessary for wellbeing & important in diagnosis as well as treatments. Satmikanarana process which is introduced by our bruhattrayee shows path as a preventive medicine. So sathmya is considered individually & according to the need of the person. **Aims &**

objectives: To undersatnad the importance & necessity of Satmya explained in bruhattrayee.

Materials and methods: Only textual materials, charakasamhita, susruthasamhitha & ashtangahridaya & the available commentaries on them. **Conclusion:** To understand the concept of satmya for pathophysiology of the disease & to plan line of treatment plays vital role to cure the patient. The concept of satmya involves the bheshaj (drug), ahar (diet), vihar (behaviour), which owing to habitual use develops adaptability and looses initial stress components.

KEYWORDS: Ayurveda, Satmya, Asatmya.

INTRODUCTION

Ayurveda, the most old & genuine medical science in the world, this science is not only curative but also preventive, there is important disease preventive concept described by bruhatraveya known as “satmya”. According to this concept diet or medicine which suits to one person may not be suits to another person & this is the reason diet may varies according to desha (places of living). When our satmya-asatmya are strong, we can take in energy and information from our environment, extract whatever is beneficial to us, and eliminate everything we don't need.^[2] Before administration of medicine ayurveda physician examine prakriti (constitution), sar (constitution of the dhatus), samhanan (compactness), praman (measurement), satmya (suitability), sattwa (psyche), ahar-shakti (power of intake and digestion of food), vyayam-shakti (power of exercise) and vaya (age) of the patient before application of medicine. It is because the strong, moderate or mild medicines are advised according to the pravara satmya (superior), madhyam satmya (medium) and avara satmya (inferior) strength of the patient as well as disease respectively

Concept of Satmya

Satmya, i.e. “sat-mee-ya” originates in sanskrit language and is used in ayurveda to denote an important principle of health. It means “wholesome adaptation through gradual change”.^[3] Basically, with chronic habits, our body adapts to the daily schedule whether it is dietary habits or climatic. Over generations even our genes can adapt – a recent finding of gene variation in inuits that allowed them to thrive on a diet rich in meat and fats with no vegetables or fruit confirms this concept.^[4] Satmya means suitability to some things, which are favorable for one's own self. Satmya is also known as upashaya. Hita and pathya are frequently used synonyms for satmya. Satmya (homologation) is one of the investigable points of dashavidha pareekhsa described in ayurveda. Satmya is that which being used constantly has wholesome effects. Satmya regimen is that which by virtue of daily use is suitable to the body.

Concept of Asatmya

Maharashi charaka has defined satmya as an agent whose regular use is beneficial and tolerable.^[5] He has also referred to asatmya i.e. Which is not satmya for a individual person. A substance can be asatmya to an individual in the form of aahara and vihara which when consumed may be an altered response in the body of that individual.

Types of Satmya According To Ayurveda

Acharya charaka in vimanasthana explains a unique concept of atma-satmya, oka-satmya, sahaja- satmya etc.

Oak Satmya.^[6]

The regimen & diets which have become non-injurious to the body by habitual use are known to be oka-satmya. According to cakrapani term oka-satmya becomes part of the nature atmasatmya.^[7]

One should take food in a prescribed manner with due regards to own self. The knowledge. Pertaining to usefulness or otherwise of food article is dependent on own self, so one should take food in a prescribed manner with due regards to his own self. Cakrapani comments that, the term atmasatmya depends on individual entity.

Sahaja-Satmya.^[8]

The doshas (viz. Vata, pitta & kapha) never get destroyed each other, they co-exist in harmonious state, even though they possess mutually contraindicated attributes, this happens only because of sahaja-satmya (natural wholesome disposition of coexistence) like poison not causing any harm to snake whose body contains it. Acharya cakrapani comments that doshas always possess mutual contradictory attributes in them. For example ununctousness, non sliminess & lightness of vayu, in spite of all these contradictory attributes, they function jointly to maintain the health of a person & won't counteract each other because of sahaja-satmya, this satmya may be because of karman (genetic peculiarity) or because of vasthu-svabhava (specific attribute of substance) or both. Acharyavagbhata in astanga describes satmikanana-krama as unhealthy food or practices which have become accustomed by long use should be discontinued by quarter and quarter gradually, similarly healthy food and practices should be adopted gradually with an interval of one, two and three days. Discontinuation of apanya (unwholesome) and adopting of pathya (wholesome) should be done gradually if done suddenly will lead to satmya and asatmya vikaras (disorders).

Kritrima & Akritrimasatmya.^[9]

According to hemadri satmya has been differentiated into two types i.e.

Kritrima & akritrima. Kritrima has defined to be which is get accustomed by practise. Akritrima is of two types.

A).nirupadika: that is dissimilar in quality of dosha.

B).saupadika: that is similar in qualities of dosha.

An example to understand the above concept is – for kritrima-satmya- practise of regimen of purva-rutu (previous season) in first quarter of next season. Saupadhikasatmya – practise of regimen of uttara-rutu (coming season). Acharya sushruta in aturopakramaniya adhyaya explains about satmya of different varieties as deshasatmya, kalasatmyaetc.^[10]

Satmya is of three types, viz. Superior, inferior and medium. According to another mode of classification, it is of seven types, depending upon the administration of individual rasas or tastes (six types) and use of rasas jointly (seventh type). Use of all the rasas is of the superior type of satmya (pravara-satmya); use of only one rasa is of an inferior type (avara-satmya) and in between the superior and the inferior types is the medium or mediocre type of satmya^[11] arundatta while commenting on satmya explains satmya & asatmya is nothing but pathya & apathya, so satmya can be defined as one which is conducive or that which is consumed for long duration.^[12]

Types Of Satmya.^[13]

Satmya Is Divided Into Different Types.

- ☐ Based on effect.
- ☐ pravara- satmya of six rasas.
- ☐ madyama- satmya of five rasas.
- ☐ avara – satmya of one rasa.
- ☐ based on shatrasaprayoga:
- ☐ eka rasa satmya- satmya of single rasa and is avara variety of satmya.
- ☐ shat rasa satmya- satmya of all six rasas and is pravara variety of satmya.

One should always adopt the superior intake of all rasas which is considered to be healthy & who follows inferior variety & mediocre should slowly follow the superior type of rasas.

Application of Satmya By Different Ways

Ritusatmya includes diets and regimens which are wholesome in different seasons. Ritusatmya can be followed by observance of ritucharya. Ritucharya is our reaction against shita (cold), ushna (hot) and varsha (rain). So the seasonal regimens of hemanta (early winter season) and shishira (late winter season) is indicated the same.^[14] ushna, guru, snigdha diet and residing in hot and underground chamber of the house, use of heavy and

warm clothes and sexual intercourse considering the body strength is advised in winter season, light, liquid and cold dietary substances, residing in cold places and less physical exercise in summer season and laghu, snigdha, ushna, amla (sour) and lavan (salty) diet is advised in rainy season.^[15] considering the ritusatmya which is crucial in maintenance of health. bhallataka (*Semicarpus anacardium* Linn.) Is not used in summer due to its hot property. Chandan (*Santalum album*) is not used in winter due to its cold property. All these considerations are based on ritusatmya.

1. Desha-Satmya.^[16]

Desha is of 2 type i.e. Atura –sharirsatmya & bhumisatmya aaturasharirsatmya divided into 2 types.

1. Samudayasatmya – collective conducive example is sweet as it is conducive for all dhatus.
2. Avayavasatmya – conducive to one organ i.e. Eyes, hairs etc.

2. Bhumisatmya

Bhumisatmya again divided into 2 like.

1. Samudayasatmya – conducive to one part of desha. Jangal- desha aahara is suitable.
2. Tojangal- desha food which is followed in jangaladesha will be opposite to one who resides in anupadesha.

Avayavasatmya – conducive to some parts for bahalik desha- masha/ black gram, pallava desha – godhuma wheat, cina-madhvik it is explained in terms of viparitaguna diets, drugs and regimens of particular habitat and disease. The experts in the subject advise habitual use of such diets (including drugs) and regimen having opposite qualities of the habitat of the individuals & the disease they are suffering from. If a place is excessively cool, the body would constantly need some additional extraneous heat to maintain itself against the excessive cold of the place. Similarly, marshy lands are by nature dominated by the qualities of unctuousness & heaviness. Individuals residing in such places would naturally require the meat of the animals of arid climate, honey etc. Which are dominated by qualities like roughness and lightness. Arid lands are by nature dominated by the qualities of rukshata (dryness). Individuals residing there would naturally require the diets which are dominated by the qualities of snigdha (unctuousness). All these instructions are to be followed considering the deshasatmya to maintain the equilibrium of dhatus.

Amaya-Satmya^[17]

1. Rogasatmya–Satmya According To Particular Diseases, Like.

For gulma–milk udavartha–ghee prameha–honey. It refers to diets, drugs and regimens which are wholesome in particular disease. For example, if a disease has occurred due to vitiation of vata, then the diets, drugs and regimen are to be habituated in such a manner that they counteract the effect of the former. Laghu, ruksha, ushna diet and drugs in amadosha and kaphaja disorders, guru and apatarpana diet in obesity and laghu and santarpana in excessive emaciation.^[18], shita diets & regimen in raktapitta, ushnaand vatanuloman diet and medicine in hikka and shwasrogaare few of the examples of amaya-satmya or roga-satmya.

Dosha-Satmya

Means the medicine, diet and regimen which keep on or bring doshas in the state of normalcy. Generally the substances possessing opposite qualities to doshas are considered as satmya or wholesome.^[19] But in clinical practices the stage of doshas should be assessed sincerely and accordingly management be decided. For instance if doshas are vitiated in mild or moderate condition, shaman (alleviation therapy) type of treatment will be wholesome but if these are vitiated in excess, shodhan (purification therapy) will be essential and beneficial.^[20]

Again dosha-satmya should be decided considering the attributes of doshas involved in the manifestation of disease eg. If ruksha property of vata-dosha is increased than snigdha therapy will be the appropriate choice but when shita property of vata is increased, the hot diet and medicines. Will be the choice and all these things are on the base of dosha-satmya.

Prakriti-Satmya

Means that which is conducive in the maintenance of health. Acharya charak says that for those having predominance of vata or pitta or kapha in his prakriti, measures of health are prescribed which are opposite to the properties of that particular dosha. For the person having samadoshaj-prakriti (equilibrium of all the three dosha), rational use of all the six rasas (tastes) is wholesome and is recommended.^[21]

Vaya-Satmya

Means that which is wholesome according to different stages of age. The same type of therapeutic measures are not applied in the same way in all age groups such as agnikarma, ksharkarma, tikshnavaman and virechan, and other painful procedures are generally not advised in children and old^[22] While advisable in adult having good strength of body as

per requirement. Generally children are treated by mridubheshaj (medicine of mild nature) and old persons are palliable.^[23,24] Again the substances suitable in adult or old age may not be suitable sometime in childhood and vice versa. Childhood is a state of growth that's why good amount of nutrition is needed while in adults requirement of nutrition vary from person to person depending upon physical and mental exercises. We have to see about the palatability of medicine while using for children as they cannot take the medicine having bitter or unpleasant taste, sharp or foul smell and which are not nice looking.

Jatisatmya - Food conducive to human is rice etc. For animals and birds- grass, insects etc.

Vyayama (exercise) satmya: It is of three types like kaya (body), vak(speech) & mana (mind).

Udaka-satmya: (Food & drinks) some consider it should be considered as food items, which is of four types like asita (eatable), khadita (chewable), pita (drinkable) & leeda (lickable). Again to consume season also plays vital role.

Diva-swapna (day sleep): in some seasons divaswapna is conducive & in some it is not. Rasa satmya: (taste) consuming all the type of rasa considered to be the best. So satmya is considered individually & according to the need of the person.

□ Use of Satmya asatmya concept in rugna

By knowing this concept physician can manage diet & medicine for patient. A patient having pravara-satmya (superior) is easy to treat than avara-satmya in this regard physician should observe whether his patient has the okasatmya of wholesome or unwholesome things and accordingly manage. While we are treating the person of different age group, we should think about the fact that kapha dosha is predominant in childhood, pitta dosha in adult stage and vatadosha in old age and considering this fact, diet and medicines should be advised.^[25]

DISCUSSION

- Satmya with respect to diet & regimen are explained under seasonal regimen, it is very much important to get homologated to next season & there by slowly should discontinue the previous seasonal regimen.
- If a person is following asatmya(nonconductive), he shouldn't be made follow directly satmya because it may produce disorder in the body, so gradual homologation is important to stay healthy.

- The knowledge of roga (disease) & rogi (diseased) are very much important to plan the line of treatment where satmya plays vital role.
- Rutusandhi (inter seasonal period of 15 days) is an unique concept during which the dietetory or climatic habits of previous season should be discontinued and that of the succeeding season should be adopted for which acharya hemadri's explanation of satmikarana is been adopted.
- The knowledge about satmya is very necessary in diseased condition. it is needful to attain knowledge if patient is not adapted to the incompatible food due to suitability or wholesome. Disease is easily curable if it is contrary to place (desha), constitution (prakriti), suitability & season. The wholesome ingredients promotes strength instantaneously, if given in excess.
- These wholesome item do not produces any harmful effect. If a homologous (pathya) item has become wholesome (satmya), then its withdrawal give rise to more of miseries.
- In the above statement, two type of satmya, desha satmya (wholesome for the people living in a particular geographical area) & purushasatmya (wholesomeness for individual particularly those belonging to a particular ethnic group) are described. Desha satmya implies the habitual use of certain type of food etc. by the people living in the particular geographical area.
- Purushasatmya implies habitual use of some food etc. by a particular person. if a delicates person uses unsuitable food (faulty diet) may suffer from vatarakta (gout).^[26]
- Persons using unwholesome may suffer from skin diseases like urticaria, skin rash etc, if unwholesome (apathya) things and situations as diet in desha which is not beneficial for individual becomes wholesome (pathya) due to continuous practice, It cannot be changed abruptly because it may cause harmful effect on body. It should be withdrawn slowly.

CONCLUSION

Application & understanding the concept of satmyata in today's perspective is very much important in diagnosis as well as treatments. satmikarana process which is proposed by our acharyas throws a light in preventive medicine. So sathmya is considered individually & according to the need of the person. Satmya means to agreeability or suitability or wholesomeness of food, drink and behavior. okasatmya is also known as abhyasa satmya or proyaga satmya because one has become habituated to it as result of long and continuous use, even though it may be detrimental to ones constitution and generally prohibited. The food, drink and behavior that is thus rendered suitable to the constitution depends upon the nature

of place one resides in, the demand of the particular climate, the diseases the individual suffers from, beliefs, customs in trend and other practices prevalent in respective countries. Satmya is the one which is practiced by a person regularly and hence got accustomed to it or it may also defined as wholesome adaptation through gradual change. This concept of satmya helps to determine the bala of a person. Satmya can be in terms of desha, kala, ahara and vihara. Satmya is divided into 4 types (1) ritusatmya (2) oka satmya (3) desha satmya and (4) rogasatmya. The concept of satmya involves the drug, diet, behaviour, which owing to habitual use develops adaptability and looses initial stress components.

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