

## THE BASIC CONCEPT OF SATMYA IN AYURVEDA

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## ABSTARCT

Ayurveda is the unique system of medicine covering all the aspects of life. Its holistic approach provides the positive health. It is specific in the sense of its valid and age old fundamental doctrines. It is not only concentrated on the treatment of diseases but has laid proper emphasis on the care of diseased one also. It advocates to examine the Prakriti (constitution), Vikriti (morbidity), 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 superior, medium and inferior strength of the patient as well as disease respectively. Satmya is one of the important considerable issues during application of medicine or diet. One of the significant causes behind different preparations of medicines and diet is Satmya.

**KEYWORDS:** Satmya, Oka satmya, Dashavidha pareeksha, Asatmya, Homologation, Wholesome, Habituation, Acceptableness.

## INTRODUCTION

सात्म्यं नाम तद् यदात्मन्युपशेते; सात्म्यार्थो ह्युपशयार्थः।

Habituation (Satmya) means that which suits the self. Satmya and upashaya have the same meaning. Thus, satmya is integral part of preservation of health and treatment. [Cha. Sa. Vimana sthana 1/20]

सात्म्यं नाम तद्यत् सातत्येनोपसेव्यमानमुपशेते

The substance which produces wholesome effect is called 'satmya' to that person. The prefix 'Oka' is applied to denote habituation done after spontaneous exposure. [Cha. Sa. Vimana Sthana 8/118]

सात्म्यं नाम सुखं यत् करोति तदुच्यते

Anything that leads to comfort is satmya. [Dalhana, Su. Sa. Sutra Sthana 35/40] Satmya substance or regimen is that which by virtue of daily use is suitable to the body. The knowers of suitability define behavior and diet which are opposite to place, disorder, Prakriti, Dosha and season as Satmya. Satmya (homologation) is one of the investigable points of dashavidha pareekhsa described in Ayurveda. Dashavidha pareekhsa advocates to examine the Prakriti (constitution), Vikriti (morbidity), Saar (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 Ayurveda, the oldest holistic medical system in the world, considers each person to be completely unique physically, mentally, emotionally and spiritually. According to Ayurveda, we create and re-create our state of health, wellness and happiness each and every day.

### **Asatmya**

An object which is not familiar to body cells and tissues is regarded as Asatmya or unwholesome. It may be also called Anupashaya or Ahita or Apathya. The word Anupashaya is contradictory to Upashaya, which is not appropriate to the body or not give happiness to the body; this is also called Vyadhi Asatmya. In other word it can be said that the factor or particles which disrupt the normal physiological functions or damage the dhatus is known as Asatmya. This concept may be correlated to food allergy mentioned in modern medicine. Allergies, also known as allergic diseases, are a number of conditions triggered by hypersensitivity of the immune system to something in the atmosphere that usually causes slight problem. Allergic diseases like hay fever, food allergies, atopic dermatitis, allergic asthma, and anaphylaxis. Symptoms may include red eyes, an itchy rash, runny nose,

shortness of breath, or swelling. Food intolerances and food poisoning are separate conditions.

### Classification of Satmya

Satmya may be Classified as,

1. Desha Satmya
2. Ritu Satmya
3. Dosha Satmya
4. Rasa Satmya
5. Vyadhi Satmya
6. Prakriti satmya
7. Vaya Satmya
8. Oka-Satmya

#### 1. Desha satmya

Desha satmya refers to suitability and adaptation in a particular geographical area. Desha denotes the geographic region relating to that substance (s), suitable to the area. The food items growing in a region inherently have specific properties. For example, those growing in arid areas are light to digest and those in the marshy areas are heavy to digest. Likewise, the animals also possess qualities according to that region. [Cha.Sa.Vimana Sthana 1/22(5)].

The diet and lifestyle having opposite qualities to those of regions are considered suitable for the preservation of the health of people living in that area. [Cha.Sa. Sutra Sthana 6/50] People from the central part are accustomed to the use of barley (yava), wheat (godhuma), and milk (gorasa). [Cha.sa. Chikitsa Sthana 30/315-18].

Apart from this, desha satmya also means that which is suitable for a group. For example, sweet taste (madhura) is suitable to increase the group of tissues. It is also applied to denote suitability for an organ or body part. E.g. suitable for eyes (chakshushya), suitable for hairs (keshya). [Dalhana, Su. Sa. Sutra Sthana 35/40].

Desha	Satmya
<b>Jangala Desha</b>	Due to extremely dry condition of the soil and natural arid environment, biosphere must be predominant with Agni. Vayu and Prithvi Mahabhootas in turn produce plants containing Kashaya, Katu and Tikta sap. Such places have the predominance of Vata along with Pitta and the people inhabiting have Sthira Katina Shareera (sturdy and hard body). The

	predominance of Vata Dosha influences the herbs, birds, animals and human beings and it is reflected in their prakriti.
<b>Anupa Desha</b>	Due to the moist nature of soil and influence of Prithvi and Ap Bhuthas the herbs, creepers and annuals flourishing in the area generally bear sap that tastes sweet or sour. The place tend to produce the predominance of Kapha Dosha and it is reflected in the inhabitants.
<b>Sadharana Desha</b>	Normal land is having mixed characteristics of the above two. Here the soil is gray, red or black in colour and the place is neither too moist nor too dry; neither it has an abundance of rock particles or sand. The land is fertile sustaining all kinds of trees and crops. Here Dosha is generally maintained in a balanced state and it is reflected in the Prakruthi of inhabitants.

## 2. Ritu Satmya

The year according to Ayurveda is divided into two periods Ayana (solstice) depending on the direction of movement of sun that is Uttarayana (northern solstice) and Dakshinayana (southern solstice). Each is formed of three Ritus (seasons). The word Ritu means “to go.” It is the form in which the nature expresses itself in a sequence in particular and specific in present forms in short, the seasons. A year consists of six seasons, namely, Shishira (winter), Vasanta (spring), and Grishma (summer) in Uttarayan and Varsha (monsoon), Sharata (autumn), and Hemanta (late autumn) in Dakshinayana. As Ayurveda has its origin in India, the above seasonal changes are observed predominantly in Indian subcontinent.

<b>Ritu</b>	<b>Satmya</b>	<b>Asatmya</b>
<b>Hemanta</b>	Snigdha, Amla, Lavana rasyukt Ahara, Madira, Seedhu, Madhu, Naveen Chaval ka Bhat, Dugdha Padarth, Usna jala, Gann eke ras se nirmitt padarth. Taila Malish, snighdha Ubtana, Dhup sevana, Garam garbhagrah, Striprasanga.	Vaatvardhaka Ahara, Prbala vayu pravaha, Alpahara, sattv khana.
<b>Shishira</b>	Same as Hemanta	Katu, tikta Kasaya ras, vaatvardhak, Halke aur sheetal annapaana.
<b>Vasanta</b>	Panchakarma, Gehu, Jau ka Aata, Seedhu madhvik paan, Vyayam, Ubtan, Anjana, Dhumpana, Anjana, Bata, Teetar, mamsa etc.	Guru, Amla, Madhur, Snigdha, Divaswapna.
<b>Grishma</b>	Sheetgraha sayan, Grata, Dugdha, purane Sali chaval sevana, Jangala Pasu Mamsa etc.	Lavan, Amla, Katu, Usna, Vyayam etc.
<b>Varsha</b>	Amla, Lavana, ras pradhan, Snigdha bhojana, Jau, Gehu prayog etc.	Udmantha, Divaswapna, Avasyaya, Nadijala, Vyayam, Aatapa, Vyavaya etc.
<b>Sharada</b>	Madhura, Laghu, Sheet veerya, Tiktak ghrita paan, Raktamokshana etc.	Aatapa, Vasa, Taila, Avasyaya, Audaka, Aanup mamsa, Kshara, Dadhi, Divaswapna, Pragvaat etc.

### 3. Dosha Satmya

Doshas are considered to shape the physical body according to a natural constitution established at birth, determined by the constitutions of the parents as well as the time of conception and other factors. This natural constitution represents the healthy norm for a balanced state for a particular individual. The particular ratio of the doshas in a person's natural constitution is associated with determining their mind-body type including various physiological and psychological characteristics such as physical appearance, physique, and personality.

Doshas are of three types,

- a. Vata
- b. Pitta
- c. Kapha

Dosha	Satmya	Asatmya
<b>Vata</b>	warm, “moist”, and soft foods (e.g., berries, bananas, peaches, cooked vegetables, oats, brown rice, lean meat, eggs, dairy)	bitter, dried, and cold foods (e.g., raw vegetables, cold desserts, dried fruit, nuts, seeds), digestive issues, fatigue, or anxiety when out of balance.
<b>Pitta</b>	spicy, acidic, and filling foods (e.g., most fruits and vegetables, whole grains, eggs, low fat cheese, unprocessed meats, hot spices)	heavy, “fatty” foods (e.g., fats, oils, processed foods, nuts, seeds), indigestion, heart disease, or high blood pressure.
<b>Kapha</b>	light, cold, sweet, and energizing foods (e.g., fruits, non-starchy vegetables, oats, eggs)	heavy, spicy, and sour foods (e.g., red meat, potatoes, hot spices), weight gain, asthma, depression, or diabetes.

### 4. Rasa Satmya

The word Rasa comprises different meanings as per the Ayurveda classics. Rasa is the property by which “Rasanendriya” experience the taste of the food. Pradhana Rasa is primary taste or main taste perceived by the tongue. Anu-Rasa is perceived after a small period of time and it is also called as Uparasa. According to Ayurveda classics, there are six types of Rasa i.e. sweet (Madhur), sour (Amla), salt (Lavana), pungent (Katu), bitter (Tikta) and astringent (Kashya). Acharya Sushruta stated that different combination of Mahabhuta results into the formation of six Rasas. All the six Rasa have Mahabhuta but the predominant Mahabhuta is responsible in determining the Pradhana Rasa.

Acc. to Rasa Satmya is of three types,

- a. Pravara-Satmya (Superior) use of all the rasas is of the superior type of Satmya.

- b. Avara-Satmya (inferior) use of only one rasa is of an inferior type of Satmya.
- c. Madhyam Satmya (mediocre) in between the superior and the inferior types is the Madhyam Satmya.

A person having Pravara-Satmya is easier to treat than Avara-Satmya because in Avara-Satmya persons; physician has limited options to prescribe the diets and medicines.

S. NO.	Rasa	Satmya	Asatmya
1.	Madhur(sweet taste)	For hairs fall, ojas kshaya, for Dauralya, old aged, for Pittaj or Vataj prakrirti, for proper body nourishment	diabetes, lethargy, anxiety, heart diseases and weight gain since it is fairly slow to digest.
2.	Amla (Sour taste)	help awaken thoughts & emotions, boosts intellectual activities and strengthen the heart and for Mukha Roga, indigestion, Heaviness.	Oedema, Anaemia, Itching, diarrhoea, hyperacidity & excessive thirst. Emotional outbursts like jealousy, anger, impatience and temper
3.	Lavan (salt taste)	Lavana rasa helps in digestion, improves absorption of minerals, cleanses & lubricates tissues.	negative impact on the skin & blood while also resulting in high blood pressure.
4.	Katu (Pungent taste)	This pungent rasa stimulates digestion, encourages sweating & improves blood circulation. Energetically the pungent taste is invigorating, stimulating and penetrating; thus making it an effective way to clear areas of excess moisture and build up stagnation.	excess thirst, imbalance in the nervous and reproductive system, irritability, anxiousness, digestive discomfort and aggression.
5.	Tikta (Bitter taste)	It is best suited for Pita & Kapha doshas and aggravates Vata.help in manage food cravings, clear emotions and relieves thirst and fever. It also reduces excess fat & water and assists in detoxifying.	gas, upset stomach, anxiety, fear & insomnia. The bitter taste is best consumed in moderation, especially during pregnancy.
6.	Kasaya (Astringent taste)	It helps repair wounds, fights diarrhoea, water retention in the body and is anti-inflammatory in nature. Its tendency to draw inward helps compress and hold the tissues together, this, in turn, results in strong, healthy organs, muscles, and skin.	muscle and joint discomfort, stagnation in the blood and lymph, sluggish circulation, difficulty sleeping, emotional heaviness, and feelings of anxiousness.

## 5. Vyadhi Satmya

Vyadhi satmya refers to wholesome for or especially effective in a particular disease condition. The regimen possesses specific qualities opposite to aggravated pathological factors of disease. [Cha. Sa. Sutra Sthana 6/50] E.g. Rice gruel (Yavagu) is effective in management of fever (jwara) [Cha. Sa. Chikitsa Sthana 3/153]. The other examples are milk in gulma, honey (kshaudra) in prameha, ghee in udavarta. [Dalhana, Su. Sa. Sutra Sthana 35/40]



Vyadhi	Satmya
Nava Jvara	Yavagu, Odana, and Lajaa are used of a patient suffering from Jvara. RaktaShali etc., along with Shashtika type of rice should be used only after they have become Purana.
Rakta Pitta	Shali, Shashtika Nivara, Koradusa Prashantika, Shyamaka, Priyang
Gulma	Old corns and cereals, meat of animals soups, Kulattha and Mudga. Vegetables dishes prepared of Pippali, Naagra, Bilva, and Citraka prepared by adding Bijapuraka, Hingu, Amlavetasa, Khsara, Dadima, butter milk, oil and Ghruta.
Prameha	Barley should constitute the principal ingredient of food of the patient suffering from Prameha. Old Shali rice cooked and mixed with the soup of Mudga etc.
Kustha	Light and wholesome food. Vegetables having bitter taste. Food preparations and medicated Ghruta prepared by boiling Bhallataka, Triphala, and Nnimba.
Rajayakshma	The soup of Mulaka and Kulattha should be properly prepared. The patient should drink the upper portion of Varuni or water boiled with Ppanchamula.
Unmada	A Person who abstains from eating meat and drinking alcohol, and takes only wholesome food, who is disciplined and pure, and who has strong will power does not get affected by either endogenous or exogenous type of Unmada.
Arshas	RaktaShali, MahaShali Kalama, Langala, Sita Sharada and Shashtika type of rice Pathya In Hikka And Shvasa[36] Old Shali Old Shashtika Old Godhum and Yava
Urustambha	The patient of Urustambha should be constantly given unctuous regimens. So, Yava, Shyamaka and Kodrava along with vegetables cooked with water and oil without adding salt.
Vata-Rakta	Cereals like old barley, wheat, Nivara and Shali as well as Shashtika type of rice. Soup of the meat of Viskira and Pratuda birds. Soup of Adhaki, Chanka, Mudga, Masura, and Makustha added with Ghruta in liberal quantity.
Vrana	Depending upon the nature of Vrana Food and drinks which are not too cold, too heavy Avoid sleeping day time.
Visa	Food- Shali, Shashtika, Koradusa, Priyangu, Saindhava Vegetables- Tanduliyaka, Jivanti, Vartaka, and Kulaka Amladravya- Amalaki and Dadima Mansarasa- Ena, Sikhi, Svavit, Lava, Tittiri, Prsat.
Shvayathu	The soup of Kulattha along with Pippali or the soup of Mudga along with Trikatu and Yavakshar is useful for the patient suffering from Shvayathu. Preparations of jaggery, pastries, curd, sesame, slimy food and drinks, sour alcoholic preparations.

## 6. Prakriti satmya

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[Cha. Sa. Sutra Sthana 7/41]

It refers to the diet and lifestyle agreeable to natural constitution of the person. Certain regimen is inherently suitable to one's natural constitution. For example, the food having sweet, sour and salty taste is inherently suitable for a person with vata dominant constitution, because these tastes naturally pacify Vata dosha. All tastes are suitable for a person with a balanced constitution involving the equilibrium of all dosha. Prakriti is an inherent nature of

an individual determined at the time of your birth, which can not be changed during your lifetime. Ayurveda broadly classifies human nature in two types – **Sharirika Prakriti** (Physical Nature) and **Mansika Prakriti** (Mental Nature).

### There are 7 types of Sharirika Prakriti

- Vata Prakriti
- Pitta Prakriti
- Kapha Prakriti
- Vata Pitta Prakriti
- Pitta Kapha Prakriti
- Kapha Vata Prakriti
- Tridosha

Rakrti	Satmya	Asatmya
<b>Vataj</b>	The food which are beneficial to Vata Prakriti are those that are sweet and hot in properties. Since Vata Prakriti people have variable digestive capacity, Ginger and garlic shall be used to maintain proper digestive abilities, wheat, sesame, black gram, green gram, curd, ghee, butter, cheese, sesame oil, castor oil, cod liver oil, drumstick, onion, asparagus, radish, Fruits such as mango, coconut, grapes, dates, pineapple, almonds, figs.	Food which are not beneficial to Vata which are dry, cold and astringent in properties. Cereals such as barely, horse gram. Pulses such as sprouted pulses, peas, masur, chana. Vegetables such as dry leafy vegetables, potato, bitter gourd. Fruit such as jamun, cucumber, watermelon, Spices such as chillies, pepper, Honey and sugarcane juice are not beneficial.
<b>Pittaj</b>	Food which are cold, dry, sweet and bitter are beneficial to Pitta Prakriti. wheat, barley, masur, greengram, channa, Ghee, butter, fresh buttermilk, snake gourd, white gourd, carrot, dried grapes, apple, pomegranate, ripe bananas, coriander, rock salt, Meat of deer or goat.	Food which are hot, pungent and sharp in properties are not beneficial to Pitta Prakriti. blackgram, horsegram, sprouted pulses, Sour curds, butter milk, Beef, mutton, sea fish. bringal, green leafy vegetables, oranges, lime, tamrind, unripe mango, garlic, pepper, chillies, asafoetida.
<b>Kaphaj</b>	Food which are light, hot, dry, pungent in properties are beneficial to Kapha Prakriti, barley. masur, horse gram, green gram, mustard oil, sesame oil, bitter gourd, drumstick, snake gourd, onion, pomegranates, lemon, dry ginger, black cumin seeds, garlic, pepper, Meat of deer. Old wine and substances such as honey.	Food which are sweet, cold, heavy in property are not beneficial to Kapha Prakriti. fresh rice, black gram. Buffalo's milk, curd, ghee, butter, animal fat, sweet potato, cabbage, banana, guava, grapes, coconut, jack fruit. Mutton, egg, fresh water fish. Sugarcane juice, Spices such as coriander.

### There are 3 types of Mansik Prakriti

- 1) Satvic
- 2) Rajasic
- 3) Tamasic



Prakriti	Satmya	Types
<b>Satvic</b>	The people in whom 'Satvic' qualities predominate are religious, loving, compassionate and pure minded. They have good manners, behavior and conduct. They do not get easily upset or angry. Although they work hard mentally, they do not get mental fatigue. They are crative, humble and respectful of their teachers. Worshiping god and humanity, they love all and care for people.	Brahma Satva ArshaSatva AindraSatva YamyaSatva VarunSatva KauberaSatva GandhervaSatva
<b>Rajasic</b>	The people in whom 'Rajas' qualities predominate are egoistic, ambitious proud, competitive, and have a tendency to control others. They like power, prestige, and position and are perfectionists. They are hardworking people, but are lacking in proper planning and direction. Emotionally, they are angry, jealous and ambitious. They have a fear of failure, are subject to stress, and soon lose their mental energy. They are loving, calm and patient only as long as their self-interests are served. They are good, loving, friendly and faithful only to those who are helpful to them. Their activities are self-centred.	AsuraSatva RakshasaSatva paishachaSatva SarpaSatva PretaSatva ShakunaSatva
<b>Tamasic</b>	The people in whom team qualities predominate are less intelligent. They tend towards depression, laziness, excess sleep, even during the day. A little mental work tires them easily. They like jobs of less responsibility, and they love to eat, drink, sleep, and have sex. They are greedy, possessive, attached, irritable, and do not care for others.	PashavSatva MatsyaSatva VanaspatyaSatva

## 7. Vaya satmya

Vayasatmya refers to suitability according to age. According to *Charaka*, *Vaya* (age) is defined as the state of body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages *Bala* (childhood), *Madhya* (middle age) and *Jirna/Vriddha* (old age).

Vaya	Satmya
<b>Balya (Childhood or early young age)</b>	<i>Shlesma</i> enhances greatly in young age, so mainly avoid <i>Shlesma vardhak aahra</i> and <i>vihara</i> .
<b>Madhya (Middle age or Young age)</b>	<i>Pitta</i> increases greatly in middle age, so mainly avoid <i>Pitta vardhak aahra</i> and <i>vihara</i> . cauterization ( <i>agni karma</i> ), application of alkali ( <i>kshara karma</i> ), strong emesis, purgation, pungent medicines.
<b>Vriddha (old age)</b>	<i>Vata</i> increases greatly in old age, so mainly avoid <i>Vata vardhak aahra</i> and <i>vihara</i> .

Mansik (mental constitute)

## 8. Oka-satmya

The term 'Okasatmya' has been used in the sense of 'Abhyas-Satmya' (suitability due to regular use). The habitual use of tobacco, cannabis etc. is not immediately harmful because of being Okasatmya but withdrawal of such harmful things should be done gradually. Okasatmya may be of wholesome things also such as milk, ghee, green gram, rice, rock salt, Amalak (*Emblica officinalis*), barley etc. which is never harmful. In this regard physician should observe whether his patient has the Okasatmya of wholesome or unwholesome things and accordingly manage.

Thus is said the wholesomeness pertaining to behavior and diet in different seasons. Whatever is suitable to the person because of regular use is known as '*Oka-satmya*' (adjustment to a particular diet, which are opposite to qualities of place and disorders, as wholesome.

In every season what is to be used and avoided by the persons is said rationally in the chapter of one's diet etc. along with the wholesomeness. It refers to habituation developed by practice/spontaneous exposure. This is very the most important concept of satmya having a wide range of therapeutic utility. It is an acquired type of satmya due to repeated or habitual use of a particular substance or following a particular regimen for a long time. By repeated use or spontaneous exposure in small quantities, the person gets adapted to a substance/regimen. It may or may not be beneficial for health in general. But, for that particular person, it becomes suitable without causing any harmful effect. [Dalhana, Su. Sa. Sutra Sthana 35/40] Oka satmya depends upon the consumer (upayokta). It is one of the important components of diet. Wholesome (Pathya) and unwholesome (apathya) highly depend upon okasatmya of an individual. [Cha.Sa.Vimana Sthana 1/22]

### Importance of Satmya

Satmya has been used in the sense of 'upashaya (therapeutic effect)' in Ayurveda which needs a very sincere attention while advising any dietary preparation or medicine. The area and scope of Satmya is very wide. Physicians have to consider the Desha (habitat), Prakriti (physical constitution of the body), Kala (time or season), Vaya (age), Okasatmya (acquired suitability), Dosha (Vata, Pitta and Kapha dosha) and Amaya (disease) of the person and then should advise the treatment which will be fruitful. One substance which is Satmya to a person may be Asatmya to another and vice versa as the physical and mental constitution, likings and suitability of all the persons are not same. For example, Dugdha (milk) is stated to be the

best among Jivaniya-Dravyas (Vitality providing substances) and Satmya to most of the persons but may not suit to some persons. Mamsa (meat) is stated to be the best among Brimhaniya-dravyas (Weigh promoting substances) in Ayurveda but does not suit to everybody because of many reasons. In such cases physician should advise another substances for Jivaniya and Brimhaniya purpose.

## DISCUSSION

Ayurveda, an ancient system of medicine deals with not only health of diseased person but also healthy one. It describes in detail the means for developing strength and immunity. Today's life style has made negative impact on bala or immunity. Instead of eating various types of healthy food, habit of taking only sour and salty food, junk food, fermented food, instead of walking using vehicle even for a short distances, instead of adjusting to natural weather changes using air conditioner regularly, such types of practices are increasing day by day. The term 'Satmya' and 'Pathya' are not always synonym. Because Satmya (suitability) is that which by regular use becomes suitable or accustomed to body while Pathya is wholesome irrespective of regular use. Another important thing to note in this regard is that Okasatmya vary from person to person but Pathya is considered as wholesome for all in general. Here is the need of personalized medicine about which everybody talks and Ayurveda has already discussed and emphasized that treatment vary from person to person. In Kalpasthan of Charak-Samhita, it is well versed that different preparations of Vaman and Virechan-karma are discussed considering three main factors i.e. Bhakti (palatability/likings), Dosha and Amaya (diseases).

## CONCLUSION

After thorough study of the concept and discussion, it is clear that the term 'If anybody ignores here the Satmya of the person, will not get success in treatment and homoeostasis cannot be maintained. Out of all the Satmyas, Okasatmya is that which is suitable to the person because of regular use either it is diet or regimen. Okasatmya may be of Pathya or Apathya substances. Satmya can be considered as Pathya when it is undoubtedly beneficial to the body. The area and scope of the concept of Satmya is very wide and essential to be considered in clinical practices. Physician must consider all types of Satmya in all the patients because if he consider only the Amaya-Satmya and Dosha-Satmya and ignores the Prakriti-Satmya, RituSatmya, Okasatmya, Vaya-Satmya and Desha-Satmya, definite success

will not be assured. One procedure suitable according to Dosha or Vyadhi-Satmya may not be equally applicable in all the age groups, climate and seasons.

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