CRITICAL EVALUATION OF SATMYA

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ABSTRACT

BACKGROUND

Satmya means suitability. Diet, behavior or medicine that becomes wholesome to one's nature or constitution may be regarded as congenial or agreeable to that individual and it may become natural to person. Acquired suitability due to habituation may vary depending on various factors namely the nature of land one resides in, the time of the day, the species one belongs to, the season, the disease one suffers from, exposure to physical and mental exertion for the sake of his livelihood, the properties of water one regularly drinks, and the taste one is used to. Some kinds of Satmya are Place habituation (Desha satmya), physique of individual (oka satmya), wholesome to the disease (Vyadhi satmya) & wholesome to season (Ritu satmya). Understanding of concept of Satmya is necessary in reference to treatment & to remain healthy. Satmya can be in terms of Desha, Kala, Ahara and Vihara. While considering causative factors of the diseases one should keep concept of satmya in mind because season, place etc. decides the fate of etiology. Satmya pariksha described to understand the strength of the patient to plan appropriate therapeutics.

AIMS

1. To evaluate the concept of satmya from different perspective
2. To evaluate the various types of satmya as described in various samhitas
3. Design of criteria for satmya assessment
Settings And Design

Review of Ayurvedic literature and articles published in repute Journals.

CONCLUSION

Concept of Satmya helps to determine the bala(strength) of a person. Satmya can be in terms of Desha, Kala, Ahara and Vihara. Satmya is divided into 4 types (1) Ritu Satmya (2) Oka Satmya (3) Desha Satmya and (4) Roga Satmya. The concept of satmya involves the drug, diet, behaviour, which owing to habitual use develops adaptability and looses initial stress components.

Key words-Satmya, Okasatmya, Satmya Pareeksha, Ritu satmya, Vyadhi Satmya.

INTRODUCTION

Satmya – Upashaya is the synonyms of satmya. ¹ Satmya (Homologation) means suitable for body or causing no distress to the body. Even that being naturally contrary (opposite in nature) in relation of Ahara & vihara (Place, Season, exercise, day sleep, etc) do not cause any affliction to the body. ² Satmya described under Dashavidha pareeksha ³ dwadasvidha pareeksha ⁴ etc. during the examination of patient for assessment of rogi bala. Many Acharyas described Satmya of various types namely Place habitation (Desha satmya), physique of individual (oka satmya), wholesome to the disease (Vyadhi satmya) & wholesome to season (Ritu satmya). Rasa’s (dietary substance), exercise and other things which on regular intake or practice, become useful for health or life, can be understood as Satmya. It can be easily understood as to become fit in relation to habitat, season and food found in a particular area. This concept seems like the concept of “Survival of Fittest” in the “Theory of Evaluation” established by the scientist Darwin. Even that If an unsuitable (Apathya or naturally not good for health) things (food and regimen) becomes suitable (Satmya) due to practice or the nature of place of habitat (desha), then sudden withdrawal of these things becomes distressful to that individual. Due to practice incompatible food also becomes unaffected⁵.

Desha Satmya

Desha relates to the habitat. It determines the quality or characteristic of an individual due to the climate adaptation to any region, how a person becomes adapted to food and life style⁶. Every individual is adapted to a particular region in respect to ahara, vihara & treatment. As
per the theory of Desha Satmya, the food or drug which is grown in the same land in which a person lives will be ideal for that person and those drugs which possess properties similar to the properties of the land in which a person is born will also be ideal for those living in a different land. Hence it is necessary to understand desha satmya because it is significant in diagnosis and planning of the treatment and advising the diet to a patient.

If he is transferred to a different Desha he will face many health problems until the adjustment to that place. Medicines of other desha will not work effectively to other desha people. It can be understood as people living in high altitude become adapted to low oxygen in atmosphere & body physiology regulate it by increasing total Hb concentration & RBCs count in blood and doesn’t suffer from any kinds of distress. If a person of sadharana desha goes to high altitude areas faces lot of difficulties to adjust to that place. Persons of coastal areas feel much distress due to temperature variation in Sadharana Desha. There are many other examples available in texts defining desha satmya in respect to Ahara & treatment.

People of eastern areas are habitual of taking fish and they are comfortable does not find they felt no distress even on daily routine. People of sindh are habitual of taking milk. People of Malay mountain range are habitual of taking rhizome, roots and fruits. People of southern part (of India) use peya. People of northern & western area are habitual of taking mantha. People of middle part are habitual of taking barley, wheat and milk.

Kala Satmya
There are two meaning relating to kala - It indicates nityaga (diurnal variation and different seasons) and avasthika( different stages of age) Different stages of age are more prone to certain diseases for example Kaphaja diseases are commonly manifested in childhood, pittaja diseases are seen in young age and incidence of vataja diseases is highest in old age. Adaptation of suitable diet & regimen as per season causes strength and luster.

Oka Satmya (Sharir Satmya)
Oka Satmya 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. Example Vishakanya described by Acharya Vagbhatta.
**Vyadhi Satmya**

The suitability with regard to the individual illness. If a patient has fever then treatment with medicines having sheeta virya (cool) and cool atmosphere will provide relief to him. In vata janya roga (disease) patient get relief with unctuous and warm things (satmya to vataja roga). Patient suffering from Diabetes Madhura rasa is not suitable for him that is asatmya to madhumeha. This concept seems like Pathya – Apathya described during the diseases description.

**Concepts Of Satmya For All**

There are certain substances which are suitable for all and do not cause any distress to any individual. Milk is Suitable for all individual, because of this milk of goat or cow can be given to children in appropriate quantity even if breast milk is unavailable. Rain water (Mahendra jala) is the best among all types of drinks & is suitable for all.

**Satmya Pareeksha**

The following examination tools are described for successful administration of principles of therapeutics. These techniques help to assess the strength of the patient as well as disease. In all satmya is one of the important criteria.

1. **Navavidha Pariksha** - The following factors must be considered for successful administration of niruha basti i.e. Dosa, ausadha, desha, kala, satmya, agni, satva, vaya, & bala.
2. **Dashavidha Pariksha** - These are Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Ahaarashakti, Vyayamashakti and Vaya.
3. **Dwadashavidha Pariksha** - Dosa, Bhesha, Desha, Kala, Bala, Sharira, Sara, Ahara, Satmya, Satva, Prakriti & Vaya.
4. **Trayodasha Pariksha** - Dosa, Bhesha, Desha, Kala, Bala, Sharira, Sara, Ahara, Satmya, Satva, Prakriti, Agni & Vaya.

In Ayurveda it is said that an Embryo in uterus can grow without any abnormality if it got nourished by wholesome Rasas.

**Pravara Satmya**

If an Individual for whom Ghee, milk, oil & meat soup & the drugs and diets having all six tastes are wholesome become more strengthful, they have more power to face problems and have long life span & he has been said of Pravara Satmya.
Byadgi et al.  

**World Journal of Pharmaceutical Research**

Byadgi et al.

**AVARA SATMYA**

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<td>1.</td>
<td>Ghrita</td>
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<td>2.</td>
<td>Ksira (Milk)</td>
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<td>3.</td>
<td>Taila(Oil)</td>
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<td>4.</td>
<td>Mamsa rasa(Meat soup)</td>
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<td>5.</td>
<td>Madhura(Sweet)</td>
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<td>Amla (Sour)</td>
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<td>Lavana(Salt)</td>
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<td>8.</td>
<td>Katu(Pungent)</td>
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<td>10.</td>
<td>Kasaya(Astringent)</td>
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<td>11.</td>
<td>Usna(Hot)</td>
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<td>12.</td>
<td>Sita (Cold)</td>
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<td>13.</td>
<td>Snigdha (Unctuous)</td>
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<td>14.</td>
<td>Drava(Wet)</td>
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If an Individual adopt wholesome to ununctuous (non oily- Ruksha) things and drugs and diets having only one particular taste(Rasa) , attains less strength, less power to face problems , have smaller life span. There are limitations in relation of drugs for treatment in his diseased condition (Avara satmya).

**Madhyam Satmya**

Combination of both types of homologation (PRAVARA SATMYA and AVARA SATMYA) individuals attains moderate strength.

**Effect Of Asatmya In Relation To Diseases** - if a Delicates person uses unsuitable food (faulty diet) may suffer from Vatarakta (Gout) 13. Persons using unwholesome may suffer from skin diseases, aggravation of all doshas, ksayaja type of impotency and morbidities of breast milk. If unwholesome (Apathya) things and situations as food and remaining 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 in a phase manner. For example Alcoholism is curable and must be motivated to change. Treatment has three stages: 1. Detoxification (detox): This may be needed immediately after discontinuing alcohol use and can be a medical emergency, as detox can result in withdrawal seizures, hallucinations, delirium tremens (DT), and in some cases may result in death.2. Rehabilitation: This involves counseling and medications to give...
the recovering alcoholic the skills needed for maintaining sobriety. This step in treatment can
be done inpatient or outpatient. Both are equally effective.3. Maintenance of sobriety: This
step's success requires an alcoholic to be self-driven. The key to maintenance is support,
which often includes regular Alcoholics Anonymous (AA) meetings and getting a sponsor.
Because detoxification does not stop the craving for alcohol, recovery is often difficult to
maintain, hence it should be withdrawn gradually.17.

Maintenence Of Equilibrium Of Dhatus – Not only for treatment but also healthy
person also should use wholesome food with appropriate rasas, gunas, properly processed
foods, healthy life style and balanced words to maintain the equilibrium state of dhatus. After
taking the food dominated by particular attributes, it is desirable to neutralize their effects by
resorting to such of regimens as are contradictory to them. Satmya to good things is also
responsible for Maintenance of body. Certain substances are whole some 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.

How We Can Get Knowledge About Satmya- Information about Suitability or Satmya may
be obtained by interrogation.15 The knowledge about Satmya is very necessary in diseased
condition. It is needful to attain knowledge if patient is not adopted 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) & Purusha satmya (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. Purusha
satmya implies habitual use of some food etc. by a particular person.

Satmyaja Bhavas- Satmyaja bhava is one of six bhavas described namely Matruja Bhava,
Pitruja Bhava, Satvaja Bhava, Satmyaja Bhava , Rasaja Bhava & Atmaja Bhava. Satmyaja
Bhava are having no disease (Arogya), no laziness (Analasaya), no greed (Alolupatam),
Sense organs are able to perceive senses clearly (Indriya Prasad), having good colour, voice,
seeds and having good sexual power. It can be understand that if good things are Satmya to mother during pregnancy then child will develops by good satmyaja thing and will have above described qualities and vice versa. Thus child is produced from what is wholesome to mother and child. If there is wholesome to healthy and good things then individual cannot be sterile, there will be no defects in fetus\(^\text{16}\).

**CONCLUSION**

Satmya means to agreeability or suitability or wholesomeness of food, drink and behavior. Oka Satmya 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 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) Ritu Satmya (2) Oka Satmya (3) Desha Satmya and (4) Roga Satmya. 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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