

## CONCEPTUAL STUDY OF *OKA SATMYA* (SUITABILITY DUE TO PRACTICE) WITH SPECIAL REFERENCE TO VIHAR (DAY TO DAY ACTIVITIES) SATMYA

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### ABSTRACT

*Satmya* or suitable is that which being used constantly or regularly has wholesome effect. *Ahara* (diet) *satmya*, *Aushadha* (medicine) *satmya*, and *vihar* (day to day activities or lifestyle) *satmya* are very important entities during *Rugna parikshan* (patient assessment). There are different types of *satmya* like *ahara* (diet) *satmya*, *ritu* (season) *satmya*, *desh* (land) *satmya*, *roga* (disease) *satmya* etc. *Oka satmya* means whatever suitable to the person because of regular use is known as *Oka satmya*. (Adjustment to a particular diet or behavior due to practice). Though *ahara*, *vihar* and *aushadha satmya* are important considerable

aspect during *rugna parikshana*. But sometimes in practice due to time limit or due to more number of patients, assessment of *vihara satmya* remains left. But *vihar saymyata* has also significant importance as *ahara and aushadh satmyata*. *Vihar* means day to day activities or lifestyle of person. That's why *ritu satmya*, *desh satmya*, *Vyayam satmya* and any particular activity or habit like *swapnaviparyay* (awakening in night and day sleeping) can be considered under *Oka satmya* and *vihar* as these things becomes *satmya* to one's by habit or regular use.

**KEYWORDS:** *Oka satmya*, *vihar satmya*.

### INTRODUCTION

*Rugna parikshan* (patient assessment) is very important tool to advocate better treatment to patient. Examination of *Prakriti* (constitution), *vikriti* (morbidity), *sar* (constitution of dhatus), *samhanan* (compactness), *praman* (measurement), *satmya* (suitability), *sattwa* (psyche) and age are very important aspect during *rugna parikshan* as based on these things physician can

decide proper medicine and diet which is suitable to patient and disease also. *Satmya* is very significant issue and should be considered before applying line of treatment. *Satmya* means that which suits the self<sup>[1]</sup> or *satmya* means those which in spite of being naturally contrary in terms of place, time, race, season, disease, exercise, water, day sleep, rasas etc. do not afflict.<sup>[2]</sup>

During *satmya parikshan Ahara satmyata, aushadh satmyata and vihara satmyata* should be assessed properly. Although *vihar satmya* has significant importance, but in practice sometimes only *ahara satmyata and aushadh satmyata* are assessed and *vihara satmyata* remains left by physician. That's why importance of *vihara satmya* should be considered and its assessment should be done.

### **The concept of Oka satmya and Vihar satmya Oka satmya**

Whatever is suitable to the person because of regular use is known as *oka satmya* (adjustment to a particular behavior and diet due to practice). The knowers of wholesomeness define behavior and diet which are opposite to qualities of place and disorder as wholesomeness.<sup>[3]</sup> In some person even indulgence of unhealthy food or things continued to be used for long time do not produce any sudden increase of dosas because the body will have become accustomed to them and some kind of equilibrium will have become established inside the body. Such person will not suffer from disease due to those accustomed things.<sup>[4]</sup> Those who are suited to *ghee*, milk, oil and meat, soup and all *rasas* are strong enduring and long lived on the contrary those suited to rough diet and a single *rasa* are often weak, unenduring short lived and with a little means those having mixed suitability have medium strength.<sup>[5]</sup> *Oka satmyata* can be of wholesome and unwholesome things.

### **Vihara Satmya**

*Vihara* means involvement in activities or day to day activities or we can say a lifestyle of person. That's why *Ritu satmya, Desh satmya, Vyayam satmya* and a particular habit or activity can be considered under *vihara satmya* as these things becomes *satmya* to ones by habit or regular practice.

*Ritu satmya* – *Ritu satmya* means seasonal suitability which includes different regimens which are wholesome in different season.<sup>[6]</sup> It is also called *Ritucharya* means our reaction to *shita* (winter), *ushna* (summer) and *varsha* (rain) ritus. Seasonal regimen of *hemanta* (early winter season) and *Shishira* (late winter season) are same<sup>[7]</sup> 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. Residing in cold places and less physical exercise in summer.<sup>[8]</sup>

*Desh satmya*- *Desh* (place) is of two types –land and patient's body, the latter being also divided into two- one for the whole and the other for the part such as sweet taste promotes all *dhatu*s while *chakrasya dravya* concentrate on a part (eye). The land may also be considered in this way the dietary habits of the arid zone are opposite to those of marshy land (regional).<sup>[9]</sup> Suitability develops according to land wise or state wise or country wise. Hence during *satmya parikshan*, assessment of *desh satmyata* or in which places patient has been living should be asked such as in what type of land the patient is born, grown or diseased; in that type of land, the people mostly have such diet, behavior, conduct, strength, mind suitability, pathology, liking, disorder, wholesomeness and unwholesomeness.<sup>[10]</sup>

*Vyayam satmya* – *Vyayam* is of three types relating to body, speech and mind. The work involving exertion of the body is known as *Vyayam* (physical exercise). *Vyayam satmyata* causes physical development, luster, compactness of body parts, stimulation of digestive power, absence of idleness, firmness, lightness, cleanliness, tolerance to fatigue, exhaustion, thirst, heat, cold etc. and provides optimum immunity. Thus disease do not move toward who has *Vyayam satmyata*.<sup>[11]</sup>

*Swapnaviparyay* – *Swapnaviparyay* means contrariness of sleep i.e. awakening in night and sleeping in day. According to *Ayurved samhitas* day sleeping and night awakening is abnormal and unrighteous except certain conditions. But still some people practice *swapnaviparyay* due to part of their job or some people work in day time and night time also to earn more. Though *swapnaviparyay* is unrighteous but it doesn't become more troublesome in those who are accustomed to it. *Acharya sushruta* says those who are adapted to sleep either in day or in the night or else who have become habituated to day sleeping and keeping awake at night have no untoward effect due to its wholesomeness.<sup>[12]</sup> he also stated that one who keeps during night should be sleep in day for half the time of his awakening.<sup>[13]</sup>

## MATERIALS AND METHOD

*Ayurvedic samhitas* and internet.

## DISCUSSION

During *rugna parikshan*, examination of *satmya* is very important aspect. *Oka satmya* means whatever is suitable to the person because of regular use or practice is known as *oka satmya*. *Oka satmyata* can be of wholesome and unwholesome things. *Oka satmya* can be varied from person to person. In clinical practice physician usually focuses on *ahara* and *aushadh satmya* due to time limit or more number of patients though other types of *satmya* like *desh satmya*, *ritu satmya*, *Vyayam satmya* and *satmyata* related to particular habit like *swapnaviparyay* has significant importance. *Vihara* means day to day activities or lifestyle hence *ritu satmya*, *desh satmya*, *Vyayam satmya* and *swapnaviparyay satmya* could considered under *vihar satmya* and as these things or *vihara* can become wholesome by regular practice it is discussed under the topic *Oka satmya*.

## CONCLUSION

It can be conclude from above study that *Oka satmya* is very significant concept related to *rugna parikshan*. As *Oka satmyata* develops through regular habit or practice it differs person to person and hence line of treatment or any medicinal preparation may also differ. Consideration of *Oka satmya* is very necessary advocating appropriate treatment to the patient. Like *Ahara* and *aushadh satmyata*, *vihar satmyata* is also very important thing and *vihar satmyata* also vary from person to person.

For example if one person transfer from one place to another place or state or country due to his job profile he may have different type of suitability than a person who has been staying in same place since long.

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