

A GLIMPSE ON CLINICAL PERSPECTIVE OF SATMYA

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ABSTRACT :

Ayurveda is an ancient medical science where various principles are dealt for the *chikitsa karma* (treatment), where our *acharyas* have given much importance of knowledge obtained by *pratyaksha* (direct perception), *anumana* (inference), *aptopadasha* (testimony), and *yukti* (reasoning) during examination of patient for a successful treatment. *pariksha* is the process of examination which not only involves *atura-pariksha* (examination of patients) but also includes *dravya pariksha* (examination of medicinal drug and preparations), *roga-pariksha* (examination of disease) etc. The concept of *satmya* is dealt under *dasha vidha atura pariksha* (tenfold examination) and *satmya* is an important concept in both *swastha-rakshana* (maintenance of health) and *aturasya vikara prashamana* (treatment of disease). The concept of *satmya* is explained by different *acharyas* elaborately in their own way. The process of adopting *satmya* from *asatmya* is well explained in classics.

Aims and objectives: To highlight the importance of *satmya* explained in different *samhitas*.

Materials and methods : compiling the importance of *satmya* from different treatises.

Conclusion: knowledge of *satmya* for diagnosis of the disease and planning of treatment plays vital role.

Key words: *Satmya, Atura Pariksha, Pariksha* etc.

INTRODUCTION:

Indian system of philosophy (*Darshana shastra*) and medicinal science *Ayurveda*, both explains the means of obtaining knowledge through *prathyakshadi pramana* or proofs, provides within themselves for a thorough investigation of all the material & abstract aspects of the universe. Hence these are accepted as method of examination by our *acharyas*.

The proficiency comes by continuous practise just like the genuineness of diamond etc. cannot be known by mere reading of books. Hence *pariksha* is considered to be the important tool to know the human body & its functions in terms of *prakritisthata* (homeostasis).

Ayurveda advises to examine the person as a whole, treat as a whole & use the drug as a whole. In this purview many type of examination has been explained, *satmya* is one among them which is included under ten type of examination. Various explanations for the term *satmya* have been made by our *acharyas* create an interest to understand its spectrum of clinical pathway.

MATERIALS & METHODS:

Only textual materials are considered for present study & from which the relevant references have been collected. The principal *Ayurvedic* texts referred in this study are Charaka Samhita, Susrutha

Samhitha & Ashtanga Hridaya & the available commentaries on them.

REVIEW OF LITERATURE:

Definition:

Satmya is conducive of any *dravya* or process to an individual. Following of *satmya*, results in the wellbeing of an individual.¹

Shabdhakalpadruma defines *satmya* as *Satmyam sukhajanakam*, that which bestows happiness is *satmya*².

Synonyms of *Satmya*:

In Charaka-samhita *sutra sthana* acharya Charaka states *upashaya* as synonym of *satmya*³.

Types of *Satmya*:

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 *shat rasa prayoga*:
- *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*⁴.

Pariksha:

Acharya *Gangadhara* commentator of *Charaka samhita* defines *pariksha* as any concept that which is investigated through intellect. Acharya Chakrapani in his commentary on *Charaka samhita* states *pariksha* means the investigation through which cognition of valid apprehension occurs. To simplify *pariksha* can be defined as the concept which helps in investigation or examination of *dravya* (drug), *Atura* (patient) etc⁵.

Types of *Pariksha*:

Ayurveda explains different methods for the examination of diseases one among them is *dasha-vidha-pariksha* under which *satmya* has been narrated.

Satmya as an entity among *dasha-vidha-atura-pariksha* (tenfold of examination) - patient is to be examined with reference to *satmya*, *satmya* stands for the factor which is wholesome to an individual by birth or when continuously used. Individuals for whom *ghrita* (ghee), *ksheera* (milk), *sneha* (oil), and *mamsa rasa* (meat soup) as well as the drugs and diets having all *shadrasa* (six tastes) are wholesome are endowed with *bala* (strength), *ayu* (longevity), etc. Those who are *satmya* (wholesome) to *eka rasa* (single *rasa*) will possess *alpa-bala* (less strength and less power), *alpa-ayu* (smaller lifespan). One who indulges in both type of homologation will possess *madya-bala* (moderate strength)⁶.

References in *samhita*:

Acharya Sushrutha in *Aturopa kramaniya Adhyaya* explains about *satmya* of different varieties as *deshasatmya*, *kalasatmya* etc⁷. Acharya Vaghbata in *Astanga* describes *satmi karana-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 1, 2 and 3 days. Discontinuation of *apatya* (unwholesome) and adopting of *patya* (wholesome) should be done gradually if done suddenly will lead to *satmya* and *asatmya vikaras* (disorders).

Acharya Charaka in *vimana sthana* explains a unique concept of *atma-satmya*, *oka-satmya*, *sahaja-satmya* etc.



Oka-satmya⁸: 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 & parcel of the nature of the body so much so that even otherwise harmful, won't cause any harm to the body like poison of a snake.

Satmya according to Sushrutha: *Satmya* is the use of such things which do not cause any harm to the body even though they are opposite form in qualities of one's own habitat, time, caste (family), season, disease, exercise, water (food & drinks), day sleep, tastes (substance of different taste) & constitution.

That taste which when consumed makes happiness, apart from that produced by exercises & other should be considered as *satmya*.

Acharya Dalhana comments that *satmya* is one which gives comforts or bestows health & explained each *satmya* like

a) *Desh* (habitat) *satmya*:

The concept of *desh* *satmya* again it is divided into *atradesha* and *bhumidesha*.

For the easy understanding *atradesha* is divided into –

i. *Avayava Satmya* (conducive to one part) e.g.: Using the substance which is conducive to eyes, ears etc.

ii. *Samudaya Satmya* (collective) e.g.: Sweet substance increases all the tissues. Again *bhumidesha* can be divided into same 2 types-

i. *Avayava-Satmya* (conducive to one part) e.g.:

- Residents of *Bahalika-desa* were accustomed to *Masha*.
- Residents of *Pallava-desa* were accustomed to *Godhuma*.
- Residents of *Cina-desa* were accustomed to *Madvika*.

ii. *Samudaya-Satmya* (collective) e.g.: food which is followed in *jangala desha* will be opposite to one who resides in *anupa desha*

b). *Jati* (caste/ group) *satmya*:

For *manushya* (human) *jati* – conducive is cereals, pulses etc.

For *mruga* & *pakshi* (animals & birds) *jati* conducive is grass, insects etc.

c). *Rutu* (season) *satmya*:

Conduciveness according to different *rutu* like curds is *satmya* for some seasons & in some seasons said to be *asatmya*.

d). *Roga* (disease) *satmya*:

Conducive specific to disease like- For disease *gulma* – milk

Udavartha – ghee

Prameha- honey.

e). *Vyayama* (exercise) *satmya*:

It is of three types like *Kaya* (body), *vak* (speech) & *mana* (mind).

f). *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.

g). *Diva-swapna* (day sleep):

In some seasons *divaswapna* is conducive & in some it is not.

h). *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.

Atma-satmya⁹: 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 *atma satmya* depends on individual entity.

Sahaja-satmya¹⁰: The *doshas* (viz. *vayu*, *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 *ununctuousness*, 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.

This fact is perceptible & cannot be rejected by logic or argument.

Kritrima & Akritrimasatmya¹¹:

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* – means dissimilar in quality of *dosha*

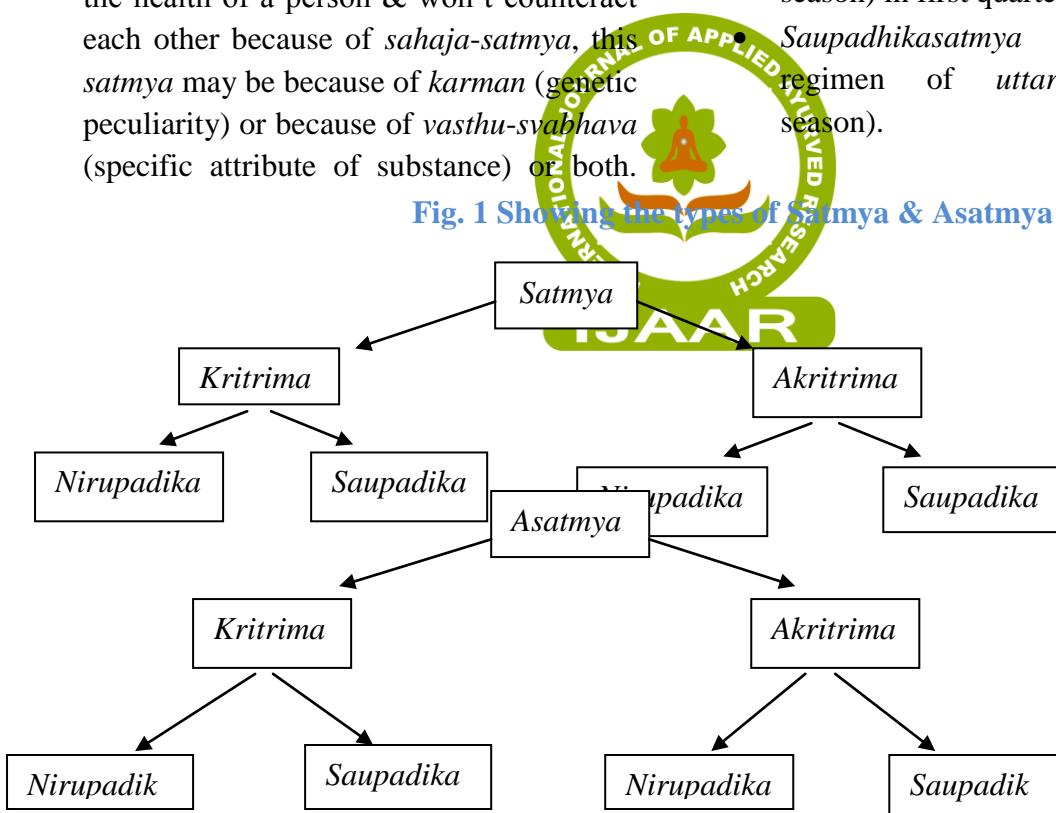
b).*Saupadika* – means similar in qualities of *dosha*.

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).

Fig. 1 Showing the types of Satmya & Asatmya



Upashaya and Satmya¹²:

Acharya charaka in *vimana sthana* states *upashaya* and *satmya* as synonyms to each other. *Upashaya* is one among *vyadhi-gyanopaya* (knowledge about disease).

Most of the diseases are diagnosed with the knowledge of *nidana* (causative factor), *purvarupa* (premonitory symptoms), *rupa* (diseases symptoms) and *sampraphi* (pathogenesis). But certain

diseases do not manifest clear features which cannot be attributed to any particular disease, then application of *upashaya* as a measure to diagnose. Thus the drugs, diet and regimen which contribute to improve of disease condition,

Table 01 showing process of making *asatmyata* to *satmyata*:

Days	Charaka ¹³		Arunadatta		Hemadri	
	<i>Pathya</i> (in parts)	<i>Apathya</i> (in parts)	<i>Pathya</i> (in parts)	<i>Apathya</i> (in parts)	<i>Pathya</i> (in parts)	<i>Apathya</i> (in parts)
1	01	03	01	03	01	03
2	02	02	0	04	0	04
3	02	02	02	02	01	03
4	03	01	0	04	02	02
5	03	01	0	04	01	03
6	03	01	03	01	01	03
7	04	0	0	04	02	02
8			0	04	03	01
9			0	04	02	02
10				04	02	02
11					02	02
12					03	01
13					04	0
14					03	01
15					04	0

According to acharya Charaka complete *pathya* should be followed from 7th day onwards, according to acharya Arunadatta it will be from 10th day & according to Acharya Hemadri it will be from 15th day. Likewise one should take out all the unwholesome and should adopt the wholesome. Though there is difference of opinion between acharyas but they applied for different context like Hemadri's explanation is regimen should be followed during *rutu* (season) *sandhi*. So all these can be applied contextually and physician should use his intelligence to use these opinions in different context.

DISCUSSION:

prove to be beneficial and restores health is *satmya* or *upashaya*. That measure which worsens the disease condition is stated as *asatmya* or *anupashaya*.

SATMIKARANA: (Process of making homologation)

Pariksha (examination) *prakarana* for *aturapariksha* is an important aspect for understanding the disease and for the successful treatment. *Satmya* is one among the *pariksha* and plays a vital role in disease management. Individual who follow *pravara* (superior) *satmya* i.e. indulges in intake of all rasa will be bestowed with good health and the one who follows *avara* (inferior) *satmya* is prone to diseases. So one should avoid *avara satmya* and gradually should switch on to *pravara satmya*.

Importance of understanding the satmya: *Satmya* or homologation means formation of intimacy with nature of the body, it is

very much important because it helps to treat & to prevent disorders.

Homologation 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.

Experts opine that, harmful substances also do not damage the body on homologation, just like snake poison does not harm to the snake.

If a person is following *asatmya* (non-conducive), he shouldn't be made follow directly *satmya* because it may tends to produce disorder in the body, so gradual homologation is important to stay healthy. *Satmya* plays a vital role in selection of various treatment procedures.

For example considering *basti* (enema) for the treatment, if the patient is not a *satmya* for oil, ghee etc. won't get beneficial results. If the disease is strong & patient needs enema which contains ingredients possessing qualities like *teekshna* (sharp), *sukshma* (minute), *ushna* (hot) & *kshara* (alkali) *gunas* (qualities) & the individual having less strength or if the individual is *asatmya* to all the above, then also treatment won't yield much results & also it is contraindicated.

From the above explanation it can be understood that the knowledge of *roga* (disease) & *rogi* (diseased) are very much important in the processes of treatment where *satmya* plays pivot rule. If patient is not fit then one shouldn't do any type of treatment.

Disease specific *satmya dravya* (drug) mentioned by our *acharya*'s so that should be adopted before planning the treatments like in disease *udavartha-ghritha* is *satmya*, if only *vata* is aggravated – *vasa* /

maja & other *vata* disorder- *taila* is conducive.

Rutusandhi (inter seasonal period) is an unique concept during which the regimen 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.

Another context where *satmikarana* can be adopted is *Yava* which is *avara dravya* should be discontinued gradually and *shali dhanya* should be adopted. Similarly in the context of *madatyaya* same concept of *satmikarana* should be adopted.

Acharya hemadri in his commentary on *astanga hridaya* states two types of *satmya* i.e. *kritrima* and *akritrima satmya* both has further division as *saupadika* and *nirupadika*, similarly is the division of *asatmya*. *Nirupadika kritrima asatmya* and *saupadika kritrima satmya* does not cause disease. *Nirupadika*, *saupadika* and *kritrima* possess *bala* (strength) in increasing order. *Saupadika kritrima asatmya* could be explained in context of *rtucharya* (seasonal regimen) where *purva rtucharya* (regimen of previous season) should be *kritrima satmya* and *uttara rtucharya* (regimen of succeeding rutu) should be *saupadika satmya*.

Acharyas also suggested that if a person is *satmya* to incompatible foods (*viruddha aahara*), it becomes effect less & won't produce any type of disease.

*Atura-parijnana-hetawaha*¹⁴ (specific features of patient) has been explained by *acharya Charaka* where, understanding nature of land is an important factor to assess in an individual patients as well as medicinal plants in different localities. A physician should examine the place of birth; growth, affliction with disease as well as one should examine *satmyata* in

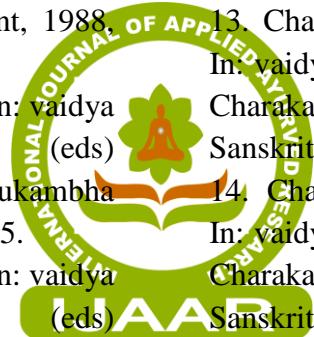
respect to *desh* (habit). This shows the importance of *satmyata pariksha* in individual person.

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 satmya is considered individually & according to the need of the person.

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