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, Susruta
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.

Shabdhalpadrunka defines satmya as Satmyam sukhajanakam, that which bestows happiness is satmya².

**Synonyms of Satmya:**

In Charaka-samhita sutra sthana acharya Charaka states upashaya as synonym of satmya³.

**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 rasas⁴.

**Pariksha:**

Acharya Gangadhara commentator of Charaka samhita defines pariksha as any concept 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 desha satmya, kala satmya etc⁷. Acharya Vagbhata 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.
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Oka-satmya: 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) Desha (habitat) satmya: The concept of desha satmya again it is divided into aturadesha and bhumidesha.

For the easy understanding aturadesha 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-desha were accustomed to Masha.

ii. Residents of Pallava-desha were accustomed to Godhuma.

iii. Residents of Cina-desha 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.

f) Vyayama (exercise) satmya:

It falls 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-satmya: 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-satmya**: 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 & Akritrimasatmya**: 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).

**Upashaya and Satmya**: 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 *samprapthi* (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, 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)

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

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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:**

*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 / majja & 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-hetawaha14 (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 desha (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 sathmya is considered individually & according to the need of the person.

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Source of support: Nil
Conflict of interest: None
Declared