



CONCEPT OF SATMYA ASATMYA IN AYURVEDA

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ABSTRACT

Ayurveda is the unique system of medicine which considers prevention of diseases and cure of disease. Its holistic approach provides the positive health. It is not only concentrated on the treatment of diseases but has laid proper emphasis on the care of diseased one also. Satmya asatmya is an unique concept in Ayurved. 'Satmya' means certain factors which can easily assimilate in the human body without causing any harm or difficulty. It offer pleasure to the body and help the development process. 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. Diet or medicine which is not Satmya to a person should not be given reason being the substance which is not Satmya (suitable or accustomed) to one's body may cause Asatmyaja-rogas (allergic diseases) to him. Satmya is that which being used constantly has wholesome effects. Ayurveda texts clearly defines that certain diet and its combinations, which interrupts with the metabolism of tissue, which inhibits the process of formation of tissues anas Viruddha Anna or incompatible diet. A physician has to advise the diet or medicine considering all the Satmyas for the rational use. This paper is an attempt to understand the concept of Satmya, Asatmya and its use in clinical practice.

KEYWORDS: Satmya, Asatmya, Wholesome, Unwholesome, Incompatible, Viruddha.

INTRODUCTION

Ayurveda remains one of the most ancient and yet living tradition practiced widely in India and has a sound philosophical and experimental basis.^[1,2] Atharva Veda around 1200 BC, Charak samhita around (1000 - 500 BC) and sushrut Samhita^[3] are main classics that give detail description of over 700 herbs. A scholarly description of the Legacy of charaka in contemporary idiom, best attempted with a commentary from Modern medicine and science viewpoint give some glimpses of ancient wisdom.^[4] Ayurveda 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.^[5]

LITERARY REVIEW

The Concept of Satmya: 'Satmya' means certain factors which can easily assimilate in the human body without causing any harm or difficulty. It offer pleasure to the body and help the development process. Some of them are made habitual to the body by constant use they are known to be 'Oak Satmya'. Satmya is of three types, viz.

superior (pravar), inferior (awar) and medicore (Madhya). According to another mode of classification, it is of seven types, depending upon the administration of individual rasas or tastes (six types) and the use of rasas or tastes jointly (seventh type). Use of all the rasas is of the superior type of satmya, use of only one rasas is of an inferior type and in between the superior and inferior type is the medicore type of satmya.^[6] 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. All the above mentioned types of Satmya come under okasatmya. The term 'Okasatmya' has been used in the sense of 'Abhyas-Satmya' (suitability due to regular use).^[7]

According to Acharya Sushruta^[8], satmya means the things or regimen which do not cause harm to the body even though they are opposite or different to one's own prakriti, season, diseases physical activities etc. It is used as a synonym of the term 'upashaya'. A physician has to advise the diet or medicine considering all the Satmyas for the rational use. Out of all the Satmyas, Okasatmya is that which is suitable to the person because of regular use either it is diet or regimen. It may be sometime

wholesome entity while sometime unwholesome also. The knowers of satmya defines diet and behaviour opposite to qualities of place (desha) and disorder as satmya for that place and for that disease.^[9] According to Acharya Charak, satmya^[10] is divided into three types, viz. superior(pravar), inferior (avar) and moderate (madhyam). According to another mode of classification, it is of seven types, depending upon the administration of six rasas (six types of tastes) individually and use of all six rasas collectively (seventh type). Use of all the six rasas in diet is of the superior type of Satmya (Pravara-Satmya); use of only one rasa in diet is of an inferior type (Avara- Satmya) and in between the superior and the inferior types is the moderate type of Satmya. Person having all six rasa satmya, ghee, milk and tail(oil) satmya, mamsa-rasa satmya are considered as balwan (having better strength and immunity) can tolerate exertion and have longer life span. Person having only single rasa satmya or ruksha (dry) substances satmya, are generally weak or having less bala, less tolerance to exertion and less life span.^[11] A person having Pravara-Satmya is easier to treat than Avara- Satmya because in Avara Satmya persons, physician has limited options to prescribe medicines and advice diet. All these types of Satmya come under okasatmya. The term 'Okasatmya' has been used in the sense of 'Abhyas-Satmya' (suitability due to regular use). Acharya Charak has described bala enhancing factors and satmya sampat is one of the important bala enhancing factors.^[12]

Concept of Asatmya: A substance which is not conducive to the body is regarded as asatmya or unwholesome and which becomes responsible to provoke all the doshas.

The substance which is not Satmya (suitable or accustomed) to one's body may cause *Asatmyaja-roga* (allergic diseases) to him. *Asatmya* or *Anupashaya* is opposite to the *Satmya*.

According to Ayurveda, the different ways and means by which a substance becomes unwholesome or allergen to an individual is explained under the concept of *Viruddha*, *Asatmya*.

Viruddha Ahar (The unwholesome dietetics): The food articles which derange body tissues in their own state have been stated as *Ahitkar* or unwholesome. They are basically in juxtaposition to *dhatu*.^[13] *Viruddhahara* is said to be the cause of many systemic disorders as per Ayurveda literature. Persons who consume *Viruddha Ahar* are prone to many disorders. It is very important to correlate the mechanism as to how *Viruddha Ahar* is a leading cause of many metabolic disorders. It is also essential to know how some of the food combinations interact with each other and create a disease. *Viruddha Ahar* is clearly defined by Charaka.^[14] Ayurveda literature has described various types of *Viruddha Ahar*^[15] which can be summarized as follows.

Desha (place) *Viruddha*; *Kala* *Viruddha*; *Agni* *Viruddha*; *Matra* (quantity) *Viruddha*; *Satmya* (wholesome) *Viruddha*; *Dosha* *Viruddha*; *Sanskar* (mode of preparation) *Viruddha*; *Veerya* (potency) *Viruddha*; *Koshtha* *Viruddha*; *Avastha* (state of health) *Viruddha*; *Kram* (sequence) *Viruddha*; *Parihar* *Viruddha*; *Upachar* (treatment) *Viruddha*; *Paak* (cooking) *Viruddha*; *Samyoga* (combination) *Viruddha*; *Hriday* *Viruddha*; *Sampad* (richness of quality) *Viruddha*; *Vidhi* (rules for eating) *Viruddha*.

Satmya and asatmya can be classified into eight types, first one is *desha*. It is again divided into two parts *bhumi* and *atur*. *Bhumi* and *atur* are categorized into *samudaya* (whole).

Loss and destruction of all seven *dhatu*s due to intake of poison, this is because *visha* qualities are opposite nature of *dhatu* and *eka deshaja* (a part of body or *dhatu*) Intake of *kshar* leads to destruction of *shukra dhatu* and loss of strength. Second is *jati asatmya* like *gomamsa* and *manushya*. Third is *ritu asatmya* ejection of diet against season (*ritu*) is known as *rituviparita*. Fourth one is *roga asatmya* in which *apathya* are not taken in diseased conditions. Curd taken in *Shotha* is *roga asatmya*. Fifth one is *Vyayama asatmya*. In such conditions, excessive exercise is performed by weak persons. Sixth one is *Udaka asatmya*. In this reference, water of different places is unpalatable. Seventh is *divaswapna asatmya*. Day time sleeping is prohibited in some diseases. In *shvasa* and *timira*, sleeping is *asatmya*.

Eighth is *Rasa asatmya*. *Amla rasa* in *Amlapitta* is contraindicated if person using *amla rasa* enhances *amlapita*.

Diseases due to Viruddha Ahara:- As per Acharya Charaka, *Viruddha Ahar* is responsible for the cause of many diseases. Whole number of diseases occurs as a result of *Viruddha Ahar* viz. infertility, *Bhagandara* (fistula), *Moorchha* (fainting), *Pandu* (anaemia), *Amavisha* (acid eructation), *Grahani roga* (malabsorption syndrome), *Jvara* (fever), *Santana dosha* (genetic disturbances) and even *Mrityu* (death).^[16]

AIM AND OBJECTIVES

AIM: To Study concept of *Satmya* and *Asatmya* in Ayurveda.

OBJECTIVES

- 1) To study *Satmya* and *Asatmya* in detail according to Charak, Sushrut and Vagbhat.
- 2) To study types of *Satmya* and *Asatmya*.
- 3) To study *Pravar*, *Mahyam* and *Avar* *Satmya*.
- 4) To study *Asatmya* and *Viruddha Ahar*.
- 5) To study importance of *Satmya* and *Asatmya* related to Allergy.
- 6) To study *Asatmya ahar* and Food poisoning.
- 7) To study *Asatmya Vihar* and contact poisoning.

MATERIAL AND METHODS

On the basis of Ayurved granthas like Charak Samhita, Sushrut, Vagbhata, Astang Sangraha who described About Satmya and Asatmya it's types, and importance in preserving Swasthya, preventing diseases and treating diseases. The detailed content and references are analysed from available texts.

METHODS: Descriptive and conceptual study.

DISCUSSION

In our Ayurvedic classics there are so many terms which are related to viruddhahara i.e. mithya ahara, adhyashana, vishmashana atyashana these are the terminologies comes under viruddha ahara some acharyas like Charaka has enlisted eighteen type of viruddhahara, while Sushruta has enumerated four types, are some special viruddha as causative factor for particular diseases. Considering "Prevention is better than cure", our responsibility should be more toward prevention of these toxicities in community.

Satmya (suitability) is that substances, which by regular use become suitable or accustomed to body. Making food substances or regimen or physical activities satmya by regular use is called as okasatmya. Okasatmya vary from person to person. It may be for wholesome things or for harmful substances. Physician should examine whether his patient has the Okasatmya of wholesome or unwholesome (Asatmya) things and accordingly manage.

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, Ritu-Satmya, 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. 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.

CONCLUSION

Various factors are described in Ayurveda to improve bala. Satmya-sampat is one of the important factors among it. Satmya (suitability) is that which by regular use becomes suitable or accustomed to body and sampat means richness.

Satmya-sampat means richness of satmya that is suitability to various food types and regimen. One substance which is Satmya to a person may be asatmya to another and vice versa, as the physical and mental constitution, likings of all the persons are not same.

Ayurveda conceives the idea of allergy and intolerance (*asatmya*) is caused by a variety of unwanted

endogenous and exogenous materials and way of life. Concept of *Virudhahar* or unwholesome diet in relation to allergy is very relevant in the present context. *Asatmya* is due to intermixing of disproportionate diet causing long-term toxic effect on body.

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 ie. Allergic to milk.

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.

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