

**CONCEPTUAL STUDY OF SATMYA-SAMPAT FOR IMPROVING BALA  
(STRENGTH AND IMMUNITY)**

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**ABSTRACT**

Ayurveda is the unique system of medicine covering all the aspects of life. Its holistic approach provides the positive health. It is specific in the sense of its valid and age old fundamental doctrines. It is not only concentrated on the treatment of diseases but has laid proper emphasis on the care of diseased one also. It advocates to examine the *Prakriti* (constitution), *Vikriti* (morbidity), *Saar* (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 before application of medicine. 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. It is the synonym of the term '*upashaya*'. *Asatmya* or *Anupashaya* is opposite to the *Satmya*. It is of many types such as *Okasatmya*, *Desha-Satmya*, *RituSatmya*, *Vyadhi-Satmya*, *Dosha-Satmya*, *Prakriti-Satmya*, *Vaya-Satmya* etc.. According to Ayurveda, the power of the body which is responsible for performing different activities and for resisting diseases is called as *bala*. It is of three types. *Sahaja*, *kalaja*, and *yuktikruta bala*. Among these *yuktikruta bala* can be developed by following the advices given by acharya of ayurveda and it can be helpful in improving immunity. *Acharya Charaka* has explained *bala-vridhikar-bhava*, that is strength and immunity developing factors. *Satmya sampat* is one of the *bala vridhikar bhava*. It can be developed by proper planning and by practice. This paper is an attempt to understand the concept of *satmya*, *satmya-sampata* and its role in improving *bala* by reviewing literature.

**Keywords:** *satmya ,sampat, bala, immunity*

## INTRODUCTION

There is tremendous decline in strength, stamina, and resistance power of a person due to today's life style and food habits. People are using different drugs to increase stamina but these drugs have many side effects. Our government is running many programs for improving health status and for improving immunity. It is better to focus on *bala vridhikar bhava* of Ayurveda in this direction. *Bala* is defined as a capacity of a body, to do work and to resist the disease. The word *bala* has vast meanings, stamina, strength and immunity can collectively be considered as *bala*.<sup>[1]</sup> According to Sushruta, “*Bala*” is defined as “the factor due to which one obtains the nourishment and stability of *Mamsa dhatus* (the muscular tissues of the body), ability to perform various tasks efficiently, good complexion, clear and pleasant voice along with clear and efficient working of all the organs either *Jnyaanendriya* (sense organs) or *Karmendriya* (organs with motor functions) or *ubhayendriya Manas* (mind), and *Aatma* (spirit), etc.<sup>[2]</sup>

*Sahaj*, *kalaj* and *yuktikrut* are the three types of *bala*. *Sahaj bala* (innate immunity) is from birth and as per physical and mental constitution of a person. This constitutional strength present since birth<sup>[3]</sup> depends on the healthiness of *shukra* (sperms) and *shonita* (ovum). *Kalaj bala* (according to time, season, and age) is dependent of changes as per seasons, as per age and as per the time of the day. Acharya Charaka says that *bala* is more in the early morning, *sharad ritu*, and *yuvaawastha* (young age) than in evening, summers and old age<sup>[4]</sup>. *Yuktikrut bala* can be developed by different *yukti* or by several

planning that operates in the raising of *bala*. *Ayurveda* focuses on following plans for acquiring *bala* or enhancing immunity: Proper and suitable *ahara* (nutritious diet), Performing regular exercise (*chesta*) with proper method & Using different beneficial drugs (e.g. *rasayana chikitsa*.) The concept is more towards the explanation of acquired immunity.

*Acharya Charaka* has explained *bala vridhikar bhava*, the factors which increase strength/immunity , as - birth in a place where people are naturally healthy or strong, birth in a family of strong healthy person, birth at a time when people naturally gain strength (*Visarga kala*), favourable time, excellence(*guna-sampat*) qualities of sperm and ovum(*bija-sampat*) and healthiness of uterus( *kshetra-sampat*), excellence of diet (*ahara-sampat*), excellence of physique (*sharir- sampat*), excellence of suitability (*satmya-sampat*), excellence of mental health (*satva-sampat*), natural mechanism (*savabhav-sansidha*), young age, regular exercise and other physical activities<sup>[5]</sup> Among these factors, *satmya sampat* can be developed by understanding the concept of *satmya* properly and planning accordingly. It will be definitely helpful in improving *bala* or immunity.

## AIMS AND OBJECTIVE

1. To study the concept of *satmya*
2. To understand *satmya-sampat* and to understand *pravar satmya*
3. To elaborate role of *satmya* in improving *bala*

## MATERIALS AND METHOD

### LITERARY REVIEW –

*Ayurveda* is the unique system of medicine covering all the aspects of life. Its holistic approach provides the positive health. It is specific in the sense of its valid and age old fundamental doctrines. It is not only concentrated on the treatment of diseases but has laid proper emphasis on the maintenance of health. Concept of *bala* is specific concept of *Ayurveda*. Generally physical strength is considered as *bala* but according to *Ayurveda*, power of the body to perform any activity and power of the body to resist the diseases are called as *bala*. Hence the word *bala* includes strength, stamina and immunity. Knowledge of *bala* of patient is essential for successful treatment of diseases. It is one of the important objectives of examination of patient as per *Ayurveda*. *Acharya Charak* has advised tenfold examination of patient for the knowledge of his *bala*, that is to examine the *Prakriti* (constitution), *Vikriti* (pathology), *Sara* (quality of *dhatus*), *Samhanan* (compactness), *Praman* (or proportion of body parts), *Satmya* (suitability), *Sattwa* (psyche), *Ahar-shakti* (power of intake and digestion of food), *Vyayam-shakti* (power of exercise) and *Vaya* (age) [6] of the patient prior to application of medicine. After assessing the *bala* (strength) of patient, medicine should be prescribed accordingly, powerful, mild or moderate.

*Satmya* is one of the important considerable aspects for assessing *bala*. *Satmya* means that which suits the self. According to *Acharya Charak*. The diet the regimen and the medicine or drug which is suitable to particular person is called as *satmya* for him. *Satmya* also means which suits the person due to regular use. Diet, food products, regimen or drugs, when utilized by a person, no harmful effects on physiological

or mental functions. Diet or medicine which does not suit to person is known as *asatmya*. , The substance which is not *Satmya* (suitable or accustomed) to one's body may cause *Asatmyaja-rogah* (allergic diseases) to him. *Satmya* is that which being used constantly has wholesome effects. The body becomes habituated to anything (food or activities), whether good or bad, healthy or unhealthy, safe or unsafe, if used for long time. According to *Acharya Sushruta*[7], *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*'. *Asatmya* or *Anupashaya* is opposite to the *Satmya*. There are many types of *satmya* such as *Okasatmya*, *Desha-Satmya*, *RituSatmya*, *Vyadhi-Satmya*, *Dosha-Satmya*, *Prakriti-Satmya*, *Vaya-Satmya* [7]etc. 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 behavior opposite to qualities of place (*desha*) and disorder as *satmya* for that place and for that disease[8]. *Satmya* is one of the important considerable issues during application of medicine or diet. Efficacy of medicine depends upon the *Satmya* as the diet or medicine which is not *Satmya* to the person does not act properly and sometime it may cause reactions also.. All types of *Satmyas* are also considerable for the maintenance of health.

According to *Acharya Charak*, *satmya*[9] is divided into three types, viz. superior(*pravar*), inferior(*avar*) and moderate(*madhyam*). Accord-

ing 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<sup>[10]</sup>. 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.<sup>[11]</sup>

## DISCUSSION

*Ayurveda*, an ancient system of medicine deals with not only health of diseased person but also healthy one. It describes in detail the means for developing strength and immunity. Today’s life style has made negative impact on *bala* or immunity. Instead of eating various types of healthy food, habit of taking only sour and salty food, junk food, fermented food, instead of walking using vehicle even for a short distances, instead of adjusting to natural weather changes using air conditioner regularly, such types of

practices are increasing day by day. Performing regular exercise, physically hard working or physical activities are diminished among people. This results in reducing *bala*. *Ayurveda* advices to include all six *rasah*, ghee, milk and *mamsarasa* in regular diet in proper quantity to improve *bala*. The people, which are taking these substances regularly from childhood are considered as having *pravar satmya* and opposite to this is considered as *avar satmya*. But it is observed that these substances do not suit to each person.

*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 things and accordingly manage. The habitual use of tobacco, cannabis etc. is not immediately harmful because of being *Okasatmya* but such harmful things should be withdrawal gradually. *Okasatmya* may be of wholesome things also such as milk, ghee, green gram, rice, rock salt, *Amalak* (*Emblica officinalis*), barley etc. which is never harmful. *Satmya* to wholesome substances like ghee, milk, *mamsarasa*, and diet of six *rasa* is considered as *pravar satmya*. *Madhyam* (moderate) and *avar* (inferior) type of *satmya* can be upgraded to the *pravar* type of *satmya* in graded manner, for developing *satmya sampat*. For developing *satmya sampat* all types of *rasah*, various types of food preparations should be included in regular diet but in limited quantity, everyone should try to adjust in all type of weather, should try to exercise regularly, should try performing routine household work by their own

and try to develop *satmya sampat*. . *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.

## 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. *Asatmya* is opposite to the *Satmya*, *Satmya* is of many types such as *Ritu-Satmya*, *Okasatmya*, *Desh-Satmya*, *Vyadhi-Satmya*, *Dosha-Satmya*, *Prakriti-Satmya*, *Vaya-Satmya* etc. Diet or medicine should be advised considering all types of *satmya*.

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. Everyone should try to take all six *rasas* in diet, to take milk and ghee in proper quantity regularly from childhood, and thus to develop *satmya* to various substances .Making more and more *hitakarak ahar vihar*, physical work, and exercise *satmya* by regular practice from childhood can result in developing *satmya sampat*.

Thus developing *satmya-sampat* can result in improving *bala* or strength and immunity.

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