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Concept of Pravara Satmya in respect to Sadarasa and its impact on body

Agrawal Monika^{1*} and Dwibedy B. K.²

¹Research Scholar, Department of Siddhant Darshan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi - 221005; India.

²Professor, Department of Siddhant Darshan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi - 221005; India.

*Corresponding author: Agrawal Monika, Research Scholar, Department of Siddhant Darshan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005; Email: drmonikagrwl@gmail.com

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Abstract

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 (pravara), inferior (awara) 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. Excess or deficient intake of six rasa leads to alterations in strength of individuals and also acts as a risk factor for the diseases. A sada rasa drugs and diet possesses excellent properties and qualities supports and supports the equilibrium status of dhatus. Intake of sada rasa diet and medicines enhances bala, hence pravara satmya individuals possess excellent strength. So a wise person should use them properly in proper amount in order to gain good results.

1. INTRODUCTION

Concept of suitable diet was mentioned considering the intake of shadaras for the better health. Due to change in diet pattern people are eating different kinds of diet but shadaras remain unchanged. Intake of shadarasa concept varies from individual to individual considering one's own health and diseases. The two prime object of Ayurveda are Swasthyashya Swasthya Rakshanam (maintain the health of the healthy person) and Aturashya Vikara Prashamanancha (cure the diseases of the ailing person). First object can be fulfilled provided if person adopts suitable diet and activities. One should follow the principles of adaptability (Satmyata) mentioned in Ayurvedic texts. Negligence towards adaptability principles may lead to diseases. It comprises of intake of rasa sevana according to Dinacharya (Daily Regimen) & Ritu-Charya (Seasonal Regimen) and one must follow the same as far as possible. The pravara satmya individuals have strong immunity because they are capable of eating all shadaras and it is the basis for strong power and provides essential nutrition to cells and tissues. It is the unique and most fundamental concept of Ayurveda described to understand the strength of person before prescribing any medicines. *Ahara Vidhi* comprises of the conduct specified beneath the heading *Ahara Vidhi Vidhana*, *Bhojanottara Vidhi Vidhana* etc. which are described in detail in classics of *Ayurveda*. Any alteration in these conducts leads to manifestation of diseases. '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 (pravara), inferior (awara) 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 satmya¹

2.EFFECT OF SADA RASA SEVANA WITH RESPECT TO SATMYATA

2.1 Madhur rasa (sweet taste)

Madhura rasa (Sweetishness) is predictable due its unctuousness, deliciousness, delightfulness and softness. It pervades all over the mouth after its consumption in oral cavity.² Drugs and diets having sweet taste are nourishing to the body and helps for the growth of rasa dhatu(body fluid), blood, muscle, fat, bone marrow, ojus, semen and longevity. It gives comfort to sense organs. It also promotes strength and complexion, pacifies pitta and vata and augments the effects of poison. It assists in relieving thirst and burning sensation. It enriches healthy skin, hair, voice and strength. It is soothing, revitalizing and nutritious. It brings stability in body cells and tissues and eliminates emaciation and consumption. It gives tranquility to the nose, mouth, throats, lips and tongue and relieve convulsions. It is liked by bees and ants and it is also unctuous, cold and heavy.

Effects of sweet taste if used in excess quantity

Excess consumption of sweet taste cause vitiation of kapha leading to development of obesity, slackness in tissues, lethargy, hypersomnia, heaviness, lack of appetite, weakness in digestive bio-fire, unusual progression of muscles in the mouth and throat, dysuria, cough, allergic rhinitis, alaskaka, temperature preceded by coldishness, anaha(constipation), sweetishness in mouth, vomiting, loss of sensation and voice, scrofula, cervical lymphadenitis, filariasis (elephantiasis), galasopha(pharyngitis), adhesion in the bladder, vessels, throat and eye diseses like abhisyaanda(conjunctivitis)etc³.

2.2 Amla rasa (Sour taste)

Amlam hridayanaam (soothing to heart)⁴. Sourness is ascertained from setting of tooth on edge (dantaharsha), salivation, sweeting, lucidity in mouth.⁵ Drugs and diets having sour taste add to the palatability of food, kindle appetite, nurture and invigorate the body, enlighten the mind, reinforce the sense organs, promotes strength, relieve vata, nurture the heart, aid in swallowing, moistening and digestion of food. It is revitalizing, light, hot, unctuous.

Effects of sour taste if used in excess quantity

Excess consumption of sour taste manifest thirst, morbid sensitiveness of teeth, shutting of eyes, horripilation, liquefaction of kapha, exacerbates pitta, vitiation of rakta, putrefaction of muscles, feebleness in the body, development of oedema in individuals suffering from emaciation, consumption, cachexia and weakness. Due to warming property it assist in suppuration of wound caused by ulceration, trauma, infectious bites, burn, fracture, swelling, dislocation, poisonous urine, contact with poisonous animals, contusion, excision, incision, separation, perforation and crushing. It causes burning sensation in throat, chest and cardiac region⁶.

2.3 Lavan rasa (salt taste)

lavan anna dravya ruchikaranaam-salt taste dominated food enriches the deliciousness of food items⁷. Drugs and diets having saline taste become rapidly melted in mouth causing adhesiveness, clamminess and gentleness. It support in carmination, digestion, excision and incision. It is sharp, vikasi (clear) and laxative, avakashakara (deobstruent). It eradicates stiffness, obstruction and accumulation and causes salivation, liquify kapha, purifies the channels of circulation, manifest tenderness in the body and causes palatability of food. It is essential ingredients of food. It is not very heavy, unctuous and hot.

Effects of salt taste if used in excess quantity

Excess consumption of salt taste cause vitiation of pitta, provocation of rakta, hunger, fainting, heating sensation, erosions, reduction of muscles tissue, sloughing in the parts of the body afflicted with obstinate skin diseases including leprosy, aggravation of poisonous symptoms, bursting of inflamed parts, dislodgement of teeth, diminution of manhood, obstruction of the function of senses and production of premature wrinkling, graying and baldness. It manifests diseases like rakta-pitta (bleeding from different parts of the body), amlapitta, visarpa, vatarakta, vicarcika, alopecia etc⁸.

2.4 Katu rasa (Pungent taste)

Drugs and diets having pungent taste maintain the cleanliness of mouth, endorse digestion, help in the assimilation of the food, causes secretion through nose, lacrimation, support for proper action of sense organs, alleviate diseases like obesity, urticarial, chronic conjunctivitis, help in the removal of the waste products which are sticky in nature and produce the oleation and fomentation therapies, causes lusciousness in food, cures itching, alleviate excessive growth of ulcers, kill germs, corrode the muscle tissues, break blood clots and other obstructions, elucidate the channels and alleviate kapha. It is light, hot and unctuous.

Effects of pungent taste if used in excess quantity

Excess consumption of pungent taste destroy manhood/maturity by virtue of its vipaka, they affect potency of their taste and it also cause unconsciousness, weariness, asthma, emaciation, fainting, choking, giddiness, burning sensation in throat, production of great heat and thirst and diminution of strength by virtue of their explicit action. Due to dominance of vayu and agni mahabhutas it causes giddiness, burning sensation, tremor, piercing and stabbing pain in legs, hands, back etc⁹.

2.5 Tikta Rasa (Bitter taste)

Drugs and diets having bitter taste are by themselves not delicious but added with other things they enhance deliciousness. It is antitoxic and germicidal. It cures fainting, burning sensation, itching, obstinate skin diseases including leprosy, thirst and fever. They promote firmness of skin and muscles. They endorse carmination and digestion, purify milk and help in the reduction of moisture, fat, muscle fat, bone marrow, lymph, pus, sweat, urine, stool, pitta and kapha. It is unctuous, cold and light.

Effects of bitter taste if used in excess quantity

Excess consumption of bitter taste by virtue of their unctuousness, roughness, and nonsliminess, they diminish the plasma, blood, muscle, fat, bone marrow and semen. It brings coarseness in circulatory channels, reduce strength and cause emaciation, weariness, unconsciousness, giddiness, dehydration of mouth and produce other diseases due to the vitiation of vata¹⁰.

2.6 Kasaya rasa (Astringent taste)

Drugs and diets having astringent taste are sedative and cause constipation. It produces pressure on the affected part and cause granulation, assimilation and rigidity. It alleviates kapha and raktapitta. It absorbs the body fluid and is dry, cold and heavy.

Effects of astringent taste if used in excess quantity

Excess consumption of bitter taste cause dryness of mouth, affliction of the heart, distension of the abdomen, obstruction of speech, constriction of circulatory channels, black complexion and destruction of manhood. It get digested slowly and obstruct the passage of flatus, urine, stool and semen, cause emaciation, weariness, thirst, stiffness and by virtue of their coarseness, dryness and nonsliminess they produce diseases like hemiplegia, spasm, convulsion, facial paralysis etc. due to the vitiation of vata¹¹.

3.DISCUSSION

There are three factors, which supports life i.e. Ahara (food), svapna (sound sleep) and brahmacharya (one who is having control over his senses and full of spiritual bliss). When the entire body tissues starting from Rasa dhatu to Sukra dhatu are in their fully nourished state and energy is derived from them to perform all types of physical and mental activities, that state is known as Bala i.e. bodily energy including immunity. Bala is reduced due to injuries, fear complex, anger, anxiety, tiresomeness, reduction of tissues, and grief. In case of reduction of Bala, heaviness and ripdiiy of the body, wrinkle in the face, change in lustre, drowsiness, excess sleep and edema due to Vata Dosha are experienced. Bala is enhanced with drugs that balance Doshas and Agni and which encourage the enhancement of tissues. Intake of sada rasa diet and medicines enhances bala, hence pravara satmya individuals possess excellent strength. Some persons, though they appear thin or lean they have got good stamina. Some other persons though they are robust, show no active energy and that is why experts determine the gade of Bala depending upon their performing activity. A food substance possessing excellent properties and qualities supports and fulfils the growing criteria for dhatus. Person who is having control over his senses should take wholesome food in proper quantity and in proper time and consume all six taste food. On the contrary unwholesome diet and intake of few rasa diet leads to manifestation of diseases¹².

4.CONCLUSION

One should consume six rasa diet and medicines appropriately to bring about happiness to all living beings and to gain more strength. Judicious use of six taste food is necessary otherwise it cause many diseases. Excess or deficient intake of six rasa leads to alterations in strength of individuals and also acts as a risk factor for the diseases. A sada rasa drugs and diet possesses excellent properties and qualities supports and supports the equilibrium status of dhatus. Intake of sada rasa diet and medicines enhances bala, hence pravara satmya individuals possess excellent strength. So a wise person should use them properly in proper amount in order to gain good results.

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