

THE CONCEPT *SATMYA* VIS A VIS CURD CONSUMPTION - A CROSS SECTIONAL CASE SERIES STUDY

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ABSTRACT

Background: Diet which are conducive to an individual is '*Satmya*' which leads to well-being of that individual. If non-injurious to the body by habitual use are known as *Oka Satmya*. Curd is one of the unwholesome Diet which is habitually consumed by many people. **Materials Method:** Cross-sectional survey was conducted to observe the habitual curd consumption using structured questionnaire. **Result:** Minimal *Dosha Vruddhi Lakshana* in Daily consumers and more in occasional curd consumers was observed. **Conclusion:** This reveals the *Oka satmya* of the curd in the study area.

Keywords: Curd, *Dadhi*, *Satmya*, Habit, *Vruddhi*

INTRODUCTION

A substance conducive to an individual is called '*Satmya*' and the use of such substances results in the well-being of that individual. The regimen and diets which is non-injurious to the body by habitual use are known as *Oka Satmya* (they form part and parcel of the nature of the body so much so that even otherwise harmful, they do not cause any harm to the body like the poison of a snake). One can habitually use the diet and regimen which are having opposite qualities of the diseases¹.

This is of three types, viz. superior, inferior and mediocre. According to another mode of classification, it is of seven types, depending upon the administration of individual *Rasas* or tastes (six types) and all the *Rasa*-sor tastes jointly (seventh type). Use of all the *Rasas*,

consumption of *Mamsa Rasa*, *Taila*, *Ghrita* and *Ksheera* habitually is of the superior type of *Satmya*; use of only one *Rasa* is of an inferior type is the mediocre type of *Satmya*. The inferior and mediocre types should be slowly changed over to the superior type of *Satmya*. If he is used to the superior type of *Satmya* i.e. the habitual intake of substances having all the six tastes, the individual should adopt only the wholesome diet, taking into account the eight factors beginning with *prakrti* (the nature of the food) and ending with *Upayokta* (the wholesomeness to the individual who takes it) which determine the utility or otherwise of particular type of food. *Satmya* also depends on the *Prakruti* of an individual, even though the regimens explained in *Rutucarya*. For example, the diet which are indicated in *Vasanta Ritu* are *Snigdha*, *Amla* and

Lavana, Kapha Prakruti individual cannot consume above quality diet. Dadhi is Satmya to people who live in Jangala Desha and is a Pathya Dravya. Satmya refers to food should not yield accumulation of Dosha, in another way it should give instant strength even after excess usage².

Curd is sour in taste, heavy in quality, hot in potency and is Abhishyandi. In texts of Ayurveda adjuvants are specified to contradict its ill effects, if not may leads to different ailments. The effect of habitual consumption of Dadhi was assessed with demographic survey was planned. Among 782 volunteers 436 (49.9 %) were consuming curd at night showed 78.99% increased symptoms of Kapha which reestablishes the statement Na Naktam Dadhi Bhunjeeta. However, there was minimal Dosha increased symptoms observed among daily consumers and more was in occa-

sional curd consumers. This supports the concept of Oka Satmya, i.e. peoples are if habituated for curd over a period of time, which leads to customization.

Materials & Methods

By presuming maximum variability as $p = 0.8; q = 0.2; d = 10\%$, sample size calculation formula Sample size was calculated, which yielded number 650. Cross sectional sampling method was used to select volunteers from Hassan city and surrounding villages like Kyatnahalli, Haradarahalli and Ibdane, where dairy cattle forming being main occupation and commonly use in diet. Total number of subjects involved in this study was 836. Informed written consent was sought and obtained from each participant.

Result: In this study 439 volunteers (52.5%) were of occasional curd consumers and 54 volunteers (6.5%) were non curd consumers. (Table No: 01).

Table 1: Distribution of 836 volunteers based on frequency

Frequency	No Of volunteers	%
Non consumers	54	6.5
Occasional consumer	439	52.5
Daily consumer	343	41.0

Among them majority of 43% curd consumer were daily consuming at noon, 28.4% were night and 23.3% were at morning (Table No: 01).

Table 2: Distribution of 782 volunteers based on Time of intake.

Time-morning			Time-noon		Time-night	
Curd consumer	No of volts	%	No of volts	%	No of volts	%
Non	336	42.9	152	19.4	336	42.9
Occasional	266	33.9	295	37.6	225	28.7
Daily	180	23.0	332	42.4	221	28.2

In an average 19.8% of occasional consumers and 22.34% of daily consumers were showed Dosha increased symptoms. The symptoms observed in majori-

ty are Atinidra (excess sleep) (36.3%) and Agnimandhya (decreased digestion) 7.7% (Table No: 02).

Table 3: Distribution of 782 volunteers based on Kapha Vruddhi Lakshana

Symptoms	Occasional	%	Daily	%
Gouvrava	153	26.2	122	26.4
Kapha in throat	88	16.9	64	15.8
Kandu	30	6.9	31	7.7
Kasa	84	19.4	67	19.8
Pratishyaya	107	24.8	63	18.5
Alasya	129	29.9	110	32.4

<i>Shvasakrucra</i>	46	10.6	40	11.8
<i>Alpajeerna</i>	33	7.7	29	8.4
<i>Atinidra</i>	275	63.7	229	65.6

Among volunteers 10.64% of occasional and 9.14% of daily consumers was with *Pitta Vruddhi Lakshana* (Table No: 03)

In this study 139 volunteers (16.1%) were not consuming curd since childhood. The individual who had habit of consuming curd showed increase of Diges-

tion, *Rocishnu* and *Kapha Vruddhi Lakshana Shvasa*. Individuals who consume curd in morning time opines that curd increases *Ruchi* (N=144) and Digestion (N=106) Negative correlation with *Kapha VruddhiLakshana* and *Atinidra* (N=40).

Table 4: Distribution of 782 volunteers based on *Pitta Vruddhi lakshana*

<i>Lakshana</i>	Occasional		Daily	
	No	%	No	%
<i>Trushna</i>	52	12.0	32	8.7
<i>Atikshuda</i>	44	10.1	38	11.1
<i>Uradaha</i>	36	8.3	32	8.7
<i>Daha</i>	40	9.2	23	6.7
<i>Brama</i>	59	13.6	36	10.5

0.05% and 0.09% of occasionally and daily curd consumer complaints of increase in Skin Disease. 0.04% and 0.02% of daily and occasional consumer presented with *Amalakshana Gandakshikuta Shotha* (Table: 04)

Table 5: Distribution of 782 volunteers based on disease

Disease	Occasional		Daily	
	No of volt	%	No of volt	%
<i>Kusta</i>	22	0.05	32	0.09
<i>Gandakshi koota Shotha</i>	10	0.02	14	0.04

63.4% volunteers opine that curd consumption increase weight. (Table No 05)

DISCUSSION

The study area being more of *Anupa* and less of *Sadharana*, *Kapha* and *Vata Doshas* are predominant. Also, regarding *Desha*, *Hita* to individual refers to *Vipareeta Guna Satmya*. Here dietary habit includes curd as component. Hence the *Dadhi* cannot be considered as *Desha Satmya*. Hence individuals complain of *KaphaVruddhi Lakshana*. *Satmya* is of two types according to Acarya Arunadatta, *Krutrima* and *Akrutrima*. *Krutrima Satmya* is by habitual indulgence of *Ahara* and *Vihara*, which is nothing but *Oka Satmya*. *Akrutrima Satmya* is again divided into two types, *Nirupadhika* and *Sopadhika*. *Sopadhika* refers to according to *DoshaGuna*, habitual consumption it may be of *Oushadha* and *Anoushadha*. Among These *Sopadhika* is considered stronger. Hence *Dadhi* can be

Krutrima Satmya to individual or *Sopadhika Akrutrima Satmya*.

There are minimal *Dosha Vruddhi Lakshana* in Daily consumers and more in occasional curd consumers. Volunteers are habituated for curd by consuming over a period of time. This proves the concept of *Oka Satmya*.

Individuals who consume curd in morning time opines that curd increases *Ruchi* and Digestion Negative correlation with *Kapha Vruddhi Lakshana* and *Atinidra*. Paired studies testing the effects of lower energy high-fat, low-CHO meals and higher energy low-fat, high-CHO meals were conducted in 18 healthy males. Subjective lassitude increased following ingestion of all four meals, but there was little change in performance. In addition, group A felt significantly less vigorous,

imaginative, and antagonistic, and significantly more dreamy, feeble, and fatigued after the lower energy high-fat, low-CHO meal than after the higher energy low-fat, high-CHO meal but not in group B. These results suggest that in the morning, fat exerts a greater depression on alertness and mood than carbohydrate irrespective of a reduction in energy content but this effect varies according to the time at which food is eaten and is less evident at lunch time³. These complaints are considered as post-prandial somnolence is a normal state of drowsiness or lassitude following a meal. Post-prandial somnolence has two components – a general state of low energy related to activation of the parasympathetic nervous system in response to mass in the gastrointestinal tract, and a specific state of sleepiness caused by hormonal and neuro-chemical changes related to the rate at which glucose enters the bloodstream and its downstream effects on amino acid transport in the central nervous system⁴. But *Atinidra* showed negative correlation with morning curd consumption. So, this establishes that curd induce state of drowsiness but not sleep.

CONCLUSION

Dadhi is *Satmya* to people who live in *Jangala Desha* and is a *Pathya Dravya*. Demographical survey indicates *Desha Satmya* as the study area being more of *Anupa* and less of *Sadharana*, *Kapha* and *Vata Doshas* are predominant. There are minimal *Doshavruddhi Lakshana* in Daily consumers and more in occasional curd consumers. Volunteers are habituated for curd by consuming over a period of time. This proves the concept of *Oka Satmya*. In comparison to *Pitta* and *Kapha*, *Kapha Vruddhi Lakshana* was found more in both daily and occasional consumers due to *Madhura Dadhi Sevana*. Occurrence and aggravation of Skin disease was very minimal in both daily and occasionally curd consumer of age group between 16 to 35 yrs. This revalidates the concept *Oka Satmya*.

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