A view over Saama Rasa Dhatu and its effects on body

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ABSTRACT

Ayurveda is the basic and the most ancient science of life in which it has been said that human body is chiefly composed of doshas, dhatus and malas. So, the basic step for the maintenance of health and for treating the diseases is the regulation of these three i.e doshas, dhatus and malas. Out of these dhatus play an important role in structuring the whole body, so these are said chief supports of the body. Out of all seven dhatus rasa dhatu plays the most important role because it is first forming dhatu and it is responsible for all next dhatus proper nutrition. All these three dhosas, dhatus and malas are got vitiated due external factors (like changes in climate, bacteria, virus etc.) and internal factor mainly ama. Ama refers to raw, unripe, unprocessed state of food substance mainly manifest due to resultant of mandagni (hypo functioning of Agni). The formed ama manifests its effects either locally in gastro-intestinal tract or systemically by blocking the macro and micro channels and by inhibiting the production of proper form of all dhatus. Due to hypo-function of the agni, the undigested food residue is known as ama and when this ama amalgamates dhatus, this condition is known as saama and produces various signs and symptoms according to involved dhatu.

1. Introduction

Food substances undergo metabolic transformation by the effect of jatharagni, bhutagni and dhutagni. The processed metabolic products circulate inside the srotas continuously by the help of vata dosha (central nervous system). This favors the development, strength, complexon and happiness as well as growth of tissues[1]. Dhatus remain in their normalcy after receiving respective nutrients from metabolized food substances. The nutrient portion of rasa (essence of food) provides nourishment to rakta (blood), from rakta to mansa (Muscle tissue), mansa to medas (adipose tissue), medas to asthi (connective tissue), asthi to majja (bone marrow) and majja to shukra (semen) and from shukra to ojas (source of immunity/strength). But if there is vitiation in jatharagni (hypo functioning agni) causes production of ama[2]. And saama is a condition manifesting due to the amalgamation of ama with dosha and dushya (dhatus and amal) resulting into the manifestation of various kinds of disorders[3]. In living body, the dhatus (tissues) are present in two states[4].

(a). Asthayi dhatu

These are essence of food, which are required for the nourishment of the dhatus. The food after undergoing aka (digestion) by jatharagni and bhutagni, gets converted into two parts- the saara (essence) and kitta (waste). The saaraabhaga contains poshaka anna (the essential elements required for nourishment) of all the dhatus. If this saaraabhaga has ama due to lack of proper digestion, causes production of saama dhatus.

(b). Sthayi dhatu

These are also known as sthula dhatu which can be recognized without any difficulty all over body. These are also known as poshya dhatu (tissues receiving nourishment).

Effects of saama rasa dhatu on body[5]

- Ashradhha (Lack of interest towards food)
- Aruchi (Anorexia)

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• Arti (Restlessness)
• Aasya vairasya (Distaste in mouth cavity)
• Hrillaso (Nausea)
• Gauravam (Heaviness in whole body)
• Tandra (Drowsiness)
• Angamarda (Generalized malaise)
• Jvara (Fever)
• Tama (Feeling of complete darkness)
• Pandutavam (Pallor)
• Srotsam rodho (Obstruction in body channels)
• Kleibyam (Impotency)
• Sada (Exhaustion)
• Krishangata (Emaciation)
• Nasho agni (Loss of functions of agni)
• Valaya (Appearance of wrinkles) and
• Palitani (Premature graying of hairs)

2. Material method

Various Ayurvedics samhitas, text books and literature are concerned.

3. Discussion

“Dhatvo hi dhatvahara” according to this principle metabolic transformation from rasa to shukra has been explained by Charaka[6] as follows-The rasa, essence of food converted into rakta dhatu by the effect of heat generated by pitta. The raktadhatu gets transformed into mansa accompanied by vayu, jala, tejas and heat brings compactness. The mansa cooked by its own heat gets transformed into medas. This helps in the excitement of liquidity and unctuousness, which are the properties of jala mahabhuta. Meda brings compactness by the actions of heat present in meda itself upon the mahabhutas (body elements) i.e. prthvi, jala, vayavya etc. as a result formation of asthi dhatu takes place. All combined together gives rise to hard ness and roughness in asthi dhatu. By the help of vayu porosity develops inside the bone and this porous space gets filled up with medas. This unctuous substance is called majja. From the essence of majja, shukra is produced. These all process gets hamper due to mandaagni, due to which proper dhatus do not form and various signs and symptoms develop in body. These signs and symptoms develop in body either generalized or systematically.

Detail description of clinical features of saama rasa dhatu

(a). Aruchi

It is the condition in which there is no interest towards food either tasty or not. It may due to less secretion of digestive enzymes due to obstruction in channels and glands.

(b). Aasya vairasya

Properties of ama is very similar to kapha like its madhura (sweet) taste in non vitiated state and lavana (salted) taste in vitiated state due to which taste of mouth cavity also changes.

(c). Hrillas

There is a natural tendency of body to get rid of toxins as ama in the form of vomiting or diarrhea that’s why there is felling of vomiting.

(d). Gauravam

It means heaviness in body or any part of body and patient may feel as whole body is covered with wet skin. It may due to excess storage of ama and flow of saama rasadhatu and saama raktadhatu through srotas. Feeling of heaviness in the body is the result of guru guna present in ama. When saama rasa remains in circulation, causes less oxidation, less physical activity, less cerebral blood flow, which slows down the function of the organs, leading to feeling of heaviness in the body[7].

(e). Tandra

Drowsiness may be due to increased vata, kapha and tamo guna, which is purely effect of circulating saama. This drowsiness may be due to less blood flow to the cerebrum supplying less nutrition O₂, CO₂, because of increased viscosity of blood due to presence of saama or obstruction caused by saama rasa dhatu[8].

(f). Jvara

Due to obstruction in sweat gland obstruction perspiration inhibits due to which heat regulation get disturbed which causes increase in body temperature. Fever always caused by ama which is circulated all over the body in the rasa dhatu. Ama has traveled all over rasavaha srotas. Agni tries to go to the rasavaha srotas to digest ama, and then gets blocked. The srotas get blocked and that is why sweating is often not present – that is why the temperature increases. This is a pathological condition. Agni gets trapped and body temperature raises and sweat can’t come out because of the srotorodha. The main focus of treatment is digestion of ama, and then sweat will come out.

(g). Tama, Pandutavam

Proper formed rasa dhatu is responsible for proper nutrition of all dhatus. Saama rasa dhatu causes production of improper next rakta dhatus causing tama, pandutavam.

(h). Srotsam rodho

It means obstruction in the channels. Srotorodha may involve whole body or a particular srotas. Srotorodha can be understood as blockage in the existing route of dosha, dhatus and malas etc. As saama rasa dhatu is sticky in nature due to presence of ama, due to which it has tendency to stick in the srotas and produces symptoms accordingly.
(i). Klaibyam, Krishangata

Due improper nutrition of dhatus as a result of srotorodha by saama rasa dhatu klaibya and emaciation takes place.

(j). Nasho agni

The secretions of salivary glands digestive enzymes, hepatic bile stored in the gall bladder and pancreas. When there is need of them, are released via their ducts. But due to srotorodha these ducts do not function well causing low digestive power.

(k). Valaya, Palitani

Food is responsible for development, strength, complexion and happiness when it is digested properly while improperly food causes loss of complexion. On the other hand due to vitiation of doshas palitya takes place.

4. Conclusion

On the basis of above discussion ama is defined as a state of substance resulting in the process of paaka or transformation or gunantaradhana but not attained paaka or finality. Understanding of concept of ama and saama rogas is very essential for the purpose of treatment. By analyzing the nature of ama in dosha, dhatu and srotasa, application of ayurvedic principles become easy, where other medical systems fails in such saama rogus. Acharya Susruta has mentioned that rasa dhatu is responsible for corpulence and emaciation. Proper formed rasa dhatu is responsible for proper growth of all dhatus causing proper growth of body. If saama rasa dhatu is formed, next dhatu poshana gets hamper causing emaciation.

References


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