

**Original Article****A view over Saama Rasa Dhatu and its effects on body**Anil Kumar¹, Neera Saini², P.S. Byadgi*³¹Lecturer, Department of Roga Nidan, Mai Bhago Ayurvedic Medical College for Women Ferozpur Road, Distt. Muktsar-152026, Punjab²Ph. D Scholar, Department of Vikriti Vigyan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005³Assistant Professor, Department of Vikriti Vigyan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005**ARTICLE INFO:****Article history:**

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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*, *dhatu*s 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*, *dhatu*s and *malas*. Out of these *dhatu*s play an important role in structuring the whole body, so these are said chief supports of the body. Out of all seven *dhatu*s *rasa dhatu* plays the most important role because it is first forming *dhatu* and it is responsible for all next *dhatu*s proper nutrition. All these three *doshas*, *dhatu*s 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 *dhatu*s. Due to hypo-function of the *agni*, the undigested food residue is known as *ama* and when this *ama* amalgamates *dhatu*s, 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 *dhatvagni*. The processed metabolic products circulate inside the *srotas* continuously by the help of *vata dosha* (central nervous system). This favors the development, strength, complexion and happiness as well as growth of tissues[1]. *Dhatu*s 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* (*dhatu*s and *mala*) resulting into the manifestation of various kinds of disorders[3]. In living body, the *dhatu*s (tissues) are present in two states[4].

(a). Asthayi dhatu

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

(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)

- *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)
- *Klaibyam* (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 hardness 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 *mandagni*, due to which proper *dhatu*s 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 rasadhātu* and *saama raktadhātu* 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 *dhatu*s. *Saama rasa dhatu* causes production of improper next *rakta dhatu*s 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*, *dhatu*s 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 *dhatu*s 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*s and *srotasa*, application of *ayurvedic* principles become easy, where other medical systems fails in such *saama rogas*. *Acharya Susruta* has mentioned that *rasa dhatu* is responsible for corpulence and emaciation. Proper formed *rasa dhatu* is responsible for proper growth of all *dhatu*s causing proper growth of body. If *saama rasa dhatu* is formed, next *dhatu poshana* gets hamper causing emaciation.

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