Abstract
Agni (Digestive fire), Prakruti (Constitution), Dhatusarata (Tissue Excellence), Dosha (Bio-Energies) are the unique concept of Ayurveda & are extremely important in the Diagnosis, Treatment and hence in maintaining the health of an individual. The food consumed by the mouth undergoes the process of Digestion in order to achieve the nature of “Sharirbhava swarup.” The process of Digestion takes place in various stages and during every stage; there are changes in the composition of Aahar dravyas under the influence of the jatharagni which participate & regulate the course of Digestion and metabolism. These changes refer the Avasthapaka & vipaka. Kapha pitta and vata at three different levels of mahasrotas are enriched and supported by Madhur, Amla and Katu Avasthapaka respectively. After the Madhura Avasthapaka is completed, the semidigested food descends to Pachyamanashaya & due to its admixture with amlabhava’s it becomes vidagdha and attains the acid taste. Pitta which is originally situated at this site get’s nourishment & support from this avasthapaka.

Keywords
Agni, Sharirbhava swarupa, Awathapaka, Vidagdhatwa
INTRODUCTION

The basic principles of Ayurveda remains truthful even in this modern era due to its deep fundamental concepts. ‘Agni’ is one of the basic fundamental concepts of Ayurveda which transforms the food in the form of energy which is responsible for all the vital functions of the body. In human beings Agni represents the power of Digestion, metabolism and assimilation as ingested food has to be digested, absorbed and assimilated which is unavoidable for the maintenance of life.

The concept of Agni is inclusive of the manner in which the nutrition ingested, various components are metabolised into appropriate dhatu and some of its constituents are broken down for being utilized for the production of the energy required for vital activities. Not only in the digestion and metabolism but in every transformations even at the cellular level, the role of Agni takes place. Derangement of the Agni leads to indigestion and hence various diseases. Agni is the root causative agent for all the diseases so, it is important step to keep Agni in its normal state as the whole treatment method depends upon the management of Agni. For this ; the function of Agni or the actual metabolic transformations taking place should be known properly. During this process, the ingested food substances undergoes the process of degradation to transform into the nature of drava which represents the outcome of jatharagnipaka in terms of their rasa. These changes are directly correlated to the changes in the composition of the dravyas . According to Ayurveda, this process of digestion takes place in various stages of composition of food substances under the influence of jatharagni. These changes are called as ‘Avasthapaka’.

According to Ayurveda, Digestion refers to the two phases as follows:

1. Prapaka or Prathama paka: It is the first outcome of paka.
2. Vipaka : It is the resultant of prapaka & it includes the outcome of action of jatharagni.

Kapha , pitta and vata which are originally situated at three different levels of mahasrotas are enriched and supported by the above avasthapaka respectively as follows.

1. Madhura avasthapaka
2. Amla Avasthapaka

If we observe the whole process of Digestion; it is seen that these processes occurs in a sequence one after the another and also as the resultant of the other. It is important to study and discuss the changes occurs during the process.

AIMS & OBJECTIVES

1. To emphasize the concept of Amla Avasthapaka in ayurvedic classical literature.
2. To evaluate the process of digestion & metabolism in modern literature

MATERIALS & METHODS
This article is based on a review of Ayurvedic texts. Materials related to Agni, Aharpachana, Avasthapaka have been collected. The main Ayurvedic texts used in this study are bruhattrayis with their available commentaries. Also the modern texts and various websites to collect information on the relevant topics.

### REVIEW & DISCUSSION

The changes take place in mahasrotas during digestion at different levels as follows:

<table>
<thead>
<tr>
<th>Avasthapaka</th>
<th>Place</th>
<th>Dosha</th>
<th>Nature of food substances(swarup)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhura</td>
<td>Amashaya</td>
<td>Kapha</td>
<td>Phenbhuta</td>
</tr>
<tr>
<td>Amla</td>
<td>Pachyamanashaya</td>
<td>Pitta</td>
<td>Vidagdhatva</td>
</tr>
<tr>
<td>Katu</td>
<td>Pakvashaya</td>
<td>Vata</td>
<td>Paripindit pakvata</td>
</tr>
</tbody>
</table>

Amla avasthapaka in the second stage of digestion and at this stage, maximum metabolic activities take place.

After the Madhura Avasthapaka is completed, the semidigested food descends to Pachyamanashaya & due to its admixture with amlabhava’s it becomes vidagdha (also called as ‘vidahyati’ by some i.e. *vidahyati* – *vishesh daha kartutwat*) and attains the acidic nature. Therefore it is said that the acidic nature of food will increase the vidagdhata. The Pitta which is originally situated at this site get’s nourishment & support from this avasthapaka.

In this stage; the digestion of the proteins is said to be occurred. This digestion is brought about by the secretion of HCl. It can be said that here is the commencement of the second stage of Avasthapaka as the food stated to undergo...
amlabhava corresponding to conversion of insoluble proteins into soluble proteins under the influence of pepsin in the presence of HCl. i.e. Amla bhava corresponds to the peptic digestion of proteins & it does not have anything to do with the digestion of madhura substances.

At this stage, the food substances remain partly digested & partly undigested i.e digestion is still incomplete. The final outcome of the digestion is acidified chyme which has been characterised as vidagdha.

It is explained as pakvapakva or kinchit pakva (i.e. partly digested) by Chakrapanidatta. It has to go for further digestion into the adhoamashaya & discharge of Acchapitta into it. The description of Acchapitta is ‘Aghana’ which resembles the pancreatic secretion. It can be said that the concept of Acchapitta includes the bile and pancreatic secretions responsible for the digestion of the food components.

**SUMMARY**

The whole process of Amla Avasthapaka takes place can be summarised as follows:

- Digestion of Protein
  - production of Acidified chyme
  - i. Leads to secretion of Acchapitta
  - ii. Influence metabolism & production of heat

This aids in further digestion of the food in the intestines & separation of sara (food nutrients) from the kitta in further digestion process.

Theae transformations takes place with the following:

- Avayava – Grahani / Agnyashaya
- Vatavyapara – Samana vayu
- Sympathetic from coeliac ganglion
- Parasympathetic from vagus
- Intrinsic nerves
- Activated by – Humoral
- Neural

Medium for work – 6 pH

Srava- Pachaka pitta.
- Trypsin, Chymotrypsin
- Amylase, Lipase
- Bile
- Enterokinase, Maltase, Lipase.

**CONCLUSION**

From the above discussion it is seen that Agni is responsible for the whole transformation of food and energy production which is required for the vital
functions. This process of digestion takes place in a sequential manner one after the other. In the Amla avasthapaka; the nature of substances or the composition of the food as explained can be interpreted by the process of Digestion. Amla bhava is manifested by release of Acchapitta i.e bile, pancreatic secretions and also the formation of the acidified chyme. In parallel to modern physiology; the digestion of Proteins & Fats occurs at this stage resulting into simpler form i.e. Amino Acids & free fatty acids. Ayurveda signifies the relevance with modern physiology of Digestion & metabolism. Yet more work has to be done on the metabolic transformations. It provides an extensive field of research.
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