



# AYURVED PRAKASH

PRAKASH INSTITUTE OF AYURVEDIC MEDICAL SCIENCES & RESEARCH

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## Contribution of Dosh-sama-niramvada

Principle of Ayurveda is: “Dosha Dhatu Mala mulam hi shariram”- i.e. Dosha , Dhatu & Mala are the building blocks of sharir(Body). In these three, the seven Dhatus are the one who anatomically are responsible for supporting our physical body. These seven dhatus are made up of five basic elements i.e space, air, fire, water & earth. So, these dhatus need nutrition to maintain their physical constituent. Ahara i.e nutrition is also made up of five basic elements.

### Dosha sama niramvada:

under this heading we will explain about sama & nirama dosha. Sama means with ama and nirama means without ama. So first we need to know what ama is? So, we will try to understand it. From Ama we mean raw or undigested. In ayurveda ama is taken in two meanings- one that is undigested food and other is poorly formed rasa dhatu. From undigested food emerge severe life-threatening emergency conditions, diseases or complications & due to poorly formed rasa dhatu chronic general disease or condition occurs that effect whole body. Here dosha sama niramavaada denotes undigested food, so we will explain that only. Ama word is defined as, when digestive fire is devoid of its warmth or when it is weak than instead of healthy rasa dhatu it is poorly made. When this poorly made undigested rasa dhatu goes into amashaya i.e. stomach than this condition is called ‘ama’. Vitiated vatadi dosha mix with each other and give rise to ama dosha. Acharya

vijayrakshita has told causes of ama as undigested food or anna rasa is ama. So, when food is not digested properly or its not fully digested than it is called ama. Acharya vijayrakshita in niramvata chapter has told definition of ama proved by many intellectuals. According to some intellectuals when in stomach(amashya) food is not digested properly due to weak digestive fire(jatharagni) than rasa is not formed properly and this undigested food or poorly made rasa is known as ama. Here origin of ama is said to be from weak digestive fire. The birth place of ama is said to be stomach(amashya). But in this context, they have not used the word rasa directly instead they has used firstly made ahara dhatu. Here from firstly made ahara dhatu we must understand rasa dhatu that is made from ahara rasa(food). In this way due to weak digestive fire in stomach(amashya) the ahara rasa (food) is not properly digested and the same ahara rasa is called ama. According to above acharyas when undigested ahara rasa

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Prakash Institute of Ayurvedic Medical Sciences & Research

Organizes  
**One Day  
Free Camp**  
On

Akshi Roga  
(Free Cataract Operation)

### Venue:

Prakash Institute of Ayurvedic Medical Sciences & Research, Jhajhar, Rabupura Road, Yamuna Express Way  
Date: 08<sup>th</sup> Jan 2020(Wed)  
Time: 10:30 A.M. to 3:30 P.M.

- **Swarna Prashana** on  
11<sup>th</sup> Jan 2020 (Sat)  
08<sup>th</sup> Feb 2020(Sat)  
06<sup>th</sup> Mar 2020(Fri)

### Venue:

Prakash Institute of Ayurvedic Medical Sciences & Research, Jhajhar, Rabupura Road, Yamuna Express Way (NCR)

### Co-Editors:

Dr. Robin Chaudhary

(although they have not used the term undigested ahara or ahara rasa, but as they have used the word undigested we should understand the same i.e. undigested ahara or ahara rasa), that is fouled smelled, excessively sticky and which causes avasada (lethargy, slowness) in whole body and organs is called ama. In above said shloka, the composition, properties and general ill effects of ama on our body has been explained. Ama is said to be sticky and fouled smelled. For its effects on our body and its organs, it has been said that it causes avasada (slowness, lethargy). It also slows our metabolism.

Acharya vijayrakshit, again enlighten this topic with the theories of some intellectuals that due to less or weak fire, the ingested food after completing its digestion process remains poorly digested (apakva ahara rasa), i.e. it is not digested the way it's meant to be digested. This remaining undigested food (ahara rasa) is known as ama. This ama is the root cause of every disease. From every disease it is meant the disease due to disturbed agni. In kayachikitsa (general medicine) the diseases that are explained are generally due to defects in agni.

**Dr. Preeti Sharma**  
**Assistant Professor**  
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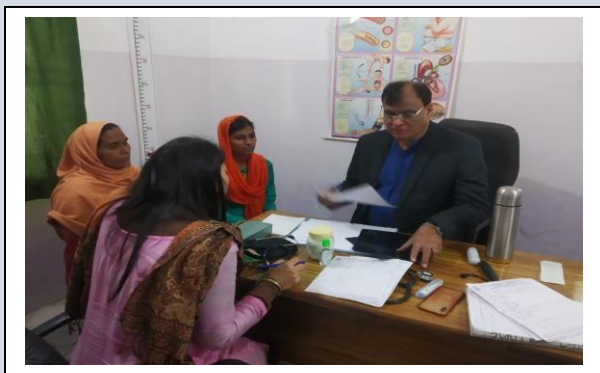
## Tamaka Shwasa

In any other Traditional system of Medicine, the research in Ayurveda must begin with a search of what our ancient seers had conceptualized about various diseases, and a research on how those concepts can be rationalized in the light of latest advancement of medical knowledge and diagnostic techniques. Research should be a process that converts data into information, information into knowledge and knowledge into wisdom. Acharya Charaka says, "there are many

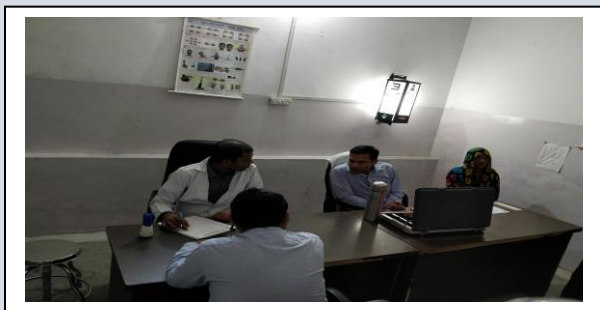
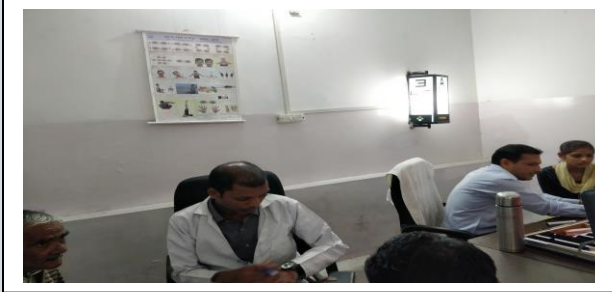
diseases that are life threatening but Tamaka shwasa & Hikka are the quickest of them all". Again, Acharya Charaka states that "there will always be Hikka & Shwasa in death bed irrespective of the cause i.e disease<sup>3</sup>. Such is the severity of the Shwasa roga emphasized in Ayurveda text books. Tamaka Shwasa is one of the important types of shwasa roga and can be compared to „Bronchial Asthma“ due to its similarities in its causes, pathophysiology, clinical signs & symptoms such as Shwaskricchata, Peenasa, Kasa, Kapha Nishthivanam, Ghurghurukam, Urashoola, Asinolabhate soukhyam, Shwasa vega etc. In Ayurveda Tamaka shwasa (Bronchial Asthma) can be effectively treated both by shamshamana & samshodhana chikitsa. Our main aim is to develop cost effective, free from adverse effects, easily available & use of minimum number of drugs, to increase the elasticity of lung tissue & develop natural immunity of the body. Ayurvedic treatment not only cure the root cause of the disease but also prevents the disease to reoccur in future by boosting immunity against infections & treating any allergic reactions. Tamaka Shwasa is a Vata-Kapha dominant & also it is Pittasthana Samudbhava Vyadhi of Pranavaha Srotasa. It is said to be curable when less chronic "sadhya navothita..." & said to be Yapya Vyadhi when chronic. So, it should be treated as early as possible for better results. It closely correlated with Bronchial Asthma in modern science as almost all the signs & symptoms were same as of Tamaka Shwasa. As Tamaka Shwasa is a Vata-Kapha dominant disease, so Vata-Kapha Shamaka treatment should be given. Shatyadi Churna fulfills the above criteria. Overall effect is that in 33.33% i.e 1 out of 30 pateints cases complete remission is seen , 26.66% cases shown marked improvement, 53.33% cases shown moderate improvement, 16.66% cases reported mild improvement & 0.00% cases were having no change in their symptoms.

**Dr. Robin Chaudhary**  
**Assistant Professor**  
**Deptt. Of Kaumarbhryta**

Prakash Institute of Ayurvedic Medical Sciences & Research Organized a One Day Camp on Disability. It was organized by Panchkarma Department & Physiotherapy.



Prakash Institute of Ayurvedic Medical Sciences & Research in Collaboration with Lion's Club  
Organized a One-day Free Medical Camp on Akshi Roga.



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We are open to any suggestions and guidance from you, if you want to receive newsletter regularly please send us your email id

Thanking you  
Editor: Dr. Jyotsna