



A Critical Review On *Tamaka Shwasa* W.S.R. To Bronchial Asthma

Dr. Naval Singh¹, Dr. Nisha Gupta², Dr. Gopesh Mangal³

¹PG Scholar, Department of Samhita & Maulik Siddhant, NIA, Jaipur.

²Professor&HOD, Department of Samhita & Maulik Siddhant, NIA, Jaipur

³Associate Prof. Department of Panchkarma, NIA, Jaipur

Abstract:

Respiration is the important life sustaining phenomenon, which is carried out by *Pranavayu*. *Ayurveda* texts have mentioned *Tamaka shwasa* under the five types of *Shwasa roga*. According to *Acharya charaka*, *Tamaka shwasa* is a *yapya kind of vyadhi as far as its difficult curability is concerned* but also has a tendency to recur. There is mention of five types of *shwasa* by all *acharyas* of *brhatrayi* and *laghutrayi*. These are *Mahashwasa*, *urdhva shwasa*, *chinnashwasa*, *Tamaka shwasa* and *kshudra shwasa*. Among these first three are incurable, *Tamaka shwasa* is *yapya vyadhi* and only *kshudra shwasa* is easily curable. *Tamaka shwasa* is *kapha - vata* predominant *Tridoshaja vyadhi* as *pittasthana dushti* is also greatly found. *Tamaka shwasa* is seen most commonly a clinical manifestation as its management includes various *Shamana & Shodhana* regimens of *chikitsa*. *Virechana chikitsa* in *Tamaka shwasa* is most debated concept which is most of the times was misunderstood that it is prime line of management. *Tamaka shwasa* is correlated with bronchial asthma. Bronchial asthma is a chronic inflammatory disease of Airways characterized by cough, difficulty in breathing and wheeze. Exposure to dust, smoke, repeated respiratory infections and climate changes are chief triggering factors of this disease

Key Words: *Tamaka Shwasa*, Bronchial Asthma, *Ayurveda*, *Shwasa Roga*

Introduction:

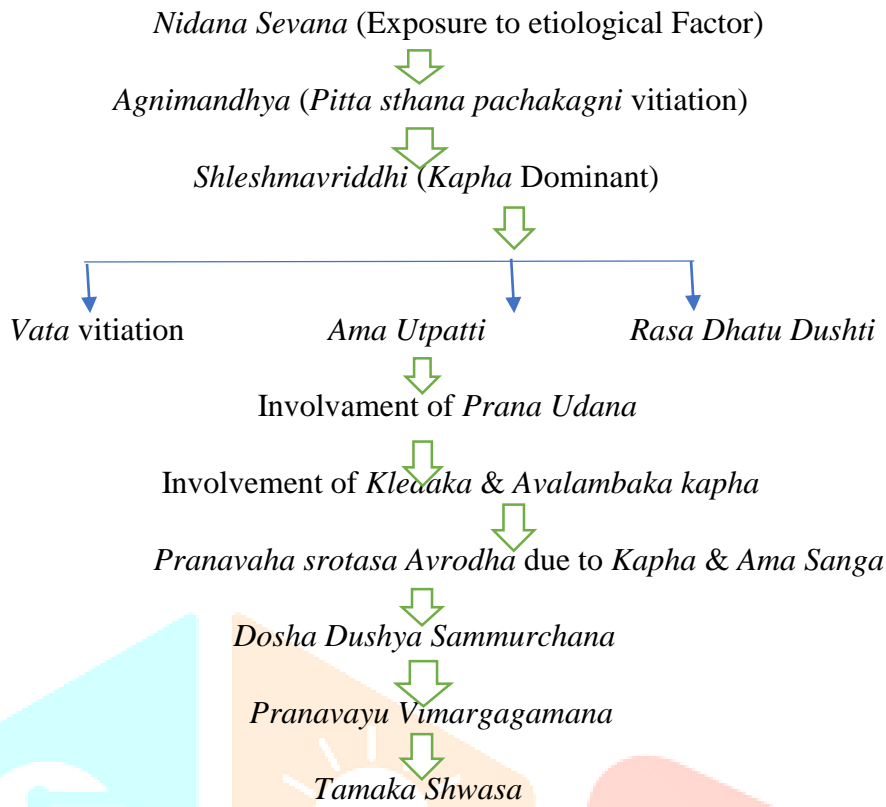
Tamaka shwasa has been mentioned as a dreadfully morbid disease as *Acharya Charaka* has quoted "kamam pranahara roga bahavo na tu te tatha yatha shwasascha hikkacha pranana asu nikṛntataḥ"¹ It means that there are several morbid disease in the world, but there are not promptly fatal disease like *shwasa* and *hikka*. *Shwasa* is found as independent disease as well as secondary symptoms or a complication of some already persisting disease. There is mention of five types of *Shwasa* by all Acharya of *bṛhatrayi* and *laghutrayi*. These are *mahashwasa*, *urdhva shwasa*, *chinnashwasa*, *tamakashwasa*, and *kshudrashwasa*. Among these first three are incurable, *Tamaka shwasa* is *yapyavyadhi* and only *kshudrashwasa* is easily curable. *Yapya* means manageable with medicine and following the preventive measures. *Tamaka shwasa* is *kapha -vata* predominant *tridosaja vyadhi* as *pittasthana duṣṭi* is also a predominant feature². Its correlated with bronchial asthma in which excess production of *kapha* results in bronchospasm and thereby *shwasakracchata*. *shwasakracchata* (dyspnoea) *kasa* (cough) and *ghurghurukam* (wheeze) are the cardinal's symptoms of *shwasa* or bronchial asthma. Bronchodilation is key management by alleviation or elimination of enhanced *kapha*.

Material and methods-

All literature regarding the topic was reviewed from different classical texts and modern texts for critical analysis.

Nidana:

Tamaka Shwasa is an episodic disease. So, role of *Vyanjaka Hetu* (precipitating or aggravating factors) in this disease is more. These also cause aggravation of the symptoms in an existing disease or precipitation of the *Samprapti* of the disease. The knowledge of these *Hetus* is useful in preventing the aggravation of disease. *Acharya Charaka* has mentioned different precipitating factor for *Tamaka Shwasa*, *Megha* (Cloudy weather), *Pragvata* (East sided wind), *Ambu* (Rainy season), *Kapha* aggravating factors *Shitasthana* (Winter season or Cold atmosphere)³. According to WHO Asthma triggering factors are indoor allergens (for example house dust mites in bedding, carpets and stuffed furniture, pollution and pet dander), outdoor allergens (such as pollens and moulds), tobacco smoke and chemical irritants in the workplace.

Samprapti:⁴**Purvrupa:**

- Classics, *Purvarupa* is explained as -
- **Samanya**- which predicts the incoming disease.
- **Vishista** i.e., which not only predicts the upcoming disease, but especially about the *Doshic* subtype of the particular on coming disease (*Madhukosha*).

In *Ayurvedic* classics *Purvarupa* prodromal symptoms of *Tamaka Shwasa Anaha*, *Parshvashula* and *Pidanam Hridayasya* are the common prodromal symptoms according to all authors⁵. respiratory symptoms like (cough, rhinorrhoea and wheezing), behavioural changes (irritability, apathy, anxiety and sleep disorders), gastrointestinal symptoms occur.

Rupa:

- *Rupa* appears in the 4th *kriyakala* that is *Vyaktavastha* in which sign and symptoms of disease are manifested⁶. *Rupa* means sign and symptoms of disease.⁷

1. *Shayanasya shwasapeedita*
2. *Ghurghrata*
3. *Lalat sweda*
4. *Meghambusheetapragvatirvardgyeta*
5. *Ateevateevravega shwasa*

6. *Prana prapeedana*

7. *Pratamyati*

8. *Muhur pramoha*

9. *Shleshma vimokshante kshanam sukham*

10. *Muhurshwaso Muhuschiradhamyate*

11. *Aseenolabhate sukham*

12. *Ushnabhinandana*

13. *Uchritaksha*

14. *Kasa*

15. *Sannirudha*

16. *Shleshmanya Amuchyamane Dukhitaha*

17. *Vishuskasya*

18. *Aruchi*

19. *Parshwa shula*

20. *Peenasa*

Sadhyasadhyata:

Sadhyasadyatva (Prognosis) *Tamaka shwasa* with Chronicity more than one year are considered as *Yapya* and of duration less than one year in the *Durbala rogi*, as *Kruchra sadhya*.⁸ *Acharya Sushruta* has considered *Tamaka shwasa* as *Kruchrasadhya* and *Asadhya* in *Durbala rogi*.⁹ According to *Vagbhata* is *sadhya* before it is manifested completely and become *prananasaka* (Life threatening) when gets manifested.¹⁰

Chikitsa siddhanta:

Fundamentals of management of *Tamaka shwasa* have been explained exclusively by *Acharya Charaka*. The principles of management are.¹¹

1. *Nidana parivarjana*

2. *Samshodhana* [*Snehana*&*Swedana*,*Vamana*,*Virechana*]

3. *Samshaman*

4. *Pathya-Apathya*

Discussion:

Charaka has mentioned the *Samprapti* of *Tamaka Shwasa* separately, according to him, due to obstruction in the *Srotas*; *Gati* of *Vayu* is altered in the *Pratiloma* form. The *Vayu* in the *Pratiloma* form produces vitiation of *Kapha*, which in turn produces *Tamaka Shwasa*.¹² *Chakrapani* has emphatically stated that the root cause responsible to produce obstruction to *Gati* of *Vayu* is *Kapha*. Regarding about *Virechana karma* indicated in *Tamaka Shwasa* is of much debated concept. Many opine that, as *Shwasa* is of *Pitta sthana samudbhava Vyadhi* hence *Virechana karma* is mentioned. The Verse is “*Tamaketu virechanam*”¹³, the intended meaning of this line is, when there is “*Tama*” *Lakshana* as *upadrava* associated with *Tamaka Shwasa* then go for *Virechana Chikitsa* with Drugs having *VataKapha* hara property. Because, “*Tama*” is *Nanatmaja Vyadhi* of *Pitta dosha*.¹⁴ But majority of discussions run around considering *Virechana* is prime line treatment which is not true. Hence *Virechana Chikitsa* is just an *Avastha* (Stage) wise approach in *Tamaka Shwasa* when *Tama* is associated with it as *Upadrava*.

Conclusion:

The disease with manifestation of *Tama* as cardinal symptom due to difficulty in *Shwasa* which is produced by *Viloma gamana* of *Vata dosha* obstructed by vitiated *Kapha dosha*. The influence of allergic factors in the pathogenesis of *Tamaka shwasa* is well identified by *Madhavakara* as *Dushivisha*. The *Vytyasa Chikitsa* principle advised by *Charaka* is of important to note, the any drug or therapy should not either *Vatahara* or *Kaphahara* alone rather it should be *Vatakara-kapahara* or *Vatahara-kapahakara*.¹⁵

Reference:

1. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Chikitsasthana*,17/6, p.508.
2. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Chikitsasthana*,17/8, p.509.
3. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Chikitsasthana*,17/62, p.516.
4. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Chikitsasthana*,17/56-62, p.516.
5. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Chikitsasthana*,17/20, p.510.
6. *Sushruta Samhita*, Kaviraja Ambikadutta shastri, chaukambha Sanskrit sansthan; Sushruta sutrasthana 21/32; p.120.
7. *Charaka samhita*, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. *Charaka Nidanasthan*,1/9, p.604.

8. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka Chikitsasthana,17/62, p.516.
- 9.Sushruta Samhita,Kaviraja Ambikadutta shastri,chaukambha Sanskrit sansthan;Sushruta uttartantra 51/14;p.481.
10. Ashtanga Hridayam, Dr.Brahmanand Tripathi,Chaukambha Sanskrit Pratisthan;Ashtanga chikitsasthan 4/10,p.473.
11. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka Chikitsasthana,17/138,76,90, p.528,519.
12. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka Chikitsasthana,17/55, p.516.
13. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka Chikitsasthana,17/121, p.525.
14. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka sutrasthan,20/14, p.403.
15. Charaka samhita, Sashtri Kashinath, pt, Chaturvedi Gorakhnath, Chaukambha Bharti Academy;2015. Charaka Chikitsasthana,17/148, p.529.

