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

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Abstract:

Respiration is the important life sustaining phenomenon, which is carried out by Pranayayu. 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 *brhattrayi* and *laghuttrayi*. 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 pranan asu nikṛntataḥ". 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 laghutrāyi. These are mahashwasa, urdhva shwasa, chinnashwasa, tamakashwasa, and kshudrashwasa. Among these first three are incurable. Tamaka shwasa is yapayadya 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 feature. Its correlated with bronchial asthma in which excess production of kapha results in bronchospasm and thereby shwasakracchata. shwasakracchata (dyspnoea) kasa (cough) and ghurghurakam (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). 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:  

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\begin{align*}
\text{Nidana Sevana (Exposure to etiological Factor)} & \\
\text{Agnimandhya (Pitta sthna pachakagni vitiation)} & \\
\text{Shleshmavriddhi (Kapha Dominant)} & \\
\text{Vata vitiation} & \text{Ama Utpatti} & \text{Rasa Dhatu Dushti} & \\
\text{Involvement of Prana Udana} & \\
\text{Involvement of Kledaka & Avalambaka kapha} & \\
\text{Pranavaha srotasa Avrodha due to Kapha & Ama Sanga} & \\
\text{Dosha Dushya Sammurchana} & \text{Pranavayu Vimargagamana} & \text{Tamaka Shwasa} & \\
\end{align*}
\]

Purvarupa:  

- Classics, Purvarupa is explained as - 
  - Samanya - which is 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 authors. 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 manifested. Rupa means sign and symptoms of disease.

1. Shayanasya shwasapeedita
2. Ghurghrata
3. Lalat sweda
4. Meghambusheetapragvatirvardgyeta
5. Ateevateeavravega shwasa
6. Prana prapeedana
7. Pratamyati
8. Muhur pramoha
9. Shlesha 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:**

Sadhyasadhyatva (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. Acharya Sushruta has considered Tamaka shwasa as Kruchrasadhya and Asadhya in Durbala rogi. According to Vagbhata is sadhya before it is manifested completely and become prananasaka (Life threatening) when gets manifested.

**Chikitsa siddhanta:**

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

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. 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”, 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. 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-kaphakara or Vatakara-kapahakara.

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