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A Critical Review on *Tamaka Shwasa* (Bronchial Asthma)

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ABSTRACT:

Tamaka Shwasa is a broad term, which includes many diseases where dyspnoea is a characteristic symptom. There are five classes of *shwasa*: *Kshudra*, *Tamak*, *Chhinna*, *Maha* and *Urdhava shwasa*. *Tamak shwasa* is *Kapha* and *Vata* dominant. *Tamak shwasa* is main disease of *pranvaha strotas*. It is of two types- *Santamak* and *Pratamak shwasa*. *Acharya Charaka* described that *Tamaka Shwasa* is *Yappya* type of disease. The etiological factors of *Tamaka Shwasa* are mentioned with variable multiplicity of diet, lifestyle and consequences of diseases. Every ayurveda physician should have the great knowledge of *Tamaka Shwasa* to decide different aspect of treatment.

Keywords- *Tamaka Shwasa*, *Shwasa roga*, *Pitasathana samudbhawa vyadhi*.

INTRODUCTION

In the *Ayurveda*, the clinical entity is described as with the main feature of difficulty in breathing is *Shwasa roga*. Signs, symptoms and etiopathogenesis the bronchial asthma disease explained in modern science has many similarities with *Tamaka Shwasa*. According to modern medical science, bronchial asthma is primarily a chronic inflammatory disease, which affects the airways causing shortness of breath. Chronic inflammation is the main cause of inflammation due to over-reactivity of the immune system of the lungs induced by a variety of external and internal allergens.¹ Name of *Tamaka Shwasa* is caused by

the fact that, the symptoms or attack of this disease also occurs at night and also during time of the attack, the difficulty in breathing is so severe that the patient Feels entering the darkness (*Tama Pravesha*) to describe *Acharya* explains the general pathogenesis of the disease concept of action and it is based on the principle that is, disease is a 'process' and not a 'state'.² Step of the natural history of disease described in modern sciences that are parallel to the ideas contained in the concept of activity that describes natural history disease development, shadow conditions, outbreaks, Spread, locus, spread and difference.³

There are five classes of *Shwasa*: *Kshudra*, *Tamaka*,



Chhinna, Maha and *Urdhava*. *Tamaka swasa* is a type of respiratory disease *Shwasa roga* that affects the airways and characterized by wheezing, dyspnoea of very deep velocity, which is excessive harmful to life⁴. *Vata* is rotating in reverse order permeates the channels (vital breaths), afflicts the neck and stimulates the head, and *kapha* by obstruction (blockage of the respiratory tract) broncho constriction.

MATERIALS AND METHODS

This review has been done by compiling the classical *Ayurveda* Literature, Modern Literature, Pharmacology (*Dravyaguna*) and *Rasashastra* Books, Magazines and Research journals as well as PubMed, drug database.⁵

Tamaka Swasa-

Tamaka Shwasa is a *Pitasathanasamudbhawa vyadhi*.

It is two types –

1. **Santamak Shwasa-** *Santmaka shwasa* increases at night and unlike *Tamakashwasa*, the patient feels relief from the cold, as the latter is aggravated by the cold and attacks usually occur early in the morning.

2. **Pratamak Shwasa-** It is caused by evaporation, dust, indigestion, old age and suppression of urges. According to *Chakrapani*, although *Kapha* and *Vata* are the predominant *doshas* in *Tamaka* breathing, *Pitta* is equally contaminated in this associated condition which is responsible for the above symptoms.

Etiological factor in Tamaka Shwasa-⁶

Due to excessive consumption of *Kapha* aggravating food and regimen the *kapha dosha* along with *vata dosha* gets into *pittasthan* and cause *Tamaka Shwasa*.

Smoke breathing can be produced in another form for a disease eg. *Jvara, Pandu, Kasa* etc. *Vagbhatta* has clearly described that neglected cases of *Kasa* can lead to breathlessness.

There is darkness in front of eyes produced during an attack of this type of *Shwasa*. This is one of Types of *Shwasa*, So Diagnosis of *Shwasa roga* in general is applied to *Tamaka Shwasa*.

Triggering factor-

Knowledge of these factors is useful in prevention by taking precautions to occur actual manifestation of diseases. *Megha* (cloudy weather), *Pragwat*(Eastern wind), *anbu* (rainy season), increased cough, cold place

(winter season or cold climate) can be considered as an expression.

Inducing factor-

Genetic factor.

Viral and bacterial infection in early life.

Exposure to tobacco smoke.

Obesity.

Chikitsa of Tamaka Shwasa-

According to *Acharya Charaka* medicines or dietary regimes, etc. that affect *Kapha* and *Vata*, have *Ushna* properties and promote downward movement of *Vata* should be used in the patient *Shwasa roga*. Things that only pacify *Kapha* but aggravate *Vata* or things Which pacifies *Vata* but aggravates *Kapha*, should not be used in the treatment of *Shwasa roga*.

Nidan parivarjana- Avoidance etiological, provoking and triggering factors are the diagnosis family. If prior caution is taken against the factors, then the onset of pathology can be to be stopped exposed to dust and smoke, cold and rainy weather, intake of soft drinks and other cold foods items, excessive exercise and others physical activity is some of the factors that patients should avoid respiratory disease.⁷

Snehana & Swedana-

- Using *Swedana* locally or all over the body helps

It also liquefies viscous mala -like *Kapha* and relieves *vata*.

Acharya Charak

The following types of sedation are specifically indicated in the treatment of *hikka* and *Shwasha* -

Nadisveda, Prastara Sveda and *Shankara Sveda*.

Vamana-

Vamana is not an ideal option for patients with pre-existing symptoms *vata dosha*. In major patients with vitiation of *Kapha dosha*, *Vamana Karma* most appropriate in patients who present with symptoms like paroxysmal productive cough where there is sputum strong, disturbing paroxysmal small amount of viscous sputum comes in the cough.⁸

Vamana is recommended only to those patients who are physically strong and can bear the exertion of *Vamana Karma*.⁹

Dhoompan-

It is recommended after *Vamana karma* and it eliminates *Kapha dosha* even after *Vamana karma*.¹⁰ In debilitated patients where *Shodhan karma* is not possible to purify

them *Dhoompan* can be given alone which helps elimination of *kapha dosha*.

Virechana-

The origin of *Shwasa roga* is from the pitta sthana as mentioned by Acharya Charaka as pittasthanasamudbhava. *Virechana Karma* is indicated as the best treatment for aggravated *pitta dosha*. Therefore, *Virechana* helps maintaining the normal level of *pitta dosha*. However, *basti* is the best treatment for *vata dosha* but *Acharya Charak* has explained that if *Vata* is associated with other *doshas*, Then it should be done by applying mild rectification or mild *virechana* oil.¹¹

DISCUSSION

The etiological factors of *Tamaka Shwasa* are mentioned with variable multiplicity of diet (*Ahara*), lifestyle (*Vihara*) and consequences of diseases (*Nidanarthakara Roga*). If the patient of *Tamaka Shwasa* drops the treatment, disease aggravates again with more severity. *Tamaka Shwasa* can be correlate with Bronchial Asthma and this is one of the most prevalent chronic health conditions among children and adults .

There are some cardinal features found in *Tamaka shwasa* (*Asthma*) like-

Ghurghurshabda, Kanthodhwansa, Parshvashoola, Meghambushita Pragvatah Shleshmachabhivardhate, Slesmani vimokshante, MahuratamSukham and Vishushkashyate..

According to modern medical science Bronchial asthma is mainly a chronic inflammatory disease, affecting the air ways causing labored breathing. Main cause of inflammation due to over-reactivity of the immune system of the lungs induced by a variety of external and internal allergens.

CONCLUSION

The disease with manifests of *Tama* as cardinal symptom due to difficulty in breathing which is produced by *viloma gati* of *vata* obstructed by vitiated *kapha dosha*.

The vitiation of *vata* and *kapha dosha* is mainly responsible for pathogenesis of *Tamak Shwasa roga*. In the etiology of *Tamak shwasa roga Ama dosha* is formed during the stage of *mandagni*. *Ama dosha* has a certain role in producing *Tamak Shwasa*.

For the best treatment/ management of *Tamak Shwasa* every physicians must have great command of both

Ayurvedic and modern perspective.

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