

TAMAKA SHWASA (BRONCHIAL ASTHMA) IN BRAHTRAYI- A CONCEPTUAL REVIEW

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ABSTRACT

Ayurveda described five types of *Shwasa Roga* and among these, *Tamaka Shwasa* is one. *Tamaka Shwasa* is a “Swantarta” *Vyadhi* i.e. independent disease entity and having its own etiologic, pathophysiology and management. It is mentioned as *Yapya Vyadhi* i.e. a disease of chronic nature. *Tamaka Shwasa* is basically a disorder of *Praanavaha Srootasas* while other *Srootasas* are also vitiated. **Aim & objectives-** Brief description of *Tamaka Shwasa* as a *Nidana*, *Purvaroopo*, *rupa*, *Chikitsa* and *Pathya-apathya* in *Brahatrayi*. **Material and Methods-** *Brahatrayi* (*Caraka*, *Sushruta* And *Bagbhatta samhita*). **Results-** There are so many combination of medicine (*shaman chikitsa*) and *panchakarma* procedure (*Shodhana chikitsa*) are described in *Brahatrayi* which gave the quick and long term relief in symptom of *Tamaka Shwasa*.

KEYWORD: *Shwasa Roga*, *Tamaka Shwasa*, *Yapya Vyadhi*.

INTRODUCTION

Shwasa is a physiological function that starts with the first breath of newborn and lasts until the last breath, which is the sign of life. The Vedas (5000 BC to 1500 B.C.) have many

references, where in the words like Prana and Udana have been mentioned which indicate towards respiration. In Atharvaveda, Rigveda and Yajurveda, the word 'Prana' has been used for respiration. In Atharvaveda, the chapter 'PranaVidya' mainly deals with physiology and importance of respiration.^[1] The 17th chapter of Charaka Samhita (200BC), *Chikitsa Sthana* contains detailed description of *Shwasa roga*. Acharya Charaka explained the *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, *Anupashaya*, *Samprapti* and *Chikitsa* of *Shwasa Roga*.^[2] In Sushruta Samhita (200 AD), description of *Shwasa Roga* is given in detail in 51st chapter of *Uttaratantra*. Here *Nidana panchaka* and *Chikitsa* are also discussed in detail.^[3] In Ashtanga Hridaya and Ashtanga Sangraha, *Shwasa Roga* is described in detail in 4th chapter of *Nidana* and 4th chapter of *chikitsa Sthana*.^[4]

Definition

Tamaka Shwasa is a *Kapha Vata Pradhana Vyadhi*. It occurs due to obstruction in the *Pranavaha Srotas*. It is mentioned as *Yapya Vyadhi* i.e. difficult to cure.^[5] The predominant symptom, breathlessness is the basis for naming the disease. "Tamakascha Asou Shwasacha Tamaka Shwasa" explains the manifestation of difficulty in breathing, which occurs mainly during night.^[6] Difficulty in breathing is the cardinal symptom of *Tamaka Shwasa*, and in extreme cases, it may be associated with darkness in front of the eyes. In addition, the attacks of *Tamaka Shwasa* are considered being worst during the night. Sushruta defines "Tamaka Shwasa as *Visheshat Durdine Tamyeti Shwasaha*" as "Tamaka Shwasa".^[7] It means the attack of *Shwasa* with *Tamapraivesha*, which occurs especially during "Durdina" (during cloudy days).

Classification of Shwasa Roga

1. Based on severity of sign and symptoms and pattern of presentation^[8]:

- a. *Maha Shwasa*
- b. *Urdhva Shwasa*
- c. *Chhinna Shwasa*
- d. *Tamaka Shwasa*
- e. *Kshudra Shwasa*

2. Based on association with *Pitta Dosha*, *Tamaka Shwasa* further classified into two types:^[9]

- a. *Pratamaka Shwasa*
- b. *Santamaka Shwasa*

3. Based on Prognosis^[10]

- a. *Sadhya* (curable) : *Kshudra Shwasa*
- b. *Krichchhra Sadhya / Yapya* (Palliable) : *Tamaka Shwasa*
- c. *Asadhya* (Incurable) : *Maha Shwasa, Urdhva Shwasa, Chhinna Shwasa*

NIDANAPANCHAKA

The etio-pathogenesis of a disease explored well with the knowledge of *Pancha Nidanas*, viz.

1. *Nidana* (Etiology)
2. *Poorvarupa* (Premonitory symptoms)
3. *Rupa* (Clinical Features)
4. *Upashaya* (Homologatory Signs)
5. *Samprapti* (Pathology)

*Nidana***Table 1: Nidana of TamakaShwasa mentioned in different classics.**

Factors	C.S ^[11]	S.S ^[12]	A.H ^[13]
<i>Vata-Prakopaka Ahara</i>			
<i>Rukshanna</i> - Ununctuous food	+	+	-
<i>Visamashana</i> - Irregular eating	+	+	-
<i>Adhyashana</i> - frequent eating	-	+	-
<i>Anashana</i> -fasting	-	+	-
<i>Dvandvatiyoga</i> -Mutually contradicting hot-cold	+	-	-
<i>Sheetashana</i> - Cold foods	-	+	-
<i>Visha</i> - Poison	+	+	-
<i>Sheetapana</i> - Cold drinks	-	+	-
<i>Pitta-Prakopaka Ahara</i>			
<i>Tila-taila</i> -Sesame oil	+	-	-
<i>Vidahi</i> - Food causing burning	+	+	-
<i>Katu</i> -Spicy food	-	-	-
<i>Usna</i> - Hot food	-	-	-
<i>Amla</i> - Sour food	-	-	+
<i>Lavana</i> - Salt	-	-	+
<i>Kapha-Prakopaka Ahara</i>			
<i>Nispava</i> - <i>Dolichoslablab</i>	+	-	-
<i>Masha</i> - (<i>Vignamungo</i>)	+	-	-
<i>Pishtanna</i> - Pastries	+	-	-
<i>Saluka</i> - Rhizome of lotus(<i>Nelumbonucifera</i>)	+	-	-
<i>Guru Dravyas</i> - Heavy food	+	+	-
<i>Jalajamamsa</i> - aquatic animals	+	-	-
<i>Anupa mamsa</i> - marshy animals	+	-	-
<i>Dadhi</i> - Curd	+	-	-
<i>Amakshira</i> - Unboiled milk	+	-	-
<i>Utkleda</i> - <i>Kaphakara</i> food	+	+	-

<i>Vishtambhi</i>	+	+	-
<i>Vata-Prakopa Vihara</i>			
<i>Raja - Dust / Pollen</i>	+	+	+
<i>Dhuma – Smoke</i>	+	+	+
<i>Vata - Cold breeze</i>	+	+	+
<i>Sheeta Sthana - Cold places</i>	+	+	-
<i>Sheeta Ambu Sevana - Cold water</i>	+	+	+
<i>Ativyayama - Excessive exercises</i>	+	+	-
<i>Gramyadharmā-Excess sexual activity</i>	+	-	-
<i>Apatarpana - Emaciating techniques</i>	+	-	+
<i>Shuddhi Atiyoga - Excess purification</i>	+	+	-
<i>Kantha/Urah pratighata –Chest injury</i>	+	-	-
<i>Bharakarshita:Tired due to weight lifting</i>	+	+	-
<i>Adhwahata - Excessive walking</i>	+	+	-
<i>Karmahata - Excessive-work</i>	+	+	-
<i>Vegavidharana- Suppression of urges</i>	-	-	-
<i>Abhighata – Injury</i>	-	+	+
<i>Marmabhighata</i>	+	-	-
<i>Pitta-Prakopaka Vihara</i>			
<i>Ushna – Hot</i>	-	-	-
<i>Kapha-Prakopaka Vihara</i>			
<i>Abhishyandi Upachara</i>	+	-	-
<i>Divasvapna – Daysleeping</i>	-	-	-
<i>Vata Prakopa Janya-Vyadhi / Avastha Sambandhi Nidana</i>			
<i>Anaha</i>	+	-	-
<i>Daurbalya</i>	+	-	-
<i>Atisara</i>	+	-	-
<i>Kshaya</i>	-	+	-
<i>Kshatakshaya</i>	+	-	-
<i>Udavarta</i>	+	-	-
<i>Visuchika</i>	+	-	-
<i>Pandu Roga</i>	+	+	+
<i>Visha</i>	+	+	+
<i>Vibandha</i>	+	-	-
<i>Pittaja Prakopa Janya-Vyadhi / Avastha Sambandhi Nidana</i>			
<i>Rakta pitta</i>	+	-	-
<i>Jwara</i>	+	-	-
<i>Kaphaja Prakopa Janya-Vyadhi / Avastha Sambandhi Nidana</i>			
<i>Kasa</i>	-	-	+
<i>Amapradosa</i>	+	+	-
<i>Chhardi</i>	+	-	+
<i>Pratishyaya</i>	+	-	-
<i>Amatisara</i>		-	

Vyanjaka Hetu (Aggravating factors)^[14]

Some factors, which precipitate *Dosha* vitiation and produce episodes of *Tamaka Shwasa*, are termed as *Vyanjaka Hetu*. To curtail these episodes, avoidance of these factors is necessary.

Table 2: Vyanjaka Hetu of Tamaka Shwasa mentioned in different classics.

S.N.	Nidana	C.S.	S.S.	A.H.
1.	Megha	+	-	+
2.	Ambu	+	-	+
3.	Prag Vata	+	-	+
4.	Sheeta	+	-	+
5.	Shleshmavardhaka	+	-	+
6.	Udavarta	+	-	-
7.	Ajirna	+	-	-

Purvarupa**Table 3: Purvarupa of Tamaka Shwasa mentioned in different classics.**

Symptoms	C.S. ^[15]	S.S. ^[16]	A.H. ^[17]
Aanaha – distension of abdomen	+	+	+
Aadhmana – fullness of the abdomen	-	-	-
Arati – restlessness	-	+	-
Bhaktadweshya – aversion to take food	-	+	-
Vadanasya Vairasya – abnormal taste	-	+	-
Parshwa Shoola – pain in the sides of the chest	+	+	+
Peedanam Hridayasya – tightness of the chest	+	+	+
Pranasya Vilomata – obstruction to expiration	+	-	+
Shankha Nistoda – temporal headache	-	-	+

Rupa**Table 4: Rupa of Tamaka Shwasa mentioned in different classics.**

S.N.	Symptoms	C.S. ^[18]	S.S.	A.S.	A.H.
1.	Pinasa – running nose, sneezing, stuffiness	+	+	+	+
2.	Shwasa– dyspnoea	+	+	+	+
3.	Tivravega Shwasa– rapidity of breathing	+	+	+	+
4.	Amuchyamane Tu Bhrisham – severe breathlessness, if sputum is not expectorated.	+	+	+	+
5.	Vimokshante Sukham – slight relief in breathlessness on spitting out the sputum.	+	+	+	+
6.	Anidra – breathlessness disturbs sleep.	+	-	-	-
7.	Pratamyati Ati Vegat – deterioration of consciousness	+	-	+	+
8.	Kasa – Cough	+	+	+	+
9.	Pramoham Kasamanascha – frequent deterioration of consciousness during paroxysm of cough	+	-	+	+
11.	Kantha Ghurghuraka – rattling	+	-	-	-
12.	Kantodhwamsa – soreness of the throat	+	-	-	-
13.	Utshoonaksha –oedema around the eyes.	+	-	+	+
14.	Vishushkasya – dryness of mouth	+	-	+	+
15.	Lalata Sweda – sweating in the forehead	+	+	+	+
16.	Sheeta Ambu – cold water	+	-	+	+
17.	PragVata – breeze	+	-	+	+
18.	Shleshmala– Kaphakara	+	-	+	+

19.	<i>Aruchi</i> – anorexia	-	+	+	+
20.	<i>Trishna</i> – excessive thirst	-	+	+	+
21.	<i>Vepathu</i> – tremors	-	-	+	+
22.	<i>Vamathu</i> – expectoration	-	+	-	-

Upashaya

Ushnaabhinandati (feeling comfortable with warm drinks, foods and environment), *Ashino Labhate Soukhyam* (Feeling comfort in sitting position), *Vimokshante Sukham* (Feeling better after expectoration), dry sunny weather, clear, dust and smoke free atmosphere helps in reducing the symptoms.

Anupashaya

Durdina (Cloudy Climate), *Meghambuna* (Rainy Season), *Shita Ritu* (Winter), *Shitambu* (Cold water), *Pragvata* (wind flowing on face), *Sayanaha Shwasa Peeditaha* (Aggravated in lying posture), *Shleshmalascha Abhivardhitam* (Aggravated by *Shleshmala Aahara* and *Vihara*). Presence of *Kapha* in the *Pranavaha Srotas* worsens difficulty in breathing. *Meghaihi Abhivardhate*, *Prag Vata* worsens the attack. Exposure to dust or smoke and *Kapha* aggravating factors add to the disease.

Chikitsa of Tamaka Shwasa

Tamaka Shwasa is a multi-factorial disease. The unique pathogenesis of *Tamaka Shwasa* makes complexity in the planning the treatment. The purpose of treatment should be to pacify the *Vata* as well as *Kapha* and restoration of the equilibrium of the *Dosha*. In Ayurvedic texts, medicaments and dietetics, which pacify both *Kapha* and *Vata* vitiation, *Ushna Virya* and *Vatanulomana*, should be advised to *Shwasa* patients.^[19]

Chikitsa Sutra (Principles of Treatment) of Tamaka Shwasa

For the treatment of *Tamaka Shwasa*, the following treatment modalities should be followed:

(1) *Shamana* (2) *Shodhana* (3) *Nidana Parivarjana*

(1) Shamana

The scope of *Samshamana* therapy in this disease is more wide and practical, which is applicable in all cases and in all stages. For the patients who are not eligible for *Samshodhana Karma* i.e. *Durbala*, should adopt *Samshamana* therapy. The medicaments, food, drinks and life style, which manage both *Kapha* and *Vata* vitiation, having *Ushna* property and are specially *Vatanulomana* should be given to *Shwasa Roga* patients.^[20]

According to Vagbhata, *Durbala*, *Bala* (child) - *Brumhana* therapy, *Vridhdha* (aged Persons) - *Shamana Chikitsa*, *Balavan* i.e. *Kaphadhika* –*Karshana Chikitsa* should be adopted.^[21]

(2) *Shodhana*

The patient with *Kapha* and *Vata* dominance and of strong built should be advised for *Samshodhana* therapy. Judicial employment of these therapeutic procedures brings maximum relief to the patient suffering from *Tamaka Shwasa*.

Snehana and Swedana

Pathological events of *Tamaka Shwasa* are due to the obstruction of the passage of *Prana Vayu* by vitiated *Kapha*. Bringing it out by liquefying the vitiated *Kapha* is the prime treatment of this condition. This is achieved with *Snehana* and *Swedana* around chest. Lukewarm *Tila Taila* and *Saindhava Lavana* should be gently massaged on chest and back followed by *Nadi / Prastra / Sankara Swedana*. *Mrudu Swedais* also advised.^[22]

Vamana^[23]

Patients present with the predominant vitiation of *Kapha*, *Vamana karma* is ideal. *Vamana* should be given in a patient of *Tamaka Shwasa* when it is associated with *Kasa*, *Pinasa* or *Swarabheda*. The procedure of *Vamana* is advisable only in patients who are physically strong and can tolerate the strain of *Vamana Karma*. *Sadyovamana* is always advisable in all patients of *Tamaka Shwasa*. *Vamana* should be performed by *Pippali Churna*, *Saindhava Lavana*, honey, but the drugs used should not be antagonistic to *Vata*. *Vamana Karma* is not the ideal choice in patients with *Vata* dominance (dry cough and prominent wheezing).

Dhoomapana^[24]

Dhoomapana is advised after the *Vamana Karma*. The residual *Doshas* which are not completely eliminated are cleared with help of *Dhoomapana*. For this *Haridra Patra*, *Eranda Mula*, *Devadaru* and *Jatamansi* powder is utilized along with *Ghee*. Further, in *Durbala* and *Vridha*, where purification procedure is not possible, *Dhoomapana* alone helps in the elimination of *Kapha Dosha*. This procedure can be repeated regularly.

Virechana:^[25]

Shwasa Roga originates from the *Pitta Sthana* and the site of its expression is *Urah Pradesha*. The *Pratiloma Gati* of *Vayu* must be brought to *Anulomana*. Hence, *Virechana* is the main treatment to eliminate the *Dushta Pitta*; “*Tamake tu Virechana*”.^[26] For *Vata*

Anulomana, *Virechana* is equally effective. After *Virechana*, *Samasarjana Karma* is advised for about 3 to 5 days. Distension of the abdomen, constipation and such other symptoms may be associated in some patients and these symptoms are best treated by this procedure.

Vatahara Chikitsa^[27]

Without vitiation of *Vayu*, *Tamaka Shwasa* can not be precipitated. Minimal cough, when present, mostly dry, insignificant amount of sputum, prominent breathlessness and wheezing, all are suggestive of dominance of vitiated *Vata Dosha*. In such condition, *Tamaka Shwasa Chikitsa* should mainly include measures to pacify the *Vata Dosha*. To get the best results, *Anulomana*, *Snehana*, *Swedana*, and *Mridu Virechana* are to be done.

Kaphahara Chikitsa^[28]

Vata is obstructed by *Kapha Dosha*, get aggravated and moves with *Pratiloma Gati*. This *Vimarga Gamana* of *Vayu* is due to *Avarana of Kapha*.^[28] In this condition, measures to pacify the *Kapha Dosha* should be aimed. For this, *Virechana* is the choice, which is *Kaphaghna* and *Vata Anulomana*. *Dhoomapana*, *Swedana* etc. can be used to pacify the aggravated *Kapha*.

Brimhana and Rasayana Chikitsa^[30]

Brimhana and Rasayana therapy are unique treatment modalities in Ayurveda. *Brimhana and Rasayana* therapy improves defense mechanism of body. *Durbala* (weak such as a child) patients should be managed with *Brimhana* therapy. These unique treatments may be helpful in reducing the vigorous attacks of *Tamaka Shwasa* as well as reducing the tendency of abnormal reaction to aggravating factors in the surroundings. Further, *Brimhana* and *Rasayana* therapy may improve the general quality of life (QOL).

Nidana Parivarjana

Nidana Parivarjana (prophylactic approach) is having prime importance in the management of any disease. This is very much relevant in the case of *Tamaka Shwasa*. Avoidance of triggering factors and healthier quality of life with minimum medication is the aim of Asthma management. Hence, physician must educate the patient and caregivers about the importance of *Nidana Parivarjana* in *Shwasa Chikitsa*.

Pathyapathya

Even after *Shamana* and *Shodhana* therapy, there is a chance of reoccurrence of *Dosha* vitiation. If the patient is indulging in unwholesome diets and life style, *Dosha* vitiation takes place which leads to the disease. Diet, which is wholesome to the body and mind, is considered as *Pathya* and which is unwholesome to body and mind, is considered as *Apathya*. Therefore, complete management of any disease can be achieved by avoidance of unwholesome diet and life style and indulgence of wholesome diet and life style (*Pathyapathya*).

Thus, there is no need of drug in a disease if a person follows *Pathya* (i. e. *Aahara* and *Vihara*) and there is no important of drug if the person follows *Apathya*.^[31]

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