

A CRITICAL REVIEW ON TAMAKA SHWASA (BRONCHIAL ASTHAMA) WITH SPECIAL REFERNCES TO KAYCHIKITSA

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Article Received on 18/06/2025

Article Revised on 07/07/2025

Article Accepted on 28/07/2025

INTRODUCTION

Ayurveda has described five types of Shwasa Roga and Tamaka Shwasa is one amongst them. Tamaka Shwasa is a "Swatantra" Vyadhi i.e., independent disease entity and having its own etiology, patho-physiology and management. Shwasa Roga has been considered as a Yapya Vyadhi (palliative). It is well co-related with bronchial asthma which results due to derangement of Pranavah Srotasa (respiratory system) in which Prana Vayu is vitiated that is unable to perform its normal physiologic function due to obstruction through cough and moves in upward direction (Pratilom Gati).

The word Shwas means "difficulty in breathing". Normally shwas word represents to Tamak shwas described in Ayurvedic texts. Tamaka Swasa is mentioned as one of the type among five variety of Swasa. But out of these, Kshudra Swasa present as symptom in many diseases & it does not require any medication whereas Maha Swasa, Urdhva Swasa & Chinna Swasa are present in the terminal stages of various diseases. Tamaka Swasa is a 'Swatantra' Vyadhi & having its own etiology, pathology & Treatment. It is mentioned as Yaapya Vyadhi i.e. chronic in nature. Bronchial asthma as mentioned in Modern Medicine closely resembles with Tamaka Swasa. The feature of this disease is very similar to the disease 'Bronchial Asthma' mentioned in allopathic books. It is characterized by difficulty in breathing, increased breathing rate, cough with thick sputum. Nowadays shwas (Asthma) is one of the major diseases that causes more medical emergencies. Many factors are supposed to be an increasing factors of the disease. Increased industrialization, chemicals used in various factories, overpopulation, pollution are some of them.

According to W.H.O, 100–150 million of global population has been suffering from Bronchial Asthma, out of which 1/10th are Indians and the Prevalence of asthma is increasing every part of the world. This alarming raise in the Prevalence of Tamaka Swasa can be accounted to factors such as Atmospheric pollution, environmental changes, adaptation of newer Deistic preparations and tremendous psychological stress.

REVIEW OF LITERATURE HISTORICAL REVIEW

Among all the organ systems in the human body, respiratory systems is very important as the Prana or oxygen of the body at the same time respiratory Systems is more vulnerable to diseases, as it is in direct contact with external environment. Many of the inhaled Substances produces diseases like Tamak shwasa. The history reveals the knowledge of the term 'Shwasa' since the vedic period the information found are recorded below.

PRE HISTORIC PERIOD - BEFORE 5000 BC (PRAGVADIK KALA)

We could not trace any literature, which would suggest the knowledge of the pathology of Shwasa in its any form during the pragvedic or pre historic period.

VEDIC PERIOD (5000 BC TO 1500 BC)

The Vedic literature is the oldest knowledge in the world, the word Shwasa is not mentioned by any vedic terms. In Atharvaveda (Ath - 19/6/7) the Prana has been used for respiration. In Rigveda the word Prana is used for vayu (pranadavayurjayta ru., 10/90/3). ayu is because of prana (ayurna pranah ru. 1/66/7). In Yajurveda there is a reference of respiration as vatam prahena nasike (yaj. 15/2). In fourth sukta of fifth Kanada of Atharva Veda there is a description of shwasaroga chikitsa kustha is used here for the treatment of deranged prana and vyana indirectly soma is also indicated for the treatment of shwasa roga by mentioning kustha as a friend of soma.

UPANISAD (4000 BC to 1000 BC)

upanishad are the only first ancient text, which mention the word shwasa. in amanaskopnisada the word shwasa is mentioned for respiration (aman.1: 33) and its derangement leads to death.

ETYMOLOGY OF SHWASA

The word Shwasa has derived from the root word 'swasa' dhatu by applying Ghanj pratyaya. Vachaspathyam page-5/59 part-6. Shwasa-Swasa dhatu and dhanj pratyaya

1. Vayu Vyapara.
2. Roga Bheda.

ÍzÉwÉÉĀĪāū uÉhÉÉĀĪŠÉUÉĪÉĀ oÉÉ½ mÉĕrÉĪÉÈ || It represents both physiological as well as pathological respiration and used for expression of word. As per Shabda kalpadruma the word Shwasa is derived from 'Swasa' Dhatu by applying ghanj pratyaya. Here word Shwasa denotes air and respiration. In physiological condition the word 'Shvasitam' synonymously termed as Praana in Hemachandra commentary.

According to Shabdistoma mahanidhi the word Shwasa has been derived from 'Shwasa' Dhatu by applying 'ghanj' pratyaya.

EExE + 'bÉQèū.' mÉĕrÉĪÉÈ |

In Halayudha kosha the word 'Shwasa' is derived from 'Shwasa' Dhatu by adding 'lu' pratyaya which means Inspiration and both phases of respiration.(page-676)

EExE + sÉÑ = uÉĕrÉÑ, mÉuÉĪÉ

In Vaidyaka Shabdasindhu the word "Shwasa" specially indicates disease has manifested in hollow space. Later it has been defined in Sanskrit Hindi Shabdakosha as

pÉÔrÉÉĀ pÉÔrÉÉĀ EIXEIE rÉĪxqÉĪÉĈ UÉĀĀĒĀ xÉ ||

Asthma is a pathological condition having rapid respiration. In Madhukosha commentary on Madhava nidana, Vijayarakshita has furnished a quotation, 1. describing the feature of Shwasa Roga.

ExEiEN uÉĪx\$ÉMüÉ AÉkqÉĪÉĒ xÉquÉmÉÑkuÉĪĒÉĪqÉĪÉĒ |.... (qÉkÉÑ. qÉĒ. ĪÉ.)

By this description it can be clearly differentiated from increased rate of respiration in physiologic condition. In Sanskrit English dictionary the word Shwasa indicates the Hissing, Smoothing and Panting respiration, affection of breath or hard breathing.

EaIwE mÉĕÉhÉhÉĀ |

As per Shabdārtha Kaustubha, Shabdakalpadruma, Sahitya Darpana, the literary meaning of "Shwasa" is breath which is very much identical with description of Amarakosha. In Vedic Samhita and Upanishadas, Shwasa has been mentioned in the reference of functions of Prana (Air) which is said to be responsible for respiration.

SHWASA

Therefore It is said that "Tamaka Shwasa" denotes a pathological state where a sense of darkness prevails due to movement of Prana Vayu in reversed direction.

DEFINITION OF SHWASA

From above references it is clear that Shwasa word is used to denote respiration and exchange of air in the body. The Word Shwasa is used for both Physiological and Pathological states. Shwasa Roga may be defined simply as a disease in which the respiration and exchange of air is disturbed.

ExEiEN uÉĪx\$ÉMüÉ AÉkqÉĪÉĒ xÉquÉmÉÑkuÉĪĒÉĪqÉĪÉĒ |...(qÉkÉÑ. qÉĒ. ĪÉ.)

In Madhukosha commentary, Vijayarakshita has described the features of Shwasa Roga.

Sushrutacharya has mentioned the detailed description of Shwasa Roga in Uttartantra.

ÍuÉWûÉrÉ mÉĕçÔüĪÉĈ uÉĕrÉÑ AjÉ MüTü xÉqrÉÑĪÉÉWû ExrESeEkuÉĪĒÉĀ pÉÔiuÉĒ iÉqÉĈ ExEC mÉĒUcÉĒÉĪĒ || ... (xÉÑ. E. 51/4)

From above description it is clear that when "Prana Vayu" is not performing its normal physiological functions (vitiated) and becomes defiles (Viguna), obstructed by Kapha and moves in opposite direction i.e. upward and unable to perform normal functions this condition is known as Shwasa Roga.

CLASSIFICATION

Classification of disease helps to understand the prognosis and management of the disease. In Ayurvedic classics diseases are classified on the basis of predominance of Doshas and hence their types are mentioned on the basis of Dosha predominance. But the disease Shwasa is classified on the basis of severity, signs and symptoms and varied pattern exhibited with respect to pathogenesis and symptomatology of disease. Shwasa is classified in following types:

Maha Shwasa 2. Urdhva Shwasa 3. Chinna Shwasa 4. Tamaka Shwasa 5. Kshudra Shwasa.

TAMAKA SHWASA

The disease is called Tamaka as attack of the disease precipitate during night and during the state of attack Dyspnoea becomes so severe that patient feels entering into the darkness. Due to indulgence of Vataprakopa Aahara and Vihara Vayu gets vitiated all over body and Vayu leaves its normal path, takes a reverse course & it reaches the respiratory passages i.e. Pranavaha Srotasa, obstructs the neck and head, increases the secretion of mucus (Kapha) produces coryza, this excess bronchial secretion obstructs the air passage leading to dyspnoea with wheezing sound. Breathing becomes painful, deep and rapid. The patient faints frequently due to severe paroxysms & feels as he enters into darkness. Due to obstruction coughing supervene and while coughing he becomes unconscious frequently. In absence of expectoration he becomes too much distressed and after

expectoration gets temporary relief. Due to intense coughing he suffers from hoarseness of voice and difficulty in speaking. In lying down posture Vayu seizes the sides of chest and hence dyspnoea aggravates thus he can't sleep in this position. He feels comfortable while sitting and welcomes hot things. His eyes are always looking in upward direction. Sweating over forehead & dryness in mouth also present he is very much distressed and suffers frequently from paroxysms of dyspnoea which aggravates by clouds, water, cold, wind and Kapha aggravating factors. This condition is palliable but if origin is recent it may be curable. (Cha. Chi. 17/55-62).

TYPES OF TAMAKA SHWASA

Charakacharya has mentioned two-allied condition of Tamaka Shwasa known as two types or further complication of disease proper i.e. Pratamaka and Santamaka. Sushruta and Vagbhata have only mentioned the name as Pratamaka, which includes clinical manifestation of Santamaka.

Pratamaka Shwasa

When Patients are suffering from TamakaShwasa gets afflicted with fever and fainting, the condition is called as Pratamaka Shwasa. It is suggestive of involvement of Pittadosha in Pratamaka Shwasa. It is aggravated by Udavarta, Dust, Indigestion, Humidity (Kleda), suppression of natural urges, Tamoguna, Darkness and gets alleviated instantaneously by cooling regimens. As a matter of fact, cooling regimen is one of the causative factors of Tamaka Shwasa but in Pratamaka Shwasa, the patient gets relief by administering cooling agents due to Pitta Dosha involvement.

Santamaka Shwasa

Whenever the patients of Pratamaka Shwasa feels submerged in darkness, the condition is called as Santamaka Shwasa. Though Chakrapani has mentioned these two as synonyms of each other Charakacharya refers them as two different ailments representing two different conditions of TamakaShwasa, these two conditions differs from each other according to intensity of attack.

RUPA OF TAMAKA SHWASA

Rupa means signs and symptoms of the disease. It appears in the 5th Kriyakala i.e. Vyaktavastha in which sign and symptoms of a disease are completely manifested. All the symptoms of TamakaShwasa described in Ayurvedic texts are shown as per below.

mÉliÉsÉÉâqÉÇ rÉSE uÉErÉÑÈ xšÉÉâiÉÉÇÍxÉ
mÉliÉmÉ+iÉâ | aÉÉluÉÉ ÍZÉU¶É xÉÇaÉÚ½
zsÉâwqÉÉhÉÇ xÉqÉÑŠİrÉÇ cÉ || MüUEâliÉ
İmÉlÉxÉÇ iÉâiÉ ÂkSÉâ bÉÑbÉÑİÂMÇü iÉjÉÉ |
AiÉİuÉ iÉİuÉëuÉâaÉÇ cÉ µEEExEC
mÉÉhÉmÉİQûMüqÉ || mÉëiÉÉqrÉİrÉliÉuÉâaÉÉS
MüÉxÉiÉâ xÉİ³ÉÂkrÉiÉâ | mÉëqÉÉâWÇü
MüÉxÉqÉÉİÉ¶É xÉ aÉcNûliÉ qÉÑWÖûqÉÑWÖû ||
zsÉâwqÉhrÉqÉÑcrÉqÉÉİÉâ iÉÑ pÉÚZÉÇ pÉuÉliÉ

SÒÈİZÉiÉÈ | iÉxrÉæuÉ cÉ İuÉqÉÉâæÉÉliÉâ
qÉÑWÖûiÉÇ sÉpÉiÉâ xÉÑZÉqÉ ||
AjÉÉxrÉÉâSkuÉÇxÉiÉâ MühPûÈ çücNûÉiÉ
zÉYİÉÉâliÉ pÉÉİwÉiÉÑqÉ | İÉ cÉÉİmÉ İİÉSİÉÇ
sÉpÉiÉâ zÉrÉÉİÉÉExEImEIQuiEE || mEEµEi
iÉxrÉÉuÉaÉU½ÉliÉ zÉrÉÉİÉxrÉ xÉqÉİUhÉÈ |
AÉxÉİİÉÉâ sÉpÉiÉâ xÉÉæZrÉqÉÑwhÉÇ
cÉæuÉİpÉiÉİSliÉ || EİcNîüiÉÉæÉâ sÉsÉÉOâûliÉ
İxuÉ-iÉÉ pÉÚZÉqÉÉliÉqÉÉİÉ | İuÉZÉÑwMüÉxrÉÉâ
qÉÑWÖû EEExEa qÉÑWÖû¶ÉæuÉÉuÉkÉqrÉiÉâ ||
qÉâbÉÉqoÉÑZÉliÉmÉëEauÉÉiÉæÉ
zsÉæwqÉsÉæ¶ÉÉİpÉuÉkÉiÉâ | xÉ xÉÉkrÉÉâ uÉÉ
xrÉÉ³ÉuÉÉâİijÉiÉÈ || (cÉ.İcÉ.17/55.)

Peenasa, Tivra Vega Shwas, Prana Prapedaka Shwasa, Kaasa, Muhurmuhu Shwasa, Ruddha Shwasa, Ghurghurakama, Kasati Vegatah Pratamyati, Kasate Sanniruddhyate, Kasate Muhu-Muhu, Pramohanam Shlesma Vimokshante, Muhurtam Sukham, Shlesma Amuchyamane, Bhrisama Bhavati Dukhitam, Kanthoadhvasanama, Greeva Shiraso, Sangrahanam, Kricchrata Bhasitam, Shayante Shwasapiditam, Shayante Parshva Graha, Mahat Ghoshavan Shwasa, Sakapha Shwasa, Kaphe Hine, Shamyati, Urah Pida, Parshva Pida, Sweda, Vamathu, Moha, Latate Sweda, Vishushkasyata, Ucchritaksha, Pratamyate, Bhrisham Aratimana, Annadvesha, Abala, Aruchi, Ushnabhinandati, Meghambu Vardhate, Shitena Vardhate, Pragvatena Vardhate, Durdine Shwasa, Shesmalai Vardhate, Asino Labhate Saukhyama etc.

SAMPRAPTI GHATAKA

Samprapti Ghataka which are involved in Pathogenesis are as follows.

- Dosha : Vata - Especially Prana Vayu, Kapha - Kledaka and Avalambaka Kapha
- Dushya : Rasa, Udaka, Rakta
- Agni : Mandagni, Vishamagni
- Ama : Rasa Dhatvagnimandya
- Srotasa : Prana, Anna, Udakavaha Srotasa
- Udbhavasthana : Aamashaya (Vagbhat), Pittasthana (Charaka)
- Vyaktisthana : Urah, Phupphusa
- Srotodusti : Sanga, Vimarggamana and Atipravitti
- Rogamarga : Abhyantara

UPASHAYA AND ANUPASHAYA

Upashaya and Anupashaya may be considered as a therapeutic test. The diet, drugs & activity, which increase symptoms and attack, are known as Anupashaya. & Those, which relieve the symptoms, are known as Upashaya. Anupashaya for Tamaka Shwasa are as follows.

- (1) Durdina
- (2) Meghambu
- (3) Sheeta Ritu
- (4) Sheetambu
- (5) Pragvaten
- (6) Shlaismalai
- (7) Shayanama
- (8) Cold food, medicine and place

Upashaya for Tamaka Shwasa are as follows.

- (1) Shlesma Vimokshante
- (2) Ushnabhinandati
- (3) Asino labhate Saukhyam

SADHYASADHYATVA

Tamaka Shwasa in general is described as Yappa (palliable) disease. However in individual with recent origin of disease person Pravara bala or both said to be Sadhya (Ch. Chi. 17/.62). While mentioning prognosis of any disease following characters are mentioned in case of Yappa disease.

1. Disease has affected the deep seated Dhatus
2. Disease involving many Dhatus
3. If affects vital organs and joints
4. Affects patient continuously for longer period
5. Disease is caused by two Doshas.

In disease TamakaShwasa Kapha and Vata Dosha are involved primarily. Both of them exhibit opposite qualities. Hence management will be also difficult as factors, which excite Vata, alleviate the Kapha Dosha and vice Versa. Rasaadi Dhatu gets involved in Tamaka Shwasa, which is suggestive of the involvement of more than one Dhatu. Pranavaha Srotasa is mainly involved.

CONCLUSION

This theoretical study has liberal various fields from ancient review to the recent information about the disease of the modern era. Bronchial asthma is the common respiratory disease of the current scenario which needs preventive and therapeutic approach. Ayurveda through its harmless modalities may be considered as the best approach for bronchial asthma. Through the literature review, we get a clear idea of the disease and an attempt has been made to understand bronchial asthma according to Ayurvedic and as well as modern perspective.

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