



## RASAYANA PRAYOGA IN TAMAKA SHWASA - A REVIEW

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### ABSTRACT

Tamaka shwasa is one type of Shwasa, which is Yasya in nature. *Rasayana* is one of the eight branches of ayurveda<sup>[1]</sup>(ashtang ayurveda) and it encompasses: Rejuvenative life style, healthy dietetics, use of Rejuvenative herbo mineral nutraceuticals. This goal is achieved through *Rasayana* one among the *Astanga Ayurveda* which deals with the preventive aspect. The word *Rasayana* can be split into two words *Rasa* (nutrition) and *Aayana* (circulation and promotion). So, it provides optimum nourishment to the *Dhathus*. Naimittika rasayana is a sub-type which deals with the cure of specific disease and restoring the body health. *Tamaka Shwasa* a type of *Shwasa Roga* affecting the *Pranavaha Srotas* and is characterised by *Pratilomavayu*, *Ghurghuraka*, *Ativativra* *vegan cashwasam*, *Pranaprapidakam*.<sup>[2]</sup>

**KEYWORDS:** Ayurveda, *Rasayana*, *Tamaka Shwasa*.

### INTRODUCTION

Ayurveda helps to maintain the health of healthy individual through *Rasayana* a preventive measure which provides *Vaya sthapana*, *Ayushkara*, *Medhakara*, *Balakara* and *Jara Vyadhi Nashana*. Through *Rasayana* we correct *Dosha* disturbances and improve *Agni* and *Dhatu* function which overall improves immunity, strength, Ojus, vitality, longevity, memory, intelligence and lustre. *Rasayana* is subdivided into *Ajasrika*, *Naimithika* and *Kamyas* in which *Naimithika Rasayana* deals with curative purpose in specific diseases. *Tamaka shwasa* is predominantly *Vatakaphaja Vikara*, originating from *Pittasthana* and manifested through *Pranavaha srotas*. *Vata* gets obstructed by *Kapha* leading to *Pratiloma gati* which in turn causes *Shwasa*. At initial stage it is curable, with chronicity becomes *Yasya*. Bronchial asthma is a chronic inflammatory disorder of the airways associated with airway hyper-responsiveness that leads to recurrent episodes of wheezing, breathlessness, chest tightness and coughing particularly at night or in the early mornings. These episodes are usually associated with wide spread but variable airway obstructions that is often reversible either spontaneously or with treatment. The risk for developing asthma depends on a complex interaction of hereditary and environmental factors such as genetic predisposition; peri-natal factors; exposure to allergens; infections;

environmental air pollution; tobacco smoke; diet and obesity.

### SHWASA

As a symptoms explain shwasa as a vyadhi, shwasa word is used to denote respiration and exchange of air in the body. *Shwasa* is difficulty in breathing or shortness of breath, one among the *pranavaha sroto vikara*. It is one of the stressful medical conditions of today's era and is well known for its episodic and chronic course which affects the human. shwasa is a disease in which the patient experiences severe symptoms of respiratory distress with extreme weakness, fatigue and mental glooming *shwasa* is its self is disease but its observed *lakshana* in, *anaha*, *dourbalya*, *jwara*, *chardi*, *pratishyaya*, *alaska*, *visuchika*, *pandu*, *visha*.

### TAMAKA SHWASA

*Tamaka Shwasa* consists of two words viz, *Tamaka* and *Shwasa*.<sup>[3]</sup> etymologies of these two words are as follow. *Tamaka* etymologically means *Tamyati* it tama-meaning "feeling of darkness". *Shwasa* is *Shwasati anena iti shwasa*. This means the physiology of respiration is *Shwasa*. *Shwasa* word is used to represent respiration (both phases) and exchange of air in the body. So the *Shwasa Roga* may be defined simply as a disease in which the respiration and exchange of air is disturbed.

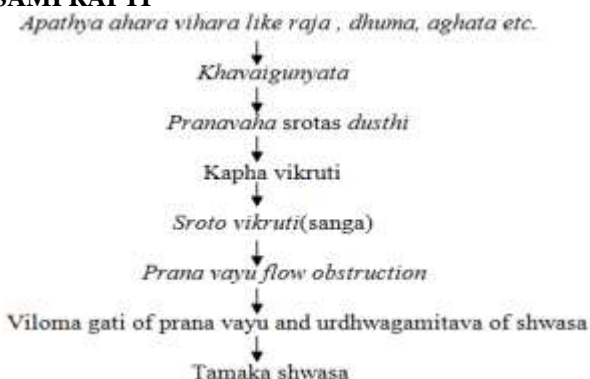
Main causative factors,<sup>[4]</sup> responsible for Tamaka Shwasa are *Dhuma* (smoke), *Raja* (dust), *Ativyayam* (excessive exercise/work), *Sheeta sthananivasa* (residing in cold areas), *Guru bhojana* (heavy diet) and *Sheetabhajana* (cold food/drinks). These factors lead to the vitiation of Vata which in turn vitiates *Kapha* leading to vitiation of *Rasa* and impeding the function of *Pranavata*. According to our Ayurvedic literature vata is captured by the *Aavrana* of *kapha* in this disease. *Acharya Charaka* has mentioned that *Tamaka Shwasa* is *kapha-vataja* vikara and site of its origin is *pitta sthana*.

When *vayu* taking severe course reaches respiratory passages seizing neck and head and aggravating phlegm it produces *coryza* which creates obstruction and troublesome *shwasa*. The patient due to severe paroxysms faints, coughs with obstruction, while coughing becomes unconscious frequently, in absence of expectoration becomes too much distressed and after expectoration gets temporary relief. Patients suffers from hoarseness of voice and can speak with difficulty. In lying posture *shwasa* is aggravated and patients can't sleep because in that position *vayu* seizes Patient sides of chest. Patients feels comfortable while sitting and taking hot things. Patients eyes are elevated, forehead perspiring; patient has severe pain, dried mouth, and suffers frequently from paroxysms of *shwasa* which aggravates by clouds, water, cold, easterly wind and *kapha*-increasing things. This is *tamaka shwasa* which can be maintained or can be cured if it is newly arisen.

#### TYPES OF TAMAKA SHWASA

1. *Pratamaka Shwasa*,<sup>[5]</sup> - When *Tamaka Shwasa* is associated with symptoms like *Jwara* and *Murcha*, it is known as *Pratamaka shwasa*. It is caused by *Udavarta*, *raja*, *ajirna*, *klinna kaya* and suppression of natural urges. According to *chakrapani* commentary, there will be *pittanubhandha* in *pratamaka shwasa* hence patient gets relief by *sheetopachara*.
2. *Santamaka Shwasa*,<sup>[6]</sup> - It is known as *Santamaka Shwasa* because the patient feels as if he is drowning in the darkness usually the attacks precipitate early in the morning. *Acharya Chakrapani* and *Jejjata* described only *Pratamaka Shwasa* as a subtype of *Tamaka shwasa*.

#### SAMPRAPTI<sup>[7]</sup>



#### BRONCHIAL ASTHMA AND EPIDEMIOLOGY

Chronic lung disease with airway obstruction, airway inflammation and airway hyper-reactivity to various stimuli, resulting in episodic airflow obstruction often reversible with bronchodilators & anti inflammatory drugs. Incidence of asthma in pediatric age group is on steady raise all over the globe. A study conducted in Bengaluru showed raise of Asthma from 9% in 1979 to 25.5% in 2009. Increased prevalence is seen in Urban children, Air pollution, Children attending schools in traffic areas, During Diwali & similar festival, Male predominance, Positive family history of atopy.

#### TRIGGERING FACTORS

Indoor Allergens - Animal Dander, Dust mites, Cockroaches, Molds.

Seasonal Aeroallergens - Pollens, Seasonal molds.

Strong Odors - Perfumes, hair sprays, Cleaning agents.

Air Pollutants - Environmental tobacco smoke, Ozone, Nitrogen dioxide, Sulphur dioxide, Wood, coal burning, Dust, Mycotoxins, Endotoxins.

#### NEED OF RASAYANA IN TAMAKASHWASA

As *Tamakashwasa* is a *yapya vyadhi* and reoccurrence is more, *Rasayana* should be needed in *Tamaka shwasa*. which plays major role in preventing reoccurrence of disease. Therefore proper line treatment and implementation of excellent lifestyle is necessary for better quality of life. *Charaka* has given importance to *bhrimhana* therapy rather than *Shamana* and *Shodhana*. *Bhrimhana* therapy is just like *Rasayana* therapy. Combination of these *rasayana* is having all the properties required to break the *samprapti* of *tamaka shwasa*. *Rasayanas* which are mentioned in *Tamakashwasa*, also act as a *vyadhihara* and also improves the quality of life. The mentioned *rasayana* drugs are mainly *vata kapha shamaka* which will act in *tamaka shwasa* relieving the complaints and boosts immunity.

#### ARHA FOR RASAYANA

A particular *rasayana* has to be selected for each individual appropriately in consideration of is *vaya prakriti*, *satmya* state of *Agni* and *dathus*, *srotas* and environmental factors like *Desha kala* etc. *Rasayana* is indicated either in *poorva vaya* or *madhyama vaya* only after proper *Shodhana* of the body.<sup>[8]</sup>

#### RASAYANA PRAYOGA

*Rasayana* therapy (Rejuvenative therapy) to avoid the recurrence of the disease and to impart strength to *pranavaha srotas*, proper Rejuvenative treatment is recommended.

#### 1.PIPPALI RASAYANA<sup>[9]</sup>

Rasa – *Katu*

Vipaka – *Madhura*

Guna - *Laghu snigdha teekshna*

Sheeta - *Anushnasheeta*

Action - *Shwasa kasa kusta gulma arshas*

Pippali is one of the rasayana drugs described in ayurveda. It has agnideepana and amapachana actions. And is helpful in the alleviation of ama from the body. Pippali has rasayana and immunomodulator actions. Thus, because of all these actions together combats with shwasa.

## 2. VARDHAMANA PIPPALI RASAYANA<sup>[10]</sup>

Rasa - katu

Guna - laghu, teekshna

Veerya - madhura

Vipaka - Ushna

Benefits – brimhana, swarya, pleeha udara nashaka, vaya sthapaka, medhya. Vardhamana pippali its agnideepana and amapachana action does sroto shodhana and relieves the obstruction. And helpful in alleviation of ama from the body, Gives strength to the Pranavaha srotas. Used in Vata type asthma, chronic cough and bronchitis.

## 3. AGASTYA HARITAKI RASAYANA<sup>[11]</sup>

Rasa - katu tikta madhura

Guna - laghu ruksha tikshna

Veerya - anushnasheeta

Vipaka - katu

Action - kasa shwasa kshaya hidma vishamajwara

Katu Rasa combats the Kapha, clears the obstruction in the Srotas and does Shodhana whereas Kashaya Rasa does alleviation of the Kapha and Pitta disorders along with the Shodhana effect. Tiktha Rasa has the property of the Lekhana and Kantashodhana. Laghu Guna is Lekhana and Ropana in nature whereas Tikshna Guna is Shodana and Kaphavatahuta. Hence, Laghu Tikshna Guna acts as antagonistic to Gunas of Kapha and normalises it. Rukshna Guna does Shodhana and is Kaphahara. Ushna Veerya drugs are Agnibhoota predominant. It contribute to Pachana and Liquefaction of Kapha. They are potent Vata Kapha Shamaka. It helps in reversing the pathophysiology of Tamaka shwasa

## 4. KUSHMANDA RASAYANA

Rasa - Madura

Guna - Laghu Snigdha

Veerya - Sheeta

Vipaka - Mdhura

Action - Kasa hidma shwasa jwara raktapitta kshatakshaya

Kushmanda Rasayana has Kapha balancing properties which may help in managing inflammatory conditions like asthma. It also helps increase the strength of the lungs due to its Rasayana (rejuvenating) properties. This property also helps boost immunity, providing extra aid in fighting infections.

## 5. CHAVANPRASHA RASAYANA<sup>[12]</sup>

Chavanaprasha is helpful in clearing the accumulated excreta by promoting digestion and excretion. It is not only hepatoprotective but also streamlines the

metabolism of fat and proteins. It relieves cough, asthma, bronchospasm, respiratory tract infections and tuberculosis. It has anti-oxidant, cardiogenic, cholesterol lowering and anti-inflammatory properties. Hence it acts as an anti-oxidant. It alleviates cough, asthma, and bronchospasm of seasonal and non-seasonal origin, smooth functioning of the tracheobronchial tree, maintain the adequate hydration of respiratory system, increasing the strength of respiratory system.

## 6. DASHAMOOLA HARITAKI<sup>[13]</sup>

It supports lung and kidney tonification and encourages the removal of metabolic toxins as a natural supplementation for the lungs. It maintains a proper fluid balance, supports healthy immune and respiratory function. The ten roots individually possess various beneficial activity, properties of anti oxidant, anti-inflammatory, antipyretic, analgesic.

## DISCUSSION

Tamaka Shwasa is due to vitiation of kapha and vata dosha, along with the involvement of rasa dhatu in pranavaha srotas and characterised by shwasa krichrata, kasa, ghurghuraka and prana peedana. Tamaka shwasa in terms of Bronchial Asthma also resembles the same doshas and samprapti. Hence a combination was chosen based on the following considerations. Rasayana is also curative in nature (Vyadhi Hara Rasayana). Rasayana, being a bhesaja (medicine) is both preventive and curative in nature. Susruta defines rasayana as a measure which Prevents aging, Prolongs longevity, develops positive health, improves mental faculties and provides resistance and immunity against diseases. The etiological factors of shwasa, importance of rasayana chikitsa, actions of rasayana dravyas, naimittika rasayana in shwasa vyadhi discussed. Rasayana chikitsa are apunarbhavata, reducing shwasa vega and chronicity too.

According to chakrapani, pittasthana and the top region of amashaya are connected. Various view points and research projects are undertaken in regard to this subject. Vitiated Kapha and Pratiloma Vayu are significant factors in the etiology, and inflammatory conditions of the airways are the consequence of Saama Vayu, which results in Shotha & Srotorodha. Therefore, patients with Tamak Shwasa should be categorized generally under Samprapti as Vata Pradhana and Kapha Pradhana. Rasayana therapy are best type of Chikitsa in Tamak Shwasa.<sup>[14]</sup>

## MODE OF ACTION OF RASAYANA IN TAMAK SHWASA

Rasayana is mentioned in Shwasa Roga's administration. Rasayana has properties that may help improve lung function in Tamak Shwasa patients, including Katu Rasa, Laghu, Snigdha, Tikshna Guna, Anushna-Sheeta Virya, Madhura Vipaka, Kapha-vata Shamaka. Because of Ushna Virya, the drug reaches the Sukshma Srotas, clearing the Kapha-related Srotorodha and preparing

them for smooth Vata functioning. These characteristics include anti-asthmatic and anti-inflammatory qualities, and they may also aid in the relief of Pratyatma Lakshana of Tamaka Shwasa, which includes persistent cough, dyspnea, and sputum production.<sup>[15]</sup>

Rasayana contain Madhura Rasa, Snigdha, Guru Guna, Sheeta-Virya and Madhura Vipaka and Tridosha Shamaka, Yogavahi, Agnidepana are said to have properties that might strengthen the Pranavaha Srotas and the vitiated Vata Dosha, potentially easing symptoms like dyspnea.

### CONCLUSION

Tamaka swasa (Bronchial asthma). It is a chronic airway disease which causes disability and distress to the human being due to serious impairment in day today life. Rasayana is best option for upgrading the treatment. Shodhana followed by rasayana is a good line of treatment, ritu ansura shodhana followed by rasayana prayoga can be adopted. Rasayana prayoga is important as preventive therapy and increases immunity in shwasa. There are various drugs available which acts as Shwasa, but it is sole responsibility of physician to choose proper drug for particular kind of Shwasa and Kasa, from which the patient is suffering from.

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