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Review Article

ROLE OF AHARA AND VIHARA IN MANAGEMENT OF TAMAKA SHWASA

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Abstract-

Ayurveda is the science of life dealing with physical, psychological as well as spiritual well-being of an individual. The *Srotas* in which *Pranavayu* flows is known as *Pranvaha Srotas*. Any derangement in the normal physiological values of the *Pranvaha Srotas* may lead to several GI, cardiac and respiratory disorders. *Tamaka Shwasa* shows close resemblance with bronchial asthma on the basis of clinical manifestations. According to *Ayurveda*, *Tamaka Shwasa* is a *Pitta sthana Samudhabhava* and *Kaphavataja Vyadhi*. Whenever there is obstruction of *Prana Vayu* by *Kapha*

Dosha, the vitiated *Vayu* gets *Pratiloma* to produce *Tamaka Shwasa*.

A look at the *Nidana* of *Shwasa* show that *Raja*, *Dhooma*, *SheetambuSevena* etc. are the causative factors for *Shwasa*. The *Nidana* focus on aggravating *Vata* and *Kapha* like *Guru Bhojan*, *Pishtanna* etc. *Sushruta* mentions the intake of *Ruksha* and *AbhishyandiBhojana* as the cause of *Shwasa*. Thus, the aim of lifestyle in a patient of *Shwasa* should be to leave these foods and incorporate such food & drinks which are *Ushna*, *Kapha-Vatahara* and help in *VataAnulomana* i.e. putting *Vata* in its normal *Marga*. This will, in turn, help in clearing the *PranavahaSrotas* and relieving the symptoms of *Tamaka Shwasa*. This will also prevent the further relapse of the *Tamaka Shwasa* symptoms. The present article is a review on the lifestyle modification through *Ahara* and *Vihara* in *Tamaka Shwasa*.

Keywords: lifestyle disorder, *Tamaka Shwasa*, *Ahara-Vihara*, *Dipana* and *VataAnulomana*

INTRODUCTION:

The rapid globalisation of the present era is undoubtedly helping the mankind in many ways, but on the other hand it's ruining the health of this mankind with change in life style and food habits in unhealthy way and these changes leads to the world in the darkness of diseases. *Ayurveda* is the major systems of indigenous medicines and treatment. In ancient time different kinds of *Ayurvedic* medicines were discovered after continuous study like as observations, experiments, trials and conclusions. So *Ayurveda* have such potential to serve the mankind in the field of life style induced disorders with its holistic approach.

Bronchial Asthma is one of the life style induced disorder. The signs, symptoms and etiopathogenesis of Bronchial Asthma explained in modern science have a lot of similarities with the disease entity *Tamaka Shwasa*. Bronchial Asthma is a major global health problem, which can affect the population irrespective of age, sex, economic status, etc. It is very common at all ages but predominantly in early life. The prevalence of Bronchial Asthma is increasing alarmingly now a days due to excessive pollution, overcrowding, occupational conditions, stress and poor hygiene etc. It is more prevalent in developed countries than developing ones, more in children 15% than adults, 10% to

12% more in urban than rural areas, reasons of which are not fully understood. Nearly 8% to 10% of the total population suffers from it. In India, the prevalence of asthma has been found to be around 7% in the majority of surveys done. However, it has been reported to vary from 2% to 17% in different study populations¹. Around 150 million people all over the world suffer from bronchial asthma and India harbours around 20 million asthmatics².

DISEASE REVIEW:

As per *Ayurveda*, *Shwasa* is mainly caused by the *Vata* and *Kapha doshas*³. *Shwasa* is broadly classified into five types in *Maha shwasa* (Dyspnoea major), *Urdhawa shwasa* (Expiratory Dyspnoea), *Chinna shwasa* (Chynestroke respiration), *Kshudra shwasa* (Dyspnoea minor), *Tamaka shwasa*⁴ (Bronchial Asthma). The disease occurs due to the exposure to *sheeta vayu*, *raja*, *dhuma*, excess of physical exhaustion, debility, reduced immunity, due to intake of food of colder potency, heavy food items by nature like black gram, excess oily like junk foods, sea foods, curd and raw milk etc⁵. The above said causes lead to the derangement of *vata* and *kapha dosha* which obstruct the respiratory channels leading to the disease *shwasa*⁶. The symptoms get initiated by the

cough, wheeze and dryness of mouth, difficulty in sleeping and expectorating the sputum, disturbed voice and get aggravated during monsoon and winter days and on consuming or getting exposed to the causative factors. Patient experiences relief on sitting comfortably and expelling the sputum⁷. The treatment principle includes use of medicines, procedures and diet which are contrary to the properties of causative factors.

AIMS AND OBJECTIVE:

To highlight the key messages that is common to many of the existing guidelines based on *Ahara* and *Vihara*. Critically reviewing and commenting on a proper planned *Ahara* and *Vihara* based on *Ayurvedic* principles is important to follow along with the proper treatment for complete remission of the disease *Tamaka Shwasa*.

MATERIALS AND METHODS:

This review was done by compiling the classical *Ayurvedic* literature, modern literature, magazines and research journals as well as PUBMED, MEDLINE database. Based on the collected information, logical interpretation was done to assess the role of a proper planned *Ahara* and *Vihara* in the

management of *Tamaka Shwasa* along with a proper treatment.

SIGNS AND SYMPTOMS:

Dyspnoea is the most significant symptom of *Tamaka Shwasa* and it is immensely injurious to life. Because of acute spasms, the patient gets tremors and coughs, and becomes motionless. The patient's faints again and again while coughing since the phlegm does not come out patient get relief from restlessness for some time soon after the phlegm comes out. Patient throats is choked because of which he is unable to speak freely. The patient does not get sleep while lying down (for sleep) he gets (more of) dyspnoea but he is relieved of this discomfort in sitting posture. Patients develops special liking for hot things. The patient eye-balls become prominent (project outside). Excessive sweating appears in his forehead and he becomes restless. Patient's mouth becomes dry frequently. The attack gets aggravated when clouds appear in the sky, when he is exposed to water (Humidity), and cold when the easterly wind blows, and when he resorts to *Kapha* aggravating food and regimens.

SAMPRAPTI (ETIOPATHOGENESIS):

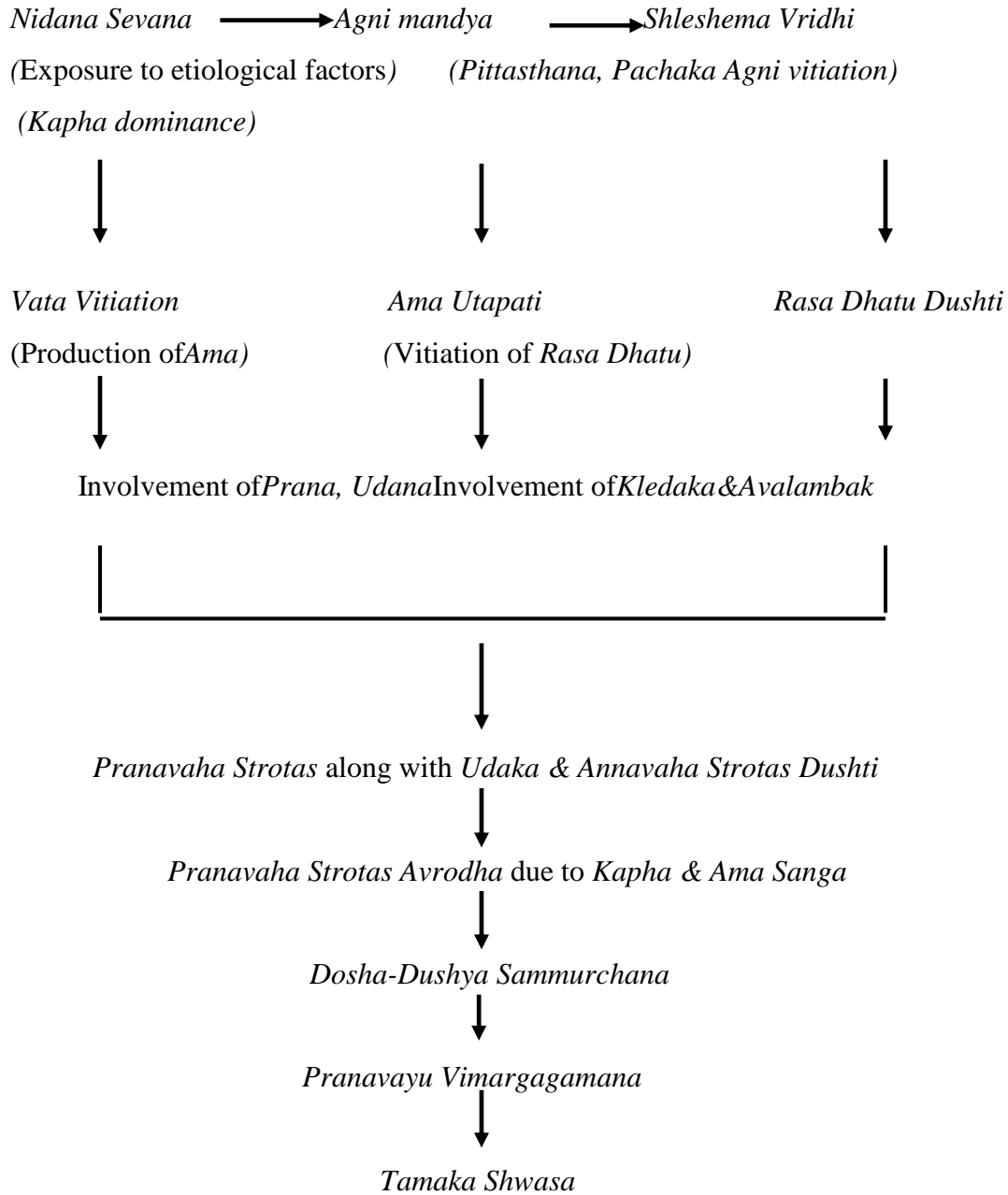
Tamaka Shwasa is an illness of *Pranavaha Srotas*, caused due to the predominant morbidity of *Vata* and *Kapha Dosha* afflicting the *Rasa Dhatu*. The causative factors of *Shwasa Roga* in general are also considered as the etiological factors of *Tamaka Shwasa*. It may develop as an independent illness, as a result of exposure to specific etiological factors related to *Vata* and *Kapha Dosha*. Environmental etiological factors include cold weather, cloudy weather, dust, smoke etc. and every person living in this environment is exposed to these etiological factors of *Tamaka Shwasa*. *Tamaka Shwasa* is mostly precipitated or aggravated in the winter and *Sharad Ritu* due to the cold climate.

Samprapti of *Shwasa Roga* is well defined in all *Ayurvedic* classics. In the leading text of *Ayurveda* i.e., *Charaka Samhita*, *Acharya Charaka* described a *Samanya Samprapti* (general samprapti) for *Shwasa* along with a *Vishishta Samprapti* (specific *Samprapti*) of *Tamaka Shwasa*.

Samanya Samprapti: *Samanya Samprapti* of *Hikka* and *Shwasa* due to the excessive indulgence in *Nidana* the *Vata* get vitiated and that vitiated *Vata* enters into the *Pranavaha Srotas* than it disturbs the *Uraha Sthita Kapha* and dislodges it. Leading to

the manifestation of *Shwasa* and *Hikka* by obstructing *Pranavaha Srotas*⁸.

Flow chart of *Samprapti* for *Tamaka Shwasa*:-



Vishishta Samprapti of *Tamaka Shwasa*:

the obstructed *Vayu* in *Pranvaha Srotas* attains *PratilomaGati* leading to aggravation

of *Kapha*. It later enters in *Griva* (neck region) and *Shira* (head region) causing stiffness in both of these region and continue

with the symptoms of *Pinasa*. Thus obstructed *Vayu* drags *Kapha* from its site causing *Ghur-GhurDhwani* and *Tivra Vega Shwasa*. Acharya *Vagbhata* while explaining *ShwasaSamprapti* includes *Annavaha*, *Pranavaha* and *UdakavahaSrotoDushti* and also the *PratilomaGati* of *Vayu* in *Siras*. While explaining *Tamaka Shwasa* Acharya

mentioned *Amashaya* (stomach) as *UdbhavaSthana* (place of origin of disease) and *Urah* (thoracic region) as *Vyaktisthana*⁹.

TAMAKA SHWASA SAMPRAPTI GHATAKA: The origination of disease or the process of development of disease is known as *Samprapti*. Part which have main role in the pathogenesis of disease are given below:

Dosha	-	<i>Kapha and Vata (Kapha dominant)</i> <i>Vata- (Prana(mainly), Udanna, Samana)</i> <i>Kapha- (Avalambaka and Kledaka)</i>
Dushya Srotas	-	<i>Rasadhatu</i> Mainly <i>PranavahaSrotas</i> <i>UdakavahaSrotas</i> <i>AnnavahaSrotas</i>
UdbhavaSthana	-	<i>Pittasthana (Ch)</i> <i>Amashaya (A.H)</i>
Adhithana	-	<i>Uraha(Phupphusa)</i>
SrotoDustiLakshana	-	<i>Sanga, Vimargagamanam, AtiPravritti</i>
Ama	-	<i>Rasagata (MandagnijanyaAma)</i>
Agni	-	<i>Jatharagnimandya</i>
Swabhava	-	<i>Chirkari</i>

TREATMENT MODALITIES IN AYURVEDA:

As per the *Ayurveda Tamaka Shwasa* is *Vata-Kaphaja* disease, it begins in the stomach (*Pittasthanasamudbhava*)¹⁰, progresses to the lungs and bronchi. Hence the aim of treatment is to move the excess

Kapha back to stomach and then eliminate it.

For this purpose following methods are adopted.

1. *Swedana*¹¹ (Sudation)

2. *Vamana*¹² (Therapeutic emesis)

3. *Virechana*¹³ (Therapeutic purgation)

These procedures will be followed as per the need of individual patient.

Instead of that *Ayurvedic* treatment a proper planned *Ahara* (diet) and *Vihara* (life style) is also play an important role to support the given treatment and helps in complete remission of the disease *Tamaka Shwasa*.

AHARA IN TAMAKA SHWASA:

Ahara plays an important role in both maintenance of health and cure the disease. *Ayurveda* believes that a disease can be cured without medicine just by following a good diet, but if one doesn't follow the diet, even hundred medicines would be waste¹⁴. Most of the diseases occurs due to improper dietary practices.

Ayurveda mentions various principles for the intake of food under the name of *Ahara Vidhi Visheshayatana*. It includes *Prakruti* (nature of food), *Karana* (method of processing food), *Samyoga* (combination), *Rashi* (quantum), *Desh* (place), *Kala* (time), *Upayoga Samstha* (dietetic rules), *Upabhokta* (person consuming food)¹⁵. In the condition of *Tamaka Shwasato* prevent the congestion within the lungs, one should consume food which is light for digestion,

hotter or warmer in potency and non-viscous in nature.

Here whole dietary practice in the context of *Tamaka Shwasa* is divided in two parts; one which aggravate or enhance the sign & symptoms of *Tamaka Shwasa* and one of a kind, which ameliorate or suppress the sign & symptoms of *Tamaka Shwasa*.

A) Food and dietary habits which ameliorate or suppress the sign & symptoms:

As a rule, Acharya Charak states that "All such foods, liquids or medicines which put Vata in its route (*Anulomana*), boost the digestive capacity of the individual and decrease the aggravated Vata & Kapha should be chosen for a person suffering from Shwasa." Food and dietary habits which ameliorate Vata and Kapha Dosh should be practiced in daily life. Even among both the Dosha, habits and diets which take care of Vata and do not aggravate it should especially be put into daily use¹⁶.

Foods belonging to various categories are described:

- i. *Annavarga*: *Mudaga*, *Yava*, *Kullatha*, *Purana Shashtik*, *Rakta Shalidhanya*, *Wheat*.

- ii. *Shakavarga: Paraval, Jivanti, Chaulai, Methika.*
- iii. *Phalavarga: Bimbiphala, Jamberiphala, Nimbu, Draksha, Amalaki, Amlavetas, Bilva, Amlarasa, Pakva-Kushmanda.*
- iv. *Dugdhvarga: Ajadugdha, Ghrita, Puranghrita.*
- v. *Mamsavarga: JangalaMaans Rasa, Maans of Tittar, lava, Deer, Shooka, rabbit.*
- vi. *Peya: UshnaJal, Madhu, Arishta, Gomutra, Sauviraka.*

Preparations used – singly or in combinations:

- i. Matulungaswarasa added with madhu and sauvarchalalavana.
- ii. Dhanyaka mixed with sarkara should be given with rice water.
- iii. Use of Lashuna, Haridra, Shunthi, Maricha.
- iv. Soup prepared of Kulattha and Mudga seasoned with spices like *Maricha* and *Jeerak*.
- v. Consumption of mixture of Madhu with *Haridra, Maricha, Draksha, Guda* is effective in asthma.
- vi. *Takra* prepared with *Rasona* and *Dhanyaka*.

- vii. Juice prepared of carrot, beetroot and cabbage or ripened papaya are advisable.

B) Food and dietary habits which aggravate or enhance the sign & symptoms:

Tamaka Shwasa is a *Pittasthana Samudhabhava* disease and *Kapha -Vataja Vyadhi*. Food and dietary habits which aggravate *Vata* and *Kapha* like *Guru Bhojan, Pishtanna* etc. and according to *Sushruta* intake of *Ruksha* and *Abhishyandi Bhojana* is the cause of *Tamaka Shwasa*. So it is essential to avoid or discard such types of food item and dietary habits for prevention and cure of *Tamaka Shwasa*.

Categories of foods are mentioned here:

- i. *Abhishyandi Ahara*: foods which are sticky in nature as they tend to obstruct the channels. Examples include *Dadhi*, etc.
- ii. *Vishtambhi Ahara*: excess intake of foods tending to cause constipation. Examples include *chanaka, rajmash*, etc.
- iii. *Vidaahi Anna*: foods which are corrosive in nature. Examples include *fried foods*, excess intake of *spicy items*, eating food before earlier food is digested (*Adhyashana*) etc.

- iv. *Guru Bhojana*: foods which are heavy to digest. Examples include sweet-dishes, puri, pakodi, chips, burger, cheese, food items which are prepared after grinding (flours in excess).

Preparations – singly or in combination:

- i. *Nishpava*: consumption of flat beans in excess.
- ii. *Masha*: excessive consumption of black gram.
- iii. *Pinyaka*: residue left out after extracting oil from sesame seeds.
- iv. *TilaTaila*: excessive intake of sesame oil.
- v. *JalajaAhara*: meat of aquatic animals.
- vi. *AanupaAhara*: flesh of animals living in marshy regions.
- vii. *Dadhi*: excess intake of curd.
- viii. *AmaKsheera*: consumption of unprocessed milk.
- ix. Junk foods like Deep fried items such as *Samosa*, *Kachori* and cool drinks, Bread, Burger, Pizza, Cheese, *Paneer* etc.
- x. Fruit's like *Kadali* (Banana) and *ApakvaKushmanda*.

VIHARAIN TAMAKA SHWASA:

As mentioned above in the context of *Ahara* in *Tamaka Shwasa*, *Vihara* or life style changes are also be essential in the

management of *Tamaka Shwasa*. Here some do's and don'ts in *Vihara* or lifestyle in management of *Tamaka Shwasa*¹⁷;

Do's:→

- i. Breathing Exercises, particularly *Pranayam*, reduce the frequency and severity of symptoms, improve exercise tolerance, and enhance lung function.
- ii. Meditation helps in reducing the stress and may check recurrence.
- iii. *Yoga*; *Shwasa* patients may perform the following *Asana* every day under the expert supervision like; *Shashankasna*, *Suptavajrasana*, *Padahastasana*, *Ushtrasana*, *Ardhachakrasana*, *Matsyasana* etc.
- iv. Morning walk after sunrise.
- v. *Swedana*, Hot water bath, *Atapasevana*, *Lavana-TailaAbhyanga* etc.

Don'ts:→

- i. Avoid day sleep and staying awake at night.
- ii. Avoid continuous exposure to AC, fans etc.
- iii. Avoid the suppression of natural urges (*Vegavrodha*) like micturition, defecation, thirst, hunger, burps etc. as they aggravate *VataDosh*.
- iv. Avoid places which are dusty and humid.

- v. Avoid exposing oneself to the heat of the sun or fire.
- vi. Avoid anxieties, grief, wrath, and everything that disturbs peace of mind.
- vii. Avoid excessive exercise, over indulge in the sexual activity.

CONCLUSION:

Ayurveda have excellent remedies and treatment procedures in management of *Tamaka Shwasa*. As mentioned in CharakaSamhita ingredients which cause alleviation of *Vata* and *Kapha*, which are hot in potency and which cause downward movement of *Vata* (*Vatanulomana*) are useful as medicine, drinks and food preparation for the patients suffering from *Tamaka Shwasa*. on the other hand ingredients of food stuffs and lifestyle

interventions, which exclusively alleviate *Kapha* but aggravate *Vata* or which exclusively alleviate *Vata* but aggravate *Kapha* must never be used for the management of *Tamaka Shwasa*. Between these two categories of treatment, however, the latter category, i.e. the administration of food and lifestyle which alleviate *Vata* but aggravate *Kapha* can, if necessary, be used in exceptional circumstance. If disease is managed at the starting or early stage, it can be cured completely. If neglected or avoided, it could be fatal. Use of medication and therapies form an important part in management of this disease but incorporating few changes in *Ahara* (diet) and *Vihara* (lifestyle) can halt the progression of the disease and go a long way to improve the quality of life of the sufferers. An update of the current evidence is described.

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