

# **Tamak Shwasa (Bronchial Asthma) An Ayurvedic Prospective**

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## **I. INTRODUCTION**

Tamaka Shwasa is a completely huge term which includes many more diseases where dyspnoea is foremost symptom. however nonetheless we can correlate Bronchial bronchial asthma to Tamaka Shwasa, because out of the closing four, 3 are incurable and the fourth one is Kshudra Shwasa evolved due immoderate labor or taking immoderate Ruksh Ahara and that's without problems curable. In its early onset it's miles without problems curable however in chronic instances it's miles tough to treat. In Ayurveda the phrase Shwasa outline its which means as an unbiased ailment in addition to symptom and complication of other ailment. There are the episodes of ailment, in order that the lifestyles of the pretentious person is endangered. Acharya Charaka defined that Tamak Shvasa is Yappya form of ailment in which affected person has to depend upon drugs for the relief. special concept of remedy of Tamak Shvasa has been highlighted through Acharya Charak. every Ayurvedic physician must have the detail information of Tamak Shwasa to decide special issue of Chikitsa in addition to diagnosis of the ailment.

keywords: Tamak Shvasa, Yappya, Peenasa, Kasa, Shvasa Krichhata, Anidra, Ghur-Ghurk Shabda, Kashten Shelshma Mokshata.

According to modern medical science Bronchial asthma is in particular a persistent inflammatory sickness, affecting the air tubes leading to worked breathing. the main purpose of infection is persistent irritation due to hyper-reactivity of lung immune machine triggered by special sorts of external and inner allergens. Tamak Shwasa is a type of Shwasa wherein affected person feels immoderate difficulty and drowning in darkish is referred to as Tamak Shwasa. Tamak Shwasa is a sickness wherein affected person experience excessive signs of breathing misery with extreme weak point, fatigue and mental glooming. The name of Tamaka Shwasa is due to the fact that, the signs or attack of this sickness precipitates at night and also during the time of attack, the breathing difficulty is so excessive that affected person feels stepping into the darkness (Tama Pravesh). each the Vata and Kapha have been taken into consideration to be the chief Doshas involved in the pathogenesis of Tamaka Shwasa. most of the 5 sorts of Sharira Vayu - prana Vayu get vitiated during this sickness.

When Vata is obstructed with the aid of vitiated Kapha, it get reverses and affect the Prana vaha Srotas and generating Dyspnea related to wheezing sound, Cough, worked respiration and many others. because of steady coughing affected person www.wjpmr.com grow to be subconscious, significantly distressed and feels consolation for some time when the sputum being expectorated. Throat of the affected person is significantly affected, and speaks hardly. He feels discomfort in mendacity down function, so not able to get a snooze. He feels consolation in sitting or in propped up posture. He likes to take warm things best. His eyes are protruded, brow is blanketed with sweat and he feels a first-rate distress all the instances. His mouth turns into dry. these symptoms are intensified with the aid of cloudy, humid and bloodless climate, easterly winds, foul smelling and with the aid of taking Kapha growing things. The Tamaka Shwasa (Bronchial allergies) is Yappya. it's miles curable if it's miles of current starting place.

## **Santamaka Shwasa**

Santamaka Shwasa is annoyed inside the night time and affected person feels relief with cold in opposite to Tamaka Shwasa, as the later is annoyed with cold and usually the assaults are precipitate early inside the morning. The affected person feels to be drowning inside the sea of darkness, so it is referred to as Santamaka Shwasa. Sheetopachara is fruitful because of the presence of Pitta dosa in this ailment.

## **Pratamaka Shwasa**

On this medical reput an affected person is crushed through fever and fainting similarly to different signs of Tamaka Shwasa. it's far because of Udavarta, dust, indigestion, antique age and because of suppression of urge. in step with Chakrapani although the Kapha and Vata are principal Dosas in Tamaka Shwasa, Pitta is equally vitiated in this allied condition that's answerable for the above signs. As Acharya Chakrapani has narrated

that the expertise of physiological country must be completed before know-how the pathological country, so before discussing the Shwasa roga we must recognise the ordinary country of respiratory.

The clear physiology of respiratory is available in Ayurvedic and Sanskrit literature. In Yajurveda (15/12), it's miles mentioned that air (Vata) inside the form of Prana and Apana enters inside the Nasika. It indicates that Prana and Apana are the words to signify idea and expiration. Shwasana kriya (respiratory) takes place for the reason that first minute of beginning to the last moment of the death. This produces in levels as Nishwasana (idea) and Uchhwasana (Expiration), then going or alternation The Vayu (Atmospheric air) which enters thru the nasal passages, alongside the course of Shwasanalika and fills up the Vayu koshas. Thereby it allowed for a brief length and is compelled out thru the same Srotas. This whole procedure of function relies upon especially with the aid of Prana Vayu for Nishwasana and Udana Vayu for Uchhwasana. This Kapha known as Avalambaka Kapha allows the elements with the aid of keeping them Aardra (wet) and additionally conferring Bala (electricity). It allows to keep any overseas be counted coming at the side of air.

Acharya Sharangdhara has defined in Purva Khanda the physiological system of normal respiratory. The system of normal respiratory is up to now transportation of Oxygen to the tissues and the cells. Acharya narrated that this breathing starts from Nabhi, which may be considered as umbilical vicinity i.e. belly muscular tissues helps for breathing. Diaphragm is also having an important function of breathing system wherein the precise position takes region. The upward and downward motion of diaphragm produces expiratory and inspiratory system of breathing wherein it touches to Hrit Kamalantaram. Inhaled air travels thru Trachea reaches to the lungs wherein gaseous change takes region. an certain amount of blood is continuously being pumped by means of the Hridaya into the Phupphusa. This blood absorbs the Ambara Piyusha (oxygen) from the air gift interior and leaves off its Kitta (waste i.e. CO<sub>2</sub>) that's exhaled out. the principle system of Shwasana kriya entails the above mechanism. This gas i.e. oxygen in addition helps to produces warmth and strength. He defined Abdomino thoracic nature of the breathing.

#### **Nidana Panchaka of Tamak Shwasa**

**The Nidana has been specifically of two types:**

##### **a. Bahya Nidan**

Asatmendriyarthasanyoga

It performs vital role in development of Shwasa roga. specifically Ghranendriya, Rasanendriya and Sparsanendriya and their Aasatmyaindriyarthasanyoga may also precipitate Tamaka Shwasa. As an instance exposure of the ghranendriya to pollens, dusts and so on. may additionally evoke a Asatmendriyarthasanyoga.

##### **Pragyaparadha**

it's miles an aware or subconscious indulgence in dangerous activities. it's miles again of sorts.

1. Sharirika pragyaparadha, eg. excessive indulgence in intercourse, excessive operating and other likewise activities.
2. Manasika Pragyaparadha are anxiety, excitement, worry, sorrow, anger, greed, delight etc.

##### **b. Abhyantara Nidanas**

In Tamaka Shwasa, Kapha and Vata are the principle Dosha, that are the inner elements responsible for the disease. Tamaka Shwasa can be produced secondarily to a few disease eg. Jwara, Pandu, Kasa and many others. Vagbhatta has definitely narrated that the unnoticed instances of Kasa may additionally result in shwasa.

1. **Anaha:** The circumstance in which the drift of mala and Vayu from each the trails becomes limited along with the absence of gud-gud sound within the abdomen is called Anaha. regular consumption of guru, vidahi, Vistambhi, sheeta and Rukshadi Aahar- Vihar causes Agnimandya and that leads to Aamotpati, Vata Vigunta and Mala Sanchaya which thereby leads to constipation of Mala and Vayu and causes Anaha.

2. **Parshvashoola:** Sensation of pain within the lateral aspects or within the ribs is called Parshvashula. whilst the air in the alveoli of the lungs becomes Aavrit by way of Kapha then the annoyed Vayu causes Parshvashula. The Mula of Aanavaha strotasa is Amashaya is situated in the left facet. Dushti of Aanavaha Strotas causes pain in that area that's called Parshvashula.

3. **Hrit Peeda:** pain in pericardial area in heart or pain in chest is called Hrit Peeda. This pain is because of annoyed Shwasa that's because of the opposite motive of Vayu. This Vayu is obstructed and Aavrit by way of Kapha. In Aaptarpan janya Shwasa, there is lack of Rasadhatu and right here Hrit Peeda is visible as one of the symptom. multiplied respiration causes fatigue of the respiration muscle tissue thereby leading to chest pain infection within the respiration tract additionally motive chest pain.

4. **Prana Vilomata:** Vitiated Cough because of Agnimandya and infection within the respiration tract causes Viloma gati of Pran Vayu. This leads to trouble in respiratory and causes uneasiness and chest pain to the affected person and he feels exhausted.

5. **Bhaktadwesa:** Dislike towards food is referred to as Bhaktadwesa. This circumstance is because of the signs like heaviness because of the Mala Rupa Kapha that's due to Agnimandya. This digestion of Ama and Kapha

is an natural phenomenon taking region in the frame and therefore urge for intake of extra food does no longer rise up.

6. **Arati:** This symptom is usually visible in maximum of the patients obstruction of the respiratory tract through Kapha results in pranavilomta which causes Arati. as a consequence we are able to say that cough obstructs the tracts and causes Arati.

7. **Aasya Vairasya:** Aasya manner mouth and Vairashya manner altered check. when the taste of the mouth receives altered it's miles known as Vaktravairashya. consumption of Guru, Vidahi, Vistambhi, Abhishyandi and Rukshadi Aahar causes Agnimandya which ends within the vitiation of the Rasadhātu.

8. **Adhmaana:** excessive consumption of Sheeta, Rukshadi and Vataprakopaka Aahar, Vihar causes the vitiation of the Apana Vayu due to which the excretion of the stool does now not take area. This results in constipation, due to constipation, obstruction of the tracts takes area and due to which Vata receives reversed and causes Adhmaana. This vitiated Vata spreads within the whole of the stomach and enlarges it producing a specific type of a legitimate. This symptom of Adhmaan is caused due to Annavaḥ Srotodushti.

9. **Shankha Nistoda:** Atisevana of the causative elements of Shwasa Roga causes Vata prakopa which leads to the reverse direction of Vata. This Vata enters the pinnacle vicinity and makes it manner into the mastoid vicinity wherein it produces pricking ache that's mentioned as Shankha Nistoda. Acharya Vagbhata has narrated Shankha-Nistoda as one of the symptoms in Vatik Pratishyaya. This symptom is also discovered in Rasakshaya.

10. **Shoola:** consumption of Dosha Prakopaka Dravyas causes the Prakopa of Vayu within the Kōṣṭha, which causes intense ache. due to this ache the patient can not breathe properly and if this ache receives intense all through breathing then the phenomena of suggestion and expiration receives decreased.

## **Rupa**

Rupa way signs and signs and symptoms of the ailment. It appears within the 4th kriyakala. i.e. Vyaktavastha in which signs and signs and symptoms of a ailment are completely manifested. some of those signs and symptoms are being defined right here in element.

1. **Greevashirashcha Sangrahya:** Vridha Vata Dosa contracts the muscle mass of head and neck for the duration of the assaults of Shwasa. due to Vridha Vata patient feels a few pain and stiffness of the top and neck muscle mass as someone tightly conserving the top and neck.

2. **Ghurghurakam:** when increased Kapha located in Srotas (Kantha) obstructs the airway then this sound is produced. for the duration of attack, this sort of sound is produced as the patients' breaths. that is equivalent to the wheezing sound defined in contemporary technological know-how.

3. **Peenasa:** due to vitiated Vata, excessive secretion of Shleshma in Pranavaha Srotas happens. Peenasa is a end result of the hyper secretion in nasal mucosa.

4. **Asino labhate Saukhyam:** all through assault, in sitting role affected person feels higher than in some other role. In sitting role diaphragm is lowered and secretion of airlines will now not obstruct the airlines completely. There may be more space for gases exchange. as a result the affected person receives relief at the same time as sitting. this is equal to orthopnea described in reputed asthmaticus.

5. **Ushnabhinandati:** In Tamaka Shwasa Vata and Kapha are the primary Doshas. each are having Sheeta property, as a result Ushna is antagonist of Sheeta, which suppress Vata and Kapha Dosas. So the patients of Tamaka Shwasa likes warm articles like tea, espresso, hot water and so on.

6. **Kantodhvansa:** whilst multiplied Kapha is located in Kantha and obstruct it, the affected person can not communicate well and feels issue.

7. **Ati Teevra Vega Shwasa:** Tamaka Shwasa has been described as the disease coming in Vega (paroxysmal attacks). all through Vega, affected person receives the issue in respiratory. this is the „Pratyatma Lakshana“ of Shwasa Roga . The phrase Vega has been stated in Charak and Vagbhata by adding adjectives like Teevra and Ati. because of this all through the assault, affected person feels very a whole lot tough. due to obstruction of Shwasa marga, less amount of pranavayu can input the body. To compensate the desired amount of pranavayu, the charge of respiratory is markedly multiplied. In Tamaka Shwasa expiration is prolonged, but concept is shortened.

8. **Shwasa Krichhrata:** to satisfy the demand of oxygen the fee of respiration is increased; as the cough becomes extremely distressive, the patient might also have gasping kind of respiration.

9. **Pratamyati Ativegat:** all through severe and extended assaults of Shwasa the mucus plug obstructs the airlines and there's poor air entry and accordingly poor supply to live components of the frame. because of this state of affairs, a patient feels that he is covered through darkness (Andhakara) and worried.

10. **Prana Prapidakam:** The heart fee is also increases because of growth in respiration fee. heart might also exhaust because it has to work extra. as a result there might be feeling of pain in chest. eleven. Nachapi Nidra Labhate

11. **Shayane Shwasa Peditam:** The patient won't get sleep within the lying function because the secretions hinder the airlines, main to dyspnea and cough.

12. **Shayanah Parshva Peeda:** when patient takes recumbent position there can be surprising pressure on the lungs because of raised diaphragm and air found in lungs can not skip out effortlessly through the airways because of obstruction in bronchioles through secretion. This trapped air within the lungs exerts pressure on the pleura and chest wall accordingly resulting in mild, moderate or severe pain.
13. **Shleshma Vimoksante Sukham:** If the sticky sputum is expectorated the frequency of cough is reduced and smooth air flow is facilitated for an short time. So after expectoration patient feels higher.
14. **Shleshma Samuchyajanya Dukham:** the mucus secreted in the breathing tract is tenacious and sticky; so if expectoration could not clean the airways and secretion obstructs the air passage. To expel this viscid secretion regular coughing can be there and the patient receives exhausted due to cough.
15. **Krichhrachhaknoti Bhashitum:** a extreme coughing and breathlessness result to hoarseness of voice and patient feels issue in speaking. The tenacious mucus covered in the throat consisting of vocal cords results in issue in speaking.
16. **Kasate Sannirudhyate:** at some point of episodes of cough patients breath ceases for few 2nd and patient becomes movement much less.
17. **Kasate Muhurmuhu Pramohanam:** patient receives repeated attacks of fainting at some point of non-stop coughing, which if hold for long time leads the patient to distress and worry.
18. **Ucchritakhsa:** when right oxygenation is hampered due to obstruction in the air ways, to meet the oxygen demand there may be gasping for air, patient puts the face upward to facilitate immediately airways. hence he keeps his eyes open as he is in apprehension.
19. **Aruchi:** Acharyas have said that Shwasa originates from Pitta sthana; hence there's continually an possibility of Agni Dusti and disturbed digestion system main to Aruchi.
20. **Vishushkasyata, Trisha:** due to rapid breathing at some point of attack dryness of mouth is a impact of water loss from the frame. right here Susruta has stated „Trit“ as Laksana of Tamaka Shwasa.
21. **Lalatasveda:** This clinical feature of asthmatic attack indicates exertion due to rapid respiratory. Sweating is also an indication of tachycardia. Susruta did no longer specify lalatasveda but stated the phrase sveda, which generally indicates perspiration of whole frame.
22. **Urahpeeda:** when vitiated Vata enters in urah pradesa, there can be a few pain complete circumstance.

## UPASHAYA AND ANUPASHAYA

### Upashaya

1. Shleshma Vimokshante Sukham [Feeling better after expectoration]
2. Aseenolabhate Saukhyam [Feeling comfort in sitting role] -The affected person feels better in sitting role in comparison in mendacity down role.
3. Ushna Ahara Vihara [alleviation via taking warm matters] Tamakshwasa affected person get's alleviation via those matters which can be ushna in guna. due to ushna guna kaphavilayan happens.

### Anupashaya

1. Shleshma Amuchyamana Bhresham Dukhitaha [owing to incapacity to expectorate he feels greatly disturbed]
2. Durdina [Cloudy climate]
3. Meghambuna [wet Season]
4. Sheeta Ritu [iciness]
5. Sheetambu [bloodless water]
6. Pragvaten [(eastern wind)]
7. Sayanaha Shwasa Peditam [irritated in mendacity posture]
8. Shleshma Vardhaka Aushadhahar Viharadibhi Vridhi

## SAMPRAPTI (Pathology of Tamak Shwasa)

### Samanya Samprapti of Tamak Shwasa

Vitiated kapha which inn inside the pranava srotas produce the obstruction to the ordinary functioning of vayu is taken into consideration as the one of the factor to provoke the vayu. Acharya Charak described Samanya Samprapti of Shwasa in Chikitsa Sthana. in step with him due to Nidana sevana, the vitiated Vata enters inside the pranava srotas (breathing Channels) and provokes the Urastra Kapha (Kapha staging in chest). This provoked Kapha obstructs the Pranava srotas (breathing Channels) and offers upward thrust to five types of Hikka and Shwasa. in step with Vagbhat vitiated kapha is liable for obstruction, in order that vayu is vitiated. Vitiated Vata dosha that is Ruksha, Shushka and Laghu produces Rukstha, kathinnyata and sankocha in Pranava srotas. Udaavaha srotas & Annavaha srotas also deranged.

### Vishisht Samprapti of Tamaka Shwasa

Acharya Charak described the detail Samprapti of Tamak Shwasa. In Shwasa roga, the simple pathogenesis is initiated by the diets and behavior which provoke Kapha. Vitiated Kapha inside the Pittasthana (lower part of the Amashaya) flow into inside the body as Ama. Ama Dosa can also flow into inside the body following positive sicknesses like Jwara, Agnimandya, Amatisara and Visuchika. on the other hand aggravation of the Vata both by

the food plan and behavior or by the systemic diseases like kshaya, urakshata, pandu or pratisyaya also makes the triggering impact for the Pranavaha sroto vaigunya at the side of vitiated Kapha or Ama. Pranavaha Sroto vaigunya can also directly end result from suppression of herbal urges like Udgara, Aadhovata and Chhardi. bodily exertion can also contribute to the Pranavaha Sroto vaigunya. The functional derangement of Pranavaha srotas might be accentuated to an fullyfledged sroto dusti by the interplay of any of the precipitating causes like dirt, smoke, wind, marmaghata and use of immoderate bloodless water. as soon as the Srotodusti is occurred the Prana Vayu receives odd by the Sanga and Vimargagamana. This in turn is manifested as Shwasa roga.

The vitiated Vata is Pratiloma (opposite) in its path in Tamak Shwasa, which reaches the breathing tract, induces airway obstruction and due to excess bronchial . secretion interfaces with the float of the air giving upward push to Gurghuraka (wheezing sound). therefore there's a first rate parlance of pathogenesis among historical and current principles. right here the vitiated Prana Vayu produces bronchospasm and the vitiated Kapha makes to swelling of the mucous membrane and immoderate secretion of mucous, which takes region in Pranvaha Srotas.

### **Differential prognosis of Shwasa Roga**

it appears that evidently Shwasa is present as symptom and some time as an trouble in lots of different sicknesses, noted in Ayurvedic texts. So it's far very vital to understand how to distinguish these sicknesses with Tamak Shwasa. according to Acharya Charaka an sickness according to dictums of Ayurveda need to be independent and curable by way of the unique therapy prescribed for it. whereas symptoms are subordinate to the number one sickness and they may be cured by way of the same remedies described for the number one sickness.

### **Chikitsa Siddhant of Tamak Shwasa**

consistent with Acharya Charak following 3 simple steps need to be adopt while treating any disorder i.e. Nidana Parivarjana, Samshamana and Samshodhana.

### **Nidana Parivarjana**

First line of treatment is to avoid the causative factors. If the precipitating or predisposing factors aren't avoided, the Doshas concerned inside the pathogenesis will similarly be irritated and the analysis might be worse. In treatment of Tamak Shwasa (Bronchial allergies) avoidance of causative factors or triggering factors play a totally essential function.

Samshaman and Samshodhana Chikitsa

the road of treatment based on these cures defined by Acharya Charaka may be subdivided as:

1. Samanya Chikitsa Krama (popular concepts of treatment)
2. Vishisht Chikitsa Krama (precise treatment)
- 1) Samanya Chikitsa Krama (popular concepts of treatment)

Charak cited the treatment of tamak Shvasa as in step with Doshic fame.

1. Vata-kaphanashak chikitsa
2. Vata Karak & kaphanashak chikitsa
3. Kaphakarak & vatanashak chikitsa

### **2) Vishisht Chikitsa Krama (specific treatment)**

In step with predominance of Dosha the patient of Shwasa may be divided into two corporations:

1. Vata most important
2. Kapha most important

In step with body constructed the patient of Shwasa may be divided into two corporations:

1. Balvana (with good body constructed)
2. Durbala (with terrible body constructed)

If Kapha is most important and the patients have electricity then he or she should accept Vamana and Virechana with healthful food followed via different therapies like Dhoomapana, Leha and Doshashamak Chikitsa. If Vayu is annoyed and patient is susceptible and if patient is either infant or antique, then he or she should be administered Vata nashak capsules and nourishing recipes organized from Sneha, Yusha and Mansarasa.

### **Samshodhana Chikitsa**

- 1.Snehana
- 2.Swedana
- 3.Vamana
- 4.Dhumapana
- 5.Virechana
- 6.Nasya

### **Samshaman Chikitsa**

Shaman Chikitsa is primarily based on Ama nashaka Chikitsa and Agnivardhak Chikitsa –Langhan, Deepana and Pachana. natural formulation used for the control should comprise Kapha Vata Shamak properties. If Shaman Chikitsa is used there are less possibilities of Upadrav or very without difficulty curable.

## **II. DISCUSSION**

Bronchial asthma is one of the most normal persistent health situations among kids and adults. it is virtually curse for person as it is an persistent sickness with longstanding length requiring lifelong control. If the patient of Tamaka Shwasa drops the treatment, ailment aggravates once more with extra severity. considering the requirement for developing some Ayurvedic formulation for the control of Tamaka Shwasa (Bronchial bronchial asthma), the existing studies paintings has been undertaken.

The etiological factors of Tamaka Shwasa are mentioned with variable multiplicity of diet (Ahara), lifestyle (Vihara) and results of diseases (Nidanarthakara Roga). The dietetic causes (ingestion of pollution, unboiled milk, bloodless water and jointly contradictory food) vitiate the Vata Dosha, which can be similar to allergens working as triggering factors for bronchial asthma. The triggering factors associated with existence fashion encompass the environmental factors which include dirt, smoke, bloodless water and weather. excessive exercise and sexual intercourse, long walk past capacity and lifting or wearing heavy weight are the triggering factors found in exercise brought about bronchial asthma. Nidanarthakar Roga, like are Pratishaya, Kasa, Jvara, etc. are the diseases having issue in breathing and those situations can irritate the bronchial asthma. in accordance to modern medical technological know-how Bronchial bronchial asthma is particularly an persistent inflammatory ailment, affecting the air tubes leading to worked breathing. the primary purpose of inflammation is persistent irritation because of hyper reactivity of lung immune device brought about with the aid of unique varieties of outside and inner allergens. in accordance to modern medical technological know-how Bronchial bronchial asthma is particularly an persistent inflammatory ailment, affecting the air tubes leading to worked breathing. the primary purpose of inflammation is persistent irritation due to hyper-reactivity of lung immune device brought about with the aid of unique varieties of outside and inner allergens. The etiology, pathogenesis, scientific features and prognosis of Tamaka Shwasa coincide very tons with bronchial bronchial asthma.

## **III. CONCLUSION**

Tamak shwasa is the disease condition of breathing gadget which also disturbs the other gadget of the frame like digestive, lymphatic and many others. On the premise of their medical manifestation the disease „Bronchial asthma“ can be compared with „Tamaka Shwasa“ however the term „Tamaka Shwasa“ should no longer be wrapped as much as best „Bronchial asthma“. The vitiation of vata& Kapha dosha is predominantly accountable for pathogenesis of shvasa roga. in the pathogenesis of Tamaka Shwasa, Agni stays Manda. The Ama Dosha is fashioned for the duration of the level of Mandagni (at Kostha and Dhatu level). Ama Dosha has a particular function in producing Tamaka Shwasa.

The beginning of Tamaka Shvasa from Amashaya(stomach) has a outstanding significance in the light of present day medicinal drugwherein the gastro-esophagial reflux has a etiological position in bronchial allergies. Involvement of 3 Srotas i.e. Pranvaha, Udakavaha and Annavaha with their precise medical capabilities indicates the wide technique to disease. For the better management of tamak shwasa every doctor have to have detail information of both Ayurvedic and contemporary perspective.

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