



Role of Panchakarma in Tamakshvasa-

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Abstract

In Athamatic patients, most important and prior complaint is difficulty in breathing. In Ayurveda it comes under, 'Shvas Rog'. Tamak shvasa is mainly a disorder of Pranavaha srotomoola in which other srotasas are also affected. In this condition, Vayu gets vitiated from its place due to obstruction made by kapha. The first line of treatment that is traditionally recommended for shwas rog in Ayurveda is 'Shodhana' i.e., purification. In this article, Panchakarma in Tamakshvasa according to various Acharyas is discussed.

Keywords- Tamak shwas, panchakarma,

1. **Chikitsa Sutra** : In Tamaka Shvasa Kapha obstructs the passage of Vayu and the obstructed Vayu traverses in reverse direction. In such condition Drug and food which possess Kapha and Vata alleviating property & which is having Ushna & Vatanulomana property are helpful in relieving the Shvasa. Virechana drugs having above said quality proves beneficial in the condition of Shvasa.
2. Keeping in view the origin of Shvasa Roga : Charaka has mentioned that Udbhava Sthana of Shvasa Roga is Pittasthana. Chakrapani while commenting on this says that AdhoAamashay be considered as Pittasthana. Virechana is very useful in Pitta dominant disease as well as disease originating from Pittasthana which in fact is the site of origin of Shvasa Roga.
3. Harita has quoted i.e. Without Vayu Shvasa is not produced.
4. In Vata Chikitsa it is mentioned that Snehana, Swedan and Mrudu Samshodhana are the line of treatment to be adopted in Vatika disorder. Thus, Mrudu Virechana after Snehana and Swedana in Shvasa is justified.
5. Accumulation of Mala and Vayu in Udara leads to Apana vayu vitiation, which is followed by vitiation of Prana Vayu leading to Shvasa. In patients of Tamaka Shvasa Anaha like condition is often seen, Virechana by ensuring purgation is expected to relieve this condition and thus therapy is more helpful in the treatment of Shvasa.
6. While mentioning Samprapti of Shvasa Acharya Susruta says Here Prana Vayu is devoid of its own properties i.e. its Anuloma Gati gets disturbed. It traverses in opposite direction. So Virechana may be helpful in normalization of Prana Vayu by removing any obstruction present in its channel.
7. While mentioning benefits of Virechana Karma *Srotovishudhi* have been mentioned. In case of Tamaka Shvasa Ruksha, Khara Guna of Vata and some times due to Picchila, Shlakshna Guna of Kapha affects normal status of Srotasa leading to *Srotovaigunya*. So Virechana will be helpful to remove this *Srotovaigunya*.
8. Shvasavyadhi is mentioned as Aamashaya samutha where derangement of Agni leading to Agnimandya. In this case Virechana will be helpful by maintaining proper status of Agni, which is the root cause for almost many diseases.
9. Embryological development of Phupphusa occurs from Shonitaphena i.e. main source is Shonita. In case of Shvasa Vyaktisthana is Urah where Phupphusa is situated, hence *Khavaigunya* mainly occurs here hence Virechana which is best treatment for purification of *Rakta* may be useful for clearing the *Khavaigunya* in Phupphusa
10. In Shleshma Sansrista condition Virechana is specified by Acharya Vagbhata. Acharya Sushruta has quoted specifically the important role of Shleshma sansrista vayu in pathogenesis of Shvasa. To resolve this Samprapti Virechana may be the useful procedure.
11. If Tamakashvasa presents due to Saama Vayu it leads to inflammation. As per modern view Asthma is considered as chronic inflammatory condition of airways. In the management of Shotha Virechana is having prime importance, as Shotha results due to obstruction in natural path of Vayu. Virechana overcomes this obstruction and reduces inflammatory condition.
12. Udakavaha Srotasa is involved in pathogenesis of Shvasa. In deranged state it results into excessive Kleda formation. Kleda is having Apa Mahabhuta dominancy particularly in Kaphapradhana samprapti the vitiated status of Kleda is observed. The excessive secretions in the lungs

are present at this stage. The word Virechana itself is formed from 'rich' Dhatu meant for secretion. Virechana removes this Kleda, thus it reduces severity of Shvasa.

Shamana Chikitsa:

Shamana therapy meant to achieve Dhatusaamya by use of drugsinternally. Shamana therapy is indicated after Shodhana procedure in Balawana patient in the form of Leha, Dhooma etc.

Indication:

- 1.Vata dominancy
- 2.Durbala
- 3.Baala
- 4.Vriddha

In these patients mainly Tarpana chikitsa with Sneha, Yusha, and Mansa rasa is indicated. Acharya Charaka advises Tarpana in only Sadya ksheena Avastha. But in case of Vriddha, Durbala due to Ksheena Dhatu Tarpana isuseful. In Sutrasthana Charaka has indicated Shvasa in Santarpanotha vikara as well as Shvasa is indicated for Santarpana also. These are two stages which gives clear indication of two different lines of treatment excessive Apatarpana results into Shvasa, in that condition Santarpana chikitsa is advised which is Sadya Santarpana.

Tarpana :

- 1.Sadyatarpana
- 2.Abhaysena tarpana
- 3.Shivadasasen on

Sadya tarpana - After Shodhana therapy Abhyasena tarpana - for Vriddha, Baala, Durbala Vriddha, Durbala these are chronic condition and in this cases use of Sadya tarpana leads to Agnimandyajanya vyadhi.

MANAGEMENT PRINCIPLES FOR SHAMANA THERAPY -

Diet& drugs, which are having VataKaphahara properties, are prescribed for Shvasa patients.

In pathogenesis of Shvasa Vata and Kapha Dosha are involved predominantly hence Vata Kaphahara treatment should be adopted But depending on variability of involved Dosha treatment modality should be changed.

In Kapha dominating pathogenesis vitiated Kapha obstructs the natural route of Vata so treatment, which alleviates Kapha, should be used. Vata and Kapha are having antagonistic property. In above condition Kapha get reduced,obstruction of Vayu is removed and it traverses through its own path. Some times it leads to vitiation of vayu.

Here Vata is aggravated due to its own etiological factors this vitiated Vata provokes Kapha, which is in Leenavastha. So in this condition Bruhana Dravyas are to be administered which cause alleviation of Vata. This drugs are also having Kapha Poshaka property which further helps in alleviation of Vata. Once the irritative Vata Dosha comes to its normal state, it will not provoke Kapha too. By increase in Kapha slightly it becomes easy for patients to expel Kapha naturally and this alleviated Vayu disrupts the pathogenesis of disease.

Both Vata and Kapha are having opposite treatment hence alleviation of Kapha will aggravate other Dosha& vice versa. Hence during management, both the Dosha should be treated simultaneously.

Vayu is important factor in both types of pathogenesis. Both of these conditions leads to Avarana of Vata, hence during management due consideration should be given to Vatanulomana.

IMPORTANCE OF SHAMANA AND BRUHANA THERAPY:

Classics have given due importance to Vata while describing the management principles of Shvasa. Hence 'Anilapaham' principle is explained primarily which means alleviation of Vata .

According to Chakrapani, VataShamana Chikitsa similitude with Bruhana Chikitsa. Vitiated Vata causes Dhatukshaya, which results into Balakshaya condition. Bruhana Dravya increases Dhatu Bala. Once Dhatu Bala is increased, further complication if supervene will be managed easily without any

hazard to body. Karshana therapy leads to Dhatukshaya, which will further aggravate Vata and thus may worsen the pathogenesis of disease. Secondly if any complication arises its management will also be difficult due to deranged status of Bala. In Atura pariksha, Dashavidha pariksha is mentioned by Acharya to assess the Bala of patients. Treatment principle Selection of dravya & its Dose depends on the Bala of patient. Shamana therapy is corrective therapy which normalizes Vaishyama of Dosha it may be Vriddha / Kshina. Bruhana & Lekhana treatments are included in Shamana therapy. In Shamana therapy there may be chances of Balakshaya. Hence, Bruhana therapy should always prescribe for Shvasa patient. According to other thoughts Bruhana is indicated only after Shodhana and Shamana is indicated without Shodhana procedure.

MANAGEMENT IN VEGAVASTHA & AVEGAVASTHA:

Tamakashvasa is having episodes of exacerbations hence successful management of Tamakashvasa involves two broad principles:

1. Proper management of Acute exacerbation of the Tamakashvasa.
2. Preparation of further episodes of Tamakashvasa by preventing common and specific trigger factors.

Vegavastha :

Patient who is in vegavastha should be first anointed with salted oil and then subjected to sudation either by methods of steam (Nadi Sweda), hot bed sudation (Prastara) or mixed sudation.

This is a specific condition where Sneha with Lavana is indicated. In Snehadhaya Charaka has mentioned properties of Salavana Sneha. It supervenes within short period of time because both of them are having Sukshma property hence having greater penetration power. It is also having *Doshasanghata Vichedakara* property. Taila is having Ushna property, alleviates vata, and does not increase Kapha and better for Abhyanga. In Shvasa Grathita Kapha is present; hence to break this Vikrit Doshasanghata, Salavana Sneha is useful. How this Sneha penetrates all Dhatus and pacifies Dosha is mentioned by Dalhana.

Swedana is indicated after Snehana, Ushna Guna of Swedana helps to liquify this Kapha. Also heat applied by Swedana is carried from skin to internal organ through blood. Blood is only medium in body to transfer heat from outer environment to internal organs.

In response to the above-mentioned procedures, Kapha, which has become stagnated and inspissated in the Srotasa, gets softened and liquefy which is then eliminated from body by Shodhana procedure. After Shodhana karma the remaining Kapha Dosha is excreted from Srotasas through Dhupana karma (Inhalation technique)

Avegavastha :

In Avegavastha due consideration should be given to avoid pathogenesis which further leads to exacerbations. Hence, particularly Deepana – Paachana and Vatanulomana treatment should be adopted, Deepana Paachana treatments are useful in maintenance of Agni as Kapha Dosha aggravation results due to Mandagni. Vitiating of Dosha doesn't occur if Agni is in proper state. By Vatanulomana treatment Vayu traverses through its own path. Vitiating of all these Dosha depends on the status of Agni. How Agnimandya results into Dosha prakopa is explained by Chakrapani - Agnimandya results into Avipaka, Vidaaha leading to Kapha and Pitta prakopa and due to absence of Dhatuposhaka rasa it results into Dhatukshaya further leads to Vataprakopa. Hence along with Deepana Paachana therapy Bruhana therapy is also prescribed to increase the Bala of patient. Bruhana dravya also improves the status of Dhatus.

AVASTHANURUPA CHIKITSA :

In Shvasa, two types of pathogenesis are clearly indicated by Charaka and management also differs accordingly. The nature of Kapha in Shvasa was described as Grathita Shleshma, Arunadutta has mentioned this as Leena Kapha present in Srotasa. Physician has to interpret this by Anumana pariksha, as one can not perform Pratyaksha Pariksha in this regard. By Auscultation as well as depending on Hetu, Pathogenesis, Prakriti and Vyadhibala one can interpret underlying pathology. In Kapha dominating pathogenesis one has to go for Shodhana i.e. Vamana & Virechana depending on Bala of patient. To remove vitiated Kapha, drugs having Ruksha, Ushna, Tikshna properties can be utilized to alleviate Kapha. In Vata dominating pathogenesis these drugs can not be used as it provokes Vata Dosha hence drugs having Snigha, Ushna properties should be used.

DISCUSSION-

ROLE OF SNEHANA AND SWEDANA :

Snehana and Swedana are helpful to relieve obstruction of Grathita Kapha in Pranavaha Srotasa. Acharya Charaka has described properties of Snehana as -

स्नेहो अनिलम हन्ति

(च.चि.१/७)

Here word '*Malanam*' not only refers to Mala, Mutra or Sweda but it includes MalarupaDosh Grathita & Leena Kapha in Srotasa. Application of Sneha especially with Lavana is indicated in Vegavastha. Properties of Salavana Sneha are Sukshma, Ushna, Vyavayi and Dosha Sanghat Vichedakara action, achieve Samyaka Snehana in early stages. Due to these properties Sneha enters easily upto the Malarupa Dosha and disrupts the underlying pathogenesis.

Swedana :

Nadi Sweda is indicated after Snehana. Sweda is indicated in all Vatakaphaja disorders

Swedana liquifies Grathita Kapha present in Srotasa so that it can be eliminated easily. In Vatapradhana Avastha where Srotosankocha is considered Snehana & Swedana is useful to relieve Srotorodha. After Snehana and Swedana Kapha gets liquefied & softening of Srotasa takes place leading to Vatanulomana. Snigdha Aahara, Dadhi, Anupa Mansa is given before Shodhana to increase the Kapha quantitatively and it is then expelled out by Vamana karma. After removal of Kapha from Srotasa, Vayu travels through its normal course. After this process Dhuma is given to remove all remnant Dosha in body

INDICATION OF SNEHA :

Shvasa is having Vata Kapha dominating pathogenesis. Among these also Vayu is having prime importance. In chronic condition of this disease there is dominance of vayu with Ruksha Guna. It causes Dhatukshaya due to decreased Sneha. This results into conditions like Shushka Urah, Kantha, Talu etc. During breathlessness respiratory rate is increased & direct exposure to Atmospheric air is also more in comparison with normal individual. Acharya Charaka specified that patients having Vata Prakriti & where vitiation of Vata is due to Ruksha Guna, Sneha should be administered. Mridu & Snigha Guna of Sneha causes softening & soothing of Pranavaha Srotasa.

MANAGEMENT DURING PITTANUBANDHA :

All treatment modalities explained for Shvasa is having Ushna property but it is atypical presentation of Shvasa vyadhi when it is associated with symptoms such as Shvasa, Ksheena, Atisaara, Raktapitta, Daha. In this condition Madhura, Snigha, Sheeta and all modalities to reduce Pitta should be followed. Swedana is also contraindicated in these persons. Sneha with Sharkara is applied for Swedana and Upanaha Sweda/Utkarika should be applied in this stage.

INDICATION OF RUKSHA SWEDA :

If Shvasa is associated with Navajwara or Amadosha one should go for Ruksha Sweda and Vamana with salt water.

KARMA REVIEW-VIRECHAN

Virechana, as defined by Charaka, is a process in which waste products (Dosha, Mala) are eliminated through lower channels (Adhobhag) i.e. Anus. Charaka further says that though both processes (Virechana and Vamana) are known by the common term Virechana due to cleansing the bodily impurities. Conventionally term Virechana is used only for the purgation therapy.

BHAUTIK CONSTITUTION OF VIRECHANA DRUGS :

Virechana drugs are Panchabhautik in their constitution. But Apa and Prithvi Mahabhuta dominates in their constitution Chakrapani while commenting on this mention that Virechana drugs are having predominancy of Parthiv mahabhuta.

GUNA OF VIRECHANA DRUGS:

An ideal preparation, according to Charaka must have five properties(Guna) i.e., Vyavayi, Vikashi, Sukshma, Ushna and Tikshna. Due to these five Guna, Virechaka drugs reach the Heart by virtue of their potency and thereafter through large and small Srotasa reaches the affected cells. It loosens the accumulated morbid matter there in by Ushna Guna and breaks it by Tikshna Guna. These broken morbid matters remain undetached in the properly oiled body like honey kept in a pot smeared with ghee and is brought to the Aamashaya through the same channels. Owing to the dominance of Jala and Prithvi Mahabhuta in the constitution and Adhobhagahara prabhava of drugs, it purges out downwards. Virechana drugs acts by their Guna Prabhava and eliminates the morbid Doshas out of the body.

ROLE OF VIRECHANA IN TAMAKA SHVASA :

१. वातश्लेष्महरैर्युक्तम् तमके तु विरेचनम् ।
(च.चि.१७/१४)

According to above verse of Charaka, Virechana is very useful in Tamaka Shvasa, particularly when it is combined with Vatahara and Kaphahara drugs.

२. कफाधिके बलस्थे च वमनम् स विरेचनम् ।
(च.चि.१७/१८)

Those diseased person whose Deha Bala is good & having dominance of Kapha should be subjected for Vamana and Virechana Karma.

3. In Siddhithana of Charaka and Sutra Sthana of Ashtanga Hridya Shvasa is included in the diseases indicated for Virechana.

CONCLUSION-

Bronchial asthma is a disease which can be corelated with Tamaka shvasa. There is no cure for Asthma as per conventional medical science. According to ayurveda classics, along with Nidan Parivarjana, Panchakarma- Snehana, Swedan, Vaman and Virechana play an important role in Tamak shvasa.

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