ABSTRACT
Bronchial Asthma known as Tamaka Shwasa in Ayurvedic classics has still been the distressing disease of human beings without any permanent cure. Out of five types of Shwasa rogas Tamaka Shwasa can be equated with Bronchial asthma. Shwasa roga has been grouped amongst serious ailments and is very difficult to cure. [1] Ayurveda is the science of life is a time tested treasure of knowledge that has been handed down to us from our great ancestors. The classics aim for total positive health including physical, mental and spiritual well being. There are volumes of scientific data supporting the theory that diet is the underlying key factor in most chronic degenerative disorders and heart ailments but unfortunately hardly one or two percent individuals in India follow these codes and rules of dietetics. Ayurveda prescribes appropriate diet as a part of all therapies in diseased state also. It has been mentioned that if a person suffering from disease follows strictly the regulation of diet i.e Pathya he may not require medicine, but if he does not follow the regulation of diet medicine may be fruitless. Asthma was very well known disease since ancient time and its detail first time came into the light in ayurvedic classics. Bronchial Asthma known as Tamaka Shwasa in Ayurvedic classics has still been the distressing disease of human beings without any permanent cure. Out of five types of Shwasa rogas Tamaka Shwasa can be equated with Bronchial asthma. ‘Shwasa’ has been described separately as a disease and as a symptom of many other diseases. Shwasa roga has been grouped amongst serious ailments and is very difficult to cure. [2] Though any disease can be fatal, there is no other disease, which terminates patient’s life as quickly as Hikka and Shwasa [3] These two reside very close at that time of death. [4] Thus Shwasa roga is a disease that is difficult to cure and has serious prognosis.
Ahara

Ayurveda is the science of life is a time tested treasure of knowledge that has been handed down to us from our great ancestors. The classics aim for total positive health including physical, mental and spiritual well being and for this positive health

Ayurveda has given three sub pillars - Ahara, Nidra and Brahmacarya to support the body.

\( (C.S.Su. 11/13) \)

i.e., food is first and foremost among the three sub-pillars of life.

It is a well known fact that Ahara, supplies bio energy to body. This bio energy is supplied by proper and adequate nutrition in the form of its essential constituents of protein, carbohydrates etc.

\( (C.S.Su. 25/40) \)

Anna is best among all factors which sustains life.

\( (K.S.Khi. 5/9) \)

Aarogya or health is dependent on the food.

Further Charaka has emphasized that not only body but disease as well are due to food.

Wholesome and unwholesome food is responsible for happiness and misery respectively.\(^5\)

In Bhagwad Gita, it is said that creatures are formed from food i.e.

\( (A.H. Bh. 7/26) \)

when food is pure, mind will be pure. When mind is sublimated there will be positive thoughts. And when mind is full of positive thinking, all psychic knots will be released.

Through centuries food has been recognized as important for human being, in health and diseased state. Ayurveda, has not only emphasized on Ahara but also on entire quality of all the dietary items.

Current knowledge and various researchers of nutrition have made great contribution in medical field, by diagnosing deficiency diseases and also in treatment of diseases. But much progress has not been made in regard the codes and conducts of diet concerned, whereas in Ayurveda classics have described Ahara and Ahara Vidhi in detail. In Charaka Samhita, codes and conducts of food or Aharavidhi has been prescribed. Any aberration in diets and
even in their preparation style leads to ill health. There are volumes of scientific data supporting the theory that diet is the underlying key factor in most chronic degenerative disorders and heart ailments but unfortunately hardly one or two percent individuals in India follow these codes and rules of dietetics. Ayurveda prescribes appropriate diet as a part of all therapies in diseased state also.

Eight Factors Determining the Utility of Food

The eight factors determining the utility of food are.

(i) Prakriti (nature of food articles)

Prakriti indicates the nature of the substances i.e., the inherent attributes of diets and drugs. For e.g., curd is Abhisyandi and enhances Kapha so shwasa patient must avoid it, while Mudga is light so Mudga Yusha will be good. Similarly Godhuma in Shukdhanya, kulattha in Shamidhanya, Patola in Shakvarga, Godugdha and Goghrita in Gorasvarga are Pathya for shwasa patients according to their Prakriti.

(ii) Karana (Method of processing)

Karana means processing of the substance which results in transformation of inherent attributes of substances. For e.g., Lemon juice, is Sheet Virya and is Apathya for shwasa patients, but when seasoned with Ushna Dravya as Trikatu, Panchkola drug can be given to shwasa patients.

(iii) Samyoga (Combination)

Samyoga is the combination of two or more substances resulting in manifestation of specific attributes.

(iv) Rashi (Quantity)
Rashi is the quantum of total (Sarvagrahā) or individual (Parigrahā) substances which determines the results of their administration in proper and improper dosage. For e.g. large amount of food if taken at one time will aggravate Kapha and can aggravate symptoms of Shwasa patient. So they are advised not to take whole meal at one but at suitable interval.

(v) Desha (Habitat)

Desha means habitat, drugs and items which are grown in cold and marshy places will not be good for shwasa patient but those grown in hot climate will be better.

(vi) Kala (time i.e. stage of the disease or state of the individual)

Kala stands for time in the form of day and night and also states of e.g. having food in Kapha kala, e.g. early morning or 1st Prahar of night in Kapha predominant Kala so intake of food at this time can aggravate symptoms of shwasa patient. So patient must be careful regarding intake of food in these time / Kala of aggravation of Kapha.

(vii) Upyoga Sanstha (dietetic rules)

rules governing intake of food, for e.g., intake of food before the previous food is digested may provoke all the three stages leading to serious consequences.

(viii) Upyokta (Individual)

one who takes the food is the main responsible factor for the wholesomeness of food. Shwasa is a KaphaVataja disorder hence in KaphaVata Pradhana Prakriti person it will be more severe or the no. of attacks will be more. He has to be more careful with respect to his diet and should avoid Vata Kapha aggravating diet.

Ahara is the food or material that can be ingested, it includes all type of foods like vegetables, grains, fruits etc. but among all ingestable materials some are good and wholesome and some are not. But in diseased condition one should always consume the wholesome diet. In our ancient texts with treatment part of the diseases Pathya and Apathya are also mentioned which has to be included in every disease management and for healthy too.

Pathyapathya

Ayurveda puts a great stress on diet and diet habit which are called “Pathya”
The wholesome regimen which does not impair the body system and which is pleasing to the mind is called Pathya. That which is not pleasing is the unwholesome regimen or Apathya. (C.S.Su. 25/45)

Pathya Apathya are same as Satmya Asatmya.

Importance of wholesome diet can also be understood from following verse.

(Vaidya Jivan)

It has been mentioned that if a person suffering from disease follows strictly the regulation of diet i.e Pathya he may not require medicine, but if he does not follow the regulation of diet medicine may be fruitless.

(Vaidya Jivan)

Patient may get cured without medicine, if he is following Pathya, but he will not be cured with many medicines if he is not observing Pathya.

Pathya[6]

Drugs, diet or physical activities having Kapha Vataghna property, Ushna quality and Vatanulomana activity, should be adopted for Tamaka Shwasa patient.

1. Shuka varga – purana yava, godhooma, shashtika dhanya, rakta shali
2. Shami dhanya
3. Mamsa varga – shasha, tittira, shuka, dvija (birds), daksha kukkuta.
4. Shaka varga – patola, tanduliya, vastuka, vartaka, bimbiphala
5. Phala varga – dadima, jambira, draksha, amalaki, bilva.
7. Gorasa varga – aja dugdha, godughda
8. Kritanna varga – yava, saktu, Mudgadi yusha, kanji
Apathya
1. Mamsa varga – Meat of animals from marshy land, fishes\(^7\)
2. Shaka varga – Sarshapa (mustard\(^8\))
3. Phala varga – Kanda
4. Jala varga - Dushita Jala, cold drinks
5. Gorasa varga – Bhedi Dugdha & Ghrita
6. Kritanna varga – Ruksha Anna & Pana, Shitala & Guru Padartha

REFERENCES
8. Yogratnakara Shwas Nidan.