

**A CONCEPTUAL STUDY ON ROLE OF KATPHALADI KWATHA IN
TAMAKA SHWASA (BRONCHIAL ASTHMA)**

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Article Received on 05 June 2026,
Article Revised on 25 June 2026,
Article Published on 01 July 2026

<https://doi.org/10.5281/zenodo.21068503>

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How to cite this Article: Dr. Pooja Bhatt^{*1}, Dr. O. P. Singh², Dr. Sanjay Kumar Tripathi³, Dr. Shweta Gyanendra Shukla⁴ (2026). A Conceptual Study On Role Of Katphaladi Kwatha In Tamaka Shwasa (Bronchial Asthma). World Journal of Pharmaceutical Research, 15(13), 1416-1426.

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ABSTRACT

Tamaka Shwasa is one of the major disorders described under *Shwasa Roga* in *Ayurveda*. It is predominantly a *Vata-Kaphaja* disease in which *Kapha* causes the obstruction which further leads to *Pratiloma gati* of *Vata* giving rise to typical features of the disease.^[1] The clinical presentation of *Tamaka Shwasa* closely resembles Bronchial Asthma described in contemporary medicine. Owing to its chronic and recurrent nature, Bronchial Asthma remains a significant global health concern affecting quality of life and increasing healthcare burden. **Keywords** *Tamaka Shwasa*, Bronchial Asthma, *Katphaladi Kwatha*, *Shwasa Roga*, *Pranavaha Srotas Ayurveda*. **Materials and Methods:** The present review was conducted using classical Ayurvedic texts, published research articles, journals, and electronic databases. Relevant information regarding *Tamaka Shwasa*, Bronchial Asthma, and the ingredients of *Katphaladi*

Kwatha was collected, analysed and interpreted. **Objective:** To evaluate the therapeutic significance of *Katphaladi Kwatha* in the management of *Tamaka Shwasa* and to review its pharmacological properties based on Ayurvedic principles. **Results:** *Katphaladi Kwatha* contains drugs possessing *Kapha-Vatahara*, *Shwasahara*, *Deepana*, *Pachana* properties. These actions help in reducing airway obstruction, liquefying and expelling accumulated

Kapha, improving respiratory function, and alleviating symptoms such as dyspnea, cough, and wheezing. The formulation may also contribute to reducing the frequency and severity of asthma exacerbations. **Introduction:** One of the fundamental physiological processes involved in the creation of energy in living things is respiration. The main function of respiration is to provide oxygen to the tissue and remove carbon dioxide from the body. Also explained in *Sharangdhara Samhita* the process of respiration gives a detail way of respiration as.

नाभिस्थः प्राणपवनः स्पृष्ट्वा हृत् कमलान्तरम् ।

कण्ठाद् बहिर्विनिर्याति पातुं विष्णुपदामृतम् ॥

पीत्वा चाम्बरपीयूषं पुनरायाति वेगतः ।

प्रीणयन् देहमखिलं जीवयञ्जठरानलम् ॥

(शा.स.पू.ख.५/८९-९०)^[2]

Continuity in this process is very much crucial as it maintains the continuous supply of oxygen for healthy way of living. In ayurveda, *Shwasa* term is used to denote the process of respiration, any variation which creates irregularity in the above process is denoted as *Shwasa roga* which is of five types i.e. *Maha*, *Urdhva*, *Chinna*, *Tamaka*, *Kshudra Shwasa* and *Tamaka shwasa* is one among them. *Tamaka* means darkness and it refers to the darkness the patient experiences in front of their eyes during the severe attack of the disease. *Tamaka shwasa* is a *Swantantra vyadhi* of *Pranavaha srotas* having its own pathophysiology explained in detail by all the *acharyas*. As per modern science it can be correlated with Bronchial asthma. It is defined as airway hyper-responsiveness that leads to recurrent episodes of wheezing, breathlessness, chest tightness and coughing particularly at night and in the early morning.^[3] It is a chronic inflammatory disorder of the airways, in which many cells and cellular elements play a role.

Asthma is a serious global health problem, affecting approximately 360 million people around the world, and causing around 1,200 deaths per day.^[4] Modern way of treatment does not offer a sustainable cure and is associated with long-term side effects, highlighting the need for cost-effective alternatives. Although *Tamaka shwasa* is *Yapya vyadhi* it becomes *Sadhya* if it is of recent onset and when the *rogi bala* is more. When diagnosed early the disease can be cured with proper ayurvedic treatment in a systematic way.

Nidana of Tamaka Shwasa^[5]

According to *Acharya Charaka*, the etiological factors responsible for all varieties of *Shwasa Roga* are generally similar. For a better understanding, the causative factors may be classified into the following groups.

1. Aharaja Nidana (Dietary Factors)

Consumption of foods possessing *ruksha* (dry), *vishama* (irregular or incompatible), *guru* (heavy), and *abhishyandi* properties contributes to the vitiation of *Vata* and *Kapha*. Excessive intake of *Nishpava* (flat beans), *Masha* (black gram), *Pinyaka*, *Tila Taila* (sesame oil), *Pishta* preparations, *Shaluka*, heavy and obstructive foods, meat of aquatic and marshy animals, curd, unprocessed milk, and other *Kapha*-promoting dietary substances are considered important causative factors for *Tamaka Shwasa*.

2. Viharaja Nidana (Lifestyle and Environmental Factors)

Exposure to dust, smoke, strong winds, cold environments, and excessive consumption of cold water may precipitate the disease. Overexertion through strenuous exercise, excessive walking, irregular daily activities, inadequate nourishment, trauma to vital organs, improper administration of purification therapies, use of excessively unctuous regimens, and injuries to the chest or throat region are also recognized as important etiological factors.

3. Nidanarthakara Rogas (Predisposing Disorders)

Certain diseases may act as predisposing conditions for the development of *Tamaka Shwasa*. These include *Ama*-related disorders, *Anaha* (abdominal distension), *Daurbalya* (general debility), *Atisara* (diarrhea), *Jwara* (fever), *Chardi* (vomiting), *Pratishyaya* (rhinitis), *Kshata* (injury), *Kshaya* (debilitating disorders), *Udavarta*, *Visuchika*, *Alasaka*, *Pandu*, poisoning, and *Vibandha* (constipation).

4. Vyanjaka Hetu (Triggering Factors)

Certain factors may precipitate or aggravate the manifestation of *Tamaka Shwasa* in susceptible individuals. These include exposure to cloudy weather, rain, cold climatic conditions, cold water, and *Kapha*-enhancing foods and regimens.

Purvarupa^[6]

- *Anaha* (Distension of the abdomen)
- *Adhmana* (Fullness of the abdomen)

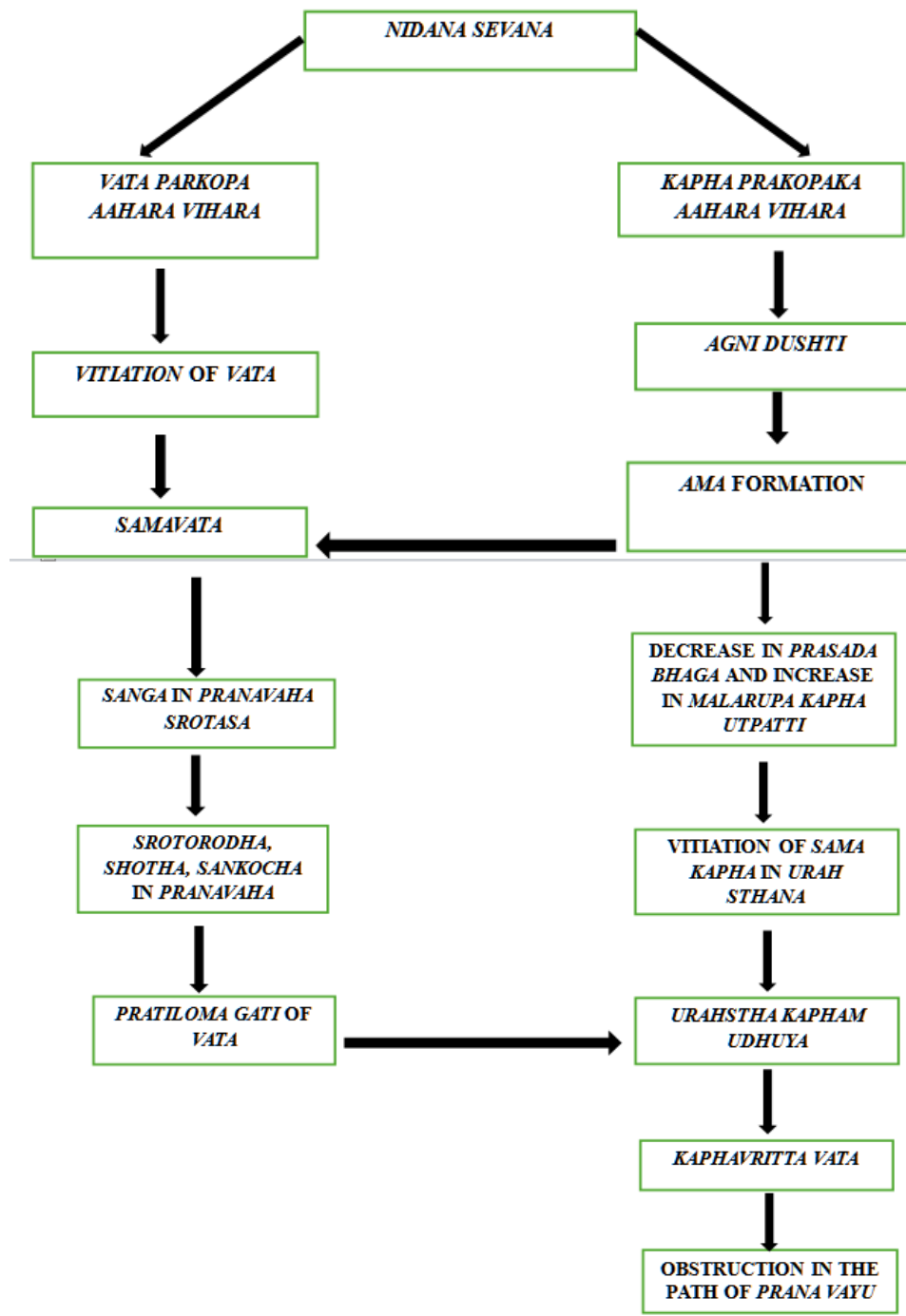
- *Arati* (Restlessness)
- *Bhaktadweshya* (Aversion to take food)
- *Vadanasya Vairasya* (Abnormal taste in mouth)
- *Parshwa Shoola* (Pain in the sides of the chest)
- *Peedanam Hridaayasya* (Tightness of the chest)
- *Pranasya Vilomata* (Sinusitis or Rhinitis)
- *Shankha Nistoda* (Temporal headache)

Rupa^[7]

- *Peenas* (Running nose, sneezing, stuffiness of the nose)
- *Shwaskrichitta* (Dyspnoea)
- *Tivravega Shwas* (Rapid breathing)
- *Amuchyamane Tu Bhrisham* (Severe breathlessness if sputum is not expectorated out)
- *Vimokshante Sukham* (Slight relief in breathlessness on spitting out the sputum)
- *Anidra* (Breathlessness disturbs sleep)
- *Sayanah Shwas Peeditaha* (discomfort worsens on lying)
- *Aseeno Labhate Soukhyam* (Feels easy to breath in sitting position)
- *Pratamyati Ati Vega* (Deterioration of consciousness)
- *Kasa* (Cough)
- *Pramoham Kasamanashcha* (Frequent deterioration of consciousness during paroxysm of cough)
- *Kanth Gurghurak* (rattling)
- *Kanthodhwamsa* (Soreness of the throat)
- *Utshoonaksa* (Oedema around the eyes)
- *Vishushkasya* (Dryness of mouth)
- *Lalat Sweda* (Sweating on the forehead)
- *Meghaihi Abhivardhate* (Cloudy weather worsens the attack)
- *Sheeta Ambu* (Cold water)
- *Pragvata* (breeze)
- *Shleshmala* (*Kaphakara*)
- *Ushnabhinandate* (Likes hot things)
- *Aruchi* (Anorexia)
- *Trishna* (Excessive thirst)

- Vepathu (Tremors)

Samprapti



Samprapti Ghataka^[8]

<i>Dosha</i>	<i>Kapha-vata</i>
<i>Dushya</i>	<i>Rasa Dhatu</i>
<i>Agni Dushti</i>	<i>Mandagni</i>
<i>Srotas</i>	<i>Pranavaha, Udakavaha, Annavaha, Rasavaha</i>

<i>Sroto Dushti</i>	<i>Sanga and Vimargagamana</i>
<i>Udhabhava Sthana</i>	<i>Amashaya (Pittasthana)</i>
<i>Sadhya-Asasdhyata</i>	<i>Yapya</i>

Ayurvedic management of *Tamaka Shwasa*

1) *Nidana parivarjan-* as allergen is the main factor in triggering the disease, it is important to stay away from the factor causing the disease.

2) “तमकेतुविरचनं”^[9]

As discussed above *Tamaka shwasa* is caused by vitiated *Vata* and *Kapha dosha* and originates from *Pitta Sthana* which according to Chakrapani is explained as *Amashaya*, the space between *Hridaya* and *Nabhi*.^[10] *Virechana* is best for *Sroto shodhan* and *Pitta shaman chikitsa* and the *Pittasthana samudbhava* of *Shwasa Roga* can be explained in terms of the importance of *Ama* in the *Samprapti*. Hence, the specific management of *Tamaka shwasa* according to *Charaka* is *Virechana*.

यत्किञ्चित् कफ़वातघ्नंमुष्णं वातानुलोमनम् ।
भेषजं पानमन्नं वा तदहितं श्वासहिक्किने ।
(च.चि.१७/१४७)

Also, any remedy which pacifies *Vata* and *Kapha dosha* and does *Anulomana* of *Vata dosha* should be used in the management of *Tamaka shwasa*.

Katphaladi Kwatha^[11]

The ingredients of *Katphaladi kwatha* are *Katphala*, *Nagarmotha*, *Bharangi*, *Dhanayaka*, *Rohish*, *Parpat*, *Vacha*, *Haritaki*, *Karkatshringi*, *Devdaru* *Shunthi*. It is effective in *shwasa*, *kasa*, *jwara*.

Pharmacological activity of *Katphaladi Kwatha*^[12]

<i>Dravya</i>	<i>Rasa</i>	<i>Guna</i>	<i>Virya</i>	<i>Vipaka</i>	<i>Dosha Karma</i>	<i>Pharmacological action</i>	<i>Therapeutic use</i>
<i>Katphala</i>	<i>Katu Tikta Kashaya</i>	<i>Laghu Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata Shamaka</i>	Antioxidant, Anti-inflammatory	<i>Shwasahara Kasahara Shirovirechaka Swedajanaka</i>
<i>Nagarmotha</i>	<i>Tikta Katu Kashaya</i>	<i>Laghu Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kapha pitta Shamaka</i>	Anti-inflammatory, Anti-microbial	<i>Kasahara Deepana Trishnahara</i>
<i>Bharangi</i>	<i>Tikta katu</i>	<i>Laghu Ruksha</i>	<i>Ushna</i>	<i>katu</i>	<i>Kapha, vata Shamaka</i>	Anti histaminic, Anti pyretic	<i>Shwasahara Kasahara Jwaraghna</i>
<i>Dhanyaka</i>	<i>Kashaya Tikta Madhur</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Madhura a</i>	<i>Vata, pitta Shamaka</i>	Anti-bacterial, Anti-fungal, Antioxidant	<i>Shwasahara Kasahara Jwaraghna</i>
<i>Rohish Trina</i>	<i>Katu Tikta</i>	<i>Laghu Ruksha Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata shamaka</i>	Antibacterial, Antifungal	<i>Shwasahara Kasahara</i>
<i>Parpata</i>	<i>Tikta</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Vata, pitta shamaka</i>	Antibacterial, Anti-inflammatory	<i>Kasahara Jwarahara Dahashamaka</i>
<i>Vacha</i>	<i>Katu Tikta</i>	<i>Laghu Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha pitta Shamaka</i>	Anti- inflammatory, Anti-bacterial	<i>Kasahara Shwasahara Chardinigrahaniya</i>
<i>Haritaki</i>	<i>Pancharasa (Kashaya Pradhan)</i>	<i>Ruksha Laghu</i>	<i>Ushna</i>	<i>Madhur</i>	<i>Tridosha Shamaka</i>	Anti- inflammatory, Antioxidant, Antifungal	<i>Kasahara Shwasahara Vatanulomoka Rasayana</i>
<i>Karkatshringi</i>	<i>Tikta Kashaya</i>	<i>Laghu Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha, vata Shamaka</i>	Antimicrobial, Anti-inflammatory	<i>Kasahara Shwasahara Kaphanisaraka Balya</i>

<i>Devdaru</i>	<i>Tikta</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha vata shamaka</i>	Anti-inflammatory, Antioxidant	<i>Kaphanisaraka Hikkanigrahana Vatanulomka Swedajanaka</i>
<i>Shunthi</i>	<i>Katu</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Kapha vata shamaka</i>	Anti-inflammatory, Antioxidant	<i>Shwasahara Kasahara Deepana</i>

DISCUSSION

Based on the Ayurvedic understanding of *Tamaka Shwasa*, *Katphaladi Kwatha* can be considered a promising therapeutic formulation owing to its Kapha-Vata pacifying properties. The ingredients of *Katphaladi Kwatha* predominantly possess *Katu*, *Tikta* and *Kashaya Rasa*, *Laghu* and *Ruksha Guna*, *Ushna Virya*, and *Katu Vipaka*. These attributes contribute to *Kapha Shamana*, *Srotoshodhana*, and the alleviation of *Pranavaha Srotas* obstruction, which is a key factor in the pathogenesis of *Tamaka Shwasa*.

The formulation aids in reducing excessive *Kapha* accumulation within the respiratory channels, thereby facilitating unobstructed airflow. Its *Ushna* and *Tikshna* properties help liquefy and expel adhered *Kapha*, while the *Deepana* and *Pachana* actions improve *Agni* and prevent the formation of *Ama*. By correcting *Agnimandya* and reducing *Ama*, *Katphaladi Kwatha* interrupts the pathological process involved in *Tamaka Shwasa*.

Several ingredients of the formulation are reported to possess anti-inflammatory, bronchodilatory, mucolytic, expectorant and immunomodulatory activities. These actions help reduce airway inflammation, improve bronchial patency and enhance respiratory function. Consequently, *Katphaladi Kwatha* may contribute to symptomatic relief in patients suffering from *Tamaka Shwasa* by reducing cough, dyspnoea, wheezing and chest congestion.

Thus, the combined pharma. codynamic properties of *Katphaladi Kwatha* support its therapeutic utility in the management of *Tamaka Shwasa* and justify its use as an Ayurvedic intervention for respiratory disorders characterized by *Kapha-Vata* predominance.

CONCLUSION

Tamaka Shwasa is primarily a *Vata-Kaphaja* disorder in which *Agnimandya* and *Ama* play significant roles in disease manifestation. *Katphaladi Kwatha*, owing to its *Kapha-Vatahara*, *Deepana*, *Pachana* and *Srotoshodhaka* properties, acts on the fundamental pathological factors involved in the disease process.

The formulation assists in the removal of obstructive *Kapha* from the respiratory passages, improves digestive and metabolic functions, and supports normal respiratory physiology. The pharmacological attributes of its constituent drugs, including anti-inflammatory, broncho dilatory, expectorant and anti-allergic effects, further enhance its therapeutic efficacy.

Therefore, *Katphaladi Kwatha* can be considered an effective Ayurvedic formulation for the management of *Tamaka Shwasa*. Its holistic action on both the root pathology and clinical manifestations of the disease highlights its potential as a safe and beneficial treatment approach in patients with bronchial asthma.

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