



A REVIEW OF SHWASA ROGA W.S.R.T BRIHATRAYEE AND LAGHUTRAYEE

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Abstract

Shwasa roga is characterized predominantly with difficulty in breathing. Detailed explanation on *Shwasaroga* can be traced in Ayurveda literature both in the *Brihatrayee* and *Laghutrayee*. *ShwasaVyadhi* is a disease of the *Pranavaha* and *Udakavaha Srotas*. In this article, *Shwasa roga* is reviewed from authoritative Ayurveda literature with rational approach to elucidate the attributes in relation with the etiology, pathogenesis and treatment principle of *Shwasa Roga*. This will aid in specific rationale, scientific result oriented treatment and management planning in patients.

Keywords: *Shwasa Roga, Ayurvedic, Samhitas, Brihatrayee, Laghutrayee*

Introduction

Shwasa is a condition marked by recurrent attacks of paroxysmal dyspnoea, with wheezing, due to spasmodic contraction of bronchi, inflammation or allergy. It is called as *Shwasa* a condition where number of respirations per minute increases and there is difficulty in respiration. *Shwasaroga* can be characterized predominantly with difficulty in breathing. Majority of the causes are *Vata* and *Kaphajanaka*, which causes *Kapha prakopa* and obstruction to the movement of *Vata* resulting in *Shwasakricchata* or difficulty in breathing manifesting as *Shwasaroga*. *Pranavahasrotas* and *udakavahasrotas* are chiefly involved in the pathogenesis. Manifestation of *Pranavayuvilomatva*, *anaha* and *parshwashoola* are the important *purvarupa*. *Shwasaroga* is mentioned to originate from *Pittasthana*¹. The focus of this review article is to study the documented concept of *Shwasaroga* in the Ayurvedic

classics for better understanding in academics and its relevance in this era which will be helpful for the management of *Shwasaroga* by principles of Ayurveda.

Definition

Shwasaroga is defined as a condition where vitiated *Vata* associated with *Kapha* obstructs the passage of *Prana Vayu* leading to the excitement of *Vata* to produce upward movement causing breathlessness.²

The disease in which *Prana Vayu* is directed in upward movements resulting in sound like *Bhastrika* is called as *Shwasa Roga*.³

Classification: 5 types

According to *Charaka*,⁴ *Sushruta*,⁵ *Vagbhatta*,⁶ *Madhavakara*,⁷ *BhavaMishra*,⁸ & *Sarangadhar*,⁹ there are five types of *Shwasa*. They are as follows:

1. *Ksudra*.
2. *Tamaka*.
3. *Chinna*.
4. *Mahan*.
5. *Urdhva*.
- 6.

Nidana of Shwasa Roga

<i>Charaka Samhita</i> ¹⁰	<p>Viharaja</p> <ul style="list-style-type: none"> ➤ Exposure to dust, smoke and wind, residing in a cold place and use of cold water, exercise, sexual intercourse and long walk beyond one's capacity. ➤ Habitual intake of dry food, deficient or excessive intake in quantity and before or long after the meal time, fasting in excess. ➤ Use of naturally contradictory ingredients. <p>Vikaraja</p> <ul style="list-style-type: none"> ➤ Vitiating by <i>ama</i>, constipation associated with flatulence. ➤ Dryness of the body. ➤ Weakness & injury to vital organ. ➤ Excessive administration of elimination therapies. ➤ As a consequence of diarrhoea, fever, vomiting, coryza, phthisis, consumption,
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	<p><i>rakta-pitta, udavarta, cholera, alasaka, pandu</i> and poisoning.</p> <ul style="list-style-type: none"> ➤ Injury to throat and chest. ➤ Different types of obstruction to channels of circulation. <p>Aharaja</p> <ul style="list-style-type: none"> ➤ Habitual intake of nispava, masa, oil-cake and sesame oil. ➤ Intake of pastry, wind forming ingredients, <i>vidahi</i> and heavy food. ➤ Intake of the meat of aquatic and marshy animals & birds. ➤ Intake of <i>abhisyandi</i> and <i>kapha</i> aggravating ingredients.
<i>Sushruta Samhita</i> ¹¹	<ul style="list-style-type: none"> ➤ The same numerous causes which give rise to hiccough produce terrible dyspnoea. <p>Aharaja</p> <ul style="list-style-type: none"> ➤ Foods which are – <i>vidahi, maricha, sarsapa</i>& wine, <i>guru, vistambhi, ruksha, abhisyandi, vishamasana</i>, eating during indigestion. ➤ <i>Seetapana</i>. <p>Viharaja</p> <ul style="list-style-type: none"> ➤ Exposure to dust, smoke, fire, physical exercise, load carrying, wayfaring, suppression of urges, sex etc. <p>Vikaraja</p> <ul style="list-style-type: none"> ➤ <i>Apatarpana, ama dosha, abhighata, kshaya</i>.
<i>Ashtanga Hridaya</i> ¹²	<p>Viharaja</p> <ul style="list-style-type: none"> ➤ Exposure to dust, smoke, breeze. <p>Vikaraja</p> <ul style="list-style-type: none"> ➤ <i>Kasa vriddhi</i> and <i>Kasa nidana</i> ➤ Diarrhoea due to indigestion. ➤ Vomiting, poisons, anaemia, fever, injury to vital organs and drinking of very cold water.
<i>Madhav</i>	Same like <i>Sushruta Samhita</i> .

<i>Nidana</i> ¹³	
<i>Bhava Prakash</i> ¹⁴	Same like <i>Sushruta Samhita</i> .
<i>Sarangadhara Samhita</i>	Not mentioned.

Samprapti of Shwasa Roga

<i>Charaka Samhita</i> ¹⁵ (<i>Samanya Samprapti of Shwasa & Hikka</i>).	<i>Charaka Samhita</i> , ¹⁶ <i>Bhava Prakash</i> ¹⁷ & <i>Madhava Nidana</i> ¹⁸	<i>Sushruta Samhita</i> ¹⁹	<i>Ashtanga Hridaya</i> ²⁰	<i>Sarangadhara Samhita</i>
<p><i>Nidana</i></p> <p>↓</p> <p>↑↑<i>Vayu</i></p> <p>(situated in the chest)</p> <p>↓</p> <p>Afflicts the <i>Pranavahasrotas</i></p> <p>↓</p> <p>vitiates <i>Kapha</i></p> <p>↙ ↘</p> <p>Hikka Shwasa</p>	<p><i>Vata</i> predominantly associated with <i>Kapha</i></p> <p>↓</p> <p>Obstructs(<i>rodhana</i>) channels of circulation(<i>prana-udaka-vahasrotas</i>)</p> <p>↓</p> <p>circulates all over the body</p> <p>↓</p> <p>then being itself obstructed (in the circulatory course)</p> <p>↓</p>	<p><i>Vikriti prana Vayu</i></p> <p>+</p> <p><i>Kapha</i></p> <p>↓</p> <p><i>Urdhwagamana</i></p> <p>↓</p> <p>Producing <i>Shwasa</i></p>	<p><i>Prana Vata</i> being obstructed in its movement by <i>Kapha</i></p> <p>↓</p> <p>spreads in all direction</p> <p>↓</p> <p>vitiates the channels of <i>prana, udaka</i> and <i>anna</i></p> <p>↓</p> <p>located in the chest and produces <i>Shwasa</i> arising</p>	<p>Not mentioned.</p>

	Vayu causes Shwasa		from the amasaya.	
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Chikitsa Sutra of Shwasa Roga

Charaka Samhita ²¹	Sushruta Samhita ²²	Ashtanga Hridaya ²³	Madhava Nidana	Bhava Prakash ²⁴	Sarangadhar Samhita ^{25,26}
<p><i>Snehana</i> (abhyanga over the chest with oil mixed with salt)</p> <p>↓</p> <p>Swedana therapy</p> <p>↓</p> <p><i>Kaphavriddhi ahara</i> (eg.rice mixed with ghee or the soup of fish or pork etc.)</p> <p>↓<i>Vamana</i> (<i>pippali, saindhava</i> and honey; no <i>vata</i> is added)</p> <p>↙ subsided</p> <p>↘ not subsided</p> <p>↓</p>	<p><i>Snehana</i>(<i>abhyanga</i> with seasamum oil mixed with <i>saindhavalavana</i>)</p> <p>↓</p> <p><i>Swedana</i> (<i>kapha</i> gets liquefied in its passage & <i>Vayu</i> is pacified)</p> <p>In case of retention of <i>Vata</i> and <i>Kapha</i></p> <p><i>Swedana</i></p> <p>↓</p> <p><i>Mamsarasa</i> and boiled rice</p> <p>↓</p> <p><i>Dhumapana</i> (<i>varti</i> made from <i>manashila</i>,</p>	<p><i>Snehana</i>(<i>abhyanga</i> with oil mixed with salt)</p> <p>↓</p> <p><i>Swedana</i></p> <p>↓</p> <p><i>Snigdha bhojana</i></p> <p>↓</p> <p><i>Mridu vamana</i> (<i>pippali, saindhava</i>& honey)</p> <p>↓</p> <p><i>Anulomana</i> (in case of <i>adhmana, udavarta</i>&<i>tamaka</i>) (rice mess mixed with <i>amlavesta, hingu, pilubida</i> salt)</p> <p>↓</p>	<p>Treatment is not given</p>	<p><i>Snehana</i>(<i>abh</i> <i>yanga</i> with oil mixed with salt)</p> <p>↓</p> <p><i>Swedana</i></p> <p>↓</p> <p><i>Bhojana</i> with <i>mamsa rasa</i></p>	<p><i>Vamana</i></p> <p>↓</p> <p><i>Dhumapana</i></p>

<p><i>Dhumapana</i> therapy</p>	<p><i>devadaru,</i> <i>haridra,</i> etc.)</p>	<p><i>Virecana(virecha</i> <i>ka)</i> dravya mixed with <i>saindhava</i> and any sour fruit warm water)</p> <p style="text-align: center;">↓</p> <p>If the disease does not subside</p> <p style="text-align: center;">↓</p> <p><i>Dhumapana</i></p>			
<p><i>Charaka Samhita</i></p>	<p><i>Vata</i> increased due to excess <i>Vamana</i>.</p> <ul style="list-style-type: none"> ➤ Kwatha of vataharadravya Or Abhyanga with dravyas which are neither hot or cold. <p>If the patient suffers from <i>Udavarta</i> or <i>Adhmana</i>.</p> <ul style="list-style-type: none"> ➤ Food which helps in the downward movement of Vayu (food along with <i>matulunga, amla-vetasa, hingu, piles</i> and <i>bida</i>). <p>If the patient of hiccup & asthma suffers from fever (acute origin) or ama-</p> <ul style="list-style-type: none"> ➤ <i>Ruksha sweda + langhana.</i> ➤ <i>Vamana</i>(saline water). 				
<p><i>Sushruta Samhita</i></p>	<p>If there is predominance of <i>Kapha</i> and the patient is strong.</p> <ul style="list-style-type: none"> ➤ <i>Vamana & Virecana</i>(mild). <p>If patient who is debilitated and rough.</p> <ul style="list-style-type: none"> ➤ <i>Tarpana</i> with processed meat of wild or marshy animals. 				

<i>Ashtanga Hridaya</i>	<p>In case of <i>Vata</i> increased due to excess <i>shodhana karma</i>.</p> <ul style="list-style-type: none"> ➤ Meat soup mixed with fat & anointing the body with oils which are not very hot in potency. <p>Presence of <i>Ama</i>.</p> <ul style="list-style-type: none"> ➤ <i>Dipana & Pacana</i>, etc. <p>In case of <i>Vayu</i> increased by <i>shodhana karma</i> in whom <i>Kapha</i> has not been excited or slightly increased, who have not been administered <i>swedana</i> & who are weak.</p> <ul style="list-style-type: none"> ➤ <i>Kasaya, leha & sneha kara</i> which mitigate <i>Vayu</i>. <p><i>Shwasa & Hiddhma</i> arising from emaciation, injury to chest, diarrhoea etc.</p> <ul style="list-style-type: none"> ➤ Food and drugs which are <i>madhura, snigdha & sita</i>.
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Discussion

By the detailed review on *Shwasaroga* from *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Madhava Nidana*, *Bhava Prakasha* and *Sarangadhara Samhita*, it is evident that *Vata* and *Kapha dosha* plays a major role in the development of *Shwasaroga*. The causes of *Shwasaroga* can be broadly classified as *Vata* and *Kaphajanaka nidanas*.

Vataja nidana includes inhalation of dust²⁷, inhalation of fumes through nostrils, inhabitation in cold places.²⁸ Intake of food items and medicines possessing cold qualities or cold in potency, exercise more than one's capability,²⁹ strenuous physical exercise involving bending of bow etc, food items possessing dry quality like chick pea, etc,³⁰ intake of less or more quantity of food at irregular intervals causes excessive accumulation of toxins, abdominal distension, emaciating measures, excessive indulgence in emaciating food and regimen,³¹ general debility or weakness, injury to the vital energy centres of the body, excessive indulgence in Panchakarma procedures, diarrhoea, fever, vomiting, injury, emaciation, bleeding disorders, anaemia etc. are considered as *Vatajanaka nidanas* for *Shwasa*.

Kaphadoshaja causes of *Shwasaroga* includes intake of food that causes constipation, substances that causes burning sensation, alcoholic beverages, food which are heavy to digest, meat of aquatic animals, intake of curd or in a nut shell, all food items that causes increase of *Kaphadosha*, injury to the throat and chest region. Apart from the above causes, *Acharya Charaka* added *visha* or poison as *nidana* of *Shwasaroga*.

Pathogenesis (*samprapti*) of *Shwasaroga* according to *Brihatrayees* can be better understood as *Shwasaroga* results due to *Vata prakopa* in *Pranavahasrotas*. This resulted due to *urahsthitha kapha* causing obstruction to *gati* of *Vata* leading to *prana uparodha*. As a sequel it travels all over the *Pranavaha srotas* (respiratory system) manifesting with difficulty in breathing. *Charaka* highlights the involvement of *Pranavaha* and *Udakavahasrotas* in this disease.³² Further, *Acharya Charaka* considers *Shwasa* as *Pittasthana-samudbhava vyadhi*.³³

Shwasaroga can be classified into five subtypes as *mahashwasa*, *urdhwashwasa*, *chinnashwasa*, *tamakashwasa* and *kshudrashwasa*. Amongst the five types of *Shwasa*, *kshudrashwasa* is *sadhya* (curable),³⁴ while *tamakashwasa* is *yapya* (incurable but manageable with diet, regimens and medicine),³⁵ *Mahashwasa*, *Chinnashwasa* and *Urdhwa shwasa* are *asadhya* (incurable).³⁶

Apart from *Shwasa* being *Upadrava* in different diseases, it can also present as *Lakshana* in diseases like *Rajayakshama*,³⁷ *Arshas*,³⁸ *Pandu*,³⁹ *Kamala*,⁴⁰ *Udara*,⁴¹ etc.

Research in Respiratory medicines and associated expertise is in a highly developed period nowadays but respiratory diseases are still a challenge in front of healthcare workers.⁴² Bronchial asthma which is one of the most distressing respiratory chronic illness in all socio- economic status people, affecting all age groups has similar symptoms with *Tamaka Swasa*. In present era due to stressful modern living, incidences of Bronchial Asthma cases are increased. Some of the causes of Bronchial Asthma like Smoking, inhalation of smoke, cold and dry climate, atmospheric pollution, dietary factors, occupational causes (eg. Inhalation of wood dust, chemicals), etc. are the same causes for *ShwasaRoga* as mentioned in both the *Brihatrayee* and *Laghutrayee*.

.Therapeutic efficiency of certain medicinal plants alone or in combination with other suitable medicines prescribed for *Shwasa Roga* mentioned in the Ayurvedic classics are *Kantakari* (*Solanum xanthocarpum*), *Vasa* (*Adhatodavasica*), *Sunthi* (*Zingiber officinalis*), *Bharangi* (*Clerodendrum serratum*), *Pushkaramoola* (*Innula racemosa*), *Karkataka Shringi* (*Pistacia inergerrima*), *Haridra* (*Curcuma longa*) etc.

Conclusion

According to WHO there are around 300 million people worldwide suffering from asthma and according to the Golden Burden of Disease (GBD) around 20-30 million patients are in India. People with untreated or under treated asthma, can suffer sleep disturbance, tiredness during the day and poor concentration. Asthma patients and their families may miss school and work with financial impact on the family and wider community. If symptoms are severe, people with asthma may need to receive emergency health care for treatment and monitoring. In most severe cases asthma can lead to death. According to Global burden of Disease study in 2019, asthma caused 455000 deaths. Ayurveda offers a wide range of preventive and therapeutic measures for Bronchial asthma and diseases related with the Respiratory system by conduction of *sodhana karma*, *pathya ahara vihara*, *pranayama* along with use of Ayurvedic formulation and herbs

By this review of *Shwasa Roga* with a glance of its definition, types, causes, pathogenesis, treatments, a better understanding of *Shwasa Roga* may be gained and help in future references of *Shwasa Roga* based on Ayurvedic principles.

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