

A LITERARY STUDY ON NIDANAPANCHAKA OF SWASA ROGA

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ABSTRACT

This article is based on *Nidana Panchaka* of *Swasa Roga* from *ayurvedic* texts such as *Caraka Samhita*, *Susruta Samhita*, *Astanga Hrudaya*, *Astanga Samgraha*, *Madhava Nidanam* etc, along with commentaries. *Swasa* means difficulty in breathing. Due to its similarity it can be co-related with Asthma. Majority of *Nidanas* are *Vata* and *Kapha prakopa ahara - vihara*. *Pranavaha Srotas* are mainly involved in its pathogenesis. *Vata* situated in chest entering in to the channels carrying vital breath is vitiated and enforcing the *Kapha* further gives rise to five types of *Swasa Roga*. *Acharya Susruta* has Emphasized as “*Sankshipta kriya yogo nidanaparivarjanam*”, By understanding the *Nidana Panchaka* with in depth and understanding *Samprapti*, we can planning specific preventive measures and management. The detail of *Nidana Panchaka* of *Swasa roga* is explained in the paper.

KEYWORDS:- *Swasa, Nidanapanchaka, Nidanaparivarganam, Samprapti.***INTRODUCTION**

In *Ayurveda*, *Swasa* has been described in detail as an independent disease entity and it has also been stated as one of the important clinical feature in many other disease also.^[1] When *Pranavayu*, associated with *Kapha*, traverses upwards and hurried respirations are produced in place of a normal breathing, the condition is called *Swasa*.^[2] In *Ayurveda Swasa Roga* compared with Asthma, because the signs and symptoms are very similar in both diseases. *Swasa Roga* occurs predominantly due to *Kapha* and *Vata dosha*, arises from the seat of *Pitta* and dry up the *Hrudaya* and the *Dhatus* such as *Rasa* etc.^[3] Hence it is regarded as very difficult (*Param durjaya*) to treat and if managed badly the doshas get aggravated further and kill the patient like serpents (*Asheevishha*).^[4] In *Samhitas Swasa* has been said as five types.^[5-9] A detailed review of *Nidanapanchaka* (i.e. *Nidana, Purvaroopo, Roopa, Upashaya and Samprapti*) will be helpful for clear understanding of minute aspects connected to disease. This aids in diagnosis and treatment of a disease with high precision. Therefore in this article *Nidanapanchaka* of *Swasa Roga* has been reviewed from authoritative *Ayurveda Samhitas* and textbooks with rational approach to elucidate different attributes connected to *Swasa Roga*.

AIM:- To study the *Nidana Panchaka* of *Swasa Roga* with *Ayurvedic* aspects.**OBJECTIVE:-** To understand basic *Nidana Panchaka* of *Swasa Roga* with *Ayurvedic* aspect.**MATERIALS AND METHODS**

This article is based on review of *Nidana Panchaka* of *Swasa Roga* from available *Ayurvedic* texts and *Samhitas*. Principal texts referred are *Carak Samhita*, *Susruta Samhita*, *Astanga Hrudaya*, *Astanga Samgraha*, *Madhava Nidanam* along with commentaries.

NIDANA PANCHAKA OF SWASA ROGA**NIDANA (Etiology):-** A detailed review of *Nidana* mentioned in *Carak Samhita*, *Susruta Samhita*, *Astanga Hrudaya*, *Astanga Samgraha*, *Madhava Nidanam* has been done. *Vata* and *Kapha* dosha play a important role in pathogenesis of *Swasa Roga*.**Vata Prakopaka Nidana**

- *Raja, Dhooma Vata sevana* (air containing dust, smoke).^[10,11,12,13]
- *Sheeta-sthana-ambu Sevana* (residing in cold place, using cold water).^[10,11,12]
- *Vyayama, Bharadvagamana & vegaghaata* (excessive physical exercise,, weight lifting,

travelling long distances on foot^[10,11,13] Suppression of the natural urges).^[11,13]

- *Gramyadharmataisevanat* (excessive sexual intercourse).^[10,11]
- *Atya-aptarpana* (ematiation).^[10,11,13]
- *Ruksha-anna Sevana* (intake of dry and rough food).^[10,11]
- *Vishamashana* (irregular dietary habits).^[10,11]
- *Marmanoghata* (injury of vital part).^[10,11,12]
- *Shuddhayatiyogata* (excessive *Vamana* or *Virechana*).^[10]

Kapha Prakopaka Nidana

- *Sheeta-sthana-ambu Sevana* (residing in cold place, using cold water).^[10, 11,12]
- Intake of *Nispava* (flat pea), *Masha* (black gram), *Pinyaka* (oil cake), *Tila taila* (sesamum oil), *Pishtanna* (flour preparations), *Shalook* (tuber).^[10]
- Intake of *Jalaja* and *Anoopa pishit* (aquatic and marshy meat).^[10]
- Intake of *Dadhi* (curd), *Ksheer* (unboiled milk).^[10]
- *Guru, Vistambhi, Abhishyandi bhojana* (heavy food, Channel blocking regimens).^[10,11,13]
- *Adhyashana* (eating before the previous meal has been digested).^[11]
- *Samashana* (taking of salutary and unsalutary food).^[11]
- *Ama dosha* (Vitiation of *Ama*).^[10,11,13]

Along with this usage of other *Kapha* aggravating things leading to obstruction in throat and chest and various other sorts of retention.^[10]

As complications in following diseases :-From *Ama* (undigested food material),^[10,11,12] *Atisara* (diarrhorea),^[10,12] *Jvara* (fever),^[10,12] *Cchardi* (vomiting),^[10,12] *Pratisyaya* (coryza),^[10] *Kshat-kshayat* (chest injury with wasting),^[10] *kasa* (cough),^[12] *Raktapitta* (internal haemorrhage),^[10] *Udavarta* (upward movement of *Vayu*),^[10] *Visuchika*,^[10] *Alasaka*,^[10] *Pandu roga*^[10,12] and *Visha* (poisoning).^[10,12]

Anyana Nidana:- *Dvandva Sevana* (Usage of mutually contradictory substances).^[10]

PURVAROOPA (Prodromal features)

- *Hritpeedana* (Pericordial or chest pain).^[20,21,22,23]
- *Parshvashoola* (Pain in the flanks or sides).^[20,21,22]
- *Arati* (Restlessness).^[21]
- *Anaha* (Constipation).^[20,21,22,23]
- *Adhmana* (Tympanitis).^[23]
- *Bhaktadwesa* (Aversion towards food)^[21]
- *Vaktra or Vadana vairasya* (Bad taste in the mouth)^[21,23]
- *Prana vayu vilomatva* (Reversion of respiratory function)^[20,22]
- *Shankha bheda*^[22] or *Shankha nistoda*^[23] (Pain in temples)

Roga Bheda (Classification):- *Swasa roga* is essentially one; however, it is classified into five types as *Ksudra, Tamaka, Cchinna, Mahan, Urdhwa swasa*.^[24,25,26,27]

ROOP (Clinical features)

Maha Swasa

- *Uddhumaanvata-Shabdahvaddukhito narah* (*Vata* having increased greatly, moves forcibly in upward direction constantly with heavy sound and pain)
- *Ucchaiswasiti* (deep breath associated with discomfort).^[28,29,30,31]
- *Sanruddho-matta rishabh* (sound like that of mad bull due to obstruction in the *Pranavaha Srotas*).^[28,30,31]
- *Pranasta ghyan-vighyan* (loses all sorts of knowledge).^[28,30,31]
- *Nihasanghya*^[29] (almost comatose),
- *Parshva shola-artah*^[29] (has excruciating pain in the sides of the chest),
- *Smrabdha Netra*^[29,30] (congested eyes)
- *Vibhrantha lochana*^[28,30,31] (eyes begin to roll or fretful eyes)
- *Vibhrantha Aanan*^[30] (anxious face)
- *Vikrita akshya-aanan*^[28,31] (abnormal eyes and face)
- *Shuska kantha*^[29,30] (dryness of throat)
- *Baddha mootra varcha*^[28,30,31] (retention of urine and faeces)
- *Visheerna vaka and Deena*^[28,30,31] (fallen voice and anxious expression)
- *Praswasitam duratvighyate* (excessive respiration known from distance)^[28,31] and *Ayamyah swaasyat* (breathes with the body bent)
- *Vkshah Smakshipan* (Convulsive (shaky) movements of the chest)^[30]
- *Karna, shankha, shiro atiruka* (severe pain in the ears, temples and head).^[30]
- *Kshiprameva vipadhyate*^[28] (patient dies quickly)

Urdhwa Swasa

- *Urdhwa shwasti deergham na cha pratyahartyadha* (long expiration, inability of inspiration)^[32,34,35]
- *Kapha-aavrit mukha-srota* (mouth covered with phlegm).^[32,34,35]
- *Urdhwadrshiti viparyaya* (gazes abnormally with eyes up)^[32, 35]
- *Bhrantamakshinee paritha kshipana*^[34] (looks around as though confused)
- *Vibhranthaaksha*^[32,35] (rolling eyeballs)
- *Pramuhya vednaarta* (has fainting and pain)^[32,35]
- *Shuklaasya arthi pidita* (dryness of mouth and restlessness)^[32,35]
- *Marmashu chhidhyamana*^[34] (experiences cutting pain in the vital spots),
- *Niruddhavaka*.^[34] (unable to speak)
- *Hantya soon*.^[32] (kill the patient)

Cchinna Swasa

- *Vichchinna swasa* (respiration is often interrupted in the middle).^[36,38,39]
- *Na swasti dukhartho* (does not attempt at respiration for fear of pain)^[36,39]
- *Sarvapranen pidita* (pain in all vital organs)^[36,37,39]
- *Marmaccheda* (severe cutting pain in the vital spots)^[38]
- *Anaha-sweda-murchha*(constipation, perspiration, fainting)^[36,38,39]
- *Bastidah-nirodhvan* (burning in the urinary bladderobstructed micturition)^[38]
- *Adhodrika* (eyes having a downward gaze).^[38]
- *Viplutaaksha* (eyes filled with tears).^[36,38,39]
- *Rakta-lochana* (redness of one eye).^[36,38,39]
- *Vichetha* (loss of consciousness).^[36,38,39]
- *Parishushkasyo* (severe dryness of mouth).^[36,38,39]
- *Vivarna* (discolouration)^[36,39]
- *Pralapen-deeno* (delirium timidity).^[36,38,39]
- *Praja-hantya-soona* (leaves his life instantly).^[36,37,38,39]

TAMAKA SWASA

- *Uddhwansate-kantha, Krichhabhaashi*^[40,43] (hoarseness of voice)
- In lying posture *Swasa* is aggravated and he can't sleep.^[40,43]
- *Aasino labhate soukhyam ushnam chaiv-abhinandati* (feels comfortable while sitting and welcomes hot things).^[40,43]
- *Ucchritaaksha & Vishushkasya* (elevated eyes and dried mouth).^[40,42,43]
- *Lalaten swidhyata* (forehead perspiring).^[40,42,43]
- *Bhrshham arthiman*^[40,43] (severe pain)
- *Megha-ambu, sheeta. pragravata shlashma cha abhivardhate*^[40,43] (aggravates by clouds, water, cold, easterly wind and *Kapha*- increasing things)
- *Yapya* (can be maintained) or *Sadhya navotthitha*^[40,41,43] (cured if newly arisen).

It has two types-1. Pratamaka 2. Santamaka.

- If it is associated with *Jwara* (fever) and *Murccha* (unconsciousness), it is known as **Pratamaka Swasa**^[40,41,42,43] and subsiding with cold comforts.^[42]
- One which is caused by *Udavarta* (reverse movement of *Vayu*), *Rajasa* (dust), *Ajeerna* (indigestion), humidity and *Vegaghata* (suppression of natural urges), *Tamsa vardhate* (aggravates severely in darkness) and *Sheeta prashamyati* (subsides quickly by cold things) is known as **Santamaka swasa**, because the patient feels as if sinking in darkness.^[40,41,43]

KSUDRA SWASA

- *Ruksha-ayasoudbhava*(due to use of dry foods,^[44,47] Physical effort)^[44,45,46,47]
- *Na-atikashta* (mild, does not causing pain anywhere like the others)^[44,47]

- Does not obstruct the passages of food or respiration.^[44,47]
- *Svayam sanshamana*(subsides its own accord).^[46]

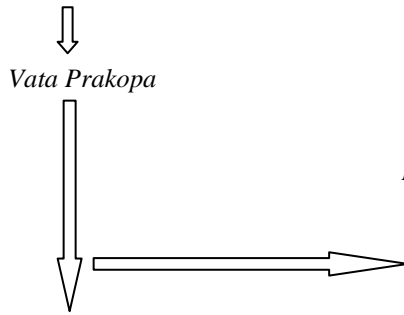
UPASAYA / PATHYA^[50]:- *Virechan, Swedana, Dhoompaana, Pracchardana, Diwaswapna*, intake of *Purana Rakta-shaali* (red variety of old rice), *Kulattha*, *Godhooma* (wheat), *Yava* (barley), flesh of *shashaa* (rabbit), *Shuka* (parrot) and *Aja sarpi* (old *Ghruta* of the got), *Sura* (liquor), *Madhu* (honey), leaves of *Nidigdhika, Vastuka, Tanduliya, Jivanti, Moolaka. Patola*, brinjal, garlic, harad, *Jambira, Matulunga*, lemon, *Bimbi* fruits, *Drakshaa, Puskaramula, Ushna jala, Trikatu, Gomootra* (urine of the cow) and all other items that reduces the *Kapha* and *Vata*. Cauterization on both sides of his breast, on the middle fingers of his hands as well as around the pit of his throat.

ANUPASAYA/APATHYA^[51] :- *Vegaghata* (Suppression of the natural urges), *Nasya* (nasal therapy), *Vasti* therapy, *bhaara-adhva-gramyadhama* (lifting heavy items, excessive walking & intercourse), *Pragravata* (eastern wind), *Dhooli-Dhoopa-sevana. Ruksha-Sheeta-Guru-Vidahi-Vistambhi annapana, Anoopapishita* (animals meat from the marshy region), *Meshi Sarpi-Dugdha* (milk & ghrta of sheep), *Nispava* (flat pea), *Masha* (black gram), *Sarshapa* (leaves of mustard) etc.

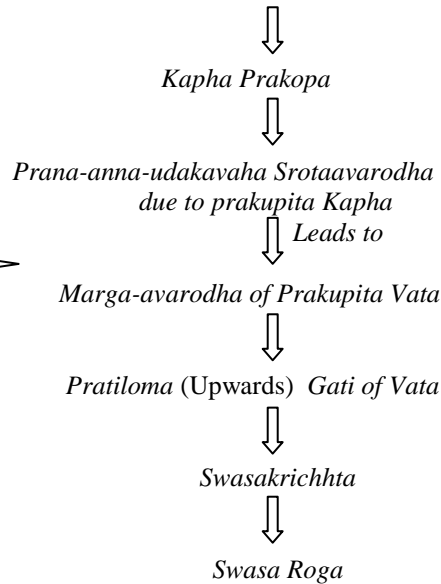
SAMPRAPTI (Pathogenesis):- *Swasa* originates from the seat of *Pitta* and is caused by the simultaneous aggravation of *Kapha & Vata* and dries up the *Hrudaya & Rasadi Dhatus*.^[4,14] Due to consumption of etiological factors *Pranavayu* combining with *Kapha* leaves its own pathway and begins to move in the upward direction and hurried respirations are produced in place of a normal breathing, the condition is called *Swasa roga*.^[15,16,17,18] According to *Acharya Vagbhata Vata* getting increased and obstructed in its normal movement by *Kapha*, begins to move in all direction, vitiates the channels of *Prana* (respiration), *Anna* (food) and *Udaka* (water) located in the chest produces *Swasa* (originating from *Amasaya*).^[19]

SAMPRAPTI CHAKRA

Sheetadi Vata Prakopaka
Ahara-vihara sevana



Snigdhadhi Kapha Prakopaka
Ahara-vihara sevana

**SAMPRAPTI COMPONENTS (Ghatakas) –**

Dosha	: Vata, Kapha
Dusya	: Rasa
Adhishtana	: Pittasthana
Srotas	: Pranavaha Srotas, Annavaha Srotas, Udakavaha Srotas
Srotodushti Lakshan	: Sanga and Vimargagamana
Udbhavasthana	: Amasayottha (Pittasthana)
Vyaktasthana	: Asya, Griva, Prsta, Parsva
Sancharasthana	: Pranavaha srotoavayava
Agni	: Jatharagni, Dhatvagni
Agnidushti	: Agnimandhya
Prabhava	: Ksudra Swasa – Sadhya Tamaka Swasa – Krichhasadhya Maha, Cchina, Urdwa Swasa – Asadhya
Vyadhi Swabhava	: Ashukari
Rogamarga	: Madhyama roga marga
Roga Bheda	: 5 types

UPADRAVA:- In the chapter of Swasa, Upadrava is not mentioned, but in Raktapitta^[48] Swasa is quoted as Upadrava.

SADHYASADHYATA^[49](Prognosis)

Ksudra Swasa	– Sadhya (easily curable)
Tamaka Swasa	– Krichhasadhya and Asadhya in durbala (difficult to cure and incurable in weak patients)
Maha, Cchina, Urdhwa Swasa	– Asadhya (incurable)

CONCLUSION

From above article it is clear that Swasa Roga is characterized predominantly with difficulty in

respiration. Swasa originates from the seat of Pitta and are caused by the simultaneous aggravation of Kapha & Vata dosha and dries up the Hrudaya & Rasadi Dhatus. Due to Nidana sevana Pranavayu combining with Kapha leaves its own pathway and begins to move in the upward direction resulting in Swasa kruchratha, the condition is called Swasa Roga. Mainly Pranavaha Srotas is involved in Swasa Roga. Swasa roga is difficult to tolerate, incurable & dreadful disease and classified into five types. Ksudra Swasa is curable easily, Tamaka Swasa is difficult to cure, Maha, Cchina, Urdhwa Swasa in weak patients is incurable. Hence Upashaya and Anupashaya are limited mainly to Tamak and kshudra Swasa. The study of Nidanapanchak will helpfull in accurate understanding of Nidana, Purvarupa, Samprapiti, Rupa, Upashaya, Anupashaya, Upadrava, and Sadhyasadhya of Swasa roga. Hence, we can state that this ancient knowledge of Ayurveda about Nidanapanchaka of Swasa Roga will help us like a milestone in diagnosing and treating of Swasa Roga patient in proper way.

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