

A LITRARY REVIEW ON SHWASA WITH SPECIAL REFERNCES TO TAMAKA SHWASA**¹Dr. Mangesh Subhash Kumbhakarn, ²Dr. Kishor Machhindra Waghmare and ³Dr. Ankush Dattatraya Khedkar**¹Asst. Professor In Swasthavritta and Yoga Department At. SVNHT's Ayurved College, Rahuri.²Asst. Professor In Shalyatantra Department At. SVNHT's Ayurved College, Rahuri.³Asst. Professor In Rachana Sharir Department At PMT's Ayurved College, Shevgaon.***Corresponding Author: Dr. Mangesh Subhash Kumbhakarn**

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INTRODUCTION

Ayurveda is an ancient Indian oldest Science on this Planet. The basic concepts of Ayurveda evolved during the vedic period were refined and advanced further in Charaka Samhita. They were also placed on a sound scientific footing so that all physiological and pathological phenomena were interpreted logically. The word Shwas means "difficulty in breathing". Normally shwas word represents to Tamak shwas described in Ayurvedic texts. Tamaka Swasa is mentioned as one of the type among five variety of Swasa. But out of these, Kshudra Swasa present as symptom in many diseases & it does not require any medication whereas Maha Swasa, Urdhva Swasa & Chinna Swasa are present in the terminal stages of various diseases. Tamaka Swasa is a 'Swatantra' Vyadhi & having its own etiology, pathology & Treatment. It is mentioned as Yaapya Vyadhi i.e. chronic in nature. Bronchial asthma as mentioned in Modern Medicine closely resembles with Tamaka Swasa. The feature of this disease is very similar to the disease 'Bronchial Asthma' mentioned in allopathic books. It is characterized by difficulty in breathing, increased breathing rate, cough with thick sputum. Nowadays shwas (Asthma) is one of the major diseases that causes more medical emergencies. Many factors are supposed to be an increasing factors of the disease. Increased industrialization, chemicals used in various factories, overpopulation, pollution are some of them.

According to W.H.O, 100–150 million of global population has been suffering from Bronchial Asthma, out of which 1/10th are Indians and the Prevalence of asthma is increasing every part of the world. This alarming raise in the Prevalence of Tamaka Swasa can be accounted to factors such as Atmospheric pollution, environmental changes, adaptation of newer Deistic preparations and tremendous psychological stress.

REVIEW OF LITERATURE**Historical Review**

Among all the organ systems in the human body, respiratory systems is very important as the Prana or oxygen of the body at the same time respiratory Systems is more vulnerable to diseases, as it is in direct contact with external environment. Many of the inhaled Substances produces diseases like Tamak shwasa. The history reveals the knowledge of the term 'Shwasa' since the vedic period the information found are recorded below.

Pre Historic Period - Before 5000 Bc (Pragvadik Kala)

We could not trace any literature, which would suggest the knowledge of the pathology of Shwasa in its any form during the pragvedic or pre historic period.

Vedic Period (5000 Bc To 1500 Bc)

The Vedic literature is the oldest knowledge in the world, the word Shwasa is not mentioned by any vedic terms. In Atharvaveda(Ath - 19/6/7)the Prana has been used for respiration. In Rigveda the word Prana is used for vayu (pranadavayurjayta ru.,10/90/3). ayu is because of prana (ayurna pranah ru. 1/66/7). In Yajurveda there is a reference of respiration as vatam prahena nasike (yaj. 15/2).In fourth sukta of fifth Kanada of Atharva Veda there is a description of shwasaroga chikitsa kusta is used here for the treatment of deranged prana and vyana indirectly soma is also indicated for the treatment of shwasa roga by mentioning kusta as a friend of soma.

Upanisad (4000 Bc To 1000 Bc)

Upanishad are the only first ancient text, which mention the word shwasa. in amanaskopisada the word shwasa is mentioned for respiration (aman.1: 33) and its derangement leads to death.

Etymology of Shwasa

The word Shwasa has derived from the root word 'swasa' dhatu by applying Ghanj pratyaya. Vachaspathyam page-5/59 part-6. Shwasa-Swasa dhatu and dhanj pratyaya

1. Vayu Vyapara.
2. Roga Bheda.

शिर्षोक्ते वर्णोच्चारान्ते बाह्य प्रयत्नः ॥

It represents both physiological as well as pathological respiration and used for expression of word. As per Shabda kalpadruma the word Shwasa is derived from 'Swasa' Dhatu by applying ghanj pratyaya. Here word Shwasa denotes air and respiration. In physiological condition the word 'Shvasitam' synonymously termed as Praana in Hemachandra commentary.

According to Shabdastoma mahanidhi the word Shwasa has been derived from 'Shwasa' Dhatu by applying 'ghanj' pratyaya.

उउस्स + 'घङ्.' प्रत्ययः ।

In Halayudha kosha the word 'Shwasa' is derived from 'Shwasa' Dhatu by adding 'lu' pratyaya which means Inspiration and both phases of respiration.(page-676)

उउस्स + लु = वायु, पवन

In Vaidyaka Shabdasinghu the word "Shwasa" specially indicates disease has manifested in hollow space. Later it has been defined in Sanskrit Hindi Shabdakosha as

भूयो भूयो उल्लसल्लत्त यस्मिन् रोगे स ॥

Asthma is a pathological condition having rapid respiration. In Madhukosha commentary on Madhava nidana, Vijayarakshita has furnished a quotation, describing the feature of Shwasa Roga.

उउस्स उल्लसल्लत्त आध्माना सम्वपुर्ध्वगामिता ।... (मधु. मा. नि.)

By this description it can be clearly differentiated from increased rate of respiration in physiologic condition. In Sanskrit English dictionary the word Shwasa indicates the Hissing, Smoothing and Panting respiration, affection of breath or hard breathing.

उगल्लस प्राणणे ।

As per Shabdardha Kaustubha, Shabdakalpadruma, Sahitya Darpana, the literary meaning of "Shwasa" is breath which is very much identical with description of Amarakosha. In Vedic Samhita and Upanishadas, Shwasa has been mentioned in the reference of functions of Prana (Air) which is said to be responsible for respiration.

SHWASA

Therefore It is said that "Tamaka Shwasa" denotes a pathological state where a sense of darkness prevails due to movement of Prana Vayu in reversed direction.

DEFINITION OF SHWASA

From above references it is clear that Shwasa word is used to denote respiration and exchange of air in the body. The Word Shwasa is used for both Physiological and Pathological states. Shwasa Roga may be defined simply as a disease in which the respiration and exchange of air is disturbed.

उउस्स उल्लसल्लत्त आध्माना सम्वपुर्ध्वगामिता ।... (मधु. मा. नि.)

In Madhukosha commentary, Vijayarakshita has described the features of Shwasa Roga. Sushrutacharya has mentioned the detailed description of Shwasa Roga in Uttartantra.

विहाय प्रकृतिं वायु अथ कफ सम्युताह उउस्स उल्लसल्लत्त भूत्वा तम् उउस्स इ परिचक्षते ॥ (सु. उ. ५१/४)

From above description it is clear that when "Prana Vayu" is not performing its normal physiological functions (vitiated) and becomes defiles (Viguna), obstructed by Kapha and moves in opposite direction i.e. upward and unable to perform normal functions this condition is known as Shwasa Roga.

CLASSIFICATION

Classification of disease helps to understand the prognosis and management of the disease. In Ayurvedic classics diseases are classified on the basis of predominance of Doshas and hence their types are mentioned on the basis of Dosha predominance. But the disease Shwasa is classified on the basis of severity, signs and symptoms and varied pattern exhibited with respect to pathogenesis and symptomatology of disease. Shwasa is classified in following types:

1. Maha Shwasa
2. Urdhva Shwasa
3. Chinna Shwasa
4. Tamaka Shwasa
5. Kshudra Shwasa

TAMAKA SHWASA

The disease is called Tamaka as attack of the disease precipitate during night and during the state of attack Dyspnoea becomes so severe that patient feels entering into the darkness. Due to indulgence of Vataprakopa Aahara and Vihara Vayu gets vitiated all over body and Vayu leaves its normal path, takes a reverse course & it reaches the respiratory passages i.e. Pranavaha Srotasa, obstructs the neck and head, increases the secretion of mucus (Kapha) produces coryza, this excess bronchial secretion obstructs the air passage leading to dyspnoea with wheezing sound. Breathing becomes painful, deep and rapid. The patient faints frequently due to severe paroxysms & feels as he enters into darkness. Due to obstruction coughing supervene and while coughing he becomes unconscious frequently. In absence of expectoration he becomes too much distressed and after expectoration gets temporary relief. Due to intense coughing he suffers from hoarseness of voice and difficulty in speaking. In lying down posture Vayu seizes the sides of chest and hence dyspnoea aggravates thus he can't sleep in this position. He feels comfortable while sitting and welcomes hot things. His eyes are always looking in upward direction. Sweating over forehead & dryness in mouth also present he is very much distressed and suffers frequently from paroxysms of dyspnoea which aggravates by clouds, water, cold, wind and Kapha aggravating factors. This condition is palliable but if origin is recent it may be curable. (Cha. Chi. 17/55-62).

TYPES OF TAMAKA SHWASA

Charakacharya has mentioned two-allied condition of Tamaka Shwasa known as two types or further complication of disease proper i.e. Pratamaka and Santamaka. Sushruta and Vagbhata have only mentioned the name as Pratamaka, which includes clinical manifestation of Santamaka.

Pratamaka Shwasa

When Patients are suffering from TamakaShwasa gets afflicted with fever and fainting, the condition is called as Pratamaka Shwasa. It is suggestive of involvement of Pittadosha in Pratamaka Shwasa. It is aggravated by Udavarta, Dust, Indigestion, Humidity (Kleda), suppression of natural urges, Tamoguna, Darkness and gets alleviated instantaneously by cooling regimens. As a matter of fact, cooling regimen is one of the causative factors of Tamaka Shwasa but in Pratamaka Shwasa, the patient gets relief by administering cooling agents due to Pitta Dosh involvement.

Santamaka Shwasa

Whenever the patients of Pratamaka Shwasa feels submerged in darkness, the condition is called as Santamaka Shwasa. Though Chakrapani has mentioned these two as synonyms of each other Charakacharya refers them as two different ailments representing two different conditions of TamakaShwasa, these two conditions differs from each other according to intensity of attack.

RUPA OF TAMAKA SHWASA

Rupa means signs and symptoms of the disease. It appears in the 5th Kriyakala i.e. Vyaktavastha in which sign and symptoms of a disease are completely manifested. All the symptoms of TamakaShwasa described in Ayurvedic texts are shown as per below :

प्रतिलोमं यदा वायुः स्त्रोतासि प्रतिपद्यते । ग्रीवा शिरश्च संगृह्य
श्लेष्माणं समुदीर्य च ॥ करोति पिनसं तेन रुध्दो घुर्घुरूकं तथा ।
अतीव तीव्रवेगं च ॥ उउउउउउ प्राणपीडकम् ॥ प्रताम्यत्यतिवेगाच्च
कासते सन्निरुध्यते । प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः ॥
श्लेष्मण्यमुच्यमाने तु भृशं भवति दुःखितः । तस्यैव च विमोक्षान्ते
मुहुर् लभते सुखम् ॥ अथास्योदध्वंसने कण्ठः ऋच्छत शक्नोति
भाषितुम् । न चापि निद्रां लभते शयानःउउउउउउल्लडडडड ॥
उउउउउउ तस्यावगृह्णाति शयानस्य समीरणः । आसीनो लभते
सौख्यमुष्णं चैवभिनन्दति ॥ उच्छ्रिताक्षो ललाटेन स्विहता
भृशमार्तिमान् । विशुष्कास्यो मुहु उउउउउउ मुहुश्चैवावधम्यते ॥
मेघाम्बुशीतप्राग्वतैः श्लेष्मलैश्चाभिवर्धते । स साध्यो वा
स्यान्नवोत्थितः ॥ (च.चि.१७/५५,)

Peenasa, Tivra Vega Shwas, Prana Prapedaka Shwasa, Kaasa, Muhurmuhu Shwasa, Ruddha Shwasa, Ghurhurakama, Kasati Vegatah Pratamyati, Kasate Sanniruddhyate, Kasate Muhu-Muhu, Pramohanam Shlesma Vimokshante, Muhurtam Sukham, Shlesma Amuchyamane, BhrisamaBhavati Dukhitam, Kanthoadhvasanama, Greeva Shiraso, Sangrahanam,

Kricchrata Bhasitam, Shayante Shwasapiditam, Shayante Parshva Graha, Mahat Ghoshavan Shwasa, Sakapha Shwasa, Kaphe Hine,Shamyati, Urah Pida, Parshva Pida, Sweda, Vamathu, Moha, Latate Sweda,Vishushkasyata, Ucchritaksha, Pratamyate, Bhrisham Aratimana, Annadvesha, Abala, Aruchi, Ushnabhinandati, Meghambu Vardhate, Shitena Vardhate, Pragvatena Vardhate , Durdine Shwasa, Shesmalai Vardhate, Asino Labhate Saukhyama etc.

SAMPRAPTI GHATAKA

Samprapti Ghataka which are involved in Pathogenesis are as follows:

- Dosh : Vata - Especially Prana Vayu, Kapha - Kledaka and Avalambaka Kapha
- Dushya : Rasa, Udaka, Rakta
- Agni : Mandagni, Vishamagni
- Ama : Rasa Dhatvagnimandya
- Srotasa : Prana, Anna, Udakavaha Srotasa
- Udbhavasthana : Aamashaya (Vagbhat), Pittasthana (Charaka)
- Vyaktisthana : Urah, Phupphusa
- Srotodusti : Sanga, Vimarggamana and Atipravitti
- Rogamarga : Abhyantara

UPASHAYA AND ANUPASHAYA

Upashaya and Anupashaya may be considered as a therapeutic test. The diet, drugs & activity, which increase symptoms and attack, are known as Anupashaya. & Those, which relieve the symptoms, are known as Upashaya. Anupashaya for Tamaka Shwasa are as follows

- (1) Durdina (2) Meghambu (3) Sheeta Ritu (4) Sheetambu (5) Pragvaten (6) Shlaismalai (7) Shayanama (8) Cold food, medicine and place

Upashaya for Tamaka Shwasa are as follows:

- (1) Shlesma Vimokshante (2) Ushnabhinandati (3) Asino labhate Saukhyam

SADHYASADHYATVA

Tamaka Shwasa in general is described as Yapy (palliable)disease. However in individual with recent origin of disease person Pravara bala or both said to be Sadhya (Ch. Chi. 17/.62).While mentioning prognosis of any disease following characters are mentioned in case of Yapy disease.

1. Disease has affected the deep seated Dhatus
2. Disease involving many Dhatus
3. If affects vital organs and joints
4. Affects patient continuously for longer period
5. Disease is caused by two Doshas.

In disease TamakaShwasa Kapha and Vata Dosh are involved primarily. Both of them exhibit opposite qualities. Hence management will be also difficult as factors, which excite Vata, alleviate the Kapha Dosh and vice Versa. Rasaadi Dhatu gets involved in Tamaka Shwasa, which is suggestive of the involvement of more than one Dhatu. Pranavaha Srotasa is mainly involved.

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