

An Observational Outlook on the Nidanas of Tamaka Shwasa

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Abstract

The term nidana is related to both aetiology as well as diagnosis of diseases. In the present context term nidana refers to the causative factors. Nidana plays an important role in diseases which are krucchra sadhya or yapy. Disease aggravates as long as patient gets exposed to nidana. There are many aharaja and viharaja nidanas explained as causative factor for manifestation of Tamaka Shwasa. With this background an observational study was conducted on patients of Tamaka Shwasa in Belgaum city which is considered as anupa desha. After the observation it was found that, among all nidanas dadhi was found to be consumed by most of the patients followed by stress as a second major cause. These nidanas are responsible for vitiation of doshas in body and plays an important role in samprapti of Tamaka Shwasa. Hence as a part of Nidana parivarjana chikitsa the practitioners of this particular locality can concentrate on advising the patients to avoid these nidanas as far as possible to prevent and manage the condition effectively.

Keywords: Tamaka Shwasa; Nidana Parivarjana; Anupa Desha; Dadhi Sevana.

Introduction

The term nidana is related to both aetiology as well as diagnosis of diseases. Aetiology helps in ascertaining the causative factors of a disease whereas diagnosis helps in determination of the nature of disease based on the causative factors, premonitory symptoms, actual signs, exploratory therapy and pathogenesis. In the present context term nidana refers to the causative factors. A single nidana may produce a single disease or many nidana together may produce a single disease and vice versa [1]. This also holds true in case of Tamaka Shwasa. Nidana plays an important role in diseases which are kruccha sadya or yapy. Disease aggravates as long as patient gets exposed to nidana. In Ayurvedic classic etiological factor for Tamaka Shwasa is not mentioned separately but those mentioned for Shwasa can be taken for Tamaka Shwasa also.

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These nidana are classified into two types i.e. bahya and abhyantara nidana. Bahya nidanas are categorised into Asatmendriyarthasamyoga, Prajnaparadha and Parinama. Abhyantara nidana includes factors which provoke vata and kapha doshas which play an important role in causing Shwasa. Sometimes, nidanarthakara rogas are also important factor in the causation of rogas. Tamaka Shwasa can be produced secondarily to some diseases such as Jwara, Pandu, Kasa etc [2]. Some of aharaja nidana as mentioned are masha, pinyaka, nispava, pista, saluka, vistambhi, vidahi, guru, dadhi, jalaja and anupamamsa, abhyisandhi ahara [3]. And the viharaja nidanas mentioned are exposure to raja, dhooma, sithalasthana, ativyayama, atimaithuna etc [4]. With this background an observational study was conducted on patients of Tamaka Shwasa in Belgaum city which is considered as anupa desha. After the observation it was found that, among all nidanas dadhi was found to be consumed by most of the patients followed by stress as a second major cause.

Materials and Methods

1. Patients of Tamaka Shwasa attending IPD and OPD of KLE's Shri B.M.K Ayurveda Mahavidyalaya were selected for observation.

- Patients of either sex between age group 16 to 60 years were selected.

Observation and Result

An observation was made on 40 patients of Tamaka Shwasa. Detail history was taken such as nidana to which they were exposed such as smoking history, alcoholic history, family history of Bronchial Asthma, allergic disorders, nature of work, dietary habits etc. The following observations were made 17 patients had positive family history,

7 patients were exposed to smoking either actively or passively, 9 patients were having habit of consuming alcohol, 24 patients are non-vegetarian, 26 patients were exposed to dust and smoke, 14 patients were having habit of doing heavy work, 26 patients used to do moderate work, 31 patients were exposed to stress either at home or professionally, 30 patients used to consume masha(urad dal) frequently, 35 patients used to consume curd either once or twice daily, 24 patients were having vishamashana (irregular) type of dietary habits, 12 patients were having history of staying or working in seethasthana i.e. air conditioners, windy place etc, 30 patients were having habit of vegadharana.

Result

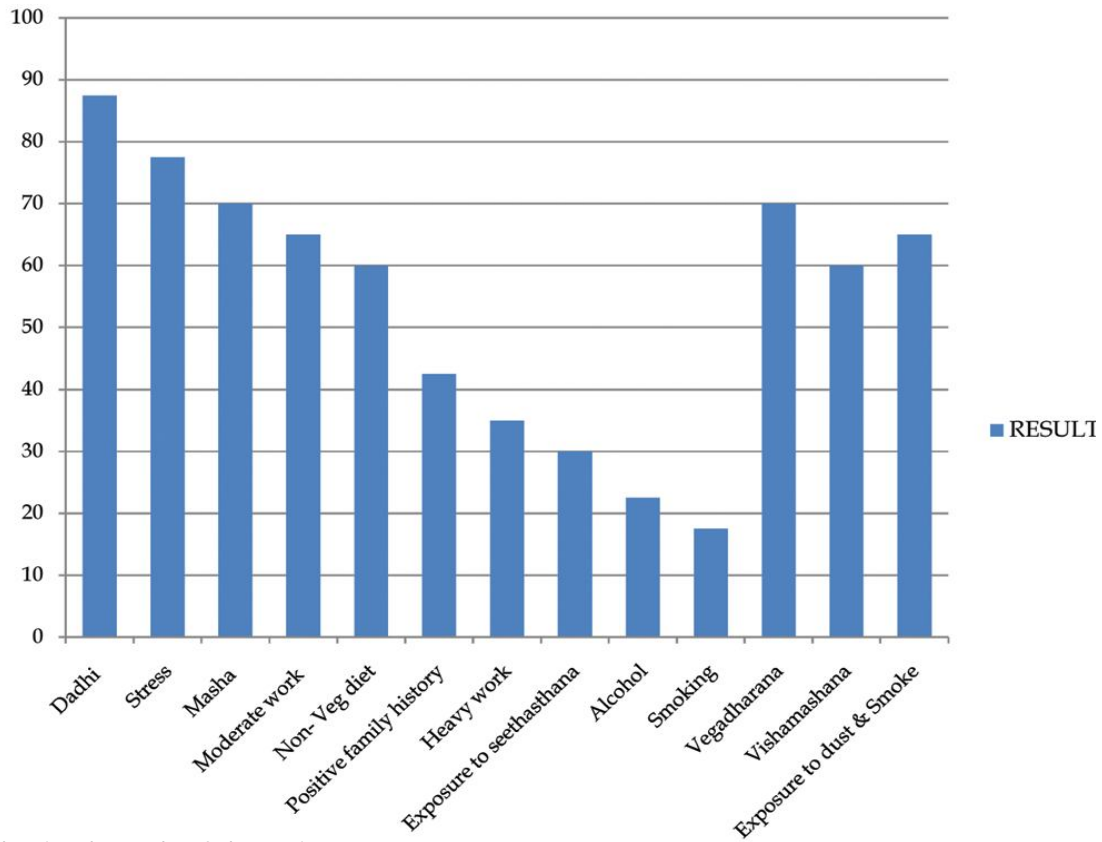


Fig. 1: Showing the results of observation

From the above results of observation, most of the patients were having habit of consuming curd followed by stress as second major cause and others nidanas as mentioned above diagram .

by a patient or diet taken at improper time, leads to vitiation of Agni resulting into formation of Ama⁵. And it is explained that Ama is one of the major factors in pathogenesis of many diseases and Tamaka Shwasa is one among them.

Discussion

Vishamashana

Either excessive or less quantity of food consumed

Dadhi

The gunas of dadhi are guru, grahi and

abhishyandi [6]. Due to these properties it leads to Ama formation which causes aggravation in symptoms of Shwasa. In samhitas though dadhi is mentioned to cure many diseases it is also mentioned that excessive consumption should be avoided and it should not be taken in all seasons [7].

Seetasthana

Here seetasthana is considered as too much exposure to cool air such as working in air conditioners, windy places, cold climatic areas etc. Seeta guna performs Stambhana / Sankocha karma. When person gets exposed to Seetasthana it leads to Vata prakopa as well as Kapha Prakopa. It directly leads to bronchoconstriction and mainly acts as aggravating factor of Shwasa roga.

Masha

The gunas of masha are guru, snigdha, usna and madhura [8]. It causes aggravation of kapha and pitta. When consumed excessively it causes imbalance between doshas and also causes adhmaṇa which results in agni dusti and ama formation.

Ativyayama

Though exercise is considered good for health, excessive exercise leads load on respiratory and diaphragm muscles leading to vitiation of Udana vayu which is situated in urahsthana. Also it leads to Vitiation of Vata all over body and causes Kapha kshaya especially in Urahsthana leading to aggravation in Shwasa. In the present context it was also considered as heavy work.

Raja and Dhuma Sevana

Exposure or working in areas which are full of dust and smoke leads to inhalation of these particles which causes irritation in prana vaha srotas after it comes in contact with sleshma dhara Kala. Body tries to expel these foreign particles. But due to the pre-existing sroto dushti it cannot be expelled naturally and acts as an aggravating factor for Shwasa.

Stress

Although there have been many clinical, psychological and biological studies suggesting that stress and psycho social factors may affect the incidence and symptomatology of Asthma, their roles in the genesis remain controversial because the mechanisms are not well understood. The possible mechanisms are discussed from the view point of

psychoneuro immunology for example, stress-induced enhancement of IgE production, stress-induced susceptibility to infection, conditioned histamine release and nerve/mastcell interaction or the brain immune interaction [9]. Many of the psychosocial factors implicated in the rise in Asthma morbidity and mortality are related to family structure [10,11]. There are many clinical reports stating that an Asthmatic attack is immediately preceded by emotional stress.

Smoking

Exposure to tobacco smoke either through active smoking or by passive smoking can cause and/or exacerbate an Asthma attack [12, 13,14]. Many studies also reported that people exposed to passive smoking have a five-fold increased risk of developing Asthma [15,16]. Persons who smoked regularly were four times more likely to develop Asthma over the next eight years than nonsmokers [17]. Tobacco smoke not only damages the cilia in the lungs, but it can cause permanent damage to the airways. Smoking also interferes inflammatory action of the steroids; this may be due to increased mucus secretion.

Vegadharana

It is nothing but suppression of natural urges which leads to many diseases. There are many reasons because of which one suppresses these natural urges. The following vegaskasa [18], udgara [19], chardi [20] when suppressed causes Shwasa roga. Vegas are natural urges and is usually spontaneous in nature. These are governed by the neuro endocrine system and in many instances, the nervous system alone. Nothing will happen once or twice, if one suppresses this as habitually a curious feedback mechanism is set alert in the body which may be against the homeostasis and may precipitate a series of disease.

Non vegetarian

The following food items were considered under the category of non veg such as kukkuta, aja, matsya, mahisa mamsa. Matsya vitiates kapha dosha, aja mamsa is guru and snigdha which when consumed excessively causes vitiation of kapha dosha, mahisha mamsa is guru. These food items when consumed by a person with poor digestive power leads to formation of ama which leads to formation of diseases.

Alcohol

Alcohol taken in excessive quantity triggers

Asthmatic attack. It has *Histamines* i.e. a natural product of the fermentation process to make beer, wine and liquor results in natural chemicals that resemble histamine, which can cause an allergic reaction. In Ayurvedic texts also we can find references that when Madyapana taken in excessive quantity leads to vitiation of tridoshas and causes various ill effects in the body. It should not be taken along with hot dishes [21]. In this observation as most of the patients were females, very few patients were alcoholic.

Conclusion

This article is based on an observational study on patients of Tamaka Shwasa. Detailed history was taken to which nidanas these patients were exposed. In this observational study it was found that maximum numbers of patients were exposed to consumption of dadhi followed by stress. This nidanas worsen the condition especially in anupa desha where the study was carried out. These nidanas are mainly responsible for vitiation of vata and kapha dosha which are major culprits in causing Tamaka Shwasa. Hence as a part of Nidana parivarjana chikitsa the practitioners of this particular locality can focus on advising the patients to avoid these nidanas as far as possible to prevent and manage the condition effectively. A large scale studies can be conducted to enlighten on the extent of relation between the cause and the manifestation of Tamaka Shwasa.

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