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ROLE OF LIFE STYLE IN AETIOPATHOGENESIS AND MANAGEMENT OF ASTHMA AND ALLERGY

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Abstract: Bronchial asthma is one of the common life style mediated chronic diseases globally and currently affects approximately 300 million people worldwide. The prevalence of asthma has risen in affluent countries over the last 30 years but now appears to have stabilized, with approximately 10-12% of adults and 15% of children affected by the disease. In Ayurveda, bronchial asthma described as *Tamaka Svasa*. Faulty diets and deed are considered to be responsible factors for this dreaded disease. Ayurveda advocated numerous etiological factors in its aetiopathogenesis viz. heavy, constipating, dry, channel obstructing and burning sensation creating diets, consumption of cold food & drinks, living in cold places along with exposure to dust, smoke, excessive heat and windy climate. Apart from these excessive and contrary exercises, weight lifting and walking are also provoking this problem. Allergy is considered as one of the most important factor in causation of bronchial asthma. Above factors that bronchial asthma can be controlled with proper life style.

Keywords: *Tamaka Svasa*, life style disorder

Introduction: Commonly Ayurveda is popularized as a system of medicine in society, with specialty of herbal, herbomineral or drugs without side effects. In fact Ayurveda is the science of specific life style which provides *sukha*. In other words it may be said that this science means Ayurveda is the compilation of science, art and philosophy. Ayurveda has projected a specific life style to maintain the normal status of body and mind. Three types of causative factors are described in Ayurveda which have role to produce abnormal status of body and mind as diseases or *vyadhi*. e. *Nimittakarana*. This type of *karana* is concerned with life style. In other word it may be said that life style is the primary cause of diseases which are described in three classes- *asatmendriyarthasamyoga*, *pragyaparadh*, and *parinama* ^[1]. Second group of cause is concerned with biological factors which are known as *tridosha* and are considered as *samavayikarana* of diseases and third is *asamvayikarana* means pathogenesis of any disease. This is why; we say that *trividhayatanais* totally related to life style. Bronchial asthma is one of the common life style mediated chronic diseases globally and currently

affects approximately 300 million people worldwide. The prevalence of asthma has risen in affluent countries over the last 30 years but now appears to have stabilized, with approximately 10-12% of adults and 15% of children affected by the disease^[2]. In Ayurveda, bronchial asthma described as *Tamaka Svasa*. Allergy is considered as one of the most important factor in causation of bronchial asthma. It refers to a condition of being unusually sensitive to something eaten, breathed in and touched, in a way that causes pain or suffering. In western medicine, an allergy is supposed to be the cause of various disorders particularly skin diseases and respiratory problems. Nature or environment is an essential factor which influences human body at every stage. Proper or improper tuning with environment is responsible for health and disease respectively. Adaptability to environment is one of the characteristic and peculiar features of living organisms. The environment influences the individual in various ways, such as weather, geographical conditions, nature of soil, social tendencies, bacterial saturation and similar other conditions. *Acarya Charaka* expresses this fact as

a philosophical axiom. He has emphasized that the continued existence or otherwise of all creature is dependent on the proper, inadequate, excessive or wrong interactions between them and their environmental factors.

Etiological Factors^[3]

- Exposure to dust, smoke, fire and wind
- Residing in a cold place & use of cold water
- Physical exertion
- Sexual intercourse & long walk beyond one's capacity
- Intake of rough food
- Irregular meals
- Manifestation of certain reaction inside the body due to underprocessed Anna Rasa (AmaPradosa)
- Distension of abdomen
- Roughness
- Pasting in excess
- Debility
- Injury to vital organs
- Usage of mutually contradictory substances
- Excessive administration of biopurificatory therapies
- Regular consumption of *Nispava*, black gram, oilcake, sesame oil consumption of flour preparations, tubers
- Constipating & burning substances, heavy food
- Intake of meat of aquatic & marshy animals & birds
- Intake of curd & unboiled milk
- Consumption of channel blocking substances
- Regular intake of Kapha aggravating factors
- Injury to throat & chest and various other srotas of retention and suppression of natural urges

These Diseases Manifest as Complications in Following Diseases^[4]: *Atisara, Jvara, Chardi, Pratisyaya, Kshata, Kshaya, Raktapitta, Udavarta, Visucika, Alasaka, Pandu & Visa*

Pathogenesis^[5]: Due to consumption of etiological factors *Pranavata* combining with *Kapha* leaves its own path and begins to move in the upward direction, giving rise to more of respirations is known as *Svasa Roga* which are five types & which may lead to the death of the patient. In *Tamaka Svasa*, due to obstruction in *Pranavaha Srotas*, *Vata* moves in reverse order and pervades the entire *Pranavaha Srotas* and stimulates the *Kapha* in the throat & head, causing rhinitis. Further it manifest wheezing sound; greater enhancement of respiration to rate & rhythm.

Sign & Symptoms of *Tamaka Svasa*^[6]: Wheezing sound; greater enhancement of respiration in relation to rate & rhythm; feeling of darkness in front of the eyes; thirst, vomiting; paroxysmal attack of this disease are severe enough to put the patient in distress, to bend him forward, to cough again and again which sometimes result in fainting; until the expectoration of provoked *Kapha* patient remains agony and patient finds temporary relief; after expectorating *Kapha*, patient is unable to talk much because of choking in the throat; aversion to food; does not get sleep when he lies down because of catching of breath; find comfort in warm substances; eyes wide opened; sweating in forehead; restlessness; dryness of the mouth; suffers frequently from paroxysms of dyspnoea which aggravates during cloudy days, by the use of cold water, breeze from east and consumption of *Kapha* aggravating factors. It is manageable in chronic stage and curable if it is of recent onset.

An Ayurvedic Approach of Allergy: Our Maharshis have described seven types *Deha* (somatic constitutions) *Prakriti*^[7] and sixteen types of *Manas Prakriti*^[8] (psychic constitution). All these are having different status of compatibility or suitability. Incompatible diets and deeds vitiate different *doshas* causing illness to an individual. It is not necessary that compatibility to article and deeds should be the same in the individuals of same constitution, as it differs from person to person. This specific condition in *Ayurveda* is called as *Asatmya* (incompatibility or unsuitability) and may be considered as Allergy in *Ayurvedic* literature.

The word *Satmya* (suitable or compatible) and *Asatmya* (Incompatible) are frequently used in *Ayurvedic* literature. Charaka has mentioned that the *Satmya* (compatible) is that which suit the self. *Upashaya* is considered as its synonym^[9]. Vagbhatta has supported this view by saying that those medicines, foods and deeds which bring about the *Sukha* to the patient are called *Upashaya*. He has accepted *Satmya* as its synonym^[10]. Charaka further narrated that the thing which being used constantly has wholesome effect are *Satmyas*^[11] (suitable or compatible). The term *Okasatmya* is the condition where the incompatible things become compatible after constant use, as highlighted by Charaka.^[12]

Acharya Sushruta is of opinion that the ingested sweet and sour *Rasas*, exercise and other articles which are suitable to an individual are called as *Satmyas*.^[13] He has also enumerated

certain *SatmyaBhavas* viz. *Desha* (soil), *Kala* (time), *Jati* (species), *Ritu* (season), *vyayam* (exercise), *Jala* (water) and *Diwaswapna* (day sleep) etc. which are not harmful even being contrary to one's constitution.^[14] Vagbhatta have described that as a rule the *Satmya* (suitable) things cannot be harmful to anybody as they are permitted by self.^[15] Substances like water, Ghee, milk and rice are wholesome, suitable and agreeable for the body. The body can inheritably transform them in to its own congruous substances by virtue of *jatisatmya* after digestion.^[16] These are called *Hita* (useful), *Pathya* (wholesome) for body. On the other hand few substances like poison, alkali and incompatible mixtures by their toxic or cauterizing action destroy and digest the tissue of the body and hence are unsuitable or *Ahita* for the body.^[17] Therefore Charaka has mention that which is not suited to the person is known as *Asatmya* (unsuitable or incompatible).^[18] Chakrapanidutta has highlighted that certain things after getting mixed with body produce some abnormal changes which creates difficulty in its normal functions are called *Asatmya* (unsuitable or incompatible). This fact got striking resemblance with the concept of Allergy in western medicine.

The incompatible substances in combinations may produce its toxic effects by their synergistic action (*Samatva*) or by their antagonistic action (*Vishamatva*). These *Ahita* substances do not get digested properly^[19] and hence the body fails to transform them to a congruent stage and then act as foreign bodies. These incongruous substances retain in the body in a hostile state or *Virodhabhava* or as opposing nature to tissues and exit the humours. The hostility of these foreign bodies produces *Virodhabhava* or allergic reaction in tissues of body which in turn produce its defensive forces to such antigenic substances together with the vitiation of one or more doshas in the body. Though the foreign bodies by their toxic action destroy and digest the tissues of the body in such collision, the final victory is gained by the mightier over the weaker one. There are certain common examples of incompatible diets such as an equal quantity of ghee and honey and honey with *Pushkarbeeja* or *Maireyasura*, vitiates *Vata*, *HardrakaShaka* roasted in mustered oil vitiates *Pitta* and *Payas* with *Manth* vitiates *Shleshma* in body. All dietetic incompatibility act in this way.

Not only *Ahita* (unuseful) diets and substances provoke such hostile reactions but even one's *Virudha* (incompatible) deeds or *Viharacapable* of manifesting such mishaps probably of creating antigens from within body giving rise to so called immunological reactions. Psychic allergy also has the same basis of producing antigens from within the body or capable of triggering the parasympathetic response in the body in susceptible individuals. Moreover Charaka has quoted that "articles of diet that are inimical to the body elements tend to disagree system." This citation has paid much attention in the field of hypersensitivity or incompatibility. Body cannot adopt such combinations, those produce undesirable body reactions. It may be inferred, on the above ground, that Charaka has dealt much with that incompatibility.

It is interesting to note that the time of allergic reactions is not fixed, as sometimes these reactions do not precipitate by first exposure to the allergen but they may be noticed after some time and sometimes these reactions may appear even in the absence of said allergens. In the case of infectious diseases, bacteria may induce antibodies which are not an essential feature for the resistance to infection. These small organisms may also produce allergic reactions in certain specific conditions. There is a group of antibodies in our defense mechanisms. Antibody production is a special example of protein synthesis i.e. putting together of amino acids, to form protein molecules. It can be varied on demand to produce different antibodies capable of reacting to any of the many different antigenic determinants. The immunological classes (IgG, IgM, IgA, IgD, & IgE) differ in their biological properties. Though the physiological function of IgE antibodies is obscure but they may possibly have a role in defense against helianthus. It also plays a basic role in allergy. On one hand it destroys the pathognomic organisms, on other it also disturbs the normal functions of the systems, where it is produced.

Prevention and Control of Allergy in Ayurveda: Ayurveda conceives a unique approach to prevent and cure allergy radically. Its approach is based on holistic principles; therefore each and every individual's needs different line of management according to one's constitution. As Ayurveda focused primarily on preventive measures, it is capable enough to prevent and control allergy effectively.

1. **Nidanaparivarjana (Avoidance of Aetiological Factors)** : Withdrawal of causative factors as stated by Acharya.^[20]
2. **Satmyasevana (Use of Wholesome Diets & Deeds)**: Use of suitable or compatible diets and deeds according to one's constitution.
3. **Shodhana (Purification)** : *Panchakarma*
4. **Shaman** (pacification) : Removal of residual abnormality of involved *doshas* with specific diets and deeds
5. **Asatmyasatmikarana (Practice to Make Incompatible Things Compatible)**: It is advisable to withdraw gradually the incompatible things and use gradually the compatible ones. Acharya Charaka has described a specific withdrawal technique as *Padanshika karma*^[21]. By the virtue of which an incompatible thing may become compatible. *Vishakanya* is the commonest example of the same where constant use of poison in gradual increasing doses become compatible.
6. **Swasthya Samvardhan–(Promotion of Health by Use of Rasayana and Vajeekarana-remedy)**: To boost up dislodged or compromised immunity with wise use of selective *Rasayana* and *Vajeekarana* drugs.
7. **Use of Anti-allergic Herbal Drugs**: several drugs are available in *Ayurvedic* literature for preventing allergic disorders by the virtue of their anti-allergic actions. Some of them are responsible for developing adaptability in the susceptible individuals. Most commonly used single herbal drugs are *Haridra, Sukshmaela, Chandari, Manjistha, Shleshmataka, Sindhuwar, Subaha, Palindi, Kataka, Shireesha*

Conclusion: Ayurveda is a holistic system of health care, which primarily focused on prevention of diseases and promotion of health. Treatment of disease is a secondary objective. Our ancestors advocated such a wonderful lifestyle, which is still unparalleled elsewhere in the globe. Moreover it has got sound scientific footings. *Swasthavritta* is developed later on as a collection of different routines of the daily life. The description of *Dinacharya* (day routines), *Ratricharya* (night routines), *Ritucharya* (seasonal routines), *Sadavritta* (good conducts) and *Achara Rasayana* (primitive ethical practices) is very useful in present perspective.

Present lifestyle is responsible for elevating the level of stress and strain in the individuals. Adulteration is one of the most common factors for increasing the number of patients of allergic disorders now a day. Use of

chemical based cosmetics, pesticides and agrochemicals are further threatening the integrity of liver which is supposed to be the key organ for detoxification. Western anti allergic drugs is symptomatic in nature. These drugs are not capable to eradicate the problem of allergy radically. Moreover these drugs are having numerous side effects. On the other hand *Ayurvedic* literature is full of such anti allergic drugs which are safe and effective for eradicating allergic problems radically. Apart from their anti-allergic effect, these drugs develop adaptability. So, those ones can live within the allergic atmospheres without any allergic response.

It is equally important here to note that useful incompatible articles can be converted in to compatible form with *Padanshika* technique of Acharya Charaka, which seems to be better alternative of hypo sensitization of western medicine. It is further stand that these herbal drugs are equally effective against mental allergy too. For getting desirable response, it is important to purify one's body with suitable *Panchakarma* measures followed by administration of anti- allergic herbal drugs. Keeping this treasure of medical values in the mind, it may be concluded that Ayurveda can offer a radical cure for allergic disorders without any side effect. It will not only save a huge amount of money wasted on the management of such disorders but also contribute a lot to give relief to the patients of allergy as a whole.

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