



A REVIEW ARTICLE ON VATAJA PRATISHYAYA WSR ALLERGIC RHINITIS

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ABSTRACT

Pratishyaya is one of the *Urdwajatrugata Vikaras* (Diseases above the clavicle) and can be precipitated even due to minute etiological factors. There are five types of *Pratishyaya* mentioned in our classics and *Vataja Pratishyaya* is one among them. *Vata* is the predominant *Dosha* and *Kapha*, *Pitta* and *Rakta* are associated doshas involved in the manifestation of the disease. *Vataja Pratishyaya* can be co-related with Allergic Rhinitis most commonly encountered in day-to-day practice often caused by allergens, and environmental pollution. The allergens which are inhaled release newly formed or preformed mediators which lead to the causation of the disease Allergic Rhinitis.

Keywords: *Pratishyaya*, *Vataja Pratishyaya*, Allergic Rhinitis.

INTRODUCTION

The nose is a sense organ that performs two functions that is olfactory and respiratory¹ due to its direct contact with the external environment, it is exposed to many micro-organisms, allergens, and pollutants pre-

sent in the atmosphere. Due to the increased environmental pollution and busy lifestyle,² Allergic Rhinitis has become a common disease in the present era. If this stage is not properly treated, it will lead to mu-

cosal changes in nostrils resulting in chronicity causing turbinate hypertrophy, epistaxis, etc. The symptom of Allergic Rhinitis shows resemblance with the *Lakshanas* of *Vataja Pratishyaya* explained in *Ayurvedic* classics. In *Ayurveda*, *Acharya Sushruta* has devoted one separate chapter to *Pratishyaya* after explaining *Nasagata Roga* (Diseases of the nose). In *Sushruta Samhita Uttartantra*, *Pratishyaya* is classified into five types on a pathological basis viz. *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja* and *Sannipataja*³. *Vataja Pratishyaya* is the most common disease affecting all age groups of either sex. *Vataja Pratishyaya* is one of the diseases in which the inflammation of the mucous membrane of the nose is observed and it is characterized by *Nasavrava* (Watery nasal discharge), *Nasavarodha* (Obstructed nose) *Kshavathu* (Sneezing), *Shirashoola* (Headache), *Swasavarodha* (Obstruction in breathing), etc. It is a very common contagious disease seen all over the world causing much distress and discomfort to the people. The constant nasal discharge of the nose and recurrent occurrence of the condition drags the individual far from normal life. Allergic Rhinitis is an acute, recurrent and episodic disease. In World, more than 10- 30% of the population is reported to be afflicted with an Allergic Rhinitis⁴. It is most common between the ages of twenty and forty. Although innumerable preparations are available in contemporary sciences, no drug en-

sures total relief without any side effects and the chances of recurrences are relatively high. So, there is a need to have a safe, effective, and easily available treatment modality to treat this common respiratory problem.

Etymology- The word *Pratishyaya* evolved from "*SHYENG*" *Dhatu* which means to move when this *Dhatu* is prefixed by "*PRAT*" and suffixed by "*GATAV*", the word *Pratishyaya* is formed. It means the condition in which there is continuous flow⁵. **Definition-** *Pratikshanam shyayate iti* (*Shabdakalpadruma*⁶, *Amarakosham*⁷) i.e., continuous flowing of secretions.

*Vata prati abhimukha shyayo gamanam kaphadeenam yatra sa!*⁸ i.e., *Prati* means *Abhimukha* and *Shyaya* denotes the *Gamanam* so in this disease *Kaphadi Dosha* undergoes upward movement due to *Vata Dosha*. Here *Acharya* has given prime importance to *Vata Dosha*, *Acharya Dalhana* explained *Pratishyaya* as a condition in which *Kapha*, *Pitta*, and *Rakta* move along with *Vata* in the upward direction.

Classification of *Pratishyaya*- The disease *Pratishyaya* is classified into five types i.e., *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*, and *Sannipataja* by *Acharya Sushruta*⁹ and *Vagbhata*¹⁰. *Acharya Charaka* and *Kashyapa* have not accepted type *Raktaja Pratishyaya*.

Table 01:

<i>Acharya</i>	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>	<i>Raktaja</i>	<i>Sannipataja</i>
<i>Charaka</i>	+	+	+	-	+
<i>Sushruta</i>	+	+	+	+	+
<i>Vagbhata</i>	+	+	+	+	+
<i>Kashyapa</i>	+	+	+	-	+
<i>Madhava</i>	+	+	+	+	+
<i>Bhavaprakasha</i>	+	+	+	+	+
<i>Sharangdhara</i>	+	+	+	+	+
<i>Yogaratanakara</i>	+	+	+	+	+

Acharyas like *Madhavakara*¹¹, *Bhavamisra*¹², and *Sharangadhara*¹³ have also followed the way of classification of *Acharya Sushruta*.

Nidana-The *Nidanas* of *Pratishyaya* could broadly be classified under –

1) *Sadyojanaka* (Acute) *Nidanas- Sannikrista Hetus*

2) *Kalantarajanaka* (Chronic) *Nidanas- Viprakrista Hetus*¹⁴ While analysing the detailed list of etiological factors mentioned by various *Acharyas* it could be seen that the majority of them come under the immediate triggering factors i.e., *Dhuli, Rajah, Dhuma, Ati Shita Jala Sevana*, etc. and some of them like *Mandagni, Ajeerna*, and other diseases producing *Pratishyaya* as a complication come under the latter. The *Sannikrishta Hetus (Sadyojanaka Nidanas)*¹⁵ described by *Acharyas* causes *Achaya Prakopa* (man-

ifestation of disease without proper pathogenesis) of *Doshas* leading to the disease, whereas the *Vipra-krishta Hetus (Kalantarajanaka Nidanas)*¹⁶ leads to *Chaya Prakopa* (manifestation of disease with proper stages of pathogenesis) and then only to *Prakopa*. The *Nidana* of any disease can be multifactor in nature. The same seems to be true in the case of the disease *Pratishyaya*. The etiological factors can again be classified under the headings –

Table 02:

<i>Aharaja</i>	<i>Charaka</i> ¹⁷	<i>Sushruta</i> ¹⁸	<i>Vagbhata</i> ¹⁹	<i>Kashyapa</i> ²⁰
<i>Mandagni</i>	-	-	-	+
<i>Ajeerna</i>	+	-	-	+
<i>Vishamashana</i>	-	-	-	+
<i>Ati Jala Pana</i>	-	-	+	+
<i>Ati Sheeta Ambu Pana</i>	+	-	-	-
Intake of <i>Ati Sheeta Jala</i> by persons of <i>Shleshma Prakriti</i>	-	-	-	+
Excessive intake of <i>Guru, Sheeta, and Madhura</i> substances	-	-	-	+

Table 03: Viharaja Nidana of Pratishyaya

<i>Viharaja</i>	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata</i>	<i>Kashyapa</i>
<i>Ati Nariprasanga</i>	+	+	-	-
<i>Ati Swapna</i>	+	-	+	-
<i>Ratri Jagarana</i>	+	-	+	-
<i>Nidra after Dugdha Pana</i>	-	-	-	+
<i>Nidra Parshwa Shayana</i>	-	-	-	+
<i>Nitya Anupahita Shayana</i>	-	-	-	+
<i>Apavitra Mukha Shayana</i>	-	-	-	+
<i>Vega Sandharana</i>	+	+	+	+
<i>Ati Ashru Srava</i>	+	-	-	-
<i>Tapa Sevana</i>	-	+	-	-
<i>Dhuli, Rajah, Dhumra, Sevana</i>	+	+	-	-
<i>Shitamati Pratapa</i>	+	+	+	-
<i>Ritu Vaishamy</i>	-	+	-	-
<i>Snana in Ajeerna</i>	+	-	+	-
<i>Ati Jala Krida</i>	-	-	-	+
<i>Ati Bhashana</i>	+	-	+	-
<i>Shirobhitapa</i>	+	+	-	-
<i>Shirovedana</i>	+	-	-	-

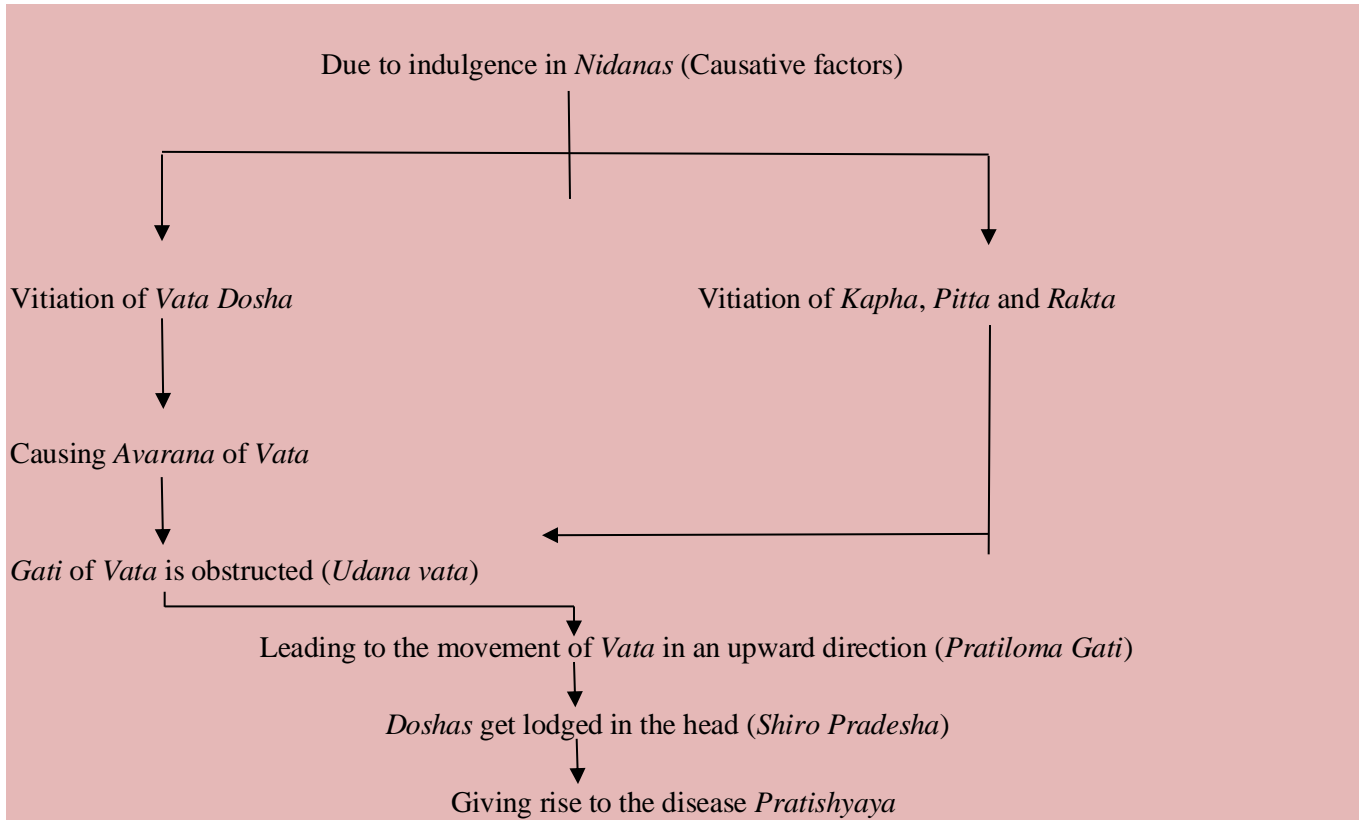
Manasika Nidana of Pratishyaya

Manasika	Charaka	Sushruta	Vagbhata	Kashyapa
Ati Krodha	+	-	-	-

All these *Nidanas* are producing any of the following conditions –

- *Agnimandya* e.g., *Vishamasana*
- *Sthanika Srotovaigunya* e.g., *Dhuli*
- *Amavisha Utpadana* e.g., *Virudhahara*
- *Sarvadaihika Srotovaigunya* e.g., *Nitya Anupahita Shayana*
- *Vyadhiksamatva Ghatana* e.g., *Nari Prasanga*
- *Vata Pratiloma* e.g., *Vegadharana*

Samprapti – There is no separate *Samprapti* mentioned in *Ayurvedic* texts for *Vataja Pratishyaya*. So, this *Samprapti* takes place when causative factors are mainly *Vata* vitiating that causes *Vataavidhi*. Here *Kapha*, *Pitta*, and *Rakta* get vitiating with their own etiological factors and they obstruct the *Gati* of *Vata* causing *Avarana* of *Vata* and leading to *Urdhwagamana* i.e., *Pratiloma Gati* of *Vata*. *Doshas* get lodged in *Shira Pradesha*. Thus, giving rise to the disease²¹.



Purvaroopas- *Purvaroopas* described²² by *Sushruta* include-

- *Shirogurutwa* (Heaviness of the head)
- *Kshavathu* (Sneezing)
- *Angamarda* (Bodyache)
- *Parihrishtaromata* (Generalized horripilation)
- *Stambha* (Stiffness)

In *Ashtanga Hridaya*, *Charaka Samhita*, and *Kashyapa Samhita*, there is no mentioning of the *Purvaroopas* of the disease *Pratishyaya*. *Madhava Nidana*, *Bhavaprakasha*, *Vaidya Kalpadruma*, *Gadanigraha*, *Yogaratanakara* have mentioned the *Purvaroopas* same as that of *Sushruta*. But the only difference between them and *Sushruta* is that they have replaced *Shiropoornata* instead of *Shirogurutva*.

Table 04: Roopa- Lakshanas of Vataja Pratishyaya according to various Acharyas

Lakshanas	Charaka ²³	Sushruta ²⁴	Vagbhata ²⁵	Kashyapa ²⁶
Uttana Shayanasyapi Kshavathu	-	-	-	+
Tanu Nasasrava	+	+	-	+
Shishirakapha-Shruti	-	-	+	-
Nasavarodha	+	+	+	-
Nasatoda	+	-	-	-
Nasavedana	+	-	-	-
Pihitanasa	-	+	-	-
Chiratpaki	-	-	+	-
Shirashoola	+	-	+	-
Shankhpradesha vedana	-	+	+	-
Kshavathu	+	-	+	-
Osthashosha	-	+	-	-
Mukhashosha	-	-	+	-
Asyavairasya	-	-	-	-
Galashosha	-	+	-	-
Talushosha	-	+	-	-
Swaropaghata	+	+	-	-
Swarabheda	-	-	+	-
Jagatyabhikshnam	-	-	+	-

Chikitsa- Different Acharyas have postulated the following consideration regarding the treatment of *Pratishyaya*. *Chikitsa* of *Pratishyaya* can be divided into two ways:

- *Samanya* (General treatment) *Chikitsa*
- *Vishesha* (Specific treatment) *Chikitsa*

Samanya Chikitsa- According to *Acharya Chakrapani*, *Langhana* therapy is best for curing *Netra Roga*, *Kukshi Roga*, *Pratishyaya*, *Vrana*, and *Jwara* for these five diseases. Thus, five days of *Langhana* is advised in *Pratishyaya* before going for

further treatments. All types of *Pratishyaya* except *Nava Pratishyaya* (recently originated) should be treated by the following *Chikitsa Sutra*²⁷.

- *Ghritapana*.
- *Swedana*.
- *Vamana*.
- *Avapida Nasya*.

Vishesha Chikitsa- In addition to the general guidelines for management details of medicaments and procedures to be adopted in the specific management of *Vataja Pratishyaya* is also enlisted in the classics.

Table 05:

Upakramas	Charaka ²⁸	Sushruta ²⁹	Vagbhata ³⁰	Chakradatta ³¹
Ghritapana	+	+	+	+
Shirovirechana (Nasya)	+	+	+	+
Snigdha Dugdhapana	+	-	-	-
Mamsarasa	+	-	-	-
Dhumrapana	+	-	-	-
Pani Sweda	+	-	-	-
Upanaha	+	-	-	-
Sankara Sweda	+	+	+	+
Niruha Basti	+	-	-	-

Upadrava- According to Acharya Sushruta, the Upadravas³² include:

- Badhira (Deafness).
- Andhata (Blindness).
- Aghrana Nasa (Anosmia).
- Ghora Nayana Rogas (Severe eye diseases).
- Kasa (Cough).
- Agnimandya (Loss of appetite).
- Shopha (Edema).

Almost all Acharyas except Acharya Charaka have mentioned various Upadravas in the context of Pratishyaya³³. Madhava Nidana, Bhava Prakasha, Gadanigraha, Vaidya Kalpadrum, and Yogaratnakara have accepted the above-mentioned Upadravas of Pratishyaya. But Bhava Prakasha and Gadanigraha have replaced Shosha in the place of Shotha.

DISCUSSION

Acharya Sushruta, in Uttarantra, has devoted one separate chapter on Pratishyaya (S.S.U.-24), which shows the importance of the disease. The disease Pratishyaya considerably attracted the ancient physicians, which is evident from their detailed descriptions, classifications, symptomatologies, complications, and management written in the Samhitas. When it comes to the classification, there are five types of Pratishyaya mentioned in our classics and Vataja Pratishyaya is one among them. The disease Vataja Pratishyaya in the initial phases is a curable disease entity, but if it takes a chronic course may lead to many associated complications. This disease can occur as a separate entity, as a symptom of systemic pathology, or as a complication of other diseases. Improper management can lead this simple disease to a dangerous stage of complication.

To treat any disease properly, it is necessary to know the causative factors as well as the disease process or the pathogenesis. As, though the disease manifested is of the same name with identical signs and symptoms, its treatment modality changes according to its Hetu and Samprapti. Again, treatment is nothing but resurrecting the deranged process of formation of Dosh, Dhatu, and Mala in the body, which is termed as Samprapti, hence it is of vital importance to under-

stand every facet of the disease including the causative factors and pathogenesis before deciding the treatment plan.

CONCLUSION

Vataja Pratishyaya is one among the Nasa Roga which is a very common disease affecting all age groups and is known for its recurrence and chronicity. Vata is the predominant Dosha and Kapha, Pitta and Rakta are associated doshas involved in the manifestation of the disease. Allergic Rhinitis has no direct reference in any of the Ayurvedic classical literature. However, almost all signs & symptoms of Vataja Pratishyaya like Tanu Nasasrava (Watery discharge from nose), Nasavarodha (Obstructed nose), Kshavathu (Sneezing), Nasatoda (Pain in nose), etc. are similar to Allergic Rhinitis. Hence it can be correlated with Vataja Pratishyaya.

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