



## VATAJA PRATISHYAYA WSR ALLERGIC RHINITIS– AREVIEW ARTICLE

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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 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, olfactory and respiratory due to its direct contact with the external environment, it is exposed to many micro-organisms, allergens, and pollutants present in the atmosphere. Due to the increased environmental pollution and busy lifestyle, Allergic Rhinitis has become a common disease in the present era. If this stage is not properly treated, it will lead to mucosal 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. 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 Nasasrava (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

Rhinitis. It is most common between the ages of twenty and forty. Although innumerable preparations are available in contemporary sciences, no drug ensures 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 "PRATI" and suffixed by "GATAV", the word Pratishyaya is formed. It means the condition in which there is continuous flow.

**Definition-** Pratikshanam shyayate iti (Shabdakalpadruma, Amarakosham) i.e., continuous flowing of secretions.

Vata prati abhimukha shyayo gamanam kaphadee- nam yatra sa! 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 and Vagbhata. Acharya Charaka and Kashyapa have not accepted type Raktaja Pratishyaya.

**Nidana:** The Nidanas of Pratishtyaya could broadly be classified under –

1) **Sadyojanaka (Acute) Nidanas-** Sannikrista Hetus  
 2) **Kalantarajanaka (Chronic) Nidanas-** Viprakrista Hetus  
 While analysing the detailed list of etiological factors mentioned by various Acharyas it could be seen that most 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 Pratishtyaya as a complication come under the latter. The Sannikrista Hetus (Sadyojanaka Nidanas) described by Acharyas causes Achaya Prakopa (man- ifestation of disease without proper pathogenesis) of Doshas leading to the disease, whereas the Viprakrista Hetus (Kalantarajanaka Nidanas) leads to Chaya Prakopa (manifestation of disease with proper stages of pathogenesis) and then only to Prakopa. The Nidana of any disease can be multifactorin nature. The same seems to be true in the case of the disease Pratishtyaya. The etiological factors can again be classified under the headings.

**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 Pratishtyaya. 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 disease.

#### **Purvaroopas**

**Purvaroopas described by Sushruta include**

- Shirogurutva (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 Pratishtyaya. Madhava Nidana, Bhavaprakasha, Vaidya Kalpadruma, Gadanigraha, Yogaratnakara 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.

#### **Chikitsa**

Different Acharyas have postulated the following consideration regarding the treatment of Pratishtyaya. Chikitsa of Pratishtyaya 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, Pratishtyaya, Vrana, and Jwara for these five diseases. Thus, five days of Langhana is advised in Pratishtyaya before going for further treatments. All types of Pratishtyaya except Nava Pratishtyaya (recently originated) should be treated by the following Chikitsa Sutra.

- 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 Pratishtyaya is also enlisted in the classics.

**Upadrava:** According to Acharya Sushruta, the Upadrasas<sup>32</sup> include:

- Badhirya (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 Upadrasas in the context of Pratishtyaya. Madhava Nidana, Bhava Prakasha, Gadanigraha, Vaidya Kalpadrum, and Yogaratnakara have accepted the above-mentioned Upadrasas of Pratishtyaya. But Bhava Prakasha and Gadanigraha have replaced Shosha in the place of Shotha.

#### **DISCUSSION**

Acharya Sushruta, in Uttarantra, has devoted one separate chapter on Pratishtyaya (S.S.U.-24), which shows the importance of the disease. The disease Pratishtyaya considerably attracted the ancient physicians, which is evident from their detailed descriptions, classifications, symptomatology, complications, and management written in the Samhitas. When it comes to the classification, there are five types of Pratishtyaya mentioned in our classics and Vataja Pratishtyaya is one among them. The disease Vataja Pratishtyaya 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 Dosha, Dhatu, and Mala in the body, which is termed as Samprapti, hence it is of vital importance to understand 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 like Allergic Rhinitis. Hence it can be correlated with Vataja Pratishyaya.

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