

PRATISHYAYA - THE LIFE STYLE DISORDER**Dr. Arjun Kumar Singh^{1*} and Dr. Birendra Kumar Singh²**

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ABSTRACT

Ayurveda is eternal and continuous flow of ancient medicine. Now a day, there are some diseases which are need to be given special attention. Changing lifestyle, increased pollution, urbanisation and increase resistance to the antibiotics are responsible for prevalence of many diseases. Nose being exposed to the external environment, is more prone to all these causes and recurrent infections. The most common and frequent problem is Pratishtyaya or Rhinitis. Repeated attack, improper management or negligence of the acute stage leads the disease to chronic phase (Dust Pratishtyaya).

KEYWORDS: Pratishtyaya, nasasrava, kshavathu, Nasavarodha.**INTRODUCTION**

Due to development of science, Industrialisation and Urbanisation changed the ecosystem. The environment gets polluted. The life style of man has changed. The man has forgotten the nature and became dependent on machine. The man became less immunised. They became sick frequently. Due to environmental pollution, global warming, unnatural seasonal variation, excessive use of A.C. and refrigerator, use of fast chinese food and excessive nariprasanga etc. a very common and frequent disease Pratishtyaya occurs in human beings. Pratishtyaya is also a vata-kaphaj roga mainly. It is closely resembles as Rhinitis as described in modern medical science.

DISEASE REVIEW

Historical background:-Pratishtyaya is nasagata disease. It is described from samhita kala in Brihatrayee as well as Laghutrayee. It is described as a cause of Kasa roga, as a purvarupa of Rajyakshma and as a symptom of Vega vidharaj, Kshayaja as well as Vishamasanaja Yakshma. In Sushruta Samhita, it is given in more detailed as a separate chapter.

Charak Samhita:Acharya Charaka described Vaspa vegadharanam as a cause of Pratishtyaya in seventh chapter Navegandharaniyadhyaya of Sutra Sthana. Acharya described Pratishtyaya as a lakshana of Sahasajanya, Dhatukshayaj and Vishamashanaj Shosha in the chapter-Shoshanidan of Nidan Sthana. In eighth chapter-Rajyayakshma chikitsadhyaya of Chikitsa Sthana, Pratishtyaya is given as a purvarupa and lakshan of Yakshma. In this chapter, samprapti as well as general

treatment of pinas (pratishtyaya) is described. In twenty sixth chapter-Trimarmiya chikitsadhyaya, nidana and pathya of Pratishtyaya is given. The Symptoms as well as treatment of specific types of Pratishtyaya ie.vataj, pittaj, kaphaj and tridoshaj pratishtyaya is described in this chapter. If patients neglect, all types of Pratishtyaya changed into Dusta Pratishtyaya.

Sushruta Samhita: Acharya Sushruta described five types of Pratishtyaya in the twenty second chapter-Nasagata roga vigyan of Uttar tantra but its detailed description hetu, purvarupa, lakshana, chikitsa, pathyapathya etc is given in twentyfourth chapter-Pratishtyaya pratishedhopkrama. Acharya also described about pakwa and apakwa pratishtyaya.

Videha Nimi: Acharya Videha described Pratishtyaya as a self-limiting disease. Acharya described four stages of Pratishtyaya ie.Purvarupavastha, Rupavastha, Tivravastha and Upshamavastha and their symptoms separately.

Madhava Nidan: Acharya Madhavakara described Pratishtyaya in fifty eighth chapters - Nasaroganidan in second part of Madhava Nidana.

Sharangdhara Samhita: Acharya Sharangadhara described Pratishtyaya in nasaroga prakaran of rogagananadhyaya of prathama khanda.

Bhava Prakash Nighantu: Acharya Bhava Mishra described Pratishtyaya in sixty fifth chapter-Nasarogadhikara of chikitsa prakaran of Bhava Prakash Nighantu.

Chakra Dutta: Acharya chakrapani dutta described mainly chikitsa of Pratishyaya in fifty eighth chapter-Nasa roga chikitsa. He also described Nava Pratishyaya and Jeerna Pratishyaya.

Grammatical Derivation of Pratishyaya

The word "Pratishyaya" is evolved from dhatu "Shyeng gatau" with upsarga "prati". It means that the movement of doshas is continuous in Pratishyaya. The disease in which the tendency of kaphadi doshas is move towards vata or out of nose is called Pratishyaya.

Nidan

Common nidana for Pratishyaya are described in different samhita.

Sushruta Samhita

Acharya sushruta has described causes of Pratishyaya such as Nariprasanga, Shirashabhitatam, Dhuli, rajah, Shitamatipratapa Mutrapurishasandharanam. etc. (S.S.Ut.24/3).

Table 1: Nidan of Pratishyaya.

Aharaj (Dietary)	C.S.	S.S.	A.H.	K.S.
Mandagni				+
Ajeerna	+			
Vishmasanam				+
Atijalapana after meals				+
Ati guru madhur sheeta ruksha sevan				+
Atisheetambupanam	+			
Viharaj (Behavioural)	C.S.	S.S.	A.H.	K.S.
Vega sandharana	+	+	+	+
Rajahdhumrasevan	+	+	+	
Atisambhasanam	+		+	
Rituvaiashmya	+			
Shirasoabhitapam	+	+		
Prajagratiswapnam	+		+	
Diwasayanam		+		
Atinariprasang	+	+		
Apavitramukhashayanam				+
Tapa sevana		+		
Snana in Ajirna				+
Mansik Hetus	C.S.	S.S.	A.H.	K.S.
Atikrodha	+			

Stages of Pratishyaya

Acharya Dalhana has quoted the reference of Vridha Susruta and described two stages of Pratishyaya according to degree of maturity which are following 1. Amavastha. 2. Pakwavastha.

1. **Amavastha:** Vridha Susruta has given symptoms viz. Aruchi, Vaktra virasam, Nasa srava, Rooja, Shirogurutwama, Kshavathu, Jwara etc. (S.S.Ut.24/12)

2. **Pakwavastha:** This stage is denoted by symptoms such as Tanutwam ama lingana, Shirolaghuta, Nasalaghuta, Ghanapinkaphatwa etc. (S.S.Ut.24/12).

Purvarupa

The purvarupa has been stated by Acharya Susruta, they are Shirogurutwama, Kshavathu, Angamarda, Parihristaromta (S.S.Ut.24/5)

According to Acharya Videha, following symptoms are found in purvarupavastha. They are Ghrandhumayanam, Kshavathu, Taludaranam Kanthadhwansa, Mukhasrava, Shirasahpuranam.

Acharya Videha described that if above symptoms increases then purvarupavastha changed into rupavastha.

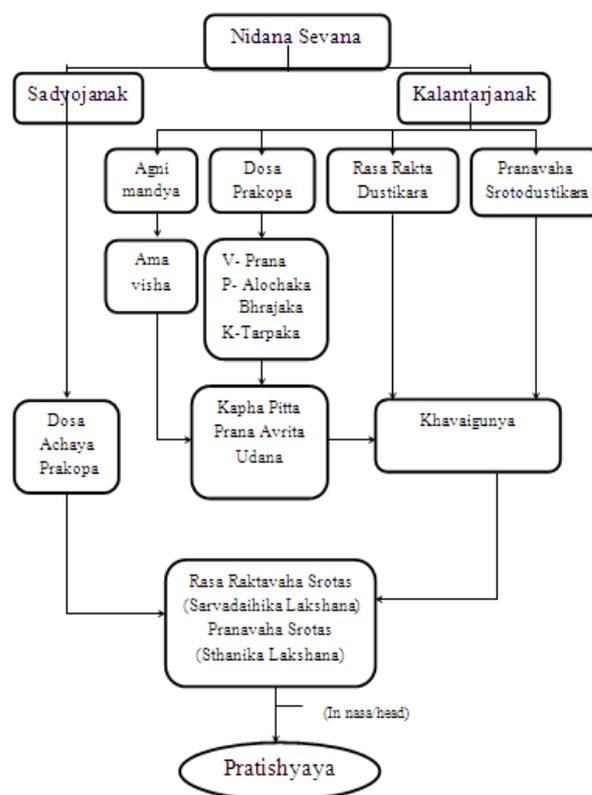
Acharya Videha also described the symptoms of tivravastha of Pratishyaya which are as such Sravadhikya, Nasanaha feeling, Ashrusrava, Jwara, Daurvalya, Shirahashoola.

Acharya Videha also described the symptoms of upshamavastha of Pratishyaya which are Thick and sticky nasasrava, Opening of nasasrota, Starting of natural respiration, Stopping of srava.

Samprapti ghataka of Pratishyaya

1. Nidan – kapha vata prakopak ahara vihara e.t.c.
2. Dosha – kapha vata pradhana alpa pitta, rakta.
3. Dushya – rasa and rakta.
4. Agni – jatharagni, rasadhatwagni.
5. Srotas – pranavaha, rasavaha, raktavaha.
6. Adhithana – Nasa, Shiras.

Samprapti: (In diagrammatic representation)



Samanya Laxana:- Only Acharya Caraka and Kashyapa have mentioned about the general symptoms of Pratishtyaya.

According to Charaka: General symptoms of Pratishtyaya are following-

Shirahshoola

Shirogurav

Ghranviplava

Jwara

Kasa

Kaphotklesha

Swarabheda

Indriya Asamarthatva (C.S.Chi.8/48-49)

According to Kashyapa

Samanya laxanas are following –

Daurgandhta

Parikledita etc. (K.S.Chi.12/4)

Classification

According to various Acharyas, the disease Pratishtyaya has been classified as under

Table 2: Classification of Pratishtyaya.

Acharyas	Vat aj	Piatt aj	Kaph aj	Rak taj	Sannipata taj
Caraka	+	+	+		+
Susruta	+	+	+	+	+
Vagbhata	+	+	+	+	+
Madhavak ara	+	+	+	+	+
Bhava Mishra	+	+	+	+	+
Sharangadhara	+	+	+	+	+
Kashyapa	+	+	+		+

Acharya Caraka has described four types of Pratishtyaya and considered Dusta Pratishtyaya as advanced stage . (C.S.SU.19/4).

Acharya Susruta, Vagbhata, Madhavakar, Bhava Mishra, Sharangadhara have described five types of pratishtyaya.

According to Rasa Ratna Samuchchaya, there are six types of Pratishtyaya.

Acharya Ras-Vagbhata described malsanchayajanya Pratishtyaya.

Specific Symptoms

Vataja Pratishtyaya

According to Charaka:- Symptoms are Ghranatoda, Kshavathu, Jalabhsrava, Swarabheda. (C.S.Chi.26/105)

According to Susruta:- Symptoms are Anadhyapihita nasa, Tanu nasa srava, Galtaluosthashosa, Nistoda shankha, Swaropghata. (S.S.Ut.24/9).

According to Acharya Vagbhata:- Symptoms are Mukhashosha, Kshavathu, Ghranoprodha, Shishirkaphasruti, Nistoda shankha, Shirahshoola, Kitika eva sarpani, Chirapaki. (A.H.U.S.19/3).

Acharya Madhava and Acharya Bhava Mishra followed the symptoms of Acharya Sushruta.

Pittaja Pratishtyaya

According to Charaka:- Symptoms are Nasagrapaka, Jwara, Vaktrashosha, Ushnapittasrava. (C.S.Chi.26/105).

According to Susruta: Krishata, Panduta, Trishna nipidita etc. (S.S.Ut.24/8).

According to vagbhata:- Symptoms are Nasagrapaka, Ushnatamrapittasrava, Trishna, Bhrama, Ghranapidika. (A.H.U.S.19/5).

Kaphaja Pratishtyaya

According to Charaka:- Symptoms are Kasa, Aruchi, Ghanasrava, Kandu. (C.S.Chi.26/106).

According to Susruta:- Symptoms are Sheetashuklasrava, Gurushiromukhata, Shirogalosthatalukandu etc. (S.S.Ut.24/9).

According to Vagbhata:- Symptoms are Shwasa, Vamana, Gatragaurava, Mukhamadhurya, Aruchi, Kandu, Shuklakaphasruti. (A.H.U.S.19/6).

Raktaja Pratishtyaya

According to Charaka:- Acharya Charaka has not mentioned Raktaja Pratishtyaya.

According to Susruta:- Symptoms are Tamrakshi, Daurgandhyaswasavadan, Gandhatanaveti, Krimipatana, Uroghata. (S.S.Ut.24/13).

According to Vagbhata:- Symptoms are Nasakandu and Other symptoms of raktaja Pratishtyaya is similar to that of pittaja Pratishtyaya.

Acharya Madhava and Acharya Bhava Mishra followed the symptoms of raktaja pratishtyaya of Acharya Sushruta.

Sannipataja Pratishtyaya

According to Charaka:- Symptoms are Sarvanirupani, Tivraruja, Dukhadayee. (C.S.Chi.26/106).

According to Susruta:- it occurs again and again but stops suddenly.

According to Vagbhata:- Symptoms are Sarvaja lakshana, Akasmat vridhishanti. (A.H.U.S.19/7).

Dusta Pratishyaya

According to Charaka:- Symptoms are Avarodha, Abhighata, Srava, Gandhat na veti, Bahuprakopi. (C.S.Chi.26/110).

According to Susruta :- all types of Pratishyaya lead to this condition in a patient if he is not properly treated.

According to Vagbhatta:- Symptoms are Sarvendriya santapa, Agnimandya, Jwara, Kasa, Urahaparshwashoola, Mukhadaurgandhya, Nasa kledata and shushkata, Anahyata and vivriyata. (A.H.U.s.19/9-13).

Acharya Madhavakar and Acharya Bhava Mishra has followed the symptoms of Dushta Pratishyaya given by Sushruta.

Sadhya Asadhyata

None of the Acharyas have mentioned sadhya asadhyata of Pratishyaya where as according to almost Acharyas, in neglected or improperly treated case, the disease may change into Dusta condition, which is krichcha sadhya. (S.S.Ut. 24/16).

Upadrava

According to Susruta, all types of Pratishyaya lead to vitiated condition without proper treatment and give rise to complications which are Badhirya, Andhata, Aghranam, Ghornayanamayam, Kasa etc. (S.S.Ut.24/17).

DISCUSSION ON DISEASE REVIEW

Acharya Sushruta has devoted one separate chapter on Pratishyaya in Uttarantra. It shows its importance from ancients. Pratishyaya can occur as a separate disease entity, symptoms of many systemic diseases or as a complication of other diseases. If Pratishyaya is not treated well in early stage and Ahar-Vihar which are harmful for the disease is continued, it leads to a dangerous and more complicated stage of Pratishyaya i.e. Dushta Pratishyaya.

Acharya Sushruta has classified the Nidanans of Pratishyaya in Sadyojanaka and Kalantarajanaka. The Sadyojanaka Nidanans can be compared with aggravating factors. The Kalantarajanaka Nidanans are Viprakrishta Hetu whereas Sadyojanaka Nidanans are Sannikrishta Hetus. Once due to Kalantarajanaka Nidanans, Doshas are vitiated and Khavaigunya is created, the repeated contact with Sadyojanaka Nidanans cause the recurrent attack of disease. Though Pratishyaya is Tridoshaja but Vata-Kapha Doshas are dominant in this disease.

As Acharya Charaka has stated that root of every disease is Mandagni. Here also due to Agnimandya, the Sara Dhatus are not formed properly leading to Alpa Vyadhikshamatva and due to Alpa Vyadhikshamatva disease becomes very difficult to treat. Due to Agnimandya, Doshas are also vitiated. After analyzing all the Nidanans in detail, it can be said that all the Nidana

comes under Asatmya Indriyarthasamyoga, Prajnaparadha and Parinama - basic factors pertaining to pathogenesis. All these Nidanans can cause Dosha Dushti which also causes Agnimandya and due to Agnimandya also Dosha Dushti occurs. This is a vicious cycle.

The symptoms which found in Pratishyaya can be understood in the light of modern science as below-

Nasa Srava (Nasal discharge)- It may be watery, purulent, mucopurulent, foul smelling or blood stained according to the intensity of Doshas involved. In Avegavastha the discharge may be absent. It could be understood that the vitiated Kapha and Pitta remain in the dormant state (Linawastha) in the Avegavastha, as a result the Srava decreases. In the Vegavastha due to the triggering factors these Doshas are increased causing the Srava.

Kshavathu (Sneezing)- This is due to reflex action of body to expel out the unnatural and irritating substances. In chronic stage the sneezing may be less than acute stage.

Nasavarodha (Nasal obstruction)- This may be due to anatomical or pathological causes. The common causes of obstructions may be –

1. Oedema of the mucous membrane of the middle turbinate blocking the infundibulum.
2. High deviation of septum causing closure of infundibulum.
3. Hyperplasia of the middle turbinate, which crowds upon the uncinata process and closes the infundibulum.
4. Enlargement of the bulla ethmoidalis blocks the infundibulum.

Shirahshoola (Headache)- It is one of the common signs of Pratishyaya according to Charak. It arises due to the congestion and oedema in around the sinus ostia. It may be due to Kaphavritta Vata. According to the sinus involvement; the site of pain is different.

Swarabheda (Change of voice)- This is due to the absence of nasal resonance. The obstructed nostril and presence of discharge inside the sinus alter the normal resonance mechanism. Here Dushti of Udana Vayu may be present. Again the normal Akasha required for the production of the normal voice tonal quality also is decreased, therefore altering the tone of the voice.

Ghrana Viplava (Loss of smell)- Loss of smell is a common symptom. This is accounted by the blocking of the olfactory fissure by the tissues in the region of the middle turbinate. Ventilation of the superior meatus of the nose is there by prevented, hence the loss of the sense of smell. In some chronic cases this may be due to the degeneration of the terminal filaments of the olfactory nerve, although in most cases the sense of smell is regained after the infection has subsided. Here the Dushti of Ghrana Nadi may be present. Again due to the Kapha

Upalepa the olfactory nerve endings are covered and hence the external particles do not come in contact with them, therefore resulting in loss of smell.

Shirogaurava (Heaviness in head)-Retained pus in the sinuses causes the heaviness and fullness in the head. It may be due to the accumulation of vitiated Kapha Dosh which results in the reduction of the normal air spaces in the skull therefore causing the feeling of fullness or heaviness.

Jwara (Fever)-Symptoms like fever, malaise and body aches may be the result of body response against infection. It may be due to Ama or circulation of vitiated Doshas in body.

Kasa (Cough)-Sometimes the post nasal drip can cause lower respiratory tract infections and results into cough. Sometimes it occurs as symptom and sometimes as complication. It is also due to Dushti and Pratiloma Gati of Udana Vayu.

Mukha daurgandhya (Halitosis)-The paralysis of cilia and occlusion of ostia will cause the retention of pus in sinuses. So the long standing retention will make the pus foul smelling and this is responsible for the Mukhadaurgandhya. It is mostly seen in maxillary sinusitis as it can also happen due to dental infection. It also may be due to Ama.

Complications of Pratishyaya :Acharya Sushruta has clearly mentioned that all types of Pratishyaya will give rise to complications -Badhira (Deafness), Andhata (Blindness), Gandhanasha (Anosmia), Ghora Nayanamaya (Severe eye diseases), Kasa (Cough), Agnisada (Loss of appetite), Shotha (Oedema).The Sadhya Pranahara Marma Shringataka is the union point of Srotas (Channels) of Jihwa, Akshi, Nasika and Shraavanendriya. Pratishyaya will cause the disturbance and malfunction of this Marma and causes above mentioned complications.The Upadrava of Pratishyaya is due to the anatomical relationship and the common blood supply with these organs through which the infections travel.

An overview of the Samprapti reveals that Vata is the chief factors which initiate the disease manifestation. Vitiation of Vata can occur by specific Nidana or by Avarana of other Doshas. The disease passes through Amavastha, Pakwavastha and mismanagement of these stages leads to Dushta Pratishyaya. Regarding the prognosis of Dushta Pratishyaya different opinions are available. Acharya Sushruta has described it as Krichchhrasadhya, Vagbhata as Yapyaya and according to Madhavakara; Dushta Pratishyaya is either Krichchhrasadhya or Asadhya.

Treatment of Pratishyaya

The treatment of different stages of Pratishyaya is entirely different and thus stage should be kept in mind

before deciding the treatment modality. First step of treatment is nidan-parivarjan ie. No use of nidan (causes). As only local treatment is not enough to treat the disease, oral drug is also necessary which helps to remove the pathology and also improve the immune status of the patient.

While describing the treatment for Dushta Pratishyaya, Acharya Vagbhata has stated that Dushta Pratishyaya should be treated similar to Yakshma. In spite of available treatment, it cripples the patients for the rest of his life. Moreover, it affects the younger and middle aged people, substantially hampering the economy of the nation. Thus, the disease has posed great challenge to the clinicians.

General Description Regarding Study

Tendency towards sedentary life style and faulty dietary habits leads to vitiation of Vatadosha and Kaphadosha. In the present study, distribution of Age, Occupational distribution, Habit and Economical condition of the patients prove the epidemiology of Pratishyaya. Apathya, the foundation stone of the treatment for Pratishyaya is concerned. Apathya should be emphasized when dealing with management aspect. Even a single time and number of Apathya used may cause recurrence of disease. Predominance of vata, kapha & mandagni was found to play an important role. Maximum doshanubandha found as Vata and Kapha in study.

CONCLUSION

Pratishyaya is one of the major diseases in the present era, which mainly induced due to the inevitable pollution, climate variation and life style developed gradually in society. Pratishyaya is kapha- vata predominating.

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