

**A VIEW OVER PRATISHYAYA AND ITS AYURVEDIC MANAGEMENT**

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**ABSTRACT**

*Pratishyaya* is commonest problem amongst *Nasagata roga*. In present era, the era of industrialisation and modernisation, there are some diseases which need to be given attention. *Pratishyaya* is one of them as respiratory system is in continuous contact with the external environment since birth and considered as prime site of hyper sensitization. Due to continuous changing in life style, urbanization, increased pollution, resistance to antibiotics becomes a big challenge to treat *Pratishyaya*. Negligence of acute stage or improper management and repeated attacks leads the disease to chronic phase i.e. *Dusht Pratishyaya*.

**KEYWORDS:** *Ayurveda, Pratishyaya, Nasagata roga, Dusht Pratishyaya.*

**INTRODUCTION**

The word “*Pratishyaya*” is derived from “*Shyeng Gatau*” *Dhatu* and “*Prati*” *Upsarg* which means continuous movement of doshas. Many *Acharyas* have elaborately described the disease *Pratishyaya* in various *Ayurvedic* texts like *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridayam*. Characteristic features of *Pratishyaya* like *Nasashrava* (running nose), *Ghranauparodha* (nasal obstruction or congestion), *Shirashoola* (headache), *Shirogauravam* (heaviness of

head), *Jwara* (fever), *Kasa* (cough), *Kaphotklesh* (phlegm), *Swarbheda* (hoarseness of voice), *Aruchi* (anorexia), *Klama* (tiredness), *Indriyanamasamarthyam* (altered functions of sense organs).<sup>[1]</sup> If *Pratishyaya* is being left untreated, it has enough potential to develop many conditions like *Kasa* (cough), *Swasa* (dyspnea), *Gandhaanjnana* (anosmia), *Badhira* (deafness) and *Rajyakshma* (form of disease with multisystem involvement).<sup>[2]</sup> In modern science it can be compare with respiratory tract infection.

**Disease Review**

<i>Samhita</i>	<i>Sthana</i>	Chapter	Description
<i>Charaka Samhita</i>	<i>Sutra Sthana</i>	7 ( <i>Navegandharniya</i> )	<i>Vaspa Vegdharana</i> as a cause of <i>Pratishyaya</i>
	<i>Nidana Sthana</i>	6 ( <i>shosha nidan</i> )	<i>Pratishyaya</i> as a <i>Lakshan</i> of <i>Sahasjanya</i> , <i>Dhatukshyaja</i> and <i>Vishamashanaj Sosha</i> .
	<i>Chikitsa Sthana</i>	8 ( <i>Rajyakshama Chikitsa Adhyaya</i> )	<i>Pratishyaya</i> is given as a <i>Lakshana</i> of <i>Yakshma</i> and also described <i>Samprapti</i> as well as general treatment of <i>Pinasa (Pratishyaya)</i> .
	<i>Chikitsa Sthana</i>	26 ( <i>Trimarmiya Chikitsa Adhyaya</i> )	Symptoms as well as treatment of specific type of <i>Pratishyaya</i> i.e. <i>vataja</i> , <i>pittaja</i> , <i>Kaphaja</i> , <i>tridoshaja Pratishyaya</i> . <i>Pathya</i> is also given this chapter
<i>Sushruta Samhita</i>	<i>Uttara Tantra</i>	22 ( <i>Nasagata Rogavigyana</i> )	Description of five types of <i>Pratishyaya</i> is given
	<i>Uttara Tantra</i>	24( <i>Pratishyaya Pratishedhopkrama</i> )	Description about <i>Hetu</i> , <i>Purvarupa</i> , <i>Lakshana</i> , <i>Chikitsa</i> , <i>Pathyapathya</i> etc., with <i>pakwa</i> and <i>apakwa Pratishyaya</i> is given.
<i>Madhava nidan</i>	Second Part	58 ( <i>Nasarognidana</i> )	description of <i>Pratishyaya</i>
<i>Sharangdhara Samhita</i>	<i>Prathama Khanda</i>	In <i>Nasarog Prakarana</i> of <i>Rogagananadhyaya</i>	description of <i>Pratishyaya</i>

<b>Bhava Prakasha Nighantu</b>	<i>Chikitsa Prakaran</i>	56 ( <i>Nasarogadhikar</i> )	description of <i>Pratishyaya</i>
<b>Chakra Dutta</b>		58 ( <i>Nasaroga Chikitsa</i> )	description of <i>Chikitsa</i> of <i>Pratishyaya</i> and description of <i>Nava</i> and <i>Jeerna Pratishyaya</i>

### Nidan

*Nidan*s of *Pratishyaya* are described by many *Acharyas* in different *Samhitas* are:

<b>Aharaj (dietary)</b>	<b>C.S.</b> <sup>[3]</sup>	<b>S.S.</b> <sup>[4]</sup>	<b>A.S.</b> <sup>[5]</sup>	<b>K.S.</b> <sup>[6]</sup>
<i>Ajeerna</i>	+			
<i>Mandagni</i>				+
<i>Vishamashanam</i>				+
<i>Atiguru, Madhur, Sheeta, Ruksha sevan</i>				+
<i>Atijalapana after meals</i>				+
<i>Atisheetambupanam</i>	+			
<b>Viharaj (behavioural)</b>	<b>C.S.</b>	<b>S.S.</b>	<b>A.S.</b>	<b>K.S.</b>
<i>Vega sandharana</i>	+	+	+	+
<i>Rajadhmrusevan</i>	+	+	+	
<i>Shirasoabhitapam</i>	+	+		
<i>Rituvashmya</i>	+			
<i>Atisambhasanam</i>	+		+	
<i>Prajagratishwapnam</i>	+		+	
<i>Atinariprasang</i>	+	+		
<i>Diwasayanam</i>		+		
<i>Apavitramukhashayanam</i>				+
<i>Snana in Ajirna</i>				+
<i>Tapa Sevana</i>		+		
<b>Mansik Hetus</b>	<b>C.S.</b>	<b>S.S.</b>	<b>A.S.</b>	<b>K.S.</b>
<i>Atikrodha</i>	+			

### Samprapti Ghatak of Pratishyaya

1. *Nidan* – *Vata Kapha 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. *Srotodushti* - *Sanga, Vimargagamana, Atipravrutthi.*
7. *Adhithana* – *Nasa, Shiras.*

**Pratishyaya Samprapti:** According to *Acharya Charaka*, consumption of etiological factors leading to aggravation of *Vatadosha* in head and produce *Pratishyaya*.<sup>[7]</sup>

*Acharya Sushruta* describes the manifestation of disease as vitiated *Vata* and other doshas individually or collectively associated with or without *Rakta* accumulate in head and produce *Pratishyaya*.<sup>[8]</sup>

*Acharya Vagbhatta* describes as vitiation of *Vata Dosha* in nasal cavity leads to *pratishyaya*.<sup>[9]</sup>

### Stages of Pratishyaya

**Amavastha:** symptoms includes: *Aruchi, Vaktra Virasam, Nasashrava, Rooja, Shirogurutavama, Kshavathu, Jwara* etc.

**Pakwastha:** symptoms include: *Tanutawama Ama Linganam, Shirolaghuta, Nasalaghuta, Ghanapinkaphatwa* etc.

**Purvarupa of Pratishyaya:** *Acharya Sushruta* has described the symptoms of *Pratishyaya* as *Shirogurutwama, Kshavathu, Angamarda, and Parihristromta*.<sup>[10]</sup>

**Samanya Lakshana:** General symptoms of *Pratishyaya* are only mentioned by *Acharya Charaka* and *Maharishi Kashyapa* are as follows:

**Samanya Lakshana by Acharya Charaka:** *Shirahshoola, Shirogaurav, Ghranviplava, Jwara, Kasa, Kaphotklesha, Swarabheda, Indriya Asamarthatva*<sup>[11]</sup>

**Samanya lakshana by Maharishi Kashyapa:** *Daurgandhta, Parikledita* etc.<sup>[12]</sup>

**Classification of Pratishyaya:** *Acharya Sushruta, Vagbhatta, Madhavakara, Bhava Mishra, Sharangadhara* have described five types of *Pratishyaya* i.e. *Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja*.

*Acharya Charaka* gives four types of *Pratishyaya* i.e. *Vataja, Pittaja, Kaphaja and Sannipataja*, and also described *Dushta Pratishyaya* as advanced stage of *Pratishyaya*.

*Maharishi Kashyapa* also described four types of *Pratishyaya*. *Rasa Ratana Samuchyaya* gives six types of *Pratishyaya*. *Ras Vagbhatta* described *Malasanchyayanya Pratishyaya*.

PRATISHYAYA	C.S	S.S	A.H
VATAJA	Ghranatoda, Kshavathu, Jalabhsrava, Swarabheda. <sup>[13]</sup>	Anadhyapihita Nasa, Tanu Nasa Srava, Galtaluosthashosa, Nistoda Shankha, Swaropghata. <sup>[14]</sup>	Mukhashosha, Kshavathu, Ghranoprodha, Shishirkaphasruti, Nistoda Shankha, Shirahshoola, Kitika Eva Sarpanti, Chirapaki. <sup>[15]</sup>
PITTAJA	Nasagrapaka, Jwara, Vaktrashosha, Ushnapittasrava. <sup>[16]</sup>	Krishata, Panduta, Trishna Nipidita etc. <sup>[17]</sup>	Nasagrapaka, Ushnatamrapittasrava, Trishna, Bhrama, Ghranapidika. <sup>[18]</sup>
KAPHAJA	Kasa, Aruchi, Ghanasrava, Kandu. <sup>[19]</sup>	Sheetashuklasrava, Gurushiromukhata, Shirogalosthatalukandu etc. <sup>[20]</sup>	Shwasa, Vamana, Gatragaurava, Mukhamadhurya, Aruchi, Kandu, Shuklakaphasruti. <sup>[21]</sup>
RAKTAJA		Tamrakshi, Daurgandhyaswasavadan, Gandhatanaveti, Krimipatana, Uroghata. <sup>[22]</sup>	Nasakandu and other symptoms of Raktaja Pratishyaya is similar to that of Pittaja Pratishyaya. <sup>[23]</sup>
SANNIPATAJA	Sarvanirupani, Tivra Ruja, Dukhadayee. <sup>[24]</sup>	Sarvani Rupani, Akasmat Vriddhi and Shanthe. <sup>[25]</sup>	Sarvaja Lakshana, Akasmat Vridhishanti. <sup>[26]</sup>

### Dusht Pratishyaya

Acharya Charaka has described symptoms of *Dusht Pratishyaya* as *Avarodha*, *Abhighata*, *Srava*, *Gandhatnaveti*, *Bahuprakopi*.<sup>[27]</sup>

Acharya Vagbhatta have described symptoms of *Dusht Pratishyaya* as *Sarvendriya Santapa*, *Agnimandya*, *Jwara*, *Kasa*, *Urahaparshwashoola*, *Mukhadaurgandhya*, *Nasa Kledata* and *shushkata*, *Anahyata* and *Vivriyata*.<sup>[28]</sup>

### Treatment

#### Samanya Chikitsa

- Ama Peenasa Chikitsa*: *Langhana*, *Deepana*, *Pachana*, *Swedan*, *Ikshu Vikara*.<sup>[29]</sup>
- Pakwa Peenasa Chikitsa*: *Shirovirechana*, *Kavalgraha*, *Dhoompana*, *Snepana*, *Vamana*, *Virechana*, *Asthapana*, *Shaman Aushadha*.<sup>[30]</sup>
- Samanya Chikitsa* according Acharya Chakradutta: *Panchamula Siddha Ghrita*, *Chitraka Hareetaki*, *Sarpiguda*, *Shadanga Yusha*, *Vyoshadi Churna*, *Nasya* by *Pathadi Taila* and *Shadbindu Taila*.<sup>[31]</sup>

### Vishesha Chikitsa

TYPE	C.S.	S.S.	A.H.
VATAJA	Ghritapana, Shirovirechana, Snigdha, Dugdhapana, Mamsarasa, Dhumrapana, Panisweda, Upanaha, Sankara Sweda, Niruha Basti. <sup>[32]</sup>	Ghritapana, Shirovirechana, Sankara Sweda. <sup>[33]</sup>	Ghritapana, Shirovirechana, Sankara Sweda. <sup>[34]</sup>
PITTAJA	Ghritapana, Dugdhapana Nasya, Parishechana Lepa (Pradeha), Ghreya (Koshna), Virechana <sup>[35]</sup>	Ghritapana, Nasya, Parishechana, Lepa (Pradeha), Virechana, Kawala Dharana <sup>[36]</sup>	Ghritapana, Nasya, Parishechana, Lepa (Pradeha) <sup>[37]</sup>
KAPHAJA	Ghritapana, Vamana, Nasya, Langhana, Dhumrapana, Shire Ghritalepa, Sweda, Parisheka <sup>[38]</sup>	Ghritapana Vamana, Nasya, Dhumravarti, Antarika, Aushadhisevana <sup>[39]</sup>	Ghritapana, Vamana, Nasya, Langhana <sup>[40]</sup>
SANNIPATAJA		Ghritapana, Dhumrapana, Gutika, Avaleha, Nasya, Shirovirechana <sup>[41]</sup>	Ghritapana, Shirovirechana, Kawala Dharana <sup>[42]</sup>

### Upadrava

According to *Sushruta*, *Badhira*, *Andhata*, *Aghranam*, *Ghornayanamayam*, *Kasa* etc. are the complications of all types of *Pratishyaya*.<sup>[43]</sup>

### DISCUSSION

*Pratishyaya* is a broad term which covers the all nasal, Para nasal sinuses, upper n lower respiratory tract infections. *Pratishyaya* can occur as an independent disease or as a complication of many other diseases or as a symptom of any systemic disease. *Pratishyaya* is Vata

Kapha dominant *Tridoshaja Vyadi*. While analyzing all the *nidanans*, *Acharya* have clearly mentioned that the allergic factors like dust, fumes causes paroxysmal sneezing and rhinorrhea, while other factors like head injury, seasonal variations, suppressions of natural urges etc. can be potent to initiate the pathology.

*Acharya Sushruta* has described *Pratishyaya* as a separate chapter in *Uttaratantra* and it shows its importance. *Nidanans* of *Pratishyaya* are classified into *Kalantarajanaka* and *Sadyojanaka* by *Acharya Sushruta*. *Sadyojanaka Nidanans* can be compared with aggravating factors. *Doshas* are vitiated and *Khavegunya* is created due to *Kalatarajanaka Nidanans* and repeated contact with *Sadyojanaka Nidanans* cause recurrent attacks of disease. Stages of *Pratishyaya* are *Amavastha* and *Pakwavastha*, if these stages are being left untreated or mismanagement of these stages leads to severe and more complicated stage i.e. *Dushta Pratishyaya*. Different opinions are available regarding prognosis of *Dusht Pratishyaya* as according to *Acharya Sushruta*, *Dusht Pratishyaya* is *Krichcha Sadhya*, and *Acharya Vagbhata* said *Dusht Pratishyaya* is *Yapya* while according to *Acharya Charaka* and *Madhavakara Dusht Pratishyaya* is *Asadhya Vyadhi*.

## CONCLUSION

Treatment of any disease changes according to its *Hetu* and *Samprapti*. So it is necessary to know the causative factor as well as pathogenesis of disease to cure the disease. As *Pratishyaya Vata Kapha* dominating *Tridoshaja Vyadi* but after analyzing the *Nidanans* and etiopathology of disease it becomes clear that involvement of *Rakta* is also there. *Acharya Sushruta* has described the first line of treatment as *Nidana Parivarjana*. Factors like *Desha*, *Kala*, *Vaya* of patient has also taken into consideration while treating the disease. Special attention should be given to different stages like *Amavastha* and *Pakwavastha* while treating the disease as improper treatment will leads to *Dusht Pratishyaya* which is advance stage and more difficult to treat. *Pathya- Apathya* should also be added with the prescribed medicines. Chronic phase of disease puts the patient in immuno- compromised state. After considering all these factors, it can be concluded that treatment approach should be to treat the disease condition as well as promote the immunity, physical and mental health of patient.

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