AN AYURVEDIC PROTOCOL FOR THE MANAGEMENT OF VATAJA PRATISHYAYA W.S.R ALLERGIC RHINITIUS - A SINGLE CASE STUDY

Rathi S.*

Associate Professor Department of PG Studies in Shalakya Tantra, Government Ayurveda Medical College Bengaluru, Karnataka, India.

ABSTRACT

Among Nasagat rogas, Pratishyaya is the one which is described by almost all the Acharyas in detail, which shows its importance due to dreadful nature. This disease is also known for its recurrence and chronicity if not treated from its root. Sedentary Life style like having exposure to cold weather, Air Conditioner and cooler, and food habits like consuming junk foods, ice creams cold drinks, curd, sour items like pickles, sauce etc. are the major causative factors of this disease. Vataja Pratishyaya is a Nasagataroga and one among five types of Pratishyaya. It is most common and annoying nasal problem which affects the people of all age group. Vataja Pratishyaya is a disease which possesses symptoms like Nasagata Tanusrava, Kshavathu and Nasaavarodha. Allergic rhinitis is one of the prime diseases of Rhinology found in all age groups. Its clinical manifestation is very much similar to ‘Vataj Pratishyaya’ described in Ayurveda. While treating the Pratishyaya, special attention should be given to the stages of the disease because the treatment approach of Amavastha, Pakwavastha and Dushta stages are entirely different. Nasya is the most important Shodhana method in Urdhwagatrugata Vyadhies and can execute Uttamanga Shuddhi, Snehana, and Swedana. The continuous sneezing is a main disturbing symptom of allergic rhinitis. Here the patient suffering from vataja pratishyaya /allergic rhinitis was treated with Shadbindu ghrita nasya, Vyoshadi vataka, Laxmivilas rasa and Agastya rasayana. The therapy proves to be an easily available, cost effective, herbal alternative in the management of Vataja Pratishyaya (Allergic rhinitis).
KEYWORDS: Ayurveda, Vataja pratishyaya, Nasya, Allergic rhinitis.

INTRODUCTION

Allergic respiratory diseases have become more common worldwide in recent years due to exposure towards air pollutants and climatic changes and it represents a challenge to the public health in both industrialized and developing countries because of its chronic nature and economic impact. Allergic rhinitis is one of the most common chronic disorders, with reported prevalence ranging from 3% to 19% in various countries. Allergic rhinitis is a disorder that includes seasonal allergic rhinitis and the more difficult diagnostic category, perennial allergic rhinitis. Evidence suggests that seasonal allergic rhinitis is found in approximately 10% of the general population and perennial allergic rhinitis in 10% to 20%.[1] and the prevalence is increasing. Severe allergic rhinitis has been associated with significant impairments in quality of life, sleep and work performance. In allied science the treatment for allergic rhinitis aims at symptomatic relief. Therapeutic options available to achieve this goal include avoidance measures, oral antihistamines, intranasal corticosteroids, leukotriene receptor antagonists, and allergen immunotherapy. Other therapies that may be useful include decongestants and oral corticosteroids.[2] According to WHO, 400 million persons worldwide suffer from Allergic rhinitis.[3]

‘Vataja Pratishyaya’ is described in Ayurvedic classics. It is seen to be one of the major problems, which can cause disturbance in routine work. It needs an intensive care for its control & care. Our social set up has changed in such a way that people don’t hesitate to invite the disease by adopting almost all the means of Viruddha Ahara Vihara i.e. un salutary lifestyle and food habits, like consuming ice cream, cold drinks etc. (even in winter season or ill health), junk food like pizza, burger, noodles (main ingredient Maida), Air conditioner, coolers etc. which now a days has become a status symbol so nobody can avoid them. All of them are the main causative factors behind the manifestation of Pratishyaya.

Asatmyendriyartha samyoga (improper use of sensory and motor organs in day to day life), Prajnaparadha (living against social and communal codes) and Parinama (time and season) are the root cause of any disease.[4] The above 3 factors are very important in preventive and curative aspects. In Ayurved, based on the symptoms of Allergic rhinitis, it is mostly similar to Vataja pratishyaya. Acharya Sushruta dealt Vataja pratishyaya in Nasagat rogas along with its complete aetiology, prodromal symptoms, diagnosis, prevention and treatment guideline.[5] In the present case, visiting ENT OPD of GAMC Bengaluru, treated with the
Chikitsa sutra mentioned in Ayurvedic classics.

Case
A diagnosed case of Vataj pratishyaya (AR), female patient of 24 years attended the ENT OPD of GAMC, Bengaluru with complaint of excessive nasal discharge, nasal obstruction (unilateral and intermittent) nasal congestion excessive sneezing (50-60 times in a day) watering from eyes, foreign body sensation in nose, hoarseness of voice and headache.

O/E
Her nasal mucosa was pale bluish, nasal septum was slightly deviated towards left side.

Ashtavidha pareeksha
Nadi- 78/min Mutra- samyak Mala-samyak Jihwa-nirama Shabda-prakrutha Sparsha-sheeta
Drik- prakrutha Akrithi-madhyama.

Past history
H/o dry coughing with fever treated with Antibiotics, antipyretics and Antitussives in 2018. Relapse of coughing in 2021 and took Homeopathic treatment for the same for 6 months with negligible improvement. Since then she was on Levocetrizine 5 mg. Once daily with temporary relief. Her haematological and biological laboratory findings are below.
TLC: 12000/Cumm
AEC: 750/cumm
FBS: 86 mg/dl
ESR: 55/hr

INTERVENTION & RESULTS
Patient was treated with following Chikitsa sutra explained in classics as shadbindu taila Nasya and Shaman chikitsa with Agasthya rasayan. She was followed up every 15th day for 2 months. Her progressive reports are as follows: On the first follow up visit patient told very much relieved in all the symptoms. Her Sneezing frequency was reduced upto 50%. She also felt almost 50% relief in nasal discharge, nasal congestion, nasal obstruction and itching, foreign body sensation, watering from eyes and hoarseness of voice. On the second follow up visit i.e. on 30th day of treatment patient was very much happy observing the relief from symptoms. In all the symptoms patient was feeling relieved up to 60-70%. On the third follow up visit i.e. on 45th day of treatment, the patient’s sneezing frequency was 2-3/ day. Nasal
itching & hoarseness of voice had completely gone. Nasal obstruction & nasal discharge was also markedly decreased.

On the last follow up visit, the patient was quite satisfied since she was almost completely relieved from disease. After completion of 2nd month treatment the nasal condition was as follows:
Nasal mucosa was normal
Haematological laboratory reports of patients after treatment showed
TLC: 5700/Cumm
AEC: 325/cumm
FBS: 76 mg/dl
ESR: 25/hr

**DISCUSSION**
In the present era it is seen mostly that people believe Ayurvedic medicine act gradually but on contrary if proper diagnose and proper medicine is prescribed then it acts wonderfully. *Nasya* is the term used generally for medicines or medicated oil administered through nasal routes. *Nasya* called as *Urdhava jatragata vikareshu visheshanyabhimisnate*. *Panchkarma* is the best treatment for “Urdhavjatragat” rogas. The quotation “Nasa hi shirasodwaram” itself explains its importance and it is the only *karma* which finds a place in *Dincharya*. In the present study *Nasya* is the chief *Shodhana* procedure selected because *Nasya karma* can expel the deep-seated *Doshas* and can cure it of its root. Shadbindu taila possess a good spreading capacity through minute channels and does *Srotho shodakatwa* (Clearance of obstruction in *Srotasas* i.e., channels of the body). By the above two properties the *Nasya* drug removes the obstruction of natural sinus ostia and facilitate the drainage of purulent discharge. *Indriya dardya karatwa* (provide strength to sense organs), *Balya* (increases strength), *Preenana* and *Brimhana* (nourishes the body) properties can increase general and local immunity. It will promote the nourishment of *Dhatus* which ultimately increases the general and local immunity. This immune modulation will reduce the inflammatory process in nasal cavity and sinuses. Therefore, *Shadbindu Taila* exerts a marked anti-inflammatory effect on the nasal mucosa by inhibiting the release of inflammatory mediators from the Mast cells and Basophils, and by blocking the inflammatory effect of Leucocytes in the nose.

Majority of the drugs of vyoshadi vataka have katu rasa, teekshna guna, ushna veerya, deepana, pachana, rucya and kapha vatahara karma. By virtue of the properties like deepana,
amapachana, srotoshodhana, grahi, rasayana, balya, kaphahara, shothahara and vatanulomana, the ingredients of vyoshadi vataka accomplish the samprapti vighatana of vataja pratishyaya. On the modern parlance it can be concluded that vyoshadi vataka acts by Antiallergic & Mast cell stabilizing property, Antiinflammatory action, Anti-toxic effect and Immuno modulatory action. Vyoshadi vataka is an excellent formulation having deepana, amapachana, srotoshodhana, kaphahara, Vatanulomana, Grahi, Rasayana and balya properties indicated under pratishyaya prakarana Laxmi vilasa rasa is kapha vata hara in action although its ingredients like abhraka bhasma, gandhaka, parade, shatavari and atibala have properties to cure nearly all diseases. It is mainly indicated in dusta pratishyaya, swasa and kasa. According to the pharmacodynamic point of view, it helps to neutralize or destroy vitiated kapha and reestablish the formation and function of prakrutha kapha Agasthya rasayana is a popular avaleha kalpana, used in pranavaha sroto vikaras like kasa, swasa etc. Most of the ingredients of agasthya rasayana are having tikta, kashaya, madhura rasa, laghu, ruksha tikshna guna, katu vipaka, ushana veerya and kaphavata shamaka properties. Thus it can be used in vataja pratishyaya where vata and kapha dosha plays a major role. All these above factors will ultimately lead to Vataja prathishyaya shamana (relieve symptoms of Allergic Rhinitis). No adverse and toxic effects were observed during and after the treatment.

CONCLUSION

Allergic rhinitis if ignored or not managed properly, can lead to complications such as asthma, sinusitis etc. This calls for the need of early diagnosis and ideal treatment for the patients of allergic rhinitis. It will be mandatory to recommend here that if a patient of Allergic rhinitis goes for an Ayurvedic treatment in the initial stage then better results in short duration can be expected. Sadbibhndu Taila gave better result in Kshavathu (Sneezing), Nasavarodha (Nasal obstruction), Tanusrava (Watery nasal discharge), retracted tympanic membrane, Gandhahani (Loss of smell), Kandu (Itching) and turbinate hypertrophy. Agasthya rasayan is better in relieving nasal congestion, Kasa (Coughing), Swarbhedha (Hoarseness of voice), Shirahshoola (Headache) and Post nasal drip. Combine therapy of Shadbindu taila nasya, laxmi vilasa rasa, vyoshadi vataka and Vyaghri haritaki rasayan together gave excellent results.

REFERENCES

www.ncbi.nlm.nih.gov/pmc/article/PMC2677841/#

2. Peter Small, Harold Kim, Allergic rhinitis, Allergy, Asthma & Clinical Immunology, 2011; 7(1). http://www.aacijournal.com/content/7/S1/S3

