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Role of Nasya Karma in Vataj Pratishyaya- A Conceptual Study

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ABSTRACT:

Pratishyaya is an *Urdwajatrugata Vikara* (disease above the clavicle) that can be triggered by minor etiological factors. *Vataja Pratishyaya* is one of the five forms of *Pratishyaya* mentioned in our classics and *Vata* is the primary *dosha*, with *Kapha*, *Pitta*, and *Rakta* as associated *doshas*. *Vataja Pratishyaya* can be correlated with Allergic Rhinitis, which is frequently encountered in OPD practise and is mostly caused by allergens and environmental pollution. Allergic Rhinitis is caused by inhalent allergens which are inhaled through nose and cause the release of freshly generated or preformed mediators. It's an atopic disorder. Atopic dermatitis is described as a family history of sensitization to allergens in the environment (pollen, dust etc). It is a benign but chronic upper airway condition with an overall frequency of around 18% in the general population. Allergy is scientifically defined in Ayurveda under the *Asatmayaj Vyadhi*, while its consequences are explained in inherited, *Virudhahara*, *Dushivish*, and *Ritusandhi*. It occurs on a regular basis, and on attending *Jeerna avastha*, *Nasya* is the main line of treatment. It is a part of Panchakarma chikitsa and is very effective. An effort has been made in this review to examine the potentials of *Nasya karma* in treating *Pratishyaya* (Allergic Rhinitis).

Key words- *Vataja Pratishyaya*, Allergic Rhinitis, *Nasya Karma*, *Panchakarma*

INTRODUCTION

Pratishyaya, by definition, is a recurring disease that can be precipitated by minor etiological variables. *Vata* is the primary *Dosha*, and it is connected with *Kapha*, *Pitta*, and *Rakta*. Improper *Pratishyaya* management leads to a severe and complicated condition known as *Dushta Pratishyaya*, which is very difficult to treat and causes many complications such as *Badhirya* (Deafness), *Andhata* (Blindness), *Ghrananasa* (Anosmia), and so on. Allergic rhinitis is similar to the disease *vataj pratishyaya* described in Ayurvedic classics.¹ Dust, anger (annoyance), rapid

change in weather, *ratri jagarana* (awake at night), *bashpa*, smoking, and *Ama* are all causes of *Pratishyaya*. All of these circumstances may be associated with allergen exposure, which can result in a variety of illnesses, such as *Pratishyaya* (Allergic Rhinitis).² The symptoms of *vataja pratishyaya* are remarkably similar to those of allergic rhinitis. It also causes hoarseness of the voice by affecting the larynx. *Nasavarodha* forces the patient to breathe through the mouth, resulting in *Gala Shosha* and *Talu Shosha*. In the majority of cases, upper airway blockage



causes sleep problems. *Nisha Jagarana* adds to the aggravation of *Vata*, creating a vicious cycle. All of the other characteristics might be better explained in terms of the cardinal clinical traits of *Vata*, indicating the predominance of *Vata* in *Pratishyaya*.³ Although it is challenging to treat but rarely cured, this condition may get better and is never fatal. But still allergic rhinitis might be an early sign of asthma. Here, *Nasya* is given priority over all other treatments. A natural, drug-free nasal spray called *Nasya* is used to treat and prevent allergic rhinitis. It forms a barrier on the nasal mucosa, preventing interaction with allergens, due to its thixotropic characteristic.⁴

AIM & OBJECTIVES

Meta Analysis of management of *Vatij pratishyaya* through *Nasya karma*.

MATERIAL & METHODS

- Materials related to *Vatij pratishyaya* and *Nasya Karma* is collected from Ayurvedic texts and text book of modern medicine respectively. The available commentaries of Ayurvedic samhitas has also referred to collect relevant matter. The index, non-index medical journals have also been referred to collect information on relevant topic.

CONCEPTUAL STUDY

Vatij Pratishyaya (Allergic Rhinitis)

Vatij Pratishyaya is a *Nasagata roga* and one among five types of *Pratishyaya*.⁵ *Vataj Prathishyaya* is of less complication with good prognosis.⁶ Many treatment modalities are explained for *Vataj Pratishya* which is compared to Allergic Rhinitis and is characterized with *Vata* and *Kapha* dosha vitiation, *Nasagata tanusrava* (watery nasal discharge), *Kshavatu* (Sneezing) and *Nasaavarodha* (congestion).^{7,8} The condition known as allergic rhinitis, which affects the nose, is brought on by an immunoglobulin E (IgE)-mediated inflammatory response following allergic exposure of the membranes lining the nose. Sneezing, nasal congestion, nasal discharge, and nose itch.⁹ The most prevalent kind of chronic rhinitis, affects 10 to 20% of the population, and data suggests that the illness is becoming more widespread. Severe allergic rhinitis has been linked to considerable reductions in quality of life, sleep, and productivity at work.¹⁰ When an individual exhibits allergy symptoms, poor management and dietary choices cause the disease to progress into a chronic stage. It is very challenging to fully recover from this chronic period. It continues to serve as a focal point for infections and inflammations in all related structures,

including the tonsils, larynx, pharynx, and ears. Eventually, it may result in a number of consequences, including chronic sinusitis, recurrent nasal polyps, and hearing loss.¹¹ The management of allergic rhinitis consists of 3 major categories of treatment,

environmental control measures and allergen avoidance, pharmacological management, and Immunotherapy.¹²

The majority of allergic rhinitis cases can be treated with medication. Oral antihistamines, decongestants, or a combination of the two are frequently effective treatments for patients with intermittent symptoms. Those with persistent symptoms may benefit more from routine intranasal steroid spray treatment. As an alternative to or in addition to nasal steroids, daily usage of an antihistamine, decongestant, or both.¹³ Antihistamines temporarily relieve the symptoms, but they also may cause side effects such as tiredness or sedation, dry mouth, and appetite suppression. The best strategy to prevent allergic rhinitis is to avoid allergens or to get desensitized to them, but these strategies are not always feasible. The goal of managing allergic rhinitis is to lessen symptoms, improve quality of life, and lower the chance of co-morbidities which are arising.

Nasya Karma

Nasyakarma involves administering medication via the nasal channel. This procedure is intended for *Shirogata roga* and in particular for *Nasagataroga*, which is described by the majority of Ayurvedic experts in classical literature. One of the key subdisciplines of Ashtanga Ayurveda is *Urdhvanga Chikitsa*, and the primary treatment approach in *Urdhvajatrugata roga* is *Nasya karma*. All sense organs that are located above the clavicle, such as the *Nasa*, *Mukha*, *Netra*, and *Shiras*, are regarded as *Urdhvanga*.¹⁴

The absorption of the *Nasya* drugs can be understood by,

- Absorption through mucous membrane.
- General blood circulation by direct pooling into venous sinuses of brain via inferior ophthalmic veins.
- Absorption directly into the cerebrospinal fluid.

In addition to the small emissary veins entering the brain's cavernous sinuses, two venous branches coming from the alliance will drain into the facial vein. Just about in the opposite direction, inferior ophthalmic drains into the cavernous sinus of the meninges on the other hand. Moreover, neither the ophthalmic veins nor the facial veins have any venial values, thus when the head is dropped, there is a greater chances of blood draining from the facial vein into the cavernous sinus. The frontal, maxillary and sphenoidal sinus epithelium is continuous with the nasal

cavity through the mucous membrane followed by a brief period of drug retention in the nasopharynx. Oozing happens when drug material enters a sinus, which is full of blood arteries that enter the brain and exit through foramina already present in the bones. This approach offers increased chances for drug transportation. The medication is injected into the para nasal sinuses, particularly the frontal and sphenoid sinuses, or *Shringataka*, where the ophthalmic veins and other veins that run throughout the sphenoid sinus are closely connected to intracranial structures. As a result, a pathway for fluid transudation between sinuses and cavernous sinuses that has not yet been discovered may exist. Overall, it appears more logical to mention the *Shringataka* in this context.

Probable mode of action of *Nasya Karma*

Drug administered through nose is the route to *shira*. The drug reaches the *Shringataka marma* of head (*Shira*), which is a *Sira marma* and formed by the *Siras* of nose, eyes, *Kantha* and *Shrotra*. The drug spreads by the same route and does lekhana of morbid *Doshas* of *Urdhwajatru* and extracts them from the *Uttamanga*¹⁵. In this context *Sushruta* has clarified that *Shringataka marma* is a *Sira marma* formed by the union of *Siras* (blood vessels) supplying the nose, ears, eyes and tongue. Thus we can say that drug administered through *Nasya* may enter the above *Sira* and purify them as explained under the complications of *Nasya karma*, *Sushruta* has mentioned.¹⁶

DISCUSSION

Environmental and physiological elements have an impact on human life on a daily basis. *Vataja Prtisahyaya* is caused by a changing lifestyle, environmental pollutants, dust, a stressful existence, and behaviors like smoking and using the air conditioner.¹⁷ When the vitiated doshas have not been entirely evacuated, the disease will reoccur. *Doshas* in this situation remain dormant and produce the same disease when they come into contact with aggravating circumstances. *Nasya* is the first line of treatment for allergic rhinitis when it returns regularly and progresses to *jeernaavastha*. *Nasa* being the entrance to *Shira* (head), the *Nasya* medication administered through the nostrils enters through *Nasa Srota* (nasal passage) and spreads into the *Murdha* (brain) via *Netra* (eye), *Shrotra* (ear), *Kantha* (throat), *Siramukha* (opening of the vessels), etc. and scratches the morbid *Dosha* in supraclavicular region and extracts them from the *Uttamanga* (head).¹⁸

CONCLUSION

Overall, the conclusion is that Ayurveda treats this ailment both curatively and preventively. *Nasya karma* is a boon in the treatment of *Vataja Prtisahyaya*. It lessens sneezing, irritation from rhinorrhea, nasal blockage, and nasal oedema. In order to maintain *nasa swasthya* (nasal health) and to prevent *urdhwajatrugat rogas*, everyone should do *Nasya* as *Dinacharya Upakram*.

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