

## VACHA AND SHUNTHI LEPAM IN PRATISHYAYA (RHINITIS) JANYA SHIROSHULA- A REVIEW ARTICLE

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### ABSTRACT

With modern advancements and Urbanization and Industrialization taking place all around the globe in fragments of second what we have got as a repercussion to this is pollution, unhealthy lifestyle, "N" no. of Diseases and their complications. Our sense organs are the bodily structures which are directly in connect with these and bare the most. One of such sense organ is Nose. We inhale the polluted, contaminated air throughout the 24 hrs, the defense mechanism that filters the air weakens over time due to low immunity and continuous exposure and makes one Prone to the disease of Nasal Cavities, Rhinitis (*Pratishyaya*) being the commonest of them all. In this paper we will discuss about the management of *Pratishyaya janya shiroshula* (Rhinitis induced Headache) with Vacha (*Acorus Calamus*) and Shunthi (*Zingiber officinale*) Lepam (paste) and its effects.

**KEYWORDS:** Our sense organs are the bodily structures which are directly in connect with these and bare the most.

### INTRODUCTION

The change in life style of Human Beings, the advancement in technologies, Increase in pollution, Urbanization and developed resistance to antibiotics and antiviral drugs because of non meticulous use has resulted human being becoming less immunized and lead to increase in prevalence of many diseases. External environment is harsh and nose is continuously in contact with such harsh conditions suffers the most. The most common disease involving the nose and Nasal Passage is Rhinitis (*Pratishyaya*), involving mainly *Vata* and *Kapha* *Dosha*.

### Disease Review

Digging into the historical evidences to know about the advancements in the treatment, approach to diseases and other perspectives is important for future hopes and developments. It's an enquiry into the gone by times based on evidence, the story of mankind. The glorious

history of *Ayurveda* is divided into various levels which are

**Vediye Kala (5000 - 1500 BC)**

**Vedas & Upanishads**

**Description about Nasa in Veda**

**Rigveda**

A clear mention of *Nasta Shabda* which is equivalent to *Nasa* is seen in a *Mantra*.

**Yajurveda:** While briefing the *Indriya*, *Dwi Netra*, *Dwi Karna*, *Jihva*, *Dwi Nasika Chhidra* have also been quoted.<sup>[1]</sup>

**Atharvaveda**

Among the *nava* (nine) *Chhidra* (opening) and *Indriya*, *Nasa* is been mentioned.<sup>[2]</sup>

**Bhagwad Gita**

*Nasa* word is mentioned in the text while describing the *Indriyas*.<sup>[3]</sup> Various *Mantras* for the prophylaxis and

treatment purpose are mentioned in texts where the description of *Nasa*, *Netra*, *Karna* and *Danta Krimi*. There have been no references of *Pratishyaya* in the *Vedic* literature.

### Samhita Kala (2000 BC – 800 AD)

#### Charaka Samhita (200 BC)

Acharya Charaka has mentioned about *Pratishyaya Roga* in *Chikitsa Sthana Rajayakshma Chikitsa*.<sup>[4]</sup>

#### Sushruta Samhita (200 AD)

The first reference dates back to 500 B.C wherein the term *Pratishyaya* is mentioned in *Sushruta Samhita*. Acharya Sushruta describes *Pratishyaya roga* specifically in *Uttar tantra* of this *Samhita*. It includes various classification, signs, symptoms, its stumbling blocks and ministration in particular.<sup>[5]</sup>

**Acharya Dalhana** – the commentator of *Sushruta Samhita* in his commentary has beautifully explained *Pratishyaya* as the continuous secretion of from the nose under the influence of dearranged *Vata Dosha* etc.<sup>[6]</sup>

### Ashtanga Sangraha (600 AD) & Ashtanga Hrudaya (800 AD)

References of *Pratishyaya roga* can also be found in *Ashtanga Sangraha* and *Ashtanga Hrudaya*. The description is similar when compared to *Charaka* and *Sushruta*.<sup>[7]</sup>

### Kashyapa Samhita (Before 1000 BC)

Acharya Kashyapa has described *Pratishyaya* under the heading of *Pratishyaya Chikitsa*.<sup>[8]</sup>

### Medieval Period (800 AD – 1600 AD)

#### Madhava Nidana (700 AD)

Magnificent work has been done by Acharya Madhavakar with significant advancements in *Ayurvedic* Pathology and diagnosis. He has mostly dealt with the aetiological aspects of diseases. Acharya in the chapter of *Nasa Roga Adhikara* has described *Pratishyaya*.<sup>[9]</sup>

#### Sharangdhara Samhita (1300 AD)

Sharangdhara Samhita has also documented *Pratishyaya*.<sup>[10]</sup>

#### Bhavprakash Samhita (1500AD)

An excellent elaboration of *Pratishyaya* can be read in the *Bhavprakash Samhita*.<sup>[11]</sup>

#### Gada Nigraha (1200 AD)

*Pratishyaya* its symptomatology, diagnosis and treatment is explained in this text which is almost same as that explained by Acharya Charaka and Acharya Sushruta.

#### Yoga ratnakara (1600AD)

This text book is *Rasa shastra* based mostly the diagnostic and treatment aspect is mentioned here about *Pratishyaya* which is almost similar to the one explained by Acharya Charaka and Acharya Sushruta.<sup>[12]</sup>

### Nidana of Pratishyaya

**Aharaj (Dietary):** Vishamashana, Ajirna, Mandagni, Atyampupana, Ati guru madhur sheeta ruksha Anna Sevan, Ati sheetaambupana

**Viharaj (Behavioural):** Atapa Sevana, Vega Sandharana, Rajadhumrasevan, Atisnana, Shirosabhitapam, Diwaswapanam, Apavitramukhashayanam, Snana in Ajirna, Ritu Vaishamy, Prajagratishwapnam, Atinariprasanga.

**Manasika (Mental):** Atikrodha.

### Samanaya Lakshana of Pratishyaya

Only Acharya Charaka and Acharya Kashyapa have mentioned general symptoms of *Pratishyaya* which are: *Shirogauravam*, *Shiroshula*, *Indriye Asamarthatavam*, *Ghranaviplava*, *Kasa*, *Jwara*, *Kaphotklesa*, *Swarbheda*, *Daurgandhta*, *Parikledita*. *Pratishyaya* being the most common Symptom present is taken here. *Shoola* is the manifestation of *Krudha Vata Dosha* and *Shira* is the *sthana* of *Kapha Dosha*. Hence we come to a conclusion that in *Pratishyaya* the *Shiroshoola* is due to Imbalance of *Vata* and *Kapha*.

### Guna Dharam of Vacha and Shunthi

#### Vacha

**Guna-** Laghu, Tikshna **Rasa-** Katu, Tikta **Vipaka-** Katu **Virya-** Ushna

Because of the *Katu* and *Ushna guna* it is *Vatakapha Shamaka*. It is *Vedanasthapaka* by its virtue.

#### Shunthi

**Guna-** Laghu, Snigdha **Rasa-** Katu **Vipaka-** Madhur **Virya-** Ushna

### Discussion on Mode of action of Lepa

Because of the *Ushna guna* it is *Kaphavata shamaka*. It is *Vedanasthapaka* by its virtue.

Since by its very nature the *Shoola* of *Pratishyaya* is *Vatakapaha* in nature hence by all means we must concentrate on balancing this *Vata* and *Kapha*. Common *guna* of *Vata* and *Kapha* is *sheeta* hence we can use *Ushna lepa* of *Vacha* and *Shunthi* to pacify it.

### CONCLUSION

In the present era, *Pratishyaya* being the most commonly found disease of respiratory system, one must follow preventive measures like *Pratimarsha Nasya* and other *Dinacharya* Procedures to prevent the later side effects like *Shirashoola*, *Swarabheda* etc. because our only goal is not to a long life but to have a healthy disease free (without any disease) life.

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