

REVIEW ARTICLE

Understanding Allergic Rhinitis through Ayurvedic Principles of *Vataja Pratishyaya*

Shivani Sharma^{1*}, Arun Kumar Pandey², Shushmita Sharma³

¹PG Scholar, Department of Shalaky Tantra, Patanjali Bhartiya Ayurvigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.

²Associate Professor, Department of Shalaky Tantra, Patanjali Bhartiya Ayurvigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.

³Assistant Professor, Department of Shalaky Tantra, Patanjali Bhartiya Ayurvigyan Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.

ARTICLE INFO

Article history:

Received on: 21-01-2026

Accepted on: 19-02-2026

Published on: 28-02-2026

Key words:

Vataja Pratishyaya,
Allergic Rhinitis,
Nasya Karma,
Pratishyaya,
Ayurveda

ABSTRACT

Allergic Rhinitis is a common nasal disorder that affects many people worldwide. Although it is not a life-threatening condition, it can cause significant discomfort and interfere with daily activities, sleep, and work efficiency. In modern medicine, treatment mainly focuses on relieving symptoms, but recurrence is frequently seen. In *Ayurveda*, a similar condition is described as *Vataja Pratishyaya*. The features, triggers, and recurrent nature of Allergic Rhinitis show close similarity with this Ayurvedic description. Management in *Ayurveda* emphasizes *Nidana Parivarjana* and therapies aimed at balancing *Doshas*, which may help in reducing symptoms and preventing repeated episodes. With this understanding, the present literary review was undertaken to study Allergic Rhinitis from both modern and Ayurvedic perspectives. Relevant classical Ayurvedic texts and modern medical literature were carefully reviewed and compared. The analysis supports a conceptual correlation between Allergic Rhinitis and *Vataja Pratishyaya*, highlighting the value of a broader, integrative approach.

1. INTRODUCTION

Allergic Rhinitis is a commonly seen nasal disorder characterized by sneezing, rhinorrhea, nasal obstruction, and itching. It is an inflammatory condition of the nasal mucosa triggered by exposure to allergens such as dust, pollen, mold, and environmental pollutants, and is mediated by an IgE-dependent immune response.^[1] Although not life-threatening, it can markedly affect quality of life by disturbing sleep and daily activities.

In *Ayurveda*, reactions similar to allergy are explained under the concept of *Anurjata*, which indicates hypersensitivity due to altered body response. This is described in relation to factors such as *Viruddhahara* and *Ritusandhi*. *Viruddhahara* may be linked with food-related reactions, while *Ritusandhi* denotes seasonal transition periods that may increase susceptibility to environmental triggers.^[2,3] Ayurvedic classics describe a comparable clinical condition under *Vataja Pratishyaya*, included among *Nasagata Rogas*.^[4]

Corresponding Author:

Shivani Sharma, PG Scholar,
Department of Shalaky Tantra, Patanjali Bhartiya Ayurvigyan
Evam Anusandhan Sansthan, Haridwar, Uttarakhand, India.
E-mail: shivaniharma1063@gmail.com

1.1. Prevalence

Allergic rhinitis is a very common nasal disorder seen worldwide, affecting nearly 400 million people. It occurs in individuals of all age groups, including children and adults, and is reported more frequently in urban populations.^[5]

In India, around 20–30% of the population is affected by allergic conditions, with allergic rhinitis being one of the most prevalent.^[6] Factors such as urbanization, pollution, lifestyle changes, and increased exposure to allergens such as dust and pollen contribute to its rising occurrence. Despite being common, many cases remain undiagnosed and inadequately treated.^[7]

1.2. Aim of the Review

1. To evaluate the conceptual similarity between Allergic Rhinitis and *Vataja Pratishyaya*.

2. MATERIALS AND METHODS

Relevant Ayurvedic and modern medical literature on Allergic Rhinitis and *Vataja Pratishyaya* was reviewed, along with selected journal articles and online sources. The collected information was critically

studied, interpreted, and logically analyzed to present this review article.

2.1. Disease Review

In the *Uttaratantra* of *Sushruta Samhita* and *Vagbhata Samhita*, *Acharyas* have devoted a separate chapter to *Pratishyaya* after describing *Nasagata Rogas*.^[8,9] This clearly suggests that *Pratishyaya* was considered a significant health concern even in ancient times.

Acharya Sushruta classified *Pratishyaya* into five types based on *Dosha* predominance: *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*, and *Sannipataja*.^[8] Among these, *Vataja Pratishyaya* is mainly caused by the aggravation of *Vata*. The *Samprapti* explains that vitiated *Vata* plays a central role in initiating the disease.

2.2. Allergic Rhinitis in the Context of *Vataja Pratishyaya*

As discussed earlier, Allergic Rhinitis can be closely correlated with *Vataja Pratishyaya* described in Ayurveda. The basis for this correlation is explained below.

2.3. Etiological Factors

Acharyas have described various factors responsible for *Pratishyaya*. A comparison shows that Allergic Rhinitis and *Vataja Pratishyaya* share similar etiological factors, as presented in Table 1.

2.4. Pathogenesis

All etiological factors disturb *Agni*, leading to vitiation of *Vata Dosha*. Continuous exposure to *Nidanas* causes *Agnimandya*, which further disturbs the balance of *Doshas* and affects *Rasa* and *Rakta Dhatus*. As a result, the normal functioning of *Rasavaha*, *Raktavaha*, and *Pranavaha Srotas* is impaired, leading to *Srotodushti*. The vitiated *Doshas* then localize in the *Shira*. Aggravated *Vata* disrupts the normal functions of the *Nasa* and produces pathological changes. Gradually, this imbalance results in the development of *Vataja Pratishyaya*, which typically presents with a recurrent course.

Allergic reactions can also be conceptually related to *Dushivisha*, which is described in *Ayurveda* as a latent toxic state persisting in the body. Similar to allergic conditions, it remains dormant and manifests upon exposure to triggering factors.^[13]

This Ayurvedic explanation shows similarity with the modern understanding of Allergic Rhinitis, where immune-mediated inflammatory responses are initiated by allergen exposure. Thus, *Vataja Pratishyaya* may be correlated with Allergic Rhinitis.

2.5. Clinical Features

After understanding the pathogenesis, the manifestations of *Vataja Pratishyaya* can be explained by the gradual disturbance of *Doshas*. According to Ayurveda, the vitiated *Doshas* pass through different phases of disease development described under *Kriyakala*.^[14] As the condition progresses, these disturbed *Doshas* localize in the *Shirah Pradesha*, which leads to the appearance of clinical symptoms.

The clinical features of *Vataja Pratishyaya* show close similarity with Allergic Rhinitis. This similarity supports the correlation between the two conditions, as presented in Table 2.

2.6. Treatment

While modern medicine and *Ayurveda* are based on different treatment principles, certain similarities can be observed in their approach. Modern management of Allergic Rhinitis mainly focuses on avoiding allergens, relieving symptoms, reducing nasal inflammation, and preventing recurrence.

In a similar way, *Ayurveda* emphasizes *Nidana Parivarjana*, followed by *Shamana* and *Shodhana Chikitsa* to correct the imbalance of *Doshas*. Local therapies such as *Nasya Karma*, *Snehana*, and *Swedana* help improve the normal function of the *Nasa*.^[18] In addition, *Rasayana* therapy is used to enhance *Vyadhikshamatva*, which is comparable to strengthening immunity. Therefore, although the concepts differ, both systems aim to control symptoms and reduce recurrence in conditions like Allergic Rhinitis and *Vataja Pratishyaya*.

3. DISCUSSION

Allergic Rhinitis as *Vataja Pratishyaya*: Allergic Rhinitis is a commonly seen nasal disorder affecting a large number of individuals, especially in recent times. The condition often shows a recurrent pattern and can cause considerable discomfort. In *Ayurveda*, *Pratishyaya* is described as a disease resulting from the vitiation of *Doshas*, with a predominant role of *Vata Dosha*. When the vitiated *Doshas* localize in the *Nasa* and *Shirah Pradesha*, they disturb the normal functions of the nasal passages.

Among the various types of *Pratishyaya*, *Vataja Pratishyaya* shows close resemblance to Allergic Rhinitis. In this condition, aggravated *Vata* alters the normal physiology of the nose. The recurrent and variable nature of symptoms can be explained by the unstable qualities of *Vata Dosha*.

Classical Ayurvedic texts describe that factors such as *Raja Sevana*, *Sheeta Ahara*, *Ruksha Ahara*, *Atijagarana*, and *Ritu Vaishamy* lead to aggravation of *Vata*. Continuous exposure to these *Nidanas* results in *Agnimandya* and gradual *Dosha* vitiation, ultimately leading to disease manifestation. Modern medicine explains Allergic Rhinitis as an immune-mediated condition triggered by allergen exposure. The episodic nature and recurrence observed in this disorder show conceptual similarity with the Ayurvedic description of *Vataja Pratishyaya*.

Hence, based on similarities in *Nidana*, *Samprapti*, and clinical presentation, Allergic Rhinitis may be correlated with *Vataja Pratishyaya*.

4. CONCLUSION

A comparative analysis of Allergic Rhinitis and *Vataja Pratishyaya* reveals clear similarities in disease pattern and clinical features. Many triggering factors described in modern literature correspond with the *Nidanas* mentioned in *Ayurveda*.

Ayurveda offers a holistic approach through *Nidana Parivarjana*, *Shamana*, and *Shodhana Chikitsa*. Therapies such as *Nasya*, *Snehana*, and *Swedana*, along with *Rasayana*, help in restoring *Dosha* balance and enhancing *Vyadhikshamatva*.

Although Allergic Rhinitis is not life-threatening, it significantly affects comfort and quality of life. Therefore, understanding the condition in terms of *Vataja Pratishyaya* provides a rational basis for adopting Ayurvedic management principles.

Further studies are recommended to evaluate the role of Ayurvedic interventions in long-term management and recurrence prevention.

5. ACKNOWLEDGMENTS

Nil.

6. AUTHORS' CONTRIBUTION

All authors give equal contribution in making of this manuscript.

7. FUNDING

Nil.

8. ETHICAL STATEMENT

Ethical approval was not required for this study as it is a review study.

9. CONFLICTS OF INTERESTS

The authors declare no conflicts of interest regarding the publication of this paper.

10. DATA AVAILABILITY STATEMENT

The data analyzed in this review were obtained from publicly available sources, including peer-reviewed articles, observational studies, and surveys accessible through databases.

11. PUBLISHERS NOTE

This journal remains neutral with regard to jurisdictional claims in published institutional affiliations.

REFERENCES

1. Bansal M. Diseases of ear, nose and throat with head and neck surgery. New Delhi: The Health Sciences Publisher; 2018. p. 348.
2. Shastri K, Chaturvedi GN, editors. Charaka samhita. Sutra sthana 26/86. Varanasi: Chaukhambha Bharati Academy; 2005. p. 522.
3. Murthy SR. Ashtanga hridayam. Sutra sthana 3/58. 9th ed., Vol. 1.

4. Varanasi: Chaukhambha Krishnadas Academy; 2013. p. 42.
5. Shastri AD. Sushruta samhita with ayurveda-tattva-sandipika Hindi commentary. Uttara tantra 24/5. Varanasi: Chaukhamba Sanskrit Sansthan; 2014. p. 154.
6. World Allergy Organization. WAO white book on allergy. Milwaukee, USA: World Allergy Organization; 2022.
7. Singh AB, Kumar P, Kumar R. Allergic rhinitis in India: An overview. Indian J Allergy Asthma Immunol. 2019;33(2):102-8.
8. ISAAC Steering Committee. Worldwide variation in prevalence of symptoms of asthma, allergic rhinoconjunctivitis, and atopic eczema: ISAAC. The International Study of Asthma and Allergies in Childhood (ISAAC) steering committee. Lancet. 1998;351(9111):1225-32.
9. Sharma PV, editor. Sushruta samhita. Uttara tantra 24/6. Varanasi: Chaukhambha Visvabharati; 2014. p. 256-7.
10. Murthy SR. Ashtanga hridayam. Uttara Sthana 19/3-8. 9th ed., Vol. 1. Varanasi: Chaukhambha Krishnadas Academy; 2013. p. 683.
11. Shastri K, Chaturvedi GN, editors. Charaka samhita. Chikitsa sthana 26/104. Varanasi: Chaukhambha Bharati Academy; 2009. p. 654.
12. Shastri AD. Sushruta samhita. Uttara tantra 24/3-4. Varanasi: Chaukhambha Sanskrit Sansthan; 2017. p. 143.
13. Murthy SR. Ashtanga hridayam. Uttara tantra 19/1-2. 9th ed., Vol. 1. Varanasi: Chaukhambha Krishnadas Academy; 2013. p. 173.
14. Murthy SR. Ashtanga hridayam. Uttara sthana 35/5-6. 9th ed., Vol. 1. Varanasi: Chaukhambha Krishnadas Academy; 2013. p. 1144.
15. Shastri K, Chaturvedi GN, editors. Charaka samhita. Chikitsa sthana 26/105-106. Varanasi: Chaukhambha Bharati Academy; 2005.
16. Shastri K, Chaturvedi GN, editors. Charaka samhita. Chikitsa sthana 26/105. Varanasi: Chaukhambha Bharati Academy; 2005. p. 654.
17. Shastri AD. Sushruta samhita. Uttara tantra 24/6. Varanasi: Chaukhambha Sanskrit Sansthan; 2017. p. 143.
18. Murthy SR. Ashtanga hridayam. Uttara tantra 19/3-4. 9th ed., Vol. 1. Varanasi: Chaukhambha Krishnadas Academy; 2013. p. 173.
19. Shastri AD. Sushruta samhita. Uttara tantra 24/20. Varanasi: Chaukhambha Sanskrit Sansthan; 2017.

How to cite this article:

Sharma S, Pandey AK, Sharma S. Understanding Allergic Rhinitis through Ayurvedic Principles of *Vataja Pratishyaya*. IRJAY. [online] 2026;9(2):40-43.

Available from: <http://irjay.in>

DOI link- <https://doi.org/10.47223/IRJAY.2026.90207>

Table 1: Comparative similarities in etiological factors of Allergic Rhinitis and *Vataja Pratishyaya*

S. No.	Allergic Rhinitis	<i>Vataja Pratishyaya</i> ^[10-12]
1.	Inhalation of airborne allergens such as dust, pollen, and dust mites	<i>Raja Sevana</i>
2.	Exposure to smoke, environmental pollutants, and irritants	<i>Dhooma Sevana</i>
3.	Intake of triggering foods, including cold, dry, heavy, and processed items.	<i>Vishamashana, Ati Sevana of Guru, Sheeta, Madhura Ahara</i>
4.	Climatic variations and seasonal changes	<i>Ritu Vaishmya</i>
5.	Bathing with cold water	<i>Sheeta Snana</i>
6.	Excessive exposure to water/water activities	<i>Ati Jala Krida</i>
7.	Exposure to cold breeze	<i>Anila Sevana</i>
8.	Exposure to damp conditions/dew	<i>Avashyaya Sevana</i>
9.	Irregular sleep patterns	<i>Ratrijagarana/Atiswapna</i>

Table 2: Comparative similarities in clinical features of Allergic Rhinitis and *Vataja Pratishyaya*

S. No.	Allergic Rhinitis	<i>Vataja pratishyaya</i> ^[15-17]
1.	Nasal obstruction	<i>Anaddha Nasa</i>
2.	Itching in the nose	<i>Pihita Nasa</i>
3.	Watery nasal discharge	<i>Tanu Sravapravartan</i>
4.	Paroxysmal sneezing	<i>Kshavathu</i>
5.	Headache	<i>Shankh Nistoda (Headache)</i>
6.	Hoarseness of voice	<i>Swaropghat</i>
7.	Dryness of oropharynx	<i>GalaTaluOshtha Shosha</i>