

A REVIEW OF JIRNA PRATISHYAYA AND ITS AYURVEDIC MANAGEMENT

Sunil B. Patil¹, Rakesh Sharma²

¹Associate Professor, Department of Kayachikitsa, Smt. K.G. Mittal P. Ayurveda College. Charni Road. Mumbai-02¹, Maharashtra, India

²Professor, Department of Kayachikitsa, Guru Ravidas Ayurveda University, Punjab, India

Corresponding Author: sandeep.sp63@gmail.com

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ABSTRACT

The Present era is full of Chaos, stress and Strain due to lifestyle modification, changes in dietary habits, urbanisation and industrialisation lead to increased pollution and increase resistance to the antibiotics are responsible for prevalence of many diseases. Nose being the prime and nose exposed to the external environment, is more prone to these causative factors and recurrent infection. The most common upsurge of diseases is *Jirna Pratishyaya*, Repeated attack, improper management or negligence of the acute stage leads the disease to chronic phase. Many treatment modalities are explained in modern system of medicine like corticosteroids, antiallergics, inhalers, anti-histamines etc., but none of them are totally effective in curing the disease as well as preventing its recurrence, more over they have their own side effects. In *Bruhatrayee*, *Laghutrayee* types, stages are *chikitsa* is described. Hereby, this is a review compilation of *Ayurvedic* Classical text in reference to *Jirna Pratishyaya* and its *Chikitsa*.

Keywords: *Jirna Pratishyaya*, *Nasavarodha*, Chronic rhinitis, *Ayurveda*.

INTRODUCTION

Due to development of science, the increase in urbanisation is leading to pollution and causing infectious diseases. *Pratishyaya* is one amongst the commonest *Nasagata roga* i.e., upper respiratory Tract and is a

complex disease involving several symptomatology and diverse pathogenesis. As it is in continuous contact with the external environment and considered as prime site of hyper sensitization. Negligence of acute

stage or improper management and repeated attacks leads the disease to chronic phase i.e., *Jirna Pratishyaya* (Chronic Rhinitis).

Pratishyaya is a *vata-kaphaj roga* and is closely resembling as Rhinitis as described in modern medical science. Characteristic features of *Pratishyaya* like *Nasashrava* (running nose), *Ghranauparodha* (nasal obstruction or congestion), *Shirashoola* (headache), *Shiroguravam* (heaviness of head), *Jwara* (fever), *Kasa* (cough), *Kaphotklesh* (phlegm), *Swarbheda* (hoarseness of voice), *Aruchi* (anorexia), *Klama* (tiredness), *Indriyanamasamarthyam* (altered functions of sense organs)¹. If *Pratishyaya* being left untreated, it develops many conditions like *Kasa* (cough), *Swasa* (dyspnoea), *Gandhaanjnana* (anosmia), *Badhira* (deafness) and *Rajyakshma* (form of disease with multisystem involvement)². In modern science it can be compare with respiratory tract infection i.e., Chronic rhinitis.

More than 120 million Indians suffer from at least one episode of sinusitis each year and, according to the American Academy of Otolaryngology and Head and Neck Surgery, more than 37 million Americans suffer from at least one episode of sinusitis each year.³

Aim and Objective:

- 1) To study the Literature review of *Jirna Pratishyaya*
- 2) To study the *Ayurvedic* Management of *Jirna Pratishyaya*

Disease Review:

Historical Review:

Pratishyaya is *Nasagata* (Upper respiratory Tract) disease. It has been described since *Samhita kala* in *Brihatrayee* as well as *Laghutrayee*. It is described as a causative factor of *Kasa roga*, a *Purvarupa* of *Rajyakshma* and as a symptom of *Vega vidharan*, *Kshayaja* as well as *Vishamasanaja Yakshma*. *Sushruta Samhita*, a separate chapter has been described.

I) Charak Samhita

<i>Sthana</i>	Chapter	Description
<i>Sutra Sthana</i>	7 (<i>Navegandharniya</i>)	<i>Vaspa Vegdharana</i> as a <i>Nidan</i> (causative factor) of <i>Pratishyaya</i>
<i>Nidana Sthana</i>	6 (<i>shosha nidana</i>)	<i>Pratishyaya</i> as a <i>Lakshan</i> (symptom) 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>Purvarupa</i> and <i>Lakshana</i> of <i>Yakshma</i> and also described <i>Samprapti</i> as well as <i>Samanya Chikitsa</i> (General Treatment) of <i>Pinasa</i> (<i>Pratishyaya</i>).
<i>Chikitsa Sthana</i>	26 (<i>Trimarmiya Chikitsa Adhyaya</i>)	<i>Nidan</i> (Causative factor), <i>Lakshana</i> (Symptoms) as well as <i>Chikitsa</i> (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. If patients neglect, all types of <i>Pratishyaya</i> changed into <i>Jirna Pratishyaya</i> .

II) Sushruta Samhita

<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 Pratihopkrama</i>)	<i>Hetu</i> , <i>Purvarupa</i> , <i>Lakshana</i> , <i>Chikitsa</i> , <i>Pathyapathya</i> etc., also described <i>pakwa</i> and <i>apakwa Pratishyaya</i> .

III) Videha Nimi:

Has described four stages of *Pratishyaya* i.e. *Purvarupavastha*, *Rupavastha*, *Tivravastha* and *Upshamavastha* and their symptoms separately. *Acharya* describes *Pratishyaya* as a self-limiting disease.

IV) Madhava Nidan:

Second Part	58 (Nasarognidana)	Description of <i>Pratishyaya</i>
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V) Sharangdhara Samhita:

Prathama Khanda	In <i>Nasarog Prakarana</i> of <i>Rogagananadhyaya</i>	Description of <i>Pratishyaya</i>
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VI) Bhava Prakash Nighantu:

<i>Chikitsa Prakaran</i>	56 (<i>Nasarogadhikar</i>)	Description of <i>Pratishyaya</i>
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VII) Chakra Dutta:

<i>Chikitsa Prakaran</i>	58 (<i>Nasaroga Chikitsa</i>)	Description of <i>Chikitsa</i> of <i>Pratishyaya</i> and also described <i>Nava</i> and <i>Jeerna</i> <i>Pratishyaya</i> .
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Etymology: The word “*Pratishyaya*” is evolved from Dhatu “*Shyeng gatau*” with Upsarga “*prati*”, means movement of *Doshas* is continuous in *Pratishyaya*. The disease in which the tendency of *Kaphadi Doshas* is move towards *Vata* or out of nose is called *Pratishyaya*. And when it is neglected or untreated leads to “*Jirna Pratishyaya*”.

Nidana: Common Causative factor for *Pratishyaya* is described in many *Samhitas*. *Acharya Sushruta* has described causes of *Pratishyaya* such as *Nariprasanga*, *Shirashabhitatam*, *Dhuli*, *rajah*, *Shitamatipratapa* *Mutrapurishasandharanam*, etc. (S.S.U.24/3).

Table 1: Nidana of *Pratishyaya*-

Aharaj (dietary)	C.S.⁴	S.S.⁵	A.S.⁶	K.S.⁷
<i>Ajeerna</i>	+			
<i>Mandagni</i>				+
<i>Vishamashanam</i>				+
<i>Atiguru, Madhur, Sheeta, Ruksha sevan</i>				+
<i>Atijalapana after meals</i>				+
<i>Atisheetambupanam</i>	+			
Viharaj (behavioural)	C.S.	S.S.	A.S.	K.S.
<i>Vega sandharana</i>	+	+	+	+
<i>Rajahdhumrasevan</i>	+	+	+	
<i>Shirasoabhitapam</i>	+	+		
<i>Rituvashmya</i>	+			
<i>Atisambhasanam</i>	+		+	
<i>Prajagratiswapnam</i>	+		+	
<i>Atinariprasang</i>	+	+		
<i>Divasayanam</i>		+		
<i>Apavitramukhashayanam</i>				+
<i>Snana in Ajirna</i>				+
<i>Tapa Sevana</i>		+		
Mansik Hetus	C.S.	S.S.	A.S.	K.S.
<i>Atikrodha</i>	+			

• **Stages of Pratishyaya:**

According to degree of maturity, Acharya Dalhana described two stages of Pratishyaya viz.

1. Amavastha. 2. Pakwavastha.

1. **Amavastha:** Symptoms viz. Aruchi, Vaktra virasam, Nasa srava, Rooja, Shirogurutwama, Kshavathu, Jwara etc. (S.S.U.24/12)

2. **Pakwavastha:** Symptoms viz. Tanutwam ama linganama, Shirolaghuta, Nasalaghuta, Ghanapinka- phatwa etc. (S.S.U.24/12).

• **Purvarupa of Pratishyaya:** Acharya Sushruta described the symptoms as Shirogurutwama, Kshavathu, Angamarda, and Parihristromta⁸. (S.S.U.24/5)

According to Acharya Videha, Ghrandhumayanam, Kshavathu, Taludaranam Kanthadhwansa, Mukhasrava, Shirasahpuranam. If above symptoms increase, then purvarupavastha changed into Rupa- vastha.

Acharya Videha also described the symptoms of Tivravastha of Pratishyaya which are as such Sravad- hikyā, Nasanaha, Ashrusrava, Jwara, Daurvalya, Shi- rahashoola.

Acharya Videha also described the symptoms of Upshamavastha of Pratishyaya which are Thick and

sticky Nasasrava, opening of Nasasrota, starting of natural respiration, Stopping of Srava.

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

Acharya Charaka: Shirahshoola, Shirogaurav, Ghranviplava, Jwara, Kasa, Kaphotklesha, Swarab- heda, Indriya Asamarthatva⁹ (C.S.Chi.8/48-49)

Maharishi Kashyapa: Daurgandhta, Parikledita etc¹⁰. (K.S.Chi.12/4)

• **Classification of Pratishyaya:** Acharya Sushruta, Vagbhatta, Madhavakara, Bhava Mishra, Sha- rangadhara 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, also de- scribed 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 Malasanchyajanya Pratishyaya.

Table 2: Lakshana of Pratishyaya-

Pratishyaya	C.S ¹¹	S. S ¹²	A.H ¹³
Vataja	Ghranatoda, Kshavathu, Jalabhsrava, Swarabheda.	Anadhyapihita Nasa, Tanu Nasa Srava, Galtaluosthashosa, Nistoda Shankha, Swaropghata.	Mukhashosha, Kshavathu, Ghranoprodha, Shishirkaphasruti, Nistoda Shankha, Shirahshoola, Kitika Eva Sarpanti, Chirapaki.
Pittaja	Nasagrapaka, Jwara, Vaktrashosha, Ushnapit- tasrava.	Krishata, Panduta, Trishna Nipidita etc	Nasagrapaka, Ushnatamrapittasrava, Trishna, Bhrama, Ghranapidika.
Kaphaja	Kasa, Aruchi, Ghanasrava, Kandu.	Sheetashuklasrava, Guru- shiromukhata, Shirolalosthata- lukandu etc	Shwasa, Vamana, Gatragaurava, Mukha- madhurya, Aruchi, Kandu, Shuklakaphasruti.
Raktaja		Tamrakshi, Daur- gandhyaswasavadan, Gandhatanaveti, Krimipatana, Uroghata.	Nasakandu and other symptoms of Raktaja Pratishyaya is similar to that of Pittaja Pratishyaya.
Sannipataja	Sarvanirupani, Tivra Ruja, Dukhadayee	Sarvani Rupani, Akasmat Vrid- dhi and Shanthi	Sarvaja Lakshana, Akasmat Vridhishanti.
Dusht Pratishyaya	Acharya Charaka has de- scribed symptoms of Dusht		Acharya Vagbhatta have described symp- toms of Dusht Pratishyaya as Sarvendri-

Pratishayaya as Avarodha, Abhighata, Srava, Gandhatnaveti, Bahuprakopi.	ya Santapa, Agnimandya, Jwara, Kasa, Urahaparshwashoola, Mukhadaurgandhya, Nasa Kledata and shushkata, Anahyata and Vivriyata.
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• **Samprapti Ghatak of Pratishyaya**

1. Nidan – Kapha vata Prakopak Ahara Vihara
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, Atipravruithi.
7. Adhithana – Nasa, Shiras.

Pratishyaya Samprapti: According to Acharya Charaka, consumption of etiological factors leading to aggravation of Vatadosha in head and produce Pratishyaya¹⁴.

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 Pratishyaya¹⁵.

Acharya Vagbhatta describes as vitiation of Vata-Dosha in nasal cavity leads to pratishyaya¹⁶

• **Chikitsa (Treatment):**

Samanya Chikitsa¹⁷:

- a. Ama Peenasa Chikitsa: Langhana, Deepana, Pachana, Swedan, Ikshu Vikara.
- b. Pakwa Peenasa Chikitsa: Shirovirechana, Kavalgraha, Dhoompana, Snepana, Vamana, Virechana, Asthapana, Shaman Aushadha.
- c. Acharya Chakradutta: Panchamula Siddha Ghrita, Chitraka Hareetaki, Sarpiguda, Shadanga Yusha, Vyoshadi Churna, Nasya by Pathadi Taila and Shadbindu Taila¹⁸.

Vishesha Chikitsa

TYPE	C.S.	S.S. ²⁰	A.H. ²¹
Vataja	Ghritapana, Shirovirechana, Snigdha, Dugdhapana, Mamsarasa, Dhumrapana, Panisweda, Upanaha, Sankara Sweda, Niruha Basti ¹⁹ .	Ghritapana, Shirovirechana, Sankara Sweda.	Ghritapana, Shirovirechana, Sankara Sweda.
Pittaja	Ghritapana, Dugdhapana Nasya, Parishechana Lepa (Pradeha), Ghreya (Koshna), Virechana ²²	Ghritapana, Nasya, Parishechana, Lepa (Pradeha), Virechana, Kawala Dharana	Ghritapana, Nasya, Parishechana, Lepa (Pradeha)
Kaphaja	Ghritapana, Vamana, Nasya, Langhana, Dhumrapana, Shire Ghritalepa, Sweda, Parisheka ²²	Ghritapana Vamana, Nasya, Dhumravarti, Antarika, Aushadhisevana	Ghritapana, Vamana, Nasya, Langhana
Sannipataja		Ghritapana, Dhumrapana, Gutika, Avaleha, Nasya, Shirovirechana	Ghritapana, Shirovirechana, Kawala Dharana

• **Upadrava:**

According to Acharya Sushruta: Badhira (Deafness), Andhata (Blindness), Aghranam (Bodyache), Ghornayanamayam (Severe Eye disease), Kasa (Cough), Agnisada (Loss of Appetite), Shotha (Oedema)²³. The Sadhya Pranahara Marma (Vital point) Shringataka (Temporal lobe) is the union point of

Srotas (Channels) of Jihwa (tongue), Akshi (Eyes), Nasika (Nose) and Shravanendriya (Ears). Pratishyaya leads to the deterioration of this Marma and causes complications. The Upadrava of Pratishyaya is mostly due to the anatomical relationship and the common blood supply of the organs through which the infections travel.

- **Sadhya-Asadhyata**

Acharya Sushruta has described it as Krichchhrasadhya, Vagbhata as Yapyā and Madhavakara; Jirna Pratishyaya is either Krichchhrasadhya or Asadhyā.

DISCUSSION

Discussion is the bridge which connects the findings with conclusions. Only a proper discussion can fulfil the purpose of research work.

Acharya Sushruta has described Pratishyaya as a separate chapter in Uttaratantra and it shows its importance since ancient times. Pratishyaya is a broad concept which covers all the nasal, Para nasal sinuses, upper and lower respiratory tract infections. Pratishyaya can occur as an independent disease, as a complication of many other diseases or as a symptom of any systemic disorder. Pratishyaya is basically Vata Kaphaja dominant Tridoshaja Vyadi. While analysing all the Nidanas, it is clearly mentioned that the allergens like dust, fumes cause paroxysmal sneezing and rhinorrhoea, while other factors like head injury, seasonal variations, suppressions of natural urges etc. can be potent to initiate the pathological variation of the disease.

Acharya Sushruta describes Nidanas of Pratishyaya as Kalantarajanaka and Sadyojanaka. Sadyojanaka Nidanas can be compared with aggravating factors. Doshas are vitiated and Khavegunya is created due to Kalatarajanaka Nidanas and repeated contact with Sadyojanaka Nidanas 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., Jirna Pratishyaya.

Acharya Vagbhata has stated that root of every disease is Mandagni, so due to Agnimandya, Sara Dhatu is not formed leading to Alpa Vyadhikshamatva and Agnimandya also leads to vitiation of Doshas due to these factors it becomes very difficult to treat the disease. After analysing all the Nidana in detail, it can be stated that all Nidana are classified under Asatmya Indriyārtha Samyoga, Prajnaparadha and Parinama.

These Nidana are the key factor leading to Doshā Dushti which causes Agnimandya and due to Agnimandya also Doshā Dushti occurs and hence this is a vicious cycle. The symptoms which are found in Pratishyaya can be understood in the light of modern science as below Nasa Srava (Nasal discharge)- It may be watery, purulent, mucopurulent, foul smelling or blood stained according to the intensity of Doshas involved.

In Avegavastha the discharge may be absent. It could be understood that the vitiated Kapha and Pitta remain in the dormant state (Linavastha), as a result the Srava decreases.

In the Vegavastha due to the triggering factors these Doshas are increased causing Srava, Kshavathu (Sneezing)²⁴-This is due to reflex action of body to expel out the unnatural, foreign and irritating substances. In chronic stage the sneezing may be less than acute stage. Nasavarodha (Nasal obstruction)-This may be due to anatomical or pathological condition. The common causes of obstructions may be – 1. Oedema of the mucous membrane of the middle turbinate blocking the infundibulum. 2. High deviation of septum causing closure of infundibulum. 3. Hyperplasia of the middle turbinate, which crowds upon the uncinat process and closes the infundibulum. 4. Enlargement of the bulla ethmoidal blocks the infundibulum.

Shira shoola (Headache)- According to Acharya Charak it is one of the common signs of Pratishyaya. It arises due to the congestion and oedema around the sinus ostia. It may be due to Kaphavritta Vata. According to the sinus involvement, the site of pain is different. Swarabheda (Change of voice)-This is due to the absence of nasal resonance. The obstructed nostril and presence of discharge inside the sinus alters the normal resonance mechanism. Here, Dushti of Udana Vayu may be present. Again, the normal Akasha Mahabhuta required for the production of the normal tone, therefore altering the tone of the voice.

Ghrana Viplava (Loss of smell)-It is a commonest symptom amongst all other symptoms. This is accounted by the blocking of the olfactory fissure by the tissues in the region of the middle turbinate. Ventila-

tion of the superior meatus of the nose is there by prevented, hence the loss of the sense of smell. In some chronic cases this may be due to the degeneration of the terminal filaments of the olfactory nerve, although in most cases the sense of smell is regained after the infection has subsided. Here the *Dushti* of *Ghrana Nadi* may be present. Again, due to the *Kapha Upalepa* the olfactory nerve endings are covered and hence the external particles do not come in contact with them, therefore resulting in loss of smell.

Shirogaurava (Heaviness in head)-Retained pus in the sinuses causes the heaviness and fullness in the head. It may be due to the accumulation of vitiated *Kapha Dosha* which results in the reduction of the normal air spaces in the skull therefore causing the feeling of fullness or heaviness.

Jwara (Fever)-Symptoms like fever, malaise and body ache may be the resulted due to response against infection. It may be due to *Ama* or circulation of vitiated *Dosha* in the body. *Kasa* (Cough)-The postnasal drip can cause lower respiratory tract infections and results into cough. Sometimes it occurs as a symptom and sometimes as a complication. It is also due to *Dushti* and *Pratiloma Gati* of *Udana Vayu*.

Mukha daurgandhya (Halitosis)-The paralysis of cilia and occlusion of ostia will cause the retention of pus in sinuses. So, the long-standing retention will make the pus foul smelling, and this is responsible for the *Mukhadaurgandhya*. It is mostly seen in maxillary sinusitis as it can also happen due to dental infection. It also may be due to *Ama*.

CONCLUSION

Pratishyaya is one of the major diseases in the present era, which is mainly induced due to the inevitable pollution, climate variation and lifestyle developed gradually in society. *Pratishyaya* is *kapha- vata* predominating. 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 *Ajirna Pratishyaya* which is advance stage and more difficult to treat. Chronic phase of disease puts the

patient in immuno- compromised state *Pathya- Apathya* should also be added with the prescribed medicines.

After considering all these factors, it can be concluded that treatment approach should be done to treat and prevent the diseased condition as well as to promote the immunity, physical, mental, spiritual wellbeing of an individual.

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