

COMPREHENSIVE LITERATURE REVIEW OF *KUSHTHA* W.S.R TO *NIDANPANCHAK*\*<sup>1</sup>Anuradha Vijay Bhalerao and <sup>2</sup>Dr. Jyoti Meghdambar<sup>1</sup>P. G. Scholar, Dept. of Rog Nidan Vikriti Vigyan Govt. Ayurved College Nanded.<sup>2</sup>Assistant Professor, Dept. of Rog Nidan Vikriti Vigyan, Govt. Ayurved College Nanded.

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## ABSTRACT

The Objective of this review article is to critically analyse *Kushtha* its Etiology, Etiopathogenesis, Types, Classification and Management from different Ayurvedic Samhitas. *Kushtha* is divided in to main two types- *Mahakushtha* and *Kshudrakushtha*. *Mahakushtha* is again divided in to seven types and *Kshudrakushtha* in to eleven types. 'Sapta dravya' i.e Three dosha and Tvak, Rakta, Mamsa, Lasika plays an important role in etiopathogenesis of *Kushtha*. *Shodhana* therapy at regular interval, *Shaman* therapy, Local application with different *lepa*, oil even *kshar prayog* these aspects have been described here.

**KEYPOINTS:** *Kushtha*, *Mahakushtha*, *Kshudrakushtha*, *Shodhana*, *Shaman*.

## INTRODUCTION

Disease many a times is contrary to health, but it snatches joys and comfort from life and create great miseries like skin diseases. In Ayurveda all skin diseases are described under the broad heading of *Kushtha*, It is described in almost every samhita. In this review article, *Kushtha* its etiology, pathogenesis, classification according to different Acharyas have been explained. Management of different Dermatological disorder through 'Shodhana' (Bio-Purification), 'Shaman' (Palliative Therapy) and 'Nidanparivarjan' mentioned in different Ayurvedic Classics has also described here.

## Material and Methods

- Charak Purvardha, Uttardha Samhita, Sushrut Samhita, Vagbhat, Bhavprakash, Madhavnidan, Yogratnakar.
- Internet, Research and Review articles from National and International Journal regarding literature review and management of *Kushtha*.

## Definition

कुष्णाति इति कुष्ठम्<sup>[1]</sup>The one which disfigures the body is *Kushtha*.

त्वचः कुर्वन्तिवैवर्ण्यम् दुष्टः कुष्ठमुशन्तितत्।

कालेनोपेक्षितम् यस्मात् सर्वम् कुष्णति तद् वपुः॥<sup>[2]</sup>

The disease in which there is discolouration of skin, putrific changes (*Kushnati*) happens in skin after a long period of time, such disease is *kushtha*.

## Vyutpatti

कुश निष्कर्षे<sup>[3]</sup>

The word *Kushtha* is derived from the root '*Kush Nishkarshe*' i.e 'to tear' or 'to expel' with suffix k-than (Unadi kosh). It means that which definitely despises and disfigures the body and body tissues is called *Kushtha*.

Historical Review<sup>[4]</sup>

*Kushtha* has been plaguing mankind from ancient times. Maharshi Vedvyas has stated in the great epic Mahabharat that one Maharshi called 'Devapi' suffered from *Kushtha*.

Number of skin diseases are described in vedic literature.

*Kilasi* (To mean spotted deer)- Rigveda

Kilasa

- Atharvaveda

Pama

- Atharvaveda- Chandogya

Svitra

- Panchvimsa Brahman

Sidhmala

- Vajisaneya Samhita

Dushcharman

- Taittriya Samhita

***Kushtha* (Skin Diseases) in Balmiki Ramayan**

Skin disorders are not described in the above literature but the term '*Vrana*' has been described there. There are two types of *Vranas* described viz. *Aghataj* and secondary due to diseases.

***Kushtha* (Skin Diseases) in Buddhist Literature**

In Heenyan so many skin disorders are describe in the particular literature as follows

Kuttha (*Kushtha*)

- Vinay Pitaka Mahavagga,

Vinay Pitaka Cullavagga,

Vishudhimagga

Seta Kuttha (Sveta Kushtha) - Jatak  
 Vitachhika (Vicharchika) - Anguttar nikaya  
 Daddu (Dadru)  
 Kandu  
 Kilasa (Leucoderma)  
 Kacchu  
 Kachha (Kakasa)

#### In Mahayan

Kandu - Mula Sarva ½ Page 217  
 Kushtha - Mula Sarva ½ Page 52,  
 Sadharin 26 Page 267

#### Etiology(Hetu)

विरोधीन्यन्नपानानि द्रवस्निग्धगुरुणि च ।  
 भजतांगतां च्छर्दिवेगांचान्यान्प्रतिघ्नताम् ॥  
 व्यायाममातिसंतापमतिभुक्तोपसेविनाम् ।  
 शीतोष्णलंघनाहारान् क्रममुक्त्वानिषेविनाम् ।  
 घर्मश्रमभयार्तनांद्रुतशीताम्बुसेविनाम् ।  
 अजीर्णध्यशिनांचैवपंचकर्मापचारिणाम् ॥  
 नवान्नदधिमत्स्यातिलवणांम्लनिषेविणाम् ।  
 माषमुलकपिष्टान्नतिलक्षीरगुडाशिनाम् ॥  
 व्यायाम् चापि अजीर्णने निद्रांचभजतांदिवा ।  
 विप्रान्गुरुन्घर्षयतांपापकर्मच कुर्वताम् ॥<sup>[5]</sup>

मिथ्याहारविहारेण विशेषेण विरोधिना ।  
 साधुनिंदावधान्यस्वहरणाद्यैश्च सेवितैः ।  
 पाप्मभिः कर्मभिः सदयः प्राक्तनैः प्रेरिता मलाः ॥<sup>[6]</sup>

- The constant use of mutually incompatible eats and drinks or liquid. Unctuous and heavy articles of diet. The suppression of generated urge for vomiting or other calls of nature, Indulgence in exercise or exposure to heat after a surfeit meal, Irregular indulgence in cold or hot food or fasting or over-eating, Using of cold water suddenly after being afflicted with heat, fatigue or fear. Indulgence in pre-digestion meals, wrongful administration of five purifactory procedures, Habitual use of new grains, curd or fish. Excessive use of salt, or acid articles or of black gram, raddish, pasted articles, til, milk and gur. Sex act before the indigested food is digested, Day sleep, The persecution of wise men and elders and committing sinful acts.

मिथ्याहारचारस्य विशेषाद् ।

गुरुविरुद्धासत्म्याजीर्णाहिताशिनः ॥  
 स्नेहपीतस्य वान्तस्य वा व्यायामग्राम्यधर्मसेविनो ।  
 ग्राम्यान्पौदकमांसानि वा पयसाऽभीक्षणमश्नतो

यो वा मज्जत्यप्सूमाभितप्तः सहसा च्छर्दि वा प्रतिहन्ति ।<sup>[7]</sup>

- Sexual intercourse after intake of sneha(Unctuous substances) or emesis; or frequently eating meats of domestic, marshy and aquatic animals with milk; or

taking dip in water after having been heated by fire (or Sun) or supressing vomiting.

#### Etiopathogenesis (Samprapti)

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसम्बु च ।  
 दूषयन्ति स कुष्ठानां सप्तको द्रव्यसंग्रहः ॥  
 अतः कुष्ठानि जायन्ते सप्त चैकदशैव च ।  
 न चैकदोषजं किञ्चित् कुष्ठं समुपलभ्यते ।<sup>[8]</sup>

सिराः प्रपद्य तिर्यग्गास्त्वग्लसीकाऽसृगामिषम् ॥

दूषयन्ति श्लथीक्रुत्य निश्चरन्तस्ततो बहिः ।  
 त्वचः कुर्वन्ति वैवर्ण्यं दुष्टाः कुष्ठमुशन्ति तत् ॥<sup>[9]</sup>

- Acharya Charaka described the seven dravyas, involved in the Samprapti, which are Vata, Pitta, Kapha, Tvaka, Rakta, Mansa and Lasika(Ambu). Charaka has emphasized the dual part played by Nidana i.e simultaneous vitiation of Tridosha and also Shaithilyata in the dhatus such as Tvaka, Rakta, Mansa and Lasika. Thus the vitiated Tridosha gain momentum to vitiate shithila dhatus and hence the disease kushtha gets manifested.

तस्य पित्तश्लेशमाणो प्रकुपितो परिगुहयानिलः  
 प्रवृद्धिस्तिर्यग्गाः ।

सिराः संप्रपद्य समुद्भूय बाह्यं मार्गं प्रति  
 समन्ताद्विक्षिपति, यत्र यत्र च दोषो विक्षिप्तो निश्चरति तत्र  
 तत्र मण्डलानि प्रादुर्भवन्ति ।<sup>[10]</sup>

- Acharya Sushruta described that Doshaja hetus leads to aggravation of Pitta and Kapha which reaches the obliquely moving channels further aggravates and scatters them all around towards the external passage, wherever scattered dosha moves patches appear thus dosha started in skin futher increases and if not treated, goes inwards vitiating dhatus.

#### Premonitory Symptoms (Purvaroop)

स्पर्शादन्त्यत्वमतिस्वेदो न वा वैवर्ण्यमुन्नतिः ।  
 कोठानां लोमहर्षश्च कन्डूस्तोदः श्रमः क्लमः ॥  
 व्रणानामाधिकं शूलं शीघ्रोत्पत्तिश्चिश्चरस्थितिः ।  
 दाहः सुप्तान्गता चेति कुष्ठलक्षणमग्रजम् ॥<sup>[11]</sup>

- Anaesthesia, hyperhidrosis, anidrosis, discoloration, eruption of rashes, horripilation, pruritus, pricking pain, fatigue, exhaustion, excessive pain, rapid formation and chronicity or ulcers, burning sensation, numbness in the limbs

त्वकपारुष्यमकस्माद्रोमहर्षः कण्डूः स्वेदबाहुल्यमस्वेदनं  
 वाऽन्गप्रदेशानां स्वापः क्षतविसर्पणमसृजः कृष्णता चेति ॥<sup>[12]</sup>

- Its premonitory symptoms are- roughness of skin, sudden horripilation, itching, excess or absence of sweat, numbness in body parts, spreading of wound and blackness of blood.

अतिश्लक्षणासरस्पर्शस्वेदास्वेदविवर्णताः ।

दाहः कण्डूस्त्वचिस्वापस्तोदः कोठोन्नति श्रमः ॥

व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः ।

रूढानामपि रुक्षत्वं निमित्तेऽल्पेऽपि कोपनम् ।

रोमहर्षोऽसृजः काष्ण्यं कुष्ठलक्षणमग्रजम् ।<sup>[13]</sup>

- Acharya Vagbhata has stated the wound appears easily but do not heals easily, it becomes chronic and there is roughness of skin.

### Classification

Kushtha is described as 'Tridoshaja Vyaadhi'. Every type has a particular dosha predominance.<sup>[14]</sup> Charak classified kushtha in to seven, eighteen or Innumerable (Aparisankheya) types. Mainly kushtha is divided in to Mahakushtha and Kshudrakushtha.

	<i>Charaka</i>	<i>Sushrut</i>	<i>Vagbhat</i>	<i>Madhavnidan</i>
<b>Mahakushtha</b>	1. Kapal	1. Kapal	1.Kapal	1.Kapal
	2. Udumber	2.Udumber	2.Udumber	2.Udumber
	3. Mandala	3.Rishyajivha	3.Mandala	3.Mandala
	4. Rishyajivha	4.Pundarika	4.Rishyajivha	4.Rishyajivha
	5. Pundarika	5.Kakanak	5.Pundarika	5.Pundarika
	6. Sidhma	6.Aruna	6.Dadru	6.Sidhma
	7. Kakanak	7.Dadru	7.Kakanak	7.Kakanak
<b>Kshudrakushtha</b>	1.Ekakushtha	1.Ekakushtha	1.Ekakushtha	1.Ekakushtha
	2.Charmakushtha	2.Kitibh	2.Charmakushtha	2.Charmakushtha
	3.Kitibha	3.Charmadala	3.Kitibha	3.Kitibha
	4.Vipadika	4.Pama	4.Vipadika	4.Vipadika
	5.Alasaka	5.Vicharchika	5.Alasaka	5.Alasaka
	6.Dadrumandala	6.Visarpa	6.Dadru	6.Dadrumandala
	7.Charmadala	7.Parisarpa	7.Charmadala	7.Charmadala
	8.Pama	8.Sidhma	8.Pama	8.Pama
	9.Visphota	9.Rakasa	9.Visphota	9.Visphota
	10.Shataru	10.Sthula	10.Shataru	10.Shataru
	11.Vicharchika	11.Arushka	11.Vicharchika	11.Vicharchika
	12.Kachhu		12.Sidhma	12.Kachhu

### Basis of classification includes<sup>[15]</sup>

- Dosha Arambhata
- Uttarottar Dhatu Anupraveshta
- Lakshanas(Clinical features)
- Chikitsa(Treatment)

### On the basis of Dosha predominance<sup>[16]</sup>

- Vataja
- Pittaja
- Kaphaja

### On the basis of penetration in the particular Dhatu<sup>[17]</sup>

- Rasagata
- Raktagata
- Mansagata
- Medogata
- Asthigata
- Majjagata
- Shukragata

### Clinical features (Lakshana)

Clinical features of different types of kushtha is as follows

### Mahakushtha<sup>[18]</sup>

#### 1. Kapala Kushtha

Dry, reddish, hard, unevenly spread, rough edges, thin slightly elevated externally, numbed as if paralysed, covered with bristling hair, extreme pain, scanty discharge, quick infecting, dark red in colour, like a piece of 'Broken earthen pot'.

#### 2. Audumbara Kushtha

Copper coloured, covered with copper colour rough rows of hair, dense have plenty of thick discharge of pus, blood and lymph accompanied with itching, moisture, sloughing, burning and suppuration, spreads and appear quickly. Like the colour of 'Ripe Gular fruit'.

#### 3. Mandala Kushtha

Glossy, large, raised, smooth, stable and have swollen edges of whitish red shade covered with white rows of hair, excessive thick white discharge, very moist, itchy affected with parasites. Sluggish in spreading, appearance. 'Round' in shape.

**4. Rishyajivha Kushtha**

Rough, reddish coloured, dark brown edges in centre, have shades of blue, yellow and copper colour. Quick in spreading and appearance, slight itching, moisture, parasitic infection with burning and pricking pain as if pierced by thorns and are raised in middle with thin edges, surrounded with rough pimples of oval shape like 'deer tongue' known as Rishyajivha.

**5. Pundarika Kushtha**

White and reddish shades of red edges covered with red rows of hair and veins are elevated. Profuse and dense sanguinous, purulent and serous discharge attended with itching, infection, burning and suppuration. Quickly spreading, appearance and ulceration. 'Colour of Petal of Pink Lotus'.

**6. Sidhma Kushtha**

Rough, reddish, external margins fissured and glossy at centre having red and white shades multiple with slight pain, itching, burning and discharge. Have small beginning and slight tendency to ulcerate or infarct, of yellow colour like 'Bitter gourd flower'.

**7. Kakanak Kushtha**

Those of the colour of grain of 'Kakantika'. In the beginning and later acquiring sinful characteristics of all above kinds of dermatoses, various colours of varied kinds.

**Kshudra Kushtha<sup>[19]</sup>****1. Ekakushtha**

Which does not sweat, which is extensive in size and which resembles in form of scales of fish.

**2. Charmakushtha**

In which the skin is thick like Elephant's Skin.

**3. Kitibha Kushtha**

Dark in colour, rough to touch like a scar and hard.

**4. Vipadika Kushtha**

Fissures in hands and feet attended with acute pain.

**5. Alasaka Kushtha**

Full of itching and red papules.

**6. Dadru Kushtha**

Accompanied with itching, redness and pimples, circular in shape and elevated.

**7. Charmadala**

Red, Itching attended with eruption, painful which breaks open and is tender to touch.

**8. Pama Kushtha**

Whitish dark and red papules with severe itching.

**9. Visphota**

White and red papules with thin skin.

**10. Shataru**

Red and dark which causes burning pain and has many fissures.

**11. Vicharchika**

Itching eruptions which is dark and which has profuse discharge.

**Sushrut<sup>[20]</sup>****Mahakushtha**

Sushrut Acharya has not included Mandala Kushtha and Sidhma Kushtha in Mahakushtha instead Aruna and Dadru have mentioned in mahakushtha, rest are same as Charaka.

**1. Aruna Kushtha**

Aruna is caused by Vataand are reddish, thin spreading and with pricking, tearing and numbness.

**2. Dadru Kushtha**

Cause by kapha, like linseed flowers, coppery, with boils, spreading, has elevation, round patches, itching and delayed appearance.

**Kshudrakushtha**

Sushrut has not mentioned Charmakushtha Vipadika, Alasaka, Dadru, Kachhu Visphota, Shataru, Instead Visarpa, Parisarpa Sidhma, Rakasa, Sthula, Arushka has been described in Kshudrakushtha.

**1. Visarpa**

Which spreads all over bodylike erysipelas by quickly involving skin, blood and muscleand causing fainting, burning, restlessness, pricking and suppuration.

**2. Parisarpa**

When discharging boils appear on the body spreading slowly it is known as Parisarpa.

**3. Sidhma**

Itching, white painlrs, and thin generally found in the upper portion of the body.

**4. Rakasa**

Boils, itching appear all over the body but free from discharge.

**5. Sthula**

Having thick root wounds which are difficult to cure.

**6. Sthularuska**

In which large, very severe and hard wounds appear on joints.

**Vagbhata****Mahakushtha**

Vagbhata has not included Sidhma in Mahakushtha instead Dadru is explained in Mahakushtha, rest are same as Charaka.

**Kshudrakushtha**

Kachhu is not included in Kshudrakushtha instead Sidhma is included in Kshudrakushtha, rest is same as Charaka.

**Madhav Nidana**

Madhav has explained Mahakushtha and Kshudrakushtha as same as Charaka.

**1. Vataja Kushtha**

Dryness, Atrophy, pricking pain, aching pain, contraction, dilatation, hardness, roughness, horripilations and dusky red colouration are the signs and symptoms of dermatosis of Vata type.

**2. Pittaja Kushtha**

Burning, redness, exudation, suppuration, smell of raw meat, softening and sloughing are the symptoms of dermatosis of Pitta type.

**3. Kaphaja Kushtha**

Whiteness, coldness, pruritus, localisation, elevation, heaviness, sliminess, eating away of the part by parasites and softening are the symptoms of dermatosis of kapha type.

**Upadrava**

प्रस्रवणमंगभेदःपतनान्यंगावयवानाम् ।

वृष्णा ज्वरातिसारदाहदौर्बल्याऽरोचकाविपाकाश्च<sup>[21]</sup>

It is in this condition that complications afflict the patient such as excessive discharge, ulceration of the part, sequestration of the body parts, thirst, fever, diarrhoea, burning, debility, anorexia and misdigestion such condition is to be regarded incurable.

**SadhyaAsadhyata**

साध्यं त्वग्रक्तमांसस्थं वातश्लेष्माधिकं च यत् ।

मेदसि द्वन्द्वजं याप्यं वर्ज्यं मज्जास्थिसंश्रितम्

क्रिमिवृद्धाहमन्दाग्निसंयुक्तं यत् त्रिदोषजम् ।

प्रभिन्नं प्रसृतांगं च रक्तनेत्रं हतस्वरम् ।

पञ्चकर्मगुणातीतम् कुष्ठं हन्तीह मानवम्॥<sup>[22]</sup>

- Kakanak Kushtha is incurable while rest of the Mahakushtha are curable.
- Kushtha having involvement of single dosha, Vata-kapha predominant Kushtha, Rasagata, Raktagata, and Mansagata Kushtha is easily curable.
- Pitta-kapha, Vata-pitta predominant Kushtha and Medogata Kushtha have some bad prognosis and are difficult to cure.
- Kushtha roga with involvement of all three doshas, the patient is weak, having thirst and burning associated with krimi and asthi, majja and shukragata kushtha have very bad prognosis and are incurable.

**Management**

Ayurveda has described 'Sanshodhana' (Bio-purification), 'Sanshamana' (Pacification) and 'NidanParivarjana' (Avoiding causative factors) as main therapy for many diseases including dermatologic disorders.

- In the treatment of dermatosis, where vata is predominant, emesis (Vamana) should be done, Pitta is predominant Blood-letting (Raktamokshana) should be done, after purgation (Virechana) is given to the patient. In dermatosis of minor types cupping should be done after making incision in the skin, and in major types venesection is beneficial.
- The external applications, which are used after thoroughly removing the vitiated blood from the lesions I those who have been administered, the purifactory procedure prove to be immediately effective.<sup>[23]</sup>
- Acharya Sushrut and Yogaratnakar has explained Emesis(Vamana) to be done every 15 days,Purgation (Virechana) once in amonth, Nasya every three days and Blood letting (Raktamokshan) once in six months to be done.<sup>[24]</sup>
- Acharya Charaka described Sanshodhana to be done repeatedly in regular intervals in every dermatological disorders, so that toxins are removed from body without vitiation of vata and Dosha Dhatu samya can be formed for proper nourishment of skin.<sup>[25]</sup>
- Along with shodhana, changes in eating habits should be done, foods of acid articles, sour and salty food,heavy diet, Curd, Milk products, Jaggery, Wetlands animal flesh, til(Sesame) are contraindicated.<sup>[26]</sup>
- Instead light diet, is to be considered wholesome in all kinds of dermatosis and also vegetables of bitter taste(TiktaRasa) and Ghee prepared with marking nut, three myrobalans or neem. Old grains flesh of Jangala animals, green grams and snake gourd are recommended as diet.<sup>[27]</sup>
- Food products made from barley(Yava) is also beneficial in kushtha.<sup>[28]</sup>
- Drugs used for palliative therapy (Sanshaman) for Kushtha should be Tikta (bitter), Kashaya rasa predominant.
- Internally Parad(mercury) sevan is also indicated in many dermatological disorders.
- Many asava, Arishtha other local applications of lepa, such as shirish lepa, Aragvadha lepa, Kakmachi lepa, Kshar prayoga is also mentioned in Kushtha treatment.
- Decoctions made from neem, Triphala, Khadira, Saptaparna, Daruhaldi are said to be effective in Kushtha.
- Acharya Charaka hs also described use of Karanja, Mustard, Ingudi, Khadir oil for local application on Kushtha even medicated ghee made from Khadira, Neem, Patola are effective in pacification of Kushtha.



- Bathing with water boiled with above dravyas is also beneficial in Kushtha known as '*Siddharthak Snan*'.
- Acharya Charak has mentioned Khadira and Vidanga as the best dravya in Kushtha for Internal drinking, bathing, local application even Dhupan(Fumigation).<sup>[29]</sup>
- Acharya sushrut has described porridge made from Khadira effective in Kushtha.
- Drinking Camel urine and then only milk diet for six months is said to be effective in all types of Kushtha.
- Sushrut has described role of *Ayaskruti* (Loharasayan) in Kushtha. Rasayan Chikitsa also plays major role in kushtha for regeneration of skin
- Guduchi sevan for one month cures all types of Kushtha.<sup>[30]</sup>

## DISCUSSION

Kushtha is 'Kulaj Vyadhi' i.e Hereditary it occurs in person having positive family history. Many causative factors have been described in classical texts, In today's era, Unhealthy eating habits- Eating before first meal is digested, Intercourse after surfeit meal, Eating fruit salads, along with these classical causes 'Stress' and Hereditary factors are mostly seen in manifestation of Kushtha. All the three dosha plays major role in etiopathogenesis of Kushtha, but predominance of any one leads to classification of Kushtha in to Maha and Kshudra. It has Bahudosha Avastha which causes severe Agnimandya brings Vaivarnyata to skin, affects the Manas and can even lead to krimi manifestation, Bahudosha Nirharan is contraindicated in Kushtha since the person is already weak due to severity of disease and it may lead to further debilitation of body or even death. So wise physician should protect strength of subject by eliminating the morbid dosha in small quantities repeatedly.

## CONCLUSION

Kushtha has been described in Ayurvedic classic along with other historic literature, In Ramayan, Mahabharat, Buddhist literature, there is description of Kushtha in various terms such as 'Vrana' in Ramayan and 'Kuttha' in Buddhist literature.

In every samhita, etiological factors explained are raktadushtikar. Acharya Sushrut along with eating unhealthy food mentioned 'committing sin' as an etiological factor in Kushtha.

Acharya Sushrut has explained 'Pitta Kapha' dosha in the involvement of Samprapti of Kushtha. Doshaj Kushtha is explained by Charaka and Madhavnidan. *Parisarpa, Rakasa, Sthula, Sthularushka* are different types of Kshudrakushtha mentioned by Sushrut.

Internally *Parad* sevan in Kushtha is indicated by Charak. Sushrut has explained '*Yava*' and its formulations in diet of Kushtha. '*Siddharthak Snan*'

(Bath) is explained in Charaka which includes decoction made of Tikta dravya. Role of *Ayaskruti* (Loha Rasayan) and Camel Urine has been described by Sushrut in effective management of Kushtha.

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