

COMPARATIVE STUDY OF THE DISEASE KUSTHA IN DIFFERENT AYURVEDIC SAMHITA

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ABSTRACT

The skin is the outermost covering of the body which acts as a protective barrier and protects the body from invasion of different micro-organism and other harmful agents of the environment. But very often, it is exposed to many entities which can damage it and may produce many diseases including different types of skin disorders as well. The primitive knowledge of Ayurveda, had been described very briefly in Vedas and Puranas but later on in Samhita period this knowledge was systematically compiled and scientifically developed by the great Ayurvedic Acharyas and was made available to the society in the form of Samhitas. Here all the skin diseases have been mentioned under the name Kustha, Ayurveda is the science and art of healing that deals with all aspects of an individual. In Ayurveda, psychological factors have been given equal importance as physical & physiological factors in the etio-pathogenesis of various dermatological disorders. There are various dietary (aharaja), habitual/regimental factors mentioned in Ayurveda which causes dosh and dushya disturbance and produces the Kustha roga. Kustha was described mainly under two categories i.e. maha kushtha and kshudra kushtha, which again described under eight and seventeen types.

INTRODUCTION

The word Kustha in broader sense can be used to denote a number of diseases which mainly affect skin. Kustha is a condition in which skin became distorted and there is breaking of body parts, which ultimately makes ugly appearance to the affected part of the body. Almost all Acharya have mentioned skin disease under the broad heading of Kustha, a few of them have mentioned skin disease under some other category like kshudra roga and some other had described skin disease independently in different chapters. Kushtha Roga is considered as a Papakarmaja Vyadhi (a disease due to sinful activities) and a Kulaja Vikara (a hereditary disorder) and aupasargic vikara. In Ayurvedic system of medicine, in fact for the very first time, the effect of genes in production of skin diseases were mentioned by Acharya Sushruta. Charaka has mentioned 7 types of Kustha depending upon dosa in sutra sthan and in nidana sthana he mentioned that Kustha may be of 8, 18 or innumerable. Sushruta has given description of skin diseases under the heading of maha Kustha, kshudra Kustha and kshudra roga. Though Kshudra Rogas were not described in Charaka, but some of them like Tilakalaka, Nilika, Nyachcha, Vyanga were described by Charaka in Shvayathu chapter and in the description of Tvak. kshudra rogas were also described by Acharya Vagbhata. Sushruta was the first one who clearly described that Kushtha caused by one or more abnormalities in the genome, especially a condition that is present from birth (congenital) and it is passed down from the parents' genes. He also described that Krimi is one of the causative factors of Kushtha.

HISTORICAL REVIEW OF KUSTHA

Charaka Samhita Charaka explained it under Nidana Sthana chapter 5, and chikitsa sthana chapter 7.

Sushruta Samhita In Sushruta Samhita the kusta has been described In Nidan sthan chapter 5 and its management in Chikitsa sthana chapter 9 and 10.

Astanga Samgraha and Astanga Hridaya -The disease kusta has been described in Nidana sthan and its management is described in Chikitsa sthana

Bhela Samhita -The disease kusta has been mentioned in Sutra, Nidan, and Chikitsa sthana

Kashyapa Samhita -Total 18 types of kusta has been described. The disease kusta has been mentioned here two categories, that is Sadhya and Asadhya.

Hareeta Samhita - kusta has been described in 3rd sthan of harita samhita and

Madhav Nidan - Madhav Nidan in the chapter of kusta Nidan describes in details about kusta roga .

Sarangadhar Samhita -The description of kusta is available in Madhyam Khanda along with its treatment. The bheda of kusta is also told in 7th chapter of purva khanda.

Bhavprakash– Kusta has been mentioned in madhyama khanda 54th chapter i.e. kusta rogaadhikar. The arista lakshana of kusta has been described. (B.P. 54/44.) .

Vangasena -Some special causes of kusta had been described including Tila, Kulatha, Valmika roga.

Dalhana Dalhana has cited Bhoja's description in which it is said that the eruption with itching and burning followed by cracks of the skin and dryness.

COMPARATIVE STUDY OF NIDAN OF KUSTH IN DIFFERENT SAMHITA

NIDANA	C.S	S.S	A.H	A.S	H.S	B.S	M.N	B.P
AHARA HETU	+	+	+	+	+	+	+	+
Viruddha Ahara	+	-	-	-	-	-	-	-
Chilchim fish with milk	+	-	-	-	-	-	-	-
Mulaka and lasun intake with ksheera	+	-	-	-	-	-	-	-
Mulaka with gud	-	-	-	-	-	+	-	-
Intake of food mostly containing Hayanaka, Yavaka, Chinaka & Uddalaka along with Ksheera, Dadhi, Takra, Kola, Kulattha, Masha, Atasi, Kusumbha & Sneha	+	-	-	-	-	-	-	-

Continuous intake of Gramya, Audaka & Anupa Mansa with Ksheera	-	+	-	-	-	+	-	-
Use of meat of deer with Milk	-	-	-	-	-	+	-	-
Use of Pippali, Kakamachi, Lakucha with Dadhi & Sarpisha	+	+	-	-	-	-	-	-
Intake of articles having sour taste with milk	-	-	-	-	-	+	-	-
Excessive use of green vegetables with milk	-	-	-	-	-	+	-	-
Intake of honey and meat after taking hot diet and vice-versa	-	-	-	-	-	+	-	-
Use of fish, citrus and milk together	-	-	-	-	-	+	-	-
Mithya Ahara	-	-	-	-	-	-	-	-
Excessive use of Navanna, Dadhi, Matsya, Amla & Lavana	+	-	-	-	-	-	+	+
Excessive use of Tila, Ksheera, & Guda	+	-	-	-	-	-	+	+
Drava, Snigdha, Guru Aharanam Atyarthasevanam	+	-	-	-	+	-	+	+
Excessive Oleation	+	-	-	-	-	-	-	-
Continuous & excessive use of Madhu, Phanita	+	-	-	-	-	-	-	-
Intake of food that would cause burning sensation	+	-	-	-	+	-	-	-
Intake of food during Indigestion	+	+	-	-	+	-	+	+
Asatmya Ahara	-	+	-	-	-	-	-	-
Adhyashana	+	+	-	-	-	-	+	+
Intake of polluted water	-	-	-	-	-	-	+	-
Vihara Hetu	-	-	-	-	-	-	-	-
Mithya Vihara	-	-	-	-	-	-	-	-
To do physical exercise & to take sunbath after heavy meals	-	+	-	-	-	-	+	+
To have a regular nap in the day	+	+	-	-	+	-	+	+
To do exercise after Snehapana & Vamana	+	-	-	-	-	-	-	-
Sudden change from cold to heat or heat to cold without judiciously following the rules of gradual change	+	-	-	-	-	+	-	+
Sudden change from Santarpana to Apatarpana & Viceversa	+	-	-	-	-	-	-	-
Entering into cold water immediately after one is	+						+	+

affected with fear, exhaustion & sunlight								
Mithya Sansargasevana	-	-	-	-	+	-	-	-
Vega-Vidharana	-	-	-	-	-	-	-	
Withholding of the natural urges i.e. Mutra & Purisha Vega etc.	-	+	-	-	-	-	+	-
Suppression of the urge of emesis	+	+	-	-	-	+	+	+
Panchakarmapcharana	-	-	-	-	-	-	-	
Panchakarmani Kriyamane Nishidha Sevanam	+	-	-	-	-	-	-	-
Improper administration of Snehapana therapy	-	+	-	-	-	-	-	-
Achara Hetu	-	-	-	-	-	-	-	-
Acts insulting Bramhanas, Teachers & other respectable persons	-	+	+	+	+	+	+	+
Indulgence in sinful Activities	+	+	+	+	+	+	+	+

COMPARATIVE STUDY OF PURVARUPA OF KUSTH IN DIFFERENT SAMHITA

PURVARUPA	C.S	S.S	A.H	A.S	B.S	K.S	M.N	B.P
Aswedanam	+	+	+	+	+	+	+	
Atiswedanam	+	+	+	+	+	+	+	+
Parushyam	+	+						
Atishlakshana	+		+	+		+	+	+
Vaivarnya	+		+	+	+	+	+	+
Kandu	+	+	+	+			+	+
Nistoda	+	+	+	+			+	+
Suptata	+	+	+	+	+		+	+
Paridaha	+		+	+	+		+	+
Pariharsh						+		
Lomaharsh	+	+	+	+	+	+	+	+
Kharatwa	+		+	+	+	+		
Ushmayanam	+				+			
Gauravam	+				+	+		
Shwayathu	+							
Visharpagamanam Abhikshanam	+							
Bahya chhidreshu upaleha	+							
Pakva-Dagdha Dashta-bhagna	+							

Kshata- Upashkha- LitushuAti- Matramvedna								
Svalpanam Api Vrananam dusti	+							
Svalpanam Api Vrananam Asamrohanam		+						
Kothonnati	+		+	+			+	+
Sharama	+		+	+				
Klama	+				+			

COMPARATIVE STUDY OF RUPA OF KUSTH IN DIFFERENT SAMHITA

RUPA	C.S	S.S	A.H	A.S	B.S	K.S	M.N	B.P
Kandu	+	+	+	+			+	+
Pidika	+		+	+			+	+
Shyava	+		+	+	+		+	+
Srava	+		+	+	+	+	+	+
Rajyo		+						
Ruja		+				+		
Rukshata		+						
Rakta					+	+		
Praklinna					+			
Shyama						+		
Vrana						+		
paka						+		

Description of particular rupa of vicharchika-

1. **Kandu:** Kandu is produced by the vitiated Kapha dosha. It is a condition of severe itching and is most distressful symptom. Acharya Charaka has used the adjective "Sa" while Acharya Sushruta has used the adjective "Ati" with it, which indicates its severeness in the patient of Vicharchika.
2. **Pidika:** Charaka has been explained that, when the vitiated Pitta gets accumulated in Twacha and Rakta creates inflammation and redness then it is known as Pidika.⁴⁴ "Peedayati Iti Pidika" i. e. Which causes pain In Vicharchika, generally the small circumscribed, easily palpable lesions are found in-groups.
3. **Srava:** Srava means discharge. Acharya Charaka has used the adjective "Bahu" meaning 'profuse discharge'. The vitiated Pitta and Kapha produce this. Vagbhatta has used the word Lasikadhya and Indu in his Shashilekha commentary defines it as 'Jalaprayah' meaning the nature of the discharge resembles to that of water⁴⁵ Contrary to other Acharyas, Sushruta has mentioned the "Rukshata" (dryness) in Vicharchika. Rukshata is the cardinal symptom of Vata. It seems if the Vata is dominant, the lesion will be dry, while in the dominance of Kapha or Pitta, it will be wet.
4. **Shyavata:** Shyava means dark or blackish discoloration of skin. This is the characteristic feature of the lesions of Vicharchika, mentioned by all Acharyas except Sushruta. It is due to vitiated Vata.

5. **Raji:** Sushruta has described this symptom. Dalhana explained it as Rekha, means linings⁴⁶. Scratching may produce linear markings. Moreover, in chronic cases rubbing scratching may produce lichenification, thickening and often some pigmentation of skin also. Raji is caused by vitiated Vata.
6. **Ruja:** Sushruta and Kashyapa have mentioned this symptom. Ruja means Vedana i. e. pain or irritation to the patient due to chronic nature of the disease. Ruja is the cardinal symptom of Vata.
7. **Rukshata:** Acharya Sushruta has mentioned it. This symptom is due to vitiated Vata. It indicates the dryness in the lesion.
8. **Rakta:** Rakta means redness in the lesion. It is produced by the vitiated Pitta. This symptom has been mentioned in Bhela Samhita. In Kashyapa Samhita, instead of Rakta, the word "Lohita" has been used.
9. **Praklinna:** Praklinna means wet. Due to continuous discharge the lesion becomes wet. This sign is mentioned only in Bhela Samhita, caused by vitiated Kapha and Pitta.
10. **Vrana:** This symptom has been mentioned in Kashyapa Samhita. Vrana means ulcerated lesion. Because of scratching Vrana may be created. This is due to vitiated Pitta.
11. **Paka:** This symptom has been mentioned in Kashyapa Samhita. Due to the infection in Vrana, purulent discharge may trickle. Paka is caused by vitiated Pitta.

SAMPRAPTI OF KUSTH

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.

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 further increases and if not treated, goes inwards vitiating dhatus.

According to bhel vitiated dosha reaching the blood vesseks vitiates the rakta, then as the mamsa and rakta gets obstructed , the three doshas immediately produces eighteen types of skin diseases.

Acharyas has given vivid description of Samprapti of Kushtha in general. According to Charaka Samprapti of Kushtha is as follows. By various causative factors as mentioned in Kushtha Nidana, all the three Doshas are simultaneously provoked; the four Dushyas (Twacha, Mansa, Rakta & Lasika) thin out or lose their tone. In these deranged four Dushyas, the provoked Doshas get located. This causes them to become vitiated and so the Kushtha or the skin disease is Produced. According to Chakrapani Dutta, the vitiated Doshas, which become steady or stationary in the four Dushyas, they cause moving, which cause Visarpa. Acharya Sushruta has stated that the causative factors, which at first derange and aggravate Vata Dosha. This vitiated Vata takes hold of Pitta and Kapha which are also deranged & aggravated and throws them into the Tiryaka Siras through which displace them to the surface of the body. Wherever the thrown Dosha are deposited circular patches appear over the skin.

If these vitiated Doshas are not brought into normalcy they penetrate deeper and deeper into the Dhatus. Acharya Vagbhata is of the view that the vitiated Doshas reach Tiryaga Siras. Then it passes to the skin, the Lasika, the Blood, and the Muscular tissue to make them deranged, weakened and then they pass on to the external surface of the patient's body causing Kushtha

SAMPRAPTI GHATAK OF KUSTHA

Doshas : Tridosha

Dushya : Twak, Rakta, Mansa, Lasika (Ambu)

Srotas : Rasa, Rakta, Mansa & Udakavaha

Agni : Jatharagni and Dhatwagnimandya

Srotodushti Prakara: Sanga & Vimargagamana

Sanchara: Tiryaga Sira

Adhishthana: Twacha (Fourth layer - Charaka & Fifth layer - Sushruta)

Rogamarga: Bahya Swabhava: Chirkari

SADHYA-ASADHYATA OF KUSTHA

One should reject the pt, if he is having all the symptoms, debility, thirst, burning sensation, loss of appetite, , eating away by maggots. The type of kushtha which are predominant in vata-kapha or any single doshas are not difficult to treat while those having predominance of kapha-pitta or vata-pitta are difficult to treat.

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.

If kushtha is associated with worms, thirst, burning sensation, loss of appetite, and with vitiation of all the doshas.

Regarding prognosis, Acharyas have stated that the disease of Kushtha appearing in a person, who has full control over his sense organs and confined only to Twacha, Rakta and Mansa Dhatu of the body, involving Vata and Kapha Doshas should be regarded as curable and can be eradicated completely. In case of one, whose infection has penetrated the fatty or adipose tissue (Meda) is Yapyas, so is the Kushtha of double Doshas. Yapyas requires palliative treatment and is never rooted out. In a case when infection has reached the bone, the bone-marrow or semen or ovum or which is caused by the three Doshas together or any Kushtha having the complications as described later are all incurable. As Twacha, Rakta and Mansa Dhatus are generally vitiated in the disease Vicharchika, so it may be counted under the category of "Sadhyas Kushtha". Charaka has stated that the improper regimen leads to curable

diseases to incurability; hence proper measures should be carried out at the early stages of the skin diseases.

CHIKITSA SUTRA FOR VICHARCHIKA

All the types of kushths are caused by tridoshas, hence the treatment is given according to the predominance or otherwise of doshas knowing from the respective symptoms. The doshas which are vitiated more should be treated first and there after associated one should be treated.

In the vata predominance kushtha ghee is recommended, vaman in kapha dominant kushth and in pitta dominant kushth virechan is indicated followed by rakta mokshana. The formulation said in kalpa sthan should be used in case of vaman or vichena in kushtha treatment.

In alpa kushtha prachchana and in bahu kushtha sira vyadhana is indicated. the kushth pt having plenty of doshas should be evacuated frequently taking care of his strength because on excessive elimination of dosha vayu ruins the weak pt. shortly. sneha pan is recommended during evacuation of bowel as because in weak pt. after evacuation, vayu gets aggravated quickly.

During purva-avastha sodhana therapy in both direction recommended. When kushth localized in tvaka then sodhana and lepan is indicated. When it spreads to rakta dhatu then sodhan, lepana, kashaya pan, and rakta mokshan is recommended. when it spreads to mams then along with above mentioned regimen use of arista, mantha and prasha is advised. when the disease attains the fourth stage involving meda and other dhatus then it became yapya and at that point if the patient is self-controlled and faithful in adhering to treatment then he should be treated with sodhan rakta mokshana and after that allowed to consume recipes made from either bhallatak, shilajatu, dhatumakshiak, guggulu, aguru, tuvaraka, khadira, asan or ayaskriti.

Administration of vaman karma on each 15 days. virechan karma at interval of one month, rakta mokshan twice in a year and nasya at three day interval should be taken.

Acharya Sushruta has explained that the treatment of Vicharchika should be carried out like that of Kushtha⁵⁷ also Acharya has mentioned that Sanksheptah Kriyayogo Nidana Parivarjanam i.e. the first step for treatment is avoiding the Nidana factors. Acharyas have advocated for Shodhana therapy before the Shamana treatment for Kushtha. Charaka & Vagbhatta described Vamana, Virechana as shodhana. Sushruta has explained Vamana, Virechana & Raktamokshana⁶¹ in the treatment of Kushtha. Different types of drugs have been mentioned which can be used in different ways as oral and topical. Lepa, Parisheka, Avachurana, Avagahana and Dhuma have been mentioned in the management of all types of Kushtha. Different Ghrita and Taila preparations have been mentioned. Charaka has mentioned use of Gandhaka in the treatment of Kushtha. Karanja Taila, Devdarvyadi Taila, Lakshadi Taila, Musta Taila, Laghu and Mahamarichayadi Taila, Tikta Ghrita, Neela Ghrita etc. are few Ghrita and Taila preparations. Use of Kanakasava, Khadirarishta, and Mahamanjishtadi Kwath etc. has been advocated by Acharyas. The line of treatment of the disease has been mentioned under the heading of "Chikitsa Sutra" in the classics. There is no special description

available in Samhitas regarding the Chikitsa Sutra of Vicharchika. While explaining the general line of treatment, Acharya Charaka has stated that all Kushthas are caused by Tridosha, so the treatment is to be carried out according to the predominance of Doshas. Acharya Charaka has prescribed the line of treatment for all the diseases during Krimi Chikitsa, which are:

- 1) Sanshodhana, 2) Sanshamana & 3) Nidana Parivarjana.

While explaining the general line of treatment of all types of Kushtha, he has stated that all the Kushthas are caused by Tridosha, so the treatment is to be carried out according to the predominance of Dosha. The predominately vitiated Dosha should be first alleviated other subordinate Dosha should be undertaken afterwards. To study the treatment systematically, it is necessary to look at the three principles of the treatment i.e. Sanshodhana, Sanshamana & Nidana Parivarjana separately.

1. **Sanshodhana:** All Acharyas have emphasized on Shodhana therapy in the management of Kushtha due to some basic things relating to Kushtha Roga which are: - All three Doshas and Four Dushyas are vitiated in Kushtha. - A person having Kushtha Roga is called "Bahudoshi" because of vitiation of Dosha in greater extent. - In Kushtha, Doshas are Tiryakagami. Thus, this disease is difficult to cure by the nature so it is called "Duschikitsya". A) Antah Parimarjana (Internal Purification): According to Acharyas, Shodhana should be carried out according to predominance of vitiated Dosha like in Vata dominance - Ghritapana, in Kapha dominance - Vamana and in Pitta dominance - Virechana & Raktamokshana are carried out. But any patient with excessive morbidity should be administered Shodhana at repeated intervals for elimination of Dosha with due care of presence his strength and vitality. Because elimination of Doshas in a single instance might weaken the patient and the aggravated Vata might endanger his life instantaneously. Acharya Chakrapani has specified the duration of Shodhana in the management of Kushtha. According to him Vamana karma at the interval of 15 days, Virechana karma once a month, Avapida Nasya at the interval of three days and Raktamokshana every six months should be carried out. B) Bahya Parimarjana (External Purification): Bahya Parimarjana is a type of management in which applying various medicated preparations to the skin does the purification of the body. There are so many medicated preparations mentioned in the classics in the treatment of Kushtha. They can be used as the Lepa, Parisheka, Avachurnana, Avgahan etc. prepared from Kushthhara dravyas. C) Shashtra Pranidhana (Surgical Intervention): Under the Shashtra Prnidhana Chikitsa, different type of Shastras and Anushastras are used according to the Shashtra karma. On the basis of the dominant Dosha Jalauka, Shringa or Alabu is advised for Raktamokshana.
2. **Sanshamana:** Shamana therapy is the one, which does not expel the Doshas. When they are not aggravated instead they are brought to normal. Charaka has advised Shamana therapy with Tikta and Kashaya dravyas after administration of proper Shodhana. It pacifies remnant Doshas. It can also be applied when Shodhana is contraindicated particularly in Bala, Vruddha, Sukumara, Garbhini etc. The main principle of Shamana therapy is to normalize and to maintain the levels of all three Doshas. For the purpose of Shamana, many drugs and formulations have been described. Shamana therapy of Vicharchika is based upon below mentioned principles: 1. Rakta should be made shuddha. 2. Raktavaha Srotas

should be purified. 3. Adhishthana Twacha should be turned healthy. 4. Create the balance of Doshas. 5. Strengthen the Dushyas. 6. Proper diet should be prescribed from the beginning i.e. the diet should be of the type which may bring the Doshas to its normalcy and which help in the proper functioning of Agni. 3. Nidana Parimarjana: Nidana Parimarjana means to avoid etiological factors. This stops the further progression of the disease, by restricting vitiation of Doshas. Viruddha ahara and Mithya ahara-vihara are stated as main etiological factors of Kushtha Roga. So they should be avoided. Besides avoidance of that patient must take Pathya ahara-vihara. From all the classical descriptions, it is evident that Shodhana with Shamana Chikitsa is the main line of treatment in the Vicharchika

PATHYA-APATHYA IN KUSTHA

COMPARATIVE STUDY OF PATHYA OF KUSTH IN DIFFERENT SAMHITA

Pathya	C.S	S.S	A.H	B.R
Laghu anna	+			+
Tikta shaka	+		+	+
Purana dhanya	+	+		
Jangala mansa	+	+	+	+
Shastik shali, yava, godhuma, uddalak		+	+	+
Masura			+	+
Ghrita	+			
Mudga	+		+	+
Triphla	+		+	+
Bhallatak	+	+	+	+
Nimbba	+	+	+	+
Patola	+		+	+
Adhaka			+	+
Vasa				
Chitraka				+
Parisheka avagaha of khadir	+	+		+
Brihati phala				+

COMPARATIVE STUDY OF APATHYA OF KUSTH IN DIFFERENT SAMHITA

Apathy	C.S	S.S	A.H	B.R
Guru anna	+			+
Dugdha	+	+	+	+
Dadhi	+	+	+	+
Amla rasa	+	+	+	+
Guda	+	+	+	+
Tila	+		+	+
Anupa mansa	+		+	+
Matsya	+			
Mansa and vasa		+		
Taila		+		
Masha		+	+	+
Kulatha		+		-
Ikshu vikara		+		+

Mulaka				+
Madhya				+
Lavana			+	+
Vidahi anna		+		+
Abhishyandi anna		+		
Vishtambhi anna				+
Maithuna		+		+

CONCLUSION

Kushtha has been described in brihatrayee as a disease which mainly despises and disfigures the body, whether it is skin or deeper tissue. In brihatrayee there is a vast description of causative factors of Kustha which mainly involve inappropriate Aahara, Vihar. Some special and interesting causative factors denoted in brihatree are Paap karma. For the first time role of genetics in producing diseases mentioned by Acharya Sushruta during kustha description. Almost all Acharya accepted the classification of kustha as Maha kustha and Kshudra Kustha, they also mentioned nearly same treatment principal for Kustha i.e. samsodhana, Saman and Nidan Parivarjan with different protocols based on their observation. In Ayurveda all types of skin diseases can be included under the on broder term of Kustha.

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