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## PREVENTION AND CURE OF KUSTHA ROGA THROUGH AYURVEDA

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## **ABSTRACT**

Healthy skin is the Reflection of healthy body where in the affection of former will not only have an impact on somatic makeup but also on psychological and social aspect of an individual. Skin is the largest sense organ in the human body which has the function of perceiving senses like pain, touch, temperature, pressure etc. It also provides protection to the whole body from external surrounding by covering it. the actual factors of kustha which become imbalanced are the three doshasand thus basically disease process may be correlated with the three doshasas vata, pitta and kapha. So, there should be balanced diet and physical exercise and avoid contraindicated food, drinks, excessive intake of tila, milk, fishes, meat, intake of uncooked food. Kushta is one among the Ashtamahagada, santarpanajanya & Raktapradoshajavikara No other disease is seen, which is most painful and most troublesome of all the diseases. Thusit is necessary to deal with this considering all the factors like dosha, desha, kala, bala etc. Hence Antahaparimarjana and Bahirparimarjana is adopted. When clear manifestation of diseases appear sanshodhanchikitsa should be beneficial, kusthatherapy is required according to doshas. The patient suffering from kustha with more of vitiated doshas should be given eliminative therapis like vamanand virechna karma. depending upon the nature of the therapy, sansarjana karma should be followed.ii

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## INTRODUCTION

Prevention and cure are main goal in *Ayurveda*. The object (of *Ayurveda*) is to protect health of the healthy and to alleviate disorders in the diseased. *Kustha* caused by the simultaneous vitiation of all the three *doshas*. Depending upon the dominance of one or the other *doshas*, they are known as *vatika,paittika* etc. the seven causative factors responsible for the manifestation of *kustha* are the three *doshas* and four *dhatu* (*tvak, mamas, soniata, lasika*). in the primary stage of *kustha* only four *dhatus* are vitiated but subsequently all other *dhatus* in the entire body are affected in the prevention of *kustha roga* avoid to intake of mutually contradictory food, drinks, excessive intake of food prepation of freshly harvested grains, curd, fish, salt etc. iv

\*Corresponding author: Asthana Alok Kumar 1Associate Professor, PG Department of Kriya Sharir, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Daber, Najafagarh, New Delhi Nidana<sup>v</sup>: Tvakdosas disease of the skin -arises from improper foods such as incompatible, overlapping and unaccustomed, suppression of natural urges, improper administration of therapies like oletion etc. vomitting sinful acts and effects of action of previous lives. Patient of skin disease should be avoid the use of meat, fat, milk, curd, oil, kulattha, masa, nispava, iksu, pista, vikara, (eatables prepared from corn flour), amla (sours), viruddhasana (incompatable foods), adhyasana (over eating) ajirnasana (uncooked foods or that cause indigestion), vidhai (foods which cause burning sensation during indigestion), abhisyandi (which increase moaisture inside the tissues)sleeping during day and copulation.

Causative Factors: *Kustha* is caused by the vitiation of *doshas*, in person indulging inunwholesome regimens as follows:

- (a) Intake of mutually contradictory food and drinks which are liquid, unctuous and heavy.
- (b) Suppression of the urge for vomiting and other natural urges.
- (c) Performance of physical exercise in excessive heat and after taking very heavy meal.
- (d) Transgression of the prescribed order with reference to heat and cold as well as fasting and intake of food.
- (e) Use of cold water immediately after exposure to the scorching sun, exertion or exposure to frightening situation.
- (f) Intake of uncooked food and intake of food before the previous meal is digested.
- (g) Transgression of the procedure of panchakarma.
- (h) Excessive intake of food prepations of freshly harvested grains, curd, fish, salt, sour substances.
- (i) Excessive intake of masa, mulaka, pastry, tila, milk and jaggary.
- (j) Performance of sexual act in the state of indigestion.
- (k) Sleep during day time.
- (l) Insult to brahmins and preceptors and other sinful acts.vi

Morbid factors: Kustha is caused by the morbidity of seven factors, they are the three doshasvata, pitta and kapha which get vitiated by the causative factors and four dhatu of the body-tvaka, mamsa, soniata and lashika which get vitiated by the morbid doshas. the seven causative factors responsible for the manifestation of kustha are the three doshas and four dhatu (tvak, mans, soniata, lasika). for the manifestation of kustha, the abnormalcy of dhatus is not in the form of increase or decrease in quantity but is the changes in their actual compostion due to the vitiation by the doshas. vii

**Pathogenesis:** The three vitiated *doshas*, *vayu*, *pitta*, *kapha*, in turn vitiate the *tvaka*, *mamsa*, *rakta* and *ambu*. These taken together, constitute the seven-fold pathogenic substances of *kustha*. the seven and eleven varities of *kustha* are caused by all of them. VIII

## Premonitory signs and symptoms

- (a) Sparsaghantva(anaesthesia)
- (b) Excessive perspiration or absence of perspiration.
- (c) Discoloration and elevation of the patches(*kotha*)in the skin.
- (d) Horripilation, itching, pricking pain, physical exhaustion and mental fatigue.
- (e) Excessive pain in ulcerated parts.
- (f) Instantaneous appearance and continued persistence of these ulcers.
- (g) Burning sensation and numbness of limbs. ix

Premonitory symptoms of kustha are lack of perspiration or excessive perspiration, roughness of excessive smoothness, discolouration, itching, pricking pain, numbness, burning sensation, tingling sensation, horripilation, coarseness, production of heat, heaviness, frequent occurrence of oedema and acute spreading, sticking of excreta in the body specially in the orifices, excessive pain in case of suppuration, burn, bite, fracture and dislocation, putrefaction and non-healing of even small wounds.<sup>x</sup>

## Types of kustha

## Eighteen type of kustha

#### Mahakustha- 7Kshudrakusthas- eleven

(1)Kapala	(1) Ekakustha	(7) Chamadala
(2) Udumbara	(2) Charmakhya	(8) Pama
(3) Mandala	(3) Kitibha	(9) Vishphota
(4) Rsyajihva	(4) Vipadika	(10) Sataru
(5) Pundarika	(5) Alaska	(11) Vicharchika
(6) Sidhma	(6) Dadru	(7) Kankanka

# Sign and symptoms of maha-kusthaxi

- (a) *Kapalakustha:* The patches in the skin look like black and reddish pieces of *Kapala*(broken pieces of earthen pot)ununctuous, rough and thick to touch and Associated with excessive pain and difficult to cure.
- **(b)***Udumberakustha:* Whiteand red in colour, stable, compact, unctuous and circular in shape with elevated patches, pathches are matted with each other and difficult to cure.
- (d) *Rsyajihvakustha:* Rough,red in edges and brown inside and painfull. It is resembling the tounge of rasa (a type of antelop with blue testicles).
- **(e)** *Pundarikakustha:* white in colour with red edges, resembling the leaf of lotus. elevated and accompanied with burning sensation.
- **(f)** *Sidmahmakustha:* It resembles the flower of alabu and generally located in the chest. White and coppery in colour, Thin and when rubbed, it emits small particles of the skin in the form of dust.
- **(g)** *Kankankakuatha:* Red in colour like the seed of gunja, it does not get suppurated, extremely painful and incurable.

# Sign and symptoms of Kshudrakusthaxii

- (a) *Ekakustha:* It resembles the scales of fish, Absence of perspiration and Extensive localisation.
- **(b)** *Charmakustha:* The skin over the patch becomes thick like the skin of the elephant.
- (c)Kitima: Blackish brown in colour, Rough in touch like a scar tissue and hard to touch.
- (d) *Vipadika:* Associated with cracks in palms and soles of feet as well as excruciating pain.
- **(e)** Alasaka: Nodular growth associated with excessive itching sensation and redness.
- **(f)** *Dadru:* Itching sensation, redness, pimples and circular patches with elevated edges.
- **(g)** *Charmadala:* Redness, itching, pustules, pain, crakes in the skin and tenderness.
- **(h)** *Pama:* Excessive itching, eruptions which are either white, reddish or blackish browninappearance.
- **(i)Vishphota:** Sphot variety of *kustha* is characterized by pustules which are either white or reddish in appearance. these pustules have a thin skin.

Table 1.

According To Samhita	<i>Charaka</i> Samhita <sup>1</sup>	Susruta Samhita <sup>1</sup>	Asanga Hrdya <sup>l</sup> Astanga Samgrah <sup>l</sup>	Kasyapa Samhita <sup>1</sup>	Madav Nidan <sup>l</sup>	Yoga ratnaker <sup>l</sup>	Bhel Samhita <sup>1</sup>	Sharngdhar Samhita <sup>1</sup>
Types of kustha	7\18\	7\18	7 0000000 7 000000000000	18	7 00000000 7 0000000000000000000000000	7 000000000000000000000000000000000000	18	18

Table 2.

According to Charak Samhita	According to Susruta Samhita	According to Astangahrdya Astangasamgrah Samhita	According to Kashypa Samhita
Kapala	Kapala	Kapala	Kapala
Udumbera	Udumbera	Udumbera	Sidhma
Mandal	Arun	Mandal	Sthularuska
Rsyajihva	Rsyajihva	Rsyajihva	Dadru
Pundrika	Pundrika	Pundrika	Pama
Sidhama	Dadru	Sidhama	Kitibha
Kaknaka	Kaknaka	Kaknaka	Vicharchika

**(j)** *Sataru:* Several ulcerated patches which are red or blackish brown in colour and which are associated with burning sensation as well as pain.

**(k)** *Vipadika:* Blackish brown eruptions associated with itching sensation and excessive exudation.

# Predominancy doshas in kusthaxiii

Table 3.

Types of Mahakustha	Predominant doshas
Kapala	Vata
Audumbar	Pitta
Mandal	Kapha
Rsyajihva	Vata and pitta
Pundarika	Piitta and kapha
Sidhma	Vata and kapha
Kankan	Vata, pitta and kapha

Table 4.

Types of Kshudrakustha	Predominant doshas
Charma,ekakhya,kitima Vipadika, alasaka	Vata and kapha
Pama,sataru, vishpotadadru, charmadal	Pitta and kapha
Vicharchika	Kapha

Varities of diseases and doshas<sup>xiv</sup>: One can determine the nature of the predominant doshafrom the specific variety ofkustha. The causative factors are determined on the basis of specific manifestation and from the manifestation, one can also determine the specific pathogenic factors are determined on the basis of, the specific nature of the manifestation of kustha and vice versa. For example, the manifestation of kapala type of kusha leads us to infer vayu as the predominant vitiating pathogenic factor. Similarly, from the predominant vitiating pathogenic factors such as predominant vayu, pitta etc.one could determine the specific variety ofkustha such as kapala mandala.

**Sign and symptoms of vitiated** *doshas*<sup>xv</sup>: Vitiated *vayu*in *kustha*; Roughness, dryness, parusya (hardness), *khara* (coarseness) horripilation and brown as well as reddish coloration. due to vitiated pitta in *kustha*; burning sensation, redness, exudation, suppuration, smell like r:rw meat, stickiness and *angapatana* (sloughing of limbs).

Vitiated *kapha* in *kustha* white colouration cold in touch, itching, localisation, elevation, heaviness, maggot formation and stickiness.

**Prognosis**<sup>xvi</sup>: A wise physician must not undertake the treatment of the following types of patients suffering from *kustha*.

- (1) The patient of *kustha* with the signs and symptoms of all the three predominantly vitiated *doshas*. (2) the patient who is *weak*. (3) The patient who is suffering from morbid thirst and burning sensation.
- (4) The patient having no digestive *power*. (5)The patient having *maggots* 'in the patches of *kustha*,

Prevention ofkustha<sup>xvii</sup>: Person should partake foods prepared from old Sali, sastika, yava, godhuma, koradusa, syamaka, udalaka, etc. along with yusa (soup) of mudga, adhaki and similar pulses or soup (meat soup added with nimbapatra, aruskarapatra, partake food along with ghee or sarsapataila (mustered oil) boiled with mandukparni, avalguja, atarusak and rupikapusapa are habituated to meat, meat of animals of jangala region devoid of fat may be allowed. Vajrakataila should be used for anointing and massage kasaya (powder or paste) of drugs of the gana for massaging decoction of khadira for drinking and pouringon the body or tub bath. this is the regimen of food and activities to be adopted.

Line of Treatment<sup>xviii</sup>: All varieties of *kustha* are caused by the simultaneous vitiation of all the three *doshas*. However, some *doshas* predominant and others are not. Keeping this in view, and after ascertaining this from manifested signs and symptoms the physician should decide the line of treatment. In the beginning, the predominately vitiated *dosha* should be alleviated. Thereafter, the remaining secondarily vitiated *doshas* should be alleviated. The patient suffering from *kustha* dominated by *vayu* should first be administered ghee internally. The patient suffering *kustha* dominated by *kapha* should first be administered emetic therapy. The patient suffering from *kustha*dominated by pitta should first be administered blood-letting and purgation therapies. For emetic and purgation therapies to a patient suffering from *kustha*, the recipes described in the *Kalpa* section should be employed.

Blood-letting should be performed in the less acute stage of kusthaby pracchana (rubbing with a coarse device) and in more acute stage of kustha, by venesection. The patient of kustha with more of vitiated doshas should be given eliminative therapies for several times. The physician, while administering, these elimination therapies frequently should be vigilant about their life. excessive elimination of doshas(morbid factors) might weaken the patie.t and the aggravatedvayu might endanger his life instantaneously. After the elimination of doshas from the gastro-intestinal tract (by emetic and purgation therapies) and from blood (by bloodletting therapy) (4) the patient should be given Sneha(oil,ghee)to drink. Because vayu gets aggravated and the patient becomes weak soon after the elimination therapies. These therapies are to be repeated again and again. The physician should not administer therapies to eliminate large quality of morbid doshas at a time. If that is done, often it might weaken the patient alid endanger his life. This applies to vitiation of one or more of the doshas. oleation therapy should be given only after the morbid doshas are eliminated from the body. Without that, administration of oleation therapy might aggravate the disease.

Chikitsa<sup>xix</sup>: During premonitory stage, purifactory therapies both upward (emesis) and downward (purgation)should be administered. When the diseases are localised in the skin purifactorytheapies and application of pastes externally are to be done. When it is spread to rakta dhatu(blood)then purifactorytheapies, exrenala aplication drinking decoctions and bold letting are necessary. When it has spread to mamsa then purificatory therapy, external application, drinking decoctions bloodletting use of aristamantha and prasa (avaleha) should be adopted. When the disease has attained the fourth quality (invaliding meads (fat)and other dhatus) and become yapya (controllable but persistent) if the patient is selfcontrolled and faithful in adhering to treatments, the he should be treated with purificatory therapies bloodletting and after these, consuming recipes prepared from either bhallatka, silajatu, dhatumakshika, guggul, aguru, tuvaraka, khadira, asana, orayaskriti. When the disease has attained fifth quality (has become incurable) then, no treatment should be administered. Patient has developed clear manifestation of disease, should be treated commencing with oleation therapy. Patient of vatajakustha should be treated with ghee or oil boiled, meshshirngi, sarangesta, guduciand the two pancamula used both for drinking and anoiting.

Patient of *pittajakustha*should be treated with ghee boiled with dhava, asvakarna, kakubha, palasa, picumarda, parpataka, madhuka, rodhra and samanga. Patient of *kaphajakustha* should be treated withoilboliled with *priyala*, *salaaragvadha*, *nimba*, *saptaparna*, *citrakaa*, *marica*, *vaca* and *kustha*or with *bhallataka*, *abhaya* and *vidanga*.

tuvarakataila or bhallatakataila
mahatikataghrata
tikataghrta
treatment of varities of kustha
Dadruchikitsa
laksa, kustha, sarsapa, sriniketa, ratri, vyosa seeds of
cakramarda and mulakabija are all macerated together with
butter milk and the paste applied for cure of dadru.

Sindhudbhava(saindhava)seeds of cakramardaiksudbhuta(guda),kesera and taksya,saila are

macerated along with the juice of *kapittha* and the paste applied cures*dadru*quickely.

Hemaksiri, vyadhigati, sirisa, nimba, sarja, vatsaka and ajkarn are these drugs used for bath external application and rubbing on the lesion cures dadru quickly through severe.

Gomutrachitrka and vyosa are put into a pot smeared with ghee honey is also added and the pot kept undisturbed for a fortnight, afterward it is taken out and consumed by patients of kustha.

Tender leaves of putika, arka, snuk, narendra, druma and suman are macerated in cows urine and applied this cure of kustha.

Pathyavyosaguda and taila all mixedand licked. Vajrakataila Khadirasara Avalgujadilepa Nilataila Jalagandajaksara Tutthadilepa Mahanila tail Mishrak Sneha Amratadiyoga Mahavajaraka tail.xx

When the *doshas* have been mitigated, bloodletting done, palliative medication used externally and internally, oleation therapy administered at appropriate times, *kustha* does not trangers the border of easy curability.

The patient of *kustha* who has great aggravation of the *doshas* should be administered purificatory therapy many times, protecting his life all the time; if the *doshas* are expelled out in great measure *vayu* kills the weakened patient quickly.

*Chardana* (emesis therapy) should be done every fort- night, downward purification(purgation therapy) every third day and *raktamoksa*(bloodletting) every six months.<sup>xxi</sup>

The *kustha* having predominance of *vata* should be treated (initially)with oral administration of *ghrta*, emesis be administered in the cases of *kapha* predominance, bloodletting and purgation are beneficial in the cases of *kustha* with pitta dominance. After oleation the excessively vitiated blood should be drained out through application of leeches, horn, *alabu* or venesection repeatedly in the cases of *kusha*.

Emesis the decoction of *yava*, *vasa*, *Patola*, *nimbabark* of *phaliinin* and *madanphala* added with honey is a good emetic. Purgation purgation with *trivata*, *danti*, *phaltika* should be administered. The application of the paste of relagar yellow ointment Marica oil and latex of *arka* is alleviator of *kustha*. In case of *kustha*bloodletting every six-month purgation once a month emesis once a fortnight and local application in three days should be administered.

Guducyadikwath Panchanimbachurna Panchtikta grata Mahakasaya Vidangadichurna Mahatikta grata Navakakasya Behahallatakavl Mahakadira grata Khadirodaka Drakshaavleha Laghumaricydya tail Nimbadikalka Khadirarista Brahanmarichdya tail Triphalgutika Kankarista Jiraka tail Ekavinstikaguglu Manjisthadya Vajraka tail Triphalamodaka Manjistadi tail Sarvangasundarigutika Arka tail Dardadilepa Sinduradya tail<sup>exii</sup> Siravedha Sarjikadilepa Prachan Avalgujadilepa Khadirakalpa Draksadichurna Abhya (Haritki) Rasotavahaldi<sup>exiii</sup>

In *kustha* with predominance of *vata* first of all frequent drinking of only *grata* without mixing with scum of boiled rice is beneficial; in others (due to *pitta*, *kapha*) *tiktasarpi*; emesis, purgation and cleansing enema.

#### Conclusion

Success of the Treatment depends on Trisutra of Ayurveda. The prevalence of Kushta is increasing day by day there is need to find out treatment modality which will help in prevention and cure of the disease. The Dosha that are pacified by shodhana never recurs but those pacified by langhanapachana etc may recur. Hence samshodhana is very important in Kushtachikitsa. By giving shodana the vitiated doshas are eliminated, the power of digestion and metabolism is enhanced, diseases are cured, normal health is restored, sense organs, mind, intelligence and complexion become clear, gain of strength, plumpness, offspring and virility occur, person is not affected by old age and lives long without any disease. The unique feature of pancakarma therapy is to destroy the disease from the root level.

## **DISCUSSION**

Patients with Kushta approach various health care systems with a hope to get cure. It is a condition in which the vitiated doshas combine with the seven dhatus of the body to produce the symptoms. All Acharya's have emphasized on Shodhana therapy in the management of Kushta. The therapy which expels out the morbid doshas from the body is known as Shodhana, Bynature, Kushta is difficult to cure disease, so it is called 'Dushchikitsya' but by the application of shodhana therapy, cure of the diseases becomes easier due to removal of the root cause, hence shodhana has great importance in Both Bahudoshaavastha. shodhananga shamanangasnehapana to be done. Sneha pana is usefull as a vataanupurvakachikitsa. Sneha helps pana shesadoshanirharana from kosta.

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