

A LITRERY REVIEW OF *SHWITRA* AND IT'S MANAGEMENT¹*Dr. Ayushi Chhipa, ²Dr. Ravi Sharma and ³Dr. Teena Verma

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ABSTRACT

Kushtha represents all types of skin disorders in Ayurveda. *Shwitra* is one of the varieties of *Kushtha*. *Shwitra* is similar to Vitiligo in terms of signs and symptoms. Vitiligo is a progressive disease marked by hypopigmented white patches. *Shwitra* symptoms include non-exudative white, whitish red, or coppery-red patches on the skin, hair loss and discoloration, and roughness and dryness of the skin. Ayurvedic *acharyas* have all mentioned various types of *shwitra*. The *Nidanas* of *shwitra* are similar to those of *kushtha*, but there are several other *Nidanas* found in *shwitra* classics. Only the *Haritasamhita* describes *shwitra samprapti* separately. He stated that *RaktadhatusNirmmiti* is disturbed by vitiated *Vata* and *Pitta dosha*, resulting in '*Shwetvarniya*' patches. *Shwitra* is difficult to cure due to its chronic and relapsing nature, according to the prognosis. *Shwitra* was mentioned by *Acharya Charaka* as a *Raktapradoshaja vikara*. The treatment is described in the *charak Samhita Raktapradoshaja*

Langhana, *Virechana*, *Raktamokshana*,. As a result, all of these procedures apply to *Shwitra* as well.

KEYWORDS: *Shwitra*, *Langhana*, *Virechana*.

INTRODUCTION

Nowadays, everyone is concerned with their appearance. Skin beauty represents both physical and psychological health. Skin is a mirror that reflects external and internal pathology, aiding in disease diagnosis.

Various skin problems affect approximately 20-30% of the world's population.^[1] Skin complaints affect people of all ages, from newborns to the elderly, and cause harm in a variety of ways, including discomfort, disfigurement, disability, and so on.

Kushtha represents all types of Skin disorders in Ayurveda. *Kushta* is divided into two types: *MahaKushtha* and *KshudraKushtha*. *Sushruta* later mentions *Shwitra* as a different form of *Kushta*.^[2] *Shwitra* differs from *Kushtha* in terms of chronicity and hereditary history, as well as involvement of *twak*. Only, non-infectious nature of disease, *Nidana*, *AsadhyaLakshana*. *Shwitra* is similar to Vitiligo in terms of signs and symptoms. Vitiligo is a progressive disease marked by hypopigmented white patches. Because of the disease's chronicity and a lack of proper effective treatment, patients become demoralised. In modern science, PUVA (Psoralen + Ultra Violet A exposure) therapy and corticosteroids are primarily used for disease treatment, but these therapies have numerous negative side effects.

AIMS AND OBJECTIVES

1. To do a descriptive literature-based study of *Shwitra*.
2. To evaluate and elaborate on the aetiology, pathophysiology, classification and symptoms of *Shwitra*.
3. To discuss the line of treatment for *Shwitra*.

MATERIAL AND METHODS

Data was collected from Classical Ayurvedic Texts such as *Brihatrayi* and *Laghutrayi* and through various published research articles and the internet.

HISTORICAL REVIEW

In the chapter *KushtaChikitsa*, *Acharya Charaka* described the disease *Shwitra* in detail for the first time. He described the treatment, its different types, symptoms, and *Nidana*.^[3] *Acharya Sushruta* mentioned three *Doshaj* types and the symptomatology of *Shwitra*.^[4]

Shwitra is one of eleven *KshudraKusthas* mentioned in the *Bhela Samhita* and is considered a type of *AsadhyaKushta*, as described in the sixth chapter of the *Chikitsasthana*. In the third

sthana, *Acharya Harita* mentions detailed *Samprapti* of *Shwitra*, but no symptomatology or types are mentioned. *PratyatmaLakshana* of *Shwitra* is described in *Sharirasthana* in *Kashyapasamhita*.

Acharya Vagbhata distinguished *Kustha* and *Shwitra* based on *Kleda*, *Krimi*, and different *Dhatu*s, but mentioned similar etiological factors.^[5] He also stated that *Shwitra* is more severe than *Kustha* because it quickly reaches a state similar to that of a burning house.^[6]

CLASSIFICATION

Following factors might Be the base for classification.

(1) ACCORDING TO DOSHA^[7]

Shwitra can be categorized on the basis of *Doshika* variance or by Involvement of *Dosha* in the pathology or the dominance of the *Dosha*.

Sushruta and *Vagbhata* were mentioned them as;

1. *Vatika*
2. *Pittaja*
3. *Shleshmaja*

(2) ACCORDING TO DHATUGATATVA^[8]

1. *Daruna : Rakta Dhatugata*
2. *Aruna : Mamsa Dhatugata*
3. *Shwitra : Meda Dhatugata*

(3) ACCORDING TO NIDANA^[9]

There was no direct classification based on etiological factors. *Vagbhata* Narrate the two varieties on the basis of *agnidagdha*

1. *Agnidagdha*
2. *Anagnidagdha*

(4) ACCORDING TO SADHYASADHYATVA

1. *Sadhya Kilasa*
2. *Asadhya Kilasa*

(5) ACCORDING TO UTTAPATI

1. Congenital (*Sahaja*)

2. Acquired (*Jatottara*)

Hereditary factor is responsible for the colour of skin (degree of Pigmentation).

NIDANA

Hetu for *Shwitra* are described only by *Acharya Charaka*. *Acharya Vagbhat* has mentioned the *hetu* of *kushta* is also responsible for *Shwitra*.

The *nidanas* can be broadly classified as follows,

- *Aharajanidana*
- *Viharajanidana*
- *Chikitsasambandhinidana*

AHARAJA NIDANA

-*Viruddhahara* is the main *hetu* for *Kushta*, according to *AharajaNidana*. *Charaka* stated that consuming *viruddhahara* for an extended period of time can result in *vyadhis* such as *Shwitra* and *Kustha*.^[10]

-*Drava*, *snigdha*, and *guru ahara* are the other factors. Consumption of *navanna*, *dadhi*, *masha*, *pishtanna*, and other herbs.

-Excessive *amla* and *lavana rasa* consumption

-Excessive consumption of *Madya*, *Kshara*, and other herbs.

-*Ajeernashana* and *Asatmyabhojana*

-Some unknown factors, such as the consumption of *GaraVisha*, have also played a role in the manifestation of this disease.

-*Garbhajanidana*, or excessive *kaphakaraahara* consumption by *garbhinistree* causing *Shwitra* in the baby, cannot be proven.

VIHARAJA NIDANA

-*Chardinigraha*, or vomiting suppression

-Use cold water immediately after being exposed to the scorching sun, exertion, or a frightening situation.

-Exercise after consuming an excessive amount of food or after experiencing indigestion.

-*Divaswapna*

-*Ratrijagaran*

-*Agantuja* factors such as *Vrana*, including *agnidagdhavrana*, as well as injury such as cuts, scrapes, and burns, can destroy pigment cells, resulting in Vitiligo.

CHIKITSA SAMBANDHI NIDANA

Kushta is caused by improper administration of *panchakarma* procedures.

These are used to cleanse the body of *vitiated doshas*. If they are not properly administered, the *doshas* may become mobilised and thus circulate through the *tiryakgatasiras* and lodge in the *twak*. This produces the *twakvikara*.

According to *Acharya Kashyapa*, if *samsarjana karma* is not followed properly, *Kushta roga* may develop.

Although they are *Kushtagnadravyas*, some *rasadravyas*, such as *Suvarna*, *Roupya*, *Makshika*, *Heeraka*, *Tamra*, *Vanga*, *Parada*, *Abhraka*, *Gandhaka*, and *Haratala*, are capable of producing *Kushta* when used improperly in an impure state.^[12]

If bleeding in the *Raktapitta* is stopped early on, it may result in *kilas*.^[13]

ANYA NIDANA

Other *nidanas* such as *pap karma*, *vipra*, *guru gharshana*, *poorvakrita karma*, *Gohatya*, use of stolen money and materials, and *sadhu ninda* or *vadha* or *apamana* are also said to cause *Kushta*.^[14]

According to *Acharya Sushruta*, all types of *Kushta* are derived from *Vata*, *Pitta*, *Kapha*, and *Krimi*.^[15]

Shwitra is also overseen by *Kulajanidana*. *Sushruta* mentions *Kushta* as an *Adibalapravrittavyadhi*, which means that the original cause of the disease is attributed to *shukra* oblique defects.

SAMPRAPTI

No specific *samprapti* is mentioned in any Ayurvedic treatise. It has only been stated that both *Kushta* and *Shwitra* share common causative factors as well as treatment. As a result, *Samprapti* of *Kushta* holds true for *Shwitra* as well.

According to *Harita Samhita*, vitiated *Vata* and *Pitta dosha* cause *Raktadhatu* *Nirmiti* to become disturbed, resulting in the '*Shweta varniya*' patches.

Nidanas is said to cause *tridoshaprakopa* while also causing *shaithilyata* in *Twak*, *Rakta*, *Mamsa*, and *Meda*.

Agnimandya is caused by these *prakupitadoshas* at different levels of *dhatwagni*. As a result, *dosha* and *dushya*-related *ama* is formed.

These *samadoshas* travel throughout the body via *rasayanees*. *Srotosanga* to *Raktavaha*, *Mamsavaha*, and *Medovahasrotas* occurs when such *doshas* become lodged in *shithilatwagadisthanas*. This causes *Shwitra* by vitiating the local *pitta*, *Bhrajaka pitta*. Though all three *doshas* are primarily involved, *vyanavayu* and *Bhrajaka Pitta* are particularly vitiated.

SAMPRAPTI GHATAKA

Dosha : Tridoshaj

Dushya : Rakta, mamsa and Medas

Srotas : Raktavaha, Mamsavaha, Medovahasrotas

Srotodushtiprakara : Sanga, vimarggaman

Rogamarga : Bahya

Adhishthana : Twak

Vyaktisthana : Twak

Roopa of Shwitra

Samanyalakshan

The meaning of *Shwitra* is '*Twachaswetata*,' which means whitish discoloration of the skin, which is a defining feature. Another distinguishing feature of *Shwitraroga* is the '*Aparisraavi*,' or non-exudative or non-oozing type of lesion. *Twachaswetata* and *Aparisraavi* are both considered *Shwitra's samanya roopa*.

Shwitra is a disease that has only *dhatugatatwa* up to *medodhatu* because it is primarily a hypopigmentary disorder. Specific colours are described in order to understand the course and stages. Knowledge of *dhatugatatwa* aids in predicting the prognosis. When the *doshas* settle in *Rakta*, they produce *Rakta Varna* patches, and when they settle in *Mamsadhatu*, they produce *Tamra Varna* patches, and when they settle in *Medodhatu*, they produce *Sweta Varna* patches. When there is no perspective, it becomes difficult.

Treatment perspective it becomes difficult when there is involvement of Deeper tissues. In other words, deeper the involvement of tissue, the Crisis is also deeper.

Vishishtalakshana

1. ***Vatajashwitra***: Aruna Mandala, Krishna, Ajita, Parushya, Rookshata, Tanu and Paridhwamsi.
2. ***Pittajashwitra***: Padmapatraprateekasa, KamalapatraPrateekasa, Tamravarna, Sadaha, paridaha, Romavidwamsi Are the terminologies used to describe the pittajashwitra.
3. ***Kaphajashwitra***: Swetavarna, Sapandura Varna, Kandu, Bahalam, Snigdham, Ghanam. These are the terms used in Describing KaphajaShwitra.

Sadhyasadyata

Shwitra is a chronic skin disorder that is extremely difficult to treat.

Of course, some patients may benefit from *Samashodhana* therapy, bloodletting, and *Virechan Karma*.

***Sadhya*(Curable)**

According to the different *Samhita*, the curability of *Shwitra* is dependent on a number of factors, including the amount of hair on the affected part, the duration of the illness, and the number of patches, among others. *Acharya Charaka* and *Vagbhata* both mentioned the following factors.

The Charak Samhita

According to *Acharya Charak*, the *Shwitra* is curable if it has no red hairs, is thin and pale, and is not too old, and has mild swelling in the middle (ch.chi.7/176).

Ashtang Hridaya

According to *Vagbhata*, *Shwitra* is curable, and the color of the hair in that area has not changed. Showing *Shwitra's SadhyaLakshanas* in white, the patches are not merged together, are not very old, and were not caused by burn (A.H.Ni14/40).

***Asadhya* (Incurable)**

The Charak Samhita

According to *Acharya Charak*, the *Shwitra* in which the patches are so similar that they cannot be distinguished from one another, patches are numerous in number, hair in that area has turned red, and the disease has lasted more than a year is incurable (Ch.Chi 7/175).

Sushruta Samhita

According to *Sushruta*, the *Shwitra* is characterized by patches that mix with one another on the lips, palm, planter surface of the feet, and genital organs, and hair that has turned red due to burn.

SHWITRA ROGA MANAGEMENT (Chikitsa Karma)

There is no special description of *Shwitra*'s "*Chikitsa sutra*" in the *Samhitas*. It is not possible to find a specific treatment for this disease. However, some brief descriptions are included in these texts.

All *Acharyas* agree that *Shwitra* or *Kushtha* should be treated with *Samshodhan Karma* first, followed by *Samshaman Karma*. *Shwitra* treatment has been divided into two groups by memfor:

(1) *Samshodhan*

(2) *The Samshaman*

SamshodhanKarma

Both *Charak* and *Vagbhatt* have emphasized *Samshodhan* therapy in conjunction with the internal use of some drugs for the treatment of *Shwitra Roga*. *Samshodhan* should always treat *Shwitra* patients. Specifically, *Snehan*, *Swedan*, *Vaman*, and *Virechan Karma*.

Sansran Karma should be performed after *Samshodhan Karma*. The patient should be subjected to *Virechan Karma* by *Malapee-Rasa* along with *Guda* (*Jeggery*) for *Sansran Karma*. He should then be anointed with oil (*Snehakriya*) and exposed to sunlight as tolerated. *Peya* should be given for three days in a row when he feels hungry or thirsty.

Drink *Kwath of MalapeeTwak* and *Aksha (Baheda) Twak* with *Bakuchi Kalka* after sun exposure and when blisters appear.

Eat the *Bhringaraja* fried in *taila* and kept in an iron container, and drink the milk boil with *Asanasara*. *Vagbhata* also mentions the internal application of *Goumutraishta*.

Acharaya Sushruta has described *Samshodhan Karma* in greater detail in comparison to *Charaka*. He has stated that when the *Poorvaroop*a appears, *Samshodhan Karma*, i.e. *Vaman*, *Virechan* should be used.

Shodhan and *alepan karma* should be performed when *Kushtha* is on the skin.

When *Kushtha* incumbents in blood *shodhan*, *Alepana*, *Kashaya pana Raktamokshan* should be done. When *kushtha* reaches *Mansa Dhatu*, *Shodhan*, *Lepa*, *Kashaya-Pana*, *Raktamokshan*, *AsavaArishtha*, *Mantha*, and *Prash* (*Avaleha*) should be used.

When performing *Kushtha* in *Medodhatu*, *Sanshodhan*, and *Raktamokshan Karma*, *Bhallataka*, *Shilajeeta*, *Swarnmakshika*, *Guggulu*, *Agaru*, *Twak*, *Khadir*, *Asana*, and *Ayaskruti* therapy should be recommended.

Kushtha becomes *Asadhya* when it reaches *AsthiDhatu*.

(A.H Chi. 20/*Shwitra* Krimi Rogadhikar) describes the treatment of *shwitra*, according to *Vagbhata*.

Patients suffering from *shwitra* (*Kushtha*) should be asked for *Vaman Karma* every two weeks, *Virechan* every month, *Shirovirechana* every three days, and *Raktamokshanas* every six months, according to *AshtangHridaya*.

Almost all the *Acharyas* suggested the Sunrays therapy in treatment of *Shwitra*. The opinion of *Brihatrayi*, regarding of the principle of treatment of *Shwitra* is summarized in specific manner and is as follows:

1. *LanghanChikitsa* (Including Seven types of *Shaman* and Five types of *Shodhana*)
2. *Samshodhan* especially *Virechana*
3. *Raktamokshana*
4. *Kashaypana* (internal drug administration)
5. *Alepana*
6. *Sunrays therapy*

SHAMAN CHIKITSA

Acharyas have described various permutations and combinations for internal and external use, as well as sun exposure, in their respective *Samhitas* regarding *Shaman Chikitsa* in the *ShwitraRoga*. The following is a detailed description of various single and compound drugs:

Acharya Charak mentioned ten anti-dermatosis (*Kushthaghna*) *dravays*, which are: *Khadir*, *Haritaki*, *Amlaki*, *Haridra*, *Bhallatak*, *Saptaparna*, *Aragvadh*, *Kanher*, *Vidang*, and *Jati*.

Sphatik, Kasisa, Parad, Gandhak, and Manashila Mutra (Urine) Urine from sheep, goat, cow, buffalo, elephant, camel, ass, and horse is recommended for the treatment of *Shwitra*.

Topically (Externally)

- 1) *Manahshiladi Lepa* (Ch.)
- 2) *Ayorajadi Lepa* (yog-R)
- 3) *Trifaladi Lepa* (Yog-R)
- 4) *Swarnapushpadi Lepa* (su. S)
- 5) *Lepa Neelotpaladi*.
- 6) *Bakuchi's Lepa*,
- 7) *Hartaal*
- 8) *Dhanvandari Nighantu* (cow urine)
- 9) *Manahshila's Lepa*
- 10) *Vidang*.
- 11) *Donkey bone and kadalikshara soaked in cow blood* (Ch. Chi. 7/168),
- 12) *Saindhav soaked in elephant urine* (Ch. Chi. 7/169)
- 13) *Manahshila in Barhipitta (Bile of Peacock)* (Ch. Chi. 7/170),
- 14) *Kakodumbara, Avalgujabeej, and Chitrak in cow urine* (Ch. Chi. 7/170).
- 15) *Putikeeta and so on for Lepa. Krishnasarpamashi with Bibhitaktaila for lepa* (Su. Chi. 9/16)
- 16) (Su. Chi. 9/19-20) *Kukkuta Mala lepa*
- 17) *Ganjalindaja Kshara* (A.H. Chi. 20/14) *for lepa*
- 18) *Pootikeeta in Rajavriksha (Amalatas)* (A.H. Chi. 20/10),
- 19) *Ash of burnt skin of Leopard and elephant in taila* (A.H. Chi 20/ 10) 20) *HriberKshara with Shikhi (Peacock) Pitta* (Su. Chi. 9/26)
- 20) *Bringraja, haridra, Durva, Jati, Vidang, teel, Chitrak, Harichandan in cow urine* (Ha. Sha. III Sthan 39/58)
- 21) *Kasis*
- 22) *Rochana*
- 23) *Kanakpushpi*
- 24) *Saindhav*
- 25) *Neelotpala*,
- 26) *kushtha*.

Taila

- 1) *Marichyadi Tail (A.H.)*
- 2) *Mahamarichyadi Tail (B.P.)*
- 3) *Tuvarak Tail (Ch. Da)*
- 4) *Dhattur Beej (A.H.)*
- 5) *Kanakkshiri Tail (Ch.)*
- 6) *Sveta Karviradi Tail (Ch.) (Ch. Da)*
- 7) *Jyotishmati Tail (Yog-R)*
- 8) *Visha Tail (Yog-R) (A.H.)*
- 9) *Somraji Tail (A.H.)*
- 10) *Trina Tail (A.H.)*
- 11) *Shwitradi Tail*
- 12) *Kushthadi Tail*
- 13) *Kushthavidravan Tail*
- 14) *Panchanana Tail (Bh. R.)*

Abhyantar Prayogarth

Kwath: (Decoction)

DhatrighadirKwath (Sh. S.),

ManjishthadiKwath(B. P.)

KhadirKwath

PatolMuladikwath

Churna

PanchnimbadiChurna (A.H.)

TrifaladiChurna (A.H.)

SomrajiChurna (Ch. D.)

Bakuchichurna (Ch. D.)

Shashank Lekhadi Churna(Ch. D.)

Vati-Gutika

Ekvivshatika Guggul(Yog-R.) (Cha. D.)

Shashilesha Vati (Yog.R)

Vyoshadi Gutika (Ch. D.)

Avalgujadi Gutika (Cha. D.)

AmrutaGuggul (Bh. R.).

Grita (Medicated Ghee)

Mahaneel Grita(A.H.)

Vajrak Grita(A.H.)

Tiktashatpal Grita(Ch.)

Mahatiktak Grita(Ch.)

Panchatiktak Grita(A.H.)

Somraji Grita (B.P.).

Asav-Arishta

Khadirarishta,

Sarivadyasav,

Madhavasav(Ch.),

Kanakbindvarishta(Ch.)

Manjishtharishtha.

Rasa (Compound Preparations)

Rasamanikya(Bh.R.)

Gandhak Rasayana(Bh.R.)

Talkeshwar Ras(B.P.)

Vijayeshwar Rasa(Yog-R)

Udaytikta Rasa

Lankeshwar Rasa (R.S.S.)

Paribhadra Rasa (R.S.S.)

KushthaKuthar Rasa(R.S.S.)

KushthaHaritalkeshwar Rasa(Bh. R.)

Pathya includes *PathyaLaghu Anna, Tikta Rasa, Shak, Old Shali Rice, JangalMamsa, Moong Daal, Snake Gourd, Anna and Grita Mixed Bhallatak, Trifala, and Nimb (Ch. Chi. 7/82).*

Diet for skin disorders, *ShaliDhanya, ShashtikShandya, Yava, Godhum, Mudyag, Juice, Adki Juice, NimbPatra, Mandukparni, Ghee* boiled with bitter substances, compatible meat soup, according to *Sushrut*.

Vagbhatt prescribes the following diet for a skin disease patient: *Shalidhanya, Yava, Godhum, Priyangu, Mudga, Masoor, Adki, Tiktashaak, Jangalmamsa, Trifala, Patol, Nimba, Bhallatak.*

Apathya is mentioned in *Guru anna, Amla Rasa, Dadhi, Dugdha, Fish anupana, Mamsa, Guda, and Taila* (Ch. Chi. 7/83).

DISCUSSION AND CONCLUSION

1. *Shwitra* is a pigmentary disorder of the skin characterized By partial or complete hypomelanogenic dysfunction Expressed locally or generally by depigmented macule.
2. Integumentary system is involved in *Shwitra* devoid of Other systems and the manifestations are exclusively External.
3. In the primary stages the abnormal colour of the lesion Is expressed as per involvement of *Dosha*, but in the chronic Stage, it depends on affliction of succeeding *Dhatu*.
4. Though *Shwitra* is *RaktaPradusajaVikara*, all the Symptoms and signs of *Raktapradusan* are not manifested In *Shwitra*.
5. Course of *Shwitra* covers a very long duration.
6. *Shwitra* is a non-infectious Skin disease.
7. Though the progression of *Shwitra* is rapid, so the Management should be taken in proper time to arrest the Pathogenesis otherwise it becomes *Asadhya*.
8. *Yogas beneficial in Kustharoga* are also recommended In *Shwitraroga*.

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