

STUDY OF SPECIFIC *NIDANA* (CAUSES) IN PATHOGENESIS OF *EKAKUSHTHA* (PSORIASIS)

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ABSTRACT

Ancient text of Ayurveda has described many diseases elaborately and they can be found even today. *Kushtha* is one of the commonly affected diseases to humankind. *Kushtha* has been described in detail in terms of its Etiopathogenesis, Symptomatology, complication and management. As far as the chronicity of disease is concerned, *Kushtha* has been considered as the most chronic among all the diseases. There is no specific description about etiological factors of the disease *Ekakushtha* but it being a variety of *Kshudrakushtha*, some of the etiological factors of *Kushtha* are to be accepted as the etiological factors of the *Ekakushtha*. *Acharya Sushruta* first time clearly described the *Anuvansika* (Hereditary) and *Krimija* (Infectious) *Nidana* as a causative factor of *Kushtha*. *Kushtha* has also been included in list of *Aupasargika*, *Roga*, which may spread from one person to the other. *Kushtha* has been mentioned as *Raktapradoshaja* and *Santarpanajanya Vyadhi*. So, the *Raktaprapakopa* and *Santarpaka Nidana* can be attributed to produce *Kushtha*.

Keywords: *Ekakushtha*, *psoriasis*, *Kushtha*, *Raktapradoshaja*

INTRODUCTION

The word '*Kushtha*' is derived from - '*Kus nishkarshane*' + '*Kta*' which implies 'to destroy', 'to scrap out' or to deform, by adding the suffix '*hta*' which stands for firmness or certainty. Thus, the word *Kushtha* means that which destroys with certainty. *Bhavaprakasha* has been commented that *Ekakushtha* has been named, to stress its importance among *Kshudra Kushtha*.¹ According to *Acharya Sushruta* the *Kushtha*, which makes blackish or reddish discoloration of skin is called *Ekakushtha*.² *Astanga Hridaya* has fol-

lowed *Charaka* but has used the word *Mahashrayam* instead of *Mahavastu*.³ In *Ekakushtha* lesions are *Chakrakara* (round) and with scaling like *Abhrakapatra* i.e. mica⁴ also *Acharya Kashyapa* has mentioned that cause of *Ekakushtha* is *visarpa*⁵; it is constantly spreading in the body and some discharge, pain, *krimi* are present in the lesion. The mechanism of hyperkeratinization can be understood in *Ayurveda* by the changes of molecular level and the rate of cell division which is a function of *Vayu*. Each cell has gotten a

memory, which controls the cell division. *Acharya Charaka* has mentioned pathogenesis *Pitta Dosha* is also involved in scaling. The *Snigdhatta* and *Slakshnata* of vitiated *Kapha* produce smooth and silvery skin. But due to vitiated *Vayu* lesions are not cent percent smooth and *Slakshna* because *Vayu* produces a little roughness on lesions which gives appearance of *Mat-sya-Shakalopamam*.

Definition of *Kushtha*:

- **Siddhanta Kaumadi:** Author has described that *kushtha* is the condition in which different body organs, Dhatus, Updates are destroyed.
- **Sabdakalpadrum:** It is mentioned the *kushtha* means which causes despise or contemptible situations.
- **Halayudh Kosha:** Means vitiated *Rakta* leads to the destruction of body, so it is called *Kushtha*.

- **Acharya Charaka:** i.e. which disfigures the body is known as *Kushtha*.
- **Acharya Sushruta:**⁶ i.e.- which disfigures the organs.

Ekakushtha is Vata-Kapha Kushtha. Both *Charaka* and *Sushruta Acharya* described the symptoms of *Kushtha* based on dominance of *Dosha*.

Nidana Panchaka:

Nidana: As the detail description of *Ekakushtha* is not available in the texts, only the symptom complex is mentioned, being a one of the *Kushtha*, the general description of *Kushtha* in terms of *Nidana*, *Purvarupa*, *Upshaya/Anupshaya*, *Samprapti*, *Chikitsa* and *Upadrava* may be consider for *Ekakushtha*.

Nidana of *Kushtha* mentioned in different classical texts

Aharaja Nidana:

Table 1: *Ati Sevana*: It can be categorized based on following factors:

Items	Ayurvedic Nidana	Ch.S	Su.S	A.S	M.N	Modern Implication
<i>Rasa</i>	<i>Amla, Lavana Katu and Kshara</i>	+	+	--	+	Pickle, jam and sauce, Pujabi food dishes, Chinese food dishes
<i>Guna</i>	<i>Guru Snigdha Ahara</i>	+	--	--	+	Ladoo, ghee, sweets, cake, bread, chocolate
<i>Dairy product</i>	<i>Kshira, Dadhi, Payasama, Takra,</i>	+	--	--	+	Milk and its derivatives, like curd, buttermilk, cheese, paneer etc.
<i>Grains</i>	<i>Navdhanya, Nishpava Hayanaka, Udalaka, Etc</i>	+	--	--	+	Recent mellowing grains like wheat, polished rice, Bajara, Barley
<i>Pulses</i>	<i>Kulatha, Masha</i>	+	--	--	+	Black gram, Pigeon, Peas, Lentil
<i>Anupa mamsa</i>	<i>Matsya, Gauaya, Varaha etc</i>	--	+	--	--	Fish, Pig, Dear, Rhinocaros, Bullock
<i>Prasaha mamsa</i>	<i>Marjara, Lopaka, Jamdook etc</i>	--	+	--	--	Chicken, mutton, pigeon, peacock, etc.
<i>Sweet substance</i>	<i>Madhu, Phanita,</i>	+	--	--	---	Honey, Phanita
	<i>Guda</i>	+	--	--	+	Jaggery
<i>Oil</i>	<i>Tila, Sarshapa, Kusumbh</i>	+	--	--	+	Sesame, castor oil
<i>Vegetables</i>	<i>Mulaka, Lakuch, Kakmachi</i>	+	--	--	+	Radish
<i>Others</i>	<i>Pishta Anna, Tila, Kola,</i>	+	--	--	--	Foods like puri, kachoris etc.

Table 2: Mithya Ahara: Mithya Ahara is related with food articles, faulty food patterns and sequences, excessive intake of alcohol and psychological disturbance during meal.

	Mithya ahara	Ch.	Su.	M.N.	A.H.
Foods	<i>Vidahi, Vidagdha, Upaklinna, Puti Anna</i>	+	-	-	-
Food pattern	<i>Ajirna bhojana, Asatmya bhojana, atibhojana</i>	+	+	+	-
		-	+	-	-
		+	+	-	-
Faulty dietary sequence	<i>Shitosnaviparyaya Langhana Ahara, Santarpana Aptarpana</i>	+	-	-	-
		+	-	-	-
		+	-	-	-
Psychological Disturbance During the meal	<i>Santapa Papodaya</i>	+	+	+	-
		+	-	+	-
		+	+	-	-

Table 3: Viharaja Nidana

Viharaja Nidana	Ch.	Su.	A.H.	Ma.Ni
<i>Shitoshna Vyatyasa Sevana and Anupurvy Sevana</i>	+	-	-	-
Use of <i>Santarpana</i> and <i>Apatarpana</i> diet without sequence	+	-	-	-
Sudden diving into cold water or drinking cold water after fear, exhaustion and coming from sunlight	+	+	-	+
Practice of physical exercise and sunbath after heavy meals.	+	-	-	+
Sex indulgence in <i>Ajirna</i>	+	-	-	+
Suppression of Vegas like <i>Chhardi, Mutra, Purisha</i>	+	+	-	+
<i>Kupathya</i> in <i>Panchakarma</i>	+	+	-	+
<i>Divasvapna</i> after lunch	+	-	-	-
Achara Hetu				
<i>Papa Karma</i>	+	+	+	+
<i>Vipra Guru Tiraskara</i>	+	-	-	+
<i>Sadhu Ninda</i>	-	-	+	-
Use of money and material acquired by unfair means	-	-	+	-
Killing the virtuous persons.	-	-	+	-

Others Nidana: Some scattered references regarding Nidana of Kushtha are also found in the classics, which are as follows:

Samsargaja Hetu: Kushtha is *Aupasargika Roga* and stated that Kushtha spreads from one Man to another due to *Prasanga, Gatrasmarsparsha, Nihishwasat, Sahabhojanat* etc.⁷

Kulaja Nidana: *Kulaja Nidana* is due to *Beejadushti*. *Sushruta* has mentioned Kushtha as *Adibalapravritta Vyadhi*⁸ i.e. the original cause of the disease is attributed to defects of *Shukra* and/or *Shonita*. *Sushruta* has also explained that the children of Kushtha patients may also suffer from Kushtha.

Krimija Hetu: *Acharya Sushruta* has mentioned that all types of Kushtha originate from *Vata, Pitta, Kapha and Krimi*.⁹ *Charaka* has also indicated that causative factors and treatment of *Raktaja Krimi* is as same as Kushtha.¹⁰

Chikitsa Vibharamsajanya Hetu: *Stambhana* in initial stage of disease like *Raktarsha*,¹¹ *Rakta Pitta* and *Aamatisara* cause Kushtha. “*Panchakarma Apacharinam*”- Improper administration of *Panchakarma* or the misconduct of the patient during *Panchakarma* treatment may lead to Kushtha. Kushtha has been mentioned as *Rakta-Pradoshaja* and *Santarpanajanya*

Vyadhi. So, the *Rakta-Pradoshaja* and *Santarpaka* *Nidana* can be attributed to produce *Kushtha*.

Factors	Implication
<i>Sansargaja</i>	Contagious
<i>Abhighataja</i>	Due to trauma, positive Koebner phenomenon
<i>Anyasya Haranam</i>	Economical crime, stealing or snatching the property
<i>Sajjana vadha, Bramhana Hatya, Stri Vadha</i>	All criminal actives like Lethal assault, shooting, stabbing murder etc.

Vangasena has given 7 specific etiological factors as *Tila Taila, Kulattha, Valmika, Linga Roga, Mahisha Dadhi* and *Vruntaaka* for *Kushta*.¹² *Charaka* indicated that the water of the rivers which are originated from *Vindhya, Sahya* and *Pariyatra* hills may cause *Kushtha*.¹³

Samprapti: According to *Vagbhata*, the provoked *Doshas* reach to the *Tiryaga Siras* and then vitiate *Twaka, Rakta, Mamsa* and *Lasika* and by making them deranged and weak, then passes to the external surface of body, causing discoloration of the skin.¹⁴

Lakshanas	Dosha
<i>Aswedana</i> →	<i>Vata-Kapha</i>
<i>Mahavastum</i> →	<i>Kapha</i>
<i>Matshyashakalopama</i> →	<i>Vata-Kapha</i>
<i>Krishna-Aruna Varna</i> →	<i>Vata-Pitta</i>
<i>Kandu</i> →	<i>Kapha</i>
<i>Vedana</i> →	<i>Vata</i>
<i>Bahalata</i> →	<i>Kapha</i>
<i>Twaka Rukshata</i> →	<i>Vata</i>

Based on above it can be said that out of the eight symptoms, two are due to *Vata*, three are due to *Kapha*, two are due to *Vata-Kapha* and one due to *Vata-Pitta*. Hence, it can be concluded that *Ekakushtha* is *Tri Doshaja Vyadhi* with predominance of *Vata Kapha*.

Vata:

Udana Vayu: It is responsible for normal colour of skin. *Twak* pathogenesis is seen in *Avarana* of *Prana* by *Vyana* and *Vyana* by *Udana*.¹⁵ The colour changes like *Krishna Arunatva* and *Matsya-shakalopamam* are found in the pathogenesis of *Ekakushtha*.

- **Samana Vayu:** Its action is *Agni Sandhukshana*. In pathological state, it creates *Mandagni* which leads to *Vyadhi*.

Samprapti Ghataka of Ekakushtha:

1. Dosh: All *Kushthas* are *Tri-doshaja*. However, in *Ekakushtha* the dominance of *Vata- Kapha* is mentioned by *Charaka* and *Kapha* by *Sushruta*. While commenting on this *Gangadhara* mentioned that blackish–red discoloration seen in *Ekakushtha* is due to *Vata* and the symptoms like *Aswedanam* and *Mahavastum* should be considered due to dominance of *Vata Kapha*. The involvement of *Doshas* in the common *Lakshana* of *Ekakushtha* is analysed which is summarized as follows.

Vyana Vayu: It may be also responsible for its whole-body function and *Tridhagati*.

Pitta:

Pachaka Pitta: It is responsible for digestion and *Sara* and *Kitta Vibhajana*. So, when *Nidana* creates vitiation in its functions, pathogenesis will start.

Bhrajaka Pitta: *Ekkushtha* is a disease of skin, which is formed by *Bhrajaka Pitta*. It is responsible for skin metabolism and *Varna* formation.

Kapha:

Prakruta Kapha helps in maintenance of *Oja* and *Bala* in the body. The *Kandu* and *Bhalatva* are due to the involvement of *Kapha Dosha*.

Kledaka Kapha: Here *Kledaka Kapha* may be involved as its *Prakruta karma* is *Kledana* which helps in digestion. ‘*Sarve Rogah api Mandagni*’, looking at this concept the involvement of *Jatharagni* in *Kushtha* cannot be denied. Hence it can be said that the disturbance of *Kledaka Kapha* may be the root cause of *Ekakushtha*.

2. Dushyas: *Charaka* has described that seven *Dra- vyas* are vitiated in *Kushtha* i.e. *Tridosha* and four *Dushyas* (*Twaka, Rakta, Lasika* and *Mamsa*). While commenting on this *Chakrapani* point out that in the initial stage only above four *Dhatu*s are vitiated but in

the later stage deeper *Dhatus* also became vitiated.¹⁶ *Chakrapani* has also described that if only four *Dhatus* are vitiated then it is '*Samanya Dushti*' (General Pathogenesis). While on the vitiation of deeper *Dhatus*, it may be considered as "*Vishesha Dushti*" (Specific Pathogenesis). *Samanya Dushti* occurs mainly in *Kshudra-Kushtha* while *Vishesha Dushti* occurs in *Mahakushtha*. The analysis of *Dhatu Dushti* in the symptoms of *Ekakushtha* is presented below:

Lakshanas		Dhatu Dushti
1. <i>Asvedanam</i>	→	<i>Rasa, Rakta</i>
2. <i>Mahavastuma</i>	→	<i>Rasa</i>
3. <i>Matshyashakalopama</i>	→	<i>Rasa</i>
4. <i>Krishna-Aruna Varna</i>	→	<i>Rasa, Rakta</i>

3. **Srotas:** Mainly the *Srotodushti* of *Rasavaha*, *Raktavaha*, *Mamsavaha* and *Svedavaha Srotas* are found in *Ekakushtha*.

Lakshana	Srotas	Srotodushti
<i>Aswedana</i>	<i>Rasavaha, Raktavaha</i>	<i>Sanga</i>
<i>Mahavastum</i>	<i>Rasavaha</i>	<i>Sanga</i>
<i>Matshyashakalopama</i>	<i>Rasavaha</i>	<i>Sanga</i>
<i>Krishna-Aruna Varna</i>	<i>Rasavaha, Raktavaha</i>	<i>Vimargagamana</i>
<i>Kandu</i>	<i>Rasavaha, Raktavaha</i>	<i>Sanga</i>
<i>Vedana</i>	<i>Rasavaha</i>	<i>Sanga</i>
<i>Bahalata</i>	<i>Mamsavaha</i>	<i>Sanga</i>
<i>Twaka Rukshata</i>	<i>Rasavaha</i>	<i>Sanga</i>

Among four types of *Srotodushti* *Sanga* and *Vimargagamana* are observed in *Ekakushtha*. Above analysis of the Symptomatology according to type of *Srotodushti* shows that 90% are due to *Sanga* (obstruction in *Srotas*) and the rest due to *Vimargagamana* (Alteration of the pathway).

4. **Aama and Agni:** *Annimandya* is the root cause of all the diseases, causing *Aama* and *Aama-visha* formation. The *Aamavisha* spreads to whole body and disturb the normal physiology of the *Dhatus*, thereby rendering them *Shithila*. The *Dhatvagni* is also deranged. Thus, the *Dhatu Shithilata* further progresses. The three *Doshas* and *Poshaka Amsha* of 4 *Dushyas* reach the *Shithila Dushya* and settle there to start the pathology in that tissue.

5. <i>Kandu</i>	→	<i>Rasa, Rakta</i>
6. <i>Vedana</i>	→	<i>Rasa, Mamsa</i>
7. <i>Bahalata</i>	→	<i>Mamsa</i>
8. <i>Twaka Rukshata</i>	→	<i>Rasa, Rakta</i>

It is obvious from the fore going description that 25% of the symptoms are due to *Rasa Dushti*, 50% of *Rasa* and *Rakta Dushti* and 12.5% of *Mamsa Dushti*. 12.5% of Symptoms accounts to *Rasa-Mamsa Dushti* each. Thus, it is clear in *Ekakushtha* mainly *Rasa, Rakta* and *Mamsa* *Dhatus* involved. Hence, remaining other *Dhatus* are generally not involved. However, after long course of the disease nail and joint involvement also found which indicates involvement of deeper *Dhatus*.

5. **Udbhava Sthana:** The *Udbhava Sthana* is *Amashaya* and *Pakvashaya*.

6. **Sanchara:** This is through the *Tiryaga Sira*.

7. **Adhithana:** In *Ekakushtha*, the *Twaka* is the main *Doshadhithana*. *Sushruta* mentioned that the whole skin is deranged by the vitiated *Doshas*. Latest research report indicates a demonstrable abnormality in uninvolved skin of the psoriatic patients.

DISCUSSION

Mithya ahara is faulty dietetic habit or pattern like to take meal before preceding meal digested or before stomach emptying time. This kind of meal interfere with normal metabolism and leads disease. Combination of hot and cold meal and beverages may cause irregular muscle contraction and vasodilatation. Any

strong stimulation of sympathetic nervous system can inhibit motor movement of the gut so greatly that it can block movement of food through GIT. *Viruddha Dravyas* dislodge the various *Doshas* but do not expel them out.¹⁷ So, they cause various disorders, even death also. But for the causation of the disease ‘*Shilana*’ i.e. continuous use must be there. *Charaka* also mentions that they can not affect persons who are young, to whom *Viruddha Ahara* is *Satmya*, who takes its small quantity, who have strong digestive power, who has undergone *Snehana* therapy, or who is of strong physique due to ‘Physical exercise’. Behavioural misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. *Acharajanya* factors bring about psychogenic stress which is of prime importance in the pathogenesis of Psoriasis. Due to *Raja* and *Tama Doshas*, *Manas* is always in search of materialistic

pleasures and to satisfy its desires, it is always doing good and bad deeds (*Papakarma*). And as the after effects of such bad deeds he suffers from diseases like *Kushtha*.¹⁸ Due to the indulgence of various *Nidanas* simultaneous aggravation of *Dosha* in general and *Vata-Kapha* in particular in the production of *Aama* and *Dhatu Shaithilyata* occur.¹⁹ Then the vitiated *Dosha* along with *Aama*, move through *Tiryaka Sira* and get settled in to the *Twaka and Mamsa* along with vitiated *Rakta and Lasika*, this cause obstruction in *Rasavaha, Raktavaha, Mamsavaha* and *Svedavaha Srotas* producing the symptoms like *Aswedana, Twaka Vaivarnyama, Mahavastum* etc. If *Kushtha* is not treated at this stage, it further progress to the deeper *Dhatu*s. There are many complications of *Kushtha*, *Prasravana, Angabheda, Anga- Avayava Patanam, Trisha, Jvara, Atisara, Daha, Daurbalya, Arochaka, Avipaka*.²⁰

Table 4: Samprapti Ghataka:

<i>Doshas:</i>	<i>Vata</i>	<i>Vyana, Samana, Udana</i>
<i>Kapha (Ch. and Vagh.)</i>	<i>Pitta</i>	<i>Bhrajaka, Pachaka.</i>
<i>Pitta (Sushruta)</i>	<i>Kapha</i>	<i>Avalambaka, Kledaka.</i>
<i>Dushyas</i>	<i>Twaka, Rakta, Mamsa, Lasika</i>	
<i>Agni</i>	<i>Jatharagni and Dhatvagnimandya</i>	
<i>Srotasa</i>	<i>Rasavaha, Raktavaha, Mamsavaha, Swedavaha</i>	
<i>Srotodushti</i>	<i>Sanga and Vimargagamana</i>	
<i>Marga</i>	<i>Bahyaroga Marga</i>	
<i>Udabhavasthana</i>	<i>Amashaya</i>	
<i>Sancharasthana</i>	<i>Tiryaka-gami sira</i>	
<i>Adhithana</i>	<i>Twacha</i>	
<i>Swabhava</i>	<i>Chirakari</i>	

CONCLUSION

Psoriasis (*Ekakushtha*) is a major problem among the society till today because of its ugly appearance which may disturb personal, familiar and social life of the patient. *Ahara* plays more important role than the medicine. Food can build up or repair tissue, protects against disease as supply material to produce health and energy. *Ayurvedic* texts have described general causative factors i.e. *Samanya Nidana* for all type of *Kushtha* instead of specific *Nidana* for specific type of *Kushtha*. The etiological factors of *Kushtha*, which

includes *Ahara Hetu, Vihara Hetu, Achara Hetu* while others *Nidana* like *kulalaj hetu, krimij hetu*.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Deepak Rahangdale et al: Study of Specific Nidana (Causes) In Pathogenesis of Ekakushtha (Psoriasis). International Ayurvedic Medical Journal {online} 2019 {cited December, 2019} Available from: http://www.iamj.in/posts/images/upload/2309_2315.pdf