

A REVIEW ARTICLE ON SHAT KRIYAKALA IN RELATION TO SAMPRAPTI OF EKA KUSHTHA

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<https://doi.org/10.46607/iamj2909042021>

(Published Online: April 2021)

Open Access

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Article Received: 31/03/2021 - Peer Reviewed: 02/04/2021 - Accepted for Publication: 05/04/2021



ABSTRACT

Skin is not only covering of the body but also is a symbol of beauty. Healthy skin reflects the sure confidence and attractive personality of oneself and wicked skin will directly impact physical, social, and personal life. *Eka Kushtha* is a type of skin disorder having features, are very similar to psoriasis and it is a burning issue in the society. For effective management purposes one need to know pathogenesis (*Samprapti*) of disease and *Shat Kriyakala* as a tool for it. The knowledge of *Shat Kriyakala* is helpful for getting the knowledge of *Sadhya Asadhyatava* of disease and plans the proper treatment. *Eka Kushtha* and its pathogenesis is not separately mention in classics. By this article we made an effort to make *Samprapti* of *Eka Kushtha* by *Shat Kriyakala*.

Keywords: *Kushtha, Eka Kushtha, Shat Kriyakala*

INTRODUCTION

Skin does not only cover the body but plays an important role in maintaining natural physical beauty. An attractive personality reflects by healthy skin. Any disorder which affects the skin disturbs physically or

mentally to an individual. Most dermatological disorders are mentally torturing and have a negative harm the quality of life. In *Ayurveda*, all skin disease comes under the heading of *Kushtha*. *Kushtha* has also been

included in the list of *Aupasargika Roga*, which spread from one person to the other.^[1] The *Kushtha* is generally described as a *Tridoshaja Vyadhi* but the type of the *Kushtha* depends upon the predominance of specific *Dosha*.^[2] *Eka Kushtha* is one among eleven varieties of *Kshudra Kushtha* described in *Ayurvedic* classics by different *Acharyas*.^[3] The allopathy medicine system its features comparable to psoriasis. Psoriasis is a burning skin problem in the present scenario. It is also known a healthy man's disease. A survey conducted by the National Psoriasis Foundation reports that almost 75% of Psoriasis patients believe that psoriasis had a moderate to the large negative impact on their quality of life (QoL) with alterations in their daily activities.^[4] *Ayurveda* has provided several tools which help the physician to diagnose, treat and prevent diseases. A good treatment of any disorder is done, when causative factors and pathology of the disease, are well known. For the understanding concept of the pathology of any disease *Acharya Sushrut* mentions *Shat Kriyakala* in *Varnprashaniyaadhyaya*. *Shat Kriyakala* is a diagnostic tool to know the stag of disease formation. Where *Kriya* means the chance of treatment used to improve the disturbance in *Dosha*, and *Kala* refers to the stage of progress of a disease.

All six stages of *Kriyakala* develop one after the other successively and become the stage of development of disease known as *Roga Samprapti*. During these stages, the *Dosha* gets aggravated, and conduct abnormalities in *Dosha*, *Dhatu*, *Mala* and *Oja*. Hence a great emphasis has been laid on a clear understanding of these six progressive stages of the disease.^[5] It helps to understand disease prognosis, diagnosis, and what treatment is applied at different levels. All disease pathogenesis and preventive measure are known by *Shat Kriyakala*. It is the process of understanding the pathogenesis of disease in a consecutive manner or stages which gives chance to prevent the disease.

Staging of *Eka Kushtha* like accumulation, aggravation, spreading, localization, the manifestation is also known by *Shat Kriyakala*.^[6] In this article, we make an effort to understand the etiopathogenesis of *Eka Kushtha* by *Shat Kriyakala*.

Aim and Objectives:

1. To study the role of *Shat Kriyakala* in relation to *Eka Kushtha*
2. To understand the *Samprapti* of *Eka Kushtha*.

Material and Methods:

Material has been collected from ancient *Ayurvedic* texts, research journals, and electronic databases. In this review, efforts have been made to study the concept of *Shat Kriyakala* and its importance in the manifestation of pathogenesis in *Eka Kushtha*.

Sanchaya – *Sanchaya* means assemblage. Etiopathogenesis of any disease which is called *Samprapti* in *Ayurveda* gets the start in this stage. *Dosha* increases and accumulates in their chief place due to *Nidana Sevan*. There is no specific description of the etiological factors of the *Eka Kushtha* but it is a variety of *Kshudra Kushtha*, so some of the etiological factors of *Kushtha* accept as the etiological factors of the *Eka Kushtha*. The *Nidana* factors for causing the disease viz. *Aharaja*, *Viharaja*, *Abhighataja*, and *Papakarmaja* are the prime factors for *Eka Kushtha*. In *Aharaja Nidana* main accountable factors is *Atisevan* of *Dahi*, *Guda*, *Mithya Ahara*, *Asatmya bhojana*, *Ajirnabhojana*, *Viruddha Ahara* -like milk with fish, etc.^[7] In *Viharaja Nidana* – *Divaswapna* (indulgence in day time sleep), *Anila sevana* (exposure of the body to the cold wind), *Atapasevana* (excessive exposure of the body to the sun rays), *Atishrama* (excessive physical work), etc.^[8] In *Acharaja Nidana* - Psychogenic stress is also a prime factor for aggravation of *Eka Kushtha*. Behavioral misconduct, antisocial activities, and sinful activities are some other factors that have given rise to *Eka Kushtha*.^[9] *Kulaja Nidana* - *Acharya Sushruta* put *Kushtha* in *Adibala Pravratna Vyadhi* (a hereditary disorder)^[10] Only quantity of *Dosha* is increasing in this stage and produce mild symptom, that is like and dislike for certain foods, activities, etc; desire for those which possess qualities, opposite to those of the increased *Dosha* (*Viprita Guna Ichchha*) and dislike for those which caused the increase of the *Dosha* (*Chaya-Karana Vidwesha*).^[11] No, other symptoms occur in this stage. It has also known as *Samhata Rupa Vriddhi* (without mobility). Due to insufficient *Nidana* (causative factor) *Dosha* increase but remain in an immobile state in their

place. *Eka Kushtha* is *Shakhaashrita Vyadhi* [12] but the initial accumulation of *Dosha* occurs in the *Kostha*.

Prakopa – If don't take any action in *Sanchaya Awastha*, *Dosha* further accumulates owing to constant *Nidan Sevan* and comes into the next stage which is *Prakopa Awastha*. In this stage, the previously accumulate *Dosha* get more aggravate but that time they remain within their sites. According to *Acharya Vagbhata*, *Prakopa* is *Unmargagamita* that means, *Dosha* starts upward movements in place of their own. [13] In this stage *Dosha* is in form of *Villayana Rupa* means it is in liquid form. [14] They do not move because *Aam* obstructs the *Srotas*. *Aam* is the chief cause of all diseases. *Agnimandhya* is responsible for the genesis of *Ama*. [15] *Kushtha* is *Tridoshaja Vyadhi* and in *Eka Kushtha*, *Kapha* in *Aamshaya* and *Vata* in *Pakwashaya* are mainly vitiating.

Praasar – Aggravated *Dosha* leaves their original place and Spread to the other Parts of the body through different *Srotas*. At this stage all vitiating *Dosha* aggravated more and more and leave their chief place then enter into *Rasraktadi Paribharaman* and spread in the body through *Tiryaka Shira*. When *Ama* is formed, disease sets into the layers of *Dhatu*s and *Dhatu Shithilta* occurs. *Ras*, *Rakta*, *Mamsa*, and *Lasika* are the main *Dhatu* which is vitiating in *Kushtha*. [16] While overflowing *Dosha* will get three types of *Gati* (direction). [17] In *Eka Kushtha Tiryak Gati* (Transverse direction) is responsible. By *Tiryak Gati*, *Dosha* is started to spread in tissue and skin.

Sthanasamshraya – The *Dosha* which moves outside to their original place in *Prasara Awastha*, gets localized in the specific area in this stage. This process of localization of *Dosha* is known as *Sthanasamshraya*. It is a phase where the disease is yet to be manifested. *Dosha* gets obstructed in the *Srotas* due to *Khavaigunyua*. [18] As a result of these Prodromal Symptoms of disease appears. The symptom is weak in an early stage. This stage is also called *Poorvaroopaawastha*. [19] It is the stage where disease formation starts. There is no specific description about *Poorvaroopa* of *Eka Kushtha* in the classical texts, but being a variety of *Kshudra Kushtha*, the *Poorvaroopa* of *Kushtha* may be considered as its *Poorvaroopa*.

They are; loss of touch sensation, presence or absence of perspiration, deranged complexion, the appearance of rashes, horripilation, itching, piercing pain, exertion, exhaustion, excessive pain in wounds with their quick origin and delayed healing, burning sensation, and benumbed organs, etc. [20] If these Prodromal symptoms appear this indicate any skin disorder have come soon. this is the fourth chance to treat the disease. If one has awareness of all these prodromal symptoms and treat is earlier as soon, disease have easily cure.

Vyaktawastha – The fourth stage of *Shat Kriyakala* is *Vyaktawastha*. Cardinal signs and symptoms appear in this stage. Before this stage, we say that *Dosha* is in *Tridoshaja* condition but in *Vyaktawastha* they specifically show their presence. *Kushtha* in the previous stage is *Tridoshaja* after that *Vata* and *Kapha* aggravated and leave their place and due to *Strotorodha* Cardinal, signs & symptoms of the *Eka Kushtha* are expressed in this stage. *Eka Kushtha* cardinal symptoms are *Aswedanam*, *Mahavasthu*, *Matsyasaklopmum*. [21]

Aswedanam – The absence of perspiration on the skin is *Aswedanam*. *Sweada* is one among three waste matter of the body which are called *Mala*. By *Swedan Karma* skin excretes water-soluble toxins present in *Rakta*, *Rasa*, and *Medha*, from skin pores. *Swedan Karma* of the body is responsible for *Kledhavridhi*, and *Saukuaryakri*. [22]

Swedavaha Srotodusthi is responsible for *Aswedanam*. [23] It's Due to *Sangatmaka Vikriti* or due to *Sankocha*. In *Eka Kushtha* both *Vata* and *Kapha* are predominant *Dosha*. *Vata* causing *Sankocha* and *Kapha* causing *Sanga*. *Vata Rooksha Guna* is increased and it makes *Shosha* which is responsible for *Swedakshaya*. [24] *Swedakshaya* leading to the manifestation of signs like *twacha Shosha* (emaciation of skin), *Sputana* (breaking of the skin), *Kharatha*, *Parushatha*, *Sparsha vaigunya*, *Roma chyuti*. [25]

Mahavastu – *Mahavastu* refers to the lesions that occupy a large area, either as a single big or as multiple small lesions. *Vaikrita Kapha Dosha* is cause of *Mahavastu*. *Mahavastu* means a large foundation or its site is abundant. Similarly, psoriasis which resembles or compare with *Eka Kushtha* have a lesion characterized by large circular erythema which mainly involves area like

the scalp, the extensor surface of the extremities, umbilicus or anogenital region.

Matsyashakalopamam – *Matsyashakalopamam* has made with two words *Matsya* means fish like and *Shakalopamam* means scaly skin. So, the word *Matsyashakalopamam* refers that the affected skin in *Eka Kushtha* resembles the scaly skin of a fish or the second is the lesions also resemble mica sheets. It is the cardinal feature of *Eka Kushtha*. *Shighrakari guna* of *Vayu* (*Dosha*) and *Dushit Rakta* (*Dushya*) is responsible for the spreading of lesions on the body surface. as compare to Psoriasis dry silvery scales type lesions are seen. Typical lesions are covered with overlapping thick silvery micaceous or slightly opalescent shiny scales.

Krishnarunata or Krishna or Arunata – In *Eka Kushtha Rakta Dhatu* is vitiated by *Vata Dosha*. *Rakta Dhatu* is mainly working as *Varnaprasadak*.^[26] When *Rakta* gets vitiated by *Vata*, this leads to discoloration like *Krishnta Araunta* in *Eka Kushtha*. *Vikriti* of *Vata Dosha* followed by *Vikriti* of *Rakta* is responsible for discoloration in *Eka Kushtha*. In Psoriasis, the lesions are red or dull red often referred to as salmon pink in colour.

Vikunam – *Vikunam* means the shrinking or contraction of skin. increased *Rukshan Guna* of Vitiated *Vata Dosha* makes *Shoshana* of *Twakgata Sneha* which leads to shrinking of the skin in *Eka Kushtha*.^[27] In Psoriasis, the lesions are well defined with a sharply delineated edge.

Bhedawastha – It is the last chance to treat the disease. It is a stage of chronicity. If the disease treats in the previous stage, the *Dosha* vitiation will be taken to suppress. If disease is not treated in *Vyaktaawastha* it attains chronicity and develops complications. Chronicity depends upon several factors like the intensity of *Nidana*, *Purvarupa*, or *Rupa*, the extent of vitiation of *Dosha*, *Dhatu* involvement, *Prakriti* of patients, etc. According to *Madhava Nidana*, the curable *Kushtha* are those which are located in the *Tvacha*, *Rakta* or *Mamsa* & in which *Vata* & *Shleshma* are deranged together. *Eka Kushtha* is a *Kshudra Kushtha* and *Kushdra Kushtha*, does not penetrate the deeper *Dhatu*.^[28] Keeping all these points in mind *Eka Kushtha* is a

considered a *Krichchhasadhya* disease. However, if the *Nidana* is very intense & taken for a long period, the disease is entering into the subsequent *Dhatu*. *Eka Kushtha* is very similar to psoriasis and Complication of psoriasis which develops in a later stage are, Nail Psoriasis, Psoriatic Arthritis, which indicate that *Asthi Dhatu* is involving in the complication stage.

Samprapti of Eka Kushtha: *Eka Kushtha* is not separately mentioned in *Samhitas*, it has come under the heading of *Kushtha*. So, there is no mention of the detailed description of *Samprapti* of *Eka Kushtha* in the classics. Therefore, *Samprapti* of *Eka Kushtha* is being derived here based on of *Samprapti* of *Kushtha Roga*.

In *Sanchaya* and *Prokopa* stage, various causative factors like *Viruddhahara* & unwholesome diets produce *Agnimandya*. This leads to *Shuktata* & *Amavisha* formation. All the three *Dosha* are aggravated simultaneously, in which *Pitta* & *Kapha* are vitiated & then they are *Avaraata* the *Vata*, leading to aggravation of *Vata*. in *Prasar Awastha* These *Dosha* spreads by the *Amavisha* to the whole body through *Tiryaga Shiras* and reach *Bahyamarga* and disturbed the normal physiology of the *Dhatu*.^[29] In the initial stage only above four *Dhatu*s are vitiated but in the later stage, deeper *Dhatu*s also become vitiated.

In *Stansmsharaya Aawastha* process of *Khavaguinayya* occur and *Dosha Dhusya Samuchrna* starts and shows *Poorvaroop* of *Kushtha*. Then in *Vyaktawastha Dosha Dhusya Samuchrna* has been complete, among all the *Dosha*, *Vata* and *Kapha* get aggravated predominantly and cause the *Shithilyata* of *Dushyas*, which is *Twak* (skin), *Rakta* (blood), *Mamsa* (muscles), *Lasika* (channels). and obstructed the *Lomakupa* (sweat glands) they lead to the *Sangatmaka Vikriti* (vitiating) in *Swedavaha Srotas* (channels of sweat glands). Also, the provoked *Dosha* vitiate *Tvaka*, *Rakta*, *Mamsa*, and *Lasika* and make them weak, morbid, and lose their character and rendering them *Shithilta* and causing discoloration of the skin & *Mandalas* are formed & the skin becomes elevated^[30]. Keeping in mind the above description, the *Samprapti Ghatakas of Eka Kushtha* may be constituted as follow:

- *Dosha - Tridosha – Vata Kapha Pradhana*
- *Dushya - Tvak, Rakta, Mamsa, Lasika*

- Srotodushti - Sanga and Vimargamana
- Agni - Jatharagni & Dhatvagni Mandya
- Udbhavsthana - Amashaya, Pakvashaya
- Sanchara - Tiryaga Sira
- Adhistanana - Tvacha
- Vyadhimarga - Bahya
- Svabhava - Chirkari

DISCUSSION

To early cure the disease early diagnosis is necessary and knowledge of *Shat Kriyakala* is provides that chance. *Eka Kushtha* is *Krichyasadya* disease. People with this disorder suffer not only physically but mentally also. With the helping of *Shat Kriyakala* we break the pathogenesis of *Eka Kushtha* or treat it earlier before developing any complication like psoriatic arthritic. *Sanchaya Prokopa* and *Prasarawastha* are dependent upon *Nidana Sevan* and because of it, *Agnimandhya* leads to *Ama* formation. Which spread through *Srotas* in *Prasar Awastha*. *Eka Kushtha* is *Shakashrit Vyadhii* but in starting stage of *Sanchaya* and *Prokopa Dosha* get accumulated in *Koshtha*. and after that in *Prasar Awastha* they spread in *Twacha* and *Mamsa Dhatu*. In the fourth stage, *Dosha Dhusya Samurchna* occurs and the predominant symptom of *Kushtha* appears, *Eka Kushtha* is a type of *Kushtha Vyadhi* so prodromal symptom of *Kushtha* is accepted as the prodromal symptoms of *Eka Kushtha*. *Vyaktaawastha*, disease shows clear signs and symptoms that help us to identify the disease and can compare with the clinical stage of the disease. Symptoms of *Eka Kushtha* which is *Mahawasthu Parigrerah* is appearing in this stage. The physician has made a clear diagnosis in this stage and treats it by using appropriate medicine. If the disease is not treated in *Vyaktaawastha* it becomes more complicated and goes under the final stage of *Bhedhawastha*. In *Bhedhawastha* due to chronicity complication is appearing. *Eka Kushtha* is *Kshudra Rog*. *Aacharya* said that *Kshudra Rog* has no serious *Updrava*, but if a *shadhya Vyadhi* like *Eka Kushtha* is not treated or continuous *Nidana* has consumption or *Roop Purvaroop* are strong it goes under the *Bhedawastha*. *Eka Kushtha* is similar to psoriasis and psoriasis has the complication like psoriatic arthritis, nail

psoriasis. All these six stages of *Kriyakala* are provided chances to break pathogenesis and cure the *Eka Kushtha*.

CONCLUSION

Shat Kriyakala is not a diagnostic tool it is a treatment protocol. which we use at different times in different disorders. It is helpful for all diseases, *Kushtha* is an example of them. *Shat Kriyakala* help of diagnosis, prognosis, prevention all the disease. So, it is very essential to have the proper knowledge of *Shat Kriyakala* to understanding the process of manifestation of disease and to us to plan the treatment. Also, the knowledge of *Samprapti* helps in the comprehension of the specific features of a disease like *Dosha*, *Dushya*, *Srotodushti*, *Ama* & *Agni* etc. The knowledge of *Shat Kriyakala* helps knowing the *Sadyaasadhyatva* of disease and also plays an important in the treatment. No detailed *Samprapti* of *Eka Kushtha* is mentioned in the texts. It is an attempt to try to make a *Samprapti* or pathogenesis of *Eka Kushtha* by classify different stages of *Eka Kushtha* by *Shat Kriyakala*. researchers may look forward to classifying similar other complicated diseases like AIDS, diabetes, etc, to avoid the suffering occurring every year due to these diseases. The physician, who diagnoses the disease and treats according to *Shat Kriyakala*, will become a successful practitioner.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Pooja Pawar et al: A Review Article On Shat Kriyakala In Relation To Samprapti Of Eka Kushtha. International Ayurvedic Medical Journal {online}; 2021 {cited April, 2021} Available from: http://www.iamj.in/posts/images/upload/863_868.pdf