



“Basic Description Of Dadru Kustha (Fungal Dermatophytosis) In Ayurveda- A Literary Review”

Dr. Deepika Dhabhai¹, Dr. Reetu Sharma²

¹MD Scholar, ²Associate professor

Dept of Roga Nidana Evam Vikriti Vigyana Institute of Ayurveda(Deemed to be University),jaipur

ABSTRACT:

Dadru is one of the Kshudra Kushta according to Acharya Charak & Mahakushta according to Acharya Sushrut. Dadru is a Kapha Pradhan Vyadhi according to Acarya Sushruta. According to Acarya Caraka Dadru Kaphapitta is the prominent Dosa in Dadru Kustha. The Susruta Samhita commentator Dalhana split Dadru into two halves, Sita and Asita. Clinically symptoms are as circular patches with raised margin (Mandal), redness around lesion (Raga), intense itching over & around patches, burning sensation (Daha), eruption (Pidika) anywhere in body. Ringworm is one of the fungal infections of the body usually present as a slightly itchy, asymmetrical, scaly, raised edge. They are similar features as Dadru Kushtha.

Nidana- Various aetiological factors include Aharaha, Viharaj, Acharaja, Sansargaja, Kulaja Krimija and Chikitsa Vibharansajanya described. Separate **Poorvarupa** (Premonitory symptoms) of Dadru Kustha are not described in Ayurveda science but the Premonitory symptoms of Kustha are included in Dadru. **Rupa-** It is Durvavat Deergha Pratana, with the color of an Atasi flower and Kandu that goes from one lesion to another (Anushaangini). **Upashaya-** The classical literature includes no particular references to the Upashaya of Dadru. However, the Pathya description pertaining to Kustha could be regarded as the Upasaya. **Samprapti-** Nidana Sevana Doshas become vitiated simultaneously; they enter the sira and vitiate Twak, Raktha, Mamsa, and Ambu, resulting in Shaithilya in those. Tridosha thereafter takes up residence in Shithila Dhatu. An imbalance in the Bahudosh is called Kushtha. Pathya-Apathya and line of treatment are also described in detail. In the article, details described of **Nidanapachaka** to understand various aspects of Dadru kustha, it will help to accurate diagnosis and prepare treatment plan of Dadru Kustha.

Key words- Dadru, Kustha, Nidanapancha, Pathya-Apathya and Treatment

INTRODUCTION: - All the skin diseases in Ayurveda have been classified under the broad heading

of Kushtha, which is further divided into two subgroups- Seven Maha Kushtha and Eleven Kshudra Kushth.ⁱ Kushtha considered as one of the Eight Mahagadaⁱⁱ and Santarpanjanya Vyadhi.ⁱⁱⁱ Dadru is one of the Kshudra kushtha^{iv} according to Charak & Mahakushtha^v according to Sushrut. It has Pitta Kapha predominance and present clinically as circular patches with raised margin. i.e., Mandal, redness around lesion i.e., Raga, intense itching over & around patches, burning sensation i.e., Daha, eruption i.e., Pidika anywhere in body. Ringworm^{vi} is one of the fungal infections of the body usually present as a slightly itchy, asymmetrical, scaly, raised edge. They are similar features as Dadru Kushtha. The lesions are usually circulated with an active border consisting of vesicle and scaling.

ETYMOLOGY OF DADRU :

Sabda Kalpa Druma claims that the word Dadru is pulliṅga shabda, which translates to "Tortoise," because Dadru falls under the category of "Anadaya Sabda rupa", that is, without any "Dhatu" or "Pratyaya."

According to Sir Monier William's Sanskrit English Dictionary, Dadru is a kind of Kustha that has tortoise-like skin sores.

DEFINITION:- Dadru is a kind of Kushta roga that is distinguished by lesions that resemble tortoise skin and cardinal symptoms including Kaṇḍu, Utsannamaṇḍala, Raga, and Piḍika. The definition of "the Atasi flower like color and copper color piḍika with spreading called Dadru" was given by Acarya Susruta.^{vii} Dadru is a Kapha pradhan vyadhi according to Sushruta.^{viii}

DOSA DOMINANCE:- Dadru is a Kapha Pradhan Vyadhi according to Acarya Sushruta.^{ix} According to Acarya Charaka Dadru Kaphapitta is the prominent Dosa in Dadru Kustha. The Susruta Samhita commentator Dalhana^x split Dadru into two halves, Sita and Asita. Dalhana explained, stating that the Sita kind of Dadru is easily curable because it does not affect the deeper tissues, associated with less number of signs and symptoms and without the major involvement of all the Dosa, while Asita Dadru is just opposite of Sita Dadru. Sita Dadru falls under Kshudra Kushtha (Charaka) and Asita Dadru falls under Maha Kushtha (Sushruta)

"Dadru is Durva Vata diirgha pratana, having color like Atasi flower, elevated circle, itching and Anushangini," said Astannga Sangraha.^{xi}

According to Acarya Kasyapa, Dadru is a skin illness characterized by "Vridhimanta Mandala" or widespread discoid lesions that are extremely itchy, burning, and discharge-producing. It is vital to note that the lesions might occasionally be dry in nature from a practical standpoint.

In Kushtha Adhyaya, Acharya Chakrapani expounded that Samanya Dushti is the result of only four Dhatus being vitiated. On the vitiation of the deeper Dhatu, Vishesh Dushti could be the appropriate term. While Vishesh Dushti occurs in Maha Kushtha, Samanya Dushti mostly occurs in Kshudra Kushtha.

This condition can be comparing with Fungal Dermatophytosis in modern science based on similarities of the symptoms, and it comes under superficial mycotic infections.

Dermatophytes, which including members of the genera *Trichophyton*, *Microsporum*, and *Epidermophyton* are fungi that infect the skin, hair, and nails. *Tinea corporis*, or infection of the body's relatively hairless skin (glabrous skin); can occur in a variety of forms depending on the severity of the inflammatory reaction. Typical infections are characterised by erythematous, scaly plaques with an annular appearance, thus the term ringworm.^{xii}

There is an increase in the risk of skin conditions especially in the tropical and developing nations due to overpopulated, poverty, poor personal hygiene and poor sanitation, low standards of living along with high humidity environments, pollution etc. The most frequent fungal diseases are superficial fungal infections. The incidence rate of superficial mycotic infection has been reported to be 20-25 percent globally, according to the World Health Organization(WHO).^{xiii}

In daily life, people consume unhealthy food habits and food diets, which contribute to the majority of diseases, of which skin diseases are the most common and Dadru is one of them. In Ayurveda classics, specific etiology for Dadru has not been described, except the general etiology of Kushtha. The main causative factors of Kushtha are Mithya Ahara and Vihar. Treatment principle of Dadru is Krimihara Chikitsa, Kaphahara, Kledahara Chikitsa and Twaka Sara Vardhana Chikitsa.^{xiv}

NIDANA PANCHAKA:

Dadru has been included in the Kshudra Kushtha; nevertheless, the classics have not mentioned any specific Nidana, Poorvarupa, or Samprapti of the Kshudra Kushtha or Dadru, save from the general Nidana, Poorvarupa, and Samprapti of the Kushtha Santarpanajanya Vyadhi.

1. NIDANA:-

Table no:-1 Nidana of Kushtha mentioned in different classical text

Nidana	Ch. xv	Su. xvi	A.H. xvii	Ma.Ni ^{xviii}
A. Aharaja Nidana				
1. Viruddha Ahara				
Gramya, Aanup aand Audhak Mamsa with milk	-	+	-	-
Chilachima fish with milk	+	-	-	-

Intake of food mainly contain like Kulattha,Kola,Hayanka,Yavaka,Uddalaka,along with,Takra,Dadhi,Masha,Atasi, ,Kusumbha,Sneha.	+	-	-	-
Kakamachi,Pippali and Lakucha with Dadhi and Ghee	-	-	+	-
Mulaka with Guda	-	-	+	-
Honey and meat after taking hot water	-	-	+	-
2.MithyaAhara				
Adhyashana	+	+	-	+
Vishamashana	+	+	-	-
Atyashana	+	+	-	-
AsatmyaAhara	-	+	-	-
Ajirnashana	+	+	-	
Continuous and more intake of Matshya ,Phanita,Mulaka,Madhu, ,Lakuch, Kakamachi and use of above food duringAjirana	+	-	-	-
Excessive Snehana	+	-	-	-
Nav-anna, Dudhi, , Matshaya, Tila,Pisht-anna, Shira, Guda	+	-	-	+

Excessive Drava and Snigdha Ahara	+	+	–	+
GuruAhara	+	+	–	+
Excessive Amala, Lavana Rasa	+			+
B.ViharajaNidana				
Santarapana and Apatarapana food	+	–	–	+
Without sequence				
Immediate diving into cold water or drink Cold water after exhaustion coming from sunlight and fear	+	+	–	+
Physical activity and bathing after a heavy meal	+	–	–	+
Sex indulgence in Ajirna condition	+	–	–	+
Vega vidharana of Chhardi,Mutra,Purisha	+	+	–	+
Panchkarma Apacharinam	+	+	–	+
Divasvan after lunch	+	–	–	–

C. Acharaja Nidana

Paap Karma	+	+	+	+
Vipra Guru Tiraskaara	+	-	-	+
Sadhu Ninda	-	-	+	-
Use of funds and materials obtained through Unethical means	-	-	+	-
Killing the noble persons	-	-	+	-

D. Anya Nidana

The classics make a few sporadic mentions of Nidana of Kushtha, which are as follows:

1 Sansargaja Hetu:^{xix}

Due to Prasanga, Gatrasansparsha, Nishwasa, Sahabhajanata, Sa- shayyasana, and Vastramalya-Anulepana, Kushtha is an Aupasargika Roga that spreads.

2 Kulaja Hetu:^{xx}

Kulaja Nidana was caused by the Beejadushti. Acharya Sushruta, who presented Kushtha as Adibalapravritta Vyadhi, asserts that defects in Shukra and Shonita are the primary cause of the illness. Shusruta asserts that children of Kushtha patients may also contract the illness.

3 Krimija Hetu:

Acharya Sushruta states that Vata, Pitta, Kapha, and Krimi are the origin of all forms of Kushtha^{xxi}. Acharya Charaka says that the same causes and remedies apply to Raktaja Krimi as they do to Kushtha^{xxii}.

4 Chikitsa Vibharansajanya Hetu:

When the illness is in its early stages, Stambhan along with Raktarsha^{xxiii}, Raktapitta, and Amatisara^{xxiv} cause Kushtha. Raktapradoshaja^{xxiv} and Santarpanajanya Vyadhi^{xxv} that is Kushtha. As such, Rakta Prakopaka and Santarpanajanya Nidana are credited with creating Kushtha.

1. POORVARUPA (Premonitory symptoms):-Premonitory symptoms appear during the Poorvarupa stage, which comes after Sthana-Sanshraya. Aswedanam, Ati-swedam(Excessive sweating), Parushyam(Roughness of the skin), Ati-shlakshnata(Excessive smoothness of the skin),. Kandu (Itching or pruritus),. Toda (Pain),. Suptata (Numbness),. Paridaha (Burning sensation),. Pariharsha(Excessive sensitivity or tenderness),. Romharsha- Lomaharsa(Goose bumps or horripilation; the sensation when the hairs stand on end due to cold, fear, or excitement),. Kharatvam(Roughness or dryness),. Gauravam(Heaviness),. Svayathu (Edema or swelling),. Visarpagamanam abhikshnam (Spreading of a disease or condition quickly),. Asparshata (Numbness or loss of tactile sensation),. Kotha(Ulceration or sores),. Shrama:(Fatigue or tiredness), Klam(Weakness or fatigue),. Ativadana(Excessive pain) Shighra uttpati chir sthiti^{xxvi, xxvii}(Rapid onset and Chronicity of a condition).

2. RUPA:

One of the clinical features of Dadru Kushtha is Udgata Mandala linked to Raga, Pidika, and Kandu. Acharya Sushruta compares the hue of the lesion to that of copper or the Atasi flower. He also observes that the lesion's Pidika are in the form of Parimandala, but with a sluggish or chronic character (Chirothan) with Kandu.^{xxvi} According to Acharya Vagbhata, it is Durvavat Deergha Pratana, with the color of an Atasi flower and Kandu that goes from one lesion to another (Anushaangini)^{xxvii}

3. UPASHAYA:

When an illness is difficult to diagnose and not clearly defined, Upashaya is a highly useful diagnostic tool. However, Dadru roga's signs and symptoms are extremely obvious; therefore Upasaya is helpful for treatment but not necessary for diagnosis. The classical literature includes no particular references to the Upashaya of Dadru. However, the Pathya description pertaining to Kustha could be regarded as the Upasaya.

The scriptures of old do not reference any particular Upashaya of Dadru. As per the explanation given under the title "Pathya-Apathya," Pathya can be considered the Upashaya of Kushtha, whereas Apathaya is the Anupashaya of Dadru.

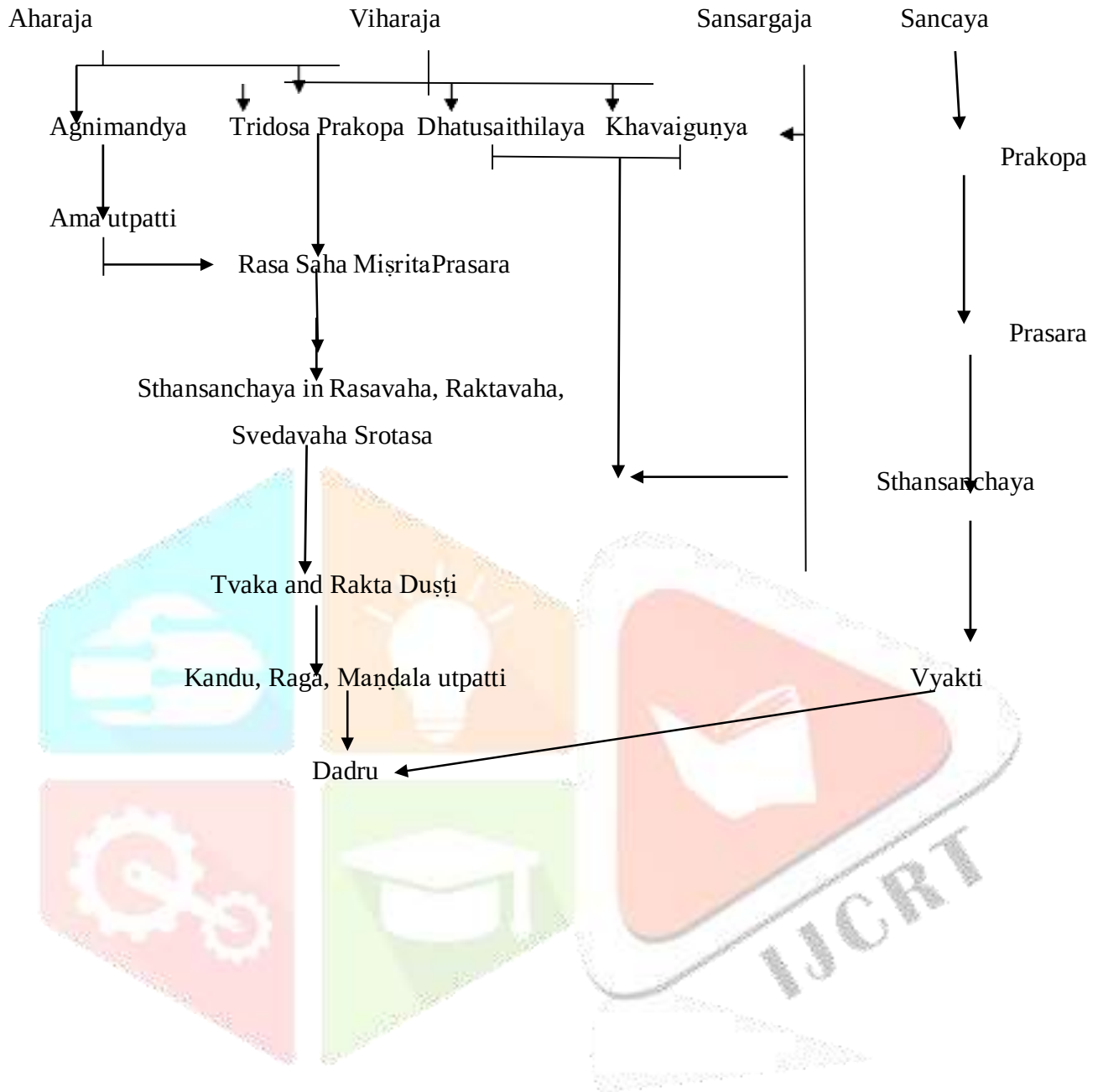
4. SAMPRAPTI:

Samprapti is the term used to describe the progression of a disease, including the steps taken from the onset of risk factors to the actual manifestation of the illness. As to the definition provided by Vagbhata, an understanding of Samprapti should provide insight into the nature and process of Dosa vitiation, related factors, their dissemination, and the type of lodgement.

Kushtha resulting from the vitiation of a single Dosha does not exist. In our classics, Acharya explains the Samprapti of Kushtha in the following way. Acharya Charaka states that when several Nidana Sevana Doshas become vitiated simultaneously, they enter the sira and vitiate Twak, Raktha, Mamsa, and Ambu, resulting in Shaithilya in those. Tridosha thereafter takes up residence in Shithila Dhatu. An imbalance in the Bahudosha is called kushtha. He also stressed the significance of Sapta Dravya. Kushtha outcomes from the Twak location's Dosha-Dushya Sammurchhana,^{xxviii}

Insufficient transformation power at the dhatu level might cause unnecessary materials to accumulate within the internal atmosphere, thereby impairing the functioning of the Bhranjaka pitta. Bhranjaka pitta is the primary factor in maintaining skin functioning in healthy individuals. Inappropriate Bhranjaka pitta acts can change the skin's structural rigidity. Skin is one of the structural forms of rasadhatu, as we know. Consumed In due order, vitiated Dosa and malabhavas may lodge on the skin, rendering it weak in resistance. Every symptom that arises will have a changed Dosa as its precipitating factor. Chronic, circumscribed, itchy lesions point to the function of kapha Dosa.

Pitta Doshi is implicated in erythematous, itchy lesions that are discharge-filled and exhibit an aggravating characteristic when perspiring.



SAMPRAPTI GHATAKA:-

Dosa – Tridosha, Duṣya - Tvaka , Rakta, Mamsa , Adhithana – Tvaka, Srotasaa - Rasavahaand

Raktavaha Srotasaa, Srotoduṣṭi - Sanga and Vimarṣa, Amana and Agni - Bhranjakagni **DOSA:**

Every Kustha person is a Tridosaja. Nonetheless, based on the predominance of Dosa in them, each of them can be distinguished as a doṣika entity. The following analysis and summary of dosa s role in the Dadru symptoms is provided:

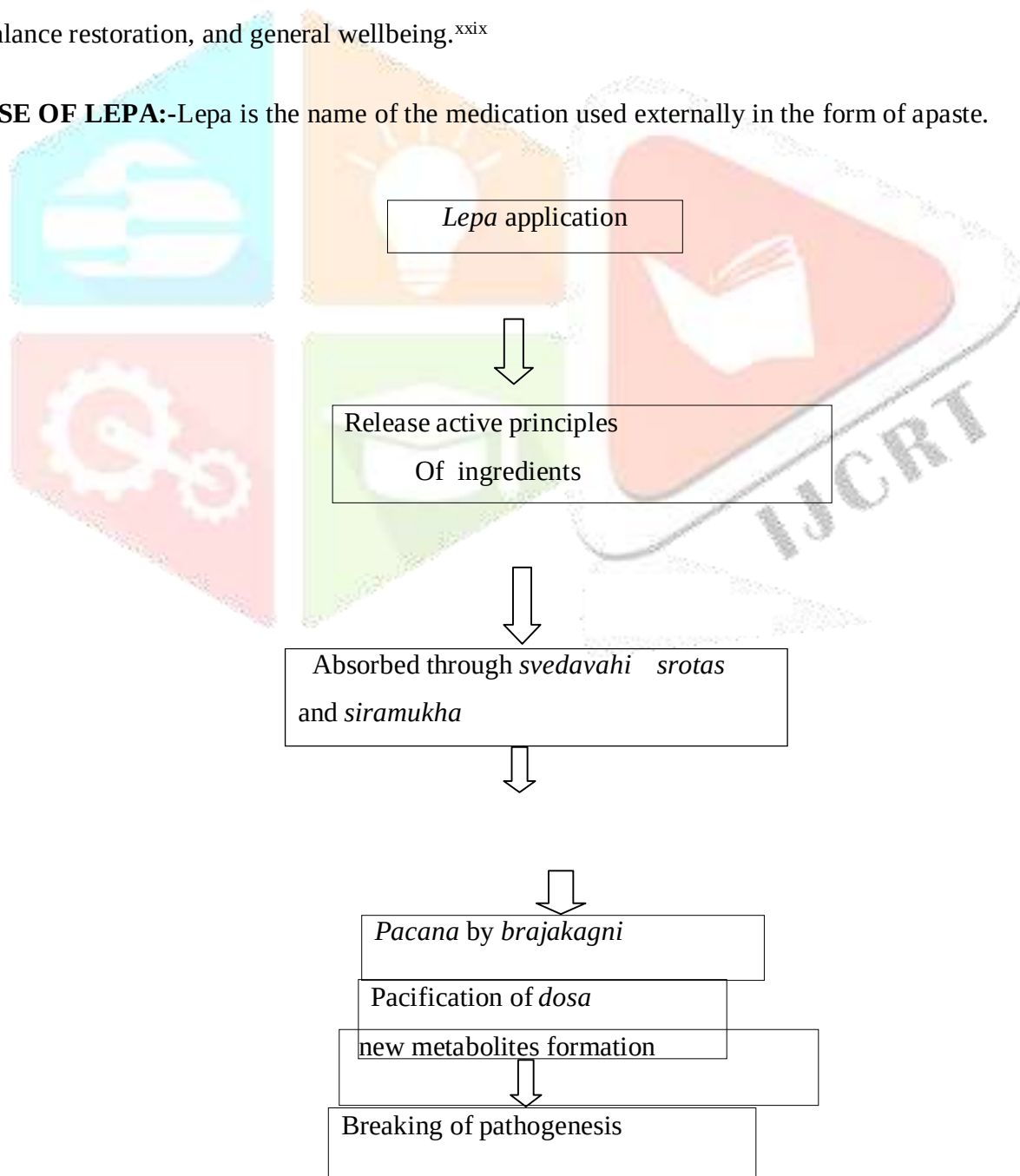
5. CHIKITSA/ MANAGEMENT:-

Shodhana is usually advised. Acharya Charaka and Vagbhatta advise performing Shodhana in accordance with the existence of vitiated Dosha.

Since Kapha is predominant in Dadru and causes Kledadhikya in Dhatu, which itches, Vamana is required to eliminate Vikrita Kapha.

These treatments are a component of the larger Ayurvedic strategy meant to aid indetoxification, balance restoration, and general wellbeing.^{xxix}

USE OF LEPA:-Lepa is the name of the medication used externally in the form of apaste.



➤ NIDANA PARIVARJANA:

In Ayurveda, the term "Nidana" describes the etiological elements or reasons that lead to the start or progression of a health condition or disease. In Ayurveda, it is essential to understand the Nidana, or causative factors, since this aid in understanding the underlying reason of an illness.

It is preferable to speak with an Ayurvedic practitioner in order to determine the underlying causes, create a personalized treatment plan, and learn the most effective ways to prevent these issues while enhancing general health and wellbeing. ^{xxx}

Dadru also employs the following therapy philosophies: Krimihara, Kaphahara, Kledahara, and Twak Sara Vardhana. ^{xxxi}

6. PATHYA – APATHYA: ^{xxxii}

Pathya: Aahara-

- Mudga: Green Gram, a popular legume in Indian cooking.
- Patolam, Nimba, and Bhallataka: Ayurvedic medicinal herbs renowned for their restorative qualities. Neem is referred to as Nimba, and marking nut trees are referred to as Bhallataka.
- Triphala: In Ayurveda, a concoction of three fruits—bibhitaki, haritaki, and amalaki—is used to enhance health and wellbeing.
- Various kinds of grains: Shastika, Shali, Yava, Purana Dhanya, Godhuma. Godhumais wheat, Yava is barley, Shastika is rice, and Shali might relate to a particular kind of rice.
- Makshika: Also referred to as honey, this plant is prized in Ayurveda for a number of medicinal benefits.
- Masura: Lentils, especially red lentils, which Ayurveda recommends as a desirable dietary component.
- Laghubani: Light fare or dishes that are simple to digest.
- Tikta Shaka: Ayurvedic foods categorized as having a bitter flavor; they include vegetables.
- Jangala Mamsa: Lean meat, especially from rabbits, deer, etc.
- Pana-Parisheka-Avagaha of Khadira Kashaya: A unique Ayurvedic therapeutic technique that entails using a decoction made from the Meeting with an Ayurvedic practitioner is recommended in order to determine the underlying causes, create an appropriate treatment plan, and comprehend the best ways to prevent these factors while fostering general health and wellbeing. ^{xxxiii}
- Krimihara Chikitsa, Kaphahara, Kledahara Chikitsa, and Twak Sara Vardhana Chikitsa are also treatment principles used in Dadru. ^{xxxiv}

VIHARA -This means lifestyle or regimen:

- Utsadanam (Aaragvadhadi Kashaya): Utsadanam is the term for applying therapeutic ointments or pastes to the body. Most likely, a medication called Aaragvadhadi Kashaya is utilized for this reason.
- Khadira Kashaya Pana: Internal ingestion of the decoction prepared for medical uses. Abhyanga by Karanja Taila: Abhyanga is the art of self-massage, and this massage therapy frequently uses oil from Karanja Taila. Parisheka Avagaha: Like the Pana-Parisheka-Avagaha method previously discussed, this probably entails external application or immersion in medicinal fluids. It is noteworthy that these drugs and processes are a component of the conventional Ayurvedic system, and that the use of them is contingent upon the individual's constitution, state of health, and the advice of a qualified Ayurvedic practitioner. Before utilizing any of these therapies, adopting any of these products into your diet, or changing your way of life, you should always speak with a licensed Ayurvedic specialist.

7. APATHYA:

Ayurveda refers to the things that are considered unsuitable or harmful in terms of diet (Ahara) and lifestyle practices (Vihara). The concept of Apathya in Ayurveda stresses avoiding or limiting certain food and lifestyle choices in order to preserve bodily equilibrium, stop dosha aggravation, and delay the onset of illnesses or other health problems. Generally speaking, it is advisable to reduce or avoid them in order to preserve good health and avoid imbalances or disorders.

AHARA (DIET):

- Viruddha Ahara: Incompatible food combinations
- Vishtambhi: Constipating foods, Vidahi: Foods causing a burning sensation in the body (spicy or hot foods)
- Guru Anna: Heavy or hard-to-digest foods
- Dugdha (Milk), Dadhi (curd), Guda (Jaggery or unrefined sugar), Amla Rasa (Sour taste)
- Kulattha (Horse gram (type of lentil), Tila (Sesame seeds)
- Aanupa Mamsa: Aquatic meat (seafood or fish)
- Guda: Jaggery or unrefined sugar
- Masha: Black gram (type of lentil)
- Ikshu Vikara: Sugar cane and its derivatives, Vishtambhi: Constipating foods

VIHARA (LIFESTYLE):

- Divaswapna: Daytime sleep
- Swedana: Inducing sweating excessively (in a harmful way)
- Vegadharana: Suppressing natural urges (urination, defecation, etc.)
- Ativyayam: Excessive physical exercise

- Papakarma: Unwholesome or harmful actions

DISCUSSION

In Ayurveda, Dadru Kushtha is a skin disorder recognized by red, ring-shaped patches accompanied by itching and scaling. Dadru Kushtha, categorized under the broader classification of Kushtha (skin diseases), is described in classical Ayurvedic texts such as the Charaka Samhita and Sushruta Samhita. It is believed to result from Ama buildup, linked to poor digestion and lifestyle or environmental factors that aggravate Kapha and Pitta. Ayurvedic treatment aims to detoxify and balance these doshas to restore skin health. And the pathogenesis of dadru kushtha can be understood well from the Nidan panchak given in ayurveda text. It is very helpful in the treatment of Dadru which is described below.

Ayurvedic Principles for Managing Dadru Kushtha

1. **Shodhan karma** : Internal cleansing through therapies like Panchakarma (especially Vamana and Virechana) to address underlying imbalances.
2. **Shaman** : Herbs such as neem, manjistha, turmeric (haridra), and chitrak are used for their blood-purifying and anti-inflammatory properties.
3. **Ahaar and Vihar** : Avoiding foods that aggravate Kapha and Pitta (such as oily, spicy, and sour items) and following a diet that promotes good digestion.
4. **Use of lepa** : Medicinal pastes and oils, including those made from herbs like karanja and sariva, are applied externally to soothe itching and reduce inflammation.

CONCLUSION

The Ayurvedic approach to managing Dadru Kushtha is holistic, addressing both the root causes and symptoms of the condition. By restoring digestive health, balancing doshas, and purifying the blood, Ayurveda aims to prevent recurrences. Ayurveda medicine and life style modifications can enhance outcomes, supporting better skin health, lowering recurrence rates, and improving overall quality of life.

ⁱ Agnivesha. Charaka Samhita: Chikitsa Sthana, Kushtha Chikitsa Adhyaya 7/13, Vidyotini hindi commentary by Pt. Kashinatha Shastri & Dr. Gorakhanatha Chaturvedi. Vol. 2. Varanasi: Chaukhambha Bharati Academy; 2007. p. 250.

ⁱⁱ Agnivesha. Charaka Samhita: Indriya Sthana, Adhyaya 9/8, Vidyotini hindi commentary by Pt. Kashinatha Shastri & Dr. Gorakhanatha Chaturvedi. Vol. 1. Varanasi: Chaukhambha Bharati Academy; 2005. p. 1004.

ⁱⁱⁱ Agnivesha. Charaka Samhita: Sutra Sthana, Santarpaniya Adhyaya 23/6, Vidyotini hindi commentary

by Pt. Kashinatha Shastri & Dr. Gorakhanatha Chaturvedi. Vol. 1. Varanasi: Chaukhambha Bharati Academy; 2005. p. 436.

^{iv}Charak samhita by vaidya yadavji trikamaji, chaukhamba Prakashan, edition 2013chikitsasthan chapter 7 , verse no 23, page no 451.

^vSushrut samhita by Acharya Priyavat sharma, Hindi vyakhyakar – vd .Anantram sharma -chaukhamba prakashan 2018 volume 1 nidansthan chapter 5 verse no 5 ,page no 494.

^{vi} Devidson's principles and practice of medicine – page no 1304 ^{vii}Ibidem (3).SushrutaSamhita.

NidanaSthana, Kushthanidana 5/8. p. 321. ^{viii} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/7. p. 321. ^{ix} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/7. p. 321.

^x Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/8. p. 321. Dalhana

^{xi} Vagbhatta.Ashtangahridayam: Nidanasthana, Kushtha-Switra-KrimiNidana 14/20 , NirmalaHindi Commentary by Dr. BrahmanandTripathi. Delhi: Chaukhambha Sanskrit Pratishthan; 2011.p. 528.

^{xii} Jameson JL. Harrison's principles of internal medicine. 20th ed. McGraw-Hill Education;2018. p.335-36.

^{xiii} W H O. Epidemiology and management of common skin diseases in children in developing countries. Geneva: World Health Organization; 2005. WHO/FCH/CAH/05.12.

^{xiv} Lunawat SR, Sabu NR. Ayurvedic Approach in Fungal Infections of Skin. WJPR.2016;5(4):1757-62

^{xv} Agnivesha.CharakaSamhita: NidanaSthana 5/6, Vidyotinihindi commentary by Pt.

KashinathaShastri& Dr. GorakhanathaChaturvedi. Vol. 1. Varanasi: ChaukhambhaBharatiAcademy; 2005. p. 643

^{xvi} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthaidnana 5/3. p. 319.& Sushruta.SushrutaSamhita: ChikitsaSthana, Kushthachikitsa 9/3, Ayurveda TattvaSandipikabyDr. AmbikaduttaShastri. Vol. 1. Varanasi: Chaukhambha Sanskrit Sansthan; 2010. p. 62. ^{xvii} Vagbhatta.Ashtangahridayam: Nidanasthana, Kushtha-Switra-KrimiNidana 14/1-2, Nirmala Hindi Commentary by Dr. BrahmanandTripathi. Delhi: Chaukhambha Sanskrit Pratishthan; 2011.p. 527.

^{xviii} Madhavakara.Madhavanidanam: Uttarardha, KushthaNidana 49/1-5, Vidyotini Hindi Commentary by Prof. YadunadanaUpadhyaya. Varanasi: ChaukhambhaPrakashan; 2007. p.153

^{xix} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/32-33. p. 325

^{xx} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/27, p. 324

^{xxi} Ibidem(3).SushrutaSamhita.NidanaSthana,Kushthanidana5/6.p.320

^{xxii} Agnivesha.CharakaSamhita: VimanaSthana 7/11, Vidyotinihindi commentary by Pt.

KashinathaShastri& Dr. GorakhanathaChaturvedi. Vol. 1. Varanasi: ChaukhambhaBharatiAcademy; 2005. p. 726.

^{xxiii} Ibidem(1).CharakaSamhita.ChikitsaSthana,Arshachikitsa14/179.p.440 ^{xxiv}

Ibidem(1).CharakaSamhita.ChikitsaSthana,Atisarachikitsa19/16.p. 563. ^{xxv} Ibidem (7).CharakaSamhita. Sutra Sthana 24/16.p. 445

^{xxvi} Ibidem (3).SushrutaSamhita. NidanaSthana, Kushthanidana 5/8. p. 321.

^{xxvii}Vagbhatta.Ashtangahridayam: Nidanasthana, Kushtha-Switra-KrimiNidana 14/24, Nirmala Hindi Commentary by Dr. BrahmanandTripathi. Delhi: Chaukhambha SanskritPratishthan; 2011.p. 530.

^{xxviii} Ibidem (7).CharakaSamhita. NidanaSthana, Kushthanidana 5/6. p. 643.

^{xxix} Lunawat SR, Sabu NR. Ayurvedic Approach in Fungal Infections of Skin.WJPR.2016;5(4):1757-62

^{xxx} Ibidem (1).CharakaSamhita. ChikitsaSthana, Kushthachikitsa 7/58. p. 258.

^{xxxi}Sushruta.SushrutaSamhita: Uttaratantra1/25,AyurvedaTattvaSandipikabyDr.Ambikadutta Shastri. Vol. 2. Varanasi:Chaukhambha SanskritSansthan;2010.p.14

^{xxxii} Ibidem (1).CharakaSamhita. ChikitsaSthana, Kushthachikitsa 7/82-83. p. 262,

Vagbhatta.Ashtangahridayam: ChikitsaSthana, Kushthachikitsa 19/25-27, Nirmala Hindi

Commentary by Dr. BrahmanandTripathi. Delhi: Chaukhambha Sanskrit Pratishthan; 2011. p.786.

^{xxxiii}Sushruta.SushrutaSamhita: Uttaratantra1/25,AyurvedaTattvaSandipikabyDr.Ambikadutta Shastri. Vol. 2. Varanasi:Chaukhambha SanskritSansthan;2010.p.14

^{xxxiv} Lunawat SR,Sabu NR. Ayurvedic Approach in Fungal Infections of Skin. WJPR. 2016 ;5(4): 1757-62.

