

**A review of *Kshudrarogas* in Various *Ayurvedic samhitas*
with special reference to *Mashakrogaroga*.**

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ABSTRACT:

In *Ayurvedic samhitas* various diseases are described according to their severity (*Kshudraroga*, *Maharoga*) and prognosis (*sadhya*, *asadhya*, *yapya*, *pratyakheya*). *Kshudraroga* has been described in many *Ayurvedic samhitas*. Many minor skin conditions along with their etiology, features and treatment are described under *Kshudraroga*. *Mashakroga* is one of the such skin condition which is described in various *samhitas* along with its various treatment modalities. In this article is efforts are been made to shade some light over the contribution of *samhitas* in discussing *khsudraroga* and the management of *mashakroga* and possible correlation of *Mashakroga* with modern skin disease.

KEYWORDS: *Kshudra roga*, *Mashakrogaroga*, Elevated mole, *Ksharkarma*, *Agnikarma*,

INTRODUCTION:

Kshudraroga is one of the group of diseases which is dedicated to enlist the

diseases which are lesser in severity and are not life threatning, but a their treatment is as important as other diseases and a physician should known these medical conditions and their treatment as they can be equally disturbing to the patient mentally and socially as compared to other serious medical conditions.

***Kshudraroga* Meaning-**

The word *Kshudraroga* is made up two parts *Kshudra* and *Roga*.

Kshudra means minor (*alpa*), not so severe, or which do not require very extensive treatment

And *roga* means disease (*vyadhi*)

According to *Madhavanidan*, diseases which have less severity or more severity in symptoms, come with either pain or without pain, are small or big, etc., all can be considered as *Kshudraroga* ^[1].

These diseases are called *Kshudra* (minor) as they are lesser in severity in

comparison to *Mahavyadhi* or *Vyadhi* (major or medium diseases).

But according to *Dalhan*, diseases of mild *Hetu*, mild *Lakshana* and mild treatment mostly come under *Kshudraroga*, but it is not always so, *Agni-rohini* and *Valmika* like diseases which are severe and untreatable are also included in *Kshudraroga*. This statement again creates confusion, but Acharya Dalhana has further explained with the help of *Apvarga Tantrayukti* that all these can be justified as *Kshudraroga* [2]. *Kshudra* it is also considered as *Bhayankara Roga* like *Agni-rohini* as well as *Alparoga* like *Palita*. Some diseases which manifest mainly in children are also named as *Kshudra* like *Ajagallika*, *Ahiputna*, etc.

AIM & OBJECTIVES

- To evaluate the contribution of ancient Ayurvedic classics on *Kshudra roga*.
- To enlist *Kshudra roga* according to their site on the body.
- To elaborate *Mashakroga* and its management as per Ayurveda and possible correlation with modern skin condition.

MATERIALS AND METHODS:

Ancient ayurvedic classics, *Sushrut Samhita*, *Astanga Hridaya*, *Astanga Sangraha*, *Madhav nidan*, *Vangsen Samhita*, *Yogaratanakar Samhita* were referred. The commentaries of the above said *samhitas* and internet were also studied for this article.

DISCUSSION:

NUMBERS OF KSHUDRAROGAS IN VARIOUS SAMHITAS -

There is much more confusion in the number of *Kshudrarogas*.

Acharya Charaka mentioned

Kshudraroga in the following Adhyays:

Sutrasthana -18 *Trishothiya* Adhyay where he explains *Kshudrarogas* like *Pidika*, *Vyanga*, *Nilika*, etc.

Chikitsasthana chapter 12 *Shavathu Chikitsa* Adhyaya where he explains *Masurika*, *Kaksha*, *Alaji*, *Vidarika* like diseases.

Chikitsasthana -26 *Trimarmiya* Adhyay where he explains *Khalitya* and *Palitya*.

Acharya Sushruta – 44 *Kshudrarogas*

Nidanasthana 13th adhyay

Chikitsasthana 20th adhyay

Ashtanga Sangraha – 36 *Kshudrarogas*

Nidanasthana -adhyay 36;

Kshudraroga Vigyaniya

Chikitsasthana adhyay 37;

Kshudraroga Pratishedha

Ashtanga Hridaya – 36 *Kshudrarogas*

Uttarsthana chapter 31; *Kshudraroga Vigyaniya*

Uttarsthana chapter 32; *Kshudraroga Pratishedha*

Sharangadhara – 60 *Kshudrarogas* - *Purvakhanda* adhyay 7

Madhavanidana – 42 *Kshudraroga* - *Adhyay* 55

Bhavaprakash has mentioned – 43 *Kshudraroga*.

Madhyama Khanda chapter 61 – *Kshudraroga Adhikara*.

Yogaratanakara has mentioned – 44 *Kshudrarogas*.

Bhaishajya Ratnavali has explained *Kshudrarogas* in 60th adhya

Vangasen Samhita has explained *Kshudrarogas* in 67th adhyay

CLASSIFICATION:

Classification of *Kshudraroga* according

to Brihatrayi and Laghutrayi are presented in tabulated form in Tables 1 and 2.

Table 1: Classification of *Kshudraroga* according to Brihatrayi.

Sr. No.	Charak Samhita	Sushruta Samhita	Astanga Samgraha	Astanga Hridaya
1.	Alaji	Ajagallika	Ajagallika	Ajagallika
2.	Tilak	Yava Prakhya	Yava Prakhya	Yava Prakhya
3.	Piplu	Andhalji	Kotha	Kotha
4.	Vyanga	Vivruta	Vivruta	Vivruta
5.	Nilika	Kachchhapika	Kachchhapi	Kachchhapi
6.	Palita	Valmika	Valmika	Valmika
7.	Masurika	Indravruddha	Utkotha	Utkotha
8.	Khalita	Panasika	Panasika	Panasika
9.	Jalgardabha	Pashana Gardabha	Pashana Gardabha	Pashana Gardabha
10.	Kaksha	Jala Gardabha	Jala Gardabha	Jala Gardabha
11.	Visphota	Kaksha	Kaksha	Kaksha
12.	Pama	Visphotaka	Visphota	Visphota
13.	Vicharchika	Agni Rohini	Agni Rohini	Agni Rohini
14.	Vidarika	Chippa	Chippa	Chippa
15.		Kunakha	Kunakha	Kunakha
16.		Anushayi	Rajika	Rajika
17.		Vidarika	Vidari	Vidari
18.		Sharkara Arbuda	Sharkara Arbuda	Sharkara Arbuda
19.		Pama	Erivellika	Erivellika
20.		Vicharchika	Lanchhan	Lanchhan
21.		Rakasa	Prasupti	Prasupti
22.		Pad darika	Gandhanama	Gandhanama
23.		Kadar	Kadar	Kadar
24.		Alas	Alas	Alas
25.		Indralupta	Mukhadusika	Mukhadusika
26.		Darunak	Vidhda	Vidhda
27.		Arunsika	Gardabhi	Gardabhi
28.		Palita	Ruddha Guda	Ruddha Guda
29.		Masurika	Masurika	Masurika
30.		Yavanpidka	Vyanga Nilika	Vyanga Nilika
31.		Paddmini Kantak	Paddma Kantaka	Paddma Kantaka
32.		Jatumani	Jatumani	Jatumani
33.		Mashakroga	Mashakroga	Mashakroga
34.		Charmakila	Charmakila	Charmakila
35.		Tila Kalak	Tila Kalak	Tila Kalak
36.		Nyachchha	Mandala	Mandala
37.		Vyanga		
38.		Parivartika		
39.		Avapatika		
40.		Niruddha Prakash		
41.		Sanniruddha Guda		
42.		Ahiputan		
43.		Vrishan Kachhu		
44.		Guda Bhramsha		

Table 2: *Kshudrarogas According to Laghutrayi (Yogaratanakara).*

S. No.	<i>Sharangdhar Samahita</i>	<i>Bhavprakash</i>	<i>Madhava Nidan</i>	<i>Yogratnakar</i>
1.	<i>Rajika</i>	<i>Ajagallika</i>	<i>Ajagallika</i>	<i>Ajagallika</i>
2.	<i>Yavaprakhya</i>	<i>Yavaprakhya</i>	<i>Yavaprakhya</i>	<i>Yavaprakhya</i>
3.	<i>Andhalaji</i>	<i>Andhalaji</i>	<i>Andhalaji</i>	<i>Andhalaji</i>
4.	<i>Vivrita</i>	<i>Vivrita</i>	<i>Vivrita</i>	<i>Vivrita</i>
5.	<i>Kachchhapi</i>	<i>Kachchhapika</i>	<i>Kachchhapika</i>	<i>Kachchhapika</i>
6.	<i>Valmeek</i>	<i>Valmeek</i>	<i>Valmeek</i>	<i>Valmeek</i>
7.	<i>Indraviddha</i>	<i>Indraviddha</i>	<i>Indraviddha</i>	<i>Indraviddha</i>
8.	<i>Pansika</i>	<i>Pansika</i>	<i>Pansika</i>	<i>Pansika</i>
9.	<i>Tila Kalak</i>	<i>Pashana Gardabha</i>	<i>Pashana Gardabha</i>	<i>Jala Gardabha</i>
10.	<i>Gardabhi</i>	<i>Jalgardbha</i>	<i>Jalgardbha</i>	<i>Kaksha</i>
11.	<i>Raksa</i>	<i>Kaksha</i>	<i>Kaksha</i>	<i>Erivellika</i>
12.	<i>Erivellika</i>	<i>Erivellika</i>	<i>Erivellika</i>	<i>Agni Rohini</i>
13.	<i>Vidarika</i>	<i>Agni Rohini</i>	<i>Agni Rohini</i>	<i>Chippa</i>
14.	<i>Kadar</i>	<i>Chippa</i>	<i>Chippa</i>	<i>Anushayi</i>
15.	<i>Mashakroga</i>	<i>Kunakh</i>	<i>Anushayi</i>	<i>Vidarika</i>
16.	<i>Nilika</i>	<i>Anushayi</i>	<i>Vidarika</i>	<i>Sharkra Arbuda</i>
17.	<i>Jala Gardabha</i>	<i>Vidarika</i>	<i>Sharkra Arbuda</i>	<i>Padadari</i>
18.	<i>Sharkra Arbuda</i>	<i>Sharkra Arbuda</i>	<i>Padadarika</i>	<i>Kadar</i>
19.	<i>Jatamani</i>	<i>Dari</i>	<i>Kadar</i>	<i>Alas</i>
20.	<i>Guda Bhramsha</i>	<i>Kadar</i>	<i>Alas</i>	<i>Indralupta</i>
21.	<i>Agni Rohini</i>	<i>Alas</i>	<i>Indralupta</i>	<i>Darunak</i>
22.	<i>Sanniruddha Guda</i>	<i>Indralupta</i>	<i>Darunak</i>	<i>Arunsika</i>
23.	<i>Kotha</i>	<i>Darunak</i>	<i>Arunsika</i>	<i>Palita</i>
24.	<i>Kunakh</i>	<i>Arunsika</i>	<i>Palita</i>	<i>Yavanpidaka</i>
25.	<i>Anushayi</i>	<i>Padmini Kantaka</i>	<i>Yavanpidaka</i>	<i>Padmini Kantaka</i>
26.	<i>Padmini Kantaka</i>	<i>Jatamani</i>	<i>Padmini Kantaka</i>	<i>Jatamani</i>
27.	<i>Chippa</i>	<i>Mashakroga</i>	<i>Jatamani</i>	<i>Mashakroga</i>
28.	<i>Alas</i>	<i>Palit</i>	<i>Mashakroga</i>	<i>Tila Kaalak</i>
29.	<i>Mukhadusika</i>	<i>Tila Kalak</i>	<i>Tila Kalak</i>	<i>Nyachchha</i>
30.	<i>Kaksha</i>	<i>Nyachchha</i>	<i>Nyachchha</i>	<i>Vyanga Nilika</i>
31.	<i>Vrishanakachhu</i>	<i>Vyanga Nilika</i>	<i>Vyanga Nilika</i>	<i>Parivartika</i>
32.	<i>Gandha</i>	<i>Parivartika</i>	<i>Parivartika</i>	<i>Avapatika</i>
33.	<i>Pashana Gardabha</i>	<i>Avapatika</i>	<i>Avapatika</i>	<i>Niruddhaprakh</i>
34.	<i>Vraha Dramsta</i>	<i>Niruddha Prakash</i>	<i>Niruddha Prakash</i>	<i>Sanniruddha Guda</i>
35.	<i>Vyanga(4)</i>	<i>Sanniruddha Guda</i>	<i>Sanniruddha Guda</i>	<i>Ahiputan</i>
36.	<i>Visphot(8)</i>	<i>Ahiputan</i>	<i>Ahiputan</i>	<i>Vrishanakachhu</i>
37.	<i>Masurika (14)</i>	<i>Vrishana Kachhu</i>	<i>Vrishana Kachhu</i>	<i>Gudabhransha</i>
38.		<i>Guda Bhramsha</i>	<i>Guda Bhramsha</i>	<i>Shukardamshttra</i>
39.		<i>Shukar Damshttra</i>	<i>Vraha Damstra</i>	<i>Gardabhika</i>
40.		<i>Mukhadusika</i>	<i>Gardabhi</i>	
41.		<i>Gardabhika</i>	<i>Gandhamala</i>	
42.		<i>Gandhamala</i>		
43.		<i>Yavanpindika</i>		

Table 3. Classification of *Kshudraroga* according to site.

Kshudra Roga related to Head	Kshudra Roga related to Face
<i>Irivellika</i> <i>Panasika</i> <i>Indralupta</i> <i>Darunaka</i> <i>Arunshika</i> <i>Palita</i>	<i>Yuvanpidika</i> <i>Vyanga</i> <i>Nilika</i> <i>Nyachh</i> <i>Pashaangardabh</i>
Kshudra Roga related to middle body	Kshudra Roga related to whole body
12. <i>Parivartika</i> 13. <i>Avapatika</i> 14. <i>Niruddhaprakash</i> 15. <i>Sannirudh Guda</i>	16. <i>Ajagallika</i> 29. <i>Masurika</i> 17. <i>Yavprakhya</i> 30. <i>Yatamani</i> 18. <i>Antraalaji</i> 31. <i>Tilkalaka</i> 19. <i>Vivrita</i> 32. <i>charmakila</i> 20. <i>Kachhapika</i> 21. <i>Indravridha</i> 22. <i>Gardhabhika</i> 23. <i>Jalagarddabbha</i> 24. <i>Vissphotaka</i> 25. <i>Gandhmala</i> 26. <i>Sharkararbbuda</i> 27. <i>Padminikanta</i> 28. <i>Mashakrogaa</i>
Kshudra Roga related to upper limb	Kshudra Roga related to lower limb
33. <i>Valmika</i> 34. <i>Kaksha</i> 35. <i>Agnirohini</i>	36. <i>Chippa</i> 37. <i>Kunakha</i> 38. <i>Anushayi</i> 39. <i>Vidari</i> 40. <i>Padadaari</i> 41. <i>Kadar</i> 42. <i>Alasaka</i>

Mashakroga (मषकः)

It is described in various *samhitas* as follows-

1. अवेदनं स्थिरं चैव यस्य गात्रेषु दुश्यते ।
माषवत कृष्णमुत्सन्नांनिलाकान्मषकं वदेत ॥
(सु.नि.१३/४२)

*Avedanam sthiram chaiva yasya
gatreshu dushyate,
Maashavat
krushnamutsannaanilakanmashakrogaa
m vadet. – su.ni.13/42*

2. कृष्णानवेदनांस्त्वकस्थान मषकस्तनेव
चोन्नता । (अ.ह. ३१/२६)

*Krushnanavedanaastvakasthan
mashakrogaastanev cha unnata – A.H.
31/26*

3. अवेदनं स्थिरचैव यस्मिन् गात्रे प्रदुष्यते ।
माषवत कृष्णमुत्सन्नमनिलान्माषमादिशेत ॥-
माधवनिदान/क्षुद्रोगाधिकार ३६

*Avedanam sthiram chaiva yasmin gat্রে
pradushyate,
Maashavat
krushnamutsannaanilakanmashadishet.*

–
MadhavNidan-Kshudrarogadhikar /36
Considering the *bruhatrayee*
Mashakroga Is described in *Sushruta
Samhita* (su.ni.13/42)

Astanga Samgraha, Astanga Hridaya(
A.H. 31/26) .and in *laghutrayee*
Mashakroga is described in
Bhavprakash, Madhava Nidan
,Yogratnakar

Mashakroga is skin disease,in which
there is small growth solitary or multiple
with following characters-

1. Painless
2. Fixed
3. Elevated
4. Shape like a horse bean (Maash)
5. Black or dark coloured

As it is painless and having no growth
patient rarely bothers about It.But if it is
on the face or at the site where it is
clearly visible or multiple in numbers
then it is better to get rid of it.

Treatment of Mashakroga-

Various treatment modalities for
mashakroga are described in *samhitas* -

जतुमणि समुत्क्रुत्य मषकंतिलकालकं ।

क्षारेण प्रदहेदयुक्त्या वह्निना वा शनैः शनैः (सु. चि.२०/३२)

1.) *Jatumani samutkrutya mashakrogaam
tilakalakam*

*Ksharena pradaheyuktya vanhina va
shanai shanai- su. Chi. 20/32*

Sushruta has described use of
ksharkarma and *agnikarma* in the
management of *mashakroga*.

*Masha anga glani
murdhaartimanthakeela tiladishu.*

*Tvak daho varti godanta suryakaant
sharadibhi – A. H.Su.30/41* ^[6]

..... दहेत्तु तिलकालकान ।

मषांश्च सूर्यकान्तेन क्षारेण यदिवाअग्निना ॥
(अ.ह ३२ / १३)

Acharya vagbhata have described
mainly 2 types of treatment modalities:

1. Kshar karma.
2. Agni (Dahan) karma.

*Godanta, suryakanta-mani, Shar(loha-
Shalaka) etc can be used or dahan karma*

*Ruvunalattu churnena gharshanat
mashakanashanam. Nirmok bhasma
gharshat va masha shanti vrajet drutam.*

-Bhaishajya Ratnavali

–Kshudrarog chikitsa-60/36

In Bhaishajyaratnavali, use of Poy
(Kshar) made up of stem of castor leaf
(Erandal) or Ash made from the
slough off (dead skin) of snake for local
application is indicated.

**Co-relation of mashakrogaroga with
modern disease-**

In Bhaishajya ratnavali use of Kshar-prepared from stem of castor leaf (Eranda) and use of poy (Bhasma) prepared from the slough off of snake is indicated in *mashakroga* treatment.

Considering the characteristics of Mashakroga it can be correlated with the **Elevated mole**

The medical term for mole is melanocytic nevus. Elevated mole/common mole is a growth on the skin that develops when pigment cells (melanocytes) grow in clusters. Most adults have between 5-10 common moles. These growths are usually found above the waist on areas exposed to the sun. they are seldom found on the scalp, breast, or buttocks.

Although Elevated moles may be present at birth, they usually appear later in childhood. Most people continue to develop new moles until about age 40. Another name for a mole is nevus, the plural is nevi. A Elevated mole is usually smaller than 5 millimeter width. It is round or oval, has a smooth surface with a distinct edge, and is dome shaped. A common mole usually has an even colour tan or dark brown. People who have dark skin or hair tend to have darker moles than people with fair skin or blonde hair. Elevated moles are not cancerous and Elevated moles rarely turn into melanoma, which is the most serious type of skin cancer.

Moles may be mistaken for freckles and other skin growths

Other types of moles can be brown, reddish brown, red purple, black or flat. Mole can occur anywhere on the skin, including scalp, ears, eyelids, lips, palms, soles, genital and perianal region.

A melanocytic nevus is composed of masses of melanocytes, the pigment-producing cells of skin. However, there are a variety of other skin lesions that also look like a mole. These include seborrheic keratosis, skin tags, dermatofibromas, lentigines and freckles

Causes and risk factors for developing moles-

1. The genes we inherit from our parents and
2. Amount of sun exposure (especially during childhood) both are major factors in determining mole numbers
3. Moles occur in all races (Caucasian, Asian, African and Indian) and all skin colours even animals have moles
4. Moles may be present at birth or gradually appear later in the newborn period. Many children continue to grow very slightly in proportion to normal body growth.

Treatment of Elevated Mole -

1. Surgical removal

- a. **Shave excision:-** The area around the mole is numbed, a small surgical blade is used to cut around and under the moles. No sutures are required.
- b. **Excision surgery (Excision biopsy) :-** The mole and surrounding margin of healthy skin is cut out using a scalpel or a punch device. Sutures are required.
- c. **Cauterization**

2. Non Surgical removal :-

- a. Application of solid carbon dioxide [19]

CONCLUSIONS

This study reveals that the ancient *Ayurvedic* classics which were written

thousands of years back by the ancient *Ayurvedic Achariyas* included the minor diseases (*Kshudraroga*) and have enlisted them properly. Health as defined by WHO is the state of complete physical, mental, spiritual and social well being and not merely the absence of disease, so minor diseases affects physically but it also affect the spiritual and social well being . spiritual and social well being of a person by lowering its self confidence. Detailed treatment of diseases are available in the ancient *Ayurvedic* texts in all modalities. In *Mashakrogaroga* all kinds of treatments ranging from *kshar karma* to *Agnikarma* are available in ancient texts .So to develop and provide a more effective treatment to the patient which is cost effective we need to emphasize in the *Ayurvedic* classics which will serve an effective development for the challenging minor diseases of present era. The ancient *Achariyas* have already contributed a lot in this field, we just need to explore it for the welfare of the people.

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