

**A REVIEW ARTICLE ON THE MANAGEMENT OF *EKA-KUSHTHA***Rekha¹, Sanjeev Sood², Gayathri M. Prakash³

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(Published Online: July 2022)

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Article Received: 24/06/2022 - Peer Reviewed: 04/07/2022 - Accepted for Publication: 08/07/2022

**ABSTRACT**

Eka-Kushtha is a type of *Kshudra Kushtha* (minor skin disorder) described in *Ayurvedic* texts, which is mainly *Vata-Kapha* predominant. The classical symptoms of *Eka-Kushtha* can be compared with Psoriasis due to its maximum resemblance. Psoriasis is a long-lasting auto-immune disease, more stress sensitive than any other skin disease, and is rarely life-threatening but can affect a person's self-image. 2-3% of the total world population have Psoriasis and its prevalence in India ranges from 0.44 to 2.8%. In modern medical science, Psoriasis can be treated with PUVA, corticosteroids, antihistamines, antibiotics, etc. But these therapies give serious side effects and still remains challenging. Hence the need for time to find out safe and effective treatment for Psoriasis and here *Ayurveda* plays an important role. The unique treatment modality of *Ayurveda* provides long-lasting results and a better life for patients. Various treatment forms of *Shodhana* (Purification) and *Shamana Chikitsa* (Palliative treatment) mentioned in classical texts for *Kushtha* are very effective. From this point of view, the present article is undertaken to summarise the various treatment modalities of *Eka-kushtha* (Psoriasis) in *Ayurvedic* classics.

Keywords: *Eka-Kushtha*, Psoriasis, *Shodhana*, *Shamana*

INTRODUCTION

The skin is the external organ that protects against physical and mechanical trauma, UV light, and infection and it is concerned with thermoregulation, conservation, and excretion of fluids and sensory perception.^[1] When skin gets affected, it may affect the person's personality. Skin diseases are considered a social stigma, due to altered appearance. *Kushtha* (Skin diseases) is the term that indicates various skin diseases. In *Ayurveda*, all skin disorders have been taken under the *Vyadhi* (disease) *Kushtha*. There are Seven, Eleven, Eighteen, and Infinite (*Aparisankhyey*) types of *Kushthas*. Among 18 varieties of *Kushthas*, 7 are *Mahakushtha* (major variety of skin disorders) and 11 are *Kshudra Kushtha* (minor variety of skin disorders). *Eka-Kushtha* is one of the *Kshudra Kushtha* which is mainly *Vata-Kapha* predominant,^[2] described in *Ayurvedic* texts with symptoms^[2] *Aswedanam* (anhidrosis/ lack of sweating), *Mahavastu* (broad-based), *Matsyashakalopamam* (looks like the scales of a fish), *Krishna Aruna Varna* (blackish reddish discoloration of the skin)^[3], *Mahashrayam*.^[4] *Visarpa* is the cause of *Eka-kushtha* and it is constantly spreading in the body and some discharge, pain, *Krimi* are present in the lesion.^[5] The signs and symptoms of *Eka-kushtha* are similar to that of Psoriasis. Psoriasis is one of the most common skin disorders seen in day-to-day life. It is a lifelong autoimmune disorder characterized by sharply defined erythematous squamous lesions, covered by dry, brittle, silvery, or greyish white, loosely adherent micaceous scales. These scales vary in size from pinpoint to large plaques.^[6] The skin becomes inflamed and hyper-proliferates to about 10 times the normal rate. It is universal in occurrence and affects a member of either sex equally. The age of onset occurs in two peaks. Early-onset (age 16-22 years) is common and is often associated with a positive family history. Late-onset disease peaks at age 55-60 years.^[6] The exact aetiology is unknown, but it is likely that psoriasis is a T- Lymphocyte driven disorder and has genetic components and other components like stress, excessive alcohol consumption, smoking different types of pollution, improper diet, use of various cos-

metics, chemicals all these factors aggravate psoriasis. It is characterized by remission and relapses. The prevalence rate of psoriasis is 0.44- 2.8% in India.^[7] Treatment is concerned with control rather than cure. It includes topical agents (Dithranol, tar, Calcipotriol, tazarotene, and corticosteroids), UVB, PUVA therapy, and systemic immunosuppressive/ immunomodulating agents.^[6] But *Ayurvedic* treatment provides long-lasting results and a better life for patients through its three basic principles of treatment i.e. *Shodhana* (Purification), *Shamana* (Pacifying treatment), and *Nidanaparivarjana* (avoidance of causative factors).^[8] The treatment of *Eka-Kushtha* has not been separately mentioned in classical texts. In this review article, an effort has been made to summarise the classical details of the various treatment of *Eka-kushtha*.

Materials and Methods: As the present study is a review article on the management of *Eka-Kushtha*, different *Ayurvedic* texts, published research papers, and available materials on the internet have been reviewed for this article. All the *Brihatrayi*, *Laghutrayi* and available commentaries of those have been reviewed. Modern texts and various websites were referred to collect information on the relevant topics.

Nidana (Causative Factors):

In classical texts of *Ayurveda*, etiological factors responsible for *Eka-Kushtha* are not separately explained, as *Eka-Kushtha* is a type of *Kshudra Kushtha* (Minor skin disease), so etiological factors of *Kushtha* are considered as *Nidana* of *Eka-kushtha*. *Nidana* (Causative factor) can be classified as^[9]:

1) **Aharaja Nidana (Diet Related Causes):**

Mithya Aahara (improper food habits)

Ajirna Ashana (intake of food in the state of indigestion)

Adhyasana (taking food during an incomplete digestion state)

Viruddha Aahra (incompatible diet)

Vishamashana (intake of food at the irregular interval and in irregular quantity)

Asatmyabhojana (unsuitable food)

Atibhojana (eating excessive food)

Amla, Lavana, Katu, Kashaya rasa, Guru Snigdhaahara, Kshira, Dadhi, Takra, Navdhanya, Nishpava, Hayanaka, Udalaka, Matsya, Gavaya, Varaha, Kultha, Masha, Guda, Tila, Sarshapa, Madhu, Phanita, Vidahi, Puti, Viddagdha, Upaklinna anna etc.

2) Viharaja Nidana (Causes related to lifestyle):

Vega Vidharana (Natural urges suppression),
 Atapasevana (Excessive sun exposure),
 Anilasevana (Excessive air exposure),
 Ratri Jaagarana (Night awakening),
 Diva swapanam (day sleep),
 Ativyayama (Over exercise),
 Atishrama (over exertion),
 Panchakarma therapy complications.

3) Acharaja Nidana (Behavioural misconduct):

Papa karma (sinful activities),
 Vipra Guru Tiraskara (Disrespecting of teachers),
 Sadhu Ninda,
 The Use of Money and material acquired by unfair means.

4) Others:

Krimija Hetu ^[10]: Vata, Pitta, Kapha and Krimi are responsible for all type of Kushtha.

Samsargaja Hetu ^[10]: It is an Aupasargika Vyadhi (Communicable disease) and spread from one person to another through Prasanga, Gatrasmarsparsha, Nishwasat, Sahabhojanat, etc.

Kulaja Hetu ^[11]: Kushtha is described as Adibalapravrut Vyadhi (i.e disease due to defect of Sukra and Shonita) and also explains that the patients of Kushtha may also have children suffer from Kushtha. These are due to Beejadushti ^[10]

Charka has mentioned that causative factors and treatment of Raktaja Krimi is as the same as Kushtha. Seven basic components of the body to be vitiated in all types of Kushtha called "Saptakodravayasangraha" are Vata, Pitta, Kapha, Twaka, Rakta, Mamsa, Lasika. ^[12]

In Eka-kushtha Vata-Kapha Dosha are dominant and the main Dosha Adhishthana is Twaka (Skin).

POORVA RUPA (Prodromal Symptoms):

The complaints which appear before the real manifestation of the disease are known as Poorvarupa (Prodromal symptoms). Although there is no specific Poorvarupa described for Eka-Kushtha, Poorvarupa of Kushtha may be considered as Poorvarupa of Eka-Kushtha (Psoriasis).

Table 1: Poorvarupa of Eka- Kushtha

Sr. No.	Poorvarupa (Prodromal Symptoms)	Charaka ^[12]	Sushruta ^[13]	Ashtanga Hridya ^[14]
1	Aswedanam (Absence of sweating)	+	+	+
2	Atiswedanam (Increased sweating)	+	+	+
3	Parushyam (Dryness)	+	+	-
4	Twakavaivarnya (Skin discoloration)	+	+	+
5	Unnatakotha (Elevated patches on the skin)	+	-	+
6	Sparshagyatwamam (Loss of sensation)	+	-	-
7	Kandu (Itching)	+	+	+
8	Nistoda (Pricking sensation)	+	-	+
9	Suptata (numbness)	+	+	+
10	Lomaharsha (horripilation)	+	+	+
11	Klama (fatigue)	+	-	-
12	Daha (Burning sensation)	+	+	+
13	Vrananam Shighrahutpatti Chirahsthithi	-	-	+
14	Shrama (tiredness)	+	-	+

Table No.-2:Rupa (Cardinal Symptoms) of Eka-Kushtha:

Sr. No	Rupa (Cardinal Symptoms)	C.S. ²	S.S. ³	A.H. ⁴	Bhela ¹⁵	Kashyapa ⁵	B.P. ¹⁶
1	Aswedanam (Anhidrosis/ lack of sweating)	+	-	+	-	-	+
2	Mahavastu (Broad-based)	+	-	-	-	-	+
3	Matsyashakalopamam (looks like the scales of a fish)	+	-	+	-	-	+
4	Krishna Aruna Varna (Blackish red discoloration)	-	+	-	-	-	-
5	Visarpi	-	-	-	+	+	-
6	Vikumata(shrinking, contraction, wrinkles)	-	-	-	+	-	-
7	Parivrava(flowing, streaming)	-	-	-	+	-	-
8	Srava(oozing)	-	-	-	-	+	-
9	Vedana(pain)	-	-	-	-	+	-
10	Krimi	-	-	-	-	+	-
11	Chakrakara (circular)	-	-	-	-	-	+
12	Abhrakapatrasama(silvery like mica)	-	-	-	-	-	+

SAMPRAPTI (Pathogenesis) ^[17]: *Samprapti* (pathogenesis) is the manifestation of disease due to different pathological activities and the effects caused by the *Doshas* (*Vyadhijanaka Dasha Vyapara*) involved in the process of pathology. Specific *Samprapti* of *Eka-Kushtha* (Psoriasis) is not mentioned in texts, so *Samprapti* (Pathogenesis) of *Eka-Kushtha* is considered on the basis of *Samprapti* (Pathogenesis) of *Kushtha*. Due to *Nidana Sevana* (causative factors), vitiated *Vata*, *Pitta*, and *Kapha Doshas*, in turn, vitiates *Twak* (skin), *Rakta* (blood), *Mamsa* (muscles),

Lasika (watery contents of the body). These together form seven-fold pathogenic substances of *Kushtha*. Among all the *Doshas*, *Vata* and *Kapha* predominantly get aggravated and vitiates *Dushyas*, obstruct the *Loomkupa* and lead to *Sanga Vikriti* in *Swedovaha Srotasa* and causes *Aswedanam* (anhidrosis). *Mahavastu* (broad-based) due to *vayu* (being *Shigrakari*). Vitiating *Kapha* mixed with *Lasika*, *Twaka*, *Mamsa* produces silvery skin and due to vitiated *Vayu* it produces roughness and gives the appearance of *Matsyashakalopamam* (looks like scales of fish).

Table 3:Samprapati Ghataka (Pathogenic Factors) of Kushtha

Dosha	Vata-Kapha
<i>Dushya</i> (tissues/cell involved)	<i>Twaka</i> (skin), <i>Rakta</i> (blood), <i>Mamsa</i> (muscles), <i>Lasika</i> (watery content of the body)
<i>Agni</i> (Digestive Fire)	<i>Jatharagnimandya</i> , <i>Dhatvaagnimandya</i>
<i>Aama</i> (Undigested food)	<i>Dhatvaagni-Maandya-Janya</i>
<i>Srotas</i> (systems involved)	<i>Rasavaha</i> , <i>Raktavaha</i> , <i>Mamsavaha</i> , <i>Swedavaha</i> .
<i>Strotodushti</i> (mode of system involvement)	<i>Sanga&Vimaargagamana</i>
<i>Udbhava Sthana</i> (origin place)	<i>Amashaya</i> and <i>Pakvashaya</i> (stomach and intestine)
<i>Sanchara Sthana</i> (circulating place)	<i>Sarva Shareer</i> (whole-body)
<i>Adhithana</i> (the place where the disease is expressed)	<i>Twaka</i> (4 th & 5 th layer)
<i>Rogamarga</i> (specific route)	<i>Bahya</i> (External)
<i>Swabhava</i> (nature)	<i>Chirakari</i> (Chronic)

Chikitsa (Treatment) of Eka-Kushtha:

It is the need to find out the safe and effective treatment for Psoriasis and for this *Ayurveda* plays an important role. In classical texts of *Ayurveda*, it is emphasized that *Kushtha Chikitsa* should be started from its initial stage because it can be easy to cut down a young tree without much effort while excessive efforts are required for a well-grown big tree^[18] Therefore in the initial stages, *Kushtha* is easily curable and when it reaches the advanced stages then it becomes difficult to cure. There is *Tridosha* involvement in all types of *Kushtha* (skin diseases), so the treatment is to be carried out according to *Dosha* predominance^[19] The principle threefold of *Chikitsa*^[10] are *Nidanaparivarjana* (Avoidance of causative factors), *Shodhana* (Purification), and *Shamana* (Pacifying treatment), and this treatment is given on the base of *Rogibala, Rogabala, Agni, Kala, Vaya*, etc.

Nidana Parivarjanam (Avoidance of causative factors):

It means avoiding causative factors. It stops the further progression of the disease, by restricting *Dosha*

vitiating. *Mithya Ahara* (Improper food habits) & *Viruddha Ahara* (incompatible diet) are the main causative factor of *Kushtha* so they should be avoided
Samshodhana (Purification):

Through this therapy vitiated *Doshas* are expelled out from the body. Medicines given after *Shodhana* (Purification) are much more effective. *Shodhana* therapy is emphasized in *Kushtha* management due to some basic things related to *Kushtha Roga* which are: *Kushtha rogi* is called *Bahu Doshi* (*Doshas* vitiated to a greater extent) and for this *Shodhana* therapy (Purification) has a unique role. *Kushtha* with *Bahu dosha Avastha* (more severe state of *Dosha*) should be advised of *Samsodhana* therapies (Purification) frequently.^[19]

For excessively morbid *Doshas* repeated *Shodhana*^[20] should be performed at regular intervals. So, a specific periodicity for conducting *Shodhana Karma* is mentioned^[20] and also advised to carry out “*Ubhayato Samsodhana*” even at the *Purvarupa* condition of *Kushtha* and also advised *Samsodhana* in *Rasagata, Raktagata, Mamsagata and Medogata Kushtha*.^[20]

Table 4: According to *Dhatus Shodhan, Shamana Chikitsa*

<i>Rasa Dhatu</i>	<i>Samsodhana, Lepana</i>
<i>Rakta Dhatu</i>	<i>Samsodhana, Lepana, Kasayapana, Raktamokshana</i>
<i>Mamsa Dhatu</i>	<i>Arista, Mantha</i> along with <i>Raktadhatu Chikitsa</i>
<i>Meda Dhatu</i>	<i>Samsodhana, Raktavasechana, Use of Bhallataka, Shilajitu, Swarnamakishik, Guggulu, Tuvarak, Khadira, Asana, Ayaskriti</i> etc.

The importance of *Snehapana* (oral administration of medicated Ghee) initially in all *Kushthas* based on specific *Dravya Siddha Snehana* followed by *Sodhana* and *Dashamoola/ Erandadi Siddha Taila/Ghrita* in *Vata Dosha Pradhana Kushtha, Patola/Nimba Siddha Ghrita* in *Pitta Dosha* and *Saptahva/Chitraka Siddha Ghrita* in *Kapha Pradhana Kushtha*.^[21]

Snehana Chikitsa (Oleation Therapy):

Among *Sadhvidhupokramo*, *Snehana* (oleation) is one of the most important *Upokram* (procedure). *Madhyama Matra* of *Snehapana* should be administered for *Samsodhanartha*.^[22] *Sarpipana* should be indicated in *Vata PradhanaKushtha*. According to *Acharya Bhela*, for *Sarpipana* use *Mahapanchagavya*

Ghritam, Dhanvantaram Ghritam and for *Abhyanga* use *Shirishadi Taila*^[15] *Acha Ghritpana* (only ghee) in *Vata PradhanaKushtha* and *Tiktaghritapana* in *Pittaj* and *Kaphaj Kushtha*.^[23]

Swedana (Fomentation):

Swedana liquefies the *Doshas* (*Vilayana of Dosha*). Due to the *Ushnaguna* of *Swedana*, *Dosha Paka* occur^s ^[24] and *Swedana* also creates *Nirmalatva* (cleaniness) in the *Srotas* along with the removal of obstruction at the entrance of channels.^[25] Because of this the *Doshas* leave the *Shakha* (*Extremities*) and come to the *Koshtha*. By *Snehana* and *Swedana*, the morbid *Doshas* are liquefied, dissolved, and brought to *Koshtha*.

Vamana (Therapeutic Emesis):

In Panchakarma, among Shodhana therapy, Vamana (Therapeutic emesis) is the principal treatment of Kapha Dosha. Vamana (emesis) is a process in which toxins (Doshas), or waste products are eliminated through the upper channel that is the mouth. Vamana (emetic therapy) should be indicated in Kaphapradhana Kushtha. Vamana Karma should be performed once a fortnight (15 days).^[20] if Doshas are in Utkleshavastha and Kushtha is in Urdhwabhaga (upper part of the body), then Vamana Karma must be done using Kutaja, Madhanaphala, Madhuka, Patola, Nimba, Yasti, Vacha, Vasa.^[26]

Virechana (Purgation therapy):

The process by which the vitiated Doshas are eliminated through the Adhobhaga (i.e., anal region). Virechana (purgation therapy) should be indicated in Pitta Pradhana Kushtha also in Kapha and Raktadusti and For Virechana medicines like Trivrit, Danti, Triphala.^[26] Samsrana (Virechana karma) should be performed once a month.^[20]

Aasthapana Basti (Decoction Enema):

If there is an excess of Vayu then Asthapana Basti can be given. Decoction enema can be prepared with herbs like Daruharidra, Brihati, Nimbapatra, Patola, Kritamala, Pichumarda, Madna, Yava, Musta, Kalinaga and administered along with oil or fat.^[27]

Anuvasana Basti (Oil Based Enema):

When there is an excess of Vayu even after Virechana (purgation therapy) and Asthapana (Decoction enema) and if the patient is suitable for the administration of Anuvasana and then he should be administered with Madanaphala, Nimba, Kutaja, Patola, Madhukayukta Anuvasana Basti.^[27]

Nasya (Errhine Therapy):

Elimination of the morbid Kapha or Kapha with Pitta accumulated in the Urdhvajatroo is a supra-clavicular region by the administration of drugs through the nostrils. Medicine prepared for Nasya Karma (Shirovirechan) with ingredients like Saindhava, Danti, Maricha, Pippali, Karanja (fruit). These drugs cure diseases caused by Krimi, Kushtha.^[27] Nasya Karma should be performed in 3 days.^[20] In Kushtharoga, Dosha Sanchya is more in Nasa or Shirobhaga, so Avpida Nasya is preferred.

Dhumapana (Fumigation): Virechanika Dhuma cures Krimi, Kushtha and Kilasa.^[27]

Raktamokshana (blood-letting):

Raktamokshana (blood-letting) may be achieved by any of the Sringa, Jalauka, Alabu, Pracchana, and Siramokshana methods.^[27] Raktamokshana (Blood Letting) should be performed once in 6 months^[20] and also advised Siravedana (vein puncturing) from 5 main superficial veins.^[20] Raktajanya and Sannipatajakushtha are initially treated with Siravyadha and in Alpa Kushtha Raktamokshana with Prachhana, Alabu, or Jalauka-avcharana.^[27]

Shamana Chikitsa (Palliative Treatment):

It is also an important part of Kushtha treatment. After Shodhana Karma, Shamana Chikitsa is indicated to subside the remaining Doshas. It brings the Vishama Doshas into the normal state without expelling them out of the body. It is also useful for those patients who are unable to undergo Samsodhana. As per Charaka, after Sodhana, Shamana therapy with Tikta and Kashyam Dravya is advised.^[28] Also indicated several other drugs and formulations of Shamana therapy.

Table 5: Shamana Chikitsa Formulations

Kashyam / Kwatha	Patolamuladi Kashyam for 6 days cures Kushtha, Shopha, Arsas, Grahani Dosha, etc. ^[29]
Churna	Manjistha Kwatha, Aragwadhadikwatha, Nav Kashyam, Khadirakwatha, Khadirashtaka Kwatha
	Mustadi Churna. ^[29] Triphaladi Churna, ^[29] Abhyaarishtha Churna, Kusthari Churna, Panchanimbha Churna, Sarshapadi Churna.
Vati	According to Bhela, Drakshadi Churna (1 pala) with Gomutra cures Kushtha in 1 month. ^[30]
Vati	Sarvangasundrigutika, Triphalagutika
Asava / Arishta	Madhvasava Triphalasava, Bhallatakaavaleha, Khadirasava, Kanakabindvarishta,
Ghritta	Tiktashatpala Ghrita, Mahatikta Ghrita, Mahakhadira Ghrita, Tiktaghrita, Vajrakaghrita, Dhanvantram Ghrita, Mahapanchagavya Ghritta
Rasa	Manikya Rasa, Ras manikya, Talkeshwar Rasa, Mahatalkeshwar Rasa, Udyabhaskar Rasa,

	Chandranan Rasa
Intake of Rasanjana along with cow urine for 1 month	
Intake of Abhaya along with Trikatu, Guda and sesame oil (tilataila) for 1 month	

External application:

Bahyaparimarjana (external application) should be applied when the Kushtha patient has undergone a purificatory procedure. According to Bhela: after Raktamokshana, apply Kushthanashka Lepa. Udvar-

tana like Somaraji Udvartana, Prelepa, Parisheka, Abhyanga etc Siddharthakasnana.

Use of Lepa, Kshara, Agada: The patches of Kushtha which are anaesthetic and where surgical instruments are contra indicated, Kshara is used.

Table 6:External Applications in Kushtha

Lepa	Chitrakadi Lepa, Mamsyadi Lepa, Kadaliadi Lepa, Kushtadi Lepa, Shireeshatwadagi Lepa, Pathyaadi Lepa, Swarjikaadi Lepa, Manshiladi Lepa, Karanjadi Lepa, Vishadi Lepa, Durvadi Lepa, Vidangadilepa, Sikhthadi Lepa, Chaturangullepa
Taila	Kushthadi Taila, Shvetakaraviradya Taila, Shvetakaravirapallavadya Taila, Tiktekshvadi Taila, Kanakaksheeri Taila, Chalmogrataila, Trintaila, Vajraka Taila, Marichadha Taila, Bhallatka Taila.

Table 7:Pathya-Apathya (Wholesome-Unwholesome)

Pathya (Wholesome)		Apathya (Unwholesome)	
Ahara	Vihara	Ahara	Vihara
Laghu Anna (light diet)	Abhyanga	Guru Anna	Divya-Swapana
Tikta Shaka (bitter vegetables)	Karanja Taila	Amla Rasa	Maithuna
Purana Dhanya (old cereals)	Utsadanam with Aragvadhadi Kashyam	Dugdha, Dahi, Guda, Tila, Mamsa	Vega Dharana
JangalaMamsa (meat of animals of arid)	Pana, Parisheka	Anupa, Gramya Mamsa	Tapa Sevana
Mudga (green gram), Patola (trichosanthes dioica)	Avagaha	Kulattha	Swedana
Food and ghee prepared with Bhallatka, Triphala, Nimba (azadirachta indica)		Nishpava, pishtavikara	Paap Karma etc.
Guduchi (tinospora cordifolia), Purana Dhanya (old cereals), Godhuma, Udaalaka		Ajirnasana, Vidahi Anna, Abhishyandi Ahara	

DISCUSSION

Kushtha has also been included in the list of Aupasargika Roga (Communicable diseases) which may spread from one person to the other. As there is no detailed description of Eka-Kushtha available in the texts, only symptom complex is mentioned, being one type of Kushtha, the general description of Kushtha in terms of Nidana (causative factors), Purvarupa (prodromal symptoms), Upshaya-Anupshaya (Relieving and Aggravating Factor), Samprapti (pathogenesis), Chikitsa (treatment) and Upradva (complica-

tions) may be considered for Eka-Kushtha. Psoriasis is a non communicable, chronic, painful, and disabling disease, which occurs worldwide and can manifest in different forms. An individual with Psoriasis may feel low self-esteem because of being unsightly. It affects mental health, may lead to many emotional problems like anger, anxiety, depression, embarrassment, etc. Today, modern medical science has lots of facilities and upgraded technologies for the treatment of patients but still, many diseases are in the progression phase in society and Psoriasis is one such kind of

Disease affecting 2% of the population. This disease is a long time consuming, not easily curable, and requires patience to take medications. Also in *Ayurveda*, *Kushtha* is considered as difficult to cure therefore it is called *Duschikitsya* (not easily curable). But by *Shodhana* and *Shamana* therapy along with the external application, cure of the disease becomes easier due to the removal of the root cause. In classical texts, *Acharyas* has quoted *Shodhana* therapy along with *Shamana Chikitsa* and *Pathya-Apathya* in *Kushtha* management. *Shodhana* therapy eliminates the morbid *Doshas* from the body, has great importance in *Bahudoshya Avastha*, all *Shodhana* procedures are indicated in *Kushtha* Providing additional relief to the patient. *Swedana*: *Doshas* are liquefied by *Swedana* and reach *Koshtha* and then can easily remove by *Shodhana* (*Vamana* and *Virechana Karma*).

Vamana Karma: In *Kapha Pradhanaya Kushtha*, *Vamana* is indicated. Due to *Snigdha*, *Pichchala*, *Sandra Guna* of *Kapha* accumulation of *Kleda* is faster, hence it has to be removed frequently which is *Pakshat –Pakshat Vamana*. The cardinal symptom of *Kapha Dosha* is *Kandu* (itching), *Kapha Dosha* is removed by *Vamana*, hence *Kandu* (Itching) is reduced.

Virechana Karma: *Kushtha* has been considered as *Raktapradoshaja vyadhi* and the *Mala* of *Rakta* is *Pitta Dosha*, so there is *Avinbhava Sambandha* (inseparable connection) between *Rakta* and *Pitta*. *Rakta* is purified and *Raktapradoshaja Vikara* like *Kushtha* is cured by *Virechana Karma*, as an excess amount of *Pitta* is expelled out from the body. It pacifies the morbid *Pitta* and helps to carry out its function normally, hence helping the skin lesions to heal. *Virechana* drugs eliminate *Kleda* and *Doshas* from *Rasa*, *Rakta*, and *Meda*. It causes *Rakta Prasadana* by eliminating *Dushta Kapha* and *Pitta* present in *Rakta* is eliminated by its *Tikta Rasa*, it improves complexion by purifying blood and by absorbing *Kleda* from *Rakta*. The *Pitta Kaphahara* property of *Virechana* drugs corrects *Rakta Dhatu*, thus reducing big lesions. Vitiating of *Tridoshas* is the cause of scaling in *Kushtha*, *Virechana* acts on *Tridosha* and controls scaling. *Vatanulomana* property of

Virechana corrects *Rukshta* (dryness) which is due to *Vatadosha*. *Kandu* (itching) is due to *Kapha Dosha*, *Rasa*, *Rakta Dusya*, *Virechana* has *Pitta Shodhaka* and *Rasa Rakta Prasadana* property, which may reduce the *Kandu*. *Daha* (burning sensation) is mainly due to *Pitta Dosha* and *Rakta Dusya* and *Virechana* removes vitiated *Pitta Dosha* and *Rakta Dushti*, hence reducing the *Daha*.

Basti Karma: According to *Brihatrayi*, *Basti Karma* is directly contra indicated because it aggravates *Kushtha Roga*. But in *Charaka Chikitsa Sthana* *Acharya Charka* has been advised *Asthapana Basti* prepared with drugs like *Darvi* etc by adding *Sneha* in *Kushtha Roga*. *Anuvasana Basti* can also be given if there is excess *Vata* after *Virechana Karma* and after *Asthapana Basti*.

NASYA KARMA:

Nasya Karma is preferred when morbid *Dosha* that is *Kapha* or *Kapha* with *Pitta* accumulated in the *Urdhvajatroo* which is a supra-clavicular region and In *Kushtharoga*, *Dosha Sanchya* is more in *Nasa* or *Shirobhaga*, so *Avpida Nasya* is preferred. Medicine prepared for *Nasya Karma* (*Shirovirechan*) with Ingredients like *Saindhava*, *Danti*, *Maricha*, *pippali*, *Karanja* (fruit).

Raktamokshana: It is the perfect treatment for many skin diseases and is indicated in *Pitta Pradhana Kushtha*. As *Kushtha* is a *Tridoshaja* and *Raktapradoshaja* disease, so *Raktamokshana* can be adopted in all types of *Kushtha*. By this procedure, the disease is removed from its root cause and the skin gets nourished with pure *Rakta* which will subside *Kushtha*. Also, treat the *Kushtha* by relieving the *Srotosanga* which is the type of *Dusti* in *Kushtha Samprapti*. There is *Samsrishta Dosha* involvement in most of the *Kushtha* and such conditions, firstly *Pitta Dosha* is treated and due to *Avarasatva* of *Rakta* and *Pitta*, *Raktamokshana* helps to pacify the vitiated *Pitta* and the *Kushtha* is subsided. As we know *Pitta* is the *Mala* of *Rakta* and by *Raktamokshana*, vitiated *Pitta* is removed along with *Rakta*.

Shamana Chikitsa is indicated to pacify the remaining *Doshas* as it brings the *Vishama Doshas* to a normal state without expelling them out of the body.

It is also described to those patients who are unable to undergo *Samsodhana*. As per *Charaka*, after *So-dhana*, *Shamana* therapy with *Tikta* and *Kashyam Dravyas* is much more effective. For these purposes, several other drugs and formulations are mentioned in classical texts. Most of the formulations are made up of drugs with *Tikta-Kashaya Rasa*, *Sheeta Veerya*, *Guru Snigdha*, *Ushna Guna*. *Tikta Rasa* mainly acts as *Kapha Shamaka*, useful as *Raktashodhaka* and *Kushthaghana*, *Kandughana*, and *Twakvikaar*. *Sheetaveerya* drugs act as *Pitta Shamaka*. *Guru* and *snigdha Guna* acts as *Vata Shamaka*.

CONCLUSION

Eka-Kushtha is a *Vata-Kapha Janya Rakta Pradoshaja Vyadhi* and one among the 11 types of *Kshudra Kushthas* and resembles Psoriasis. There is no separate explanation regarding *Nidana*, *Poorvarupa*, *Samprapti*, and *Chikitsa* of *Eka-kushtha* in Classics. Psoriasis is a chronic inflammatory recurring disease that is very difficult to cure permanently with modern medicines, but *Ayurveda* provides long-lasting results and a better life for the patient. In this article, we conclude that *Shodhadha* (various Panchakarma procedures) followed by *Shamana Aushadhi* and *BahiParimarjana Chikitsa* (External application) are the best option for *Eka-Kushtha* treatment because, after conduction of *Shodhana Chikitsa*, the vitiated *Doshas* (toxins) gets eliminated and then *Shamana Chikitsa* is advised for *Dosha* and *Dhatus* balancing and their proper functioning. In today's world of ever-changing diet and work patterns, lifestyle disorders are on a sharp rising pattern. Hence the need for time to find out safe and effective treatment for Psoriasis (*Eka-Kushtha*) and here *Ayurveda* is a ray of hope in such a health condition.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Rekha et al: A Review Article on The Management of Eka-Kushtha. International Ayurvedic Medical Journal {online} 2022 {cited July 2022} Available from:

http://www.iamj.in/posts/images/upload/1908_1917.pdf