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## A Review On Panchnidan Of Ekakushtha w.s.r. To Psoriasis

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### ABSTRACT: -

In Ayurveda all skin disease have been described under the umbrella of *Kushtha*. The objective of this article is to analyze *Ekkushtha*, its etiology, etiopathogenesis, management from different ayurvedic literature. *Kushtha* is divided into two types *Mahakushtha* and *Kshudrakushtha*. *Mahakushtha* again divided into seven types and *Kshudrakushtha* into eleven types. Out of eleven types *Ekkushtha* is of them. Though *Ekakushtha* is included under *kushtha*, hence etiology, etiopathogenesis, and management are same. 'Sapta dravya' i.e Three dosha and *Tvak, Rakta, Mamsa, Lasika* plays an important role in etiopathogenesis of *Kushtha* as well as *Ekakushtha* having predominance *Vata Kapha Dosha*. Psoriasis is a chronic, non infectious, inflammatory dermatosis characterized by well demarcated erythematous plaques topped by silvery scale. Similar to *Swedana, Mahavastu* and *Matsyashakalopam avastha* of *Ekakushtha*. Management like *Shodhana* therapy at regular interval, *Shaman* therapy, Local application with different *lepa*, oil and all these aspects have been described here according to different acharya

**Keywords -** *Ushtha, Mahakushtha, Kshudrakushtha, Ekakushtha, Shodhana, Shamana*



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## INTRODUCTION

The skin is an important and largest organ of our body. Which communicate with the external world. It is one of the five *Gyanendriya*, described in Ayurvedic texts, which is responsible for ‘*Sparsha Gyan*’ or touch sensation<sup>[1]</sup>. Most of the skin disorders have been described under the umbrella of *Kushtha*. Word *Kushtha* means a pathological condition which despises the skin. According to W.H.O. the world wide prevalence of Psoriasis is 2-3% (April,2013) & in India, it varies from 0.44 to 2.88%<sup>[2]</sup>. Psoriasis is a common chronic, autoimmune, inflammatory, proliferative, non contagious disease of the skin affecting people who are genetically predisposed. Psoriasis consists of itchy, deep pink to reddish, well demarcated, indurated plaques with silvery-white scaling present particularly over extensor surfaces and scalp.<sup>[3]</sup> It is a skin disorder where altered keratinization of epidermal cells takes place with well-defined erythematous lesion and silvery plaques. Psoriasis is typically unpredictable in its course, may vary in severity from one episode or flare to another, and often recurs throughout an affected person’s life. In this review article, its etiology, pathogenesis, classification and management of different Dermatological disorder through ‘*Nidanparivarjan*’, ‘*Shodhana*’ and ‘*Shaman*’ mentioned in different Ayurvedic Classics has also described here.

## MATERIAL AND METHODS

Materials are collected from *Brihatrayi* and *Laghutrayi*.

From National and International Journal Research and Review articles.

### *Kushtha*

The word *Kushtha* is derived from the root *Kush Nishkarshe* i. e. To Tear or To Expel with suffix K-than (*UnadiKosh*). It means that which definitely disfigures the body and body tissues is called *Kushtha*.

**Nirukti:** 1 Siddhant *kaumudi-Kushtha* represents a condition, which destroys body organs.<sup>[4]</sup>

2. *Kushtha* means which caused situations. Vitiated *Rakta* disturbs the milieu of body.

3. Vitiated *Rakta* leads to the destruction of body<sup>[5]</sup>

4. which disfigures the body.<sup>[6]</sup>

5. *Sushrut* Which disfigures the organ and if left untreated it makes the body contemptible.

6. *Kushtha* causes vitiation as well as discoloration of skin.<sup>[7]</sup>

### Definition

The one which disfigures the body is *Kushtha*. The disease in which, discoloration of skin, putrefy changes (*Kushnati*) happens in skin is known as *kushtha*.

### Historical Review

#### Vedic Period

*Ayurveda* is an *upaveda* of *Atharva Veda*. The history of *Kushtha* as well as *Ekakushtha* can be drawn back to *Vedic* times are shown in table form:-

Table No. 1 - Yuga

RIGVEDA	YAJURVEDA	ATHARVAVEDA
The <i>charmaroga</i> of <i>Apala</i> was cured by Lord Indra. The daughter of <i>Kakshavati Ghosha</i> was refused by her husband due to her ugly look of <i>Kustha</i> and by proper medication she got rid of her ailment by <i>Ashwini Kumaras</i> . <sup>[4]</sup>	In <i>Shukla Yajurveda Kushtha roga</i> has been described as <i>sidhmastarka</i> . Various medicines having <i>kushtha nashaka</i> properties have been mentioned. <sup>[5]</sup>	<i>Kushtha</i> has been described as <i>Kshetriya Roga</i> . <i>Atharvaveda</i> defines <i>Kushtha</i> as ‘ <i>kutsitrupvarna</i> ’. <sup>[6]</sup>

Table No. 2 PURANA KAAL

GARURPURAN	AGNIPURAN	MANUSMRITI
<i>Khadir</i> and <i>Bakuchi</i> 's ref. is found for <i>Kushtha</i> management. <sup>[6]</sup>	Ref. for <i>Khadir</i> , <i>Harital</i> , <i>Manahshila</i> is found for the treatment of <i>Kushtha</i> . <sup>[7]</sup>	People don't involve in marriage relationships in families with skin diseases since that time, which indicates its hereditary tendency. <sup>[8]</sup>

Table no. 3 SAMHITA KAAL

CHARAK SAMHITA	SUSHRUT SAMHITA	ASHTANGA HRIDAY
Seven types of <i>Kushtha</i> have been described by <i>Charak</i> in "Nidansthan". These have been called to be the <i>Maha Kushtha</i> . In <i>Chikitsa sthana</i> " 18 Types of <i>Kushtha</i> have been categorized under <i>Maha Kushtha</i> and <i>Ksudra Kushtha</i> . <i>Ekakushtha</i> was first described by <i>Charak</i> . Apart from the description of <i>Kushthain Nidhansthan</i> and <i>Chikitsasthana</i> there Are numerous examples where <i>Kushtha</i> has been connected <sup>[9]</sup>	<i>Sushrut</i> described <i>Anuvanshik</i> (Hereditary) cause of <i>kushtha</i> , <i>krimi</i> as a contributing factor of <i>Kushtha</i> , the <i>Dhatugatatva</i> and <i>utarottar Dhatupraves</i> of <i>Kushtha</i> and two chapters in <i>Chikitsasthan</i> for skin disorders under the heading of <i>Kushtha</i> and <i>Maha Kushtha</i> .	<i>Vagbhata</i> has followed the classification of <i>Sushrut</i> in <i>sutra sthan</i> 15 <i>Ekakushtha</i> has been mentioned under <i>ksudra Kushtha</i> and sign symptoms similar to <i>Acharya Charak</i> . <i>Vagbhata</i> has Stressed <i>As. Hr. Ni. (14/6)</i> on "Pap karma" as aetiological factor of <i>Kushtha</i> .

Table No.4

MADHAV NIDAN	KASHYAP SAMHITA	BHAVAPRAKASH	SHARANGADHAR SAMHITA
<i>Madhav</i> has compiled <i>Nidana</i> , <i>Rupa</i> of <i>Maha Kushtha</i> and <i>Ksudra Kushtha</i> from <i>Charak</i> . The <i>Purvarupa</i> of <i>Kushtha</i> and <i>doshik</i> seven types of <i>Kushtha</i> are taken from <i>Ashtanga Hridaya</i> while <i>Dhatu gatatva sadhya, asdhyata</i> and <i>sankramakta</i> (contagious) have been described inline with <i>Sushrut</i> . <sup>[10]</sup>	18 types of <i>Kushtha</i> , there <i>sadhyasadhyata</i> and <i>Shwitra</i> <sup>[11]</sup>	<i>Bhavaprakash</i> has described <i>Kushtha</i> similar as mentioned by <i>Charak</i> . The <i>Dhatugatatva</i> and <i>sadhya asadhayata</i> and <i>arishtalakshan</i> topics were influenced by <i>Sushrut</i> . <sup>[12]</sup>	Different types of <i>Kushtha</i> were described in <i>purvakhand</i> . <sup>[13]</sup>

**Kushtha:**

The word 'Kushtha' is a broad term, which covers almost all the skin diseases. *Kushtha* is produced invariably by the vitiation of the seven factors i.e. 3 *Doshas* and 4 *Dushyas*. But different types of pain, colour, shape, specific manifestation etc. are found in *Kushtha* because of *Anshanshakalpana* of the *Doshas*. Accordingly *Charaka Kushthas* are in fact of innumerable types, but for systemic study they are classified into two major groups 7 *Maha Kushtha* & 11 *Kshudra Kushtha*.

**Classification Of Kushtha**

The word *Kushtha* is used in *Ayurveda* as a universal term for all types of skin ailments. *Kushtha* is divided into two types.

1. **On the basis of avastha – 2 types**
  - *Maha Kushtha*
  - *Kshudra Kushtha*
2. **On the basis of dhatu involvement – 7 types**
3. **On the basis of dosic predominance – 7 types**

According to different acharyas classification of *Kushtha* are shown below in table form.

**Mahakushtha 7 types**

<i>Charak samhita</i> [7]	<i>Sushruta samhita</i> [8]	<i>Ashtanga hridaya</i> [9]
1. <i>Kapala-Vata</i>	1. <i>Kapala Pitta</i>	1. <i>Kapala Vata</i>
2. <i>Audumbara – Pitta</i>	2. <i>Audumbara-Pitta</i>	2. <i>Audumbara-Pitta</i>
3. <i>Mandala -</i>	3. <i>Risyajihva- Pitta</i>	3. <i>Mandala – Kapha</i>
4. <i>Risyajihva-Vata Pitta</i>	4. <i>Pundarika-Pitta</i>	4. <i>Risyajihva-Vata-Pitta</i>
5. <i>Pundarika-Pitta-Kapha</i>	5. <i>Kakanaka-Pitta</i>	5. <i>Pundarika-Pitta-Kapha</i>
6. <i>Sidhma- Vata- Kapha</i>	6. <i>Dadru-Kapha</i>	6. <i>Kakanaka-Tridoshaja</i>
7. <i>Kakanaka- Tridoshaja</i>	7. <i>Aruna-Vata</i>	7. <i>Dadru-Pitta-Kapha</i>

**Kshudra Kushtha 11 types**

<i>Charak Samhita</i> <sup>7</sup>	<i>Sushrut Samhita</i> <sup>8</sup>	<i>Ashtang Hridaya</i> <sup>9</sup>
<i>EkKushtha-Vata-Kapha</i>	<i>EkKushtha- Kapha</i>	<i>EkKushtha-Vata-Kapha</i>
<i>Charmakya/charmaKushtha</i>	<i>Kitibha-Pitta</i>	<i>Charmakya/charmaKushtha</i>
<i>Kitibha-Vata-Kapha</i>	<i>Charmadala- Pitta</i>	<i>Kitibha-Vata-Kapha</i>
<i>Alasaka Vata-Kapha</i>	<i>Pama-Pitta</i>	<i>Alasaka -Vata-Kapha</i>
<i>Charmadala - Pitta-Kapha</i>	<i>Vicharchika-Pitta</i>	<i>Charmadala - Vata – Kapha</i>
<i>Pama- Pitta-Kapha</i>	<i>Sidhma-Kapha</i>	<i>Pama -Vata-Kapha</i>
<i>Vicharchika- Kapha</i>	<i>Sthularushka-Kapha</i>	<i>Vicharchika- Vata-Kapha</i>
<i>Vipadika- Vata-Kapha</i>	<i>Rakasa –Kapha</i>	<i>Vipadika -Vata-Kapha</i>
<i>Dadru- Pitta-Kapha</i>	<i>MahaKushtha-Kapha</i>	<i>Visphotak- Pitta-Kapha</i>
<i>Visphotak- Pitta-Kapha</i>	<i>Parisarpa-V ata</i>	<i>Sataru -Pitta-Kapha</i>
<i>Sataru -Pitta-Kapha</i>	<i>Visarpa-Pitta</i>	<i>Sidhma- Vata-Kapha</i>

### Showing classifications according to *Doshika* predominance

<i>Dosha</i> predominance	Name of <i>Kushtha</i>	
	<i>Acharya Charaka</i> <sup>[10]</sup>	<i>Acharya Sushruta</i> <sup>[11]</sup>
<i>Vata</i>	<i>Kapala</i>	<i>Aruna Parisarpa</i>
<i>Pitta</i>	<i>Audambara</i>	<i>Audumbara Risyajihva, Kapala, Kakanaka, Visarpa, Kitibha, Vicharchika, Pama, Charmadala</i>
<i>Kapha</i>	<i>Mandala, Vicharachika</i>	<i>Pundarika, DadruSthularuska, Sidhma, Raksa, Mahakushtha, Ek-kushtha</i>
<i>Vatakapaha</i>	<i>Sidhma, Kitibha, Vipadika, Charmakhya, Ekkushtha</i>	-
<i>Vatapitta</i>	<i>Rishyajihva</i>	-
<i>Kaphapitta</i>	<i>Pundarika, Dadru, Pamda, Sataru, Carmadala, Visphotaka</i>	-
<i>Vatapittakapha</i>	<i>Kankanaka</i>	-

### Showing features of *Doshika* predominance in various *Kushtha*

Types	Symptoms
<i>Vataja</i>	<i>Rukshata, Shosha, Toda, Shula, Sankochana, Ayama, Parushya, Kharabhava, Harsha, Shyavarunatva, Sunnata, Shotha, Bheda, Svarabhanga, Swedasveda, Angavaikalya.</i>
<i>Pittaja</i>	<i>Daha, Raga, Parisrava, Paka, Visragandha, Kleda, Angapatana, Bhedana, Raktanetrata, Krimi-Utpatti.</i>
<i>Kaphaja</i>	<i>Shvaitya, Shaitya, Kandu, Sthairya, Utsedha, Gaurava, Sneha, Kleda, Jantubhih Abhibhakshanam, Varnabheda, Shotha, Srava.</i>

#### ***Ekakushtha***

*Ekakushtha* is one of the *Kshudra Kushtha*. *Bhavaprakasha* mentions that because it is the prime among the *Kshudra Kushtha* <sup>[12]</sup>, thus it is called *Ekakushtha*.

“*Kshudra kushtha Mukhyatvata Ekakushtamiti.*“

#### **1) *Nidana*:** <sup>[13]</sup>

There is no specific description about etiological factors of the disease *Ekakushtha* but it being a variety of *Kshudrakushtha*, the etiological factors of *Kushtha* are to be accepted as the etiological factors of the *Ekakushtha* too.

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 *Ekakushtha* may be classified into following groups:

(A) *Ahara Hetu* (B) *Vihara Hetu* (C) *Achara Hetu* (D) *Others Nidana*

#### **-*Ahara Hetu***

(A): The main factors are *Viruddha Ahara* and *Mithya Ahara*.

- *Viruddha Ahara*:- “*Viruddha*” or “*Vairodhika*” is the technical terms for incompatible or antagonistic. All substances which act as antagonist to normal *Dhatu* of the body are to be regarded as ‘*Viruddha*’ <sup>[14]</sup>.

*Charaka* has mentioned 18 types of *Viruddha Ahara* which are; *Viruddha to Desha, Kala, Agni, Matra, Satmya, Dosha, Samskara, Virya, Kostha, Krama, Parihara, Apachara, Paka, Samyoga, Hrida, Sampata* and *Vidhi*.

#### - **Mithya Ahara:**

*Mithya Ahara* means improper diet. According to *Vijayrakshita*, Akal bhojan, adhayasan and vishmasana and the diet opposite to 'Ashta Ahara Vidhi Visheshayatanani' is designated as 'Mithya Ahara'. *Charaka* has described eight factors determining the utility of food they are called as 'Aharvidhi Visheshayatanani'. They are *Prakruti, Karan, Samyoga, Rashi, Desha, Kala, Upyoga Samstha* and *Upayokta*.

- Excessive intake of liquid unctuous, heavy food content, new grain, curds, fish, salty and sour foods, intake of raddish hourse gram sesame seeds, milk and milk products jiggery.

-**Vihara Hetu:** All kinds of activities done physically, vocally or mentally are considered as *Vihara*. *Mithya Vihara* means improper activities. Suppression of natural urges specially the urge to vomit, severe physical exercise immediate after eating food, drinking cold water and cold bath immediately after contacting direct heat, panchakarma vyapad, sexual intercourse in state of indigestion, *divaswapna*

Environment factors like mechanical injury, ultraviolet, and chemical injury are the causative factor of Psoriasis.

-**Achara Hetu:** This is a very important factor and has been mentioned by all the Acharyas. Behavioral misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. It has been mentioned that good morals are also necessary for a man to be healthy, a detailed description of which is given in 'Sadavritta' chapter. Thus above mentioned *Acharajanya* factors bring

about psychogenic stress which is of prime importance in the pathogenesis of Psoriasis.

*Mansik Hetu - Bhaya, Krodha Shoka* and *Chinta* are the *mansik bhavaj* which provoke *Raja* and *Tama Doshas*. The *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*

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

*Samsargaja Hetu:* According to *Sushruta* and *Vagbhata* *Kushtha* is *Aupasargika Roga*. *Sushruta* describes in <sup>[15]</sup> that *Kushtha* spreads from one man to another due to *Prasanga, Gatrasamsparsa, Nihishwasat, Sahabhojanat* etc.

#### -**Kulaja Nidana :**

*Kulaja Nidana* is also known as *Aanuvanshika Nidana* i.e. due to *Beejadushti*. *Sushruta* has mentioned *Kushtha* as *Adibalapravritta Vyadhi* <sup>[16]</sup> 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* <sup>[17]</sup>.

#### -**Krimija Hetu :**

*Acharya Sushruta* has mentioned that all types of *Kushtha* originate from *Vata, Pitta, Kapha* and *Krimi* <sup>[18]</sup>. *Charaka* has also indicated that causative factors & treatment of *Raktaja Krimi* is as same as *Kushth* <sup>[19]</sup>. So *Krimi* may be taken as one of the causative factor for *Ekakushtha*.

#### **Chikitsa Vibharamsajanya Hetu :**

*Stambhana* in initial stage of disease like *Raktarsha* <sup>[20]</sup>, *Rakta Pitta* <sup>[21]</sup>, *Amatisara* <sup>[22]</sup> cause *Kushtha*. *Stambhana* may lead to *Tiryaggati* of *Doshas* and hence causes

*Kushtha*. *Kushtha* has been mentioned as *Raktapradoshaja* and *Santarpanajanya Vyadhi*. So the *Raktaprapakaka* and *Santarpaka Nidana* can be attributed for the production of *Kushtha*. *Bangasena* has given 7 specific etiological factors as *Tila*, *Taila*, *Kulattha*, *Valmika*, *Linga Roga*, *Mahisha Dadhi* and *Vruntaaka* for *Kushtha*.

*Acharya Charaka* indicated that the water of the rivers which are originated from *Vindhya*, *Sahya* and *Pariyatra* hills may cause *Kushtha* [23]

### **Purvarupa Of Ekakushtha**

#### **Premonitory Symptoms (Purvaroop) [24]**

The complaints which appear before real manifestation of the disease are known as 'Purvarupa' [25]. *Purvarupa* appears in the fourth stage of *Kriyakala*, that is 'Sthana Samshraya' stage, the stage in which *Doshas* get lodged in *Khavaigunya* producing *Dosha Dushya Sammurchana*. Treatment at this level, prevents further progress of disease and it is easier to cure the ailment. Though there is no specific description about *Purvarupa* of *Ekakushtha* in the classical texts, but being a variety of *Kshudra Kushtha*, the *Purvarupa* of *Kushtha* may be considered as it *Purvarupa*.

Anesthesia, hyperhidrosis, anhidrosis, discoloration, eruption of rashes, horripilation, pruritus, pricking pain, fatigue, exhaustion, excessive pain, rapid formation and chronicity or ulcers, burning sensation, numbness in the limbs .

#### **Rupa:**

Symptoms of *Ekakushtha* are mentioned as follows:

according to *Acharya Sushruta* the *Kushtha*, which makes blackish or reddish discoloration of skin is called *Ekakushtha*. [29] *Astanga Hridaya* has followed *Charaka* but has used the word *Mahashrayam* instead of *Mahavastu*. [30] In *Ekakushtha* lesions are *Chakrakara* (round)

and with scaling like *Abhrakapatra* i.e. mica [31] *Madhava Nidana* has describes the *Rupa* of *Ekakushtha* as per *Charaka*. On the basis of above description, *Rupa* of *Ekakushtha* concluded here are as follows: *Asvedanam*, *Mahavastum*, *Matshyashakalopama* , *Krishna Aruna Varna*, *Vaisarpodbhavam*, *Srava*, *Mandala* , *Abhrakapatrashama* lesion.

#### **Upashaya**

No specific *Upashaya* of *Ekakushtha* is found in the classical texts. But the description of *Pathya* in reference to *Kushtha* may be considered as the *Upashya&Apathya* as the *Anupashaya* of *Ekakushtha*, which is described under the heading *Pathya –Apathya* in the description of *Nidana Parivarjanam*.

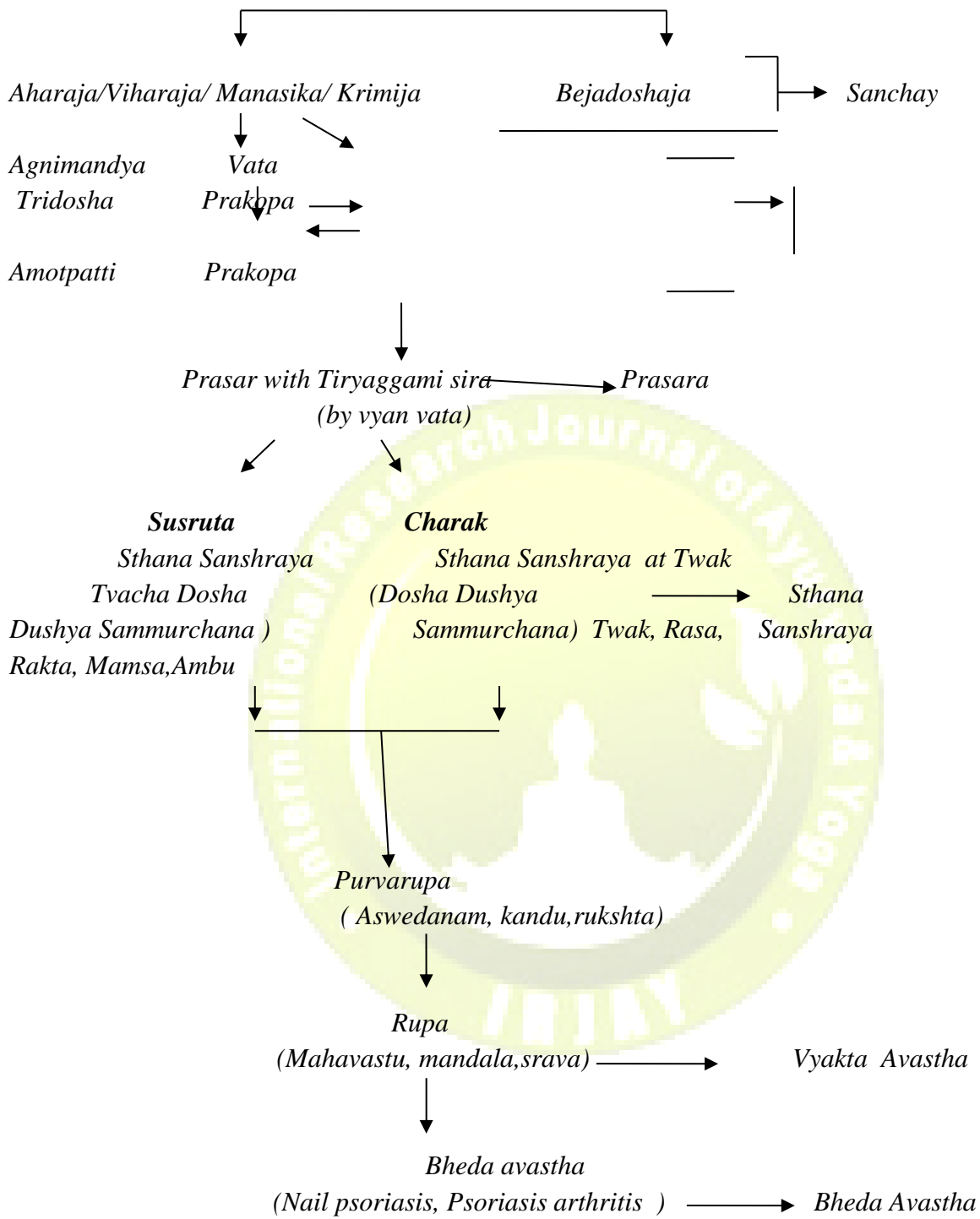
#### **Samprapti Of Ekakushtha**

The phenomena beginning with vitiation of *Doshas*, due to etiological factors to the full-fledged manifestation of the disease with *Dosha-Dushya Sammurchchhana* is called "Samprapti". The knowledge of *Samprapti* helps in the comprehension of the specific features of a disease like *Dosha*, *Dushya*, *Srotodushti*, *Ama&Agni* etc. No detailed *Samprapti* of *Ekakushtha* is mentioned in texts. Therefore *Samprapti* of *Ekakushtha* is being derived here on the basis of *Samprapti* of *Kushtha Roga*.

Due to the indulgence of various *Nidanas* simultaneous aggravation of *Dosha* in general and *Vata-Kapha* in particular in the production of *Aama&Dhatu Shaithilyata* occur. Then the vitiated *Dosha* along with *Aama*, move through *Tiryaka Sira* and get settled in to the *Twaka&Mamsa* along with vitiated *Rakta & Lasika*, this cause obstruction in *Rasavaha*, *Raktavaha*, *Mamsavaha & Svedavaha Srotas* producing the symptoms like *Asvedanam*, *Twaka Vaivarnayama*, *Mahavastu* etc. If *Kushtha* is not treated at this stage it further progress to the deeper *Dhatu*.

**Samprapti of Ekakushtha**

**NIDANA**





**Samprapti according to different Acharya** [32],[33],[34],[35]

According to Charaka .Sutra sthana. / Madhava Nidana/ Bhava Prakash	According to Sushruta
<p style="text-align: center;"><i>Nidana, Sevana</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Vitiation of <i>Tridoshas</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Vitiated <i>Twak, Rakta, Mamsa</i> and <i>lasika</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Combination of all these seven <i>dravyas</i> leads to <i>Kushtha</i> as they will be lodged in between <i>Twak</i> and <i>Mamsa</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">According to site and nature of the lesion, different names are given to <i>Kushtha</i></p>	<p style="text-align: center;"><i>Nidana Sevana</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Vitiates <i>Vata</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Vitiated <i>Vata</i> along with vitiated <i>Kapha</i> and <i>Pitta</i> enters into <i>Siras</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;"><i>Pitta</i> and <i>Kapha</i> is deposited over skin by vitiated <i>Vata</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;">The areas of the skin in which the morbid <i>Doshas</i> are deposited became marked with <i>Mandalum</i> (skin Patches)</p>

**Samprapti Ghataka:-**

<i>Doshas:</i>	<i>Vata</i>	<i>Vyana, Samana, Udana</i>
<i>Kapha (Ch. &amp; 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>Triyaka-gami sira</i>	
<i>Adhithana</i>	<i>Twacha</i>	
<i>Swabhava</i>	<i>Chirakari</i>	

**Chikitsa**

While explaining line of treatment for different varieties of *Kushtha*, Charaka has mentioned that all the *Kushthas* are caused by *Tridosha*, so the treatment is to be carried out according to the predominance of *Dosha*. The predominately vitiated *Dosha* should be treated first and the treatment of the other subordinate *Dosha* should be undertaken afterwards. To study the treatment of *Kushtha* systemically, it is necessary to look at three principles of the treatment which are described

by Charaka in *Krimi Chikitsa* i.e. *Samshodhana*, *Samasamana* and *Nidana Parivarjana* separately.

**(3) Nidanasya Parivarjanam :**

It means to avoid etiological factors. *Nidana Parivarjana* stops the further progression of the disease, by restricting vitiation of *Doshas*. Main etiological factors of *Kushtha* are *Mithya Ahara-Vihara* & *Viruddha Ahara* so they should be avoided.

*Acharya Charaka* has defined 'Pathya' as they

are the wholesome drugs and regimen which do not adversely affect the body and mind. Those which adversely affect them are considered to be *Apathya*<sup>36</sup>.

Following *Pathya Apathya* are described for *Kushtha* hence for *Ekakushtha* also. *Pathya* which is *satmya* know as *Upsaya* and other words as *nidan Anu*

#### **Pathya :(Upshaya)**

*Ahara: LaghuAnna, Tikta Shaka, Purana Dhanya, Jangala Mamsa, Mudga, Patola, Food and Ghee prepared by Bhallataka, Triphala & Nimba, Purana Shali, Shashtika, Yava, Godhuma, Kordusha, Shyamaka, Udaalaka: Mandukaparni, Bakuchi, Atarushaka, Siddha Ghrita.*

*Vihara: Abhyanga with Karanja Taila, Utsadanam with Aaragvadhadi Kashaya, Pana, Parisheka, Avagaha etc. with Khadira Kashaya.*

#### **Apathya : (Anupshaya)**

*Ahara : Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Matsya, Guda, Tila, Mamsa, Taila, Kulattha, Masha, Nishpava, Ikshupishta, Pishta-Vikara, Virudha Bhojana, Adhyasana, Ajirnasana, Vidahi-Abhishyandi Ahara. Vihara : Divasvapna, Maithuna, Vegadharana, Paapkarma, Tapa Sevana Svedana etc. psaya.*

#### **(1) Samshodhana:**

The therapy which expels out the morbid *Doshas* from the body is known as *Shodhana* [37]. Medicines given after *Shodhana* are more effective. All *Acharyas* have emphasized on *Shodhana* therapy in the management of *Kushtha* due to some basic things related to *Kushtha Roga* which are : - A person having *Kushtha Roga* is called '*Bahu Doshi*' because of vitiation of *Dosha* in greater extent [38].

*Kushtha* is considered as a *Tridoshaja Vyadhi* [39] and in *Kushtha*, *Doshas* are '*Tiryaggami*' [40] By nature, *Kushtha* is difficult to cure disease, so it is called '*Duschikitsya*'. But by

the application of *Shodhana* therapy, cure of the disease becomes easier due to removal of the root cause, hence *Shodhana* has great importance.

According to *Charaka & Vagbhata Shodhana* should be carried out according to predominance of vitiated *Dosha*. For instances in *Vata*

dominance *Ghritapana*, in *Kapha* dominance *Vamana* and in *Pitta* dominance *Virechana* and *Raktamokshana* are to be carried out. In excessive morbidity of the *Doshas* repeated *Shodhana* should be performed at regular intervals. *Sushruta* has advised to carry out '*Ubhayato Samsodhana*' even at the *Purvarupa* condition of *Kushtha*. *Sushruta* also advised *Samsodhana* in the treatment of *Rasagata, Raktagata, Mamsagata* and *Medogata Kushtha* [41]

In excessive morbidity of the *Doshas* repeated *Shodhana* should be performed at regular intervals.

-*Vamana* Once in fortnight (15 Days)

-*Virechana* Once in month (30 Days)

-*Nasya* Once in three Days

-*Raktamokshana* Once in six months

#### **(2) Shamana Chikitsa:**

*Shamana* therapy is also an important part of the treatment of *Kushtha*. After completing the *Shodhana Karma*, *Shaman Chikitsa* is indicated to diminish the remaining *Doshas*. *Shamana Chikitsa* is very useful in those patients who are unable to undergo or contraindicated for *Samshodhana*. *Charaka* has advised *Shamana* therapy with *Tikta* and *Kashaya Dravyas* after administration of proper *Shodhana* [42]. *Charaka* has also indicated several other drugs & formulation of *Shamana* therapy in 7th chapter of *Chikitsa Sthana*.

#### **External application :**

*Kushtha*, being exhibited through the skin, external application are also advocated. For the external application drug should be applied

after elimination of the *Doshas* from the body by *Shodhana Karma* and *Raktamokshana*. Various forms of local application are prescribed like *Udvartana*, *Pralepa*, *Parisheka*, *Abhyanga*, etc. *Kshara Karma* and *AgadaKarma* are also prescribed in special condition of *Kushtha*.<sup>[43]</sup> In short it may be said that the treatment of *Kushtha* may divided into three parts i.e. treatment according to the predominance of *Doshas*, internal & external purification.

### Correlation Between *Ekakushtha* And Psoriasis.

It is difficult to have one to one co-relation for psoriasis with that of *Kushtha*.

All research workers included psoriasis under *Kshudra Kushtha*, further co-relation was done with *Sidhma*, *Mandala*, *Kitibha* & *Ekakushtha*.

After critical analysis of symptoms complex, nearest co-relation is possible between *Ekakushtha* & Psoriasis which is as follows:

**Table no. 1: Showing Sign and Symptoms of *Ekakushtha* and Psoriasis.**

<b>EKAKUSHTHA</b>	<b>PSORIASIS</b>
<i>Mahavastu</i>	Bigger lesions are found all over the body
<i>Matsya Shakalopamam</i>	Well-defined raised macules, papules, & erythematic plaques found which covered with silvery scales.
<i>Krishna Aruna Varna</i>	The lesions are raised & erythematous thick lesion becomes black in color.
<i>Aswedanam (Swedana Kshaya, Twaka Parushya)</i>	The lesion of this disease are dry & rough

## DISCUSSION

Dermatological disorders described in modern medicine many be compared to *Kushtha Roga*. *Kushtha* is 'Kulaj Vyadhi' In today's era Dietetic (like a *virudha ahara* and *mithya ahara*), behavioral (like *Divaswapana*, *vyavaya*, expose to cold and hot), environmental, genetic, and immunologic factors appear to play an important role in the pathogenesis of *Kushtha roga* including psoriasis. 'Stress' is the main factor for manifestation of *Kushtha*. All the three *dosha* plays major role in etiopathogenesis of *Kushtha*, but predominance of any one leads to classification of *Kushtha* in to *Maha* and *Kshudra*. *Ekakushtha* having predominance of *Vata Kaphaj Doshaj*. Stress is the common factor for the manifestation of *Ekakushtha* in this context Charak says skin has an internal

relationship with Mann hence stress gives negative impact directly or in directly on Mann .

## CONCLUSION

In every samhita, etiological factors explained are *raktadushtikar*. Acharya Sushrut along with eating unhealthy food mentioned as a etiological factor in *Kushtha*

The present review has mainly focused on different aspects of etiopathogenesis of *Kushtha Roga* as well as *Ekakushtha* and having similarity with Psoriasis on the basis of clinical features . All Acharya's explain the etiopathogenesis of *Ekakushtha* are *Rakta Dushtikarak* . Stress is the most common etiology for the genesis of *Ekakustha* as well as Psoriasis. Thus the Patient of skin disorder always Ignored physically , mentally, socially

in the society. This ignorance leads to mental stress which further causes aggravation of pre existing disease.. In this way here an attempt to present a collective knowledge on etiopathogenesis of *Kushtha Roga* as well as *Ekakushtha* and correlation with Psoriasis.

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