



A REVIEW OF EKA KUSHTHA (PSORIASIS) ACCORDING TO AYURVEDA

Dr. Jyoti Tripathi¹, Dr. Monika Das² and Dr. Pradeep Kumar Madhur³

¹P.G.Scholar Dept. of Panchakarma, Shubhdeep Ayurved Medical College, Indore (M.P.).

²Associate Professor Dept. of Panchakarma, Shubhdeep Ayurved Medical College, Indore (M.P.).

³Assistant Professor Dept. of Panchakarma, Shubhdeep Ayurved Medical College, Indore (M.P.).

***Corresponding Author: Dr. Jyoti Tripathi**

P.G.Scholar Dept. of Panchakarma, Shubhdeep Ayurved Medical College, Indore (M.P.).

Article Received on 17/05/2022

Article Revised on 07/06/2022

Article Accepted on 27/06/2022

ABSTRACT

Ayurvedic system of medicine describes a wide range of etiological factors for dermatological disorders. The etiological factors include physical, physiological, psychological, psychosocial, hereditary and Papakarma (sinful activities), based on the proximity of causes which are reclassified into sannikrishta (proximal cause) and viprakrishta (remote cause) nidana. Sannikrista Nidana (real causative factor) - Three Doshas viz. Vata, Pitta and Kapha and four Dushyas viz. Tvak (Rasa), Rakta, Mansa and Ambu or Lasika involved in the pathogenesis of skin diseases. These seven can be considered as sannikrishta nidana in kushta. In Ayurveda most of the skin disorders can be taken under general term "Kushtha". Psoriasis is correlated with Ek- Kushtha which is a type of Kshudrakushtha due to resemblances in signs and symptoms. Psoriasis is a non-infectious chronic relapsing inflammatory skin disease having unknown etiology, characterized by well-defined dry scaly erythematous patches and covered with adherent silvery white scales. The eruption is usually symmetrical and most commonly affects extensor surfaces of elbows, knees, scalp, nails and the sacral regions. Its incidence is 1-2% of world population. The word psoriasis is derived from Greek word Psora+ Iasis. Psora means condition. So by combining the words together, psoriasis means an itchy condition. Psoriasis occurs when the immune system mistakes the skin cells as pathogens and sends out faulty signals that speed up the growth cycle of skin tissues of the body psoriasis is a multi-factorial disease that arises due to many factors such as genetic predisposition, local trauma, general illness, smoking alcohol, indigestion, excessive alcohol and stress, both hormonal and immunological abnormalities are involved at a cellular level in psoriasis. Dysfunctional of T-cells is the primary event and then hyperkeratosis occurs in the epidermis.

KEYWORDS: Psoriasis, Ek-Kushta, Ayurveda.

INTRODUCTION

In Ayurvedic texts, a compromised digestive system leads to an increased Vata Kapha and also increase of Pitta Dosha in Ras and Rakta Dhatu, which leads to manifestation of Ek-Kushtha. In Charaka Samhita the Ek-Kushtha symptoms are very similar to psoriasis.

“अस्वेदनं महावास्तु यन्मत्स्यशकलोपमम् तदेककुष्ठं”
(च.नन.)

Aswedanam means- absence of sweating, Mahavastu means- extensive localization and Yanmatsya Shakalopamum means – resembles the scales of fish.

As per ancient Ayurveda text, the Samprapti of psoriasis can be described as vitiated Vata and Kapha Doshas which adversely affect the Jala Mahaboot of the affected skin region, resulting in its appearance as whitish colour

and scaly & thin skin tissues. These vitiated Doshas dries the water content of skin and promote abnormal rapid proliferation of skin tissues. Vitiated Kapha Dosha and accumulated Malas cause itching in the skin and the blood vitiated by Vata Kapha and Malas alters the normal healing process and hence these vitiated Doshas permeate further and become deeply rooted in tissues. Ek-Kushtha is one of the Shudra Kushtha Roga which is caused by both dietary imbalance and Ama Dusti which leads to Raktadusthi.

Skin is the vital sense organ of the human body. It is a vital as well as a complex organ of the body which usually is underappreciated in case of physical and mental health, unless a problem or an ailment originates in it. It is the most important barrier of our outer body against many microorganisms. It also helps in body temperature regulation, maintenance of immunity, excretion of wastes in the form of sweat and sebum and also helps in the

vitamin d synthesis in the presence of sunlight Psoriasis was described as a distinct cutaneous entity nearly 200 years ago. Thereafter, it was recognised that the term Psoriasis included a variety of different clinical appearances, which were collectively designated as psoriasis vulgaris. It is a common skin condition that speeds up the life cycle of skin cells. It causes cells to build up rapidly on the surface of the skin. The extra skin cells form scales and red patches that are itchy and sometimes painful. Psoriasis is a chronic skin disease that often comes and goes. the main aim of treatment is to stop the skin cells from growing so quickly. it has an equal incidence in males and females. The disease has a polygenic trait with more than one gene involved. When one parent has psoriasis, 8% of offsprings develop psoriasis, and when both parents have psoriasis, 41% develop psoriasis. Psoriasis is a non-infectious chronic inflammatory skin disease with unknown etiology and relapsing in nature. It is characterized by well defined dry erythematous patches and covered with adherent silvery white scales. It mostly & commonly affects extensor surfaces of elbows, knees, scalp, nails & sacral region. It affects 1-2 % of World population. Psoriasis is one of the most common dermatological diseases affecting most of the world's population. It occurs in all age groups and about equally in men and women. It is a chronic, recurrent inflammatory disease of the skin. The exact aetiology is still unknown, but many precipitating factors like genetic, environmental, immunological and psychological have been found to be influential in the expression of the disease. Psoriasis has been considered as psychosomatic disorder where the effect of psyche has been stressed in both Ayurveda and Modern Science. In Ayurveda, almost all skin diseases can be taken under generalised term Kushtha. Psoriasis is considered as a one type of Kushtha.

The symptoms of Eka

Kushtha like Aswedanama, Mahavastuma, Matsyashakalopamama and Abhraka-patrasama, it seems to be more nearer to psoriasis. Aswedanama (absence of sweating) indicates absence of perspiration. Mahavastuma means extensive lesions invading whole body. Psoriasis is spreading disease which occupies whole of the body. Matsyashakalopama (resembles scales of fish), explains the scaly nature and hyperkeratinisation which is occurring in the epidermis, scaling resembling scales of fish.

According to Acharya Bhavprakash, in Eka Kushtha, skin lesions are chakrakara (rounded) and as like patra of Abhraka that is silvery like mica. These clinical features indicate the similarity between Eka-Kushtha and Psoriasis. There is large number of drugs of herbal and mineral origin mentioned in Ayurvedic texts, regarding the treatment of ek-kushta. The present case study is successful Ayurvedic management of a case of ek-kushta (psoriasis). Here a case report of a 40 years-male having with the complaint of ubhay pad pradeshi twak aaraktavarniya twakavaivarnya, kandu, twakrukshata etc.

since 3 months. He was treated with Ayurvedic herbs & some panchkarma procedure which give effective result with Ayurvedic management.

Nidana

The etiological factors explained for all types of Kushta can be categorized as follows Dosha hetu.

Aharaja Nidana - Excessive intake of amla (sour), lavana (salt), kashaya (astringent) rasa, guru (food which are heavy to digest), snigdha (food made of ghee & fried substances) and drava ahara (food articles containing excess of oil and liquid contents), adhyashana (eating food before the digestion of previous meal), vishamashana (eating food irregularly and at improper time), atyashana (eating excessive food), asatmya ahara (eating food which is not suitable for an individual).

Viharaja nidana - Atapasevana (excessive exposure of the body to the sun rays), Anila sevana (exposure of the body to the cold wind), Atishrama (excessive physical work), divaswapna (indulgence in day time sleep). Vyadhi hetu Mithya Ahara / Viruddha ahara - Incompatible food, Dushi visha (artificial poisoning), polluted water, shitoshna vyatyasa sevana (sudden diving into cold water or drinking cold water after fear, exhaustion and coming from sunlight) Practice of Physical exercise and sunbath after heavy meals.

Mitya vihara - Suppression of chardi, mutra vegas (suppression of vomiting and urine urges), sexual indulgence after snehana karma (oleation therapy).

Mithya achara - Papa Karma, Guru Tiraskara, Sadhu Ninda (Idiopathic causes like doing sin, not respecting teachers, etc.).

Ubhaya hetu

Aharaja Nidana - Excessive intake of ksheera (milk), dadhi (curds), navanna (food prepared with fresh grains), pishtanna (food containing excess of oil), navadhanya (fresh grains), masha (urad dal), kulatha (horse gram), matsya (fish), varaha (excess of meat), mulaka (raddish), guda (jaggery), madhu (honey).

Mitya ahara - Vidahi vidagdha ahara (food which increases pitta / burning sensation), intake of food in ajirna avastha (indigestion phase). Viruddha (incompatible food), ahara-gunataha viruddha. For example intake of mulaka (radish), lashuna (garlic) with Milk; gramya anupa audaka mamsa with milk (intake of marshy animal's meat with milk), intake of fish with Milk.

Acharaja Nidana - Behavioural misconduct, antisocial activities, sinful activities are considered as acharaja nidanas. These acharajanya nidanas bring about psychogenic stress which is of prime importance in aggravation of psoriasis.

Samprapti (Pathogenesis)

The Doshas due to the irrespective Hetus get vitiated and spread throughout the body which in turn vitiates Dhatus and manifests disease. The whole process is known as Samprapti. According to Acharya Charaka 7 Dravyas, when disturbed lead to the genesis of Kushtha. These are 3 doshas namely-Vata, Pitta and Kapha and 4 dushyas namely-Tvaka, Mamsa, Rakta and Lasika (Ambu). After that Kushtha spreads to the entire body by its Prabhava.

Charaka has emphasized the dual part played by Nidana, i.e. simultaneous vitiation of Tridosha and also Shaithilyata in the Dhatus such as Twak, Rakta, Mamsa and Lasika. Thus vitiated Tridoshas gains momentum to vitiate Shithila Dhatus and hence the disease Kushtha gets manifested.

Nidanas of kushta aggravate the doshas, causes agnimandya (indigestion) and in other hand produces dhatu shaithilyata (cause weakness of the muscles etc). Among all the doshas, vata and kapha get aggravated predominantly and causes the shithilyata of dushyas like twak (skin), rakta (blood), mamsa (muscles), lasika (channels) and obstruct the lomakupa (sweat glands) leading to the sangatmaka vikriti (vitiation) in swedavaha srotas (Channels of sweat glands) This prakupita (vitiating) doshas enters into rasaraktadi paribhramana (systemic circulation) especially sanchara (movement) in tiryaka siras (vein) and lodges in bahya roga marga viz. twak and resulting in mandalotpatti (formation of skin lesions).

Etiopathogenesis of Psoriasis

Etiology

Exact etiology is still unknown. According to most workers, it is a heredo-familial disease brought on by stress. For long, it was believed to be primarily a disorder of keratinization. However, the successful use of traditional immunosuppressants and newer immunomodulatory agents in the treatment of psoriasis led to the belief that psoriasis is primarily a disease of Th1 cell immunodysregulation. Psoriasis is now considered a multifactorial disorder that has several factors like genetic predisposition, environmental and immunologically mediated inflammation. Pathogenesis of psoriasis.

Psoriasis is characterized by hyperproliferation and abnormal differentiation of epidermal keratinocytes, lymphocyte infiltration consisting mostly of T lymphocytes and various endothelial vascular changes in the dermal layer, such as angiogenesis, dilatation and high endothelial venule (HEV) formation.

The pathogenesis of psoriasis can be summarised in four stages- Abnormal keratinocyte differentiation and hyperproliferation, Infiltration of inflammatory elements, Role of genetic factors and Role of immunological factors.

Signs and symptoms- Ek-kushta is one of Kshudra-kushta. Aswedanam (not perspire), Mahavastu (extensive) and Matsyashakalopamam (looks like fish scale), Arun varna (discoloration) are the main symptoms of ek-kushta.

Sadhyasadhya

Sadhyasadhya of the Kushta is explained in Ayurvedic classics, but however the explanation of Sadhyasadhya of eka Kushtha is not dealt separately. Before explaining Chikitsa, Acharyas have briefed about the condition of Sadhya and Asadhya of the Roga, thus it gives a comprehensive hint to the physicians for treatment.

Sadhya Kushta - Eka Doshobhana, Vata-Kapha Pradhanata, which has affected only Twak, Rakta and Mamsa, in this condition always have a chance of good recovery.

Kruchra Sadhya Kushta - The chance of getting cure in this Avastha becomes with great effort, if it is either of Kapha Pitta Mishrita or of Vata Pitta or of alone Pitta Dosh.

Yapya Kushta - If the Doshas are in Medo Dhatu and the Rogi takes proper Bhesaja and follows Pathya, he will be free from the sufferings of the Roga. Once he stops the Aushadhis and follows the Apathya, relapse of Vyadhi is likely.

Asadhya Kushata - If the following features like, Sarva Lingayukta, Abala, Trushna, Daha, Santhagni, presence of Jantu, Doshas which have reached Asthi, Majja and Shukra Dhatus are considered as Asadhya Kushta Lakshanas.

Upadrava

Updravas occurs either after the complete manifestation of the disease or during the course of the diseases. Kushta Updravas are as following:

- Prasavana
- Angabheda
- Patana Anyangavayavanam
- Trushna
- Jwara Atisara
- Daha
- Dourbalya
- Arochaka
- Avipaka

Pathya-Apathya

Pathya is that which is not beneficial to the Srotas and is Priya for Manas. Pathya Sevana along with medicine will help in easy and speedy recovery of the disease.

Pathya - Laghu Anna, Tikta Shaka, Bhallataka, Triphala, Nimbayukta Anna and Ghrita, Purana Dhanya, Jangala Mamsa, Mudga, Patola. For Pana, Snana and Parisheka Khadira Kashaya is advised.

Apathya - According to Acharya Sushruta, Mamsa, Vasa, Dugdha, Dadhi, Taila, Kulatha, Masha, Nishpava, Ikshu, Amla, Virudha Ahara, Adhyasana, Ajeerna, Vidahi and Abhishyandi are said as Varjya. Acharya Charaka says Guru, Amla, Payas, Dadhi, Anupamamsa, Matsya, Guda, Tila as Apathya.

Chikitsa

The skin diseases are long time consuming, easily not curable and require patience to take medication for longer duration. Kushta Roga cannot occur without the vitiation of Tridoshas. Since the disease manifestation starts from the Nidana, first line of treatment should be Nidana Parivarjana. It stops in the further progression of the diseases by restricting the vitiation of Doshas. The therapy which aims at radical removal of causative morbid factors is called as Samshodhana.

According to Acharya Sharangadhara, Kushta Roga occurs due to Dosha Bahulyata. These Doshas are Tiryagami and very difficult to treat by Shamana Aushadhi.

Acharya Vagbhata says that, Snehapanam is given to the Kushta Rogi in the Purvarupa Avastha.

Acharya Charaka states that, in Vata Dosha Pradhana Kushta, one should first administer Virechana and then give Niruha Basti with Madhuphaladi Sidha Taila. Kushta is Tridoshajanya Vyadhi, therefore first predominant Doshas should be treated and then Anubandha Doshas. Periodical advice of Panchakarma procedures indicates the extent of the Dosha involvement in the Kushta Roga. Shodhana Karmas are indicated in Bahudoshavastha. Vamana Karma is indicated for Kaphapradhana and Doshoklesa Kushta in Charaka Chikitsasthana. For this purpose, Raktamokshana is done at every six months, Virechana is to be done at every one month and Vamana is to be given every 15 days. Shamana therapy is very useful in treatment of Kushtha. After completing the Shodhana Karma, Shamana Chikitsa is indicated to pacify the remaining Doshas. In present life style when people do not have enough time from their busy schedule for Shodhana therapy in such cases Shamana therapy is to be advised. Charaka has described Shamana therapy with Tikta and Kashaya Dravyas.

Shamana Aushadhi is more effective, when it is administered after Samshodhana. The use of external therapy is also important in Kushtaroga since the Sthanamasaraya and Vyaktasthana is Twacha. The importance of external therapy can be understood by the references of much different Lepa yoga in the classics.

DISCUSSION

Psoriasis is a complex, chronic, multifactorial, inflammatory disease that involves hyperproliferation of the keratinocytes in the epidermis, with an increase in the epidermal cell turnover rate. The disease most commonly

manifests on the skin of the elbows, knees, scalp, lumbosacral areas, intergluteal clefts, and glans penis. In up to 30% of patients, the joints are also affected. Kapha disturbance leads to immunological variations which favour the development of psoriasis. Due to Pitta disturbance, there is a development of hyperproliferation of the keratinocytes in the epidermis. An increase in the epidermal cell turnover rate is because of vitiated Vata. Therefore, psychological stress due to any cause directly or indirectly leads to negative impact on Mana, which in turn leads to initiation / exacerbation of pre-existing skin disease. Several studies on psoriasis revealed that there is a strong relation exists between the psychological stress and psoriasis.

CONCLUSION

Kushtha is one of the oldest known diseases to mankind. It is described as one of the most chronic disease in Ayurvedic system of medicine. Ayurveda described a wide range of dermatological disorders including its classification, etio-pathogenesis, clinical presentation, prevention and management. Skin is an important organ of communication with the external world, seat of Saparshanendriya (organ responsible for touch sensation) and has an eternal relationship with Mann. Therefore, any type of psychosocial stress, directly or indirectly involved in the manifestation and or exacerbation of dermatological disorders. In the present era, stress and altered immunity are the major factors responsible for the manifestation of a wide range of dermatological disorders. The pharmacological and non-pharmacological measures for the management in dermatological disorders as described in Ayurveda are good immuno-modulators and anti-stress agent. Therefore, these measures, when used properly are cost effective and provide management in natural way with no or adverse effects.

The present review has mainly focused on different aspects of of Kushtha Roga and psoriasis. Other dermatological conditions also share many stigmatizing effects of psoriasis because of their visibility and the ignorance on the part of both by the general public and some healthcare providers. Thus, Patients of the skin disorder always experience physical, mental and socio-economic embarrassment in the society. This embarrassment leads to mental stress which further causes aggravation of pre existing disease. In this way here an attempt has been made to present a collective knowledge on etiopathogenesis of Kushtha Roga and psoriasis. In a nut shell dietetic, behavioural, environmental, genetic, and immunological factors appear to play an important role in the pathogenesis of Kushtha roga including psoriasis.

REFERENCES

1. Neimann AL, Gelfand JM. The epidemiology of psoriasis, *Expert Rev Dermatol*, 2006; 1(1): 63–75.
2. Rapp, S. R., Exum, M. L., Reboussin, D. M., Feldman, S. R., Fleischer, A., and Clark, A. The

physical, psychological and social impact of psoriasis, *Journal of Health Psychology*, 1997; 2(4): 525-537.

3. Agnivesha, Charaka, Dridhbala, Charak Samhita, Chikitsasthana, Hindi Vidyotini Commentary by Pt. Kashinath Shastri and Dr. Gorakhnath Chaturvedi, Part 1, Reprint.: Chaukhamba Bharti Academy, Varanasi, 2002.
4. Sushrut Samhita, Shastri Ambicadutt. Dr., Varanasi: Chaukhamba Sanskrit Sansthan; Nidansasthana, 2002; 5.
5. Vagbhata, Astanga Hrdayam Nidansthana, edited with 'Vidyotini' Hindi Commentary by Kaviraja Atrideva Gupta, edited by Vaidya Yadunandana Upadhyaya Chaukhamba Sanskrit Sansthan, Varanasi, 2005.
6. Bhel Samhita, Nidan sthana, text with English translation commentary and critical notes by Dr.K.H. Krishnaurthy, edited by Prof.PriyaVrat Sharma Reprint: Chaukhamba Visvabharti, Varanasi, 2008.
7. Byadgi P S. Kushtha. Parameswarappa's Ayurvediya Vikriti Vigyan & Roga Vigyan, 1st edition, Volume II. Varanasi, Chaukhambha Sanskrit Sansthan, 2009.