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A REVIEW ARTICLE ON EKA KUSTHA W S R TO PSORIASIS

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ABSTRACT

Psoriasis is a chronic inflammatory skin disease that is non-infectious and characterized by well-defined reddish plaques coated in silvery-white scales. It is frequently associated with psoriasis. Usually, the scalp and extensor surfaces are where these lesions show up. Because of its obvious and frequently upsetting look, the illness can have a substantial impact on social and emotional well-being in addition to physical suffering. Mahakushtha and Kshudrakushtha are the two categories of Kushtha in Ayurveda. Once more, Kshudrakushtha was classified into eleven varieties, and Mahakushtha into seven. Ekkustha is one of the eleven varieties. Despite being classified under kushta, Ekakushtha shares the same etiology, etiopathogenesis, and treatment. The three doshas, or "Sapta dravya," Tvak, Rakta, Mamsa, and Lasika, are crucial to the etiopathogenesis of Kushtha and Ekakushtha, which is dominated by Vata Kapha Dosha. Features like Aruna varna (reddish staining), Matsyashakalopamam (fish-scale-like lesions), Mahavastu (extensive spread), and Aswedanam (lack of sweating) are characteristics that identify Ekakushtha, which is categorized under Kshudra Kushtha. Monitoring with the Psoriasis Area and Severity Index (PASI) is a common part of clinical evaluation. This article aims to establish a connection between the contemporary biological viewpoint on psoriasis and the Ayurvedic knowledge of Ekakushtha, including its etiology (Nidana), pathogenesis (Samprapti), and therapy (Chikitsa). To prove this connection, a thorough analysis of current scientific research and traditional Ayurvedic writings was done. Ayurvedic treatment concepts, which may provide a comprehensive and long-lasting method of managing Ekakustha, place an emphasis on purifying therapies (Shodhana), palliative measures (Shamana), dietary restriction, and lifestyle changes.

KEYWORDS -*Kushtha, Mahakushtha, Kshudrakushtha, Ekakustha , Shodhana, Shamana*

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[1]. Ekakushtha, classified under Kshudra Kushtha in Ayurveda, closely resembles psoriasis, a chronic, non-infectious inflammatory skin disorder characterized by well-defined, reddish plaques with silvery-white scales. The lesions commonly affect the scalp and extensor surfaces and significantly impact a patient’s psychological and social well-being. According to the World Health Organization (WHO), psoriasis affects 2–3% of the global population, with varying prevalence across regions. In India, studies estimate the prevalence to range between 0.44% to 2.8%, with higher incidence in males and peak onset between 30–39 years[2]. psoriasis, a chronic, non-infectious inflammatory skin disorder recognized in modern medicine. Psoriasis is characterized by sharply demarcated, erythematous plaques covered with silvery-white scales, most commonly seen on the scalp, elbows, knees, and lower back. It significantly affects quality of life due to its recurrent nature and psychological burden. 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. Kustha categorized as one ofthe "Astha Mahagada[3]." Here thoroughly describes the classical aspects of Kustha, namely focusing on Ekakustha as well as its contemporary counterpart, psoriasis.

MATERIALAND METHODS

Materials are collected from Brihatrayi and Laghutrayi . Also from National and International Journal Research and Review articles.

Kustha

The word "Kuṣṭha" is formed by adding the suffix "kta," which denotes firmness or certainty, to the words "Kus nishkarshane" and "Kta," which together imply "to destroy," "to scrap out," or "to deform." As a result, the word Kuṣṭha signifies something which definitely destroys.

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

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Table No.1 (Yuga)

RIGVEDA	YAJURVEDA	ATHARVAVEDA
Apala was afflicted with Charmaroga (a type of skin disease), which was cured by Lord Indra. Similarly, Ghosha, the daughter of Kakshavati, was abandoned by her husband due to the disfiguring appearance caused by Kustha (a skin disorder). However, with proper treatment given by the Ashwini Kumaras, she was cured of her condition.[4]	In the Shukla Yajurveda, Kushtha Roga is referred to as Sidhmastarka, and several remedies with Kushtha-nashaka (skin disease-curing) properties are described.[5]	Kushtha is identified as a Kshetriya Roga (hereditary or site-specific disease). In the Atharvaveda, it is described as 'kutsitrupvarna', meaning a disease that causes a distorted or unpleasant appearance.[6]

Table No.2(Purana kaal)

GARURPURAN	AGNIPURAN	MANUSMRITI
Khadir and Bakuchi are found in the context of Kushtha management.	Khadir, Harital, Manahshila and are mentionedas remedies also for treating Kushtha.	Since ancient times, people have avoided marital alliances with families affected by skin diseases, suggesting an early recognition of the hereditary nature of Kushtha.

Table No.3(Samhita kaal)

CHARAK SAMHITA	SUSHRUT SAMHITA	ASHTANGA HRIDAY
Acharya Charaka, in Nidanasthana, describes seven types of Kushtha, referring to them as Mahakushtha. In Chikitsasthana, he classifies 18 types of Kushtha under two main categories: Mahakushtha and Kshudrakushtha. The condition Ekakushtha was first mentioned by Charaka. Beyond Nidanasthana and Chikitsasthana, there are numerous other references linking Kushtha to various causes and manifestations.[7]	. Acharya Sushruta discussed the hereditary (Anuvanshik) origin of Kushtha, identified krimi (microorganisms) as a contributing factor, and elaborated on the Dhatugatatva (tissue involvement) and progressive spread of the disease through successive dhatus (body tissues). He also dedicated two chapters in Chikitsasthana to skin diseases under the titles Kushtha and Maha Kushtha.[8]	Acharya Vagbhata, following Sushruta's classification in Sutrasthana 15, includes Ekakushtha under Kshudrakushtha and describes its signs and symptoms similarly to Charaka. In Ashtanga Hridaya Nidanasthana Vagbhata emphasizes "Papkarma" (sinful deeds) as a causative factor of Kushtha.[9]

MADHAVA NIDANA	KASHYAP SAMHITA	BHAVAPRAKASH	SARANGADHAR SAMHITA
Madhav has compiled the Nidana and Rupa (causes and symptoms) of Maha Kushtha and Ksudra Kushtha based on Charaka's teachings. The Purvarupa (prodromal symptoms) and the classification of seven types of Kushtha according to the predominance of doshas are adopted from Ashtanga Hridaya. Meanwhile, aspects such as dhatu gatatva (tissue involvement), sadhyataasadhyata (prognosis), and sankramakta (contagious nature) have been described in accordance with Sushruta's principles.[10]	18 types of Kushtha, there sadhyasadhyata and Shwitra.[11]	Bhavaprakash has described Kushtha similar as mentioned by Charak. The Dhatugatatva and sadhya asadhayata and arishtalakshan topics wereinfluenced by Sushrut.[12]	Different types of Kushtha were described in Uttarakhand.[13]

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 besis of avastha – 2 types
   - Mahakushtha
   - Kshudra kushtha
2. On the basis of dhatu involvement – 7 types
3. On the besis of dosic predominance – 7 types

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Mahakushtha 7 types

Charak samhita [14]	Sushruta samhita [15]	Ashtanga hridaya [16]
1. Kapala-Vataja	1. Kapala- Pittaja	1. Kapala- Vataja
2. Audumbara – Pittaja	2. Audumbara-Pittaja	2. Audumbara-Pittaja
3. Mandala -kaphaja	3. Risyajihva- Pittaja	3. Mandala – Kaphaja
4. Risyajihva-Vata Pittaja	4. Pundarika-Pittaja	4. Risyajihva-Vata-Pittaja
5. Pundarika-Pitta-Kaphaja	5. Kakanaka-Pittaja	5. Pundarika-Pitta-Kaphaja
6. Sidhma- Vata- Kaphaja	6. Dadru-Kaphaja	6. Kakanaka-Tridoshaja
7. Kakanaka- Tridoshaja	7. Aruna-Vata	7. Dadru-Pitta-Kapha

Kshudra Kushtha 11 types

Charak Samhita[17]	Sushrut Samhita[18]	Ashtang Hridaya [19]
Ekakushtha-Vata-Kaphaja	Ekakushtha- Kaphaja	Ekakushtha-Vata-Kaphaja
Charmakushtha- vata-kaphaja	Kitibha-Pittaja	CharmaKushtha- Vata-kaphaja
Kitibha-Vata-Kaphaja	Charmadala- Pittaja	Kitibha-Vata-Kaphaja
Alasaka Vata-Kaphaja	Pama-Pittaja	Alasaka -Vata-Kaphaja
Charmadala - Pitta-Kaphaja	Vicharchika-Pittaja	Charmadala - Vata – Kaphaja
Pama- Pitta-Kaphaja	Sidhma-Kaphaja	Pama -Vata-Kaphaja
Vicharchika- Kaphaja	Sthularushka-Kaphaja	Vicharchika- Vata-Kaphaja
Vipadika- Vata-Kaphaja	Rakasa –Kaphaja	Vipadika -Vata-Kaphaja
Dadru- Pitta-Kaphaja	Mahakustha- kaphaja	Visphotak- Pitta-Kaphaja
Visphotak- Pitta-Kaphaja	Parisarpa-vataja	Sataru -Pitta-Kaphaja
Sataru -Pitta-Kaphaja	Visarpa-Pittaja	Sidhma- Vata-Kaphaja

Charaka and Sushruta also described predominance dosha in kushtha Symptoms:-

Prominent dosha	Symptoms	
	Charaka[20]	Sushruta[21]
Vata	Rukshta, shoha, toda,Shula, samkocha, Aayama, Kharata, Purushya, Harsa .	Tvakasankocha, vedanishedha, sopha, savropghata
Pitta	Daha,Raga, parisrava, Paka, Kleda, Angapatana, Avisragandha	Paka, Avadarna, Angulipatana, karna nasabhanga, krimi
Kapha	Shaitya, Kandu, Sthairya, utsedha, gaurav, sneha, kleda	Kandu, Varnabheda, sopha, srava, gaurav

Ekakustha

Ekakushtha is classified under Kshudra Kushtha. According to Bhavaprakasha, it is termed Ekakushtha because it is considered the most predominant type among the varieties of Kshudra Kushtha[22]. Hence, it is described as "Kshudra Kushtha Mukhyatvata Ekakushtam iti."

Nidana

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.

Ahara Hetu:- The main causes are ViruddhaAhara and Mithya Ahara.

Viruddha Ahara

As rightly said by Acahrya Charka- "VirrudhaveeryaashanaNinditvyadikaranam"[23].

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.

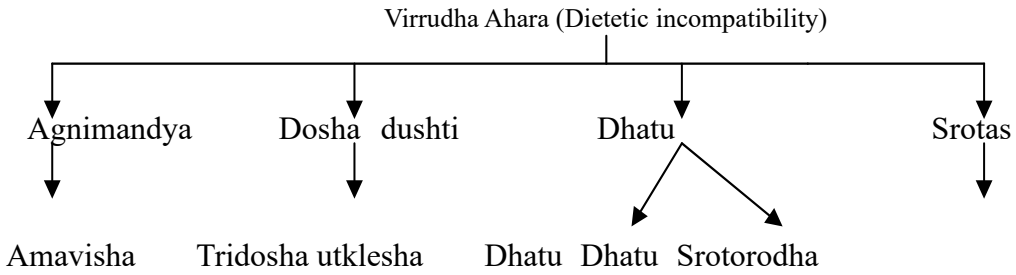
Intake of incompatible diet vitiates Agni: The Agni mostly gets vitiated by Viruddha type of Ahara. This vitiated Jatharagni does not digest even the lightest of food substance, resulting in indigestion. This indigested food materials turns sour and acts like a poison, which is called Amavisha[24] . Tridosha gets provocated by this type of ingestion[25].

Intake of Incompatible Diet vitiates Srotasa: In general, food substances and activities

(Vihara) which are similar in quality to body humors and deleterious to the body elements vitiate the body channels[26].

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Such type of food combination which directly produce the disease Kustha are described here as per the classics.



Virrudha Ahara causes

1. Agnimandya leading to Ama vishauttpati.[27] (Ca.Su. 26/84)
2. Prakopa of all Doshas but do not expel them out of the body.[28](Ca.Su 26/85)
3. 'Deha Dhatubhi Virodhamapadhyante'
   Chakrapani- It causes Dusti of Dosha and Dhatu.
   Gangadhara- It causes Nasha (destruction) of Dhatus.
4. Srotorodha in different Srotas of the body.[29].

MithyaAhara:-

Improper food habits are another major causative factor of Kushtha. There are certain codes of conducts of eating which when not followed is called Mithya ahara(Vijayaraksjit).The codes of coduct of eating has been termed as " Ashtaaharavidhi vishesha Ayatani". 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 aur milk products jiggery.

Vihara Hetu

All kinds of activities done physically, vocally or mentally are considered as Vihara. Mithya Vihara means improper activities. Prevent natural urges, Atap sevan Anila sevan(Environmental factor), Ati shrama Ati vyayama(Over exertion), Ratrijagran ,Divaswapa(Physiological factor), Panchkarma Apacharaja Snehapeetasya vyayam vyavaya(Complications of panchakarma therapy)

Vachika

Behavioral misconduct, antisocial activities, sinful activities and other punishable activities are considered as Acharaja Nidana (Hetu).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.

Mansika

The conditions that, despite the finest care, produced no noticeable clinical improvement were known as Papakarmaja Vyadhi. Kushtha is mentioned as a chronic condition by both Acharya Charaka and Sushrut, and all Acharyas, including B.P. and Madhavakara, have stated that it is caused by Papa-Karma

Kulaja Nidana:- Kulaja Nidana, also referred to as Anuvanshika Nidana, arises due to Beejadushti (vitiation of reproductive elements). Sushruta classifies Kushtha under Adibalapravritta Vyadhi[30], indicating that its root cause lies in the defects of Shukra (sperm) and/or Shonita (ovum). He further noted that the offspring of individuals affected by Kushtha are also likely to develop the disease[31].

Krimijs Hetu

Sushruta opines that all types of Kushtha are due to Vata, Pitta, Kapha and Krimi[32]. Charaka has also mentioned that the causes and treatment of Raktaja Krimi are similar to those of Kushtha [33]. Therefore, Krimi can be considered a potential causative factor in Ekakushtha.

Chikitsa Vibharamsajanya Hetu

Kushtha is caused by stambhana in the early stages of diseases such as Raktarsha[34], RaktaPitta[35] , and Amatisara[36]. Kushtha can result from Stambhana's potential to cause Tiryaggati of Doshas. Kushtha has been referred to as Santarpanajanya Vyadhi and Raktapradoshaja vyadhi. Thus, Kushtha's creation can be credited to Raktaprakopaka and Santarpaka Nidana. Tila, Taila, Kulattha, Mahisha Dadhi, and Vruntaaka are the seven distinct etiological factors that Bangasena has identified for Kushta. According to Acharya Sushruta, Kushtha may be brought on by the water of rivers that originate in the Sahya highland[37].

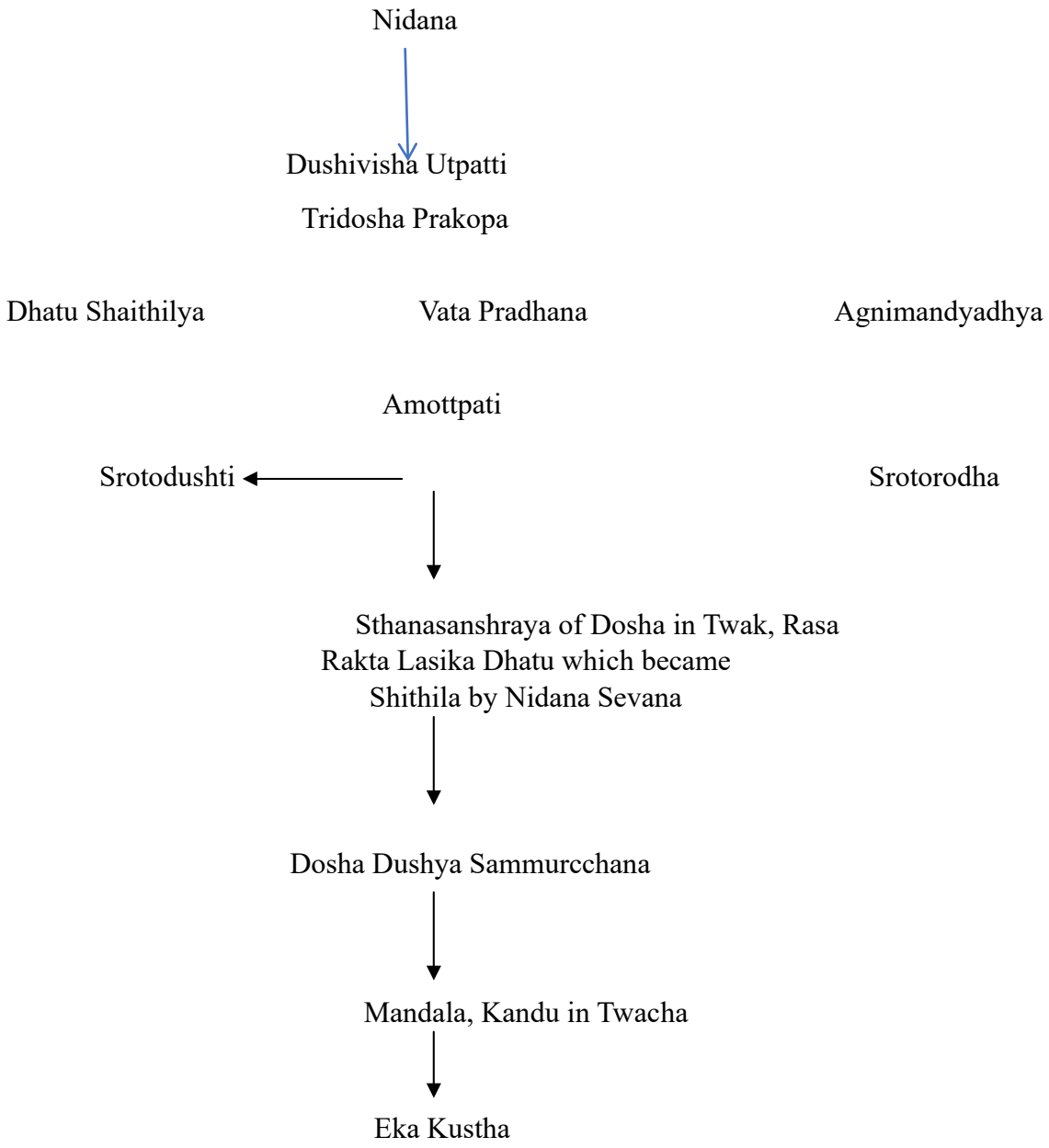
Rupa

Ekakushtha symptoms include the following:

Acharya Sushruta claims that the Kushtha that causes skin darkening that is either reddish or black is known as Ekakushtha[38]. Although Astanga Hridaya used the term Mahashrayam rather than Mahavastu, he nevertheless adhered to Charaka.Chakrakara (round) and Abhrakapatralike scaling, or mica, are lesions in Ekakushtha. According to Charaka, Madhava Nidana has described the Rupa of Ekakushtha. Rupa of Ekakushtha came to the following conclusions based on the description given above: Asvedanam, Mahavastum, Matshyashakalopama, Krishna Aruna Varna, Vaisarpodbhavam, Srava, Mandala, and Abhrakapatrashama lesion.

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Samprapti of Ekakustha



According to Shadavidha Kriyakala

Acharya Sushruta has described six stages of Samprapti. All those six stages can be understand from the pathology of Ekakushtha as follows:

A) **SANCHAYA :** The process of Samprapti starts from Sanchaya. In initial stage Doshas increase in their own place & stagnate there. This stagnation is termed as Dosha Sanchaya. The rate of Dosha accumulation is directly proportional to the potency of Nidana. Nidanasevana causes Bhrajakagnimandya with subsequent formation of Amavisha at local level. This Amavisha causes obstruction in the srotas. In this stage, some symptoms indicating the Chaya stage are manifested, but in case of Ekkushtha, these symptoms are vague & ill-defined.

B) **PRAKOPA :** In this stage, the Doshas which had previously accumulated & stagnated in their own place, get further aggravated but due to Amaja Srotorodha, they could not move from that place, so they get provoked.

C) **PRASARA :** In this Kriyakala, the Prakupita Doshas start to expand & overflow the limits of their respective locations through tiryaga Sira.During this stage, the Ama which was causing obstruction in Srotas, change to Amavisha. Due to this change, the obstruction in the srotas is cleared off, and the Doshas become free to travel through the Srotas.The Doshas along with Amavisha travel from the Koshta to the Shaka (Outer tissues). There are several factors which help the doshas to travel from Koshta to Shaka viz. vyayama, ushna & tikshna ahara, ahitta ahara & vihara and even vayu[43] (Ca.Su.28). In Kushtha the doshas travel

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through tiryayga siras. The vitiated Doshas keep on moving
throught the body until they get localized.

D) **STHANASANSHRAYA :** It is the fourth stage of Samprapti. This process of localization of the Dosha in the specific Sthana (areas) is known as Sthana Sansraya. Localization does not occur in any place. The palce of localization should be favourable for the doshas to settle there, this is known as Khavaigunya. Khavaigunya is caused by some factors of the Nidana. The different fractions of Nidana has the capacity to cause-

1) Khavaigunya 2) DoshaPrakopa 3) DhatuShithilata 4) Decrease inVyadhi kshamatva

The doshas get settled in the Khavaigunya & cause Dosha-Dushya Sammurchana. The Sammurchana is of 2 types, prakruti Sama Samavaya & Vikriti Vishama Samavaya.

The purva rupa (prodormal signs) appears as a result of that Sammurchana. Commentator Chakrapani has advocated 2 types of Dushti occurring during the samprapti of Kushtha, Samanya Dushti & Vishesha dushti. During Samanya dushti, the prakupita dosha vititate the 4 dushyas then get mixed together and form the sapta dravya of Kushtha. This is known as samanya dushti of kushtha. Chakrapani has also named it "Chatur Dhatu Dushti Niayama".The 4 dushayas involved are probably the Poshaka amsha of Twak, Rakta. Mamsa, Lasika. The sapta dravyas are very important for Kushthauttpati. These 7 dravyas are get seated into different dhatus to cause Visehsha dushti.After dosha dushya sammurchana, there is production of Sroto dushti and different signs and symptoms appear as purvarupa.

E) **VYAKTI :** This stage, may be stated as the manifestation of the fully developed diseases, the result of Dosha-Dushya Sammurchhana as represented by its characteristic symptomatology.

In ekkushtha,
Aswedanam,.Matsyashakalopamam,kandu,daha,bahalatva etc symptoms are produced .

F) **BHEDA :**This is last stage of Samprapti. In the context of Kushtha, at this stage Doshas reach to the deeper dhatu. But Ekakushtha is a type of Kshudrakushtha & it never pervade to the consecutive or deeper dhatus. However, in this stage ekkushtha can be defined in terms of their chronicity & incurability or Acute / sub-acute nature.

SAMPRAPTI GHATAKA

Doshas:	Vata	Vyana, Samana, Udana
	Pitta	Bhrajaka, Pachaka.
	Kapha	Avalambaka, Kledaka.
Dushyas	Twaka, Rakta, Mamsa, Lasika	
Agni	Jatharagni and Dhatvagnimandya	
Srotasa	Rasavaha,Raktavaha,Mamsavaha,Swedavaha	
Srotodushti	Sanga and Vimargagamana	
Marga	Bahyaroga Marga	
Udbhavasthana	Amashaya	
Sancharastahana	Triyaka-gami sira	
Adhisthana	Twacha	
Swabhava	Chirakari	

UPASHAYA- ANUPASHAYA

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, Maithun a,Vegadharana, Paapkarma, Tapa Sevana Svedana etc.

Chikitsha:- Since, ancient literature, management part were consisted with three groups i.e. Daiva Vyapashaya, Yukti Vyapashraya and Satvavajaya. Vedic and Non-ayurvedic text preferred first on Devavyapashraya and Satvavajaya Chikitsa but Ayurveda gave prime importance to Yukti Vyapashraya.
Charaka emphasized that– Shodhana, Shamana, Nidana Parivarjanam

Shodhana

It is a procedure for purification of the body by radical elimination of morbid vitiated Dosha and visha through nearer root.

Hence, Shodhana is only answer for Kushtha, Shodhana acts as Malapaha (uprooting dosha), Rogahara (removing the disease) and Bala Varna Prasadana (normal strength and color of body) etc. which is helpful in Kushtha.

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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[39] .

Shamana
Only results into the correction of the imbalanced Doshas and bringing them to normaly. The Shamana treatment means the treatment which normalizing the vitiated Doshas without expelling them out to the body.

Shamana Chikitsha for Kusthas can be mainly divided in to two:-

1) Internal administratrion of the drugs:- Ghrita is said to be an effective substance for kustha and the ancient Acharyas have advised the use of Panchatikta ghrita, Mahatikta ghrita, Maha khadira ghrita etc for Shamana purpose.

2)External application of the drugs:- Lepa, Parisheka etc. come under this type of treatment. Importance of external application seems to be more in Kshudra Kushtha on account of their quick action on the vitiated skin. If both the internal and external treatments are given simultaneously, the results can be obtained very quickly and satisfactorily.
Correlation between Ekaustha and Psoriasis

EKAKUSTHA	PSORIASIS
Aswedanam	The lesion of this disease are dry & rough
Mahavastum	Lesions are found all over the body
Matshyashakalopamam Abhrakpatrasama	Well defined raised macules, papules, & plaques of erythema found which are covered with silver scales.
Krishna aruna varna	The lesions are raised & erythematous thick lesion becomes black in colour.

DISCUSSION
Psoriasis, a chronic, relapsing inflammatory skin disease, shows close clinical resemblance to Ekakushtha described in Ayurveda. Features such as Aruna varna (reddish discoloration), Matsyashakalopama (fish-scale–like lesions), Mahavastu (extensive spread), and Aswedanam (absence of sweating) directly correlate with the erythematous, scaly plaques of psoriasis. Both conditions significantly impair quality of life through physical, psychological, and social burden.

Ayurvedic texts describe the pathogenesis of Kushtha through Tridosha vitiation, predominantly Vata and Kapha, along with Twak, Rakta, Mamsa, and Lasika dushti. This aligns with modern concepts of genetic predisposition, immune dysregulation, and epidermal hyperproliferation in psoriasis. Causative factors such as Viruddha Ahara (incompatible diet), Mithya Vihara (improper lifestyle), Acharaja (behavioral factors), and Mansika Hetu (psychological stress) parallel modern triggers including stress, faulty diet, and environmental influences.

While modern management relies on immunosuppressants and biologics, Ayurveda emphasizes holistic approaches through Nidana Parivarjana, Shodhana (purification), Shamana (palliation), diet, and lifestyle modifications. These therapies aim not only at symptom control but also at correcting the underlying Dosha-Dushya Samurchana. Thus, correlating Ekakushtha with psoriasis provides a framework for integrative management, where Ayurveda may offer sustainable and complementary strategies alongside contemporary medicine.

CONCLUSION
The current review has mostly concentrated on several facets of the etiopathogenesis of Ekakushtha and Kushtha Roga, which share clinical characteristics with psoriasis. All Acharyas use Rakta Dushtikarak to describe the etiopathogenesis of Ekakushtha. One of the most frequent causes of psoriasis and ekakustha is stress. As a result, people with skin disorders are constantly ignored in society on all levels—physically, psychologically, and socially. This misinformation results in mental tension, which exacerbates pre-existing conditions. This is an attempt to give a common understanding of the etiopathogenesis of Ekakustha and Kushtha Roga, as well as their relationship to psoriasis.

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