

A REVIEW ARTICLE ON AKA KUSHTHA ROG RELATED TO PSORIASIS

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ABSTRACT

Kushta is the broad spectrum word used in *Ayurveda* to describe all the skin diseases under one heading, which is mainly classified into *Mahakushta* and *Kshudra Kushta*. *Ekakushta* is one among the *Kshudra Kushta*. *Acharya charak* was described *AKA KUSHTHA* in *Nidan Sthan* and *Chikitsa Sthan*. *Acharya shushrut* was also described under *Nidan Sthan* and *Chikitsa Sthan*. *Ekakushta* can be compared to Psoriasis disease. Psoriasis is a chronic, immune-mediated inflammatory disorder of the skin characterized by well-demarcated erythematous plaques with silvery-white scales. It follows a relapsing and remitting course and may involve the skin, nails, joints, and, in severe cases, the entire body surface. The disease has a multifactorial etiology involving genetic predisposition, immune dysregulation, and environmental triggers. Psoriasis significantly affects quality of life and is associated with

systemic comorbidities such as psoriatic arthritis, metabolic syndrome, and cardiovascular disease. Both sciences, *Ayurveda* and modern medical science accepted that diet, activities, environmental, genetic and immunological and psychological factors play key role in the etiopathogenesis of dermatological disorders.

KEYWORDS: *Kushtha rog, ek kushtha rog, Kshudrakushtha, Twak vikar* etc.

INTRODUCTION

In *Ayurveda* almost all the skin diseases are described under *Kushta Roga adhikara* in almost *ayurvedic* text. *Kushta* is considered to be *Ashtamahagada Roga* by *Acharya Charak Acharya Shushrut* and other. *Ayurveda* is a *Shashwat* one which has no end medical science which is prepared for good will of human being. Though the thousands of years *Ayurveda* has continued to exist its laws of nature which externally true. One of such disease is *Kushtha*, it is one of the “*Mahagada*” defined by *Ayurveda* which is caused due to vitiation of 7 body elements i.e. three *Doshas*, four *Dushyas* viz. Skin (*Twak*), *Rakta*, *Mansa* and *Ambu* (*lasika*). *Out of 18 types of Kushtha explained in Ayurveda 7 are Mahakushtha and 11 are Kshudrakushtha. Ekakushtha is a type of Kshudrakushtha which is found widely. Ekakushtha* and psoriasis symptoms are resembles each other. The skin is the most visible and aesthetically significant part of the human body and plays an important role in shaping an individual's personality. It serves as a reflection of internal health and systemic well-being. As the largest organ of the body, the skin covers approximately 1.8 square meters and constitutes nearly 18% of total body weight. Although skin diseases primarily manifest as physical conditions, they often result in considerable psychological distress, leading to discomfort, disfigurement, and disability. Psoriasis is one of the most common chronic dermatological disorders encountered worldwide. Although primarily a disease of the skin, it is now recognized as a systemic inflammatory condition with multisystem involvement. The visible nature of the disease often leads to psychological distress, social stigma, and reduced quality of life. Advances in immunology have greatly improved the understanding of psoriasis, leading to the development of targeted therapies.

AYURVEDIC REVIEW

Kuṣṭha Roga is a broad term in *Ayurveda* used to describe a group of chronic skin disorders characterized by discoloration, deformity and impairment of the skin. It is considered one of the *Mahagada* and *kshudra kushtha*. *Kushtha* is simultaneous vitiation of *Tridoṣa vata*, *Pitta* and *Kapha* with the predominance varying in different types. *Kushtha* primarily affects *Twak* (skin) but gradually involves deeper tissues such as *Rakta*, *Maṁsa*, and *Lasika* (*Ambu*), leading to extensive pathological changes. *Aka kustha* is the type of *Kshudra kushtha*.

Eka Kuṣṭha description in Different Ayurvedic Texts.

Charaka Samhita

- *Eka Kuṣṭha* is mentioned under *Kṣudra Kuṣṭha*.

- Doṣa predominance *Vata–Kapha*
- *Asvedanam*
- *Mahavastu*
- *Matsyasakalopama*

Shushrut Samhita

- Describes *Eka Kuṣṭha* under *Kṣudra Kuṣṭha*.
- Highlights involvement of *Tvak* and *Rakta*.
- *Dosh* predominant *Vata pradhan*

Aṣṭanga Hṛdaya & Aṣṭanga Sangraha (Vagbhāṭṭa)

- Describes *Eka Kuṣṭha* under *Kṣudra Kuṣṭha*.
- *Mahaashriya*
- *Asveda*
- *Matsyasakalopama*
- Clearly mentions *Vata–Kapha dominance*.

Madhava Nidana

- Gives a clear *nidana* and *lakṣaṇa*-based description.
- Helps in differential diagnosis of *Eka Kuṣṭha* from other *Kuṣṭhas*.
- Emphasizes *viruddha ahara* and chronic *doṣa duṣṭi* as main causes.

MODERN REVIEW

Psoriasis is a chronic, non-infectious, immune-mediated inflammatory disorder primarily affecting the skin, though it may also involve the joints and other systems. It is characterized by abnormal proliferation and differentiation of keratinocytes, leading to the formation of well-defined, erythematous plaques covered with silvery-white scales. Clinically, psoriasis presents in several distinct forms, the most common being chronic plaque psoriasis, which accounts for nearly 80–90% of cases. It typically affects extensor surfaces such as the elbows, knees, scalp, lumbosacral region, and gluteal cleft. Other variants include guttate psoriasis, pustular psoriasis, erythrodermic psoriasis, inverse psoriasis, and nail psoriasis. The diagnosis of psoriasis is primarily clinical, based on characteristic morphology and distribution of lesions. Classical signs such as Auspitz sign (pinpoint bleeding on removal of scales) and Koebner phenomenon are often observed. Management of psoriasis aims at controlling symptoms, reducing inflammation, minimizing relapses and improving quality of life. Treatment depends

on disease severity, extent, type, patient age, and comorbid conditions.

MATERIALS AND METHODS

- This being a literary research the materials were used –
 - *Brihatterayee* and their commentaries.
 - Other texts of *Ayurveda*.
 - Research journals and magazines from internet sources.
- Methodology adopted for this work is collection, exploration and interpretation of subject matter from different resources.

AIMS AND OBJECTIVE

- To study the *kushtah rog*
- To collect, compile, and analyze the ancient literature specially *Vrihattrai of kusha rog and ekkushtha*.

NIDAN

The causative factors of *Ekakuṣṭha* are similar to those of *Kuṣṭha* and include

- *Viruddhahara*
- Excessive intake of *guru, snigdha, and abhiṣyandi ahara*
- Suppression of natural urges like vomiting
- Improper *Panchakarma* procedures
- *Sheet ushna and langhan ahraran kran ko tyagkar bhojan karana*
- Poor hygiene
- Psychological stress
- Genetic predisposition
- *Vipra guru ka anadar avum papkarma.*

PURVA RUP

- *Aparsh agatvam*
- *Atisveda / ashveda*
- *Vaivarnata*
- *Kotha*
- *Lom harsh*
- *Tod*

- *Shram*
- *Klum*
- *Vrananam adhik shoolam, shighra utpati and chirsthiti*
- *Dah*

RUP

- *Asvedanam* – absence or reduction of sweating
- *Mahavastu* – involvement of large areas of skin
- *Matsyasakalopama* – scaling resembling fish scales
- Dryness and roughness of skin
- Mild or absent itching

UPSHAYA

Tikta-Kaṣāya rasa

Sodhana therapies

Rakta-prasadana, measures act as major Upasaya, confirming the *Kapha-Pitta* predominance and helping in diagnosis as well as management.

SAMPRAVTI

Nidna Sevana

(*Ahita ahara-vihara, Viruddha ahara, Ajirṇa, Papa karma*)



Tridoṣa Prakopa (Vata + Pitta + Kapha)



Doṣa Duṣti (Chronic & Deep-seated)



Duṣya Praduṣti (Tvak, Rakta, Maṁsa, Ambu / Lasika)



Srotoduṣti (Rasavaha, Raktavaha, Mamsavaha srotas)



Doṣa-Duṣya Sammurchana



Sthana Saṁsraya in Tvak (Bahya Rogamārga)



Vyakti (Manifestation of Kuṣṭha Lakṣaṇa)



Bheda (7 Mahakuṣṭha & 11 Kuṣṭha)

- *Doṣa: Vata–Kapha predominance*
- *Duṣya: Tvak, Rakta, Maṃsa, Lasikā*
- *Srotas: Rasavaha and Raktavaha*
- *Agni: Mandagni*
- *Adhiṣṭhana: Tvak*

DIFFERENTIAL DIAGNOSIS (AYURVEDIC PERSPECTIVE)

- *Kitibha Kuṣṭha*
- *Vicharcikā*
- *Sidhma Kuṣṭha*

SADHYATA ASADHYATA

Vat-Kaph pradhan, Ek dosh pradhan (Sadhyा) Vat-Pita, Kaph-Pita pradhan (Kruchhya sadhya) Balhin, Trishna, Daha pradhan (Asadhyा)

PATHYA

Lghuann, Tikta ras Pradhan shak, Shudh bheelava, Triphala, Nimb yukta ghreeta vum anna, Parval, Mung dal.

APATHYA

Amla ras, Til, Gud, Dahi, Dudh, Guru anna.

UPDRAVA

Prastravan, Angbhed, Angpatan, Trishna, Jwar, Atisar, Daha, Doubalya, Arochaka, Avipak.

CHIKITSA

Acharya Charaka anusar

वातोत्तरेषु सर्पि वमनं क्षमोत्तरेषु कुष्ठेषु।

रक्तोत्तरेषु मोक्षो रक्तस्य वैरचनं चाग्रं ॥ च.च. 7/39

Charak was described Shaman and Shanshodhan Chikitsa in Chikitsa sthan, also include Dhoompan, Kshar prayog, Agad, Ptoladi kwath, Gndhak prayog, Shilajeet, Parad.

Nidāna Parivarjana - *Viruddha ahara* (*milk + fish, milk + sour foods*), *Excessive guru, snigdha, amla, lavaṇa food, Diwasvapna, Ati vyayama Vega dharaṇa Asatmyahara*.

Rasayan prayog, Bahay chikitsa (lep), Tail prayog.

CONCLUSION

Kuṣṭha Roga occupies a significant place in *Ayurveda* and is described as a *Mahagada*, indicating its chronicity, complexity, and tendency for recurrence. Among the various types of *Kuṣṭha*, *Eka-Kuṣṭha*, classified under *Kṣudra Kuṣṭha*, shows close resemblance to psoriasis described in modern dermatology. The classical features of *Eka-Kuṣṭha* such as *asvedanam* (absence of sweating), *mahavastu* (extensive lesions), *matsyasakalopama* (fish-scale-like appearance) closely correlate with the erythematous, scaly plaques seen in psoriasis. From an *Ayurvedic* perspective, *Eka-Kuṣṭha* is predominantly caused by *Vata-Kapha doṣa* vitiation along with involvement of *Tvak, Rakta, Mamsa and Ambu (lasika)*. In contrast, modern science explains psoriasis as a chronic immune-mediated inflammatory skin disorder with genetic and environmental influences. Despite differences in conceptual framework, both systems acknowledge the chronic, relapsing nature of the disease and the influence of lifestyle and dietary factors. *Ayurveda* offers a holistic and root-cause-oriented approach in the management of *Eka-Kuṣṭha* through *Nidana Parivarjana, Sodhana, Samana, Bahya Cikitsa, Pathya-Apathya and Rasayana* therapy. Repeated *Sodhana* procedures such as *Vamana, Virecana* and *Raktamokṣaṇa* are emphasized for eliminating deep-seated *doṣas*, while *Samana* medicines and external applications help in controlling symptoms and preventing exacerbations.

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