

## Conclusion

This case study demonstrated that in skin diseases, *Ayurvedic* management (*Virechana* as *Shodhana* therapy and *Sanshanana Aushadha*) seems very effective. On the basis of the result obtained in present study, it may be concluded that the addition of *Virechana Karma* prior to administration of *Sanshanana Aushadha* increases the cure rate of *Ek-Kushta* (Psoriasis).

## References

1. Lee Goldman and Andrew I. Schafer; Goldman's Cecil medicine, 24<sup>th</sup> Edition; Elsevier Saunders. Eczemas, photodermatoses, Papulosquamous diseases. Pg. No. 2517.
2. Pt. Kashinath Shastri & Dr. G.N. Chaturvedi, Charaka Samhita, "Vidyotini" Uttarardha/Part-2, Hindi Tika, Sutra Shana 7/21 Chaukhambha bharti Academy, Varanasi, (India), Reprint, 2011; 252.
3. Prasad Mamedti, Kshama Gupta, Ayurvedic management of Palmoplantar psoriasis: A case report; Journal of pharmaceutical and scientific innovation, 04/(08)/2016; www.jpsonline.com (ISSN: 2277-4572).
4. Pt. Kashinath Shastri & Dr. G.N. Chaturvedi, Charaka Samhita, "Vidyotini" Uttarardha/Part-1, Part-2, Hindi Tika, Chapter Charaka siddhi 1/7 Chaukhambha bharti Academy, Varanasi, (India), Reprint, 2005;960.
5. Pt. Kashinath Shastri & Dr. G.N. Chaturvedi, Charaka Samhita, "Vidyotini" Purvardha/Part-1, hindi Tika, Chapter Matrashtitiya-adyaya, 5/85-86 Chaukhambha bharti Academy, Varanasi, (India), Reprint, 2005;128.
6. Yadavaji Trikamaji Acharya; Nyayacandrika & Panjika Commentary and Shri Dalhanacharya Nibandha Sangraha Commentary on Sushruta Samhita, Chaukhambha Orientalia Varanasi, (India), 7<sup>th</sup> Edition, chikitsa-sthan, chapter 32/21-23, 2010; 173.
7. Pt. Kashinath Shastri & Dr. G.N. Chaturvedi, Charaka Samhita, "Vidyotini" purvardha/Part-1, hindi Tika, Chapter 25/40, Chaukhambha bharti Academy, Varanasi, (India), Reprint, 2005; 468.
8. Pt. Kashinath Shastri & Dr. G.N. Chaturvedi, Charak Samhita, "Vidyotini" Uttarardh/Part-2, hindi Tika, Chapter Charak siddhi/11 Chaukhambha bharti Academy, Varanasi, (India), Reprint, 2005;961.
9. Dr. Ravi Dutt Tripathi, Astang-Sangrah, "Sarof" Hindi commentary, Sutra Shana, chapter Vaman-Virechan-Vidhi-Adhyaya, 27/5, Chaukhambha Sanskrit pratishtana, Delhi (India), reprint, 2005; 482.

aggravation of *Sharir* and *Manas Dosha*, we must use *Satvika* foods and habits to keep ourselves healthy [16].

## Discussion [17]

*Ahmagyan* is the supreme knowledge, after getting which nothing is left unknown. All the other elements are material including mind and they are not self luminous. They are enlightened by the light of soul which is only self luminous entity. Every one of us is unmanifested soul the main goal of our life is to manifest our *Brahm Bava* and take the whole nature from *Mahabhuta* to *Mahat* under our control. This can be attained by application of *Ashtang Yoga* of *Patanjali*, *Panchkoshi Saadhna* of *Gajatri*, *Pranayama* of *Haliyoga*. But these are the only tools they are not to be confused with our goal. *Salai Yoga* of *Kahir* that is living an *Adarsinisisth* and *Kartavya Purna* life is easiest way to attain the absolute and is available for all. The complete knowledge of all *Tatva* opens the way of holistic management of our life and also gives us knowledge about various types of treatments that were used by our saints but in present era due to ignorance we are not using in practice this is the main reason that our *Ajurveda* in present era is still struggling. *Dharma*, *Arth*, *kaam* and *Moksh* are described as *Purusarthi Chatushtaya*. If all of us from *Ajurveda* clinicians, scholars, move the patient's path for attaining these four *Purusarth* then all our problems will get rid of automatically. If we start leading life according to our *Vedas* then there is no question of getting diseased. *Para Pasyanti Vani* is the *Vedas* they are not literature but the endless knowledge of god present in unlimited sky in the form of *Para Vak* everywhere and at all time. *Atma* is present by discrimination; true knowledge (*Pragya*) comes to us. This is called *Mahat Tatva*. It has seven levels by achieving this *Ritambhara Pragya* we gains a deep satisfaction that everything is within us. These seven levels of *Ritambhara Pragya* are representatives of seven *Loka* of universe and have centres in our body as *Chakras*. These levels are the seven stages of *jeeva* and are present as *Panch koshas* in our body. Out of all types of *Saadhna* of awakening the chakras, the *Panchkoshi Saadhna* of *Gajatri Saadhana* is the safest and easiest method. *Chakras* when awakened join our *Vjastigata Mahat* to *Sannashti Gata Mahat*, thereby opening the door of worldly wealth to ourselves in the form of powers, prosperity, and knowledge which can easily be attained by *Granthi Bhed Saadhana* under the *Vigyannaya Koshi*. By doing *Naad Saadhna* of awakening the chakras under *Anandmaya Koshi* we can set our frequency with *Para* and *Pasyanti*

*Vak* of the universe and can be able to achieve the in depth knowledge of the situation of all beings including the patients and also there cures. Various *Upatyaktas* (the limitations knots present at the level of *Annamaya Kosha*) which are responsible for many diseases like *Asita* for producing the off spring's of same sex as of parents can be opened by *Uras Chiktisa*. Ten types of *Pranas* present in our body at the level of *Pranmaya Koshi* are responsible for ailments, if present in their silent state. Like *Kurma Prna* when present in its inactive state is responsible for impotency in males and infertility in females. These can be energised by inclusion of pranayama, bandh and mudras in the life of patients. By doing *Saadhna* of *Vigyannaya Koshi* one can achieve discrimination. *Binduyoga Saadhna* removes our ego which helps us in various psychological conditions. After attaining the *Turiya Avastha* there is nothing left to be achieved in this universe it is the seventh stage of *Pragya*. *Sahasradala Kamal* is opened at this stage, all the knowledge, wealth and powers are within our hands and we are equal to almighty at this state. *Chakras* can also be opened by other techniques; it is the choice and convenience of devotee to choose its path. *Ahankara* is feeling of separation is *Ahankara*, whose reason is *Agyan*. It can be removed by discrimination. *Vidya* is the one which gets rid of us of this *Ahankara*. By *Granthi Bheda* of *Vigyannaya Koshi* and *Bindu Yoga* of *Vigyannaya Koshi* we can achieve freedom from *Ahankara*. Previously we have discussed that discrimination and controlled mind can remove this *Avidya* which is the main cause of *Ahankara*. *Ajurveda* can be combined with *Gandhara Veda* to get the better results in various disorders like rag *Bhainrai* is indicated in *Kapla* vitiation, *Aesavaari* in *Raktshuddhi*, *Bhainrai* in asthma and typhoid, *Hindale* in *Metarididiti* and hepatosplenomegaly, *Purija* in *Anidra*. *Mantra* is the divine powers are *Mantrinuk, Parmatma* is *Mantrama*. In *Mantras* the words are arranged in such a sequence that the energy produced by their chanting awakens the respective powers in our body. These powers are present in our body in seed form, especially in chakras, and also in *Upatyaktas*. *Ashvini Kumara* in *Bhaisjya Tantra* has described four types of therapies namely *Jaloukash*, *Vanoukash*, *Pranaukash* and *Shabdika*. Here *Shabdika* is nothing but *Manitrocharan* and *Rhythmatik* singing. *Charaka* has described about *Vishnu Salasra Naam* in *Sannipati Jvara*, and *Shrostuti* in *Kushtia Chiktisa*. They give same result on body as medicinal drugs. In *Kundalini Jgran* both *Mantranathan* and *Nadanusandhan* is applied in combination. The power of mantra is hidden in *Vakshakti*. *Kundalini Shakti* which is known as

*Beesangyika*, *Paravakraopini*, *Pranava Sangyika* or *Shabd Brahm* is an energetic entity which is felt as electricity and omnipresent entity [18]. Scientists have named it as grand potential. When it gets awakened then all the wealth of god is in our hands. *Kundalini* is present in the form of *Pranav*, or *Para Vak*. It is ubiquitous energy, present in the form of electricity and is named as *Shabd Brahm Om*. *Kundalini* blesses us with both wealth and *Moksh*. There is a deep relation between *Kala Kundalini* and *Nad*. When waves from *Moooladhara* after reaching *Birumadhya* are experienced as divine sounds, it is the indication that our *Kundalini* is awakened. The king of *Indriya* is *Manas*. By *Nad* yoga our *Manas* gets absorbed in absolute. If we start listening *Anahat Nad* in our brain this indicates about our success in *Nad*yoga. By *Nad*yoga we can get the knowledge about the internal organs either they are healthy or unhealthy. *Nad* Yog has their effect at both body and mind these can be used in different combination cures diseases same as drugs. The ultrasonic sounds noted by ultra sonographs are in diagnosing various diseases and in many therapeutic procedures. Musical therapy for various diseases of lungs, heart, amida, various brain disorders, and also for health enhancement is also a practical aspect of *Shabd Tannatra*. Retinoscopies, Autocopy, Ophthalmoscope, Laser therapy, Laparoscopy, Chromopathy are the practical aspects of *Roop Tannatra* used nowadays. The color meditation or color breathing of the different parts of visible light removes the various disorders of our body. Colour therapy is also used in *Shaktiakra Vadhana*. *Brahmi* is *Rasa Swaroop* and this *Rasa* is such precious that after experiencing it all pleasures seem to be useless. *Indriya* are by nature *Bahir mukhi* but after experiencing the truth if efforts are made to make them *Avitarmukhi*. We can achieve their *Atindriya* powers like supernatural hearing, vision etc and at last the nectar of this universe the *Brahmi*. These can be gained by our journey through *Devayan Marja* i.e. through *Sushumna* towards *Brahma Randhra* [19].

*Gayatri Mantra Iapa* is very helpful in making their drives internally. *Surjyopasana* is said to be beneficial to make victory over *Indriya*. They become so powerful that there is no need to take external food. The *Indriya* become able to take food from environment. *Surjyopasana* and various yogic practices of *Tannatra Saadhana* enhance our capabilities to perceive *Para*, *Pashupati*, *Madhyanacani*, *Atindriya Roop*, *Spash*, and *Gandha*. Doing *Sanjani* on *Stiya* we get universal knowledge. By *Gayatri Upasana* all the chakra from *Moooladhara* to *Brahmirandhra* gets opened. By doing *Surjyopasana* our body is able to utilize their

energies to make ourselves powerful and to treat other people. There is provision of *Mudra*, *Bandha*, *Pranayama*, and *Asana* for the awakening of these *Chakras*. *Chakras* can be awakened by regular *Iapa* and *Panchkoshi Saadhana*. *Yagya* is related to *Gandha* yoga. The *Sukshma* powers of some dravyas are gained with the help of *Yagya*. The *Silohala Dravya* gets burnt but its *Sukshma* power enhances the vital force of the related environment or human beings. *Gandha Saadhana* also enhances our future recognition power. *Yagya* is able to increase the life of person even in the mouth of death *Indriya* are energy powers of *Rahim*, they are representatives of *Ekadasi Rudra* of the universe. *Indriya* are *Bhoutika* according to *Ayurveda* and are tools of *Atma* for *Vishaya Grahani*. They are *Atindriya* and are part of *Vijayamaaya* and *Manomaya Kosha* and also of *Sukshma Shairra* [20]. There uncontrolled drives of these *Indriya* leads to diseases or even death of an individual as *Asatmyendriarth Sanjoga* is said to be one among the root causes of diseases. *Panchmalahoota* arises from the unmanifested state of consciousness. *Tridosha*, *Deliprakruti*, *Dhutagnis* all are *Panchbhoutatmak*. *Indriya* are also *Panchbhoutik*. therefore if *Malahoota* are present in their proper states *Indriya* are able to perceive their senses and if there is some imbalance then there power become diminished, this condition can be treated by using the respective *Malahoota* as per requirement. *Acharja Charaka* also described that there are six seasons and each season there is predominance of particular *Malahoota* and deviation of a particular one. So the accordingly *Nitucharya* is suggested for healthy lifestyle. Our body is also *Panchbhoutik* so external environment also affects on us. *Nitucharya* helps us to be healthy in all seasons. Ultimately all the *Malahoota* are of *Triguatmak* constitution. So we must use *Satvika* foods and habits to keep ourselves healthy. In ancient times our sages were used to do *Yagya* for removal of diseases as well as to fulfill their desires. In present study we came to know that divine powers are present in this universe and there seed is also within us. Divine powers are capable of taking energies from the environment directly [21]. By *Yagya* our environment becomes rich with the *Shabd Tannatra* of *Mantra*, *Rasa* and *Gandha Tannatra* of *Dravya* and *Roop Tannatra* of *Agni*. It is described in our scriptures that god get pleased by doing *Yagya* and provides us his wealth and health. The fact behind this description is that by doing *Yagya* the divine energies i.e. *Ashta Vasu* representative of material powers (*Akamsh*, *Vayu*, *Agni*, *Jala*, *Prithvi* etc) *Ekadashi Rudra* (representative of *Ekadashi Rudra*), twelve *Aditya* (representatives of twelve months) and *Prajapati* become powerful

<i>Sanshamana Aushadhi</i>	Nimbadi churna + Shudha Gandhaka + Shudha Tankana + Haridrakhandanda	3 gm + 250 mg + 250 mg + 2 gm	Twice a day	Koshha jal
	Arogyavardhini Vati	2 vati (250 mg)	Thrice a day	Koshha jal
	Maharasnaadi Kwatha	40 ml	Twice a day	---
	777 oil	Local application	Twice daily	---

## Observation and Result

The improvement in the lesion of *Ek-Kushita* before *Shodhana*, during *Snehapana* and after *Shodhana* is as shown in figures.

### Before treatment



### During Snehapana



### After Virechana



## Discussion

In the present case, *Shodhana Chikitsa (Virechana)* and *Sanshaman Chikitsa (drugs)* are selected for the treatment of *Ek-Kushita (Psoriasis)* because of their ability to pacify the involved *Doshas (Vata & Kapha)* and to provide relief in symptoms. *Shodhana Chikitsa (Virechana)* is targeted to expel increased *Pitta Dosh* as well as *Kapla Dosh* [9] out of the body. Along with this, *Shamana* drugs which were given are proved drugs for skin disorders. Because of *Tikta, Kashtya Rasa, Laghu Gana, Sneha Veerya* and *Katu Vipaka*, *Nimba* powder possesses *Pitta Shamaka, Kapaghna, Vrana Ropana, Krimighna, Kandughna, Daha Prashamana* and *Rasajna* properties. Because of its Anti-inflammatory, Anti-bacterial and Anti-fungal properties, it is useful in treatment of skin diseases. *Gandhaka* also have the property of wound healing. As *Psoriasis* is an auto immune disorder, so, *Haridrakhand* thus used helps in improving the body's immunity. Therefore, the combination thus used has various effects like *Vranaropaka, Vranashodhaka* as well as acts as blood purifier. The effect of *Arogyavardhini Vati* is that it is *Mridu Virechaka* and thus removes remaining *Pitta Dosh* from body. *Maharasnaadi Kwatha* has *Tribhista-shamaka* as well as Blood purifier action.

The Probable mode of action of the treatment given is described below:

Chikitsa	Mode of Action
<i>Deepana</i>	Enhances appetite and pacifies vitiated <i>Vata Dosh</i> .
<i>Snehapana</i> , <i>Abhyanga</i> & <i>Swedana</i>	Expels vitiated <i>Dosh</i> from <i>Stakha</i> to <i>Koshha</i> [9] and it also pacifies <i>Vata Dosh</i> .
<i>Virechana</i>	Targeted to expel increased <i>Pitta</i> and <i>Kapla Dosh</i> out of the body.
<i>Sansarjana krama</i>	<i>Agribala Vardhana</i> (improve digestion and increases appetite)
<i>Shamana drugs</i>	<i>Sanshamana</i> to subside remaining <i>Dosh</i> after <i>Sanshodhana</i> . Selected <i>Sanshamana</i> drugs having <i>Vata-Kapla Shamaka</i> and <i>Rakta-Shodhaka</i> properties.

### History of Present Illness

According to the patient, she was asymptomatic 20 year back. One day she noticed some papules over lower leg with watery discharge and itching. She took allopathic medicine for this but got no relief. Her condition worsens day by day. The papules spread and become red patches with scaly skin and spread over to both legs, back of palm and back. Now she wants to take Ayurvedic treatment along with purification of body through *Panchikarma* procedure. So, she came here for treatment and further management.

### Personal History

General condition:	Average Nadi (pulse) = 70/min.
Mala (stool) = Vibandha	Mutra (urine) = Normal.
(Constipated)	
Taap-man (temp.) = 98.4°F	Agni = Vishamagni
Shabda (speech) = Samanaya	Drika (eyes) = Normal.
Akrti = Madhyama	Bala = Madhyama
Raktadaaba	Jihva (tongue) = Eshata saam
(B:P)=110/84mmHg	(slightly coated)
Addiction: None	Nidra (sleep)- sound

### Past History

No previous H/O any other severe illnesses

### Treatment History

Patient took allopathic, Homeopathic and local medication for present complaint but could not get satisfactory relief.

### Therapy Module

Therapy	Drug	Matra (Dose)	Duration	Anupana
Deepana	Ajmodadi churna	3 gm	Twice a day	Koshna jal
Snehapana [4]	Shudha Goghrita + Trikatu	25 ml+ 2 gm Trikatu	On 1 <sup>st</sup> day	Koshna jal
		50 ml+ 3 gm Trikatu	On 2 <sup>nd</sup> day	Koshna jal
		75 ml+ 4 gm Trikatu	On 3 <sup>rd</sup> day	Koshna jal
		100 ml+ 5 gm Trikatu	On 4 <sup>th</sup> day	Koshna jal
		125 ml+ 6 gm Trikatu	On 5 <sup>th</sup> day	Koshna jal
		150 ml+ 7 gm Trikatu	On 6 <sup>th</sup> day	Koshna jal
		175 ml+ 8 gm Trikatu	On 7 <sup>th</sup> day	Koshna jal
Abhyanga [5]	Tila-taila	--	Next 2 days	--
Swadana [6] (Sraranga)	Vispa swada (Hot fomentation)	--	Next 2 days	--
Virechana [7]	Trivrita-avaleha + Triphala kwatha	75 gm+ 50 ml	--	Koshna jal
Sansarjana Krama [8]	Manda (rice water)	According to appetite	1 day	--
	Boiled Rice	According to appetite	Next day	--
	Khichdi	According to appetite	Next day	--
	Dual and Roti	According to appetite	Next day	--

and by their powers there seeds present inside our bodies get nourishment. *Yogya* also Purifies our environment since various antimicrobial *Drayya* are used during *Yogya Karma*. When by various *Yogsadhina* (meditation), *Yogya Karma* our inner elements get purified and become powerful than these outer representatives starts connecting themselves with the inner ones making us wealthy by their powers [22].

### Conclusion

Conclusion is the extracts squeezed out from the whole work. After scrutinizing the study regarding. Connotation of Philosophy meaning search for knowledge especially the Nature and meaning of existence and Science meaning knowledge obtained by experimental observations and testing of facts, based on the concepts and technology prevailing at that time point leads us to consider the all these 24 *Taitri* (components) of *Chaturisruti Dhatu Purush* mutually as well as independently while treating physical and psychological disorders. So to sustain the healthy status of our body every individual have to maintain proper balance of all these *Chaturisruti Taitri*. In present era new findings in Nanotechnology and Stem cells, indicating totally changed characters and behavior of the material at Nano size and multiplication of the neuronal stem cells in brain, are the eye openers. In such a situation, it would be most appropriate to utilize ancient treasure of wisdom of *Ayurveda* with stable concepts of *Chaturisruti Purush*, as a base, design and conduct experiments, employing advanced technology to create research which would help to understand its utility and the mechanism of *Ayurveda* therapy in contemporary perspective.

### References

- Charaka Samhita with "Ayurvedeepika" Commentary by Chakrapanidutta, Edi. By Vd. Acharya, Chaukhamba Sanskrit Sanshthana, Varanasi, 2004.
- Pandit Shri Raam Sharma Acharya Vedant Darshan, First Edition 2010, Yug Nirman Yojna Vistar Trust, Gayatri Tapobhumi, Mathra.
- Sushruta Samhita With "Nibandha Samgraha", Commentary Of Shri Dalhanacharya And On Nidanashthana, Chaukhamba Orientalia, Varanasi, 2005.
- Charaka Samhita With "Vidyoti" Hindi Commentary By Pt. Kashinath Shastry And Dr. Goraknath Chaturvedi, Part 1 And 2, Chaukhamba Bharati Academy, 1996.
- The Power of Your Subconscious Mind By Joseph Murphy, Published by Tarcher Perigee Aug.26, 2008 | 320 Pages.
- Pandit Shri Raam Sharma Acharya, Shabd Brahman Nad Brahman, II Edition 1998, Akhand Jyoti Sanshan Mathura.
- Pandit Shri Raam Sharma Acharya Vigyan Evam Adhyatm Ek Duse K Poorak, Second Edition 1998, Akhand Jyoti Sanshan Mathura.
- Pandit Shri Raam Sharma Acharya, Prasupti Se

Jagriti Ki or, Revised Edition-2012, Akhand Jyoti Sanshan Mathura.

21. Charaka Samhita. Text with English Translation and Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika) By: R.K. Sharma & Bhagwan Dash, Chowkambha Sanskrita Series Office, and

Varanasi, Edi. 1<sup>st</sup> 2001.

22. Pandit Shri Raam Sharma Acharya, Chikitsa Upchar K. Vividh Ayam, Revised Edition-2013, Akhand Jyoti Sanshan Mathura.

## An Ayurvedic Approach in Management of Psoriasis: A Case Report

Upasna<sup>1</sup>, Surya Prakash<sup>2</sup>, Jyoti Rani<sup>3</sup>, Gayatri<sup>4</sup>

**Author Affiliation:** <sup>1</sup>PG Scholar, Dept. of Kayachikitsa, Rishikul Campus, Uttarakhnad Ayurved University, Haridwar, Uttarakhnad 249401, India. <sup>2</sup>Assistant Professor, Dept. of Panchakarma, <sup>3</sup>Assistant Professor, Dept. of Agad Tantra, Shri Baba Mastnath University, Rohtak, Haryana 124021, India. <sup>4</sup>PG Scholar, Dept. of Shalya Tantra, Patanjali Bhartiya Ayurvedic evam Anusandhan Sanshan Haridwar, Uttarakhnad Ayurved University, Haridwar, Uttarakhnad 249405, India.

**Corresponding Author:** Upasna, PG Scholar, Dept. of Kayachikitsa, Rishikul campus, Uttarakhnad Ayurved University, Haridwar, Uttarakhnad 249401 India.  
E-mail: [Upasna.gulati91@gmail.com](mailto:Upasna.gulati91@gmail.com)

Received on 29/04/2019; Accepted on 16/05/2019

### Abstract

Skin being the largest organ of the body, is the first site to get infected from various types of allergens and other environmental agents. In *Ayurvedic* texts, skin diseases are described under the heading of *Kushita Roga*. These are mainly divided in two types: *Mahakushita* and *Kshudrakushita* which are further divided in 18 types on the basis of Doshika predominance. *Ek-kushita* (Psoriasis) is described under *Kshudrakushita* having *Vata-Kapita* predominance. It is characterized by *Asvedanam* (loss of sweating), *Malavasisu* (spread on a large area) and *Matsyasilaklapanam* (having scaly lesions). In present case report, a patient with complaint of itching and scaly lesions over lower leg, back of palm and back, was treated with *Shodhana (Virechana)* and *Sanshanana Chikitsa* and significant results was obtained. This showed that combination of *Ayurvedic* modalities resulted in great improvement in overall condition of the patient.

**Keywords:** *Kushita; Ek-kushita; Psoriasis; Shudhana; Sanshanana Chikitsa.*

### How to cite this article:

Upasna, Surya Prakash, Jyoti Rani et al. An Ayurvedic Approach in Management of Psoriasis: A Case Report. Indian J Ancien Med Yog. 2019;12(2):61-64.

### Introduction

Among the five *Gyananendriyas* described in *Ayurvedic* texts, Skin is like a mirror which reflects the internal functions of body. 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 most commonly affects extensor surfaces of elbows, knees, scalp, nails & sacral region. It affects 1-2% of World population. It is found that male and female are equally affected [1]. In *Ayurvedic* texts, the symptoms of Psoriasis is found similar with *Ek-Kushita* [2]. Treatment in Modern science includes PUVA & corticosteroids which causes serious side

effects like hepato & nephrotoxicity, bone marrow depletion etc. So, in this study an attempt is made to treat Psoriasis through *Ayurveda*.

### Case Report

The present case study is a successful *Ayurvedic* management of *Ek-kushita*. A 50 year old female patient came to OPD of Kaya Chikitsa, Rishikul Campus, Haridwar, UAU, Dehradun on 23/03/2019, with chief complaint of red erythematous lesions with severe itching as well as scaling of skin over both legs, back of palm and back since 18-20 years.