

## CRITICAL ANALYSIS ON KITITBHA KUSHTHA (PSORIASIS)

Rupendra Kumar Sahu<sup>1</sup>, Padmavati Venkatesh<sup>2</sup>, Prashant A.S<sup>3</sup>

<sup>1</sup>PG Scholar, Department of Panchakarma, Ayurved Mahavidyalaya, Hubli, Karnataka, India

<sup>2</sup>Professor, Department of Panchakarma, Ayurved Mahavidyalaya, Hubli, Karnataka, India

<sup>3</sup>Professor, Principal and HOD Department of Kayachikitsa, Ayurved Mahavidyalaya, Hubli, Karnataka, India

Corresponding Author: [sahurupendra93@gmail.com](mailto:sahurupendra93@gmail.com)

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## ABSTRACT

The protective and sensory organ of the human body is Skin. Skin is the boundary between the physical body and the environment surrounding that plays a major role in controlling heat and water loss. Skin is the reflection of internal changes in the body that reacts to external stimuli. In *Ayurveda*, all basic dermatological ailments with utmost clarity are categorised as eighteen types of *Kushtha*. *Kitibha Kushtha* is a type of *Kshudra Kushtha* with *Vata- Kapha predominance* with *Lakshanas* like *Shyava, Khara sparsha, Twak Parushyata, Ruksha pidika, and Kandu*. Vitiations of *Sapta dravya -Tridosha, Tvak, Rakta, Mamsa, and Lasika* are basic pathophysiology in the manifestation of *Kitibha* resembles Psoriasis - chronic inflammatory dermatitis that affects about 2% of the population. Lesions characterized by brownish red papules and plaques are sharply demarcated and covered with fine silvery-white scales. According to *Ayurvedic* principles, *Alpa dosha, Madhyama Dosha, and Bahudosha Avastha janya* diseases are managed with *Langhana, Langhana- Pachana, and Dosha Avasechana Chikitsa* respectively. So repeated *Deepana-Pachana* and *Shodhana Purvaka Shamana* correct pathology of *Kitibha Kushtha* in *Chirakari Avastha*.

**Keywords:** *Kitibha Kushtha, Kushtha roga, Psoriasis, Shodhana.*

## INTRODUCTION

Ayurveda is a classical holistic health science proved its better results in chronic skin diseases. The prevalence of psoriasis in western populations is estimated to be around 2-3%.<sup>[1]</sup> survey conducted by the national psoriasis foundation found a prevalence of 2.1% among adults. Of all common skin ailments, Psoriasis ranks sixth place. People diagnosed with psoriasis worldwide spend a good amount of money and still suffer from social stigma and lower confidence levels. In Ayurveda, skin diseases are described as *Kushtha*, classified into *Maha Kushtha* and *Kshudra Kushtha*. Vitiating *Tridosha* differs in *Tar-Tam bhava* resulting in different varieties of *Kushtha* with the predominance of particular *Doshas*. *Charaka* has described *Vata Kapha Pradhanata* in *Kitibha Kushtha*.<sup>[2]</sup> It is a papulosquamous disorder of the skin characterized by sharply defined erythematous-squamous lesions resembling Psoriasis. The patient suffers a lot because of the chronic nature and course of remission and exacerbation. In Ayurveda Skin it is as one of the seats of *Jnanendriya -Sparshanendriya*<sup>[3-4]</sup> that envelope most parts of the body surface. *Samshodhana* is more effective than *Shamana* as if the plant uprooted without root may grow again. Similarly, if *Dosha* is not destroyed from the root, it may cause diseases again. *Shodhana* acts on the root of *Doshas* and removes them from the body to arrest further *Dosha Sanchaya*. Hence, *Shodhana* is a radical treatment. *Kitibha Kushtha* manifests due to vitiations of *Sapta dravyas- Tridosha, Tvak, Rakta, Mamsa, and Lasika*.<sup>[5]</sup> *Kitibha* is the type of *Kshudra Kushtha* according to all *Samhita* compared with psoriasis because most of the symptoms of *Kitibha* like *Rookshata, Parushata, Kharatwa, Kandu, Gaurava* has resembled with psoriasis.<sup>[6]</sup> Psoriasis is a disease that affects the skin and joints. Psoriasis is immune-mediated and is not contagious.

### UTPATTI AND NIRUKTI

**Utpatti:** The word “*Kushtha*” is derived from two words ie. *Kush Nishkarshane* means to destroy, to scrap out, and to deform. By adding to it, *Pratyaya Kta* stands for firmness or certainty. *Kushtha* means that which destroys with certainty.

**Nirukti:**

### 1. *Kushthamushanti tat [Kalenopekshitam yasmat sarvam kushnatitadwaphu]* //

Due to *Kala Upekshanam*, it spreads all over the body to cause ugliness hence called *Kshata*.

### 2. *Kushnati kutsitam karoti* | (Todara)

Which does *Shareera Nikrishta (Kutsita)*

### 3. *Yasmat hetoh upekshitam anupakrantam sat kalena sarvam vapuh:*

*shareeram kushnati tasmattat Kushthamityuchyate* |

If *Hetu Upekshana* occurs and is not treated properly at the right time results in spreading off all over the body hence called *Kushtha*.

### NIDANA

The fundamental principle of Ayurveda is *Karya – Karana Siddhanta*. *Karya* – the production of disease is not feasible without *Karana – Nidana* or *Hetu*. The *Nidanas* are determined on basis of the specific manifestation of *Kushtha*. As specific *Nidana* for *Kitibha Kushtha* is not explained in Ayurvedic classics, general *Nidana* for *Kushtha (Samanya Kushtha roga Nidana)* is considered. The study of *Nidana* helps in the planning of treatment as well as to revalidate them to the present study.<sup>[7, 8, 9]</sup> *Nidana* can be categorized as follows:

### Aharaja- Mithyahara vihara-

- *Adhika madhu-dadhi- snigdha padartha sevana*
- *Adhika madhura- amla- lavana sevana, Tila sevana*
- *Chilichima matsya* along with *dugdha*
- *Paya sevana* after *Amla sevana*
- *Phanita*
- *Atimatrahara*

### Viharaja-

- *Diwaswapna*
- *Maithuna*
- *Vyayama*
- *Vyavaya* after *Ahitashana*
- *Chardi Vegadharana*
- *Sheetodaka sevana* after *Bhaya, Shrama, Santapa Kushtha Nidanas* are mentioned in *Nidana Sthana, Chikitsa Sthana*, and in different contexts in *Samhitas* as follows-

**Table 01:** Causative factors for *Kushtha* [10, 11]

Other <i>Nidana</i> factors	Errors in treatment ( <i>Nidana</i> )
<i>Krimi</i>	<i>Sthambhana</i> in <i>Raktarsha</i>
<i>Dushivisha</i>	<i>Sthambhana</i> in <i>ama avastha</i> of <i>Raktapitta</i>
<i>Aupasargika</i>	<i>Snehavyapat</i>
<i>Adibala pravrutta vyadhi</i>	<i>Sthambhana</i> in <i>Amatisara</i>

*Vagbhata* and *Charak* mentioned *krimi* as *Kushtha Nidana*. *Kushtha* is *Adibala Pravrutta Aupasargika Vyadhi*. *Sthambhana* in *Raktarsha* leads to *Kushtharoga*. *Sthambhana* done during the early stage of *Raktapitta* leads to *Kushtha roga*. *Dushivisha* consumption leads to *Kitibha Kushtha*. *Kushtha* is one of *Snehavyapat*. Administration of *Sangraha aushadhis* during *Amatisara* can lead to *Kushtha roga*.

**PURVAROOPA** [12-17]

The signs and symptoms indicating the forthcoming disease are *Purvarupa*. *Purvarupa* appears upto *Sthanasamsraya*. Treatment administered at this level can arrest further progress of the disease. *Kushtha Purvarupa* is considered for *Kitibha purvarupa* as follows-

**Table 02:** *Purvarupa* according to different *acharya*

<i>Purvarupa</i>	Ca. S.	Su. S.	A.S.	A.H.	B. S.	M.N.	B.P.
<i>Aswedanam</i>	+	+	+	+	+	+	-
<i>Atiswedanam</i>	+	+	+	+	+	+	+
<i>Parushyam</i>	+	+	-	-	-	-	-
<i>Atislakhsnata</i>	+	-	+	+	-	+	+
<i>Vaivarnyam</i>	+	-	+	+	+	+	+
<i>Kandu</i>	+	+	+	+	-	+	+
<i>Nistoda</i>	+	-	+	+	-	+	+
<i>Suptata</i>	+	+	+	+	+	+	+
<i>Pariharsha</i>	+	-	+	+	+	+	+
<i>Lomaharsha</i>	+	+	+	+	+	+	+
<i>Kharatvam</i>	+	-	+	+	-	+	+
<i>Ushmayanam</i>	+	-	-	-	+	-	-
<i>Gauravam</i>	+	-	-	+	+	-	-
<i>Shvayathu</i>	+	-	-	-	-	-	-
<i>Kothonnati</i>	+	-	+	+	-	+	+
<i>Shrama</i>	+	-	+	+	-	-	-
<i>Klama</i>	+	-	-	-	-	-	-
<i>Visarpagamanam</i>	+	+	-	-	-	-	-
<i>Kayachidreshu Upadehana</i>	+	-	-	-	-	-	-
<i>Pakva- Dagdha-Dasta - Bhanga Ksata Upaskaliteshu. Atimatram Vedana</i>	+	-	+	+	-	-	-
<i>Svalpamapi Vrananam Dusti</i>	+	-	+	+	-	-	-
<i>Svalpamapi Vrananam as Amrohananm</i>	-	-	+	+	-	-	-
<i>Asrujah Krishnata</i>	-	+	+	+	-	-	-

Vrananam Shighrah, Utpatti Cirah Sthiti	-	-	+	+	-	-	-
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**LAKSHANA:** Lakshana is the characteristic feature of a roga. Rupa and Linga are the synonyms of Lakshana. Lakshana of roga appears on the fifth stage of Kriyakala, Vyakta Avastha. The Lakshanas of Kitibha Kushtha mentioned in various Ayurvedic texts are as follows,<sup>[18]</sup>

- Shyava varna- Vata adhikya
- Khartwam- Vata adhikya - Karkasha Sparsha
- Parusham- Rukshata of the Twacha by the involvement of Vata Dosha
- Krishna Varna - Aruna varna of Vata.

- Snigdha- Snigdha Sparsha in Kapha Dosha predominance in Kitibha where excessive Kleda Guna is present.
- Srava- Pitta
- Ugra Kandukapha Dosha
- Vriddhi- Increase in size of the lesion
- Guru/ Dhruvam/ Ghana- Indicates the thickness of Vrana Sthana
- Prashanthani cha puna punarutpadhyante/ vartate cha samutpnam- Disease relapse after its complete disappearance.

**Table 03:** Probable comparison between Kitibha and Psoriasis:

KITIBHA	PSORIASIS
1. Rooksha	Dry
2. Khina	Granulation / scaling / scar
3. Khara	Rough with sharp edges
4. Kanduk	Itching
5. Parusha	Hard, rough to touch, or stiff
6. Prashantanincha punar utpatyate	Subsides and relapse
7. Vruidhimanthi	Spreading or overlapping nature
8. Vrutta	Round or coin shaped
9. Ghana	Well-defined border with more thickness
10. Snigdha	Sticky or unctuous
11. Krishna	Blackish in colour
12. Shyava	Bluish black in colour
13. Aruna	Light reddish in colour

### SAMPRAPTI

Nidana Sevan in due course of time if not addressed leads to vitiation of Doshas and Strotovaigunya. Disease manifestation is nothing but Dosha- Dushya Sammurchana i.e Samprapti. The knowledge of Samprapti helps the physician to understand the involvement of Dosha, Agni, and Dhatu Vyapar, etc. Proper Chikitsa can be planned only after understanding Samprapti ghataks. Samprapti of Kitibha can derive as Kushtha samprapti.

Kushtha is Tridoshajanya Vyadhi. The classification of Kushtha is based on Amshamsha Kalpana of Dosha. Sapta Dravyas of Kushtha are Tridosha, Twak, Rakta, Mamsa and Ambu.

### SAMPRAPTI GHATAKAS:

Dosha- Tridosha - Vata Kapha Pradhana.  
 Dushya- Twak, Rakta, Mamsa, Ambu.  
 Strotodushti- Sanga and Vimargagamana.  
 Agni- Jatharagni and Rasa, Rakta, and Mamsadhatvagni Mandya.  
 Ama - Jatharagni, Dhatvagnimandhyajanya.  
 Udbhavasthana - Amashaya, Pakvashaya.  
 Sanchara - Tiryaga Sira.  
 Adhithana- Twacha.  
 Vyaktasthana - Twacha.  
 Vyadhimarga- Bahya  
 Swabhava- Chirakari.

## SADHYA- ASADHYATA

**Sadhya Kushtha-** Eka Doshobhana, Vata- Kapha pradhana Kushtha with involvement of Twak, Rakta and Mamsa gata Kushtha have a chance of good recovery.

**Kruchra Sadhya Kushtha-** Kapha Pitta Mishrita, Vata Pitta, or alone Pitta Dosha dominant Kushtha are Kruchra Sadhya.

1. **Yapya Kushtha-** When Dosha is in Medo dhatu and Rogi follows Beshaja and Pathya properly, Lakshnopashama occurs. Relapse of Vyadhi occurs when Rogi stops following the same.
2. **Asadhya Kushtha-** Features of Sarva-Lakshana yukta, Abala-rogi, Trishna, Daha, Shanthagni, Presense of Jantu, Dosha Sanshraya in Asthi, Majja, and Shukra Dhatus are Asadhya Kushtha lakshanas.

## CHIKITSA

All varieties of Kushtha appeared by the simultaneous and Tara Tama bhedavat vitiation of Tridoshas. Keeping this in view, the physician should decide the line of treatment for signs and symptoms. It is always better to alleviate the major vitiated dosha initially followed with Shesha vitiated Doshas.<sup>[19]</sup> Vagbhatacharya opines that the first line of treatment in Kushtha is Snehapana for Shareera Apya-

yanartha. Vata predominant Kushtha treated by administration of the Siddha Ghrita or Taila. Treatment principals need to adopt Kitibha Kushtha-

1. Nidana Parivarjana
2. Shodhana
3. Shamana

**Nidana parivarjana:** Avoiding causative factors plays a great role in Kushtha Chikitsa. Ahitakar Ahara- Vihara and Acharan are the main causative factors for the causation of Kitibha.

**Shodhana:** Sushruta advised Ubhaya Samshodhana (Vamana, Virechana) in Purvaroop Avastha of Kushtha when Bahudoshavastha of Kushtha in its Poorvaroop only.<sup>[20]</sup>

Charka explained Chikitsa based upon Dosha predominance whereas Sushrutacharya explained Chikitsa based upon the extent of Dooshyas involved in the causation of a disease.

The patient with

- ✓ Vata Pradhan Kushtha should first be administered to Ghrita internally.
- ✓ Kapha Pradhan Kushtha should first be administered Vamana
- ✓ Pitta Pradhan Kushtha should first be administered Virechana and Raktamokshana

Sushrutacharya explained the treatment according to the involvement of Dooshyas as follows<sup>[21]</sup>

1. Twaksthita Kushtha – Samshodhana and Lepana
  2. Raktagata Kushtha – Samshodhana, Lepana, Kashaya pana and Shonita Avasechana
  3. Mamsagata Kushtha - Samshodhana, Lepana, Kashaya pana, Shonita Avasechana.
  4. Medagata Kushtha – Considered as Yapya. In Atmavan patients, Samshodhana and Shonitavasechana are to be done. Bhallataka, Shilajatu, Swarnamakshika, Guggulu, Agaru, Tivaraka, Khadira, Asana and Ayaskriti given internally.
  5. Asthigata
  6. Majjagata
  7. Shukragata
- } Treated with difficulty (Daivavyapasharaya, Adidavika, Adibhoutika chikitsa).

**Vamana:** When Doshas situated in Urdhwabhaga are in a state of Utklesha then Vamana

**Virechana:** When Doshas are situated in Madhyama Bhaga of Shareera then Virechana needs to adopt By Trivrit, Danti and Triphala. Recipes are prepared by adding Sauvira, Tushodaka, Alodhana, Asava, and different types of Sidhu.

**Asthapana Basti:** When Doshas are situated in Adhobhaga of Shareera then Asthapana basti needs to adopt by adding Sneha (ghrita, taila)

**Anuvasana Basti:** If there is excessive Vata Prakop after Virechana, as well as Asthapana and the patient, is suitable for administration of Anuvasana then Basti is administered.

**Nasya:** Nasya by Saindhava, Danti, Maricha, Phanjaka, Pippali and Karanjaphala in Krimi and Kaphapradhana Kushtha.

**Raktamokshana:** In Sthira, Kathina, Mandala yukta Kitibha Swedana with Prastara-Nadi Swedana and rubbed with Koorcha is indicated. The elevated patches of Kushtha should be fomented with lukewarm pottalis in which Swedana Dravyas are kept in a thick cloth and containing Anupa Varija Mamsa. Blood oozing out through this, Raktamokshana did by using Tikshna Shastra as-

Alabu – in Kapha Pradhana Kushtha

Shringa - in Vata Pradhana Kushtha

Jalouka – in Pitta pradhana Kushtha

**Dhoomapana:** Vairechanika Dhoomapana indicated drugs mentioned in Kalpasthana of Charaka Samhita.

**Koshtashuddhi:** As Bahudoshavastha in Poorvaroopavastha of Kushtha, Shodhana is a must before Shamana Chikitsa. To explore short-course treatment and in whom methodical Shodhana is contraindicated, Koshtashuddhi is considered as an alternative therapy.

Elimination of accumulated Doshas in Koshtashuddhi is achieved by Koshtashuddhi. Sushruta advised Snehapana to achieve Deeptagni, Koshtashuddhi, etc. Dalhana opined Koshtashuddhi is nothing but the Nirdosha udara.<sup>[22]</sup>

**Shamana:** Medicated Ghrita prepared out of Tikta, Kashaya Dravyas should be administered both externally and internally.<sup>[23]</sup>

**PATHYA- APATHYA** <sup>[24]</sup>

**PATHYA-** Laghu anna, Tikta Shaka, Bhallataka, Triphala, Nimbayukta Anna and Ghrita, Purana dhanya, Jangala Mamsa, Mudga, Patola. For Pana, Snana and Parisheka Khadira Kashaya advised.

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

## DISCUSSION

Kushtha, as skin disfigurement found since ancient times. Kushtha denotes all skin diseases. Kitibha Kushtha is a type of 11 Kshudra Kushtha with vitiation of Kapha and Vata Dosha and Rakta. Due to Mithyahara, Vihara, and Karma, Tridosha vitiated affecting Tvaka, Rakta, Mamsa, and Ambu to manifest Kitibha Kushtha. In Kushtha Adhyaya, Acharya mentioned that treatment to perform according to the predominance of Dosha. Kitibha Kushtha- a type of Kshudra Kushtha is Vata- Kapha Pradhana Tridoshaja Vyadhi. Vamana by eliminating Kapha Dosha reduces the pathological progression of the disease. It expels out the toxins present in Rasadi Dhātu and purifies Dushya of skin disease, removing Avarodha in channels to improve the process of body nourishment. It clears Bahyaroga Marga, increases Indriya Bala of Twacha thus reducing the severity of skin disease. Kushtha is Santapranajanya Roga and Kitibha Kushtha is of Vata - Kapha pradhana Dosha. Samshodhana removes the vitiated Doshas from their root and helps in preventing the reoccurrence of disease (apunarbhava). Charaka in Chikitsa Sthana has mentioned an indication of Vamana for Kapha- pradhana, and Doshtkleshavastha of the roga. Periodic Virechana indicated in Pitta Pradhana Kushtha is described as “Masat Masat Virechanam”. Virechana indicated once in a month based on Kleda formed due to Pitta. Its accumulation is a little slow because of its Upasneha, Drava, and Vistra-Guna. As there is a predominance of Vata and Kapha Dosha in Kitibha Kushtha Vamana Karma is giving optimal results. In Kushtha, vitiated Rakta with Pitta involved as both have Ashraya Ashrayi Gunas. Virechana proved as one of the best Shodhana therapy in the management of Kushtha.

## CONCLUSION

In the Kitibha type of Kshudra Kushtha- both Shodhana and Shamana therapy play an important role. Vamana and Virechana Karma indicated in Kitibha Kushtha result in the elimination of vitiated Doshas.

The effect of *Shodhana Chikitsa* is more when followed by *Shamana Chikitsa* which includes both *Antaparimarjana* and *Bahirparimarjana Chikitsa*.

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