

KITIBHA KUSHTHA (PSORIASIS) – A REVIEW

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Article Received on
25 August 2020,

Revised on 14 Sept. 2020,
Accepted on 05 October 2020

DOI: 10.20959/wjpr202013-18852

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ABSTRACT

Ayurveda is God's gift for wellbeing of human kind. Today whole world is looking towards *ayurveda* as a best therapeutic option for worst skin disorders. In modern era due to changes in life style, food habits, stress & environmental conditions, leads to various skin disorders, among these *Kitibha Kuhstha* (Psoriasis) is commonest prevalent in India the prevalence of psoriasis varies from 0.44 to 2.8%^[1] According to *Charaka Kitibha* is *Vata-Kapha* predominant and according to *Sushruta*, it is *Pitta* predominant *Kshudrakushta*. *Kushtha* is characterized by patches which are blackish brown in colour, rough and coarse in nature, exudative, round, thick along with severe itching. *Kitibha Kushtha* may be correlated to Psoriasis due to their more or less similar clinical

presentations. The Modern medicinal treatment of Psoriasis is unsatisfactory as it

produces only symptomatic management with lots of serious side effect. So, affordable & economical as well as safe and effective treatment for this disease entity is highly needed.

KEYWORDS: *Kitibha Kustha*, Psoriasis, *Vata -Kapha* predominant.

INTRODUCTION

Skin is very important organ that reflects personality of individual by hampering the beauty of persons. It creates social and psychological impairments, so everyone is cautious about their skin. It is one of the five *Gyanendriya* as described in *Ayurvedic* texts, which is responsible of *SparshaGyan* or tactile sensation. In today's era due to change in lifestyle, alter food habits, pollutions, chemical exposure, lack of physical exercise the number of skin disorders increased markedly. The word *Kushtha* is derived from –‘कुष् निष्कर्षणे^[2] which suggest to destroy, to scrap out or to deform, by adding the suffix ‘कत्’ which stands for firmness or certainly. In *Ashtanga Hridya* it is mentioned that, “त्वचः कुर्वन्ति वैवर्ण्यं दुष्टाः कुष्ठमुशन्ति तत्। कालेनोपेक्षितं यस्मात्सर्वं कुष्णाति तद्वपुः।।” One which produces discoloration over skin region is said to be *Kushtha*. During the lapse of time, it makes the entire body look ugly.^[3] The Modern medicinal treatment of Psoriasis is unsatisfactory as it produces only symptomatic management with lots of serious side effect. So, affordable & economical as well as safe and effective treatment for this disease entity is highly needed.

MATERIAL AND METHODS

Nidana of Kustha

Acharyas has described the general causative factors i.e. *Samanya Nidana* for all types of *Kustha* instead of specific *Nidanas* for different types of *Kustha*.^[4] *Acharya Charaka* also mentioned the following *Nidanas* of *Kustha* in *Chikitsa sthana*.^[5]

- *Viruddha Annapana*- incompatible diet
- *Veg Dharana* – suppress of natural urges specially vomiting
- *Drava Snigdha guruni* – excessive and regular use of fluid, oily and heavy diet
- *Santapa bhuktavopsevinam* – exposure to sun or heat after eating excessively
- *Vyayama bhuktavopsevinam* – exposure to physical exercise after eating excessively
- *Ajeernadhyshinam* – intake of food during indigestion when previous meal is not properly digested
- *Sheetoshnalanganaharan Karman Bhuktava Nishevinam* – sudden intake of cold and

hot, lightening measures and diet against the prescribed order.

- *Dharmshrambhayartanam drutam sheetambu sevinanam* – use of cold water immediate after intensive exposure to sun, exhaustion and fear.
- *Panchakarmapcharinam* – improper use of purva karma and paschata karma
- *Navanna-Dadhi-Matsya-Atilavana-Amlanishevinam* – excessive use of new cereals, curd, fish, salt and sour substance.
- *Mash-Moolaka-Pisttanna-Til-Ksheer-Gudashinam* – excessive use of black gram, radish, flour of rice, tila, milk and jiggery.
- *Vyavayama Ajeernee* – sexual act during indigestion
- *Diva Shayana* – sleep after sunrise and sleep in afternoon
- *Vipran Gharshyatam*-insult of disobedience of Brahmans (respective persons).
- *Guruna Gharshyatam* – disobedience of teachers
- *Papa Karma* – indulgence in sinful acts

Poorvarupa

Acharyas has described the general premonitory symptoms i.e. *Samanya Poorva rupa* for all types of *Kushtha* instead of specific *Nidanas* for different types of *Kushtha*.^[6]

The *Poorva Rupa* that manifest in the *Kushtha* as a result of *Dosha Dushya Sammurchana* under the fourth *Kriya Kala* are *Asweda, Atisweda, Parushya, Atishlakshnata, Vaivarnya, Kandu, Toda, Suptata, Paridaha, Pariharsha, Romaharsha/Lomaharsha, Khaartva, Ushmayan, Gaurava, Shavyathu, Visarpagamana, Kayachhidresu, Upadeha, Pava-Dagdha- Dasta-Bhanga-Kshata-Upaskaliteshu-Ativedana, Svalpamapivrananam Dushti, Svalpamapti Vrananam Asamrohanana, Koth, Klama, Asruja krishnata.*

Rupa

Rupa appears during the 5th *Kriyakala* and this is also referred to as the ‘*Vyakti stage*’. Acharya has described the symptoms of *Kushtha* on the basis of its colour of patches, texture of skin, shape of patches and its chronic nature.

Laxanas of Kitibhakushtha

श्यावं किणखरस्पर्शं परुषं कितिभं स्मृतम्।^[7]

It is blackish brown in colour; rough in touch like a scar tissue; and hard to touch.

कितिभं यत् स्त्रावि वृत्तं घनमुग्रकण्डू। तत् स्निग्धकृष्णं कितिभं वदन्ति।^[8]

That which is discharging, round, dense, severely itching and oily black is known as *kitibhakushtha*.

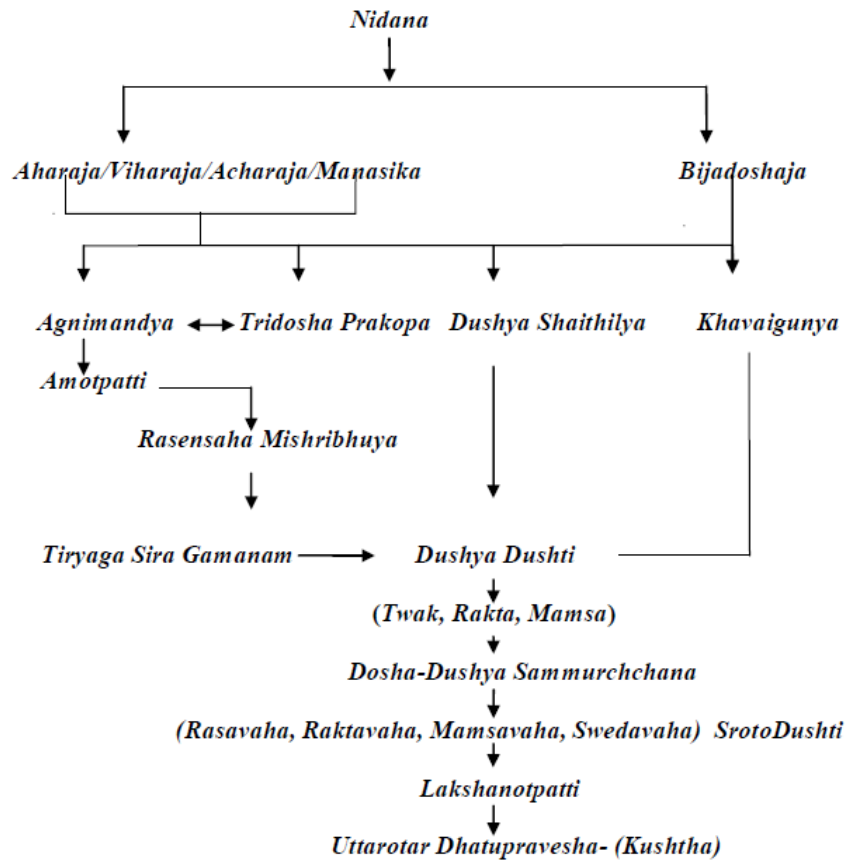
किटिभं पुनः । रुक्षं किणखरस्पर्शं कण्डूमत्परुषासितम् । [9]

Kitibhakushtha has dry skin; rough, and hard, creating sound on scratching, hard and black.

Involvement of *Dosha* in *Lakshana* of *Kitibhakushtha*

S.No.	Lakshana	Dosha
1.	<i>Shyavavarna</i>	<i>Vata-Kapha</i>
2.	<i>Kina</i>	<i>Kapha</i>
3.	<i>Kharasparsha</i>	<i>Vata</i>
4.	<i>Kathina(Parusha)</i>	<i>Vata</i>
5.	<i>Srava</i>	<i>Kapha-Pitta</i>
6.	<i>Ugrakandu</i>	<i>Kapha</i>
7.	<i>Vritta</i>	<i>Vata</i>
8.	<i>Ghana</i>	<i>Vata-Kapha</i>
9.	<i>Snigdhasparsha</i>	<i>Kapha</i>
10.	<i>Krishnavarna</i>	<i>Vata</i>

Schematic Representation of *Samprapti* of *Kushtha*



Sampraptighataka

Doshas-	<i>Tridoshaja</i>
Dushya-	<i>Twak, Rakta, Mamsa, Lasika</i>
Agni-	<i>Jatharagni and Dhatvagnimandya</i>
Srotas-	<i>Rasavaha, Raktavaha, Mamsavaha, Ambuvaha</i>
SrotoDushti Lakshana-	<i>Sanga and Vimargagamana</i>
Marga -	<i>Bhaya Rogamarg</i>
Udabhavasthana-	<i>Amashaya & Pakvashaya</i>
Sancharastahara-	<i>Tiryaka-gami Sira</i>
Gati-	<i>Tiryak</i>
Adhithana-	<i>Twak and uttrottar Rakthadi Dhatu</i>
Vyadhi swabhava-	<i>Chirkari</i>

Sadhyasadhayata

According to **Charaka**, the patient having all the symptoms of *Vatadi tridosha's* and *kushtha's* along with complications of *Trishana, Daha, Agnimandhya* and *Krimiyukta* are *Asadhaya* means should be avoided by wise physician. If the patient suffers from *Vata-Kaphaj* or *Eka Doshaj Kushtha* then it is *Sadhya*. However, *Kushtha* with deranged *Kapha- Pitta* or *Vata- Pitta* are *Krichhasadhya*.^[10]

Updravas:^[11] the common *Updravas* are as follows:

<i>Prasravana-Excessive exudation</i>	<i>Atisara- Diarrhoea</i>
<i>Angabheda- Ulceration of organs</i>	<i>Daha-Burning sensation</i>
<i>Anga-avayava-patana-Sequestration of the organs of the body</i>	<i>Daurbalya- Weakness</i>
<i>Trishna- Thirst</i>	<i>Arochaka- Anorexia</i>
<i>Jwara- Fever</i>	<i>Avipaka- Indigestion</i>

Chikitsa(Principle Treatment of Kushtha)

Acharya Charaka has mentioned that all the *Kushtha's* are caused by *Tridosha*, so the treatment is to be carried out according to the predominance of *Dosha*. Individual treatment of *Kitibha kushtha* is not described in any ancient text of *ayurveda* so treatment should be done according to the *Doshadhikya* with general principle of *Kushtha chikitsa*. *Acharya Charaka* while describing *Krimi chikitsa* in *Vimana-sthana* indicates three steps of treatment as-

- ❖ *Nidan parivajana*
- ❖ *Apakarshan*
- ❖ *Prakriti vighatan*

NIDAN-PARIVARJANA

Nidana (Hetu) is the main causative factor of a disease which is the active participant in *samprapti*. Hence to stop further progression of disease and vitiations of *Doshas*, *Nidan* should be strictly avoided. Therefore first step for management of any disease is to avoid the *Nidan*.^[12]

संक्षेपतः क्रियायोगो निदानं परिवर्जनम् ।।

Acharaya shushruta also says that in nut shell the prohibition of *Nidan Sevana* is the first step of treatment. Here, *Viruddhahar*, *Vega-Vidharana*, *Shitoshna Vyatyasam Sevan*, *Atisantap*, *Ativyayam* etc. are factors which help to worsen the condition of *Kitibha kushtha*. So they should be avoided.

❖ **APAKARSHANA:** (*Samshodhana Chikitsa*)

The therapies which remove the morbid *Doshas* from the body called as *Shodhana*.¹³ According to *Acharya Charaka*, In *Kushtha Chikitsa*, *Shodhana* is given prior importance according to *Doshik* predominance. By nature, *Kushtha* is difficult to cure disease, so it is called as '*Dushchikitsya*'. But by the application of *Shodhan* therapy, the disease becomes easily cure due to removal of the root cause, hence *Shodhana* has great importance.

वातोत्तरेषु सर्पि वमनं श्लेष्मोत्तरेषु कुष्ठेषु। पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे ।।

According to *Charaka & Vagbhata Shodhana* should be carried out according to predominance of vitiated *Dosha*. In *Vata* dominance *Ghritapana*, in *Kapha* dominance *Vamana* and in *Pitta* dominance *Virechana* and *Raktamokshana* are to be carried out.^[14]

In case of *Kushtha*, extra precaution has to be taken for execution of *Shodhan* process. *Chakrapani* comments that *Dosha Nirharana* should be done frequently in *Kushtha* but *Doshas* expelled should be in *Stoka Matra* i.e. small amounts. Excessive expulsion at single time may prove harmful to the patient.^[15]

Excessive morbidity of *Doshas* repeated *Shodhana* should be performed at regular intervals.^[16]

Maharshi Sushruta has advised to carry out ‘*Ubhayatosamsodhana*’ even at the *Purvarupa* condition of *Kushtha*. *Sushruta* also advised *Samsodhana* in the treatment of *Rasagata*, *Raktagata*, *Mamsagata* and *Medogata Kushtha*.^[17]

The Periodicity wise *Shodhana Karma* in *Kushtha Chikitsa*^[18]

Procedure	Periodicity
<i>Vamana</i>	Once in fortnight (15 days)
<i>Virechana</i>	Once in month (30 days)
<i>Nasya</i>	Once in three days
<i>Raktamokshana</i>	Once in six month

According to *Sushruta Shodhana* should be done even in *Poorvarupa*. the following treatments are to be carried out.

Table showing the treatment According to *Dhatu* involved

<i>Dhatu</i> involved	Treatment advised
<i>Twakgata (Rasagata)</i>	<i>Lepa of Sanshodhana Dravyas</i>
<i>Raktagata</i>	<i>Sanshodhana, Aalepana, Kashaya pana, Raktamokshana</i>
<i>Mamsagata</i>	<i>Raktagata management + Arishtha, Manth, Prash</i>
<i>Chaturtha-karma-guna prapta(Meda)</i>	<i>Yapya in Amtawan and Samvidhan yukta person, after Sanshodhan and Raktamokshana different medicine are advised like Ballataka, etc.</i>
<i>Asthi</i>	<i>Asadhaya</i>

Ashtang Hridaya prescribed *Snehpana* for all varieties of *Kushtha* for the purpose of *Shareera pusti*. He also explained *Doshanusara shodhana* to be followed after *Snehpan*.^[19]

❖ *PRAKRITIVIGAHTA (Samshamana Chikitsa)*

Acharya Vagbhatta says that the therapy, which pacifies the vitiated *Doshas* without removing it from the body, is known as *Shamana*.

Shamana Chikitsa is given for 2 specific purposes -

- To subside *Kushtha* in the patients who are unfit or contraindicated for *Shodhana Karma*.
- To subside the remaining *Doshas* after *Shodhana Karma*.

For the treatment of *Kustha Roga*, The selection of the drug is based upon below mentioned principles-

Drugs having the properties of

- *Rasa, Rakta Pradhana*
- *Rasa, Rakta Shuddhikara.*
- *Rasavaha, Raktavaha & Svedavaha Sroto Sodhana.*

Shamana therapy is also an important part of the treatment. After completing the *Shodhana Karma*, *Shamana Chikitsa* is indicated to subside the remaining *Doshas*. It is also indicated in those patients who are contraindicated for *Shodhana*. In our classical text detailed description of mentioned. *Charaka* has advised it with *Tikta & Kashaya Dravyas* after *Shodhana*.^[20]

***Shamana Chikitsa* for *Kushtha* can be mainly divided into two-**

- (a) Internal administration of the drugs
 - (b) External application of the drugs
- (a) Internal administration of the drugs *Ghrita* is said to be an effective substance for *Kushtha* and the ancient *Acharyas* have advised the use of *Panchatikta Ghrita*, *Mahatikta Ghrita*, *Maha Khadira Ghrita* etc. for the *Shamana* purpose. Various *Kashayas* which are acting as *Shamanaagent* for *Kapha*, *Pitta* and *Rakta* and which are bitter in taste, may also be used effectively in *Kushtha*.
- (b) External application of the drugs *Lepa*, *Parisheka*, *Udvardana*, *Abhyanga* etc. come under this type of treatment. *Kshara Karma* and *Agada Karma* are also prescribed in special condition of *Kushtha*. Importance of external application seems to be more in *Kshudra Kushtha* on account of their quick action on the vitiated skin. *Sushruta* has suggested *Shodhana lepa* for the management of *Twakagata Kushtha*. No curable form of *Kushtha* recurs if the following measures are taken at the appropriate times.

In short it may be said that the treatment of *Kushtha* may be decided according to the predominance of *Doshas*, internal and external medications. If treatments are given simultaneously, the results can be obtained very quickly and satisfactorily.

Pathya-apathya

The drugs & regimens which do not adversely affect the body & mind are regarded as *Pathya* & those, which adversely affect them, are considered as *Apathya Pathya*.^[21]

Pathya	Apathya
Ahara	
Anna: Laghu, Tikta, Kahaya Rasa, Purana Dhanya, Mudaga, Purana Shali, Priyangu Sastika Yava, Masura, Tuar, Godhuma, Shyamaka, Udalaka	Guru, Snigdha, Amla-Lavana Kulattha, Pistanna, Viruddha, Vidahi Rasa,
Shaka: Patola, Sarshapa, Mandukaparni, Vartaka, Avalguja	Except Pathya
Phala: Dadima	
Mamsa: Jangala Mamsa, Mruga	Anupamansa
Kshira: Ushtra ^[22]	Dugdha, Dadhi
Ghrita: Prepared by Bhallataka, Triphala, Nimba	
Pana: Khadirajala ^[23] Nimbakwatha with Mrudaga ^[24]	Vidangapana,
Aharagrahana According to Shastra	Adhyasana Ajirnasana Visamashana etc.
Vihara	
Abhyanga : Karanja Taila, Nimbu Taila, Sarshapa Taila	Divaswapna, Maithuna, Vegavidharana, Atapasevana, Papakarma
Utsadana: Aragvadhapatra, Triphala etc.	Karanjapatra,
Avagah Snana : Khadira Kashaya, Triphala Kashaya, Nimba Kashaya etc.	

DISCUSSION

According to *Ayurveda* all the skin disease come under broad “KUSTHA”, *Kustha* is divided in 2 types as *Maha* & *Kshudra Kustha*. *Kustha* is produced invariably by the vitiation of seven factors i.e. *Doshas* and *Dushyas*. *Kustha* is always *Tridoshaja* in origin. *Charaka* opines at this context that most dominant symptoms of the *Dosha* should be tackled first & later the associated symptoms and their causative *Doshas* should be treated chief place of etiopathogenesis, are *Twak (Adhithana)*, *Rakta* (blood and lymph), *Mamsa* (deep cutaneous tissue) and *Lasika* (sweat gland apparatus). They have been included in *Rakta Pradoshaja* and *Raktaja* disorder. *Kitibha Kustha* is one of the 11 *Kshudra Kustha*. According to *Acharya Charaka* all *Kustha* are *Tridoshaja Vyadhi* so *Kitibha Kustha* is *Tridoshaja vyadhi* but *Vata- Kapha* in predominance.

Psoriasis can be considered as one of the type of *Kustha* i.e. *Kshudra Kustha* under the heading of *Kitibha Kustha*. There is no disease in *Ayurveda* which can exactly be correlated with Psoriasis. Many research workers have tried to attribute psoriasis with one or other type of *Kushtha* i.e. some correlated it with *Ekkustha* and others with

Sidhma, Mandal or Kitibha Kushtha. Kitibha Kushtha is accepted as Psoriasis because the description & characteristic features of it are coinciding with description on Psoriasis.

Showing co-relation between *Kitibha Kushtha* & Psoriasis

S. No.	<i>Kitibha Lakshana</i>	Psoriasis features
1.	<i>Kinakharasparsha</i>	Scaling
2.	<i>Shyawam</i>	Bluish tinge discolouration
3.	<i>Parusha</i>	Dryness
4.	<i>Sravi</i>	Discharge
5.	<i>Vritta</i>	Oval to round lesions
6.	<i>Ghana</i>	Keratosis/ Elevation
7.	<i>Ugrakandu</i>	Severe pruritis
8.	<i>Snigdha Krushna/ Rakta Krushna</i>	Erythematous plaques
9.	<i>Prashantani cha punah utpadyate</i>	Common episodes of remissions and relapses
10.	<i>Drudhan punahprasravati</i>	Auspitz sign

CONCLUSION

1. If we consider the pathology or causative factor of the disease, still there *are no* definite cause found from modern side but *Ayurveda* mentioned very clearly the faulty diet habit & lifestyle as main step to develop the disease like in *Kitibha kushtha*. As per *Acharya Vagbhatta* faulty diet habit especially *Virodhi Annapana* causes *Kushtha roga*.^[25]
2. There no disease in *Ayurveda*, which can exactly be correlated, with Psoriasis but *KitibhaKushtha* can be correlated with Psoriasis because of their clinical manifestation.
3. *Acharyas* described all *Kushtha* as one of the *Asthamahagadas* including *Kitibha*. Even in modern advanced era by its prevalence, chronic nature & recurrent relapse it has to concluded that *Kushtha* (Psoriasis) is still like a one of *Mahagada*.
4. Now-a-days, in field of skin problems *Ayurveda* can contribute remarkably because *Shodhana* (bio purification), *Shamana* (pacification) and *Nidana Parivarjana* are main factor of treatment for any disease and provide wide range for treatment of *Kitibha Kushtha*.

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