

# Charakokta Kitibha Kushta Nidana: An Ayurvedic Perspective

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**Abstract**—*Kitibha Kushta, classified by Acharya Charaka under the group of Kshudra Kushta, is characterized by Kandu, Parushata, Keenakharasparshata of the skin. Though categorized as a Kshudra Kushta, it often presents with persistent and distressing symptoms that greatly impair an individual's comfort and self-esteem. According to Ayurveda, Kushta arises from the vitiation of Tridosha primarily Vata and Kapha along with the involvement of Dushyas such as Twak, Rakta, Mamsa, and Lasika. Acharya Charaka, in Charaka Samhita, has elaborated the Nidana of Kushta in detail, emphasizing the multifactorial origin involving Mityaahara-Vihara and Manasika Bhava's. The discussion highlights the Samprapti initiated by Dosha-Dushya Samurchchana and the importance of Nidana Parivarjana in prevention and management. A thorough comprehension of these etiological factors not only aids in accurate diagnosis but also provides a rational basis for formulating effective preventive and therapeutic strategies in accordance with Ayurvedic principles.*

**Keywords**—*Charaka Samhita, Kitibha Kushta, Nidana, Kushta Roga, Tridosha, Kshudra Kushta*

## I. INTRODUCTION

Introduction:

Skin, being the outermost covering of the body <sup>1</sup>, serves as a mirror reflecting the internal state of health. In Ayurvedic classics, skin disorders are collectively described under the broad term *Kushta Roga*, which includes a wide range of dermatological conditions caused by the vitiation of *Tridosha* and *Chaturdushyas*. Among these, *Kitibha Kushta* is recognized as one of the *Kshudra Kushta* <sup>2</sup> as described by *Acharya Charaka* in the *Charaka Samhita*. Though considered minor in classification, *Kitibha Kushta* manifests with distressing symptoms such as *Kharatva, Kandu, Parushata*, and *Rukshata* <sup>3</sup>, significantly affecting the patient's quality of life. *Ayurveda* emphasizes *Nidana Parivarjana* as the foremost principle in the management of any disease. Therefore, understanding the *Nidana* of *Kitibha Kushta* from the *Acharya Charaka's* perspective is crucial for both prevention and

treatment. *Charaka* has elaborated the *Nidana's* of *Kushta* with a detailed exposition of *Ahara, Vihara*, and *Manasika bhava*, highlighting the role of *Dosha-Dushya Samurchchana* in *Samprapti* of the disease.

This article aims to explore and analyze the *Nidana* of *Kitibha Kushta* from *Samnaya Nidana* of *Kushta* as described by *Acharya Charaka*. By examining the *Acharya Charaka's* view, this study endeavors to present a comprehensive Ayurvedic perspective that can guide clinicians toward holistic prevention and management of *Kitibha Kushta*.

Disease Review:

*Kitibha Kushta* is described in Ayurvedic classics such as *Charaka Samhita* <sup>4</sup>, *Ashtanga Hridaya* <sup>5</sup>, *Sushryta Samhita* and *Madhava Nidana* <sup>6</sup> It is one of the *Kshudra Kushta* types and presents with symptoms that correlate with psoriasis in modern terms.

*Nidana*:

As there is no reference regarding specific *Nidana* for *Kitibha kushta* but we can determine the *Nidana* of *Kitibha kushta* with the help of *Samanya Nidana* of *Kushta* and *Dosha* predominance in *Kitibha kushta* explained in *Charaka Samhita*. The *Aharaja-Viharaja* and *Manasika nidana's* which are responsible for the vitiation of *Vata* and *Kapha* are analysed and selected from *Samanya nidana* of *Kushta* as probable cause for the manifestaion of *Kitibha kushta*.

A. *Ahara* <sup>7</sup>:

- Repeated intake of *Viruddha Ahara* (Incompatible food)

*Veerya viruddha*- The combination of substances with opposing *Veerya*. Example- Combining cooling and heating items like *Ksheera (Sheeta Veerya)* with *Matsya (Ushna Veerya)* can lead to the formation of *Ama*.

*Matra viruddha*- When food items are consumed in improper proportions either in excess or deficiency. Example- intake of *Ghrita* and *Madhu* in equal quantity.

*Agni viruddha*- When the food consumed does not match the one's *Agnibala*. Example-A person with *Mandagni* consuming *Guru Ahara* may develop *Kitibha* due to formation of *Ama* due to improper digestion and vitiation of *Rasa, Rakta Dhatu*.

*Dosha Viruddha*-Substances that aggravate the specific *Dosha* of an individual, Example- Consuming *Ushna Teekshna Gunayukta Ahara* by a *Pitta*-predominant person can imbalance their *Dosha's*.

*Upachara viruddha*-Using the wrong line of treatment for a condition. Example- Advising *Vamana* procedure during extreme weakness or in a person who is dehydrated.

*Ajeernabhojana* (vitiates *kapha* and *vata* dosha)- Consuming food in a state of *Ajeerna* leads to the formation of *Ama* due to *Mandagni*, this *Ama* circulates throughout the body and all three *Doshas* are vitiated, particularly *Kapha* and *Pitta*, which results in *Srotorodha*, This vitiate *Kapha* and *Pitta Dosha* along with *Rakta Dhatu* does *Sthanasamshraya* at *Twak*, which are directly linked to health of the skin. This eventually causes the skin to become dry and hard, which is a cardinal sign of *Kitibha Kushta*.

*Phanita* (vitiates *Kapha dosha*)- *Phanita* is *Guru and Snigdha*. Its *Guru Guna* disturbs *Agni*, causing *Agni mandya*, This *Mandagni* leads to improper digestion formation and accumulation of *Ama*. The accumulated *Ama* and the *Snigdha Guna* of *Phanita* particularly aggravate the *Kapha Dosha*, but are also known to do *Tridosha Prakopa*, especially when combined with other incompatible foods. The vitiated *Doshas* ultimately settle in the layers of the skin. This ultimately leads to *Kitibha*.

*Ksheera along with Matsya* (vitiates *Kapha dosha*)- Consuming milk and fish together is considered as *Viruddha Ahara*, which is believed to disturb the balance of the body's *Dosha's* especially *Pitta* and *Kapha*. *Ksheera* is considered *Sheeta* and *Guru*, while *Matsya* has *Ushna* and *Guru Guna*. When taken together, they are thought to produce *Ama* in

the body, this *Ama* along with vitiated *Dosha* circulate all over the body lead to *Srotorodha*, does *Sthanasamshraya* at *Twak*, ultimately cause *Kitibha* characterized by dry itchy patches over the skin.

*Moolaka*(vitiates *vata dosha*)- *Ati Mulaka Sevana* (excess intake of Radish) leads to *Vata-Kapha prakopa* due to its *Katu rasa, Ruksha* and *Teekshna guna*, and *Ushna virya*. This causes vitiation of *Rakta* and *Twak dhatu* and obstruction of *Rasavaha Srotas*. As a result, *Rukshata, Parushyata*, thickening, *Vaivarnyata* and *Kandu* of the skin develop, which are characteristic features of *Kitibha Kushta*.

*Hayanaka*(vitiates *Kapha dosha*)- *Ati Hayanaka* causes *Vata-Kapha prakopa* due to its *Katu-Tikta-Kashaya rasa, Ruksha guna*, and *ushna Virya*. Excess use vitiates *Rakta* and *Twak dhatu* and produces dryness and obstruction in the skin channels. This results in rough, dry, thickened skin with discoloration and itching, leading to the manifestation of *Kitibha Kushta*.

*Cheenaka* (vitiates *Kapha dosha*)- *Ati Cheenaka sevana* causes *Vata-Kapha dosha prakopa* due to its *Ruksha guna, Kashaya rasa, and Usna virya*. Excess consumption leads to *Rakta and Twak dhatu dusti* and obstruction of skin channels, producing excessive dryness, roughness, discoloration, and itching of the skin. These changes result in the development of *Kitibha Kushta*.

*Navanna*(vitiates *Kapha dosha*)- *Ati Navana sevana* causes *Vata-Kapha prakopa* because it has *Ruksha guna, Kashaya rasa, and Ushna virya*. Overconsumption vitiates *Rakta and Twak dhatu* and blocks the skin channels, leading to dryness, roughness, thickening, discoloration, and itching of the skin, which are characteristic features of *Kitibha Kushta*.

*Ati Dadhi Sevana* (vitiates *Kapha Dosha*)- *Atidadhi sevana* (excess intake of salt) causes *Vata-Kapha prakopa* due to its *Ushna virya and Katu-Lavana rasa*. Overuse vitiates *Rakta and Twak* and obstructs the skin channels, leading to dryness, roughness, thickening, discoloration, and itching of the skin. These changes result in the manifestation of *Kitibha Kushta*.

*Masha* (vitiates *Kapha Dosha*)- *Ati Masha sevana*

(excess intake of black gram) causes *Vata–Kapha prakopa* because it has *Guru and Snigdha Guna's with Ushna virya*. Overconsumption vitiates *Rakta and Twak dhatu* and obstructs the skin channels, leading to dryness, roughness, thickening, discoloration, and itching of the skin, which manifest as *Kitibha Kuṣṭha*.

*Ati Sneha Sevana* (vitiates *Kapha Dosha*)- *Ati Sneha sevana* (excess intake of oils or fats) causes *Kapha and Meda prakopa* due to its *Guru and Snigdha qualities*. Overconsumption vitiates *Rakta and Twak dhatu* and blocks skin channels, leading to thickening, roughness, discoloration, and itching of the skin. These changes contribute to the development of *Kitibha Kustha*

*Ati Drava and Guru ahara* (vitiates *Kapha dosha*)- *Ati Drava and Guru sevana* cause *Kapha and Vata prakopa*. Overconsumption vitiates *Rakta and Twak dhatu* and blocks the skin channels, leading to thick, rough, dry, and discolored skin with itching. These imbalances result in the manifestation of *Kitibha Kustha*.

*Guda* (vitiates *Kapha dosha*)- *Ati Guda sevana* (excess intake of jaggery) causes *Kapha prakopa* due to its *Guru, Snigdha and Madhura Guna's*. Overconsumption vitiates *Rakta and Twak Dhatu* and blocks the skin channels, leading to thickening, roughness, discoloration, and itching of the skin, which manifests as *Kitibha Kustha*.

*Vihara* <sup>8</sup>:

*Chardi Vegavidharana* (vitiates *Kapha dosha*)- *Chardi vegadharana* (suppression of natural urge to vomit) causes *Vata and Pitta prakopa*. When the urge to vomit is forcibly restrained, vitiates *Agni and Rakta leads to formation and accumulation of Ama* and disturb *Twak dhatu*, leading to dryness, roughness, discoloration, and itching of the skin. This imbalance results in the manifestation of *Kitibha Kustha*.

*Diwaswapna* (vitiates *Kapha dosha*)- *Diwaswapna* (sleeping during the day) causes *Kapha and Vata aggravation*. Daytime sleep weakens the *Agni* and leads to *Rakta and Twak dhatu dushti*, causing sluggish circulation and toxin accumulation in the skin. This results in dryness, roughness, discoloration, and itching, which manifest as *Kitibha Kustha*.

*Ati Vyavaya* (vitiates *Vata dosha*)- *Ativyavaya* causes *Vāta and Pitta prakopa* due to depletion of *Shukra and Rakta dhatu*. This *Dhatu* depletion weakens the skin channels and vitiates *Twak dhatu*, leading to dryness, roughness, discoloration, and itching of the skin, which manifests as *Kitibha Kustha*.

*C. Manasika Nidana* <sup>9</sup>:

*Shoka, Bhaya, Chinta*- When a person has too much *Shoka, Bhaya or Chinta*, it disturbs the mind and body. These emotions increase *Vata and Pitta doṣha*, which weakens digestion and *Rakta dhatu*. The disturbed *Doṣha's* then affect the *Twak*, leading to dryness, roughness, and discoloration seen in *Kitibha Kuṣṭha*.

*D. Chikitsa sambandhi nidana*:

*Sthambana* in *Raktarsha, Sthambana* in *Raktapitta- Sthambana* is used in *Raktarsha* and *Raktapitta* to control excessive bleeding, but when it is done improperly, excessively, or without prior *shodhana*, it can become a *chikitsa-sambandhi nidana* for *Kitibha Kuṣṭha*. In both conditions, *Sthambana* arrests the outward flow of vitiated *Rakta and Pitta*; if this suppression is continued unnecessarily, the *doshas* remain inside the body, causing *Rakta dusti* and later association with *Kapha and Vata*. These retained and obstructed *doshas* localize in *tvak and rakta dhatu*, producing *rukṣha, khara, shyava, and kandu-yukta* lesions, which are characteristic of *Kitibha Kuṣṭha*. Thus, excessive or untimely use of *Sthambana* in *Raktarsha* and *Raktapitta* itself becomes a cause for the manifestation of *Kitibha Kuṣṭha*.

- *Sneha* (Exersing during the period of *snehana*), *Vamana, Virechana vyapat* (Ayoga) <sup>10</sup>
- *Sthambana* in *Amatisara*
- *E. Anya Nidana*
- *Krimi*
- *Dushivisha*
- *Aupasargika*
- *Adhibala pravritta vyadhi*

## II. METHODOLOGY

This article is based on a qualitative review of classical Ayurvedic texts such as: *Charaka Samhita*. The focus was to collect and synthesize Ayurvedic data pertaining to *Nidana* of *Kitibha*

*Kushta*, along with exploring its potential clinical correlations.

### III. DISCUSSION

*Kitibha Kushta*, though classified under *Kshudra Kushta*, can present as a chronic and relapsing skin condition. The pathogenesis begins with doshic vitiation, particularly *Vata* and *Kapha*<sup>11</sup>, due to *Mitya Ahara -Vihara* and *Manasika bhavas*. These vitiated doshas affect the *Rasa, Rakta*, and *Mamsa Dhatu*, leading to visible skin changes such as:

*Dosha-Dushya Sammurchana:*

- Dominance of *Kapha* and *Vata Dosha*
- Thickening and roughness (due to *Vata* and *Kapha*)
- Itching and irritation (from *Kapha* and *Vata* vitiation)
- *Dushyas* involved: *Rasa, Rakta, Mamsa* and *Lasika*<sup>12</sup>
- Discoloration (due to *Rakta Dushti*)
- *Srotas* affected: *Raktavaha* and *Swedavaha Srotas*

Modern parallels can be drawn with psoriasis, which also present with dry, itchy, scaly patches, and are often worsened by stress, diet, and immune dysfunction. In *Ayurveda*, *Nidana Parivarjana* is a key principle of treatment. By identifying and avoiding the root causes (*Ahara, Vihara*, and *Manasika* factors), the progression of disease can be effectively halted or reversed.

### IV. CONCLUSION

Understanding *Kitibha Kushta* through its *Nidana* gives critical insight into its prevention and treatment. The condition is mainly caused by the vitiation of *Vata* and *Kapha doshas* due to incompatible diet, improper lifestyle, and psychological factors. A detailed knowledge of *Nidana* and *Samprapti* allows the Ayurvedic practitioner to derive precise treatment plan based on *Dosha* predominance, *Dushya* involvement and patient *Prakriti*. Therefore, a holistic and personalized approach based on Ayurvedic principles, including *Nidana Parivarjana* and *Shodhana* or *Shamana* therapies, *Ahara-Vihara pathya, Rsayana prayoga* can be highly effective in the management of *Kitibha Kushta*.

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