

AYURVEDIC APPROACH IN THE MANAGEMENT OF KITIBHA KUSHTA - A CASE STUDY***¹Dr. Prajakta R. Gokhale, ²Dr. Vidya S. Boinwad, ³Dr. Sanket Shinde, ⁴Dr. Mrunali Bharate**^{1,3,4}PG Scholar Dept. of Kayachikitsa, GAC Nanded, Maharashtra 431601 –India.²PG Guide & Assist. Professor, Dept. of Kayachikitsa, GAC Nanded, Maharashtra 431601 - India.***Corresponding Author: Dr. Prajakta R. Gokhale**

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ABSTRACT

In *Ayurveda*, all skin disorders are collectively categorized under the term “*Kushta*.” Among these, *Kushta Roga* encompasses various dermatological conditions, including psoriasis, which is considered one of the most chronic, recurrent, and immune-mediated skin diseases. It significantly affects the physical, emotional, and psychosocial well-being of individuals. Globally, psoriasis is occurring equally in both genders. The condition is typically marked by scaly, thickened, rough skin lesions and itching, and in severe cases, may extend to involve large areas of the body. *Kitibha Kushta*, classified under *Kshudra Kushta*, is frequently seen in clinical practice. This case study reports on a 57-year-old male who presented with itching (*Kandu*), powdery scaling, and dry blackish patches over the right anterior and posterior legs, upper back lumbar site. He was treated with *Shodhana Chkitsa*, specifically *Snehapanottar Virechana Karma*, along with *Raktamokshana*. The patient showed marked improvement in symptoms following the treatment, leading to an overall enhancement in his quality of life.

KEYWORDS: *Kushta, Kshudra Kushta, Virechana Karma, Raktamokshana.***INTRODUCTION**

In *Ayurveda*, most dermatological conditions are grouped under the broad category of *Kushta*. As the skin possesses complex physiological functions, any dermatological manifestation should be assessed in relation to the individual's overall physical and mental health, as well as the condition of the *Rasa* and *Rakta Dhatus*, whose status is often reflected through the skin.^[1]

Kushta is described as a *Tridoshaja Vyadhi* that manifests predominantly through the *Bahya Rogamarga*.^[2] It is considered a *Mahagada* due to its difficult diagnosis (*durvijneya*), challenging treatment (*sudustara*), and severe nature (*daruna swabhava*). *Ayurveda* further classifies *Kushta* as a *Papakarmaja Vyadhi* (disease arising from sinful deeds) and a *Kulaja Vikara* (hereditary disorder).^[3] According to *Acharya Sushruta*, a person afflicted with *Kushta* in a previous life may experience the same disease upon rebirth, known as *Poorva Janmakrita Vyadhi*.^[4] *Kushta* is also regarded as a *Samsargaja Vyadhi*, indicating its potential to spread

from one person to another^[5], and is listed among the *Rakta Pradoshaja*^[6] and *Santarpanajanya Vikaras*.^[7]

The term *Kushta* is derived from the phrase “*Kushnati sarvam vapuhu iti Kushta*”, meaning a disease that disfigures or damages the skin.^[8] It refers to conditions that produce discoloration and eventually lead to degenerative changes in the skin.^[9] Based on the combination and intensity of *Dosha* and *Dushya* involvement, *Kushta* is classified into 7 *Maha Kushta* and 11 *Kshudra Kushta*.^[10] Among these, *Kitibha Kushta*, belonging to the *Kshudra Kushta* category, presents with features such as *shyava varna* (dark discoloration), *khara sparsha* (rough texture), dryness, thick lesions, and itching. It arises primarily from the vitiation of *Vata* and *Kapha doshas* and involves the pathological disturbance of *Tridosha, Twak, Rakta, Mamsa, and Lasika*.^[11] The pathogenesis (*samprapti*) begins with the interaction of the *tridoshas* with these tissues, and the disease may progress further depending on the strength of the pathological factors.^[12]

Types of study - Single case study

Study Center - Govt. Ayurved Hospital, Nanded

CASE REPORT

A patient of 57 year old male patient visited the Kayachikitsa outpatient department (OPD) on 25/11/2025 with OPD no., presenting with complaints of *Kati pradeshi*, *Paadpradeshi*, *Prishthapradeshi* *Tvakwaivrnya*, *Krishnaraktavarna*, with *Kandu*, *Rukshta*, *Kharatwa*. The patient had previously undergone multiple allopathic treatments, he sought further management in the Kayachikitsa OPD.

▪ Past history

K/C/O - DM/HTN On regular medication

H/O - Covid -19 Vaccination 6 yrs ago

H/O - Fall from Bike 15yrs ago (Blunt trauma at rt leg)

▪ Family History

No significant family history found

▪ Personal history

- Name of patient : ABC
- Age : 57yr/M
- Diet : Mixed diet
- Tea : 2 times a Day
- Exercise : Never
- Day sleeping : Sometimes
- Bowel habits : one time/day (not satisfactory & sometimes hard stool)
- Occupation : Retired officer
- Addicton : Not any
- Marital status : Married

▪ General examination

- Respiratory Rate: 24 times/min
- Blood Pressure: 110/80 mm of Hg
- Pulse Rate: 72/min (With normal Rhythm and volume)
- Temperature: 98.2degree F

▪ Systemic Examination

Cardio Vascular System: S1 and S2 heard. No murmurs.

Respiratory System: AEBE CLEAR

Central Nervous System: Conscious and Oriented

P. A. Examination: Soft, Non-tender

▪ *Ashtavidha Pariksha*

1. *Nadi* : 72/min
2. *Mala* : 1 time/day [hard stool occ]
3. *Mutra* : 4-5times/day
4. *Jivha* : *Saam*
5. *Shabda* : *Prakruta*
6. *Sparsha* : *Prakruta*
7. *Drik* : *Prakruta*
8. *Akruti* : *Madhyama*

▪ *Dashavidha Pariksha*

1. *Prakruti* : *VataKapha*
2. *Vikruti* : *vata Pradhana Tridoshaja*
3. *Sara* : *Madhyama*
4. *Samhanana* : *Madhyama*
5. *Pramana* : *Madhyama*
6. *Satmya* : *Shadarasa*
7. *Satwa* : *Madhyama*
8. *AharaShakti* : *Madhyama*
9. *Vyamashakti* : *Avara*
10. *Vaya* : *Madyama*

Nidana Panchaka

Nidana

Excessive *Guru Ahara* (heavy food), *Dadhi* (curd), *Mamsa Sevana* (meat), *Viruddha Ahara* (incompatible food). *Atisevana* of *Amla*, *Lavana*, *Katu Aahara Dravyas* *Atisevana* of *Ruksha* and *Ushna Viruddha Ahara* (*ambawlele padarth* i.e. *idli dosa meduwada*) *Shukdhanya sevan*, *Haritshak sevan*.

Poorva Roopa

Dakshin Paadpradeshi alpa Tvakwaivrnya.

Roopa

Kati pradeshi, *Paadpradeshi*, *Prishthapradeshi* *Tvakwaivrnya*, *Krishnaraktavarna*, with *Kandu*, *Rukshta*, *Kharatwa*.

Samprapti Ghatak

Dosha - *Vata Kapha Pradhana Tridoshaja Dushya* - *Rasa, Rakta, Mamsa*

Ama - *Jatharagnjanya Ama*

Agni - *Jatharagnjanya, Dhatwagni*

Srotas - *Rasavaha, Raktavaha Srotas Srotodushti*

Prakara - *Sanga Rogamarga - Bahya*

Udbhava Sthana - *Amasaya*

Vyaktasthana - *Twacha Roga Swabhava - Chirakari*

Sadhya sadhyata - *Kricchrasadhya*

Vyavacchedaka Nidana

| <i>Laksha na</i> | <i>Sidhma</i> | <i>Kitibha</i> | <i>Vipadik a</i> | <i>Dadru</i> | <i>Charm adala</i> |
|------------------|------------------------------------|-----------------------------|---|-----------------------------|---|
| <i>Dosha</i> | <i>Vatakapha Pradhana</i> | <i>Vatak apha Pradh ana</i> | <i>Vatakaph a Pradhana</i> | <i>Kapha Pitta Pradhana</i> | <i>Pittaka pha Pradhana</i> |
| <i>Vedana</i> | <i>Kandu</i> (Itching) | <i>Ugrak andu</i> | <i>Teevrav edana Mamsak andu</i> (Severe Itching) | <i>Kandu</i> | <i>Shoola</i> (Pain), <i>Kandu</i> , <i>Sparsha Sahatva Osha</i> (Burnin g Sensati on), <i>Chosha Toda</i> , (Prickin g Pain) <i>Daha</i> |
| <i>Varna</i> | <i>Sweta</i> (White), <i>Tamra</i> | <i>Shyava</i> (Reddi sh) | - | <i>Raga Atasipush</i> | <i>Raktav arna</i> |

| | | | | | |
|-------------------|---|---|--|---|----------------------------------|
| | (Copper y), <i>Alabu</i> (Bottle Guard) <i>Puspavarna</i> | Black), <i>Krishna</i> (Black), <i>Asita</i> <i>Varna</i> (Blackish) | | <i>pa Varna Tamra</i> | (Reddish Colour) |
| <i>Samst hana</i> | <i>Ruksha mabhi</i> <i>Snigdham Anitah</i> <i>Dourga ndaka</i> <i>Puspavat</i> <i>Ajogristam Vimunc hati</i> <i>Slaksha na</i> <i>Sparsha</i> | <i>Khinak hara</i> <i>Sparsha Parusha</i> <i>Sravi Snigdha</i> <i>Ruksha</i> | <i>Panipada</i> <i>Sputana,</i> <i>Saragapid ika</i> | <i>Pidika</i> (Eruption) <i>Mandala</i> <i>Utsanna</i> <i>Pariman dala</i> <i>Visarpini</i> <i>Anushan gini</i> | <i>Saspho ta</i> (Carbu ncle) |
| <i>Sthana</i> | <i>Bhuyasi Urashi</i> | - | <i>Panipada</i> | <i>Deergapra tana</i> | <i>Hastapaad tala</i> |

Vyadhi Vinichaya: Kitibha Kushta

| Date | Treatment | Medicine/Procedure |
|-----------|--|--|
| 26/11/25 | <i>Snehapana</i> | <i>Tiktak Ghrita</i> ^[9] 30ml - 1 st day 60ml - 2 nd day 100ml - 3 rd day 120ml - 4 th day 150 ml - 5 th day |
| 1-2/12/25 | <i>Abhyanga & Swedana</i> One day before <i>Virechana</i> <i>Pittautklesa Ahara</i> | <i>Til Tail Abhyanga</i> followed by <i>NadiSweda</i> |
| 3/12/25 | <i>Virechana Karma</i> | <i>Triphla Kwatha (40ml) with Erandasneha(25ml)</i> morning 9:30am Total - 10Vega observed <i>Samsarjana Krama</i> Advised <i>Pathya Apathya, Nidana Parivarjana</i> advised. |
| 9/12/25 | <i>Raktamokshana Karma</i> | <i>Siravedh from Right Cubital Fossa</i> |

MANAGEMENT

Antahparimarjana Chikitsa includes *Shodhana*, *Shamana* and *Nidana Parivarjana* therapies. As *Kushta* is the *Raktavaha Srotodusti Vikara*, *Virechana* is the main line of treatment adopted in it. *Virechana* is given with the help of *Triphala* and *Erandasneha* etc.

Virechana is advised when *Kapha* and *Pitta Pradhana Kushta* localized in *Vata Sthana*.

MATERIALS AND METHODS

Snehapana (oleation therapy), *Virechana* (Purgation), *Raktamokshana*, *Pathya - Apathya Palana* (Diet).

Treatment Schedule

| Grading | <i>Vaivarnya</i> | <i>Srava</i> | <i>Kandu</i> | <i>Ruja</i> | Lesion Size |
|---------|----------------------------|----------------------------------|---|---|---------------------------|
| 00 | <i>Prakruta Twak Varna</i> | <i>Nissrava</i> | <i>Akandu</i> | <i>Avedana</i> | Lesion as scar |
| 01 | <i>Krishna</i> | <i>Jala Sanni bha Srava</i> | <i>Madhya ma Kandu</i> but not disturbing normal activity | <i>Vedana</i> on deep pressure over <i>Pidaka</i> | Lesion less than 1 cm |
| 02 | <i>Krishna Rakthabha</i> | <i>Pooya Srava / Rakta Srava</i> | Occasional <i>Kandu</i> disturbin g normal activity | <i>SaVedana Sparsha</i> | Lesion betwe en 1 to 3 cm |
| 03 | <i>Rakthabha</i> | <i>SaRaktha Pooya Srava</i> | <i>Satata kandu</i> with <i>nidranas ha</i> | <i>Asparsha Vedana</i> | Lesion more than 3 cm |

The patient was administered with *Shodhana* and *Shamana* medicines.

| Lakshanas | BT | AT |
|------------------|-----------|-----------|
| <i>Vaivarnya</i> | 02 | 01 |
| <i>Srava</i> | 01 | 00 |
| <i>Kandu</i> | 03 | 00 |
| <i>Ruja</i> | 02 | 00 |
| Lesion Size | 03 | 00 |
| Scaling | Present | Absent |

Pathya Apathya

- Pathya - Laghu Anna (light diet), Gritha Yukta Anna, Purana Dhanya, Mudga, Jangala Mamsa

- Apathya - Ati Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Mamsa, Matsya, Tila, Guda

Before Treatment**After Treatment****DISCUSSION**

Snehana therapy is known to facilitate bowel purification, provide nourishment to the *Dhatu*s, enhance *Bala* (strength), improve *Varna* (complexion), strengthen the sense organs, and delay the aging process. When administered as a preparatory procedure for *Shodhana*, *Snehana* brings the vitiated *Doshas* into a mobilized and softened state, enabling their easy elimination. In the present case, *Tiktak Ghrita* was administered for this purpose.

Tiktak Ghrita pacifies *Pitta Dosha*, while its *Tiktak Rasa* helps in regulating *Kapha Dosha*. Owing to the properties of *Ghrita* such as *Snigdha*, *Sukshma*, *Manda*, and *Guru*, it effectively alleviates *Vata Dosha*. Thus, *Tiktak Ghrita* proves beneficial in the management of *kitibha kushtha*, which is predominantly a *Vata-Kapha* disorder.^[13]

Sarvanga Abhyanga followed by *Swedana* was performed using *Til Taila*. *Abhyanga* is a widely practiced therapeutic procedure in the management of various disorders related to the skin and hair. Massage in specific directions enhances blood circulation, facilitates the removal of toxins from tissues, and promotes tissue rejuvenation.^[14] As described by *Acharya Charaka*^[15], *Abhyanga* helps prevent wear and tear of the body and delays degenerative changes. *Til Taila* possesses antiseptic and antifungal properties, making it particularly useful in skin disorders. The probable mode of action includes maintenance of proper moisture balance in the skin (*Kapha* regulation), normalization of metabolic and enzymatic activities governing skin physiology (*Pitta* regulation), and improvement of blood circulation and nutrient supply to the skin layers (*Vata* regulation). Skin health also depends on the status of the three *Dhatu*s—*Rasa*, *Rakta*, and *Mamsa*. *Rasa Dhatu* nourishes all tissues and maintains skin integrity, *Rakta Dhatu* aids in detoxification of the skin in association with hepatic

function, and *Mamsa Dhatu* provides firmness and structural support to the skin.^[16]

Virechana was induced using a decoction prepared from *Triphla Kwatha* administered along with *Eranda Taila*.^[17] *Virechana* drugs produce therapeutic purgation due to their specific *Prabhava* (potency). The dominance of *Jala* and *Prithvi Mahabhutas* in these drugs imparts a natural downward movement, facilitating the expulsion of morbid *Doshas*. Through the combined effects of *Snehana* and *Swedana*, the vitiated *Doshas* are mobilized from peripheral tissues and brought into the gastrointestinal tract, from where they are eliminated by the purgative action of *Virechana* drugs. The active principles of the administered medications temporarily increase the permeability of the intestinal mucosa, enabling the expulsion of accumulated toxins from intracellular, extracellular, and plasma compartments through the anal route.^[18] In this patient, 10 *Vega* (purgative bouts) were observed, indicating *Madhyama Shuddhi*.

Samsarjana Krama: Following *Virechana*, the digestive fire (*Agni*) remains weakened and is unable to digest heavy foods.

Therefore, to gradually restore *Agni*, *Pathya*-based *Samsarjana Krama* was advised. This dietary regimen helps in strengthening digestive capacity and ensures proper metabolic functioning post-*Shodhana*.

CONCLUSION

This case study is documented evidence for the successful treatment of *Kitibha Kustha* through *Shodhana* and *Shamana Chikitsa*. *Shodhana* has great importance in *Bahudoshavastha*. *Acharya Sushruta* opines that repeated *Shodhana* has great importance in *Bahudoshavastha* in *Kushta*. Generally, *Kustha Vyadhi* has tendency to reoccur. So, *Nidana Parivarjana* should be done along with the *Chikitsa*.

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