



A review of Nidana (Causative Factors), Roopa (Symptoms) and Samprapti (Pathophysiology) of Kitibha Kushta w.s.r. to Ayurveda.

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Abstract-

The vitiation of *Doshas*, due to specific *nidana* and which lead to the full-fledged manifestation of the disease after the *Dosha- Dushya Sammurchana* is called *Samprapti*. The knowledge of *Samprapti* helps the physician to understand the specific features of a disease, like the involvement of particular *dosha*, *agni* etc. The planning of *Chikitsa* is told as useless if it is not according to the *samprapti ghataks*. Since there is no detailed *Samprapti* of *Kitibha kushta* is mentioned in texts, *Samprapti* of *Kitibha kushta* is being derived here on the basis of *Kushtaroga*. Specific *nidana* for *Kitibha kushta* has not been explained in the *Ayurvedic* classics. Hence the general *nidana* for the *Kushta roga* (*Samanya Kushta roga nidana*) are to be considered. *Kushta* has been stated as *adhibala pravrutavyadhi*. As per *Ayurvedic* texts the *lakshanas* of *Kitibha kushta* are Shyava varna (because of vata Dosha), Khartwam (roughness will be present), Parusham, Krishna varna or aruna varna due to vitiated *Vata Dosha*. This article mainly make focus on the Nidana, Roopa and Samprapti of Kitibha Kushta.

Keywords- *Kitibha Kushta, Samprapti, Ayurved, Kushta roga.*

Introduction-

Acharya Vagbhata has defined the *Kushta roga* as that which causes *vaivarnya* and *dushti* to the *twacha*.¹ According to *Shabdhakalpadruma*, the word meaning of *Kitibha* is *kesa keeta*. According to Monier Monier Williams², the word *Kitibha* in English gives the meaning louse (a parasitic insect, infecting the human hairs and

skin and transmitting various diseases). Specific *nidana* for *Kitibha kushta* has not been explained in the *Ayurvedic* classics.^{3,4,5} Hence the general *nidana* for the *Kushta roga* (*Samanya Kushta roga nidana*) are to be considered. *Nidana* can be categorised as follows:

Aharaja -

- 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 etc

Viharaja

- Diwaswapna
- Maithuna
- Vyayama
- Vyavaya after ahitasana
- Chardi vegadharana
- Sheetodaka sevana after bhaya, shrama, santapa

Kushta has been stated as *adhibala pravrutavyadhi*. *Sthambhana* in *raktarsha* will lead to *Kushtaroga*. If, *sthambhana* done during early stage of *raktapitta*, it leads to *Kushta roga*. *Kushta roga* has been considered as an *aupasargika roga*.

Lakshana ^{6,7,8,9,10}

Lakshana is the term used to indicate the clinical features of a roga. Rupa and *Linga* are the synonyms of *Lakshana*. As per *Ayurvedic* texts the *lakshanas* of *Kitibha kushta* are as following,

- Shyava varna- because of vata Dosha
- Khartwam- vata dosha, karkasha sparsha will be present
- Parusham- rukshata of the twacha will be present; again it shows the involvement of vata Dosha
- Krishna varna-aruna varna of vata.
- Snigdha-This is a contradictory statement given by acharya sushruta. This can be understood as snigdha sparsa when there is an excessive kleda guna is present. Also when there is predominance of kapha dosha in *Kitibha* this may be observed.
- Srava- Pitta
- Ugrakandu- kapha Dosha

- Vridhi- increase in the size of the lesion
- Guru/ dhrudam/ Ghana- indicates the thickness of vrana sthana (kina)
- Prashanthani cha puna punarutpadyante/ vartate cha samutpnnam- the disease reoccurs after its complete disappearance.

Samprapti ¹¹

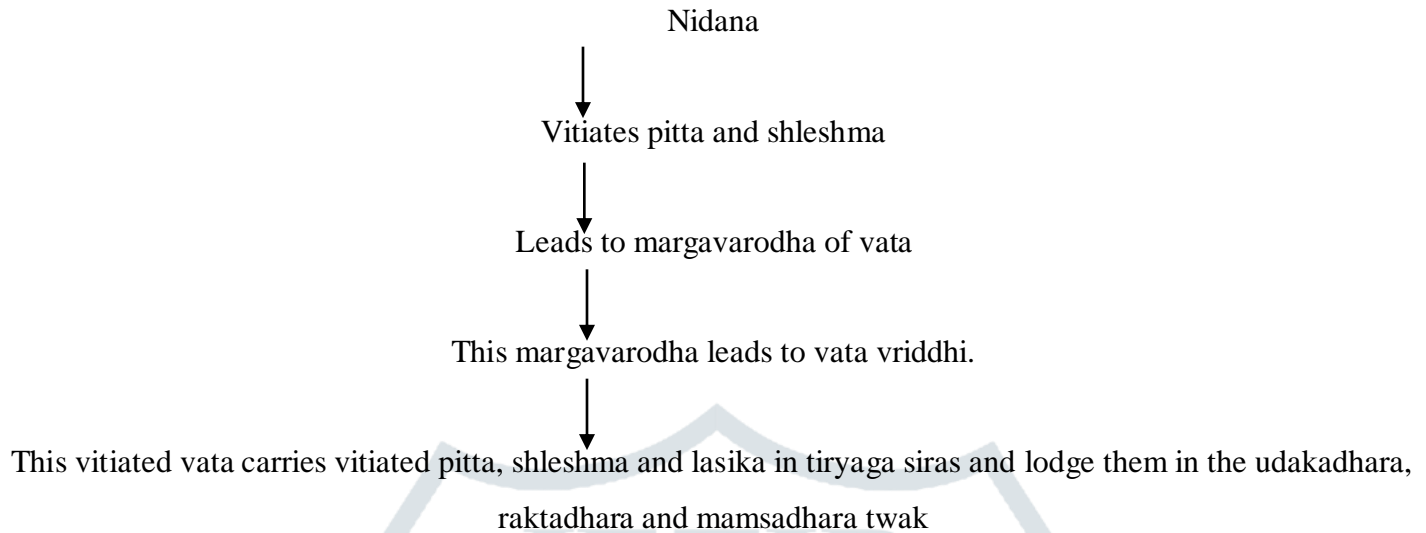
According to *Acharya Charaka*, *nidana sevana* leads to *prakopa* of *tridosha* and thus the vitiated *doshas* will get *ashraya* in *Twak*, *Rakta*, *Mamsa* and *Ambu* causing the *shaithalyatha* in these *dhatus* leading to the manifestation of *Kushta roga*. Further in *Chikitsasthana*, he has been explained that the *vatadi doshas* get *prakopa* and does *dushana* of *twak*, *rakta*, *mamsa* and *ambu* leading to seven or eleven types of *maha* and *kshudra Kushta* respectively.

Kitibha Kushta

Kitibha is a type of kshudra Kushta described by almost all the granthakaras in Ayurved. But the signs & symptoms are different in various texts

Table no. 1 showing lakshana of Kitibha kushta according to different acharyas

Sr. No.	Grantha	Kitibha Lakshana	Dosh
1	Kashyap (Kushta Chikitsa)	Krushna, Shyava, Aruna, Khara, Parusha, Sravavruddhimanti, Prashantanecha punah punah utpadyante Guruni,	-
2	Charaka	Shyava, Kinakharasparsha, Parusha,	Vatakaphaja
3	Susruta	Sravi, vrutta, Ghana, ugrakandu, snigdha, krushna	Pitta
4	Vagabhata	Ruksha, Kinakharasparsha, kandumata, Parusha, asita,	Vatkaphaj

Flow chart no. 2, showing Samprapti of Kitibha kushta**Discussion-**

The accumulation of kleda results in srotorodha leading to vata vriddhi, because of the combined effect of vata vriddhi and srotavarodha, the rasa dhatu does not enter in the srotas. Twacha being dependent on rasa dhatu, because of improper circulation of rasadhatu shithilata of twacha takes place along with shyava varna because of vata vriddhi. At the same time due to ushna guna of pitta. The dravamsha of kleda will be expelled through sweda. Due to loss of this dravamsha the kleda that remains in twacha will be transferred into ghanibhuta kleda. This results in parushata and khara sparsha of twacha in Kitibha.

Components of Samprapti of Kitibha Kushta**1. Dosha****Sharir Dosha**

Vata- Vyana, Saman, Apan

Pitta- Pachak, Bhrajak, Sadhak

Kapha- Kledak, Tarpak, Avalambak

Maanas dosha – Raja & Tama

2. Dushya – Twak, rakta, mamsa, lasika

3. Agni – Both jatharagni & dhatwagnimandya

4. Ama – Produced due to Agnimandya

5. Srotas – Anna, rasa, rakta, mamsa, sweda (asthi & majja in later stages)

6. Srotodushti – Atipravrutti, Sanga & Vimargagaman

7. Udbhavasthan – Amashaya

8. Sanchaarsthan - Tiryaggami sira

9. **Adhishtan** – Twak

10. **Rogamarga** – Bahya

11. **Swabhava** – Chirakari & Sadhya.

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