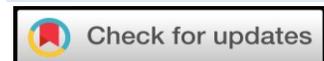


UNDERSTANDING LICHEN PLANUS ACCORDING TO FUNDAMENTAL PRINCIPLES OF AYURVEDA ALONG WITH PROBABLE TREATMENT SCHEDULE**Remya C V¹, Prashant A S², Madhusudhan Kulkarni³**¹2nd Year PG Scholar, Dept. of Kayachikitsa²MD, PhD, Professor and HOD, Dept. of Kayachikitsa³MD, Associate professor, Dept. of Kayachikitsa

Ayurveda Maha Vidyalaya, Hubli, Karnataka, India

Corresponding Author: cvremya1234@gmail.com<https://doi.org/10.46607/iamj.2409012021>**(Published online: January 2021)****Open Access**

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Healthy and attractive skin plays a major role in most individuals self-esteem and is a key component of the image they present to the outside world. Skin diseases prevalence ranges from 4.3% to 49.1% in various parts of India in school-based surveys. Increased stress and sedentary lifestyles are main predisposing factor which is accounting for widespread prevalence of this disease. Lichen Planus is one such a disease where its cases are increasing recently. Lichen Planus is considered as an Immune Mediated Disease and the exact cause is unknown. *Ayurveda* has included skin diseases under the umbrella of *Kushta*. Skin disorders are one of the most unpleasant disorders as the affected people feel isolated from the society and get depressed psychologically. So, it is necessary to think why these immune disorders are occurring more now a days.

Keywords: Lichen Planus, *Kitibha Kushta*, *Dooshivisha*, *Dosha Dushya Vivechana*, *Shodhana Chikitsa*.**INTRODUCTION**

Lichen Planus is a papulo-squamous disorder that may affect the skin, scalp, nails, and mucous membranes.

The primary cutaneous lesions are pruritic, polygonal, flat topped, violaceous papules^{1,2,3}. Specific feature of

Lichen Planus is that it resembles purplish Lichens grows on trees in hills. Close examination of the surface of these papules often reveals a network of gray lines (Wickham's Striae). The Skin lesions may occur anywhere but have a predilection for the wrist, shins, lower back, oral mucosa and genitalia^{1,2}. It consists of hyperkeratosis, patchy increase in the Stratum granulosum, acanthosis, shortening of the interpapillary processes, basal cell degeneration and a well-defined band of round cell infiltration in the upper corium³. The patient will always be complained about severe pruritis in the affected area. Stress is one of the most crucial factors in onset and progression of this disease. As it is immune mediated disorder accepted causes includes Hepatitis C, certain medicines including some drugs used to treat High Blood Pressure, Diabetes, Heart diseases, Malarial medicines like Chloroquine, Nonsteroidal anti-inflammatory drugs like Brufen, reactions to metal fillings in teeth or exposure to some toxins^{1,3}. Commonly hypersensitivity to a variety of external environment and dietic factors can lead to chronic skin diseases. In Ayurveda one of the *Kshudra Kushta* named *Kitibha* having the features *Parushathwam* (Roughness), *Shyavam* (dull blackish discoloration), *Kinakharasparsha* (feeling rough on touch like a scar), *Rookshatwam*⁴ (Dryness), *Ugrakandu*⁵ (Severe itching) resembles good to Lichen Planus. Manifestation of *Kitibha Kushta* is due to the vitiation of *Saptha Dhatus* like three *Doshas* and *Twak*, *Rakta*, *Mamsa* and *Lasika*.^{4,6} Together they are called as *Sapthakodravaya Sangraha*.^{4,6} *Acharya Charaka* mentioned *Kushta* as *Deergha Roga*.⁷ *Kitibha Kushta* is *Vatha Kapha* predominant disorder presenting individual *lakshanas* of *Vatha* and *Kapha Dosh*.⁴

Etiology of *Kitibha Kushta*

Kushta is a *Kleda Pradhana Vyadhi* and both *Doshaja* as well as *Karmaja Vikara*. The prime etiology or

Nidana of Skin disorders are *Virudhahara*. The concept of *Virudhahara* is very much pivotal in the pathogenesis of skin diseases. *Acharya Charaka* defines *Virudhahara* as certain diet and its combinations, which interrupts the metabolism, which inhibits the formation of tissue and which have opposite property to that of the tissue. Today most of the food items we are consuming will come under this *Virudhahara*.⁸ For e.g. Intake of *Ati Seetha Ahara* after hot or spicy foods, fish with curd or milk, paneer etc. All these will lead to indigestion or *Ajeerna* which in turn produces *Amavisha*. The concept of *Dooshivisha* and *Gara Visha* also plays a major role in the pathogenesis of *Kitibha Kushta*. In Ayurveda *Dooshivishas* are the substances which is stored for long without considering its expiry, or which are attenuated by antipoisonous remedies or dried in forest fire, wind and sun or naturally deficient in properties. These weak potent toxins are accumulated in the body in concealed form for longer duration due to *Kaphavarana*. It can be *Sthavara* (plant origin), *Jangama* (animal origin), *Krithrima* (artificial) or any type of poison. This vitiates *Dhatu* when exposed to aggravating factors like *Dooshitha Desha* (Vulnerable Habitat), *Kala* (Seasons), *Anna* (Toxic or Incompatible food) and *Divaswapna* (Daytime sleep).⁹ If it settles in *Amasaya*, it produces diseases of *Kapha* and *Vatha*. Aggravated *Dooshivisha* vitiate the *Rakta Dhatu* leading to *Rakta Pradoshaja Vikara* like *Kushta*. According to *Acharya Charaka Gara Visha* is a *Samyogaja Visha* (artificial poison) which exerts toxic effect after interval of some time. It does not kill the patient internally. *Gara Visha* have the specific property *Kalanthara-Avipaki* which means it is not to digested early. It takes long time to digest and not fatal. It can be combination of parts of body and excreta of different animals, incompatible drugs, ashes and poisonous substance which having mild potency.¹⁰

Table 1: Other etiological factors of *Kitibha Kushta*¹¹

<i>Nidana</i>	Causative factors
<i>Navanna, Dhadhi, Matsyaati sevana</i>	Excess intake of freshly harvested grains, curd and fish
<i>Athi Drava Snigdha Guru Ahara</i>	Excess intake of liquid, unctous and heavy foods
<i>Vyayama during Ajeerna</i>	Performing physical exercise during indigestion
<i>Apsumajjana after Ushnabhitapa</i>	Immediate use of cold water after exposure to the sun

<i>Divaswapna</i>	Day time sleep
<i>Athisanthapakara karma</i>	Activities exposing to excessive heat
<i>Athivyayama</i>	Excessive physical activity
<i>Ajeernadhyasanam</i>	Intake of food before the previous meal is digested
<i>Masha Moolaka Pistanna Tila ksheera Guda sevana</i>	Excess intake of urad bean, radish, grained foods or farinaceous foods, sesame, Milk and Jaggery.

Climatic factors like extreme heat and cold, also environmental factors like unhygienic condition, use of drugs for tropical ailments, and industrialization will come under the aggravating factors. Nourishment of

human body occurs by assimilating nutrients from food. Wholesome food is the cause of excellence in health and unwholesome is responsible for disease.

Table 2: Cardinal symptoms of *Kitibha Kushta*^{4,5} vis-`a-vis Lichen Planus

<i>Kitibha Kushta</i>	<i>Lichen planus</i>
<i>Shyava Varna</i>	Dull blackish/Purplish discolouration
<i>Kinakharasparsha</i>	Rough on touch like a scar
<i>Parusha</i>	Abnormal hardening seen in chronic cases
<i>Ugrakandu</i>	Severe itching

Samanya Samprapti Of Kushta Roga

Due to above said *Nidanas* the *Three Pillars* of our body named *Vatha*, *Pitta* and *Kapha* will get vitiated. These vitiated *Doshas* moves through *Tiryak Siras* and reaches *Dhatu*s mainly *Twak*, *Raktha*, *Mamsa* and *Lasika* and cause vitiation of *Dhatu*s there and manifested in skin as *Kushta*. Acharya *Charaka* explains *Samprapthi* in the following way: Three *Doshas* got simultaneously aggravated – at the same time there is *Sithilatha* of four *Dushyas* – interaction between *Shithila Dushyas* and *Tridoshas* – gets displaced together – located superficially – manifested as *Kushta*.¹¹

Doshadushya Vivechana In Kitibha Kushta¹²

Acharya *Susrutha* explains the different stages of *Doshas* during the manifestation of a disease called as *Shatkriyakala*. Knowledge of *Shatkriyakala* is very useful in identifying the ongoing disease pathology in the early stage itself. *Kitibha Kushta* is a *Vatha Kapha* predominant disorder. Due to above said *Nidanas* like *Ushna*, *Rooksha*, *Seetha* and *Snigdha Ahara Vihara*, *Vata* and *Kapha Sanchaya* happens. When exposed to favorable climatic conditions or other factors it goes to *Prakopa* stage. This *Prakupita Dosha* overflow the limits of their respective places and spread over and occupy other parts, organs and structures of the body which is called *Prasara* stage. After *Prasara* stage

these *Doshas* will get localized naming it as *Sthanasamsraya* and will produce premonitory symptoms called *Purvaroopas*. *Purvaroopas* of *Kitibha Kushta* include *Vaivarnya*, *Twak Parushyam*, *Kandu*, *Alpe Nimithae Api Kopanam*, *Athi Sleshna* or *Khara Sparsha*, *Romaharsha*, *Daha Supthangatha*. Next stage comes the manifestation of fully developed disease called *Vyaktha* stage. Here specific symptoms like *Syavatha*, *Parushatha*, *Kinakharasparsha*, *Rookshatwa* and *Ugrakandu* exhibits resulting in proper diagnosis of *Kitibha Kushta*. Final stage named *Bheda* indicates the acute or chronic nature of the disease. *Vatha* having the qualities like *Rooksha*, *Laghu*, *Seetha*, *Khara*, *Sookshma*, *Chala*, *Visada*. Among these *gunas* *Rooksha*, *Khara*, and *Vishada guna* is more vitiated in *Kitibha Kushta* leading to *Parushatha*, *Kinakharasparsha*, *Shyavatha* and *Rookshatwa* of *Twak*. *Vatha* also possess a special property called *Yogavahi* that is a medium which when associated with other substances projects their qualities also without losing its own qualities. Similarly, *Kapha* is having *Snigdha*, *Seetha*, *Guru*, *Mandha*, *Sleshna*, *Mritsna*, *Picchila* and *Sthira guna*. In these *gunas* *Pichilla* and *Sthira guna* may get vitiated. The symptom *Ugra Kandu* in *Kitibha Kushta* will not occur without the involvement of *Kapha*. *Vyana Vatha* which carries the circulation of *Chyle*, *lymph*,

blood and also for the outflow of sweat and blood from the body. Vitiating of *Vyana Vatha* will naturally happen by these vitiated *Vatha* qualities in *Kitibha Kushta*. Three main *Dushyas* involved in *Kitibha Kushta* are *Rasa*, *Rakta*, and *Mamsa*. Due to *Nidanans Jatharagni Mandhya* happens leading to the formation of *Ama*. This *Ama* enters to circulation and accumulate in the *Rasa Dhatu* leading to *Dhatwagni Mandya*.

- *Rasadhathugatha Kushta lakshanas* are *Sweda*, *Ishat kandu*, *Vaivarnya*, and *Rooksha*.¹³
- When *Kushtas* enters *Rakta dhatu Sweda*, *Twak Swapa*, *Romaharsha*, *Svayadhu* and *Kandu* may happen.¹³
- *Mamsagata Kushta* shows *Vaktra Sosha*, *Karkasa*, *Pidaka Yukta*, *Todha*, *Sthira*, *Panipadasrita Sphota*.¹³
- The *Ama* and *Dhatwagni Mandhya* may cause the *Rasavaha* and *Raktavaha Srothorodha* leading to the manifestation of *Kitibha Kushta*.

Sampraptighataka

Dosha: Vatha, Pitha, Kapha, Dushya: Rasa, Raktha, Mamsa, Upadhatu: Twacha, Agni: Jatharagni, Dhatwagni mandya, Srothas: Rasavaha, Raktavaha, Srothodushti – Sanga, Udbhava Sthana: Amashaya, Sanchara sthana: Sarvasharira, Adhishtana: Twak, Rakta, Mamsa, Lasika, Vyaktha Sthana: Twak, Rogamarga: Bahya, Roga Swabhava: Chirakari, Sadhyasadyatha: Krichra Sadhya

Management of Kitibha Kushta Vis-A-Vis Lichen Planus

In Contemporary system of medicine topical steroid creams, oral antihistamines and UV light phototherapy are the choice of treatment. In *Ayurveda* curative treatment or *Vikara Prashamana* treatment includes the proven therapies *Samshamana* and *Samshodhana* to normalize *Avasthika* as well as *Sthanika Doshas*. *Acharya Susruta* mentioned *Samshodhana*, *Samshamana*, *Ahara* and *Achara* under *Vyadhinigraha Hetu*.

Measures included under *Samshamana* therapeutics are of the nature of palliatives and sedatives. *Samshodhana* means the procedure of expelling out the vitiated *Doshas* and thereby maintain the *Dosha* and *Dhatu Samya* leading to regeneration of different body tissues and also modulate the body immunity and cleanse the body channels by eliminating toxins out of the body.¹⁴

In Lichen Planus or *Kitibha Kushta* the dominant vitiated *Doshas* are *Vatha* and *Kapha*. For regaining body to normal state *Shodhana Chikitsa* should be done. Because the *Doshas* which are expelled by *Samshodhana Chikitsa* will never aggregate again. Treatment can be done in following ways.

➤ **Amapachana**

As *Uthbhavasthana* is *Amasaya* removal of *Amavisha* from the body may be the first step of *Chikitsa*. “*Niramadehasyahe bshajani bhavanthi yukthamritopamani*” (*yoga shataka*). This quotation explains that a drug or treatment acts like *Amritha* in *Nirama Deha*.

➤ **Poorvakarma**

Preparing body for *Shodhana* is to be done with *Sneha* and *Sweda*. Both these *Sneha* and *Sweda* helps for the easy elimination of aggravated *Doshas*.

➤ **Pradhanakarma:** *Shodhana* ensures the purification of *Koshta* as well as the whole body.

➤ **Shamana:** For subsiding the remaining *Dosha*, *Shamana* medicine should be administered.

➤ **Rasayana Chikitsa**

Rasayana also has great importance in treatment of Skin disorders. *Rasayana* ensures the *Apunarbhavatwa* of the disease.¹⁵ Various studies on *Rasayana* drugs shows actions like immunomodulator, Adaptogenic, Antioxidant, Nootropic and Antistress. To enhance the *Vyadhikshamatwa of Dhatu* different *Naimithika Rasayana* are elaborated in classics like *Bhallataka*, *Tuvaraka*, *Bakuchi*, *Shilajathu*, *Guggulu*, *Khadira rasayana*.

Table 3: Pathyapathya In Kitibha Kushta¹⁵

<i>PATHYAS (Wholesomes)</i>	<i>APATHYAS (unwholesomes)</i>
<i>Laghu Anna</i>	<i>Guru and Amla ahara</i>
<i>Tiktha Shakas</i>	Milk
<i>Bhallataka</i>	Curd
<i>Triphala</i>	<i>Anupa Matsya</i>
<i>Nimba</i>	<i>Guda</i>
<i>Ghrita</i>	<i>Tila</i>
<i>Puranya dhanya</i>	<i>Navanna</i>
<i>Janghala mamsa</i>	<i>Masha and Moolaka</i>
<i>Mudga</i>	<i>Lavana</i>
<i>Patola</i>	<i>Adhyasana</i>

CONCLUSION

In Ayurveda Tridoshas namely *Vatha*, *Pitta* and *Kapha* are the three fundamental energies which governs all the Physical, Mental and emotional status of the body. A slight imbalance in any of these *Doshas* will brings to disease condition. So, maintaining these *Doshas* in balanced state is the key for acquiring good health. Skin diseases with *Vatha Kapha* predominance and also that depends on *Twak*, *Rakta*, *Mamsa* comes under good prognosis. One must take precaution to clear out vitiated *Dosha* and waste products at suitable times. Accumulation of such vitiated *Dosha* could lead to their aggravation and subsequently many chronic diseases may occur. Along with proper diet, *Dinacharya*, *Rithucharya*, *Sadvritha* we can prevent occurrences of almost all types of skin ailments.

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