



A REVIEW ON CONCEPT OF *KIKKISA* (*STRIAE GRAVIDARUM*)

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ABSTRACT

Pregnancy is one of the most significant and transformative journeys in a woman's life, involving a wide range of physical, emotional, and anatomical changes. Among these changes, the skin undergoes noticeable transformations to accommodate the growing fetus. One such condition is *Kikkisa*, which typically appears during the second or third trimester—often around the seventh month of pregnancy. It commonly affects areas such as the abdomen, breasts, groin, and buttocks.

In Ayurvedic medicine, *Kikkisa* is recognized as a skin disorder associated with symptoms like *Vidaha* (burning sensation), *Kandu* (itching), and *Garbhoppedana* (pressure or stretching due to fetal growth). This condition is closely related to *Striae Gravidarum* in modern medical terms—commonly known as stretch marks. These are scar-like linear lesions that develop on the belly, thighs, buttocks, and breasts due to rapid skin stretching and hormonal changes during pregnancy. Although often considered a cosmetic concern, such skin conditions can cause long-term physical and psychological impacts on the mother, potentially affecting her self-esteem and social interactions.

The present study aims to explore the etymology, pathophysiology, and therapeutic approaches to *Kikkisa* (*Striae Gravidarum*) from both Ayurvedic and modern biomedical perspectives. The ultimate goal is to formulate an effective, integrative management strategy that supports the natural maintenance of the body and skin during pregnancy.

KEYWORDS : Pregnancy, *Kikkisa*, *Striae Gravidarum*, Skin Disorder

INTRODUCTION

According to Ayurveda, the study of life, a person who possesses a balanced condition of *sharir dosha*, *dhatu*, *agni*, and *mala*, as well as *prasanna atma-indriya* and *mana* (balanced mental and emotional state), is considered healthy.¹ A balanced state of mental and physical characteristics is reflected in the personality and is therefore in charge of an individual's outward beauty. Everybody experiences some changes in their lifetime that can detract from their external appearance. Some changes are unavoidable in every one's life span which may hamper the outer beauty.

God, "the creature," has endowed every living thing with the capacity to procreate and preserve its unique race. The novelist believed that of all human capacities, the ability to reproduce should be the most highly esteemed. God has given this bountiful gift exclusively to women. The woman is considered to be one of the most important elements for the survival of the human species.

Stri was made to procreate. "

Stri is a creature of the environment that the foetus grows in."²

The lady is the source of the offspring."³

The *Panchmahabhutas* manifest in three biological systems: *Vata*, *Pitta*, and *Kapha*. All pathogenic alterations are governed by these structural and functional units found in every organism. Specific combinations of biological groups result in the development of diverse physical parts, such as. *Dhatu* and *Mala* follow organs and systems, and then the body as a whole. The *tvak* is one of these essential organs. Since the disease *Kikkisa* affects the skin of the behind, groin, breast, and belly, *Tvak* is also significant in the current investigation.

Tvak is an essential protective covering as well as a sensitive organ. From the scattered *Samhita Granthas* to the *Vedas*, there are several references to the *Tvak* in various sources. *Kikkisa* in *Brihatreyi* is fully explained in the Ayurvedic Classics. Nevertheless, this ailment is not mentioned in the main classic *Sushruta Samhita*. The *Sarira Sthana* of *Charaka Samhita*, *Astanga Samgreha*, and *Astanga Hridaya* provide a few guidelines, but the *Tvak vikaras* do not provide any description. This illness occurs during pregnancy, specifically in the second trimester or seventh month.⁴

A woman's natural beauty is one of the most precious gifts in the universe—one that deserves protection and care, especially during pregnancy. Yet, conditions like *Kikkisa*, a skin disorder linked to pregnancy, can threaten both appearance and long-term health. The time has come to embrace *Ayurveda* as more than just an ancient healing tradition—it is the future of cosmetic medicine.

For the body's and skin's natural upkeep, ayurvedic treatment and management are still very beneficial. However, despite dermatology's rise to prominence as a specialist in contemporary medicine, there are still no effective treatments for a number of skin disorders, and there are still no basic approaches to understanding them. Some of them are necessary for a precise and practical understanding of *Tvak* and *Tvak vikaras* as they are explained in traditional Ayurvedic literature, with the exception of some steroids, which are dangerous. They must be examined in light of what is known about dermatology, and vice versa. These particular gaps may be filled if Ayurvedic principles are adhered to in the description of *Striae gravidarum*, which is present in obstetric dermatology, and in the knowledge of skin disorders like *Kikkisa* that affect pregnant women.

Tvak is a sensory organ as well as a crucial protective membrane. In addition to being the location of the complexion, which preserves beauty and individual identity in society, it serves as a bridge between the internal and exterior environments. During and after pregnancy, stretch marks appear on the body in over 90% of women, especially on the chest, belly, and groin, and they last the rest of their lives⁵. She loses the shine off her face when she considers these things. Therefore, treating this condition, known in Ayurveda as *Kikkisa*, is absolutely essential. During pregnancy, particularly in the second trimester or seventh month, this ailment manifests. *Striae gravidarum* are linear lesions that are typically encountered on the breasts and belly and often

occur during pregnancy⁶. This physiological alteration occurs throughout the second trimester of pregnancy, especially during the seven months, as a result of overstretching. For the ladies, it causes a great deal of psychological distress. It is a serious issue in the contemporary, beauty-conscious age. This affects the females during that period in which they are supposed to be very beautiful. Women who are self-conscious about their appearance acquire an inferiority complex as a result of this. Acharya Sushruta states that the fertilization of *shukra* and *shonita* is followed by the growth of skin. The three doshas, especially *pitta*, are responsible for the production of skin layers during the fetal stage of the *Garbha's* growth. The way layers form on the top or outer surface of boiled milk is quite similar to the way skin and its layers form. All of the layers produced during the fully mature fetus's gestation stage, much like the *Santanika* forms in layers and progressively thickens.

CONCEPT OF KIKISSA

The skin condition known as *kikkisa* is one that affects pregnant women and is mentioned in the various Acharyas' works on disorders of pregnancy. Because a pregnant woman's body has the same *dosas* and *dushyas* as any other adult, there is no difference between her physical and psychological disorders and those of any other person. Pregnant women also have the same symptomatology for fever and other disorders as any other adult. The right management of diseases during pregnancy is beneficial for both the safety and development of the mother and the foetus,

KIKKISA

Kikkisa is a type of skin ailment that occurs during pregnancy and mentioned in the disorders of pregnancy by the various Acharyas. Acharya Charka, Both Vagbhatta, Harita, Bhela and their commentator like Chakrapani, Gangadhar, Indu, Arundatta and Jaydev Vidhyalankar have described *kikkisa* in the pregnancy disorder. Acharya Sushruta has not given the description of *kikkisa* in the relation of pregnancy. But he used word "*Kikkisa*" for one type of *Raktaj krimi* out of seven types.

ACCORDING TO CHARAK SAMHITA:

The women say that due to growth of scalp hair of the fetus in seventh month the mother gets *vidaha*, resulting into development of *Kikkisa*. However, Acharya Atreya says no, it is not so, the growing fetus displaces the *dosas* upwards, thus these *vata*, *pitta* and *kapha* reaching *Uras* and produce *vidah* which causes itching. The disease *Kikkisa* is the result of this itching.⁷ According to the *chakrapani* that at the third month, all the organs of the body develop simultaneously so growth of hairs also starts developing from third month itself. That's why growth of the hair cannot be the cause of itching.

Gangadhar told same as Chakrapani that *Kikkisa* means tear of the skin. Hindi commentator Jayadev Vidhyalankar gives two reasons for why growth of the hair cannot be the cause of itching.

1. Development of hairs starts from the third month. If hair is reason of *vidah* then *vidah* should be present in third month.
2. There is not any direct relation between foetus hair & uterine wall because foetus is covered by amniotic sac which is filled by amniotic fluid.

ACCORDING TO ASTANGA SANGRAHA:

In Ashtanga Sangrah Vridhdha Vagbhatta give same description like Charaka. But he used *Hridaj* word in place of *Uras*.⁸ Comentrator Indu says that linear contertions of the skin are *Kikkisa*.

ACCORDING TO ASTANGA HRIDAYA:

Due to pressure of developing foetus, the doshas reach to the *Hridaya* and produce *kandu* and *vidaha*, which develop *Kikkisa*.⁹

Arundatta gives detail description about the disease. He says that normally in the hip region, breasts region and in abdominal region wrinkle or crease type markings (*Valivishsha*), like the linear lining marking at that time, which is called *Kikkisa*.

In many of women have paddy like long space structures (*shukakriti purnata*), It is said *Kikkisa*. Burning sensation in Palm and sole are told as *vidah*.

ACCORDING TO *BHELA SAMHITA*:

In the seventh month due to the pressure of the growing foetus *vata*, *pitta* and *kapha* dosas are vitiated and go upward to the Ura and there producing burning sensation and itching. That is known as *Kikkisa*.¹⁰

ACCORDING TO *HARITA SAMHITA*:

Harita has not describe *Kikkisa*, but he has enlisted eight disorders of pregnancy and includes *vivarnata* in it which is a symptom of *Kikkisa*.

Table No. 1:- Signs & Symptoms of *Kikkisa*

Sign/Symptoms	Charak	A.S	A.H	Bhela	Harita	Chakradata	Indu	Arun
Kandu	+	+	+	+	-	+	+	+
Vidah udar	+	+	+	+	-	+	+	+
Ura	+	+	+	+	-	+	+	+
Panipad	-	-	-	-	-	-	-	+
Twakbheda	+	+	-	-	-	+	+	+
Rsts udara	-	-	-	-	-	+	+	+
Uru	-	-	-	-	-	+	+	+
Stana	-	-	-	-	-	+	+	+
Shukakriti	-	-	-	-	-	-	-	+
Vaivarnyata	-	-	-	-	+	-	-	+
Varupyata	+	+	-	-	-	+	+	+
Valivisha udara	-	-	-	-	-	-	-	+

TREATMENT

Only the *Charak Samhita*, *Astang Sangraha*, *Astang Hridaya*, and *Bhela Samhita* provide treatment for *Kikkisa*.

- Pregnant women should regularly have butter medicated with *madhuragana* medications in the dosage of *Panitala matra*. Using *Kolodak's anupan (Sushka Badar phala kwath)*^{11,12}

- It is recommended to administer the butter that has been prepared with *Madhuragana* medications and a decoction of dry *Badar* fruit.¹³

- Any of the following applied to the breasts and abdomen.

- Chandan* and *Mrinala's* paste^{14,15}
- Chandan* and *Usira* paste¹⁶
- Powder of *Madhuyasti*, *Sarsapa*, *Dhataki*, and *Siria* stembark flowers^{17,18}
- The seeds of *Arjaka (tulsi)*, *Musta*, *Hridra*, and pestered *kutaja* bark^{19,20}

- v. Pestle leaves of *Manjistha*, *Surasa*, *Kola*, and *Nimba*^{21,22}
- vi. The *triphala* was sprayed with the blood of rabbits and deer, also known as *prisata*.^{23,24,25}
- vii. *Karvir* pestled leaves to make oil^{26,27}
- viii. *Karanj* pestled leaves to make oil²⁸

It is recommended that the abdomen and breasts be irrigated using one of the following methods:

- 1) *Punarnava*, *Madhuka*, and *Malati* flowers are used to medicate water.²⁹
 - 2) *Patol*, *Nimba*, *Manjistha*, and *Surasha* decoction^{30,31}
 - 3) Absorption of *Madhuka* and *Daruharidha*³²
- If the itching becomes irresistible then above-mentioned powders should be rubbed or an ointment.³³
 - Bath should be taken with *chandana*, which will suppress itching sensation due to its coolness.³⁴

Table no: 1 – Dosha wise treatment as per Ayurvedic Classics for *kikkisa*

Vitiated Doshas	Symptoms	Choice of formulations / herbs
Vata	Roughness of skin Blackish discoloration	Medicated ghee or oils <i>siddha</i> with <i>Madhur gana dravyas</i> , or <i>Dravyas</i> with <i>Madhur</i> , <i>amla ras</i> , <i>Madhur vipak</i> such as <i>Sarshapa</i> , <i>Badar</i> , <i>Yashtimadhu</i> , <i>varuna</i> , <i>madhuka</i>
Pitta	Hyper pigmentation Redness of skin Burning sensation	<i>Dravya</i> with <i>Tikta</i> , <i>Madhur ras</i> , <i>shita</i> , <i>virya</i> , <i>Madhur vipak</i> <i>Siddha ghruta</i> with <i>Nimba</i> , <i>Chandan</i> <i>Yashtimadhu</i> , <i>Ushira</i> , <i>shatavari</i> , <i>Malati</i> , <i>Mrunal</i>
Kapha	Itching Thickening of skin Whitish Discoloration	<i>Dravyas</i> with <i>Katu ras</i> , <i>ushna virya</i> and <i>katu vipak</i> such as <i>Karanja patra</i> , <i>Darvi</i> , <i>karvir</i> , <i>nimba</i> , <i>varuna</i>

CONCEPT OF STRIAE GRAVIDARUM ACCORDING TO MODERN LITERATURE

Developing stretch marks is a common and often expected occurrence during pregnancy. Between 90–95% of women will develop *Striae Gravidarum*—commonly known as stretch marks—on areas such as the breasts, abdomen, buttocks, or thighs during or after pregnancy. These marks most frequently appear in the last trimester, typically after 28 weeks, although in some cases they may develop suddenly toward the very end of pregnancy.

Striae Gravidarum are slightly depressed, linear marks of varying length and width. They are most commonly found on the abdominal wall below the umbilicus, and may also appear on the thighs and breasts. These changes are largely due to the weakening of elastic connective tissue in the dermis. While pregnancy is a primary cause, other contributing factors include rapid weight gain, growth spurts during puberty, Cushing's syndrome, and long-term or excessive use of corticosteroids—either topical or systemic.

Also referred to as *striae atrophicae*, these marks represent scar tissue in the deeper layers of the skin (cutis). Initially, they appear pink or purplish due to the visibility of blood vessels. After childbirth, as the capillaries diminish, the marks become glistening white in appearance and are then known as *striae albicans*. In women who have had multiple pregnancies (multiparous women), both pink and white *striae* may be visible simultaneously.

DISCUSSION

Almost all Acharyas explain *Kikkisa* as an entity that develops during the seventh month of pregnancy as a result of *Garbotpidana* and vitiation of *Vatadi* doshas. *Acharya Sushruta* has not elaborated on it. Its symptoms include *Kandu* (itching), *Vidaha* (burning feeling), and *Rekha swaroopa twak sankocha*. These symptoms are closely related to *Striae gravidarum* in modern research.

They typically appear in the abdomen, breasts, and thighs after the midpoint of pregnancy. These are induced by mechanical stretching during pregnancy. Apart from that, hormonal and genetic variables influence the creation of these striae. During pregnancy, women's bodies undergo extraordinary changes as the body's physiology adapts and provides the required necessities for the pregnancy's maintenance. When stretch marks appear on her body, the mother will be very concerned because they will cause a permanent scar.

There is no definitive treatment for this illness. Many emollients and over-the-counter topical preparations are promoted and used by pregnant women with the purpose of preventing striae or lowering their severity, resulting in significant effort and expenditure, despite the uncertainty of whether any are beneficial.

Other techniques used include laser therapy, chemical peels, and microdermabrasion. Many preparations, such as *Pana*, *Lepa*, *Abhyanga*, *Parisheka*, and others, are mentioned in *Ayurveda* for the treatment of *Kikkisa* that are simple to make and inexpensive.

CONCLUSION

In this study, *kikkisa* is Correlated with striae gravidarum based on indications and symptoms, and *Aurvedic* and modern science therapy approaches are investigated. This study summarizes the drug selection for treating *kikkisa* based on the vitiation of doshas as indicated in classical scriptures. These therapeutic techniques can be used Wisely because they are readily available and simple to use. Furthermore, these formulations or drugs can be used as therapeutic as well as prophylactic purpose to prevent progression of *kikkisa*.

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CONFLICT OF INTEREST—Authors declare they do not have any conflict of interest.

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