



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

A REVIEW ON EVALUATION OF *SAMSHODHAN SIDDHANTA* IN *RAKTAJ VYADHI* WITH SPECIAL REFERENCE TO *KITIBHA* (PSORIASIS)

Dr Sushil Kumar¹, Dr. C. S. Pandey², Dr. J. P. Singh²

1 M.D. Scholar, Department of Siddhant Darshan, Faculty of Ayurveda, IMS, BHU, Varanasi.

2 Professor, Department of Siddhant Darshan, Faculty of Ayurveda, IMS, BHU, Varanasi

3 Professor, Department of Panchkarma, Faculty of Ayurveda, IMS, BHU, Varanasi

Abstracts –

As the science of life, *Ayurveda* encompasses a holistic perspective on health and illness. This study explores the *Ayurvedic* understanding of *Kitibha*, a skin disorder that is similar to psoriasis, with an emphasis on its etiology, pathogenesis, and the special concept of *Samshodhana Siddhanta*. *Ayurvedic* principles prioritize treating illnesses in the afflicted while maintaining the health of the well. Based on clinical features described in *Ayurvedic* texts, the study highlights the importance of bio-purification at the molecular level for restoring physiological balance; it discusses the application of *Samshodhana* therapy in *Raktaja Vyadhi*, emphasizing its role in treating blood disorders. *Samshodhana Karma* is a unique therapeutic purification process that is central to *Ayurvedic* intervention.

KEYWORDS: *Kitibha*, *Samshodhana*, *Siddhant*, Psoriasis

Introduction –

Ayurveda is a science of life which deals with every aspect of life. According to *Ayurveda*, life is congruence of four dimensional entity that is i.e combination of *sharir, indriya, satva and aatma*.

There are two objectives of *Ayurveda*.

1. Maintain the health of healthy person.
2. Treat the disease of diseased person.

According to *Ayurvedic* classics, the person having balance between *dosha, dhatu, agni* and *malakriya* with happiness of *atma, indriya* and *mana* is considered as healthy. Health is necessary to obtain *Purusharth Chatustaya*. *Ayurveda* has been divided into eight major branches. All these branches are together known as '*Ashtang Ayurveda*'.

In *Ayurvedic* classics, all the skin disorders have been described under the common heading '*Kustha*'.

'Psoriasis' is a papulosquamous dermatosis of unknown etiology with spontaneous remission, relapse and seasonal variation. It clinically presents with lesions of varying size and configuration. Distributed all over the body with silvery scales, covering loops of dilated superficial capillaries underneath which are presented as tiny bleeding point on removal of scale (Auspitz's sign). It affects about 2% of world population. Various races and communities differ in the susceptibility to this disease. In India, it affects about 1.5% of population including both the gender. It appears to be common in Europeans than in Orientals.

Kitibha is considered as *Kshudra kustha* which is characterized by dry wound like lesion, blackish in colour, rough and hard to touch.

Sign and symptoms of Psoriasis resembles with the sign and symptom of *Kitibha, Sidhma* as well as *Ekakustha* but all the sign and symptoms of *Kitibha* are more similar to Psoriasis. Therefore, *Kitibha* can be correlated with Psoriasis.

The *Samshodhana Siddhant* of *Ayurveda* is a unique concept. It envisages not only the visceral cleansing rather it aims at the total bio- purification up to molecular level.

Ayurveda submit that our living body is made up of immiscible channels which carry biological fluids, energies and impulses as well as nutrients and medication used for therapeutic purposes.

These channels or *shrotamsi* lose their integrity, competence and functioning due to day to day physiological wear and tear. It is essential to restore the proficiency of the system by specialized care.

For this purpose *Ayurveda* propounds the theory of *Samshodhana*. If the body is biologically purified and cleansed the physiology is restored and one may successfully achieve the target of *Samprapti vighatana* of a disease which is *Chikitsa*.

NIDAN (ETIOLOGY):

An etiology of the *kitibha* is not described separately in *Ayurvedic* classics. Therefore etiology of *kustha* is taken as the aetiology of *kitibha*.

Kustha is caused by the morbidity of seven factors. They are three *doshas*, viz. *vata*, *pitta* and *kapha* which gets vitiated and four *dhatu*s of the body viz. *twaka*, *mamsa*, *shonita* and *lasika*, which get vitiated by the morbid *doshas*. None of the *kustha* is produced by provocation or vitiation of only one *doshas*. All type of *kusthas* is *tridoshaj*.

Kustha is caused by vitiation of *rakta* and considered as *raktaj rogaso* the factors responsible for vitiation of *rakta* causing *raktadushti* can be taken as etiological factor for *kustha*.

SAMPRAPTI GHATAK (PATHOGENESIS)

Dosha	-	Vata, Pitta, Kapha
Dushya	-	Twaka, Rakta, Mansa, Lasika
Srotas	-	Rasavaha, Raktvaha, Mamsvaha and Ambuvaha
Adhistan	-	Whole body (especially twaka)
Rogmarg	-	Shakha

SAMPRAPTI CHAKRA :

Nidan

↓

Vitiated *doshas* (*Vata*, *Pitta* and *Kapha*)

↓

Vitiated *vata* takes hold of *pitta* and *kapha*

↓

Throws them into *tiryak siras* and affected them

↓

Covers the *bahyamarga* (*rakta*, *mansa*, *lasika*, *twaka* (skin) vitiated*doshas* circulate in the body.

↓

Shrotovarodha

↓

Doshas localized in skin



Kustha

PURVARUPA OF KITIBHA KUSTHA BY DIFFERENT ACHARYAS

Sr.No.	PURVARUPA	Ch.S.	S.S.	A.S.	A.H.	M.N.	B.P.
1	<i>Aswedanam</i> (No perspiration)	+	+	+	+	+	-
2	<i>Atiswedanam</i> (Excess perspiration)	+	+	+	+	+	+
3	<i>Paurushyam</i> (Roughness)	+	+	-	-	-	-
4	<i>Rukshata</i> (Dryness)	-	-	-	+	-	-
5	<i>Atishlashnata</i> (Softness)	+	-	+	+	+	+
6	<i>Vaivarnyam</i> (Discoloration)	+	-	+	+	+	+
7	<i>Kandu</i> (Itching)	+	+	+	+	+	+
8	<i>Nistoda</i> (Parasthesia)	+	-	+	+	+	+
9	<i>Suptata</i> (Loss of sensation)	+	+	+	+	+	+
10	<i>Pariharsha</i> (Tingling sensation)	+	-	+	-	+	+
11	<i>Paridaha</i> (Burning sensation)	+	-	-	+	-	-
12	<i>Lomharsh</i> (Horripilation)	+	-	-	-	-	-
13	<i>Romaharsha</i> (Horripilation)	+	+	-	+	-	-
14	<i>Kharatwa</i> (Dryness)	+	-	+	+	+	+
15	<i>Ushamayana</i> (Feeling of warmness)	+	-	-	-	-	-
16	<i>Gaurava</i> (Heaviness of body)	+	-	-	+	-	-
17	<i>Shwayathu</i> (Swelling)	+	-	-	-	-	-
18	<i>Visarpama gamana</i> (Spreading)	+	+	-	-	-	-
19	<i>Kayachidresu Upadehana</i> (Sticking of excreta in body specially to orifices)	+	-	-	-	-	-
20	<i>Pakva dagdha Atimatram vedana</i>	+	-	+	+	-	-
21	<i>Shrama</i> (Exersional breathlessness)	+	-	+	+	-	-
22	<i>Klama</i> (Tiredness without exersion)	+	-	-	-	-	-

23	<i>Sheegra utpatti Chirasthitaha</i>	+	-	-	+	-	-
24	<i>Kothonnati</i> (Eczematous macules)	+	-	+	+	+	+

Accepted +

Not-accepted -

RUPA OF KITIBHA KUSTHA BY DIFFERENT ACHARYAS

Sr.No.	RUPA	Ch.S.	S.S.	A.H.	K.S.	B.S.	Y.R.
1	<i>Shyava</i> (Blackishness)	+	-	-	+	-	+
2	<i>Kinkhara Sparsha</i> (Rough on	+	-	+	-	-	+
3	<i>Parusha</i> (Dryness)	+	-	+	+	-	+
4	<i>Srava</i> (Secretions)	-	+	-	+	+	-
5	<i>Vritta</i> (Circular)	-	+	-	-	-	-
6	<i>Ghana</i> (Thick)	-	+	-	-	-	-
7	<i>Kandu</i> (Itching)	-	+	+	-	+	-
8	<i>Snigdha</i> (Sticky)	-	+	-	-	-	-
9	<i>Raktakrishna</i> (Reddish black)	-	+	-	+	-	-
10	<i>Ruksha</i> (Dry)	-	-	+	-	-	-
11	<i>Asitam</i> (<i>Ishita Krushna</i>)	-	-	+	-	-	-
12	<i>Prashantani cha punah punarutpadyante</i> (Reccurance)	-	-	-	+	-	-
13	<i>Aruna</i> (Reddish)	-	-	-	+	-	-
14	<i>Khara</i> (Scaly)	-	-	-	+	-	-
15	<i>Guru</i> (Heaviness)	-	-	-	+	-	-

Accepted +

Not accepted -

Samshodhana Karma In Raktaja Vyadhi –

The Sanskrit word 'karma' literally means work or action. *Karma* is one among the six fundamental substances.

Karma is also known by synonyms like kriya (actions), yatna (efforts) and kaarya samarambha (initiation of work). The effort done to perform the action is known as 'pravritti'. So, pravritti is also called the synonym of karma.

प्रवृत्तिस्तुखलुचेष्टाकार्यार्थाः सैवक्रिया, कर्म, यत्नः, कार्यसमारम्भश्च॥ Cha.Vimana Sthana 8/77॥

Karma as treatment

There are many factors in Ayurveda which can not be measured directly but they can be evacuated on the basis of there actions.

अव्यक्तो व्यक्तकर्माणां।

- The karma siddhant is also a factor where evaluation is possible on the observable factor that is i.e Karma.
- This karma can be reflected as chikitsa vishyak kriya or the action of medicine that is i.e Chikitsa Karma and aushadhi Karma.
- Samshodhana karma are applied to expel out the aggravated dosha from the body. These are based upon the five utkshepanadi like actions The Samshodhana Therapy of Ayurveda is an unique concept. It envisages not only the visceral cleansing rather it aims at the total bio- purify cation up to molecular level.
- Ayurveda submit that our living body is made up of immense channels which carry biological fluids, energies and impulses as well as nutrients used for therapeutic purposes.
- These channels or *Shrotamsi* loose their integrity, competence and functioning due to day to day physiological wear and tear.
- It is essential to restore the proficiency of the system by specialized care. For this purposes Ayurveda propounds the theory of *Samshodhana*.
- If the body is biologically purified and cleansed the physiology is restored and one may successfully achieve the target of *Samprapti vighatana* of a disease which is *Chikitsa*.
- Treatment for blood disorder is as per *raktapitta* with therapeutic purgation, fasting and bloodletting.
- In Ayurveda, *Kitibha* is caused due to contraindicated mix diet and life style which lead to *Raktadusti* and *Tridosha Prakopa* causing the disease.
- All skin diseases are basically due to *Tridosha Prakopa*. In Charak Samhita, the *Dushi Visha* is also considered as a causative factor of *Kitibha Roga*.
- So, the drugs selected for the trial must be *Kusthghna* and *Vishaghna* too.

Discussion

Ayurveda gives utmost importance not only to the discussions but also reveals and deals with the science of discussion Ancient research methodology has also accepted the importance of *vada vidya* and *Vimarsh* i.e. discussion prior to come on any conclusion.

A principles can be accepted only after the proper reasoning. Hence, the discussion is a key aspect of any scientific research work.

Acharya Charaka considers *Tadvidya-sambhasa* as a key factor to improve memory and cognition¹.

“तद्विद्यसंभाषाबुद्धिवर्धनानाम। (Ch.su. 25/40)

Samshodhana Siddhant ;

Siddhant ;

सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः।

(Ch Viman 8/37)

Siddhanta is the conclusion established by scientists/investigators after testing in several ways and on proving it with reasoning.

It is of four types –

- *Sarvatantra siddhanta*
- *Pratitantra siddhanta*
- *adhikarāṇa siddhanta*
- *abhyupagama siddhanta.*

Samshodhana Karma as treatment

In *samshuddha sharira* nutrient reach their desired destinations easily and their bio-availability is enhanced. Similarly medicaments administered reach their sites and effectively and possibly even a relatively smaller dose of a medicine may produce greater effect.

In other words if *samshodhana* is done prior to administration of a medication, possibly a lesser dose may be sufficient.

Acharya Charaka emphasized the importance of *samshodhana* therapy and said that the diseases cured by *Samshodhana* therapy never relapse while the disease cured by *samshamana* treatment may reappear.

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः।

जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः।

दोषाणां च द्रुमाणां च मूलेऽनुपहते सति।

रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा॥ Ch.Su. 16/20-21

• Raktaja Vyadhi :

Pure blood provides the individual with strength, complexion, happiness, and life. Because vitality of life depends on blood. the blood is vitiated due to the following causes:

By habitual intake of spoiled or unsuitable food and/or liquids, overeating, acidic or pungent liquor and other similar drinks, too much salty, alkaline substances, sour and pungent food, *kulatha* (*Dolichos biflorus* Linn.), *masha* (*Phaseolus mungo* Linn.), *nishpava* (*Dolichos lablab* Linn.), *tila taila* (*Sesamum indicum* Linn. oils), *pindalu* (*Randia uliginosa* DC.), radish and all green (leafy) vegetables, meat of aquatic and marshy animals, etc.

The above mentioned dietary habits or lifestyle cause various diseases that should be considered blood disorders as they are produced by vitiated blood, such as stomatitis, redness in eyes, foul smell in nose and mouth, *gulma* (lump abdomen), *upakusha* (inflammation of gum leads to falling of teeth), erysipelas, bleeding disorder, sleepiness, abscess, hematuria, menorrhagia, *vatarakta*, discoloration of skin, etc.

• Kitibha

- *Kitibha* has been described in *Ayurvedic* literature such as *Charak Samhita*, *Sushrut Samhita*, and many other books under the heading of disease *Kushta*.

• Charak Samhita described it as-

श्यावं किणखरस्पर्शं परुषं किटिभं स्मृतम् ||च. चि.7/22|

• Sushrut Samhita has described it as-

यत् स्रावि वृत्तं घनमुग्रकण्डु तत् स्निग्धकृष्णं किटिभं वदन्ति ||सु. नि.5/14||

Above both the references described it as the disease of skin in which there is reddish blackness of the skin, circular eczematous patches of skin, having dry scaling, itching, etc.

In modern aspect, it can be correlated with the skin disease 'Psoriasis' which is chronic inflammatory disorder of immune system.

It is non-communicable disease that manifests as a chronic inflammatory skin disease characterized by erythematous, well defined, dry scaling papules and plaques of size ranging from a pinhead to palm sized or larger.

The scales are abundant loose dry and silvery white or micaceous.

• Details of methodology to evaluate Samshodhana Karma In Raktaja Vyadhi –

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम्|

विरेकमुपवासं च स्रावणं शोणितस्य च|| च. सु.24/18||

Treatment for blood disorder is as per *raktapitta* with therapeutic purgation, fasting and bloodletting.

Conclusion:

- *Shyava varna, Kinakharasparsha, Parusha and Ugrakandu* are cardinal *lakshanas* in *Kitibha* and those matches with that of Psoriasis, so this study accepts that there is nearest correlation between *Kitibha* and Psoriasis and it may be compared to Psoriasis in contemporary science and can be considered for the convenience of further study on this topic.
- All the text of *Ayurveda* have explained *Kitibha* in *Kshudra kushtha* and *dosha* predominance as *Vata-Kapha* except *Acharya Sushruta* said due to *Pitta dosha*.
- *Samanya Nidana, Purvarupa* and *Samprapti of kushtha* are accepted for the *Kitibha Kushtha* as separate explanation regarding *Kitibha kushtha* is not available in the *Ayurvedic* literature and those are accepted as the causative factors of Psoriasis instead considering it as idiopathic.
- *Viruddha ahara* and lifestyle modification plays important role in as an etiological factor. Addiction may be harmful.
- *Vata-Kapha pradhan prakriti* are more prone to get *Kitibha*. When we goes through the sign & symptoms maximum number of patients were suffer from *vata pradhana kaphanubandi lakshana*.
- For this purposes *Ayurveda* propounds the theory of *Samshodhana*. If the body is biologically purified and cleansed the physiology is restored and one may successfully achieve the target of *Samprapti vighatana* of a disease which is *Chikitsa*.
- Thus, we sincerely hope that the present study would be pioneer as an ideal research work in the field of Psoriasis and would provide useful lead for upcoming generations and future research workers and future recommendation are to conduct the clinical trial on large samples size as the drugs are clinically safe and no side effect have been observed. Further studies should be undertaken to elucidate the complete mechanism of action of *samshodhana Siddhant* in the management of *Kitibha* (Psoriasis).

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