



# UBHAYAMARGA SHODHANA (DUO - DIRECTIONAL CLEANSING) IN KITIBHA KUSHTA – A CASE STUDY

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## ABSTRACT

Skin is a barrier protecting the underlying tissue from physical, chemical and biological toxic agents. Skin diseases are mainly affecting the external beauty of the patients that clogs the routine of one's life. Skin disorders constitute one of the largest groups of health problems in general clinical practice. Kushta is a broad term which covers almost all the skin disease in Ayurveda. In general, Tvak Vikaras are mainly affecting due to altered lifestyle, lack of physical exercise, poor hygiene, mental stress and improper food habits. Kushta is further divided into Maha Kushta and Kshudra Kushta. Kitibha Kushta is one of the Kshudra Kushta. Here Tridosha, Rasa, Rakta, Mamsa, Ambu (Sapta Dushya) are affected. Rasa and Rakta Dushti are the main causes of Tvak Vikaras for which Vamana and Virechana Karma are the Agrya Shodhanas respectively. After Shodhana, Shamana Chikitsa plays a major role in Alpadosha Nirharana. This case study highlights Kitibha Kushta as a Rasa-Raktavahasrotodusti Vikara which was intervened with a unique therapeutic modality Ubhayatahamarga Shodhana - a duo - directional cleansing.

**KEYWORDS:** Kitibha Kushta, Psoriasis. Ubhayatahamarga, Shodhana, Duo-directional cleansing.

## INTRODUCTION

Panchakarma, the unique therapies of Ayurveda, attract the attention of people for the treatment of various disorders and also for their preventive and promotive effect. With increase of awareness and global acceptance, it is the need of the hour to work on Ubhayamarga Shodhana<sup>1</sup> Karma in a scientific manner.

Deergha Roganam<sup>2</sup> Shreshta is Kushta. Kushta refers to a Tvacha deformity (Kusha Nishkarsha), which can result in skin discoloration (Kushnati Angam) or the loss of Sparshanendriya's integrity (Kuitsitam Tishtati). Touch sensation that seems to be moving like an insect (Kitiriva Bhati) is Kitibha Kushta.

Kitibha / Kitima<sup>3</sup> Kushta is a type of Kshudra Kushta, Acharya Charaka<sup>4</sup> and Vagbhata<sup>5</sup> mentioned under the Vata-Kaphaja Kushta whereas, Sushrutacharya<sup>6</sup> explained under the Pittaja Kushta, Kitima characterized by the Shyava Varna, (Krushna-Peeta Varna - Brownish red) Kina, (Mamsagranthi - Callosity) is seen. So, the lesion is Khara Sparsha of Kina, - that is Karkasha Sparsha - Gruffy. The Khara word must have been used to indicate the Lekhana Guna. which scrapes out the skin in this context. Kathina, Amrudu, Parushata of Kina - Rukshata of the Tvacha is always there in the Kitibha Kushta because of the Vata Dosha. Sraava - is flow of exudates from the Vrana Sthaana. Vrutta - is circular shape of the Vrana, Ghana / Drudha - is the Sthairya, Kathinyata character of the Vrana in Kitibha Kushta. Ugra Kandhu - is extensive itching in the sufferers of the Kitibha<sup>7</sup>.



Psoriasis is included under chronic inflammatory dermatosis, a condition where desquamation or shedding of abnormal scale or salmon colored plaque is seen. (onset as a result of T- lymphocyte-mediated immunological response). Psoriasis had a prevalence of 0.44 - 2.8 percent in India, it commonly affects individuals in their third or fourth decade with males being affected two times more common than females<sup>8</sup>. Psoriasis is characterized by erythematous patches associated with silvery scales, itching, burnt skin appearance, and in some cases pustules or blisters. The disease not only causes physical deformity but can also cause severe social stigma to a person and affects one's quality of life<sup>9</sup>. Social exclusion, discrimination, and stigma are psychologically devastating for individuals suffering from psoriasis and their families. Psoriasis unguis - The involvement of the nail in psoriatics is called so. The common changes are pitting of nail plate, onycholysis, subungual hyperkeratosis and crumbling of nail plate.

There is no definite treatment available for psoriasis, but different treatment modalities, such as internal medications, topical creams, phototherapy, and biologics, are available. They are found to bring symptomatic relief, but the long-term use of these medications can cause systemic and local side effects as well as toxicity. According to Ayurvedic literature, psoriasis can be compared with either *Ekakushta*, *Sidhma Kushta*, or *Kitibha Kushta*, which are of *Vata-Kaphaja* in origin. For the elimination of *Doshas*, repeated *Shodhana* (purification) is necessary, which is explained in classics as the main line of treatment and after *Shodhana* for enhancing the deteriorated *Dhatus* (bodily tissues) followed by *Shamana* (Palliative) and *Rasayana Chikitsa* (Rejuvenation therapy) is advisable to prevent reoccurrence.

### AIMS AND OBJECTIVES

To evaluate the effectiveness of both *Vamana* and *Virechana Karma (Ubhayamarga Shodhana)* in *Kitibha Kushta*.

### CASE PRESENTATION

A 32-year-old male patient who works as a professional and comes from a middle-class, Hindu household initially appeared with erythematous spots, severe itching, and rough skin that eventually spread over his entire scalp, back and belly. He also had scaling over his entire head that had been there for ten years. Only the right index nail has been affected in the extremities for the past four years. Prior to ten years, the patient appeared to be normal. At first, he saw tiny sores on the back. He chose to ignore the ailment, but when the sores grew larger and more widespread, he saw an allopathic doctor, who prescribed topical steroids, antibiotics, and antihistamines. However, there was not much respite. Subsequently, the illness returned with considerably greater ferocity. He saw a homoeopathic doctor, took some medicine, and experienced some brief alleviation. He later gave an OPD consultation at our hospital.

A thorough examination showed that the patient's symptoms were made worse by exposure to sunshine, and that his severe itching prevented him from going about his everyday business. The patient's personal history indicates that they may have developed the illness as a result of consuming an excessive amount of spicy and sour foods, including curd. As he prepared for physical fitness, he regularly drank milkshakes with sprouts (*Virudhaka Dhaanya-Aharaja Nidana*), ran for a long time in the cold breeze (*Tushaara Sevana*), and engaged in strenuous exercise (*Viharaja Nidana*). Meanwhile, he was psychologically concerned (*Chintya - Manasika Nidana*) and frequently entered competitions, but he was troubled because he did not see positive results, which further supported the current issue. In the current situation, very few additional particular causal elements were determined to be significant.

### CLINICAL FINDINGS

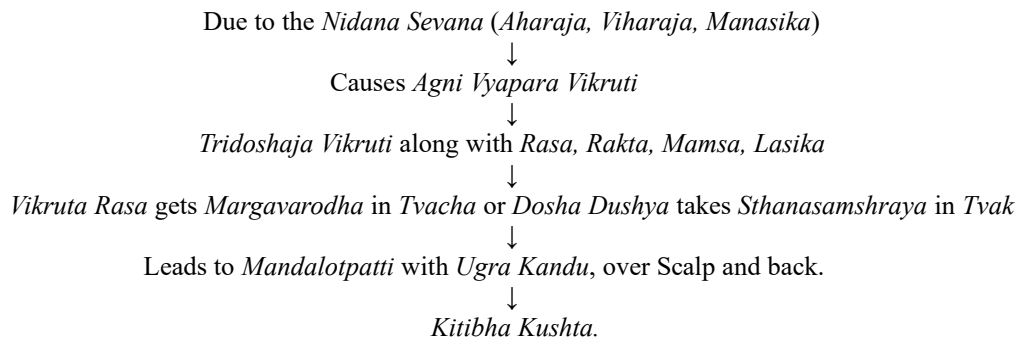
Table -1 Ayurveda and Allopathy Clinical assessment	
Ayurvedic perspective of clinical assessment ( <i>Samprapti Ghataka</i> )	Allopathy perspective of clinical assessment
<i>Dosha - Vata-Kapha Pradhana Tridoshaja</i>	Lesion type : Scaly raised circular patches ( <i>Kinavat Sparsham</i> )
<i>Dushya - Rasa, Rakta, Mamsa. Ambu</i>	Configuration : Irregular
<i>Ama - Jatharagnimandyajanya Ama</i>	Color : Erythematous ( <i>Aruna Varna</i> )
<i>Agni - Jatharagni and Dhatvagni.</i>	Texture : Rough ( <i>Khara Sparsham</i> ),
<i>Srotas - Rasa, Raktavaha Srotas.</i>	Symmetry : Asymmetrical.
<i>Srotodushti Prakara - Sroto Sangra</i>	Distribution : Whole scalp, Back, Abdomen,
<i>Rogamarga - Baahya</i>	Nails : Affected : Right extremity -Index finger nail pitting.
<i>Udbhava Sthaana - Aamashaya</i>	Mucosa : Unaffected.
<i>Vyakta Sthaana - Tvacha</i>	Swelling : Absent
<i>Roga Swabhava - Chirakari</i>	On palpation : Warmth touch with rough texture
<i>Sadhyasadhyata - Kricchra Saadhya</i>	Signs : Candle Grease Sign "Positive" and Auspitz Sign "Negative"

### Investigations

Blood routine and liver function test results were within the normal limits.



### Samprapti



### MATERIALS AND METHODS

#### Centre of study

This study was carried out in Department of PG & PhD studies in Panchakarma. Shree Jagadguru Gavisiddheshwara Ayurvedic Medical College & Hospital, Gavimath campus, Koppal, Karnataka, India.

#### Assessment Parameters

Parameters such as the Psoriasis Area Severity Index (PASI)<sup>10</sup>, Dermatological Life Quality Index (DLQI). Primary findings were: PASI, 12.7; DLQI-16. Based on the manifested symptoms and clinical findings, the case was diagnosed as *Kitibha Kushta*, which is characterized by reddish patches, severe itching, and scaling.

#### Therapeutic intervention

Ayurveda emphasizes that “*Samprapti Vighatanam Eva Chikitsa*”. The interventions were done after ascertaining the *dosha* involved. Even though primarily involved doshas were *Vata* and *Kapha* as history of *Kitibha* presenting *Tridoshaja Lakshanas*. It is elicited based on the presenting complaints and other clinical findings.

The treatment was accomplished in 2 different phases:

1. *Ubhayatahamarga Shodana Chikitsa* (Bi-Purificatory treatment measures).
  - a) *Vamana Karma* (Therapeutic emesis Table - 2)
  - b) *Virechana Karma* (Therapeutic purgation Table - 3)

2. *Shamana Chikitsa* (Pacifying treatment; Table - 4)

*Vamana* (emesis) for the *Nirharana* of the *Sanchita Apakva Pitta – Shleshma*, *Virechana* (Purgation) for the *Prakupita Pitta*, was planned for the purification of the body. As a part of the preoperative procedure, *Paachana* (Carminative therapy) using *Abhyantara Paachana Yoga*, *Abhyantara* and *Baahya Snehana* (Internal & External Oleation therapy) and *Svedana Karma* (Sudation therapy) were performed. The entire *Vamana* course of the treatment is listed in Table - 3.

**Table - 2 Vamana Karma schedule**

S.N	PROCEDURE	Dravya / Yoga	Day/Observation
1)	<i>Abhyantara Deepana-Paachana yoga</i>	<i>Agnitundi Vati</i> <sup>11</sup> 1-0-1 with warm water B/F	04/09/23 to 10/09/23.
2)	<i>Shodhananga Snehapana</i>	<i>Mahatiktaka Ghruta</i> <sup>12</sup> with 200 ml of <i>Sukoshna Sasharkara Ksheera</i> <sup>13</sup> as <i>Anupaana</i> .	11/09/23 to 13/09/23. 50 ml, 100 ml, 150ml. <i>Samyak Snigda Lakshanas</i> observed.
3)	<i>Abhyanga</i> and <i>Svedana</i>	<i>Yashtimadhu Taila</i> 200 ml/day <i>Sarvanga Abhyanga</i> and <i>Mrudu Bashpa Sveda</i>	14/09/23 <i>Vishrama Kaala</i> 15/09/23 On the day of <i>Vamana Karma</i> morning.
4)	<i>Vamana Karma</i>	<i>Madana Yoga</i> includes, i. <i>Madhu</i> - 15ml. ii. <i>Saindhava</i> - 1gm iii. <i>Madana Phala Pippali Churna</i> - 6gm ( <i>Antrnakha Mushti Pramana</i> of the <i>Vami</i> ). iv. <i>Vacha Churna</i> - 2 gm.	15/09/23.



		<p><i>Sambhara Sangraha for Vamana</i></p> <p>a) <i>Sukoshna Ksheera</i> - 2.4 Lts.  b) <i>Yashtimadhu Phanta</i> - 2.4 Lts.  c) <i>Saindhava Jala</i> – 1 Lt.  d) <i>Kanaa-Siddhathaka Phanta</i> - 200 ml.  e) <i>Sukoshna Salila</i> - 1 Lt.</p>	After 3 <sup>rd</sup> <i>Vega</i> the patient felt difficulty for next <i>Vega</i> ( <i>Nirharana</i> of <i>Dosha</i> ) for which <i>Kanaa-Siddhathaka Phanta</i> was administered
		<p><i>Chaturvidha Shuddhi</i></p> <p>I. <i>Maaniki</i> : Input 7Lt, Output 7.4 Lt.  II. <i>Vaigiki</i> : 5 <i>Vega</i>  III. <i>Antiki</i> : <i>Pittanta</i>  IV. <i>Laingiki</i> : <i>Samyak</i></p>	
5)	<i>Samasarjana Krama</i>	<i>Peyadi Krama</i>	15/09/23 to 19/09/23.

**Figure-1 Vomitus with Scale. Figure-2 Total Vomitus, Figure-3 During Vamana Vega.**

S.N	PROCEDURE	Dravya / Yoga	Day
01)	<i>Abhyantara Deepana-Paachana Yoga</i>	<i>Agnitundi Vati</i> 1-0-1 With warm water B/F	06/10/23 to 10/10/23.
02)	<i>Shodhananga Snehapaana</i>	<i>Mahatiktaka Ghruta</i> with <i>Ushnodaka</i> as <i>Anupaana</i>	11/10/23 to 13/10/23. 50 ml, 100 ml, 150ml. <i>Samyak Snigda Lakshanas</i> observed.
03)	<i>Abhyanga and Svedana</i>	<i>Yashtimadhu Taila</i> 200 ml/day for Massage <i>Sarvanga Abhyanga</i> and <i>Mrudu Bashpa Sveda</i>	14/10/23 to 16/10/23 <i>Vishrama Kaala</i> 17/10/23 On the day of <i>Virechana Karma</i> morning.
04)	<i>Virechana Karma</i>	<i>Trivrut Leha</i> , 80 gm with warm water.  <i>Chatuvidha Shuddhi</i> i. <i>Maaniki</i> : - ii. <i>Vaigiki</i> : 14 <i>Vega</i> iii. <i>Antiki</i> : <i>Kaphanta</i> iv. <i>Laingiki</i> : <i>Samyak</i>	17/10/23.
05)	<i>Samasarjana Krama</i>	<i>Peyadi Krama</i>	17/10/23 to 21/10/23

**Table no - 4 Summary & Shamanoushadhi**

Date	Summaries from initial and follow-up visits	Interventions
04/09/23	Pt c/o reddish patches, extensive itching, and roughness of skin gradually developed over the whole back and abdomen, Scaling over whole scalp since 10 years.	None of the Oral medications are advised during the course of <i>Shodhana</i> procedures. Apart from Anti-hypertensive medicine as he was a known case of a Hypertension.
15/09/2023	After the <i>Vamana Karma</i> . Patients finds marked relief from <i>Ugrakandu</i> (Intense itching), and scaling. Rather the change in the colour	
17/09/2023	After <i>Virechana Karma</i> Patient found dramatic relief from reddish rashes, induration, scaling, and itching.	
22/10/2023	Advised few <i>Shamanoushadhi</i> for complete pacification, and rejuvenation purpose.	01) Tab Imupsora 1-0-1 A/F with warm water. 02) Cap Urtiplex 1-0-1 A/F with warm water. 03) Psoralin oil. External application (Once in morning prior to bath in a luke warm state) All medications advised for 15 days.

### Outcome

There was arrest in the progression of erythematous patches, scaling, and itching at the time of discharge itself (after *Virechana Karma*). During *Shodhananga Snehapaana* factors such as scaling, itching, increased, but all these parameters showed marked reduction after *Ubhayamarga Shodana Karma*.

The PASI score and the DLQI score explain this stupendous change. Photographs were taken during and after the treatment for records. Outcome measures (Assessment before and after treatment).

- Itching: Severe to markedly subsided after *Vamana*
- Scaling: Severe to subsided
- Thickness: Severe to markedly subsided
- Redness: Severe to Markedly subsided after *Virechana*
- PASI: 12.7 to 1.3
- DLQI: 16 to 3.

### DISCUSSION

The disease *Kushta* is one among the *Ashtamahagada*<sup>14</sup> (8 great disorders) and *Santarpanajanya Vyadhi* (diseases of over nutrition). The vitiation of the *Tridoshas* and *Saptha Dhatu* (bodily tissues) occurs in *Kushta*. Ayurveda explains mainly 18 types of skin diseases under 2 categories named *Maha Kushta* (Major skin diseases) and *Kshudra Kushta* (Minor skin diseases), based on severity in their manifestations.

Each one among the major categories is further explained in detail with the *Dosha* involvement and skin appearances. Because of the prolonged nature of the disease along with the involvement of the deeper *Dhatu*s and predominance of *Dosha*s, *Shodhana* is the first and foremost line of treatment in *Kushta*. Depending on the predominance of *dosha*s and strength of the patient, even repeated *Shodhana* can be done, as per the advice put forth by *Acharyas*. The disease psoriasis is mainly compared with either *Eka Kushta*, *Sidhma Kushta*, or *Kitibha Kushta*, which are of *Vata-Kapha* in origin. The scaly, rough, erythematous patches associated with severe itching are the characteristic features of *Kitibha Kushta*, and the case was diagnosed as it is. In the present case the *Dosha* involvement was assessed by specific features of *Vata* and *Kapha*, which produces severe itching, scaling, and erythematous patches. In the contemporary system of medicine this is referred to as Psoriasis.

The treatments adopted were purely based on the Ayurvedic principles. In *Bahudosha Avasta* (excessively aggravated doshas) *Shodhana* is the main line of treatment. Because *Kushta* is a *Bahu Dosha Avasta Vyadhi* and *Santarpanotha Vyadhi* repeated *Shodana* is the treatment principle told in classics<sup>15</sup> and the same is adopted here. For the elimination of *Vaikruta Vata Dosha* *Abhyantara Shodhananga Sneha* (*Sarpi Paana* - Ghee intake) followed by *Baahya Snehana* and *Svedana* were done, *Kaphapradhanya - Anubandhi Pitta Dosha* were eliminated through emesis, and purgation was done for the elimination of the *Dushita Rakta* and *Pitta Dosha* along with *Anubandhi Kapha*.





In this diagnosed case of *Kitibha Kushta*, based on the *Dosha* analysis, *Vata-Kaphahara* line of treatment was adopted. Both Purificatory measures along with wholesome diet were found to be effective in the termination of the disease. The course of treatment was 12 days for each *Shodhana* (*Vamana* and *Virechana*) in hospital-based treatment at an interval of 15 days between *Shodhana*.

### Photographs

The photographs of Back of the body Before treatment (Figure - 4), after *Vamana Karma* (Figure - 5), and after *Virechana Karma* (Figure - 6) of the patient were recorded.



Modern medicine treats psoriasis with various medicaments like topical treatment such as application of corticosteroids, Keratolytics, Anthralin and Tars, Tazoterene analogues of Vit-D3. Systemic treatment consists of Cyclosporine, Retinoids, Methotrexate. Photo Therapy consists of UVB, PUVA, Bath PUVA and PDT. Despite their efficacy, these treatments have serious adverse effects like hepato-toxicity, pulmonary toxicity, pancytopenia, teratogenicity, metabolic disturbances and increased risk of malignancies.

*Kustha* is a condition that is difficult to treat by nature, it is referred to as "*Dushchikitsya*"<sup>16</sup> however by using *Shodhana*, the cure of the diseases becomes easier by eliminating the root cause and hence *Shodhana* has great importance in *Bahudosha Avastha*.

Discussion on Mode of action of the procedures can be dealt under these headings

- a) Probable Mode of action of *Vamana Karma* in psoriasis.
  - Probable action of *Aama Paachana* by *Agnitundi Vati*.
  - Probable action of *Shodhananga Snehapana - Mahatikta Ghruta*.
  - Probable action of *Bahya Snehana (Sarvanga Abhyanga)* and *Svedana*.
  - Probable action of *Vamana Karma*.
- b) Probable Mode of action of *Virechana Karma* on psoriasis.

#### a) Probable Mode of action of *Vamana Karma* in psoriasis

Because of *Rasavaha Srotodusti* the patient is having *Agnimandhya* so entire treatment schedule was planned accordingly.

- Probable action of *Aama Paachana - Agnitundi Vati*

The treatment plan was initiated with *Deepana-Pachana Yoga*, or *Agnivardhaka* and *Amapachaka* in *Purva Karma*. *Agnitundi Vati* was administered for 6 days 1 Tablet BID with warm water before food.

*Agnitundi Vati* contains *Shodita Paarada, Chitraka, Jeeraka, Tinduka, Vidanga, Souvarchala and Samudra Lavana, Tankana, Jambheera Svarasa*, majority of the ingredients contain *Ushna Virya* and *Laghu, Ruksha* properties, where all have *Ushna Veerya, Katu Vipaka*. As a result, they work on the *Kapha-Vata Dosha*, break down *Ama*, and stimulate appetite. It increases hunger and digestive fire while eliminating *Ama*. It is a digestive stimulant that promotes bile secretion from the liver and acid production from stomach. Therefore, *Agnitundi Vati* causes *Ama Paachana* and intensifies the digestive fire (*Agni*) so that *Ghruta* can be easily digested during *Snehapana*.

- Probable action of *Shodhananga Snehapana - Mahatikta Ghruta*

*Sneha* pacifies *Vata*, brings softness in body parts along with *Mala* accumulated and stagnated in body parts get loosened. *Mahatikta Ghruta* which is mentioned in *Kustha Chikitsa* by *Acharya Charaka* used in this case study for *Abhyantara Shodhananga Snehapana* having superior *Kusthaghna* properties and *Kapha - Pittahara Guna*. So, it brings vitiated *Doshas* to



*Koshtha*. *Sneha* tends to balance the *Gati* of *Vaayu* by cardinal feature of *Snigdha Guna* of *Sneha* in *Koshtha*. Thus attains *Agnideepti*. As a *Anupaana Sasharkara Ksheera* is used for *Doshotklesha* purpose.

*Snehapaana - Sneha Matra* and *Kaala* in *Shodhananga Snehapaana* in *Arohana Matra* helps to bring the *Doshas* situated in *Shaakha* (peripheral tissues) to the *Koshtha* so that they can be easily expelled out. This is achieved by *Vruddhi* (increase) and *Vishyandana* (dissolution or diffusion) *Karma* of *Snehapaana* therapy. The administered *Sneha* undergoes various digestive phases in *Koshtha*. The digestion and absorption of administered *Sneha* in *Snehapaana* creates certain physiological changes in the body. These changes create *Doshotklesha* and prepare the body for the *Shodhana Karma*.

During *Snehapaana* qualities of *Ghruta* reaches into each cell of the body and the toxins from the cells diffuse back into the *Ghruta* medium through active and passive transportation. *Svedana Karma* increases the exchange process between the cells. *Sneha* reaches to *Srotas* (Nano channels) and acts as a solvent to remove the obstruction by dissolving those vitiated *Doshas* in it, resulting in the removal of *Srotorodha* (blockage in channels), which is one of the important steps in *Samprapti Vighatana* (reversal of pathogenesis). By the combined effect of *Snehana* and *Svedana*, *Doshas* reaches to the *Koshtha* by *Anupravana Bhava* and after that, they will be expelled out through the nearest route by proper *Shodhanakarma*.

The *Ghruta* induces production and secretion of several digestive enzymes necessary for excess lipid molecules to get digested there by eliminate unwanted molecules from the body. A *Tikta Rasa Samskaarita Ghruta* helps to reach deeper tissue by its nature and does the *Utkleshata*. Being *Tikta Rasa Pradhana* it will act on *Pitta* so does on *Rakta* because of their *Ashraya Ashraye bhava*, by which it had an effect on Psoriasis which is a *Rakta Pradoshaja Vikara*<sup>17</sup> (Disorders of blood). Further, *Vamana* act as *Kapha-Pitta Shodhana* (Purification). *Kapha* being one of the major culprit *Dosha* in the Psoriasis, it had shown the fruitful effects in Psoriasis.

*Mahatiktaka Ghruta* contains key ingredients like *Aragvadha* (Cassia fistula), *Saptaparna* (*Alstonia scholaris*), *Musta* (*Cyperus rotundus*), *Vatsakabija* (*Holarrhena antidysenterica*), *Dravyas* of *Balaasajith Gana*<sup>18</sup> and part of a *Aragvadhadi Gana*<sup>19</sup> helps to pacify *Kushta*. *Padmaka* (*Prunus poddum*), *Ushira* (*Vetiveria zizanioides*), *Saariva* (*Hemidsemus indicus*), *Chandana* (*Santalum album*), *Yashtimadhu* (*Glycyrrhiza glabra*), belongs to the *Saarivadi Gana*<sup>20</sup> helps to pacify *Pitta* and *Rakta* dosha. *Patola* (*Trichosanthes dioica*), *Tiktarohini* (*Picrorhiza kurroa*), *Murva* (*Marsdenia tinescsima*), *Patha* (*Cyclea peltata / Cissampelos pareira*), *Amruta* (*Tinospora cordifolia*), *Dravyas* under the *Patoladi Gana*<sup>21</sup> act as *Kushtaghna*. *Uragandha* (*Acorus calamus*), *Ativisha* (*Aconitum heterophyllum*), *Haridra* (*Curcuma longa*), *Daruharidra* (*Berberis aristata*), drugs under the *Vachadi Gana*<sup>22</sup> which are *Shleshmahara* in nature. *Triphala* act as *Anulomaka*, *Tvachya*, *Rasayana*. *Pichumarda* (*Azadirachta indica*), *Parpataka* (*Fumaria indica*), *Dhanvayasa* (*Alhagi pseudalhagi*), *Pippali* (*Piper longum*), *Gajapippali* (*Piper chaba*), *Vishaka* (*Citrus chalcographus*), *Shatavari* (*Asparagus racemosus*) *Vasa* (*Adhatoda vasica*), *Kiratiktika* (*Swertia chiraita*), *Trayamana* (*Gentiana kurroa*) are *Tikta* and *Madhura Dravyas* has *Pitta-Rechaka* properties through *Sneha* even at the cellular level and *Amalaki phala Rasa* (*Emblia officinalis* Juice) act as *Kledahara*

#### • Probable action of *Bahya Snehana* and *Svedana*

*Abhyanga* is the widely practiced measure to treat various disorders related to skin and other organs. Massage in specific direction improves blood circulation, facilitates removal of toxins from the tissues and recuperates the body tissues.

For the purpose of *Abhyanga* (external oleation) *Yashtimadhu Taila* was used. Its having properties like *Madhura*, *Tikta*, and *Madhura Vipaka* subsides *Vata-Pitta-Rakta Dosha* without disturbing *Kapha Dosha* by its *Prabhaava* for being a *Sneha*. Its *Snigdha Guna* reduces the *Rukshatva*, *Kharatva* and *Parushata*. It has properties like *Kusthaghna* and *Kandughna*. The nature of *Taila* is *Sukshmagamitva* means it helps drugs to go into the minute channels and does the proper absorption. In *Yashtimadhu*, *Liquiritin* is Anti-inflammatory & Fungicide. *Glycyrrhetic-Acid* Anti allergic, Antihistamic. *Glycyrrhizin* Antiplatelet. Thus, *Yashtimadhu Taila* is effective in this present condition. While in *Sarvanga Svedana* it causes liquefaction of *Doshas*. Thus, *Doshas* get *Anuloma Gati* and brought towards *Koshtha* further helps for easy evacuation.

*Kaphotkleshaka Aharas* like *Payasam* and other *Madhura Ahara* (*Peda* - Milk cream base sweets) are advised during *Vishraama Kaala* for *Vamana*.

*Pittotkleshaka Aharas* like *Amla Pradhanya* *Tamarind-Jaggery* based *Rasam* was advised during *Vishraama Kaala* for *Virechana*.

#### • Probable action of *Vamana Karma*

*Kitibha* is a *Kapha-Vataja Vyadhi* where patient presenting with the severe itchy lesions. *Vamanam Shleshmaharanaam* (*Emesis* is best therapy in *Kaphaja Vikara*) *Acharya Sushruta*<sup>23</sup> *Charaka*<sup>24</sup> and *Vagbhata*<sup>25</sup> indicated *Vamana Karma* in *Kushta* generally.

*Vamana* is a procedure in which vitiated *Doshas* (*Bio-toxins*) are eliminated through upper channels i.e. mouth. Specially the *Bio-dynamic* entities *Kapha* and *Pitta Dosha* brought to *Amashaya* (stomach and duodenum) from all over the body by the specific preoperative procedures and then eliminated out by inducing the emesis.



The *Vamaka Dravya (Madanaphala)* having the properties like *Ushna*, *Teekshna*, *Sukshma*, *Vyavayi*, *Vikasi*, get absorbed and reach to *Hrudaya* due to their *Virya* (Potency). Due to *Sukshma* and *Vyavayi* properties, they move through *Dhamani* to reach *Sthula* (macro) & *Sukshma* (micro) *Srotas* (channels) throughout the body. They act on the sites of *Dosha Sanghata* that is at *Rasavahasroto Dushti* in this case. *Tvak* is the reflection of *Rasa Dhatu Sarata* even its vitiation reflects in *Tvak*. At first, *Yoga* liquifies (*Vishyandayanti*) these *Dushyas* by their *Ushna Guna*. Increased liquidity will further help to flow through circulation. Afterwards these *Dushyas* are fragmented into smaller molecules due to *Tikshna Guna* which will help them to extricate (*Vicchindanti*) from the nano channels. Then, these liquified and fragmented molecules are brought to *Amashaya* flowing through "*Anu Srotas*" (*Anu Pravana Bhaava*) without adhering to them. This advancement takes place in the similar manner in which the water floats through the pot layered by unctuous material without sticking to the same. Where from stimulated by *Udana Vayu* and due to the *Agni* and *Vaayu Mahabhautika* constitution and *Prabhava*, they march in upward direction to expel the vitiated *Kaphadi Dosha*, brought along with them<sup>26</sup>.

#### b) Probable action of *Virechana Karma* on psoriasis

*Acharya Charaka*<sup>27</sup>, *Sushruta*<sup>28</sup> and *Vagbhata* suggested *Virechana* is the prime line of treatment in the *Kushta* when it's associated with *Pitta*.

*Virechaanam Pittaharanaam* (Purgation is best therapy in *Pittaja Vikara*). *Virechana* is a procedure in which vitiated *Pittadi Doshas* (Bio-toxins) are eliminated through lower channels i.e. Anus. Specially the Bio-functional entity *Pitta Dosha* brought to *Pakvashaya* (large intestine) from all over the body by the specific preoperative procedures and then eliminated out by inducing the Purgation.

*Virecana Yoga (Trivrut Leha)*, gets absorbed and due to *Virya*, it reaches to the *Hrudaya* then the *Dhamani* and there after it reaches to macro and micro channels of the body. The *Vyavayi Guna* of drug is responsible for quick absorption. The *Vikasi Guna* causes softening and loosening of the bond by *Dhatu Shaitilya Karma*. Due to *Ushna Guna*, the *Pittadi Dosha Sanghata* (compactness) is liquified (*Vishyandana*). Action of *Tikshna Guna* is to break the *Mala* and *Dosha* in micro form. Due to *Sukshma Guna* by reaching in micro channels, disintegrates endogenic toxins, which are then excreted through micro channels. Mainly due to *Prabhava*, *Prithvi* and *Jala Mahabhuta* and presence of *Sara Guna Virechana* occurs.

From the above description, a hypothesis can be postulated that due to the *Virya* of the *Virechana* drugs softening, disintegration, liquification by which the endogenic metabolic products brought to the *Koshtha* for elimination of *Pittadi Dosha* situated in *Raktadi Dhaatu* as *Ashrayi*. After *Virechana* Erythematous lesions reduced drastically.

## CONCLUSION

From the present clinical study, it can be concluded that the *Ubhayamarga Shodhanas* mentioned in the classics for *Kitibha Kushta* are shown Significant results clinically and statistically.

*Acharya Chakrapani*<sup>29</sup> states that the periodic *Shodhana* is essential in *Kushta* where *Stoka-Stoka* (little quantity) or *Alpa-Alpa* and *Punaha-Punaha Dosha Nirharana* is beneficial for the patient at *Bhuri Dosha Avastha* in *Kushta*. As complete expulsion of *Vaikruta Dosha* at a stretch is harmful for the Patient and leads to *Bala Kshaya*. In the present study *Shamanoushadhi Dravyas* also act as a *Tvak Rasayana* to prevent the reoccurrence of *Kushta*. In case series style, there is potential for the same.

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