



**A THEMATIC REVIEW ON AYURVEDIC MANAGEMENT OF PAMA
KUSHTHA (SCABIES)**

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ABSTRACT

Scabies is a common parasitic skin infection caused by the Sarcoptes scabiei mite, it is highly prevalent in young as well in children. It is a highly contagious skin disease having prevalence of 5 – 10% in children. In Ayurveda, *Pama* is *Kapha- Pittaja* disorder found very common in childrens, it can be correlated with scabies on the basis of similarity of symptoms. Scabies is infectious and spreads in group of population within a small period of time. In the ancient Indian books such diseases are termed as highly contagious diseases. They believe that these diseases are spread by the *Rakshasas*, according to modern Microorganisms; the important thing is that they have had an effective treatment, and more importantly this treatment is proved highly effective even today after thousands of years. In Ayurveda all types of *Kushta* (skin disease) *Apatarpana Chikitsa* is indicated which includes *Langhana*, *Swedana* and *Rukshana*. The main *Chikitsa* is *Langhana Chikitsa*. It includes *Samshodhanadi* and *Samshamana Chikitsa*. The *Tikta* and *Kasyaya Rasa* containing drugs are the choice of treatment in *Samshamana Chikitsa* of *Pama*(scabies).

Keywords: Scabies, *Pama* *Kushtha*, *Kushtha Chikitsa*, *Kshudra Kushtha*.

INTRODUCTION: *Kayachikitsa*, one among the Ashtanga's of Ayurveda has its recognition as an important branch of medicine. The beauty and attraction of an individual lies in the skin health along with the general health in present scenario, situation is such that even for minor skin problems, people prefer treatment due to cosmetic and social value. Almost all skin disorders come under the broad term "*Kushta*". It is produced invariably by the vitiation of seven factors i.e. *Tridosha* and four *Dushyas* (*Twak*, *Rakta*,*Ambu*,*Mamsa*). In Charaka Samhita, *Kushta* is divided into two categories viz. *Mahakushta* and

Kshudrakushta. *Pama* is one of the 18 types of *Kushtas*, the disease is dealt by almost all the authors. As *Pama* is included in *Kshudra Kushtha*¹ and as the '*Kshudra*' word itself means not having more importance. The one reason behind this may be at the time when it is described the spreading or incidence of disease may not be more, so they haven't paid more attention towards this disease. Chakrapani has explained that *Kshudrakushta* has *Alpa* (less) *Dosha* and *Lakshanas* in comparison to *Mahakushta*.,hence termed as *Kshudrakushta*.² Dalhana has said that *Mahakushta* have *Dosha* involvement in *Gambhira*

(deeper) *Dhatus* but in *Kshudrakushta*, it is not so and more over only one *Dosha* is involved. Due to this reason, *Mahakushta* requires intensive treatment in comparison to *Kshudrakushta*³. Sri Kanthadatta has added that the quick (*Shighra*) involvement of *Dosha* to succeeding *Dhatu* results in *Mahakushta* which may not be the feature in *Kshudrakushta*⁴. In Charak Samhita, *Pama* is included under the disease affected by *Raktaja Krimi*. In *kushtha roga Doshas* get vitiated and spread to *Tiryak-gata Sira*, they vitiate *Twacha*, *Lasika* and *Asruk*. This produces *Shithilikarana* and *Vaivarnyata* in *Twacha*. Thus the disease *Kushta* manifests wherever the morbid *Doshas* get lodged⁵. *Kushta Samprapti* starts with *Mandagni* according to *Bhela*, which provokes the *Vatadi Doshas*, depending upon the *Rutus*, the *Tridoshas* get lodged in *Rudhira* and vitiates it followed by *Mamsa*. The combination of *Tridosha* along with *Rakta*, *Mamsa* leads to rise of *Asthadosha Kushta*, depending on the etiological factors. According to *Kashyapa*, *Pama Kushtha* comes under *sadhyakushta*. As both External and Internal medications are mostly useful in the treatment of skin disorders. In Ayurveda all types of *Kushta* (skin disease) *Apatarpana Chikitsa* is indicated which includes *Langhana*, *Swedana* and *Rukshana*. The main *Chikitsa* is *Langhana Chikitsa*. It includes *Samshodhanadi* and *Samshamana Chikitsa*. The *Tikta* and *Kasyaya Rasa* containing drugs are the choice of treatment in *Samshamana Chikitsa* of *Pama*(scabies).

AIM AND OBJECTIVE:

1. To review the *Pama Kushtha* and its management in Ayurvedic classics.

MATERIALS AND METHODS: A detailed review of the available literature on

the *Pama*, such as classical text of Ayurveda was done.

DISEASE REVIEW:

Nirukti⁶: *Pama* word has its derivation from three roots. They are

1. *Pai-* “ *Shoshan Dhathu*” meaning that which dries the *Dhathu*

2. *Paa* – “ *Rakshane Payathe Deha Asmath*” which means that taking shelter in the body and moisten the body.

3. *Pibati Deham Va-* “ meaning that *Pama* drinks the body.”

Roopa: The *Lakshan* like *Srava*, *Kandu*, *Daha*, *Bahu Pidaka*, *Ruja* are mentioned by almost all the authors. The quantity of *Srava*, severity of *Kandu* and *Ruja* will be more as described by *Bhava Mishra*, *Vanga Sena*, and *Yogaratnakar*. Only *Vagbhata* and *Charaka* have mentioned about the colour of *Pidaka* as *Shyava*, *Aruna* and *Shweta*⁷. *Vagbhata* was the only person who has pointed out the area of lesion as *Sphik*, *Pani* and *Kurpara*. *Kashyapa* has opined that *Paka* will be the *Roopa* in *Pama*. *Kleda* is one of the *Lakshanas* mentioned by *Vagbhata*. According to *Acharya Kashyapa* *Kandu* is due to *Ambu Dusti*. *Kandu* will be manifested when *Twak Gata Ambu* gets vitiated predominantly by *Kapha Pradhana Doshas*.

Types: *Kashyapa* have considered *Pama* to be one among eleven *Kshudra Kushtas*. *Acharya Gangadhara*, the commentator of *Charaka Samhita* has mentioned two varieties of *Pama*.

1) *Kapha Pittaja (Alpa Srava)*

2) *Pittaja (Bahu Srava)*

Sadhyasadhyata: The prognosis of a disease is very much important in treating it. The treatment of an *Asadhy Vyadhi* will be waste of time, energy and resources. *Acharya Charaka* giving a simile, has said that just as a tender plant can be cut down easily, but the same plant when grows big,

needs great efforts to cut it. Similarly, a *Roga* in early stage can be treated easily, rather than in an advanced stage. Except *Kakanaka* other six *Maha Kushtas* are *Sadhyas*. The same, if left untreated, will become *Asadhyas*⁸. If the *Kushta Roga* is left untreated, then it starts pervading to subsequent Dhatus and goes to *Asadhyas* stage from *Sadhyas* stage.

Samprapti: Acharya Charaka, has explained *Kushta Samprapti* in two contexts ie. in *Nidana Sthana* and *Chikitsa sthana*. Acharya Charaka explains that, the vitiated *Sapta Dravyas* are considered as *Sannikrutha Hetus* for *Kushta*. The vitiated *Doshas* vitiate *Twacha*, *Mamsa*, *Rakta* and *Lasika* and combination of these *Dravyas* lead to the disease process. But the exact mechanism involved for the production of *Kushta* has not been described⁹. Charaka mentions that all the *Kshudra* and *Maha Kushtas* are caused by all the *Sapta Dravyas*. These factors aggravate *Doshas* localized in *Twak*, *Rakta*, *Mamsa* and *Lasika*, thus causes *Kushtha*¹⁰.

In the manifestation of *Pama*, *Tridoshas* involved with the predominance of *Pitta* and *Kapha*, Acharya Charaka highlights the involvement of *Kaphadosha* by explaining the Lakshanas such as *Kandu*, *Pidaka*, *Srava* and *Shyavatna*. Sushruta has given importance to *Pitta Dosha* in the manifestation of *Pama*.

Chikitsa of Pama¹¹:

Several drugs and formulations are narrated for the treatment of *Kushta* in general and for *Pama* in particularly.

Single Drugs: *Saptaparni*, *Maricha*, *Mustaka*, *Karavira*, *Gandhaka*, *Haritala*, *Nimba*, *Laksha*, *Chitraka*, *Surasa*, *Shweta*, *Tulasi*, *Vidanga*, *Durva*, *Haritaki*, *Sarsapa*, *Sindura*, *Pippali*, *Shunthi*, *Bakuchi* etc.

Arkadi Gana: *Karanja*, *Nagagranthi*, *Apamarga*, *Bharangi*, *Rasana*, *Langali*, *Atasi*, *Mahashweta*, *Vrischikali*, *Jyotishmati*, *Tapas*.

Sarasadi Gana: *Surasa*, *Shwetatalasi*, *Marubaka*, *Bhustrina*, *Saugandhika*, *Sumukha*, *Kalamalika*, *Kharapushpa*, *Vidanga*, *Kayaphala*, *Sarasi*, *Nirgungi*, *Mundika*, *Bharangi*, *Kakamachi*, *Kupilu*.

Eladi Gana: *Ela*, *Tagara*, *Kushta*, *Jatamansi*, *Dalchini*, *Patra*, *Nagakeshara*, *Priyangu*, *Vyaghranakha*, *Ushira*, *Harenuka*, *Agaru*, *Turushaka*, *Gugglu*.

Araghvadhadhi Gana: *Madanaphala*, *Gopaghonta*(*Supari*), *Kantaki*, *Kutaja*, *Pata*, *Murva*, *Indrayava*, *Nimba*, *Kurantaka*, *Guduchi*, *Chitraka*, *Karanga*, *Patola*, *Kirattikta*, *Karavellaka*.

Churna: *Mustadi Churna*, *Kushtadi Churna*, *Triphaladi Churna*

Ayaskriti: *Loha Rasayana Ayaskriti*

Avaleha: *Maha Bhallataka*, *Maha Bhal-lataka Guda*,

Ghrita: *Maha Tikthaka*, *Tikta Shatpala*, *Vajraka*

Kalka: *Haridra Kalka Prayoga*, *Krita-malakadi Kalka*,

Khanda: *Haridra Khanda*

Kwatha: *Khadirashtaka Kwatha*, *Laghu Manjishtadi*, *Manjishtadi Kwatha*, *Patola Nagaradi Kwatha*

Vati: *Vajra Vati*

Yoga: *Gandhakadi Yoga*, *Haridradi Yoga*,

Taila for Internal use: *Bhallataka Taila*, *Gandhaka Taila*

Lepas: *Aragwada Patra Yoga*, *Aragwadadi*, *Bhojapatradi*, *Darvadi*, *Gandhaka*, *Gandhaka Drava*, *Gandhavirojada*, *Gri-hadhimooladi*, *Mahagandhahasti*, *Agada*, *Jathadi Lepa*, *Kushtadi Lepa*, *Maheshwar Ghrita Rasnadi Lepa*, *Manashiladi Lepa*, *Moolakabeejadi*, *Haridradi Lepa*, *Saindhavadi*, *Sindhooradi*, *Vachadi Lepa*.

Abhyanga Chikitsa: Durvadya Taila, Aditya Paka Taila, Arkamanahshila, Jeerakadya, Kachhoorakshasa, Kandarpasara, Kushtarakshasa, Sweta Karavira, Pallavadi, Sweta Karaviradi, Sindoordaya.

DISCUSSION: The aetiology and pathological description of *Pama* are evident that the disease is *Pitta Kaphaja*. Though all varieties of *Kushta* are considered as *Tridoshaja* yet more predominance of one or two *Doshas* are there, so they are also classified according to the *Dosha* involvement. *Pama* is one of the types of *Kshudra Kushta* and it is highly contagious and commonest skin diseases mostly occurring in children. It is mainly caused by the influence of *Twakadushati* with symptoms like eruption of *Shyaw Arunavarni Pitika* with intensive itching and sometimes with minimal *Strawa* in the region of *Spika, Pani Karpure*.¹² In Ayurvedic Classics various skin diseases have been described under the caption of *Kushta*. “*Kushnati vapuh eti kustham*” means any disease which deform the skin is known as *Kushta*.¹³

In *Kushtas* the *Samshodhana* therapy is equally important as in other diseases. *Ghritapana* is indicated for the treatment of *Vatika Kushta*. In *Kapha Kushta* the *Vamana* is the choice of *Shodhana* therapy while in the *Pitta* dominating *Kushtas* *Raktamokshana* and *Virechana* are the desired treatments. The various drugs are indicated for *Vamana, Virechana* and *Snehana* purpose in the texts, which can be used according to the vitiated *Dosha*. The *Tikta* and *Kashaya Rasa* containing drugs are the choice of treatment in *Samshamana Chikitsa* of *Kushta*. Acharya Sushruta has specified the treatment for the stage when *Doshas* afflict the various *Dhatus*.¹⁴

They are

- 1) *Samshodhana Chikitsa* should be given in the stage of *Poorva Roopa*.
- 2) When *Doshas* are *Twachagata, Lepa of Shodanadi Dravya* should be applied
- 3) *Samshodhana, Alepana, Kashayapana* and *Raktamokshana* are the choice of treatment when *Doshas* get lodged in *Rakta Dhatus*.
- 4) *Shodana, Alepana, Kashayapana, Raktamokshana, Arishta, Mantha* and *Avaleha* should be given during the stage of *Mamsagata Doshas*.
- 5) When *Doshas* afflict the *Medodhatu* then *Samshodana* and *Raktamokshana* followed with *Bhallataka, Shilajitu, Swarnamakshika, Guggulu, Agaru, Tuvaraka, Khadira, Asana* and *Ayaskriti* should be administered.
- 6) *Asthi* and *Majagata Dosha* stage is *Asadhyta* and should not be treated. *Snehanapana*, followed with orderly *Shodana* that is *Vamana* once in 15 days *Virechana* once in a month, *Raktamokshana* once in six months and *Nasya* on alternate days is also the advised treatment for *Kushta*.¹⁵ *Kashyapa*’s line of treatment is incomplete, as only starting portion of it is available, in which he has advised to administer *Acca-Ghritapana* in *Vataja Kushta*. *Tikta Ghritapana, Virechana, Asthapana Basti* and *Vamana* have been advised in *Pittaja* and *Kaphaja* type.¹⁶

CONCLUSION: *Pama* being a *Kshudra Kushta* has *Kaphapitta* dominance with its involvement of *Tridosha* which can be evident by observing its signs and symptoms. *Pama* in modern parlance has similarity with the skin disease Scabies. *Vamana* have been advised in *Pittaja* and *Kaphaja kushta* and drugs having *Tikta Rasa* which are having *Aampachaka, Raktaprasadaka, Kushtaghma, Kandughna, Daha Prasamaka* and *Kaphahara* proper-

ties effective in the treatment of *Pama Kushtha* and when *Doshas* are *Twachagata*, *Lepa* of *Shodanadi Dravya* should be applied.

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