



Review on the disease Kustha w.s.r to Dadru and Pama and its management in Ayurvedic literature

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ABSTRACT –

The skin is the largest organ in the body, and fungus infections are among the many conditions that affect it. Skin disorders are common worldwide. According to Ayurveda, all skin diseases are categorised under the term Kushtha. In Ayurveda *Dadru* and *Pama* is one of the common skin diseases mentioned in Ayurveda. Ayurveda has described ‘Samshodhana’ (Bio-purification), ‘Samshamana’ (Pacification) and ‘NidanParivarjana’ (Avoiding causative factors) as main therapy for many diseases including skin disorders.

Keywords – Kushtha, Dadru, Pama, Skin diseases

INTRODUCTION

The biggest organ of the integumentary system, the skin is the body's outermost layer. Skin plays a vital role in shielding the body from infections and other environmental factors because it is the skin's first line of defense against the environment. Skin diseases are fairly widespread these days. The sufferers feel embarrassed in society on a social, emotional, and bodily level. Skin diseases account for 10–15% of general practitioners' workloads on average, and they are the second most common reason for job loss.

In tropical and developing nations like India, the prevalence of skin issues has significantly increased recently for a variety of reasons, including pollution, inadequate sanitation, poverty, and unclean living conditions.

According to Ayurveda, all skin disorders occur under the wide category of "Kushtha," which is further subdivided into Mahakushtha and Kashudrakushtha.¹

Acharya Shushruta discussed Dadru Kushtha in Mahakushtha, while Acharya Charaka discussed dadru in Kashudrakushtha.¹ But both Acharya discuss Pama Kustha in Kashudrakushtha.

The majority of ayurvedic books classify all forms of Kushtha as Rakta Doshaja vikara. Among those the kapha-pitta pradhana twak vikara is Dadru and Pama.²

MATERIAL AND METHODS - All the Ayurvedic text were evaluated. The text from Charak Samhita, Sushrut Samhita, Astanga Hrdaya, Astanga Samghraha and their respective commentaries were thoroughly gone through, and also various related websites were searched.

ETIOLOGY (NIDANA)

In Ayurvedic classics, specific etiology neither for Dadru, and Pama has been described, except the general etiology of *Kushtha*.

- (A) **AHARA HETU** The main causative factors of *Kushtha* are *Viruddha Ahara* and *Mithya Ahara*.
- (i) **Viruddha Ahara:** "Viruddha" or "Vairodhika" is the technical term for incompatible or antagonistic. The substances which act as an antagonist to normal *Dhatu* of the body should be regarded as 'Viruddha'. These substances change the normal configuration of the Dhatus and leave them susceptible to the disease. Charaka has mentioned 18 types of *Viruddha Ahara* which are 'Viruddha to Desha, Kala, Agni, Matra, Satmya, Dosh, Samskara, Virya, Koshtha, Krama, Parihara, Apachara, Paka, Samyoga, Hrida, Sampata and Vidhi'.³ Acharya Vagbhata has compared *Viruddha Ahara* with *Visha* and has also given the symptoms occurring due to *Viruddha Ahara* in the body.
- (ii) **Mithya Ahara :** *Adhyashana, Vishamashana, Atvashana, Intake of food during, Continuous and excessive use of Madhu, Fanita, Matsya, Lakucha, Mulaka, and Kakamachi and intake of the above substances while having Ajirna, Excessive Snehana, Vidahi Ahara without emesis of undigested food, Excessive Amla and Lavana Rasa, Dushivisha, Dushita Jala, etc.*⁴

(B) VIHARA HETU :

*Shitoshna Vyatyasa Sevana and Anupurva Sevana, Use of Santarpana and Apatarpana diet without sequence, Sudden diving in cold water or drinking cold water after fear, exhaustion, and coming from sunlight, The practice of physical exercise and sunbath after heavy meals, Mithya Samsarga, Sex indulgence in Ajirna, Suppression of Adharniya Vegas, Kupathya in Panchakarma, Diwaswapa after lunch etc.*⁵

(C) ACHARA HETU

*Papa Karma, Vipra Guru Tiraskasra, Sadhu Ninda, Use of money and material acquired by unfair means, Killing the virtuous persons etc.*⁶

RUPA OF DADRU AND PAMA

Rupa appears during the fifth *Kriyakala* and this '*Vyakti*' stage may be stated to be that of the manifestation of the fully developed disease - the result or *Dosha* - *Dushya* - *Sammurchhana* - as represented by its characteristic symptomatology. The detailed description of the *Rupa* of *Dadru* and *Pama* found in various Ayurvedic classics is being presented here.

RUPA OF DADRU

- i) Acharya Sushruta describes the colour of the lesions in *Dadru* more specifically like that of copper or the flower of *Atasi* and mentions that its *Pidaka* is in the form of *Parimandala* having spreading nature (*visarpanshila*) but slow in progress or chronic in nature (*chirrottham*) with *Kandu*.⁷
- ii) Sushruta has mentioned that some symptoms are common for both *Pundarika Kushtha* and *Dadru Kushtha*.
- iii) Acharya Charaka has depicted *Dadru* as a *KshudraKushtha*. As per his definition, the reddish-colored *Pidaka* in the form of a *Mandala* with elevated borders and itching is known as *Dadru*.⁸
- iv) Vagbhata mentions that it is *Durvavat Deergha Pratana*, having the colour like that flower of *Atasi* and itching and spreading following one lesion by another (*Anushangini*) *Durvavat Deergha Pratana* may indicate the spore-forming nature of the fungus on getting favorable environment may restart spreading.
- v) *Kashyapa* considered *Dadru* as a spreading *Mandala*, which may be dry or oozing having itching, *Daha*, and chronic in nature.
- vi) *Acharya Bhela* explains that in *Dadru Kushtha*, the lesions are dry, rough with intense itching. The lesions are always many in number. The borders of the lesions are elevated. This is a real picture of *Dadru* as the whole description exactly correlates with the description of modern science.

RUPA OF PAMA**According to:-**

1. Charak: White, reddish and dark papules with severe itch.⁹
2. Susruta: The lesions as small eruptions with secretion itch and burning all over the body.¹⁰
3. Vagbhata: Many papules with discharges and pain on the buttocks, hands, and elbows.
4. Madhava: Many papules with discharge, pain, and burning buttocks hands, and elbow.

SAMPRAPTI OF DADRU AND PAMA

All Acharyas have mentioned the common *Samprapti* of the disease *Kushtha* and they have not fractionalized it for subtypes of *Kushtha*. Hence the common *Samprapti* of *Kushtha* is applicable in the case of *Dadru* and *Pama* also.

First of all, the etiological factors aggravate the *Doshas*, these *Doshas*, and the etiological factors combined, further weaken the *Dhatus* and significantly disturb the normal configuration of the *Dhatus*, that is to say, create "*Shaithilya*" in them. During the second stage of development of the disease, the aggravated *Doshas* proliferate in their respective habitats and gain energy. These circulating *Doshas* get lodged in the deranged *Twak*, *Rakta*, *Mamsa*, and *Ambu Dhatus* due to their weak constituency. This whole phenomenon then leads to the manifestation of the pathology *Kushtha* spreads from one person to another due to:

- I. *Prasangat* (Sexual intercourse)
- II. *Gatrasansparsat* (Physical contact)
- III. *Nishavsat* (Droplet infection) *Sahabojhnat* (Partaking of foods and drinking together)
- IV. *Shasayyaasnat* (Sleeping or sitting on patient's bed or seat)
- V. *Vastramalyanulepnat* (Wearing clothes or garlands used by others.)

Fungal disease is spread or infects the human via either direct contact with the infected host (human or animal) or by direct or indirect contact with infected exfoliated skin or hair in combs, hair brushes, clothing, furniture, theatre seats, caps, bed linens, towels, hotel rugs, and locker room floors. There is an increased susceptibility to infection when there is a pre-existing injury to the skin such as scars, burns, marching, excessive temperature, and humidity.

Some research scholars have correlated fungal diseases (various species) with *Raktakja krimi* such as *keshada*, *lomad*, etc. Transmission of this *krimi* through blood (hematogenous route) After that *krimi* infect the skin. As per nomenclature (*Dhatu* path) we can consider this *krimi* as a fungal organism that can cause fungal infection in humans". But their habitat opposes this correlation.

MANAGEMENT

Acharya Charaka has made it very clear that all the *Kushthas* be *Tridoshaja*, their treatment should be initiated only after considering the dominance of *Dosha* in them. The predominantly vitiated *Dosha* should be treated first & and the treatment of the other subordinate *Dosha* should be undertaken afterward.

According to Acharya Sushruta, all types of *Kushtha* have their origin from *Vata*, *Pitta*, *Kapha*, and *Krimi*". Also, Acharya Charaka has expressed that the causative factor and treatment of *Raktaja Krimi* is as same as *Kushtha*. Hence from this, *Krimi* can also be taken as one of the causes of *Kushtha*.

Ayurveda has described 'Samshodhana' (Bio-purification), 'Samshamana' (Pacification) and 'NidanParivarjana' (Avoiding causative factors) as main therapy for many diseases including skin disorders.

Samshodhana - According to Acharya Shuruta and Yogratnakar, one should perform Vamana (Emesis) every fifteen days, Virechana (Purgation) once a month, Nasya every three days, and Raktamokshana (Bloodletting) once every six months.

Shamshamana – The palliative therapy is in form of drugs and diets may not be effective unless the body channels are properly cleansed and toxic materials are eliminated. Samshodhana is believed to purify or cleanse all the body tissues and bring about the harmony of bio-humors to obtain long-lasting beneficial effects. Drugs used for palliative therapy for Kushtha should be Tikta and Kashaya Rasa predominant.

NidanParivarjana - Diets high in milk, curd, jaggery, amla, lavana, and katu rasa, as well as those that are heavy or aggravate Kapha Dosha, should be avoided.

Lepana Karma (Local Applications) - Lepa should be applied as per the area of skin lesion. Mostly applied in the morning and bedtime. Dashanga Lepa, Karanja Taila, Durvadi Lepa, Aragvadhadi Lepa, Maha Marichyadi Tail, Nimba Taila etc. is mentioned.

DISCUSSION

Dadru and Pama Kushta is the most common disease in developing nations like India, where most people live in poor hygiene. Dadru and Pama has mentioned nearly all the *Acharayas* along with their management. Among Saptha Dravyas mentioned for the causation of Kushta, the Tridosas Vata, Pitta, Kapha and two Dushyas (Rasa, Raktha) play an important role in the management of Dadru and Pama Kushta. Thus, *Ayurveda* can cure the disease of the skin like *Dadru and Pama* Kushta. As this is one among the relapsing type of skin disease so patient was advised to follow *Pathyapthya* like *Ahara, Vihara, Achara, and Vichara*. Repeated *Shodhana* as per classics under *Dosha, Kala, Agni* and *Desha* etc., should be administered to control the frequency of recurrence and further spread chances of recurrences are more in skin diseases.

CONCLUSION

Skin is the mirror or reflection of the internal purity of blood, tissues and nutrients and electrolytes. Skin health awareness is incredibly, really important. The management of Dadru and Pama has been mentioned by nearly all of the *acharayas*. Thus, to improve Rakta dushti, one should take the ayurvedic formulations of *bahiparimarjana* in the form of *lepas* and *shaman aushadhis*.

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