SJIF Impact Factor (2024): 8.675| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 9 | Issue: 6 | June 2024 - Peer Reviewed Journal

A COMPREHENSIVE LITERATURE REVIEW ON KUSTHA W.S.R TO PAMA KUSTHA IN AYURVEDA

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ABSTRACT

The Ancient Vedic civilization gave rise to the living science known as Ayurveda. Achieving Chatur-Varga is the ultimate goal of life, and it requires good health to do so. A thorough analysis of all skin conditions has been done on Samhita Kala, with a special chapter devoted to Kustha. Among these, Pama is one kind of Kshudra Kustha has a Pitta-Kapha predominance, which may be considered scabies in contemporary science. It is an acute communicable disease caused by Sarcoptes scabiei. It is characterized by extreme itchy eruptions of white, reddish, or black colour. It has been discovered that "Pama" Vyadhi is among the most prevalent illnesses, particularly among those from lower socioeconomic classes, who are more likely to not routinely take baths and to disregard basic hygiene rules. In Ayurvedic literature, the signs, symptoms, pathogenesis, and treatment of Pama are comprehensively explained.

KEYWORDS-*Ayurveda, Kustha, Pama, Kshudra Kustha, Scabies*

INTRODUCTION

Our skin is the outside layer of our body that conveys the inside balance. According to Ayurveda, it is one of the five *"Jnanendriyas"* that regulates touch perception. Additionally, it carries out tasks including thermoregulation and protecting the body against chemical, mechanical, biological, and physical harm. Furthermore, it has a significant impact on how beauty is expressed and leaves an impression.

India is the 2nd largest populated country in the world and area wise it is in 7th position. Being a developing country most of the population is living in lower socio-economic class more over 90% of population live in rural area. Most of the people are not concerned about their health and personal hygiene which leads to many systemic diseases like skin disease, TB, cholera etc.

In *Ayurveda*, skin diseases are explained under the common terminology *'Kustha'* which implies exposed diseases. Cause of *Kustha* is due to the vitiation of *Tridosha* and *Dhatus*, so it quoted as "*Saptokodravya- Sangraha"* by *Acharya Charak*. There are 18 types of *Kustha* described in Samhitas which is divided in to 7 *Maha Kustha* and 11 types of *Kshudra Kustha*. Out of the 11 *Kshudra kusthas* Pama is one of them.

Pama which is caused by the vitiation of *Kapha Pitta dosha* and is characterized by extreme itchy, eruption of white, reddish or black color & Seen over *Sphik* (Buttocks), *Pani-pada* (Hand & Foot), *Kurpara* (Fore arm or elbow region).The disease *Pama Kustha* may be considered as scabies in contemporary science. It is an acute communicable *(Aupasargika)* disease.

Sarcoptes scabiei, a small mite, is the common cause of scabies. Small itchy eruptions are caused by the mites burrowing into the top layer of human skin to lay their eggs. The mites burrow into the top layer of human skin to lay their eggs, causing small itchy bumps. The symptoms of scabies occur 2-6 weeks after the infection, since it takes some more time before the mite can penetrate the skin & reproduce. Although it is a long-recognized disorder of skin but it is a common problem in India.

The Majority of Ayurvedic classics classify all forms of *Kustha* as *Rakta Doshaja Vikara*. Among those *Kapha Pitta Pradhana Twak Vikara* is *Pama Kustha*.

OBJECTIVE

To study details about *Pama Kustha* as per classical Ayurvedic literature.

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MATERIAL METHODS

The following *Ayurvedic Samhitas* about *Kustha* and *Pama Kustha* were the source of all the material on this subject: - The commentaries on *Charaka Samhita, Sushruta Samhita, Astanga Samgraha, Astanga Hridaya, Kasyapa Samhita, Madhava Nidana, Sarangadhara, Bhavprakash, Bhela Samhita and Yogaratnakara,* as well as other relevant websites, were vividly studied.

LITERATURE REVIEW OF PAMA

As a *Kshudra Kustha* with *Pitta-Kapha dominance, Pama* is defined by intensely irritating eruptions that might be white, reddish-brown, or black in appearance. If the illness is ignored, the *Twacha, Mamsa, Rakta,* and *Lasika* will decompose, begin to dissolve, cause problems, and eventually spread throughout the body. No separate *Nidanas, Poorvaroopa* and *Samprati,* have been enlisted for *Pama Kustha* or any other form of *Kustha*. It is necessary to consider *Kustha*'s *Samanya Nidana* as *Hetu* for *Pama* as well.

DEFINATION OF PAMA

Pama is said to be of two genders: *Streelinga* and *Napumsakalinga*. The *Napumsaka Linga Pa + Manin* and the *Streelinga Paman + Manah*. Both denote cutaneous eruptions, corresponding to *Vicharchika* and *Kacchu*. In Amarakosha, *Kacchu* and *Vicharchika* are listed as synonyms for *Pama*.

NIRUKTI

Pama word has its derivation from three roots. They are

1. *Pai-* " *Shoshan Dhatu* " meaning that which dries the *Dhatu*.
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 " The dictionary meaning of the word *Pama (Pamath)* is a kind of skin disease, cutaneous eruption, herpes, scab (a type of mild leprosy).

NIDANA PANCHAKA OF PAMA

Vata, Pitta, and Kapha are the three humours that control both the body's good and unhealthy states. They preserve health when they are in an equilibrium state; when they are not, they lead to disease. These distorted or unbalanced *Doshas*, along with the *Dhatus* and *Malas*, can combine to cause a particular *Nija* type of illness. However, *Doshas* involvement in *Aagantuja* type diseases is not directly observed. *Sushruta* provides a clear explanation of the disease's manifestation process in six steps, referred to as *"Shat Kriyakala."* The same procedure is outlined in *Madhava Nidana* using "*Nidana Panchak*" as the basis of it.

NIDANA OF PAMA

The causing factors, *Nidana* or *Hetu*, are essential for the disease's development. *Nidanas* for *Pama* or any other type of *Kustha* have not been enlisted separately in classics. It is also possible to interpret the *Samanya Nidan* of *Kustha* as *Hetu* for *Pama*[8].
These *Nidanas* can be categorized into,
I. *Aharaja Nidana*–Diet and dietetic pattern
II. *Viharaja Nidana*- Faulty lifestyle

I. *Aharaja Nidana*

Aharaja nidanas include the following:

1. Viruddha Ahara
2. Mithya Ahara

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1. Viruddha Ahara

Table No.1. Viruddha Ahara mentioned in different Ayurvedic Texts:

S.No.	Viruddha Ahara	C.S	S. S	A. S	B. S
1.	Intake of *Chilchima* fish and milk.	+	+	+	+
2.	Intake of food mostly containing *Hayanaka, Yavaka, Chanaka, Uddalaka & Koradusa along with Ksheera, Dadhi. Takra, Kola, Kulatha, Masha, Atasi, Kusumbha & Sneha.*	+	-	-	-
3.	Intake of *Mulaka* & *Lashuna* with *Ksheera*.	+	-	-	-
4.	Continuous intake of *Gramya, Audaka* & *Anupa Mamsa* with *Ksheera.*	-	+	-	+
5.	Use of *Pippali, Kakamachi, Lakucha* with *Dadhi & Sarpisha.*	-	-	-	+
6.	Use of Meat of Dear with *Guda*.	-	-	-	+
7.	Use of *Mulaka* with *Guda*.	-	-	-	+
8.	Excessive use of alcohol & milk.	-	-	-	+
9.	Intake of articles having sour taste with milk.	-	-	-	+
10.	Excessive use of green vegetables with milk.	-	-	-	+
11.	Intake of honey & meat.	-	-	-	+
12.	Use of fish, citrus & milk together.	-	-	-	+

2. Mithya Ahara

Table No. 2. Mithya Ahara mentioned in different Ayurvedic Texts: -

S.No	Mithya Ahara	C.S	S. S	A. S	B.S
1.	Excessive use of *Navanna, Dadhi, Matsya, amla* & *Lavana*.	+	-	+	-
2.	Excessive use of *Tila, Ksheera* & *Guda*.	+	-	+	-
3.	Drava, Snigdha, Guru Aharanam Atyartha Sevanam.	+	-	+	-
4.	Excessive oleation.	+	-	-	-
5.	Continuous & excessive use of *Madhu* and *Phanita*.	+	-	-	-
6.	Intake of food that would cause burning sensation.	+	-	-	-
7.	Intake of food during indigestion.	+	+	-	+
8.	*Adhyasana.*	+	+	-	+
9.	*Asatmya Ahara.*	-	+	-	+
10.	Intake of polluted water.	-	-	-	+

I. *Viharaja Nidan*

Acharya *Gayadas* has divided the *Mithya Viharaja Nidanas* into 3 categories
a) *Kayika* (improper physical activities)
b) *Vachika* (improper verbal activities)
c) *Manasika* (improper mental activities)

a. *Kayika* (Improper physical activities)

- Suppression of natural urges.
- Excessive sun exposure.
- Exposure to air conditioned.
- Work place contradicting with hot and humid environment.
- Over exertion and over exercises.
- Day sleep and late-night sleep.
- Complications of *Panchakarma* therapy.

b. *Vachika* (Improper verbal activities)

- Behavioral misconduct or verbal sinful activities like abusing teachers, deities etc.
- Verbal antisocial activities.

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These factors bring about psychogenic stress which is of prime importance in the pathogenesis of *Kustha* (skin diseases). *Chinta, Bhaya, Shoka* are *Vata Prakopaka Nidana* and also causes Dushti of *Swedavaha Srotas*, *Chinta* causes *Dushti* of *Raktavaha Srotas*.

c. *Manasika* (Improper mental activities)

The diseases, in which no clinical result obtained even after the best treatment were considered as *Papakarmaja Vyadhi* (disease due to sinful activities). Both *Charaka and Sushruta Acharya* have described *Kustha* as a most chronic disorder and all *Acharyas* including *Bahavaprakash* and *Madhavakara* also have included it due to *Papa-Karma*.

PURVARUPA OF PAMA

Understanding *Purvarupa* is crucial for making differential diagnoses, determining the disease's diagnosis, and choosing a course of treatment. Since each variant of *Kustha* does not have a distinct *Purvarupa* specified, *Pama* must be taken as the *Samanya Purvarupa* of *Kustha*, as indicated in the table no.3

Table No.3. Purvarupa of Kustha in different Ayurvedic Texts: -

S.No.	Purvarupa	C.S	S.S	A.H	B.S	M.NI	B.P.N
1.	*Atiswedanam*	+	+	+	+	+	+
2.	*Lomaharsha*	+	+	+	+	+	+
3.	*Aswedanam*	+	+	+	+	+	+
4.	*Vaivamnyam*	+	-	+	+	+	+
5.	*Suptata*	+	+	+	+	+	+
6.	*Atishlakshnatva*	+	-	+	-	+	+
7.	*Kandu*	+	+	+	-	+	+
8.	*Kharatvam*	+	-	+	-	+	+
9.	*Paridaha*	+	-	+	+	+	+
10.	*Unnata Kotha*	+	-	+	-	+	+
11.	*Nistoda*	+	-	+	-	+	+
12.	*Nimitte alpe ati Kopanam*	+	-	+	-	+	+
13.	*Gauravam*	+	-	-	+	-	-
14.	*Ushmayanam*	+	-	-	+	-	-
15.	*Shrama*	+	-	+	-	-	-
16.	*Klama*	+	-	-	+	-	-
17.	*Parushyam*	+	+	-	-	-	-
18.	*Davathu*	-	-	-	+	-	-
19.	*Swalpanam Api Vrananam Arohanam*	+	-	-	-	-	-
20.	*Pakva Dagdha Dasta - Bhagna Kshata upaskhalistsu Atimatram Vedana*	+	-	-	-	-	-
21.	*Bahya Chidresu Upadeha*	+	-	-	-	-	-
22.	*Shwayathu*	+	-	-	-	-	-
23.	*Visarpagam Abhiksnatam*	+	-	-	-	-	-
24.	*Pariharsa*	-	-	-	-	-	-
25.	*Swalpanam api Vrananam Dusi*	+	-	-	-	-	-

SAMPRAPTI OF PAMA

The common *Samprapti* of *Kustha* has been mentioned by all *Acharyas*, and they have not divided it into smaller subgroups. Therefore, the common *Samprapti* of *Kustha* likewise applies to *Pama*.

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Diagrammatic Representation of Samprapti of Pama

Nidana Sevana
(Viruddha-Ahara Viharadi)
↓
Tridosha Prakopa
↓
Dosha Sanchaya in Amashaya, Pakwashaya
↓
Doshas moves in Tiryakagata Siras
↓
Strotodushti (Sanga)
↓
Doshas accumulate in Twacha
↓
Twacha, Rakta, Mamsa and Ambu or Lasika vitiation
↓
Dhatu Shithilata due to increased Kleda by Pitta and Kapha
↓
Accumulate in the Twacha
↓
Pidika
↓
Kandu
↓
Raga
↓
Daha
↓
Toda
↓
Srawa
↓
Pama

The manifestation of the pathology follows this entire phenomenon, *Kustha(Pama)* spreads between individuals due to:-

1. *Prasangat* (Sexual intercourse)
2. *Gatrasansparsat* (Physical contact)
3. *Nishavsat* (Droplet infection)
4. *Sahabojhnat* (Combining food and beverage consumption)
5. *Shasayyaasnat* (Lying down or sitting on the patient's chair or bed)

SAMPRAPTI GHATAKA

Dosha	*Pitta, Kapha*
Dushya	*Twak, Rakta, Mamsa, Ambu*
Srotasa	*Rasavaha Raktavaha, Swedavaha*
Srotodushti	*Sanga*
Agni	*Jatharagni and Dhatwagnimandya*
Udbhava Sthana	*Amashaya and Pakwashaya*
Vyakta Sthana	*Twacha*
Adhishsthana	*Twak,Mamsa*
Rogamarga	*Bahya*
Swabhava	*Chirakari*

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RUPA(LAKSHANA)

Nearly all of the authors mention the *Lakshanas*, including *Srava*, *Kandu*, *Daha*, *Bahu Pidaka*, and *Ruja*. *Bhava Mishra, Vanga Sena,* and *Yogendratnkar* provided more descriptions of the amount of *Srava,* the intensity of *Kandu*, and the *Ruja*.

The color of *Pidaka* was only referenced by *Acharya Vagbhata* and *Charaka*, that *Shyava, Aruna,* or *Shweta.*

Table No. 4 Rupa of Pama described in various Ayurvedic Texts

S.N	LAKSHANAS	C.S	S.S	A.S	AH	Sh.S	B.P	K.S	BaR	YR	HS	MN
1.	***Srava***	-	+	-	-	+	+	+	-	+	+	+
2.	***Kandu***	+	+	+	+	+	+	+	+	+	+	+
3.	***Daha***	-	+	+	+	-	+	-	+	+	+	+
4.	***Ruja***	-	-	+	+	-	-	+	-	-	-	-
5.	***Bahu Pidika***	+	+	+	+	+	+	-	+	+	+	+
6.	***Sookshna Anu Pidika***	-	+	+	+	-	+	+	+	+	+	+
7.	***Shweta Pidika***	+	-	-	-	-	-	-	-	-	-	-
8.	***Shyava Pidika***	+	-	-	-	-	-	-	-	-	-	-
9.	***Aruna Pidika***	+	-	+	+	-	-	-	-	-	-	-
10.	***Paka***	-	-	-	-	-	-	+	-	-	-	-
11.	***Kleda***	-	-	+	+	-	-	-	-	-	-	-
12.	***Sphik, Pani Kurpara***	-	-	+	+	-	-	-	-	-	-	-

BHEDA OF PAMA KUSTHA

Under the eleven-fold category of *Kshudra Kustha*, *Pama* is the *Vyadhi*. However, some authors, such as *Acharya Sushruta* and *Basavarajeeyam*, have different opinions.

Under *Kshudra Rogas* and *Kshudra Kustha, Acharya Sushruta* has acknowledged *Pama*. In response to *Sushruta's interpretation* of *Pama* as *Kshudra Roga.*

Gayadasa stated that while *Pama* is *Kshudra Roga*, it should only be interpreted as *Kshudra Kustha*.

Pama is regarded by *Basavarajiyam* as one of the eight *Maha Kusthas*.

According to *Acharya Vagbhata*, four *Shleshmas* and *Pitta Doshas* are included in the *Kustha* group, which includes *Pama*.

According to *Acharya Charaka*, *Bhavamishra*, *Shodhala*, *Kashyapa*, and the authors of *Yogaratnakara*, *Pama* is one of the eleven *Kshudra Kusthas*.

Only *Gangadhara*, the commentator of *Charaka Samhit*a has mentioned two varieties of *Pama*

1) *Kapha Pittaja (Alpa Srava)*
2) *Pittaja (Bahu Srava)*

***UPADRAVAS* (COMPLICATIONS)OF *PAMA KUSTHA*:-**

The classics do not specify any specific Upadravas for *Pama*. Thus, the *Upadravas* of *Pama* can be regarded as the *Upadravas of Kustha*. According to *Acharya*, if the *Sadhya Kustha* is left untreated, the *Twacha, Mamsa, Rakta*, and *Lasika* will decompose and begin to disintegrate; if *Atisweda* is present, the *Swedaja Krimi* will cause an infection on the skin. All of this leads to greater vitiation of the *Doshas*, which in turn produces more *Dushti of Twach*a, Mamsa, *Rakta, Lasika*, and so on, resulting in the subsequent *Upadravas*.

Vataja Upadravas:	*Toda, Vepathu, Harsha, Sankocha, Shrama, Stambha, Supti, Bheda, and Bhanga; Shyava, Aruna, Parushata, Rookshata, Shoola, and Shosha.*
Pittaja Upadravas:	*Paka, Raga, Kotha, Sweda,Srava, Kleda, and Daha.*
Kaphaja Upadravas:	*Twachashwaitya, Shleshma, Sthairya, Gaurava, Shaitya, Kandu and Utsedha.*

SADHYASADHYATA

Based on *Dosha -Dushya– Sadhyasadhyatha*

Disease with Involved	Acharya	*Sarvadoshaja*	*Krichrasadhya*	*Yapya*	*Asadhya*
Dosha	*C.S*	*Eka doshaja, Vata kaphaja*	*Kaphapittaja, Vatapittaja*	-------	*Tridoshaja*
	A.H	*Kapha vataja, Eka doshaja*	*Dvanda, Raktapittaja*	-------	*Sarvadoshaja*
	Y.R	----------	----------	---------	*Tridoshaja*

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Dushya	*S.S*	*Twak, rakta, mamsa*	--------	*Meda*	*Asti, majja, shukra*
	A.H	*Twakgata*	*Rakta, mamsa*	*Meda*	*Asti, majja, shukra.*

Asadhya lakshana.

Acharya	***Asadhya lakshanas***
C S	*Sarva Laxanayukta, Upadravayukta, Jantudagda, Balahani,Trishna, Daha, and Agninasha.*
S S	*Atibalavan kustha, chirakari*
A H	*Aristha Lakshanayukta*
Y R	*Krimi , Daha, Mandagni, Upadravayukta*

Chikitsha of Pama

Specific *Chikitsa* are explained in *Pama Kustha* in addition to the common Kustha hara chikitsa.

The three major treatments for various ailments, including skin disorders, that *Ayurveda* prescribes are . 1.Nidana Parivarjana (avoidance of causative causes).

2.*Samshodhana"* (bio-purification),

3.*Samshamana"* (Pacification),

NidanParivarjana - First, avoid *Nidana Sevana* as it will prevent the *Vyadhi* from progressing further by limiting Dosha vitiation. The disease manifests itself from *Nidana.* Diets that are heavy or aggravate *Kapha Dosha*, or those contain a lot of milk, curd, jaggery, Amla, Lavana, or Katu rasa, should be avoided In *Pama Kustha*.

Samshodhana: *Vamana* (Emesis) should be performed every fifteen days, *Virechana* (Purgation) once a month, *Nasya* every three days, and *Raktamokshana* (Bloodletting) once every six months, and Lepa Karma in every three days as per *Acharya Sushruta* and *Yogaratnakar.*

Shamshamana: Unless the body's channels are thoroughly cleaned and harmful substances are removed, palliative therapy in the form of medications and diets may not be successful. *Samshodhana* is said to achieve long-lasting positive benefits by bringing about the equilibrium of bio-humors and cleansing or purifying all bodily tissues. Predominantly *Tikta* and *Kashaya Rasa* drugs should be used for *Kustha* palliative therapy.
Lifestyle modification:- Healing an illness can be aided by a strict diet, effective daily routine, and stress reduction.

External application :-
Kustha, being exhibited through the skin, external application are also advocated. For the external application drug should be applied after elimination of the *Doshas* from the body by *Shodhana Karma* and *Raktamokshana* There are several recommended local application forms, including *Udvartana, Pralepa, Parisheka, Abhyanga*, etc. In addition, *Kshara and Agada Karma* are advised in the unique *Kustha* condition.

The following Lepas which are used in Pama Kustha:
Kushtadi Lepa ,Aragwadha Patra Yoga, Aragwadhadhi, Bhojapatradi, Darvadi, Gandhaka, Gandhaka Drava, Gandhavirojada, Grihadhimooladi, Mahagandhahasti, Agada Jathadi Lepa, Maheshwar Ghrita Rasnadi Lepa, Manashiladi Lepa, Moolakabeejadi, Haridradi Lepa, Saindhavadi,Sindhooradi, Vachadi Lepa.

Abhyanga Chikitsa:

Taila, which can be used for Abhyanga purpose: Khadira Ghrita, Nimba Ghrita,Karanjadi Taila, Potaladi Ghrita, Darvi Ghrita, Gandhaka Taila, Durvadya Taila, Haridradi Taila, Bhallataka Taila,Aditya Paka Taila, ArkaManahshila Tail, Jeerakadya, Kachhoorakshasa, Kandarpasara, Kushtarakshasa, Sweta Karavira, Pallavadi, Sweta Karaviradi, Sinduradya.

PATHYA-APATHYA IN PAMA KUSTHA:
Acharya Charaka has defined *'Pathya'* as they are the wholesome drugs and regimen which do not adversely affect the body and mind. Those which adversely affect them are considered to be Apathya.

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Following *Pathya Apathya* are described for *Kustha* hence for *Pama Kustha* also:

PATHYA

Ahara: Laghu Anna, Tikta Shaka, Purana Dhanya, Jangala Mamsa, Mudga, Patola, Food and Ghee prepared by Bhallataka, Triphala & Nimba, Purana Shali, Shashtika, Yava, Godhuma, Kordusha, Shyamaka, Udaalaka: Mandukaparni, Bakuchi, Atarushaka, Siddha Ghrita.

Vihara: Abhyanga with Karanja Taila, Utsadanam with Aaragvadhadi Kashaya, Pana, Parisheka, Avagaha etc. with Khadira Kashaya.

APATHYA

Ahara : Guru Anna, Amla Rasa, Dugdha, Dadhi, Anupa Matsya, Guda, Tila, Mamsa, Taila, Kulattha, Masha, Nishpava, Ikshupishta, Pishta-Vikara, Virudha Bhojana, Adhyasana, Ajirnasana, Vidahi-Abhishyandi Ahara.

Vihara : Divasvapna, Maithuna, Vegadharana, Paapkarma, Tapa Sevana, Svedana etc.

DISCUSSION

The most prevalent diseases in poorer countries like India, where the majority of people have inadequate cleanliness, is *Pama Kustha. Pama* have discussed almost all of the *Acharayas* and how they are managed. The *Tridosas Vata, Pitta, Kapha,* and *two Dushyas (Rasa, Raktha)* are among the *Sapta Dravyas* indicated for the causation of *Kustha,* and they are crucial in managing *Pama Kustha*. Given that this skin condition is prone to relapses, the patient was recommended to adhere to *Pathyapthya,* which includes *Ahara, Vihara, Achara, and Vichara*. In accordance with the traditional practices of *Dosha, Kala, Agni, and Desha*, among others, repeated *Shodhana* should be given to regulate the frequency of recurrence and Skin illnesses have a higher likelihood of recurrence after further dissemination.

CONCLUSION

The interior purity of blood, tissues, nutrients, and electrolytes is reflected or mirrored in the skin. It is vitally important to be informed of skin health issues. Almost all of the *Acharayas* have mentioned the management of *Pama*. Therefore, the *Ayurvedic* formulations of *Bahiparimarjana* in the form of *Lepas* and *Shamana Aushadhis* should be taken in order to promote *Rakta Dushti*.

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