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 Kshudriskushta. Pama is one of the 18 types of Kushtas, the disease is dealt by almost all the authors. As Pama is included in Kshudra Kushtra1 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 Kshudriskushta has Alpa (less) Dosha and Lakshanas in comparison to Mahakushta,hence termed as Kshudriskushta.2 Dalhana has said that Mahakushta have Dosha involvement in Gambhira
(deeper) Dhatu 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. 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. In Charak Samhita, Pama is included under the disease affected by Raktaja Krimi. In kushtha roga Doshas get vitiated and spread to Tiryag-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 lodged. Kushta Samprapti starts with Mandagni according to Bhela, which provocates 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 sadhya kushtha. As both External and Internal medications are mostly useful in the treatment of skin disorders. In Ayurveda all types of Kushta (skin disease) Apatarp-pana 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:
Nirukti: 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 Lakshanas 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. 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 Lakhshanas 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 Kushtras. Acharya Gangadhara, the commentator of Charaka Samhita has mentioned two varieties of Pama.
1) Kapha Pittaja (Alpa Srava)
2) Pittaja (Bahu Srava)

Sadhyasadyahyta: The prognosis of a disease is very much important in treating it. The treatment of an Asadhya 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 Sadhya. The same, if left untreated, will become Asadhya. If the Kushta Roga is left untreated, then it starts pervading to subsequent Dhatus and goes to Asadhya stage from Sadhya stage.

**Samprapti:** Acharya Charaka, has explained Kushta Samprapti in two contexts ie.in Nidana Sthana and Chikitsa sthana. Acharya Charaka explains that, the vitiated Saptap Dravyas are considered as Sannikrustha 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 described. Charaka mentions that all the Kshudra and Maha Kushtas are caused by all the Saptap Dravyas. These factors aggravate Doshas localized in Twak, Rakta, Mamsa and Lasika, thus causes Kushta.

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 Pama:**

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, Haritaka, Nimba, Laksha,Chitraka, Surasa, Shweta, Tulasi, Vidanga, Durva, Haritaki, Sarshapa, Sindura, Pippali, Shunthi, Bakuchi etc.

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

**Sarasadi Gana:** Surasa, Shvetatulas, Marubaka, Bhustrina, Saugandhika, Sumkha, Kalamalika, Kharpushpa, Vidanga, Kayaphala, Sarasi, Nirungni, Mundika, Bharangi, Kakamachi, Kupilu.

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

**Araghvadhadi Gana:** Madanaphala, Gopaghonta(Supari), Kantaki, Kutaja, Pata, Murva, Indrayava, Nimba, Kuranataka, Guduchi, Chitrika, Karanga, Patola, Kirattikta, Karavellaka.

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

**Ayaskriti:** Loha Rasayana Ayaskriti

**Avaleha:** Maha Bhallataka, Maha Bhallataka Guda,

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

**Kalka:** Haridra Kalka Prayoga, Kritamalakadi 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, Grijhadhimooladi, Mahagandhahasti, Agada, Jathadi Lepa, Kushtadi Lepa, Maheshwar Ghrita Rasnadi Lepa, Manashiladi Lepa, Moolakabjeeadi, Haridradi Lepa, Saindhavadi, Sindhooradi, Vachadi Lepa.
Abhyanga Chikitsa: Durvadya Taila, Aditya Paka Taila, Arkamanahshila, Jeerakadya, Kachhoorakshasa, Kandarpasara, Kushtarakhshasa, Sweta Karavira, Pallavadi, Sweta Karaviradi, Sindoora.

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 Kushtha and it is highly contagious and commonest skin diseases mostly occurring in children. It is mainly caused by the influence of Twakadushatti with symptoms like eruption of Shyaw Arunavarni Pitika with intensive itching and sometimes with minimal Strawa in the region of Spika, Pani Karpure. In Ayurvedic Classics various skin diseases have been described under the caption of Kushtha. “Kushnati vapuh eti kushtham” means any disease which deform the skin is known as Kushtha. In Kushtas the Samshodhana therapy is equally important as in other diseases. Ghritapana is indicated for the treatment of Vatika Kushtha. In Kapha Kushtha 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 Kushtha. Acharya Sushruta has specified the treatment for the stage when Doshas afflict the various Dhatus. 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 Rakra Dhatu.
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 Majjagata Dosa stage is Asadhya and should not be treated. Snehapana, 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 Kushtha. Kashyapa’s line of treatment is incomplete, as only starting portion of it is available, in which he has advised to administer Accha Ghritapana in Vataja Kushtha. Tikta Ghritapana, Virechana, Asthapana Basti and Vamana have been advised in Pittaja and Kaphaja type.

CONCLUSION: Pama being a Kshudra Kushtha 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 kushtha and drugs having Tikta Rasa which are having Aampachaka, Raktaprasadaka, Kushtaghna, Kundughna, 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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Source of support: Nil Conflict of interest: None Declared