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DHATURA-A COMPREHENSIVE STUDY ABOUT ITS ROLE IN KUSHTHA (SKIN DISEASES).

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ABSTRACT:

Dhatūra (Datura metel Linn.), classified as an Upavisha (secondary poison) in the classical Ayurvedic texts, is one of the most pharmacologically significant yet toxicologically complex plants in the Ayurvedic Materia Medica. This research document presents a comprehensive study of Dhatūra with a focused emphasis on its therapeutic applications in Kushtha Roga (skin diseases). Kushtha, an umbrella term in Ayurveda encompassing a wide spectrum of dermatological disorders, is caused by the vitiation of Tridosha (Vata, Pitta, and Kapha) along with the involvement of Sapta Dushyas (seven body tissues). Dhatūra, by virtue of its unique Rasa-Guna-Virya-Vipaka-Prabhava (pharmacological properties), exerts profound Krimighna (antimicrobial), Kandughna (antipruritic), Shothahara (anti-inflammatory), and Vrana Shodhana (wound-cleansing) actions, making it highly relevant in the management of various types of Kushtha. The document traces the classical description of Dhatūra across foundational texts including Charaka Samhita, Sushruta Samhita, Ashtanga Hridayam, and Raj Nighantu, and correlates its phytochemical constituents — primarily tropane alkaloids such as Hyoscyamine, Atropine, and Scopolamine — with its documented Ayurvedic actions. Furthermore, the critical process of Shodhana (purification/detoxification) as a prerequisite to safe therapeutic use is elaborated. This paper aims to

provide a holistic, humanized, and academically structured understanding of Dhatura's place in Ayurvedic dermatology.

Keywords: Dhatura, Kushtha Roga, Upavisha, Krimighna, Shodhana, Datura metel, Kandughna, Ayurvedic Dermatology, Lepa, Vicharchika, Kitibha, Dadru

INTRODUCTION:

Ayurveda, the ancient Indian science of life, has long recognized the therapeutic potential of plants that exist on the fine line between medicine and poison. Among such plants, Dhatura holds a position of profound reverence and caution. Known as Unmatta (the intoxicating one), Kanaka (the golden one), and Shiva-Priya (beloved of Lord Shiva) in classical Ayurvedic literature, Dhatura has been described as a potent medicinal plant whose therapeutic value, when correctly harnessed through Shodhana (purification), is immense.

Skin diseases in Ayurveda, collectively referred to as Kushtha Roga, constitute one of the most elaborately described disease categories across all classical texts. The burden of dermatological disorders — ranging from simple Kandu (pruritus) to chronic Shwitra (vitiligo) and Kitibha (psoriasis-like conditions) — has been a longstanding medical challenge across civilizations. Ayurveda approaches these conditions not merely as superficial manifestations but as deeply rooted Dosha-Dushya imbalances requiring multi-dimensional management.

Dhatura's documented properties in classical texts suggest its role as a potent external and, in specific purified forms, internal therapeutic agent in the management of Kushtha Roga. Its Krimighna (kills microorganisms), Kandughna (relieves itching), Shothahara (reduces inflammation), and Raktashodhaka (blood-purifying) properties position it as a critical drug in Ayurvedic dermatology. The present document attempts to integrate classical textual references, Ayurvedic pharmacological principles, and phytochemical correlations to establish a comprehensive academic understanding of Dhatura's role in the management of Kushtha Roga.

BOTANICAL DESCRIPTION AND IDENTIFICATION:

Taxonomical Classification

Kingdom: Plantae, **Family:** Solanaceae, **Genus:** Datura.

Species: Datura metel Linn. (White Dhatura); Datura stramonium Linn. (Common Dhatura)

Vernacular and Ayurvedic Synonyms

Dhatura is identified by numerous classical synonyms across Ayurvedic Nighantus (lexicons), each describing a specific characteristic of the plant:

• Dhatura / Dhustura – the classical Sanskrit name. • Unmatta – meaning 'the one that causes intoxication or derangement of mind'. • Kanaka – 'the golden one,' referring to the yellow variety. • Shiva-Priya – 'beloved of Lord Shiva,' indicating its ritual and sacred significance.	• Matula – 'the maternal uncle,' used in some regional texts. • Khattura – common vernacular in Hindi-speaking regions. • Ummattai – Tamil; Ummetta – Telugu; Dhutra – Bengali.
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Morphological Description

Dhatura is a robust, erect, annual or perennial herb growing up to 1.5 meters in height. The stem is stout, hollow, and greenish-purple. Leaves are large, ovate, petiolate, with an unpleasant odor when crushed — a characteristic linked to its alkaloid content. Flowers are large, white or pale violet, trumpet-shaped (funnel-shaped), and bloom upward, symbolizing the plant's celestial association. The fruit is a thorny, globular capsule (Kantaka Phala), filled with numerous kidney-shaped seeds. The entire plant — roots, stem, leaves, flowers, seeds, and fruits — is pharmacologically active and considered medicinally usable after appropriate Shodhana.

AYURVEDIC PHARMACOLOGICAL PROPERTIES (GUNA-KARMA)

<i>Rasa-Panchaka (Five-Fold Properties)</i> Rasa (Taste): Tikta (Bitter), Kashaya (Astringent). Guna (Quality): Laghu (Light), Ruksha (Dry), Tikshna (Sharp/Penetrating).	Virya (Potency): Ushna (Hot) Vipaka (Post-digestive effect): Katu (Pungent). Prabhava (Special action): Vishahara — antidote quality despite being a Visha (poison) itself; Nidrajanana (sleep-inducing).
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Dosha-Karma (Effect on Tridosha)

Dhatura primarily acts as a Kapha-Vata Shamaka (pacifier of Kapha and Vata Dosha) due to its Tikshna, Ushna, and Laghu properties. However, its Ushna Virya may mildly aggravate Pitta when used excessively or without Shodhana. In external applications specifically targeted at Kushtha, this Ushna quality aids in opening channels (Srotas), promoting absorption of therapeutic agents, and destroying Krimi (microorganisms/pathogens).

Karma (Therapeutic Actions)

• Krimighna – destroys microorganisms and parasites on skin. • Kandughna – relieves intense itching (Kandu) — a cardinal feature of Kushtha. • Shothahara – reduces Shotha (inflammation and swelling). • Vedanasthapana – analgesic, relieves pain.	• Nidrajanana – induces sleep (relevant in chronic skin conditions with insomnia). • Vrana Shodhana – cleanses and purifies wounds and skin lesions. • Raktashodhaka – blood-purifying action, addresses Rakta Dushti in Kushtha. • Shwasahara – beneficial in respiratory complications.
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CLASSICAL CATEGORIZATION AND TEXTUAL REFERENCES:**Upavisha Classification**

In classical Ayurvedic toxicology, substances are classified into Visha (primary poisons) and Upavisha (secondary poisons). Dhatura is placed firmly in the category of Upavisha — substances that possess significant toxic potential but do not cause instantaneous fatality when consumed in small, purified, and properly administered doses. The Upavisha category acknowledges that such substances, when subjected to appropriate Shodhana Karma (purification procedures), can be transformed into potent therapeutic agents. This classification is particularly significant in the context of Kushtha treatment, as many chronic skin diseases require powerful pharmacological interventions that commonly available herbs may not provide. Dhatura, as an Upavisha, bridges the gap between conventional herbal medicine and the aggressive pharmacological intervention that complex Kushtha Roga demands.

References in Classical Texts

Charaka Samhita: Charaka classifies Dhatura among Upavisha Dravyas and describes its utility in Vata and Kapha disorders. Its Nidrajanana and Vedanasthapana properties are emphasized.

Sushruta Samhita: Sushruta elaborates on Dhatura in the context of Visha Chikitsa (toxicology) and also mentions its external application in skin disorders. The Chikitsa Sthana describes formulations using Dhatura leaves as Lepa (paste application) for Kushtha.

Ashtanga Hridayam (Vagbhata): Vagbhata acknowledges Dhatura's role in Unmada (psychosis), Kushtha, and Krimi Roga (parasitic infestations), emphasizing its Krimighna and Kandughna properties.

Raj Nighantu: The Raj Nighantu provides extensive synonyms and describes three varieties of Dhatura — Sweta (white), Krishna (black/purple), and Pita (yellow) — each with slightly differing therapeutic emphases.

Dhanvantari Nighantu: Confirms Dhatura's Tikta Rasa, Ushna Virya, and its specific utility in Kandu, Shwitra, and Kushtha conditions.

KUSHTHA ROGA — AYURVEDIC UNDERSTANDING OF SKIN DISEASES:

Definition and Scope

The term Kushtha is derived from the Sanskrit root 'Kush' meaning 'to afflict' or 'to suffer.' In Ayurveda, Kushtha is not merely a dermatological term but a comprehensive nosological category that encompasses all disorders manifesting primarily on the skin (Twak), with associated systemic involvement. Charaka Samhita (Nidana Sthana, Chapter 5) defines Kushtha as a group of diseases arising from the simultaneous vitiation of Tridosha (Vata, Pitta, Kapha) and Sapta Dushyas — seven body constituents including Twak (skin), Rakta (blood), Mamsa (muscle tissue), Lasika (lymph), and the three types of skin layers.

Classification of Kushtha

Classical texts classify Kushtha into two major groups:

Maha Kushtha (Seven Major Skin Diseases):

• Kapala Kushtha — characterized by cracked, copper-colored lesions. • Audumbara Kushtha — associated with multiple ulcerations. • Mandala Kushtha — round, raised patches. • Rushyajihwa Kushtha — rough, tongue-like lesions.	• Pundarika Kushtha — white lotus-shaped lesions. • Sidhma Kushtha — white or pale, scaly patches. • Kakanaka Kushtha — crow-eye-shaped lesions.
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Kshudra Kushtha (Eleven Minor Skin Diseases):

• Eka Kushtha — single, extensive, scaling patches (correlates to psoriasis). • Charmadala Kushtha — thickened skin lesions. • Kitibha — rough, blackish, elevated, hard patches (psoriasiform). • Vicharchika — weeping, itching eczema-like lesions.	• Dadru — ring-shaped fungal-type lesions. • Shwitra — white depigmented patches (vitiligo). • Kandu — predominant itching with mild lesions. • Rakasa Kushtha and others.
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Nidana (Causative Factors) of Kushtha

Ayurvedic texts identify both Ahara (dietary) and Vihara (lifestyle) factors as primary causative agents of Kushtha. These include:

• Viruddha Ahara — incompatible food combinations (e.g., fish with milk). • Excessive consumption of Guru (heavy), Amla (sour), Lavana (salty) foods. • Suppression of natural urges (Vega Dharana).	• Excessive sun exposure (Atapa Sevana). • Psychological factors: Krodha (anger), Shoka (grief) — Manasika Nidana.
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| | <ul style="list-style-type: none"> • Pradushta Rakta (impure blood) — a fundamental factor in all Kushtha Roga. |
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Samprapti (Pathogenesis) of Kushtha

The Samprapti (disease pathway) of Kushtha involves the vitiation of Tridosha, which then lodges in the Rasa and Rakta Dhatus (plasma and blood), gradually progressing to affect Mamsa (muscles), Lasika (lymph), and ultimately manifesting in the Twak (skin). The involvement of Rakta Dushti (blood vitiation) is considered central to virtually all forms of Kushtha, making Raktashodhaka (blood-purifying) drugs indispensable in Kushtha Chikitsa.

DHATURA IN KUSHTHA CHIKITSA — THERAPEUTIC APPLICATIONS:

Principle of Application

The use of Dhatura in Kushtha Chikitsa is grounded in a sophisticated understanding of its pharmacological properties and the pathophysiology of skin diseases. The core therapeutic rationale includes:

- Its Krimighna property addresses microbial and parasitic involvement in skin lesions
- Its Kandughna action directly relieves Kandu (itching), the most distressing symptom of Kushtha
- Its Ushna Virya penetrates deep tissue layers, addressing the multi-layer involvement seen in Maha Kushtha
- Its Tikshna Guna (penetrating quality) enhances bioavailability of therapeutic applications
- Its Shothahara and Vrana Shodhana properties address secondary inflammation and wound healing

External Applications (Bahya Prayoga)

External application is the most common and safest route of Dhatura administration in Kushtha management. The following Bahya Prayoga (external application) forms are documented in classical texts:

Lepa (Paste Application): Fresh leaves of Dhatura are crushed and applied as a paste directly to affected skin areas. The Lepa is particularly effective in conditions characterized by Kandu (itching), Shotha (swelling), and Krimi-janya (microbially infected) lesions. Classical texts recommend mixing Dhatura leaf paste with Nimba (Neem) juice or Haridra (Turmeric) powder for enhanced efficacy in Kushtha.

Taila Paka (Medicated Oil): Dhatura leaves, seeds, or roots are processed with Tila Taila (sesame oil) through the classical Taila Paka process to prepare medicated oils used for Abhyanga (therapeutic massage) in Kushtha-affected areas. The oil preparation reduces the risk of direct toxicity while delivering the therapeutic alkaloids transdermally.

Dhoopana (Medicated Fumigation): The dried leaves and seeds of Dhatura are used for Dhoopana — a fumigation technique where smoke is directed over skin lesions, particularly in conditions with Krimi (microbial/parasitic) involvement, Vrana (ulcers), and Dusta Kushtha (infected skin diseases).

Seka and Avagaha (Washing and Bathing): Decoctions prepared from Dhatura leaves are used for Seka (pouring over lesions) and Avagaha (immersion/bathing) in generalized Kushtha conditions, providing systemic contact of therapeutic constituents across the skin surface.

Internal Use (Abhyantara Prayoga)

Internal use of Dhatura in Kushtha is strictly limited to the Shuddha (purified) form after complete Shodhana, and only in carefully calculated doses under classical guidelines. Classical texts mention the use of:

- Shuddha Dhatura Beeja Churna (purified seed powder) in minute doses as part of compound formulations for chronic Maha Kushtha
- Dhatura as an ingredient in compound Guggulu formulations for deep-seated Kushtha
- Dhatura Taila administered internally (Snehapana) in some classical protocols for Mahakushtha with Vata predominance

It must be emphasized that internal administration is never undertaken without thorough Shodhana and expert classical guidance, owing to the narrow therapeutic-to-toxic window of the plant.

DHATURA IN SPECIFIC SKIN CONDITIONS:

Kandu (Pruritus / Intense Itching)

Kandu is one of the most troublesome manifestations of Kushtha Roga and is often the presenting complaint of patients. The relentless itching arising from vitiated Kapha and Rakta creates a cycle of scratching, secondary infection, and worsening lesions. Dhatura's Kandughna property is directly addressed in classical texts. The Tikshna and Ushna qualities of Dhatura counteract the Sheeta (cold) and Picchila (sticky) attributes of vitiated Kapha that underlie Kandu. Lepa of Dhatura leaves mixed with Saindhava Lavana (rock salt) and Sarshapa Taila (mustard oil) is a classical preparation documented for Kandu-predominant Kushtha.

Vicharchika (Weeping Eczema)

Vicharchika is a Kshudra Kushtha predominantly caused by Kapha and Pitta Dosha vitiation, manifesting as vesicular, weeping, intensely itching skin lesions — closely correlating with modern atopic or contact eczema. The Ruksha (drying) and Tikshna qualities of Dhatura make it particularly suited for Vicharchika, where excess moisture (Kapha-Pitta) sustains the weeping nature of lesions. Classical formulations recommend Dhatura Lepa prepared with Haridra (Turmeric) and Nimba (Neem) leaf juice for Vicharchika, combining the Krimighna and Kandughna properties of all three ingredients for synergistic action.

Kitibha (Psoriasiform Conditions)

Kitibha, classified under Kshudra Kushtha, presents as rough, hard, blackish, elevated, intensely itching plaques — a description that closely parallels modern psoriasis or lichen simplex chronicus. It is a predominantly Vata-Kapha condition with deep Dhātu involvement. Dhatura's Tikshna Guna enables penetration into deeper skin layers, addressing the Vataja (Vata-related) dryness and the Kaphaja (Kapha-related) thickening simultaneously. Medicated oil preparations (Taila) containing Dhatura, Karanja (Pongamia), and Jyotishmati are documented for external application in Kitibha.

Dadru (Fungal / Ring-Shaped Lesions)

Dadru Kushtha is characterized by ring-shaped, circinate, itching skin lesions with a raised border — corresponding to modern dermatophytosis (tinea/ringworm). It is predominantly a Kapha-Pitta condition driven by Krimi (microbial/fungal agents). Dhatura's Krimighna property is most prominently indicated in Dadru. Classical texts recommend Dhatura Beeja (seed) paste mixed with Go Mutra (cow urine — a classical Yogavahi, or vehicle-enhancer) for external application in Dadru, to effectively eradicate Krimi while simultaneously relieving Kandu.

Shwitra (Vitiligo / Depigmentation Disorders)

Shwitra, the Ayurvedic correlate of vitiligo, involves the loss of skin pigmentation due to destruction of Bhrajaka Pitta (the Pitta sub-type responsible for skin coloration) and Rakta Dhātu vitiation. While primarily a Pitta disorder, chronic Shwitra involves all three Doshas. Dhatura's role in Shwitra is documented in several classical references, where its Raktashodhaka action addresses the fundamental blood vitiation. The seeds of Dhatura, after Shodhana, are used in combinations with Bakuchi (*Psoralea corylifolia*) and Haridra for local application in Shwitra, with the photosensitizing properties of these drugs collectively stimulating melanin production in depigmented areas.

PHYTOCHEMICAL CONSTITUENTS AND CORRELATION WITH AYURVEDIC PROPERTIES:

Active Phytochemicals

Modern phytochemical analysis of Dhatura metel has identified the following principal bioactive constituents:

Tropane Alkaloids (Primary Active Principles):	Other Phytochemicals:
- Hyoscine (Scopolamine) — the predominant alkaloid; 0.2–0.45% in leaves and seeds. - Atropine (dl-Hyoscyamine) — anticholinergic properties. - Hyoscyamine — the levorotatory form of Atropine. - Noratropine and Apotatropine — minor alkaloids with related activity.	- Daturalactone — antifungal and antimicrobial diterpene. - Withanolides — anti-inflammatory steroidal lactones. - Flavonoids — antioxidant and immunomodulatory compounds. - Tannins — astringent, wound-healing properties. - Fixed oils in seeds — 25–30%, with therapeutic potential.

Correlation with Ayurvedic Properties

The Tikta Rasa (bitter taste) of Dhatura correlates with the presence of bitter alkaloids (Atropine, Hyoscine), which are responsible for its Krimighna and Vishagna actions. The Ushna Virya (hot potency) aligns with the vasodilatory and metabolically stimulating actions of tropane alkaloids. The Laghu and Tikshna Guna find their biochemical basis in the lipid-soluble nature of these alkaloids, enabling rapid penetration across biological membranes — including the skin barrier. Daturalactone, a key antimicrobial constituent, directly validates Dhatura's documented Krimighna action in classical texts. Withanolides correlate with its Shothahara (anti-inflammatory) property, while tannins support its Vrana Shodhana (wound-cleansing) role in Kushtha.

SHODHANA (PURIFICATION) OF DHATURA:

Significance of Shodhana

The concept of Shodhana in Ayurveda is one of the most scientifically sophisticated aspects of classical pharmaceutical preparation. Shodhana literally means 'purification' — a process designed to reduce or eliminate the toxic principles of a substance while enhancing or preserving its therapeutic properties. For Dhatura, an Upavisha, Shodhana is not optional but mandatory before any internal therapeutic use. Even for certain external applications, processed forms are preferred for greater safety.

Classical Shodhana Methods for Dhatura

Method 1 — Go Dugdha Shodhana (Milk Purification): Dhatura seeds or leaves are boiled in Go Dugdha (cow's milk) for a specified duration. The casein proteins in milk bind to the tropane alkaloids, reducing their bioavailability while preserving the weaker, therapeutically relevant phytochemical fractions. This is the most commonly cited Shodhana method in classical texts.

Method 2 — Go Mutra Shodhana (Cow Urine Purification): The plant material is processed in Go Mutra (cow urine) — a classical Yogavahi (potentiator) — for detoxification. Go Mutra's ammonia content and alkaline pH partially hydrolyze and neutralize toxic alkaloids.

Method 3 — Bhavana (Trituration with Juices): Seeds are repeatedly triturated with the juice of specific herbs like Nimba (Neem), Ardraka (Ginger), or Tulasi (Holy Basil), over multiple cycles (typically 7 or 21 times), progressively reducing toxicity while concentrating therapeutic fractions.

Dose (Matra) After Shodhana

Classical texts specify extremely small doses for purified Dhatura preparations. Shuddha Dhatura Beeja Churna is typically administered in doses of 15–60 mg (approximately 1/4 to 1 Ratti). Even this small dose carries significant pharmacological activity due to the potency of the alkaloids. The principle of Alpa Matra (minimum effective dose) is strictly observed with all Upavisha preparations, and Dhatura is no exception.

CONTRAINDICATIONS, TOXICOLOGY, AND ANTIDOTES:

Contraindications (Nishedha)

- Garbhini (pregnant women) — Dhatura's Garbhasrava (abortifacient) property is documented.
- Stanya (lactating mothers) — toxic alkaloids may pass through breast milk.
- Balaka (children below 12 years) — narrow therapeutic window and higher toxicity risk.
- Vriddha (elderly with debilitated constitution) — reduced metabolic capacity.
- Pitta Pradhanata (Pitta-dominant constitution) — Ushna Virya may aggravate Pitta.
- Patients with cardiac arrhythmias — Atropine-like alkaloids affect heart rhythm.
- Mutra Kruccha (urinary retention disorders) — anticholinergic alkaloids worsen retention.

Signs of Dhatura Toxicity (Visha Lakshana):

Classical texts and modern toxicology both document the following toxic manifestations:

- Mukha Shosha — extreme dryness of mouth.
- Trishna — intense, unquenchable thirst.
- Unmada — delirium, disorientation, confusion.
- Drishti Vibhrama — blurred vision, dilated pupils (mydriasis).
- Hrit Spandana Vriddhi — rapid heartbeat (tachycardia).
- Twak Raga — flushing and reddening of skin.
- Murcha — fainting or loss of consciousness in severe poisoning.

Classical Antidotes (Visha Pratighata)

Ayurvedic texts describe several antidotal measures for Dhatura Visha (poisoning):

- Go Dugdha (cow's milk) — immediate administration as a binding agent.
- Ghrita (clarified butter) — fat-soluble binding of alkaloids.
- Yashtimadhu (Glycyrrhiza glabra) decoction — Vishagna (antitoxic) property.
- Shirisha Beeja (Albizia lebbeck seeds) — classical antidote for Upavisha.
- Nimbu Swarasa (lemon juice) — acidification aids alkaloid neutralization.

DISCUSSION:

The comprehensive review of Dhatura (*Datura metel*) in the context of Kushtha Roga reveals a fascinating convergence of classical Ayurvedic wisdom and contemporary phytochemical science. What the ancient Acharyas described through observational pharmacology — the Krimighna, Kandughna, and Shothahara properties — finds robust correlation in the documented antimicrobial, antipruritic, and anti-inflammatory activities of Datura's alkaloids, terpenoids, and flavonoids. The wisdom embedded in the Shodhana process is particularly remarkable. Modern pharmacokinetic research has demonstrated that boiling Datura seeds in cow's milk significantly reduces Atropine and Hyoscyne concentrations, validating the classical rationale for Go Dugdha Shodhana. This suggests that Ayurvedic pharmacists had, through centuries of empirical observation, developed processes that modern science is only beginning to quantitatively explain.

In the management of Kushtha, Dhatura occupies a unique niche. For conditions like Vicharchika (eczema) and Dadru (dermatophytosis), where microbial involvement (Krimi) and intense Kandu (itching) are cardinal features, Dhatura's combined Krimighna-Kandughna action provides a dual therapeutic advantage that few single herbs can match. In Kitibha (psoriasiform conditions), the deep-penetrating Tikshna quality of Dhatura alkaloids addresses the thick, indurated nature of skin plaques — a feature that superficial, milder herbs cannot adequately treat.

For Shwitra (vitiligo), the combination of Dhatura with photosensitizing herbs like Bakuchi represents an approach that, mechanistically, mirrors the modern PUVA (Psoralen + UVA) therapy used in contemporary dermatology — a testimony to the scientific depth embedded in classical Ayurvedic treatment protocols.

It is imperative, however, to acknowledge the ethical and safety dimensions of Dhatura use. The narrow therapeutic-to-toxic window of its alkaloids demands rigorous adherence to Shodhana protocols, precise dose measurement, and careful patient selection. In the current clinical landscape, external applications of Dhatura represent the most accessible, evidence-supported, and relatively safe therapeutic avenue for Kushtha management.

CONCLUSION:

Dhatura (*Datura metel*), despite its classification as an Upavisha (secondary poison), stands as one of the most therapeutically versatile plants in Ayurvedic Materia Medica, particularly in the context of Kushtha Roga (skin diseases). Its unique pharmacological profile — combining Krimighna, Kandughna, Shothahara, Vrana Shodhana, and Raktashodhaka properties — makes it pharmacologically indispensable in conditions where conventional herbal medicines may prove insufficient. The classical documentation of Dhatura across foundational Ayurvedic texts — from Charaka Samhita to Raj Nighantu — consistently highlights its dermatological utility, particularly in Vicharchika (eczema), Kitibha (psoriasiform conditions), Dadru (fungal infections), Kandu (pruritus), and Shwitra (vitiligo). External applications in the form of Lepa, Taila, and Dhoopana represent time-tested, clinically relevant therapeutic modalities that are both efficacious and relatively safer than internal administration.

The mandatory Shodhana (purification) of Dhatura before therapeutic use represents one of the most profound expressions of classical Ayurvedic pharmaceutical intelligence — a process that modifies the plant's pharmacokinetics in ways that modern science is progressively validating. The alkaloids Hyoscine, Atropine, and Daturalactone, along with the anti-inflammatory Withanolides and wound-healing Tannins, provide a strong phytochemical basis for the classical therapeutic claims. In conclusion, a thorough understanding of Dhatura's Ayurvedic properties, classical applications, and mandatory safety protocols positions it not as a relic of ancient medicine, but as a living, pharmacologically relevant therapeutic agent whose full potential in modern integrative dermatology remains to be scientifically explored and clinically validated. Future research combining classical Ayurvedic guidelines with evidence-based clinical trials holds immense promise for establishing Dhatura-based formulations as safe, effective, and standardized interventions in the management of Kushtha Roga.

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