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## Ayurvedic review article on dadru kushta

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### Abstract

Ayurveda has given importance to skin diseases since the era of Veda. Dadru is a disease affecting the Twak with symptoms of Kandu, Mandala and Pidaka. It is a Kaphapitta Pradhana, where the symptom closely resembles with symptoms of Tinea infection. Dadru Kushta is due to consumption of Ati Amlalavana Sevana, Ati Snigdha and Ati Drava Ahara Sevana and subjects who are taking Dadhi and Matsya with Kshira which leads to aggravation of Pitta and Kapha Doshas which causes derangement on the skin. North Karnataka is well known for its hot and humid conditions making its population at risk of many Dermatophytic infections. Most common are Tinea Corporis and Tinea Cruris. With this an effort is made to understand the Etiopathogenesis of Dadru Kushta w.s.r. to Tinea Infection.

**Keywords:** Dadru Kushta, Pitta Dosha, Kapha Dosha, KOH

### Introduction

Skin is the largest organ of human body. It's size and external location makes it susceptible to a wide variety of disorders. Skin Disease are being considered as a major health problem in children. In Recent years, there has been a considerable increase in incidence of skin problems in the tropical and developing countries like India due to various reasons like poverty, poor sanitation, unhygienic, pollution etc. [1]. All the skin Diseases in Ayurveda have been classified under the broad heading of kushtha. Which are further categorized in to Maha Kushtha and Kshudra kushtha. Dadru kushtha is a type of kushtha that comes under both due to it's quick invading Nature [2]. In broad sense kushtha is the one which causes vitiation as well as discoloration of the skin [3]. Acharya Charaka has described Dadru as a Kshudra Kushtha. As per it's definition the reddish coloured Pidika in the from of Mandala with elevated borders and Itching is known as Dadru [4]. Dadru being one among kushtha is also a Rasa, Rakta and Mamsadhatupradoshaja Vikara [5]. It is usually caused by nidanas under three major classification i.e. aharaja, viharaja and Krimija. Here krimi can be considered for the Related fungi which are dermatophyte capable of causing skin changes of the type known as Ringworm or Dermato phytosis [6]. On the Basis of presenting Symptomatology Dadru with Dermatophytosis through Modern perspective it comes under superficial fungal Infection of the skin the most common dermatological manifestation affecting up to 15% of world's population in all group [7].

### Nidana Panchaka (five-fold approaches of diagnosis) of Dadru Nidana

Acharya Sushrut stated Nidana Parivarjana (Removal of causative factor) as the first step of treatment [8]. So for the cure, the knowledge of Nidana of disease is most important. The understanding of etiological factor is valuable to deliver proper guidance for the prevention and treatment of the disease. Ayurveda emphasizes different factors such as improper diet, routine, season, and even the supernatural power, which make the body vulnerable and susceptible to disease. In Ayurveda classics, specific aetiology for Dadru has not been described, but the general aetiology of Kushth (Skin disease). Since Dadru has been included under Kushth, its aetiology can be constructed based on general aetiology. Ayurveda texts have described general causative factors, i.e., Samanya Nidana for all types of Kushth instead of specific Nidana for a particular type of Kushth.

### Purvarupa

The symptoms which appear before the complete occurrence of disease are considered as Purvarupa (prodromal symptoms) [9]. But in case of Dadru, it can be seen that symptoms (Rupa) of disease like Raga (Redness), Kandu (Itching), Pidika (Macule/ Papule), Utsannamandala (welts), Ruksha (Dryness), Daha (Burning), Visarpini (Spreading) appears as the Purvarupa of Kushta [10].

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## Rupa

The signs and symptoms which appear after Dosha–Dusya Sammurchana (Blending of bodily humour and physiological regulatory entities) is called Rupa. Rupa appears during the fifth Kriyakala<sup>[11]</sup> (Stage of pathogenesis), and this 'Vyakti' stage may be quantified to be that of the appearance of the fully developed disease. In Dadru Kandu, Raga, Pidika, Mandala (Discoid lesion), etc. symptoms are manifested. Acharya Charaka<sup>[12]</sup> has defined Dadru as the reddish colour Pidikaa in the form of Mandala with elevated borders and itching. Whereas, Acharya Sushrut<sup>[13]</sup> has described it as the Atasi (Flax seed) flower colour appearance with copper coloured spreading Pidika. Ashtang Samgraha<sup>[14]</sup> mentioned that Dadru is Durvavata Dirgha Pratana, having Atasi flower colour appearance, Elevated circle, itching and Anusangini (Ancillary).

## Upashaya

Upashaya<sup>[15]</sup> is defined as those drugs, diet regimens, behavioural and other practices that are beneficial and provide recovery to the patients and have actions contrary to the aetiology of the disease. Upashaya is a beneficial diagnostic tool when the disease is not distinct, and it is challenging to diagnose the same. However, in Dadru roga sign and symptoms are very clear. Hence Upashaya is not required for diagnosis but very useful for treatment. No specific Upashaya of Dadru is found in the classical texts. Nevertheless, the description of Pathya (Ideal diet plan) about Kushth may be considered as the Upashaya.

## Samprapti

Samprapti (Etiopathogenesis) corresponds to the sequence of development of the disease. It includes the course of process or event from the inception of causative factors to the manifestation of the disease. According to Vagbhata's definition, the knowledge of Samprapti must include the idea about nature and manner of vitiation of Dosha, associated factors, their spread and nature of lodgement. When the causes of disease (Kushtha Roga) persist for longer duration, the quality of skin gets depleted. It may effect the body either from inside or outside or both. Deficient transformation power at the Dhatu level may precipitate redundant materials inside the body, which may hamper the functions of Bhrajaka Pitta. In healthy persons, the Bhrajaka pitta (A type of pitta found in skin) is the main principle in maintaining the functions of the skin. Improper actions of Bhrajaka Pitta may alter the structural firmness of the skin. As we know, the skin is one of the structural forms of Rasa (nutrient fluid) Dhatu. So, this can be considered as a part of Rasavaha Srotasa (Channel or passage). Causes which persist for longer duration may destruct the structural firmness of the skin at different level of the body, creating the "Srotovaigunya." Excess intake of those food items which vitiates Kapha Pitta Dosha are the leading cause of the disease. Dhatvagni mandhya (Cellular metabolic factor) may precipitate Malarupa (Excretory form) Kapha through excretory materials like sweat. Thus, vitiated Dosha and Malabhavas may find lodgement upon the skin in due course, making the skin deficient in resistance. Behind each symptom produced, there will be an altered Dosha as a precipitating factor. Circumscribed itchy lesions with chronicity indicate the role of Kapha Dosha. Erythematous itchy lesions with discharge, which aggravate on sweating indicate the role of Pitta Dosha.

## Discussion

Sodhana-sodhana chikitsa is very important to excrete the vitiated doshas from diseased person. In dadru kushta virechana and raktmokshan should be given to remove out vitiated pitta and rakta.

Virechana karma) Snehana karma- Snehana should be done with Panchtikta ghrit daily by increasing manner starting from 50 ml, 150 ml, 250 ml upto appearance of manifestation of "samyaka snehana" in the early morning after the completions of physiological urges.

Swedana karma-After the completion of the snehana and before the virechana karma. The peti sweda should be given after applications of massage on whole body.

Virechana karma-After samyaka snehana shodhana and examination of patients the planned induce purgation should be given to the patients by giving trivrita kwath early in the morning. Then patients should be observed for samyaka virechana and sansarjana karma should be maintain as per schedule.

Rakta-mokshana karma-Raktamokshan should be done by using 18 no bore needle early in the morning near about 60 ml blood should be withdrawn per sitting.

Shamana chikitsa-Pitta-kaphaghana and kushthagna poly herbal, herbo-minerals drugs should be used for external and internal uses.

## Conclusion

In Ayurveda, fungal skin infection is termed as Dadru (Tinea/Ringworm). It affects population of all the age group. There is no separate description of Nidana, Poorvarupa, Samprapti of Dadru, but the Samanya Nidana, Poorvarupa mentioned for Kushtha can be considered here. Incidence rate of Dadru gradually increasing day to day because of improper Vihara like uncleanliness of body, sharing cloths of others and improper way of food intake etc., so this type of Dadru considered as Sankramika Vyadhi (communicable disease). The knowledge of Nidana is helpful for the proper diagnosis, prevention of disease and treatment

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