

A Review on Etiopathogenesis of Dadru Kushta in Ayurveda

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Abstract: *Twak Vikara*, or dermatological symptoms, have been more prevalent in recent years especially among children. Its prevalence has unquestionably increased, particularly in tropical regions and emerging nations like India. There are a number of contributing factors including unsanitary environmental conditions, poverty, inadequate sanitation, illiteracy, malnutrition, and incorrect skin care practices. Due to their deformed look, skin disease sufferers are also more likely to be socially, emotionally, and physically embarrassed in public. Dadru is a skin illness that is frequently encountered and is characterized by severe itching, scaling, and erythema with discoid-shaped lesions. Dadru is a kapha, pitta pradhan, Vyadhi, classified as a minor skin ailment by Acharya Charaka, but as a major skin condition by Acharya Sushruta and Acharya Vagbhata. The Nidana for Dadru Kushta was not described separately by the Acharyas. Understanding Nidana is beneficial for accurate disease diagnosis, prevention, and treatment.

Keywords: Aupasrgika, Samprapti, Dadru.

1. Introduction

Skin is the largest organ of human body. Its size and external location makes it susceptible to various disorders. In recent years, there has been a considerable increase in the incidence of skin problem in the tropical and developing countries like India. The fungus mostly affects the skin, which is the body's outermost layer. Dadru is a kind of Kushta Roga, or skin illness, that is distinguished by lesions that resemble tortoise skin and cardinal symptoms including Kandu, Utsanna mandala, Raaga, and Pidika. All the skin diseases in Ayurveda have been classified under the broad heading of 'Kushta' which are further classified into Mahakushta and Kshudrakushta. Dadru is one amongst them. (Acharya Charak has included Dadru in Kshudrakushta, whereas Acharya Sushruta and Acharya Vagbhata have explained under Mahakushta.

A. Meaning and Origin

Dadru is a masculine word that is both "Puling Shabd" and "Anadaya Shabdrupa," meaning that it does not contain any "Dhatu" (body's structural entities) or "Pratyaya." Dadru means "Tortoise," as the skin lesion that develops as a result of this illness resembles a tortoise' skin [1].

B. Aspect of History

According to Acharya Charaka, Dadru belongs to Kshudra

Kushta, and Kapha Pitta is the major Dosha of Dadru Kushta. By definition, Dadru is the reddish-colored Pidika (Papules) that resembles a Mandala with raised edges and itching [2]. In Maha-kushta, Acharya Sushruta saw Dadru as the dosha that engaged Kapha, which had the appearance of Atasi Puspha (flax flower) and Tamra Varna (copper color), which propagated Pidika [3]. Sushruta Samhita critic Dalhana [4] split Dadru into two halves, Sita (White) and Asita (Black). Dalhana distinguished between the two further by stating that the "Sita" variety of Dadru is more readily curable due to its lack of effect on the deeper tissues. It is also linked to a lower number of symptoms and indicators. Tridosha is not much involved. "Asita" Dadru is the exact opposite of Sita Dadru in comparison. In the Ashtanga Samgraha, Acharya Vagbhata stated that Dadru is Durvavata dirgha pratana, with the appearance of an Atasi flower, an elevated circle, itching, and symptoms of Anushangini. Acharya Kashyapa, on the other hand, distinguished Dadru as a skin ailment characterized by "Vridhimanta Mandala," or widely distributed discoid lesions accompanied by severe burning, itching, and discharge. It's important to note that these lesions might occasionally be dry [6].

2. Discussion

A. *Nidana Panchaka*, or the five-fold diagnostic techniques, of Dadru [7]

1) Nidana

The initial step in treatment is Nidana Parivarjana, or the removal of the causal component, according to Nidana Acharya Sushruta [8]. Therefore, understanding Nidana of disease is crucial for its cure. It is important to comprehend the etiological factors in order to provide appropriate counsel for illness prevention and treatment. Ayurveda places emphasis on various variables that can leave the body prone to disease, including incorrect diet, routine, season, and even supernatural powers. The broad aetiology of Kushta (skin disease) has been documented in Ayurvedic classics, but no specific aetiology for Dadru has been mentioned. Given that Dadru falls under Kushta, its aetiology can be inferred from general aetiology. Rather of describing a specific Nidana for a given form of Kushta, Ayurvedic writings have described generic causal

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elements, such as Samanya Nidana for all types of Kushta.

2) Purvarupa

Prodromal symptoms, or Purvarupa, are those that manifest themselves prior to the full onset of the disease [9]. However, in the instance of Dadru, it is evident that the Purvarupa of Kushta manifests as the symptoms (Rupa) of the disease, such as Raga (Redness), Kandu (Itching), Pidaka (Macule/Papule), Utsannamandala, Ruksha (Dryness), Daha (Burning), and Visarpini (Spreading) [10].

3) Rupa

Is the term for the indications and symptoms that follow Dosha-Dusya Sammurchana (the blending of physiological regulatory entities and body humour). It is possible to quantify the 'Vyakti' stage as the appearance of the fully formed disease. Rupa appears during the fifth Kriyakala [11] (Stage of pathogenesis). Symptoms appear in Dadru Kandu, Raga, Pidika, Mandala (Discoid lesion), etc. Dadru is described by Acharya Charaka [12] as the reddish-colored Pidikaa in the shape of a Mandala with raised edges and itching. In contrast, it is referred to as the Atasi (Flax seed) flower color look with copper-colored spreading Pidika, according to Acharya Sushruta [13]. According to Ashtanga Samgraha [14], Dadru is a Durvavata Dirgha Pratana with the appearance of an Atasi flower, an elevated circle, itching, and anusangini (ancillary).

4) Upashaya

Upashaya [15] is defined as medications, eating plans, behavioral therapies, and other practices that help patients heal while acting against the disease's underlying cause. When an illness is difficult to diagnose and not well defined, Upashaya is a useful diagnostic tool. On the other hand, Dadru roga's signs and symptoms are quite obvious. Therefore, Upashaya is very helpful for treatment but not necessary for diagnosis. The classical literature has no particular references to the Upashaya of Dadru. However, the Pathya (ideal food plan) description of Kushta could be regarded as the Upashaya.

5) Samprapti

Samprapti, or etiopathogenesis, describes the order in which the illness develops. It encompasses the sequence of events or processes from the beginning of the causal causes to the disease's presentation. Vagbhata defines Samprapti as the understanding of the nature and mode of vitiation of Dosha, together with the accompanying variables, their spread, and their kind of lodgement. Skin quality declines with extended persistence of the disease causes (Kushta roga). The body may be affected from the inside, the outside, or from both. Inadequate transformation potential at the Dhatu level can lead to the accumulation of unnecessary materials within the body, thereby impairing the activities of Bhrajaka Pitta. The primary factor in preserving the functioning of the skin in healthy individuals is the Bhrajaka pitta, a form of pitta present in the skin. Bhrajaka Pitta's improper acts can change the skin's structural rigidity. One of the structural forms of Rasa (nutrient fluid) Dhatu is, as we know, the skin. In light of this, Rasavaha Srotasa (Channel or passage) may include this. Long-term causes have the potential to destroy the skin's structural rigidity at many bodily levels, leading to "Srotovaignunya." The main cause of the illness is an excessive intake of foods that vitiate

the Kapha Pitta Dosha. Sweat and other excretory materials might cause Dhatvagni mandhya to cause Malarupa Kapha. As a result, weakened Dosha and Malabhavas may eventually lodge on the skin, reducing its resilience. Every symptom that arises will have a corresponding change in Dosha acting as a catalyst. Chronic, circumscribed, itchy sores are indicative of Kapha Dosha. Pitta Dosha is implicated in erythematous, itchy sores that discharge and get worse as perspiration occurs.

B. Samprapti Ghataka

- (i) Dosha- Tridosha
- (ii) Dusya - Tvak, Rakta, Mamsa
- (iii) Adhithana – Tvak
- (iv) Srotas - Rasavaha and Raktavaha Srotasa
- (v) Srotodusti- Sanga and Vimargagamana
- (vi) Agni- Bhranjaka Agni

1) Dosha

All the Kushta are Tridoshaja. However, each of them can be differentiated as Doshika entity based on the dominance of Dosha in them. The involvement of Dosha in the symptoms of Dadru is analyzed and summarized as follows:

Table 1
Dosha symptoms

S.No.	Symptoms	Dosha
1	Kandu	Kapha
2	Raga	Pitta
3	Pidika	Pitta
4	Utsanna mandala	Kapha
5	Atasi puspa varna	Pitta
6	Visarpana	Vata

2) Dushya

Acharya Charaka has described four Dushyas as Twak (Skin), Rakta (Blood cell), Mamsa (Muscle cell) and Lasika (Lymph) Dhatu [16], which are primarily involved in the manifestation of Kushta, Chakrapani interprets that when the vitiation is limited up to these four Dushyas, it should be considered as 'Samanya Dushti' & when the Samprapti traverse these four Dhatus to involve, furthermore in-depth Dhatus it may be considered as 'Vishesa Dushti.' Generally, 'Samanya Dushti occurs in Kshudra Kushta while 'Vishesa Dushti is traceable in Maha Kushta [17]. The analysis of Dhatu Dushti in the symptoms of Dadru is as follows,

Table 2
Dushti symptoms

S.No.	Symptoms	Dhatu
1	Kandu	Rasa, Rakta
2	Raga	Rakta
3	Pidika	Rakta, Mamsa
4	Utsanna mandala	Mamsa
5	Atasi puspa varna	Rakta
6	Visarpana	Rakta

3) Srotas

Rasa and Raktavaha Srotas plays a vital role in the pathogenesis of Dadru. Amongst four types of Sroto-dushti, Sanga and Vimargagamana are observed in Dadru [18]. Tiryag gamana of the vitiated Dosha suggests Vimargagamana. There is Srotorodha due to Sanga in Srotasa.

3. Chikitsa

There is no specific treatment is mentioned for Dadru, but common treatment protocol of Kusta is used to treat on the basis of vitiated Dosh. Bahu-Shodhana (Frequent Virachana and Vamana [19], Shamana (palliative therapy) and Bahirparimarjana Chikitsa like Edgajadi lepa [20], Dadrughn Lepa is used to treat it since ages. Ayurveda Shodhana, Shamana and Bahirparimarjana (topical) Chikitsa is indicated for Dadru. For shodhana nitya virechana with Gomutra siddha haritaki. In Shamana chikitsa formulations like Arogavardhini vati and Gandhaka Rasayana having Kushtaghna, Krimighna and Kandughna properties can be used. Bahirparimarjana chikitsa in the form of lepa of Shirisha twak and local application of Karanj oil.

4. Conclusion

Ayurveda refers to fungal-induced skin infections as Dadru (Tinea/Ringworm). The population is impacted throughout all age groups. Nidana, Poorvarupa, and Samprapti of Dadru are not separately described; nevertheless, the Samanya Nidana, Poorvarupa that was specified for Kushtha can be taken into consideration here. Since the incidence of Dadru is steadily rising due to inappropriate Vihara, such as sharing clothes, being filthy, and consuming food improperly, this sort of Dadru is seen as a communicable sickness, or Sankramika Vyadhi. Understanding Nidana is beneficial for accurate illness diagnosis, treatment, and prevention.

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