



## Disease *Dadru*: A Historical Review

Jeeta Ram Saini<sup>1</sup> Sisir Kumar Mandal<sup>2</sup> Madan Mohan Sharma<sup>3</sup>

1. Assistant Professor, Department of Roga Nidana & Vikriti Vigyana, MJF Ayurveda college, Jaipur
2. Associate Professor, Department of Roga Nidana & Vikriti Vigyan, AIIA, Delhi
3. Professor, HOD, Department of Kriya Sharir, Kunwar Shekhar Vijendra Ayurveda Medical college, Gangoh, Saharanpur, UP

### Abstract-

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**Corresponding author- Dr. Jeeta Ram Saini**, Assistant Professor, Department of Roga Nidana & Vikriti Vigyana, Email: [jeetaramsaini650@gmail.com](mailto:jeetaramsaini650@gmail.com) Mob.no.09694319833

In *Āyurveda* all the skin disease considered in *Kuṣṭha*. Which are further categorized in to *Mahākuṣṭha* and *Kṣudrakuṣṭha*. *Kuṣṭha* is produced invariably by the vitiation of the seven factors i.e. 3 *Doṣā* and 4 *Dūṣyā*.<sup>1</sup> When the vitiated *Doṣā* provoke the four body elements and if this derangement of seven *Dravyā* is not cared to, a disease is formed inside the body which manifests itself on outermost part of the body.

Skin is mostly affected by fungus as it is external covering of body. In *Āyurveda* Tinea infection is termed as *Dadru*. *Ācārya Caraka* considered *Dadru* in *Kṣudra Kuṣṭha* and *Doṣa* dominance is *Kaphapitta*. *Ācārya Suśruta* considered *Dadru* in *Mahā Kuṣṭha* and *Doṣa* dominance is *Kapha*.

*Dadru* is a type of *Kushta roga*, which is characterized by the cardinal symptoms like *Kañḍu*, *Utsannamaṇḍala*, *Rāga* and *Piḍikā* and the lesions resembling the skin of a tortoise.

History of any science is a cluster of facts and it helps to provide the guidelines about our present and future path. So profound knowledge of the historical events can help us to correlate between today and ancient axioms or *Āyurveda* texts and modern medicinal texts with the help of scientific parameters. The history of Indian medicine starts from Veda, so the history of *Dadru Roga* beginning from *Vedā*.

**Key words:-** *Kuṣṭha*, *Dadru*, *Samhitā*

## Introduction:-

### VEDIC KĀLA:-

*Vedā* is considered as the oldest and first available literature of the world. There are four *Vedā* i.e. *Rigveda*, *Yajurveda*, *Atharvaveda* and *Sāmveda*. *Āyurveda* is considered the *Upaveda* of *Atharvaveda*. In Vedic period no special description of *Dadru Kuṣṭha* is present but a general literature of *Kuṣṭha* is described somewhere.

### *Rigveda:-*

There is no any scientific explanation regarding the *Kuṣṭha*. *Rigveda* identified this disease with characteristic features of *Vivarṇatā* and *Romaśātana*. *Kuṣṭha* word seems to be used for a medicinal plant and not for the skin disease. But some historical events are described such as:-

The *Carma Roga* of *Apāla* was cured by Lord *Indra*. *Ghoṣa*, the daughter of *Kakṣāvati* was disliked by her husband owing to her ugly looks of *Kuṣṭha roga*. She was treated with proper medication and got cured and

accepted by her husband. The words *Kilās* and *Pālitya* are used to denote the skin disease.

### *Yajurveda:-*

In *Yajurveda* medicines having capacity of curing *Kuṣṭha*, *Hṛdroga*, *Arśa* etc. have been mentioned and their virtues praised.

### *Atharvaveda:-*

In *Atharvaveda*, various sites for disease have been described and amongst them skin has been described as one of the chief sites of the diseases. The drug '*Kuṣṭha*' has been advocated for its management. The name of various diseases has been illustrated, whereby *Kuṣṭha* has been described as *Kṣetriya Roga*. There is description of some herbs like *Ramā*, *Nili*, *Āśuri*, *Śyāma* etc. for the treatment of *Kuṣṭha*.<sup>2</sup> Some new terms for skin disorder are described as *pāmā*, *vidradhi*, *Apaci*, *Gaṇḍamālā* etc.<sup>3</sup> The most effective drug in the treatment of *Kuṣṭha* is *Trivṛt* (*Śyāmā*). *Atharvaveda* has recorded the miseries of *Doṣā* which were inflicted by

*Kuṣṭha*.<sup>4</sup> The commentator of *Atharvaveda* considers *Kuṣṭha* as one of the localized disease.<sup>5</sup>

#### **PURĀṆA KĀLA:-**

##### **Mahābhārata:-**

At that time, it has been mentioned that the person who suffering from *Tvaka Roga* is not fit to be a king. It highlight that time people suffering from *Kuṣṭha* were looked down by the society.

##### **Agnipurāṇa:-**

*Kuṣṭhaghna* preparation is mentioned under the heading of “*Nānā Rogahara Auśadhāni*”. There is a reference regarding the use of *Khadira* as internal medicine and *Haritāla* and *Manahsilā* as external medicine in the treatment of *Kuṣṭha*.

#### **SĀMĪHITĀ KĀLA:-**

The systematic compilation of the knowledge of *Āyurveda*, first stated in the *Samhitā* period. All skin disease is considered in *Āyurveda Samhitā* under the heading of *Kuṣṭha* and clear cut description of *Dadru Kuṣṭha* evolved from the *Samhitā* period. In *Āyurveda* classics, specific etiology for *Dadru* has not been described, except the general etiology of *Kuṣṭha*. Since *Dadru* has been included under *Kuṣṭha*, its etiology can be constructed on the basis of general etiology.

##### **Caraka Samhitā:-**

*Caraka* has described 18 types of *Kuṣṭha* among them 7 types of *Kuṣṭha* have been described as a *Mahākuṣṭha* and 11 types have been *Kṣudrakuṣṭha*.<sup>6</sup> *Ācārya Caraka* considered *Dadru Kuṣṭha* in *kṣudrakuṣṭha* as per his definition, the reddish colour *piḍikā* in the form of *maṇḍala* with elevated borders and itching is known as *Dadru*.<sup>7</sup> According to *Caraka Dadru* is *Kaphapittaja Roga*.<sup>8</sup> In *Nidāna Sthāna* only *Mahākuṣṭha* have described in detail. But in *Cikitsā Sthāna* both *Mahākuṣṭha* and *Kṣudrakuṣṭha* have been discussed. The diagnosis and treatment of *Dadru* have been discussed in *Cikitsā Sthāna* under the heading of *Kṣudrakuṣṭha*.

*Tvaka Doṣa* and *Sparśaghna* are used as synonym of *Kuṣṭha* in *Caraka Samhitā*.<sup>9</sup> *Kuṣṭha* is described as the *Sāmānya Hetu* of *Nija Śoṭha*.<sup>10</sup> *Kuṣṭha* is considered as a *Santarpanjanya Vyādhi*.<sup>11</sup> It is included as one of the disease caused by *Rakta*.<sup>12</sup> Use of *Stambhana Dravyas* in the initial stage of *Raktapitta*, *Raktarśa* and *Āmātisāra* leads to *Kuṣṭha*. *Agnikarma* is contraindicated in *Kuṣṭhaja Varṇa*.<sup>13</sup> *Kuṣṭha* has been considered among the *Aṣṭamahāgada*.<sup>14</sup>

##### **Suśruta Samhitā:-**

*Ācārya Suśruta* first time clearly described the *Ānurvānsika* and *Krimija*

*Nidāna* as a causative factor of *Kuṣṭha*. *Kuṣṭha* has also been included in list of *Aupasargika Roga*, which may spread from one person to another.<sup>15</sup>

In *Suśruta Samhitā*, *Kuṣṭha* has been described in *Nidāna Sthāna* Chapter 5 regarding aetiopathogenesis and its management in *Cikitsā Sthāna* chapter 9 and 10. *Suśruta* has described 18 types of *Kuṣṭha* and *Dadru Kuṣṭha* have considered in *Mahākuṣṭha* as per his definition, the *Atasī* flower like colour and copper colour *Piḍikā* with spreading called *Dadru*.<sup>16</sup> According *Suśruta Dadru is Kaphaja Roga*. Explanation regarding *Dhātugatva of Kuṣṭha* was placed by *Suśruta* first time<sup>17</sup>. *Ācārya Suśruta* has explained *Kuṣṭha Cikitsā* in 2 chapters under the heading of *Kuṣṭha* and *Mahākuṣṭha*. *Suśruta* explain the criteria for differentiation between *Mahākuṣṭha* and *Kṣudrakuṣṭha*.

Formation of skin is elaborated in detail as due to *Pāka of Śukra and Śoṇita* resulting in the formation of seven layers of *Tvaka* with the example of the cream on the surface of boiling milk.<sup>18</sup> Details of seven layers of skin, their function, thickness and prone origination of disease are described.

***Aṣṭānṅga Saṁgraha:-***

In *Aṣṭānṅga Saṁgraha* the disease *Kuṣṭha* has been described in detail in *Nidāna Sthāna* and *Cikitsā Sthāna*. According to *Aṣṭānṅga Saṁgraha Tvaka* are six types. *Pāka of Rakta* results into formation of six layer of *Tvaka*.<sup>19</sup>

*Aṣṭānṅga Saṁgraha* described 18 types of *Kuṣṭha*. Mentioned that *Dadru* is *DūrvaVāta Dīrgha Pratāna*, having colour like *Atasī* flower, Elevated circle, itching and *Anusangini*.<sup>20</sup> *Eḍagajādi Lepa* is used for external application in *Dadru*.<sup>21</sup>

***Aṣṭānṅga Hr̥dya:-***

*Aṣṭānṅga Hr̥dya* has followed *Suśruta* regarding classification of *Mahākuṣṭha* and *Kṣudrakuṣṭha*. *Dadru Kuṣṭha* considered in *Mahākuṣṭha* and definition that *DūrvaVāta Dīrgha Pratāna*, having colour like *Atasī* flower, Elevated circle, itching and *Anusangini*.<sup>22</sup>

***Hārīta Samhitā:-***

In *Hārīta Samhitā*, the description of *Kuṣṭha* is available in 3rd *Sthāna* 39th chapter. Here 18 types of *Kuṣṭha* have been explained but there are difference in their nomenclature and signs and symptoms.

***Kāśyapa Samhitā:-***

*Kāśyapa Samhitā* has described 18 types of *Kuṣṭha* in *Kuṣṭha Cikitsā* chapter.<sup>23</sup> *Kāśyapa* has given the classification of

*Kuṣṭha* on the basis of its *Sādhyatā* and *Asādhyatā*. Thereby 9 *Kuṣṭha* are described as *Sādhyā* while other 9 are *Asādhyā*. *Dadru* have been described in *Sādhyā Kuṣṭha*.

#### ***Bhela Samhitā:***

In *Bhela Samhitā*, *Kuṣṭha* has been described in *Sūtra* 4th, *Nidāna* 5th and *Cikitsā Sthāna* 6th chapters. Specially indicated that polluted water as an etiological factor of *Kuṣṭha*.<sup>24</sup>

#### ***SAMGRAHA KĀLA:-***

#### ***Mādhava Nidāna:-***

In *Mādhava Nidāna*, the aetiopathogenesis of *Kuṣṭha* is described in the chapter of *Kuṣṭha Nidāna*. *Mādhava* has described *Nidāna Pañcaka* of *Kuṣṭha* according to *Caraka and Vāgbhaṭa*.<sup>25</sup> While *Dhātugatatva*, *Sādhyā- Asādhyatā* and *Samkrāmakatā* have been described according to *Suśruta*.<sup>26</sup>

#### ***Śārṅghara Samhitā:-***

Classification of *Kuṣṭha* has been described in *Pūrvakhaṇḍa*. *Tāmra* which is the fourth layer of skin is the site of all types of *Kuṣṭha*.

#### ***Bhāvaprakāśa:-***

*Bhāvaprakāśa* mentioned *Kuṣṭha* under *Kuṣṭha Rogādhikāra*. *Bhāvaprakāśa* has described a detail described of *Kuṣṭha*.<sup>27</sup> He has followed *Caraka* for classification and

nomenclature of *Kuṣṭha*. The *Dhātugatatva and Sādhyā- Asādhyata* are compiled from *Suśruta*.

#### ***Yogarātnākara:-***

*Yogarātnākara* described the *Kuṣṭha* according to the earlier classics. Contagious aspect of *Kuṣṭha* is also described in this chapter.

#### ***Bhaiṣajya Ratnāvalī:***

*Rasamāṇikya* and *Maricyādi* tail are mentioned as medication of *Kuṣṭha*.

According to *Caraka Samhitā*, *Mādhava Nidāna* and *Bhela Samhitā MahāKuṣṭha* has classified in to *Kapāla*, *Aūdūmbara*, *Maṇḍala*, *Rṣyajihava*, *Puṇḍarika*, *Sidhma* and *Kakanaka*.<sup>28</sup> However, *Suśruta* and *Aṣṭāṅga Hr̥dya* has maintained same described with some changes from above *Samhitā*.

*Ācārya Suśruta* has excluded *Sidhma Kuṣṭha* and considered as *Kṣudrakuṣṭha* while *Dadru Kuṣṭha* is included under *Mahākuṣṭha*. *Suśruta* has considered *Arunha Kuṣṭha* instead of *Maṇḍala Kuṣṭha*.

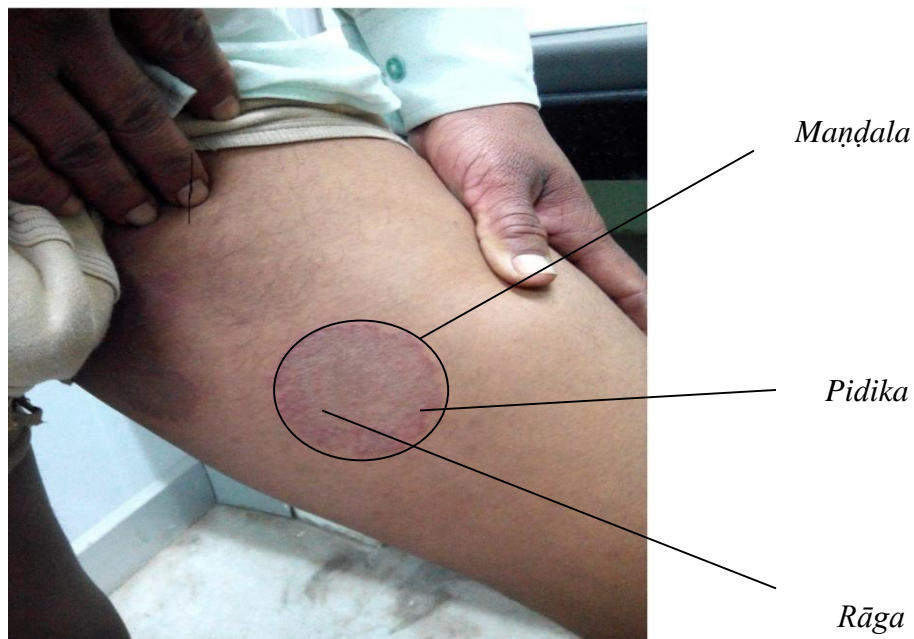
In *Caraka Samhitā*, *Kuṣṭha* is divided into two categories viz. *Mahākuṣṭha* and *Kṣudrakuṣṭha*. There is no clear-cut explanation for this division but commentators have tried to solve this query. *Kuṣṭha* can be classified in to seven types,

eighteen types and innumerable types.<sup>29</sup> *Cakrapāṇi* explained that *Kṣudrakuṣṭha* has *Alpa* (less) *Doṣa* and *Lakṣaṇas* in comparison to *Mahākuṣṭha*.<sup>30</sup> So, it is known as *Kṣudra Kuṣṭha*.

*Ḍalhaṇa* said that *Mahākuṣṭha* have a *Doṣa* involvement in *Gambhira* (deeper) *Dhātu* but in *Kṣudrakuṣṭha*, it is not and only one *Doṣa* is involved. Due to this reason *Mahākuṣṭha* requires intensive treatment in comparison to *Kṣudrakuṣṭha*.<sup>31</sup> *Gayadāsa* mentioned that there is *Alpa Doṣa* in *Kṣudrakuṣṭha* in comparison to *Mahākuṣṭha*.

*Ācārya Caraka* considered *Dadru* in *Kṣudra Kuṣṭha* and the predominant *Doṣa* of *Dadru Kuṣṭha* is *Kaphapitta*. *Ācārya Suśruta* considered *Dadru* in *Mahā Kuṣṭha* and involved *doṣa* is *Kapha*. *Ḍalhaṇa*,<sup>32</sup> commentator of *Suśruta Saṃhitā* has divided *Dadru* in 2 parts, *Sita* and *Asita*. *Ḍalhaṇa* clarified by saying that *Sita* type of *Dadru* is easily curable because it does not affect the deeper tissues, associated with less number of signs and symptoms and without the major involvement of all the *Doṣā*. While *Asita Dadru* is just opposite of *Sita Dadru*.

Figure:- *Dadru Kuṣṭha*:-



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