



## Classical review on Dadru Kushta

**Dr. Shashikala. H. Antartani<sup>1</sup>, Dr. Sunilkumar. M. Chabanur<sup>2</sup>**

<sup>1</sup> Final Year PG Scholar, Department of PG Studies in Kayachikitsa

<sup>2</sup> Professor & HOD, Department of PG Studies in Kayachikitsa

BVVS Ayurved Medical College & Hospital, Bagalkot, India.

### ABSTRACT :

Skin is the protective organ of the body. It reflects the health of the individual. It is also a target organ for many infections causing physical, emotional and social embarrassment. About 10-20% of the general practice includes the patients suffering from skin disorders and out of them fungal infections constitute Up to 20%. Fungal diseases are very commonly prevalent in tropical and subtropical countries. The related fungi are dermatophytes capable of causing skin changes of the type known as Tinea or Ringworm or Dermatophytosis or Mycosis. Tinea is a group name for a highly contagious, segmented mycelia fungus which is usually transmitted from person to person by direct contact. *Ayurvedic* literature has depicted the word *Kushta* for all skin diseases which are further divided into *Maha Kushta* and *Kshudra Kushta*. *Dadru Kushta* is one among the *Kshudra Kushta*, and it is mainly of *Kapha Pitta Pradhana Twak Vikara*. It is characterized by *Kandu, Raga, Pidaka, Daha* and *Utsanna Mandala*. This article presents the classical review *Dadru Kushta*.

**KEY WORDS:** *Dadrukushta*, Tinea corporis

### AIMS AND OBJECTIVES:

To study the Vyutpatti, Nirukti, Paribhasha, Prakara, Nidana, Poorvaroopa, Roopa, Samprapti, Sadhyasadyatwa, Chikitsa, Pathyaapathya of Dadru Kushta.

### MATERIALS AND METHODS:

Materials have been collected from ancient *ayurvedic* texts, Research journals and electronic databases.

### INTRODUCTION

#### Etymological derivation of *Kushta*:

The word *Kushta* is derived from the *Sanskrit* root "*Kush*" which means that "which comes out from the inner part to the upper part". When the vitiated *Doshas* provoke the 4 body elements and if this derangement of *Sapta Dravyas* does not care to, a disease is formed inside the body which manifests itself on outermost part of the body i.e. on the skin and makes it "*Kutsit*" or contemptible. Since the whole body becomes despised, the disease is called *Kushta*.

#### Definition:

- I. According to *Siddhanta Kaumudi*, the condition in which different body organs, *Dhatus*, *Upadhatus* are destroyed is known as *Kushta*.
- II. In *Shabda Kalpa Druma* it has been described as the diseases which causes despises is named it as *Kushta*.
- III. *Halayudha Kosha* mentioned it as Vitiated *Rakta* leads to destruction of body.
- IV. Commentator *Arundatta* mentioned that *Kushta* is the one, which causes vitiation as well as discoloration of the skin (*Arunadatta on AH. Ni 14/3*).

All the above definitions imply various types of skin disorders and not to a single entity. *Acharyas* have opined that the *Kushta* is first located in the skin, later it progressively involves deeper *Dhatus*. This clearly implies that in all *Kushta* the skin compulsorily gets involved first.

## REVIEW ON DADRU KUSHTA:

### HISTORICAL REVIEW:

History provides a cohesive narrative of important events from the past. The origin and evolution of any disease cannot be fully understood without taking its historical context into account. Prior to delving deeper into the subject, it is essential to conduct a brief historical overview of *Dadru Kushta*. The historical elements are addressed under the following headings.

#### Vedic Kala:

There is no reference regarding *Dadru* in the pre-Vedic period, but *Kushta* is mentioned in the later Vedic period. *Athreya Brahmana* is the first book in which *Kushta Roga* is found. Detailed description of *Kushta Roga*, its varieties, classification and treatment are seen only in the *Samhitas*. The *Vedas* are *Apaurusheya* and the oldest written manuscripts that exist in ancient Indian Literature. There are four *Vedas* as *Rigveda*, *Yajurveda*, *Samaveda*, *Atharvaveda*. Most of the medicines and diseases of *Ayurveda* are described in *Atharvaveda* with appropriate explanations. Therefore, *Ayurveda* is considered as *Upaveda* of *Atharvaveda*. The history of *Kushta* can be traced back to the *Vedic* era. This references which are found in the *Veda* depicts *Kushta* only as a general skin disease. *Dadru* is mentioned only once in the *Atharvaveda*. *Yajurveda* mentions various medicines that can cure *Kushta*, *Arsha* etc. This is enough to show that the various skin diseases and their clinical manifestations were known to Indians from *Vedic* period<sup>1</sup>.

#### Purana Kala:

Mention of *Dadru* as a type of *Kushta Roga* and its detailed description available in *Garuda Purana*. The *Garuda Purana* contains references to *Dadru Kushta* as a specific type of *Kushta Roga*<sup>2</sup>.

#### Samhita Kala:

*Ayurveda* reached its peak in relation to skin diseases in the *Samhita Kala*. Skin diseases are summarized in *Ayurveda* under the term *Kushta* and we find a vivid description of *Dadru Kushta* since the *Samhita* period.

#### Charaka Samhita:

*Acharya Charaka* has indented eighteen varieties of *Kushta*, which are further categorized into *Mahakushta* and *Kshudra Kushta*. He has referenced *Mahakushta* in *Nidana Sthana* (*Cha. Ni. 5*) as well as in *Chikitsa Sthana* (*Cha. Chi. 7*). *Kshudra Kushta* are specifically mentioned and vividly delineated only in *Chikitsa Sthana*.

#### Sushruta Samhita:

*Acharya Sushruta* is the first to clearly identify *Anuvamshikata* and *Krimi* as a causative factor of *Kushta* (*Su.Su. 5/21-26*). He has elaborated on the *Dhatugatatwa* and *Dhatu Anupravesha* of *Kushta* (*Su. Ni. 5/6*). *Sushruta* has presented the details of skin disorders across 2 chapters under the title of *Kushta* and *Mahakushta*.

**Ashtanga Sangraha:** *Acharya Vagbhata* identified 18 varieties of *Kushta*. Among them *Dadru* is categorized as *Kapha Piittaja* (*A.S.Ni.14/10*).

#### Ashtanga Hridaya:

*Laghu Vagbhata* adhered to the same classification system as *Acharya Sushruta* (*A.H.Ni.14/60*). He has listed *Kandu*, *Pidaka*, *Kotha* among the initial symptoms of *Kushta*.

#### Bhela Samhita:

The *Bhela Samhita* elaborates on *Kushta Roga* in both the *Nidana Sthana* and *Chikitsa Sthana*. It specifically points out contaminated water as a contributing factor to *Kushta*.

#### Kashyapa Samhita:

*Kushta* is detailed in the *Kushta Chikitsa Adhyaya*. A total of 18 types of *Kushta* are categorized under *Sadhya* and *Asadhya*. *Dadru* have been classified as *Sadhya Kushta*.

#### Sangraha Kala:

##### 1) Madhava Nidana:

*Madhavakara* in the *Kushta Nidana* chapter, has described *Dadru*, classifying them

according to the *Charaka* school of thought.

##### 2) Sharangadhara Samhita:

This *Samhita* doesn't provide a detailed description, but it does include brief

reference to *Dadru*.

##### 3) Bhavaprakasha:

In *Bhavaprakasha*, *Bhavamishra* has described *Kushta* in a manner like *Charaka*. The concepts of *Dhatugatatwa* and *Sadhyasaadhyatwa* are derived from the *Sushruta Samhita*.

##### 4) Vangasena:

*Vangasena* has identified 7 specific causes of *Kushta*, which include *Tila Taila*, *Kulattha*, *Valmika*, *Linga Roga*, *Mahisha Dugdha*, *Mathita Dadhi* and *Vrintaka*. The over consumption of these substances results in the Vitiating of *Doshas* leading to the onset of *Kushta*.

##### 5) Basavaraajeyam:

*Basavaraj* has described some different types of *Kushta* not mentioned before him as *Prasuti Kushta*, *Galat Kushta* etc.

#### 6) *Yogaratanakara*:

The *Yogaratanakara* also elaborates on *Kushta* in accordance with earlier texts.

This chapter addresses the contagious nature of *Kushta*. *Bhaisajya Ratnavali*, *Raj Martanda*, *Chikitsa Chandrodaya* and *Gadanigraha* are all classified as *Sangraha Grantha*. In the *Brihatrayi*, our Acharyas have comprehensively examined *Kushta* in all its facets elaboratively. But in the *Sangraha Grantha*, the author place greater emphasis on the treatment section rather than pathology of disease.

#### **VYUTPATTI:**

The word *Dadru* can be splitted as “*Dad+Ru*” which means ‘*Dadate Kandu*’.

The one which produces itching is called *Dadru*<sup>3</sup>.

*Dadru* is a cutaneous eruption kind of skin disorder<sup>4</sup>.

According to *Shabda Kalpa Druma*, the word *Dadru* is *Pullinga Shabdha*, which means “Tortoise”, because *Dadru* comes under “*Anadaya Shabdha Roopa*” i. e without any “*Dhatu*” or “*Pratyaya*”<sup>5</sup>.

In *Vaidyaka Shabda Sindhu*, *Dadru* is mentioned as a type of *Kshudra Kushta* having the characteristics of tortoise.

As per Sir Monier Williams Sanskrit English Dictionary, *Dadru* is a type of Leprosy (*Kushta* i.e. Skin disease) characterized by skin lesions, which resembles tortoise.

“*Dadrūna ithi – Deeryanteanya Charma Daruhu, Sa Asyaastiti Dadrunaha, Dadru Rogino Naama*”.

A person who suffers from *Dadru* or who has skin lesions where there is loss of continuity of normal skin is known as “*Dadru Rogi*”. (*Amarakosha Dwitiya Manushya Varga*).

The comparison given here to the tortoise probably refers to the skin of the tortoise, which is rough blackish with elevated margins rounded scales which can be seen in *Dadru*, while spreading on the skin.

#### **Definition:**

- *Sa kandu raaga pidika dadru mandalam udgatam.* ||<sup>6</sup>  
i.e. the *Kushta* having the *Lakshanas* of *Kandu*(itching), *raga*(erythema), *Pidika*(eruption), and *Udgatamandala* (elevated circular lesion) is called *Dadru*.
- *Atasi pushpavarnani tamrani va visarpini pidakavanti cha dadrukushtani...* |  
*Tayordvayorapyutsannata parimandalata kanduschirottanatvam cheti saamaanyani roopani...*||<sup>7</sup>  
The *kushta* have the colour of *Atasi Pushpa* or *tamra varna*, *pidakayukta* (pustular eruption), and which will be spreading in nature is called *Dadru*.  
It will be having the *Lakshanas* like *Utsannata* (Raised), *Parimandala* (Circular), and *Kandu* (Itching).
- *Deerghaprataana durvaavadatasikusumaschavihi.* |  
*Utsanna mandala dadruhu kandumatsyanushangini...*||<sup>8</sup>  
The skin lesions which will be *deerga pratana*(elongated) like *durva*, having colour of *atasi pushpa*, having *lakshanas* like *utsanna mandala* (elevated circular lesion), *kandu*(itching), and which is *chirakala* is called *dadru*.
- *Parishushkani rookshani kandurani ghanani cha.* |  
*Mandalanyunnatagrani dadru kushtam hi tat smritam...*||<sup>9</sup>  
The *kushta* which will be *Parishushka*, *Rooksha*, *Kanduyukta*, *Ghana* and *Unnata Mandalakruti* is called *Dadru*.
- *Raukshyam kandu daha sravavanti mandalani vridhdhimanti Dadruhu.* |<sup>10</sup>  
The *kushta* which will be having the *lakshanas* like *rookshata*, *Kandu*, *Daha*, *Srava* and the lesions which spread in *Mandalakruti* is called *Dadru*.

**Classification of Dadru:****Dadru Kushtam Dvidam Sitamasitam Cha...**<sup>[1]</sup>

- 1) *Sita*
- 2) *Asita*

*Asita Dadruravagaadhamulam Sushrute Mahakushtam, Asitetaradadrushcharake Anavaghadamula Kshudra Kushtam...*

- *Anavagaadhamulata (Sita)*
- *Avagadhamulata (Asita)*

**1) Sita Dadru:***Sita Dadru Kushteshu Sukhasadhyatwaduttarottaradhatwanupravesha**Abhavat tatha athyarthapeeda rahitwascha. ||**Sita Dadru is Sukhasadhyatwaduttarottaradhatwanupravesha which means Sita Dadru is that stage in which the Gambhira Dhatu Anupravesha has not yet taken place & peedarahita.***2) Asita Dadru:***Asitasya Mahopakrama Sadhyatwaadanubandhitwa Prakarshaascha Maha Kushteshu. ||**The Dadru which needs Mahaupakrama is called Asita Dadru.***Description of Nidana Panchakas for Dadru Kushta****1) Nidana:****Aharaja:***Adhyashana, Vishamashana, Atyashana, excess intake of drava, snigdha,**Gurugunayukta Ahara, Amla, Lavana Rasayukta Ahara, Vidahi Ahara, Navanna, Dadhi, Matsya, Masha, Matsya, Mulaka, Tila, Pishtanna, Kshira, Guda Sevana, Dushi Visha, Dushita Jala etc.***Viharaja:***Atisweda, Tight clothes, Humidity, Poor hygiene, public shower usage contaminated by affected persons, animal petting/grooming, seasonal***Acharaja:***Papakarma, vipraguru tiraskara, sadhu ninda, usage of money and material acquired by unfair means killing the virtuous persons etc.***Aupasargika:***Upasarga of infected Vastra, Gatra, Mala and Lepa act as specific Nidana for developing Dadru etc.***Krimi:***The Bahya krimi which develops in unhygienic condition causes dadru.***Kulaja:***It is due to Beeja Dushti. Sushruta has mentioned Kushta as Adibala Pravrutta Vyadhi i.e. the original cause of the disease is attributed to defects of Shukra and Shonita.***2) Poorvaroopa:***Samanya Poorvaroopa of kushta holds good for the Poorvaroopa of Dadru also. The Poorvaroopas are as shown in the table.*

Table Showing *Poorvaroopa* of *Kushta*

<i>Poorvaroopa</i>	<i>Ch. S</i>	<i>Su. S</i>	<i>A. S</i>	<i>A.H</i>	<i>B. S</i>	<i>H. S</i>	<i>M.N</i>	<i>B. P</i>
<i>Aswedanam</i>	+	+	+	+	+	+	+	-
<i>Atiswedanam</i>	+	+	+	+	+	+	+	+
<i>Parushyam</i>	+	+	-	-	-	-	-	-
<i>Atislakshnata</i>	+	-	+	+	-	+	+	+
<i>Vaivarnyam</i>	+	-	+	+	+	+	+	+
<i>Kandu</i>	+	+	+	+	-	-	+	+
<i>Nistoda</i>	+	-	+	+	-	-	+	+
<i>Suptata</i>	+	+	+	+	+	-	+	+
<i>Pariharsha</i>	+	-	+	+	+	-	+	+
<i>Lomaharsha</i>	+	+	+	+	+	+	+	+
<i>Kharatvam</i>	+	-	+	+	-	+	+	+
<i>Ushmayanam</i>	+	-	-	-	+	-	-	-
<i>Gauravam</i>	+	-	-	+	+	-	-	-
<i>Svayathu</i>	+	-	-	-	-	-	-	-
<i>Kothonnati</i>	+	-	+	+	-	-	+	+
<i>Bhrama</i>	+	-	+	+	-	-	-	-
<i>Klama</i>	+	-	-	-	-	-	-	-
<i>Visarpagamanam abhikshnam cha kaye</i>	+	+	-	-	-	-	-	-
<i>Kayachhidreshu</i>	+	-	-	-	-	-	-	-
<i>Upadehaha</i>								
<i>Pakva-Dagdha- Dashta Bhagna- Kshata- upaskhalitesu Atimatrām Vedana</i>	+	-	+	+	-	-	-	-
<i>Svalpamapi</i>	+	-	+	+	-	-	-	-

<i>Vrananam Dushti</i>								
<i>Svalpamapi Vrananam</i> <i>Asamrohanam</i>	-	-	+	+	-	-	-	-
<i>Ashrujah Krishnata</i>	-	+	+	+	-	-	-	-

### 3) *Roopa:*

The *lakshanas* of *Dadru* are *Kandu*, *Raga*, *Pidaka*, *Daha*, *Rookshata*, *Udgata Mandala* etc., and are explained as follows.

#### ***Kandu / Itch:*** “*Gatra Vigharshane*”<sup>12</sup>

*Kandu* is an act of rubbing/scratching of the body.

*Kandu* is a *Lakshana* of *Kaphaja Kushta* and it is manifested due to *Kapha* and *Pitta Doshas*.

Itching (pruritic) is an unpleasant cutaneous sensation, provoking the desire to scratch or rub the skin.

#### ***Itch – its manifestations:***

Antigen-antibody reaction (on the surface cells of skin) ➡ Histamine and intracellular protease enzymes ➡ production of kinin like polypeptides  
stimulation of primary nerve fibres (non medulated) ➡ ascend in the spinothalamic tract (Anterolateral) Terminating in thalamus ➡ Itch.

#### ***Raga/Erythema:***

*Raga* is a *Lakshana* of *Pitta Pradhana Kushta*<sup>13</sup>.

*Raga* means Redness or inflammation or erythema.

Erythema is redness of the skin due to congestion of the capillaries.

#### ***Pidaka/pustule-vesicle-spongiosis:***

*Peedayukta Kshudra Sphotaka* is called *Pidaka*<sup>14</sup>.

*Pidaka* is a small boil, pimple or pustule.

The vitiated *Pitta* after vitiating *Twacha* and *Rakta* rests over them and presents with *Ragayukta Shopha* and hence called as *Pidaka*.

The term ‘*pitika*’ is also mentioned as “*pidaka*”.

*Avarana* of *vata* by *mamsa dhatu* produces *Pidaka*.

*Pidaka* is produced due to vitiation of *mamsa dhatu*.

***Pustule:*** It is a circumscribed elevated lesion containing free pus<sup>15</sup>.

***Vesicle:*** This is a small fluid filled lesion less than 1 cm in diameter<sup>16</sup>.

***Spongiosis:*** It implies spongy appearance of the epidermis (mainly prickle cell layer) caused by intercellular oedema. With the increase of oedema, collections of fluid results in intra- epidermal vesicles<sup>17</sup>.

#### ***Udgata mandala / Utsanna mandala***

*Udgata / Utsanna* means raised or elevated and *Mandala* means circular or round<sup>18</sup>.

In *Tinea barbae*, *Tinea facia* and *Tinea corporis*, lesions are circular, slightly elevated, sharply demarcated from the surrounding skin.

Inflammation in the form of vesicles and pustules is marked at the periphery of the lesion.

#### ***Chirottana:***

*Chirottana* means which occurs gradually and becomes chronic<sup>19</sup>.

In *Tinea* the incubation period varies from individual to individual and from species to species. It may vary from 4 days to 4 months.

**Atasipushpa Chaya:**

It explains the color of the lesion which sometimes is like *Atasipushpa*.

**Anushangini:**

It explains the chronicity of *Dadru*<sup>20</sup>.

The Tinea infections may turn into chronic conditions if not treated properly. But in some cases, it gets cured and recurs frequently.

**Daha:**

It indicates burning sensation<sup>21</sup>.

*Daha* is manifested due to *Pitta Dosha*.

*Daha* is enumerated under *Pittaja Nanatmaja Vikara*.

**Srava:**

*Srava* means morbid flow<sup>22</sup>.

*Srava* is manifested due to *Pitta Dosha*. In some of the varieties of tinea, *Srava* is seen. In tinea capitis of kerion variety, in the beginning there will be small boil like lesions with little oozing and no pus. Vesicles, pustules are seen in tinea barbae, tinea of hand and feet and in the peripheries of tinea corporis.

**Vruddimana:**

*Vruddimana* means an elevated lesion<sup>23</sup>.

**Shubra:**

*Shubra* means bright colored or white<sup>24</sup>.

In scaly type of tinea corporis, tinea capitis and tinea barbae, the lesions are slightly whitish.

**Visarpa:**

*Visarpa* which means creeping or spreading<sup>25</sup>.

Tinea lesion spreads only when treatment is not taken in early condition.

**Parishushka and rookshata:**

*Rooksha* means rough or dry<sup>26</sup>.

It is explained as *Vataja Kushta Lakshana*.

*Roukshya* is enumerated under *Vataja Nanatmaja Vikara*.

*Rookshata* is *Kapha Kshaya Lakshana*.

In tinea corporis sometimes dry scaly patches are seen. Greyish scales and broken lusterless stumps of hair in tinea capitis also indicate the dryness.

**Showing Lakshanas of Dadru according to various authors:**

Sl. No.	Lakshanas	Ch. S	Su. S	A.H	M.N	K. S	B. S	Y. R	B. P
1	Kandu	+	+	+	+	+	+	+	+
2	Raga	+	-	-	+	-	-	+	+
3	Pidaka	+	-	-	+	-	+	+	+

4	<i>Udgatamandala/ Utsanna mandala</i>	+	+	+	+	-	+	+	+
5	<i>Chirottana</i>	-	+	-	-	-	-	-	-
6	<i>Deerga pratana like Doorva</i>	-	-	+	-	-	-	-	-
7	<i>Chaya like atasi pushpa</i>	-	+	+	-	-	-	-	-
8	<i>Anushangi</i>	-	-	+	-	-	-	-	-
9	<i>Daha</i>	-	-	-	-	+	-	-	-
10	<i>Srava</i>	-	-	-	-	+	-	-	-
11	<i>Vruddiman</i>	-	-	-	-	+	-	-	-
12	<i>Shubhra</i>	-	-	-	-	-	+	-	-
13	<i>Visarpa</i>	-	+	-	-	-	+	-	-
14	<i>Parishushka</i>	-	-	-	-	+	-	-	-
15	<i>Rooksha</i>	-	-	-	-	+	-	-	-
16	<i>Mandala</i>	+	+	+	-	-	-	-	-

#### 4) **SAMPRAPTI**

*Samprapti* of *kushta* in general holds good for the *Samprapti* of *Dadru* also.

Due to the excessive indulgence of any of the *Nidanas* as mentioned earlier causes aggravation of *Pitta* and *Kapha* which in turn provokes *Vata*. Thus, all the vitiated *Tridoshas* enters *Tiryakgata Siras* and reaches *Bahya Rogamarga* (*Twak, Rakta, Mamsa, Lasika*) and gets stabilised in these *Shithila Dhatus*. Simultaneously the *Upasarga* of *Krimi* which lodges in skin also causes *Shitilata* of *Twagadi Dhatus* and becomes vulnerable for the manifestation of the *Twak Rogas*. As a result, *Mandalas* with *Kandu, Raga* and *Pidakas* are produced at the sites, where *Doshas* gets lodged.

*Nidana Sevana*



*Tridosha Prakopa*



*Bhrajakagnimandhya*



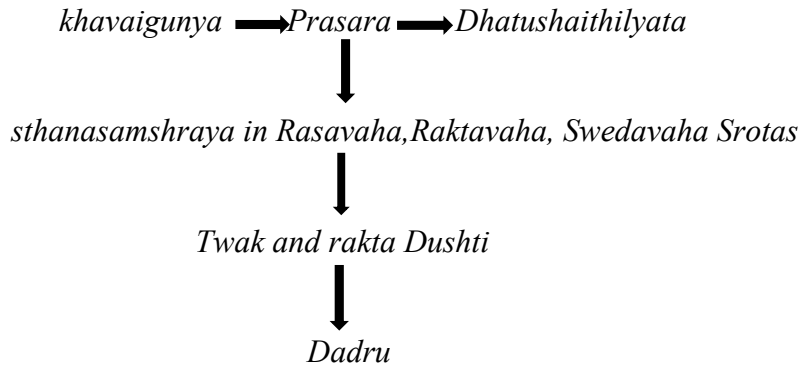
*Amavisha*



*Rasena Sahamishrita*







#### Samprapti Ghatakas

<i>Dosha</i>	<i>Tridosha - Pittakapha pradhana</i>
<i>Dushya</i>	<i>Twak, Rakta, Mamsa, Lasika</i>
<i>Agni</i>	<i>Jatharagni and Dhatvagni</i>
<i>Ama</i>	<i>Tajjanya</i>
<i>Srotas</i>	<i>Rasavaha, raktavaha, mamsavaha, swedavaha,</i>
<i>Srotodushti prakara</i>	<i>Sanga, vimarga gamana and atipravritti</i>
<i>Rogamarga</i>	<i>Bahya rogamarga</i>
<i>Udabhavasthana</i>	<i>Amashaya</i>
<i>Sancharasthana</i>	<i>Triyaka-gami sira</i>
<i>Vyaktasthana</i>	<i>Twacha</i>
<i>Adhithana</i>	<i>Chaturtha twacha-Tamra</i>
<i>Swabhava</i>	<i>Chirakari</i>

#### Dosha pradhanyata:

<i>Lakshanas</i>	<i>Dosha</i>
<i>Kandu</i>	<i>Kapha</i>
<i>Raga</i>	<i>Pitta</i>
<i>Pidaka</i>	<i>Pitta</i>
<i>Utsanna mandala</i>	<i>Kapha</i>
<i>Atasipushpa varna</i>	<i>Pitta</i>
<i>Tamra varna</i>	<i>Pitta</i>
<i>Visarpanshila</i>	<i>Vata</i>

#### SADHYAASADHYATA:

*Sadhyasadyata* of *Dadru* can be studied based on,

#### Doshas<sup>27</sup>

Ekadoshaja and Vatakapha Pradhana Twakvikaras are Sukhasadhyata.

Kaphapitta and Vatapitta Pradhana are Krichrasadhyata.

#### Dhatu:

Twak, Rakta, Mamsashrita are Sadhya<sup>28</sup>. But Raktagata and Mamsagata are Krichrasadhya<sup>29</sup> and Medoashrita is Yapy<sup>30</sup>

#### Lakshanas:

Presence of all the Tridosha Lakshanas in Abala Rogi afflicted with Trishna and Daha is Asadhya<sup>31</sup>.

#### Kala:

In Tarunavastha, the condition is Sukhasadhya.

In Vriddhavastha, it is Krichrasadhya or Asadhya.

By seeing this it can conclude that Dadru is a Sadhya type of Kushta. In preliminary stage, if Dadru is neglected, then it has the chance of aggravating and spreading to deeper Dhatus, as it has been already mentioned under Bheda of Dadru that Sita dadru is Sukha Sadhya whereas Asita Dadru in Kruchra Sadhya. Appearance of Upadrava in Dadru makes it Krichrasadhya.

#### CHIKITSA:

The term *Chikitsa* derived from the Sanskrit root-*Kit-Rogapanayane*, which means removing the factors and tendencies related to illness. It is the process of breaking down the pathogenesis of a disease (*Samprapti Vighatana*) and establishing equilibrium in body elements.

The therapeutic approach of Ayurveda can be broadly classified into 2 types, *Samshodhana* and *Samshamana*. The measure included under *Shamana* are palliative in nature. *Shamana* will pacify the deranged *Doshas* in the body. The *Samshodhana* aims at removing morbid *Dosha* out of the body; it is the total bio-purification upto molecular level.

The general line of treatment explained for *Kushta* holds good for *Dadru* also. The *chikitsa* can be categorised into *Shodhana*, *Shamana* and *Bahirparimarjana Chikitsa*.

#### Shodhana Chikitsa:

In *Bahudoshavastha* of *Kushta*, *Samshodhana* / *Teekshna Shodhana* is indicated. Based on the *Doshic* predominance, *Chikitsa* is advised as follows<sup>33</sup>

- Vata Pradhana Kushta – Sarpipana
- Pitta Pradhana Kushta – Virechana and Raktamokshana
- Kapha Pradhana Kushta – Vamana

Sushruta Samhita indicates Shodhana in Poorvaroopavastha itself and the

Chikitsa follows as per Dhatugatatva of Doshas.

Poorvaroopavastha – Shodhana -Vamana and Virechana.

Twakgata – Shodhana and Alepa

Raktagata – Shodhana, Alepa, Kashayapana, Shonitavasechana

Mamsagata- Shodhana, Alepa, Kashayapana, Shonitavasechana, Arishta, Mantha, Prasha (Avaleha)

Harita Samhita differs slightly regarding the Chikitsa for the Dhatugatatva of Doshas. It is indicated as follows.

Twakastha: Sweda and Lepa

Raktagata: Raktasrava

Mamsaga: Virechana

Medoga: Kwatha, Pachana

Asthimajjagata- Virechana, Kwatha, Pachana

Acharyas have mentioned Shodhana Chikitsa in Bahudosh Avastha and have advised repeated Shodhana several times i.e. expulsion of Stokadoshas repeatedly because elimination of doshas in a single attempt causes severe

Balakshaya.

Hence Shodhana Chikitsa in Kushta is summarized as follows.

Authors	Once in 15 days	Once in a Month	Once in 3 days	Once in 6 months
<i>Bhela Samhita</i>	<i>Vamana</i>	<i>Virechana</i>	<i>Nasya</i>	<i>Raktamokshana</i>
<i>Kalyanakarakam</i>	<i>Vamana</i>	<i>Virechana</i>	<i>Shirovirechana</i>	<i>Raktamokshana</i> (Once in 6 days)

*Gadanigraha* opines that, if the *doshas* are not properly eliminated through *Shodhana*, due to *Asamyak yoga*, then the disease surely attains *Asadhyatva*.

#### Shamana Chikitsa:

The process by which vitiated *Doshas* are brought back to normalcy without expelling them out of the body, without disturbing the *Doshas* which are in equilibrium is called *Shamana*.

#### Table showing yogas in kushta

The *Shamana Yogas* indicated in *Kushta* which are also be used in *Dadru* are as follows.

##### 1) *Antaha Parimarja Chikitsa*

a) <i>Vati</i>	<i>Arogyavardhini Vati, Khadiradi Vati, Triphaladi Gutika, Vidangadi Vati, Pancha Tikta Ghrita, Manibhadra Vataka etc.</i>
b) <i>Churna</i>	<i>Panchanimba Choorna, Patoladi Churna, Kushtahara Churna, Triphaladi Churna etc</i>
c) <i>Bhasma/Rasa</i>	
d) <i>Kwatha</i>	<i>Patoladi Kwatha, Khadirastaka Kwatha, Manjistadi Kwatha, Kushtahara Kashaya etc.</i>
e) <i>Ghrita</i>	<i>Somaraji Ghrita, Panchatikta Ghrita, Mahatikta Ghrita, Mahakhadira Ghrita etc.</i>
f) <i>Asava</i>	<i>Lohasava, Usheerasava, Triphalasava</i>
g) <i>Arishta</i>	<i>Khadirarishta, Nimbarishta, Kanakabindvarishta etc</i>
h) <i>Avaleha</i>	<i>Bhunimbadi Avaleha, Saptasamavaleha, Amritabhallatakavaleha etc</i>
i) <i>Ekala Dravya</i>	<i>Vidanga, Manjishta, Khadira, Haridra</i>

##### 2) *Bahirparimarjana Chikitsa*

a) <i>Lepa</i>	<i>Vidangadi, Edagajadi, Dadrukittimharadi Lepa etc.</i>
b) <i>Taila</i>	<i>Manjistadi, Mahamarichadi, Arka Taila, Dattura Taila</i>
c) <i>Kalka</i>	<i>Bhrishta Sarshapa Kalka</i>

##### 3) *Rasayana*

a) <i>Bhallataka Rasayana</i>	d) <i>Haritaki Rasayana</i>
b) <i>Gandhaka Rasayana</i>	e) <i>Tuvaraka Rasayana</i>
c) <i>Haritaki Rasayana</i>	

#### PATHYA – APATHYA

<b>Pathya</b>	<b>Apathya</b>
<b>Ahara</b>	<b>Ahara</b>
<i>Ruksha, Laghu, Tikta Rasa Pradhana, Yava, Purana Ghrita, Gomutra, Lashuna, Nimba, Patola etc.</i>	<i>Viruddha Ahara, Navanna, Pishtanna, Vidahi, Abhishyandi, Madhya, Dadhi etc.</i>
<b>Vihara</b>	<b>Vihara</b>
<i>Laghu Vyayama, Snana etc</i>	<i>Diwaswapna, Ativyayama, Vegadharana,</i>

**REFERENCES:**

1. R.G Madana Shastri Vedome Ayurveda, Yajurveda, Delhi; Mohanlal Ayurvedic trust;1956 (30-21, 3-7)
2. R.G Madana Shastri Vedome Ayurveda, Yajurveda, Delhi; Mohanlal Ayurvedic trust;1956
3. Shri taranath tarkavaachaspati bhattacharyanaa, vaachaspatyam, Chaukamba samskrith series office, Varanasi-1, volume -5, P-3459.
4. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi, reprint- 2005, P-468
5. Radhakanta deva, Shabdakalpa Dhruma, 5th part, 3rd edition, Varanasi;ChokambaSanskrit series office; 1967:180
6. Vaidya Jadavaji Trikamji Acharya, Agnivesha. Charaka Samhita.Varanasi: Chaukhambha Prakashan; 2011. Chapter 7, Chikitsa Sthana, shloka.23; P-451.
7. Vaidya Jadavaji Trikamji Acharya, Susruta. Susruta Samhita. Varanasi: Chaukhambha Sanskrit sansthan; 2009. Chapter 5, nidana Sthana, shloka.8; P- 248.
8. Pt Hari Sadashiva Sastri paradakara, Arunadatta, Vagbhata. Sarvanga sundara, Astanga Hridaya. Varanasi: Chaukhambha Sanskrit samsthan; 2010. Chapter 14, nidana sthana, shloka.24; P-371.
9. Shri giriyaadayaalushukla,Bhela samhita, chaukamba publications. New delhi,
10. reprint-1999, chikitsa sthana,kushta chikitsa, chapter 6. shloka 27, P-150.
11. Vriddha Jeevaka Vatsya, Kashyapa Samhita, Chaukambha Sanskrita Samsthana, Varanasi 2009, Kushta Chikitsa Adhyaya page no. 116.
12. Vaidya Jadavaji trikamji, Acharya Sushruta, Sushruta Samhita, Varanasi: Chaukambha Sanskrit Samsthana; 2009. Chapter 5 Nidana sthana, Shloka 8, Page No. 284
13. Bramha Shankara Mishra, Bhavamishra. Bhavaprakasha. 8<sup>th</sup> ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2003. Chapter 54. Madhya Khanda. Chikitsa prakarana. Kushtarogadhikara, Shloka.12-13. P-518.
14. Vaidya Jadavaji Trikamji Acharya, Agnivesha. Charaka Samhita.Varanasi: Chaukhambha Prakashan; 2011. Chapter 7, Chikitsa Sthana, shloka.36; p.452.
15. Raja Radha kanta Deva. Shabdakalpadruma. Third ed.Chowkhamba Sanskrit series office. Varanasi: Vaidya vilas press; 1967.Chaturtha Bhaga; P-378
16. Bajaj AK, Sharma R, Dhar S. Dermatology, Leprosy and Sexually Transmitted Infections. 2<sup>nd</sup> ed. New Delhi: Jaypee Brothers Medical Publishers (P) LTD; 2010. Chapter 2, Principles of Clinical Diagnosis; P-5-8.
17. Behl PN. Practice of Dermatology. 9<sup>th</sup> ed. New delhi: CBS Publishers and Distributors; 2002. Chapter 2, Anatomy, Physiology, Embryology, Bacteriology and Pathology; P-4-22
18. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi, reprint- 2005, P-184,775.
19. Vaidya Jadavaji Trikamji Acharya, Susruta. Susruta Samhita. Varanasi: Chaukhambha Sanskrit sansthan; 2009. Chapter 5, Nidana Sthana, shloka.8; p- 284.
20. Sharma PV, Vagbhata. Astanga hridaya. 2<sup>nd</sup> ed.Varanasi: Chaukambha Orientalia; 1998. Chapter 14, nidana Sthana, shloka.24; P-376
21. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi, reprint- 2005, P-477.
22. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi, reprint- 2005, P-1010
23. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers Delhi, reprint- 2005, P-1430
24. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers Delhi, reprint- 2005, P-1084
25. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi, reprint- 2005, P-477.
26. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers Delhi, reprint- 2005, P-1010.
27. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers Delhi, reprint- 2005, P-1430
28. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi reprint- 2005, P-1084
29. M Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers Delhi reprint- 2005, P-1001.
30. AM Monnier Williams, A Sanskrith English dictionary, Motilal banarasidas publishers.Delhi reprint- 2005, P-885.
31. Vaidya Jadavaji trikamji Acharya, Agnivesha, Charaka Samhita Varanasi: Cahukambha Prakashana;2011, Chapter 7 Chikitsa Sthana, Shloka No.38 page 452
32. Vaidya Jadavaji trikamji Acharya Sushruta, Sushruta Samhita Varanasi: Chaukambha Sanskrit Samsthana;2009, Chapter 5 Nidana Sthana, Shloka No.29 page 288
33. Pt Hari Sadashiva Shastri Paradakara, vagbhata, Astanga Hridaya, Varanasi; Chaukambha Sanskrit Samsthana;2010. Chapter 14, Nidana Sthana, Shloka 32; page 527
34. Vaidya Jadavaji trikamji Acharya Sushruta, Sushruta Samhita Varanasi: Chaukambha Sanskrit Samsthana;2009, Chapter 5 Nidana Sthana, Shloka No.29 page 28