



Disease Dadru: A Historical Review

Jeeta Ram Saini¹ Sisir Kumar Mandal² Madan Mohan Sharma³

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 Mob.no.09694319833

In Āyurveda all the skin disease considered in Kuṣṭha. Which are further categorised in to Mahākuṣṭha and Kṣudrakuṣṭha. Kuṣṭha is produced invariably by the vitiation of the seven factors i.e. 3 Doṣā and 4 Dūṣyā.¹ 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 Kaṇḍu, 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, Saṁhitā

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 Kākṣāvati 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.² Some new terms for skin disorder are described as pāmā, vidradhi, Apaci, Gaṇḍamālā etc.³ The most effective drug in the treatment of Kuṣṭha is Trivṛt (Śyāmā). Atharvaveda has recorded the miseries of Doṣā which were inflicted by

Kuṣṭha.⁴ The commentator of Atharvaveda considers Kuṣṭha as one of the localized disease.⁵

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 Manaḥśilā as external medicine in the treatment of Kuṣṭha.

SAMHITĀ 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.⁶ 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.⁷ According to Caraka Dadru is Kaphapittaja Roga.⁸ 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.⁹ Kuṣṭha is described as the Sāmānya Hetu of Nija Śoṭha.¹⁰ Kuṣṭha is considered as a Santarpanjanya Vyādhi.¹¹ It is included as one of the disease caused by Rakta.¹² Use of Stambhana Dravyas in the initial stage of Raktapitta, Raktarśa and Āmātiśāra leads to Kuṣṭha. Agnikarma is contraindicated in Kuṣṭhaja Varṇa.¹³ Kuṣṭha has been considered among the Aṣṭamahāgada.¹⁴

Suśruta Samhitā:-

Ācārya Suśruta first time clearly described the Ānuvānsika 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.¹⁵

In Suśruta Saṁhitā, 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.¹⁶ According to Suśruta Dadru is Kaphaja Roga. Explanation regarding Dhātugatva of Kuṣṭha was placed by Suśruta first time¹⁷. 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.¹⁸ 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.¹⁹

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

Aṣṭānṅga Hṛdya:-

Aṣṭānṅga Hṛdya 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.²²

Hārīta Saṁhitā:-

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

Kāśyapa Saṁhitā:-

Kāśyapa Saṁhitā has described 18 types of Kuṣṭha in Kuṣṭha Cikitsā chapter.²³ Kāśyapa has given the classification of Kuṣṭha on the basis of its Sādhyatā and Asādhyatā. Thereby 9 Kuṣṭha are described as Sādhyatā while other 9 are Asādhyatā. Dadru have been described in Sādhyatā Kuṣṭha.

Bhela Saṁhitā:-

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.²⁴

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.²⁵ While Dhātugatatva, Sādhya- Asādhyatā and Samkrāmakatā have been described according to Suśruta.²⁶

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.²⁷ He has followed Caraka for classification and nomenclature of Kuṣṭha. The Dhātugatatva and Sādhya- Asādhyata are compiled from Suśruta.

Yogaratnākara:-

Yogaratnākara described the Kuṣṭha according to the earlier classics. Contagious

aspect of Kuṣṭha is also described in this chapter.

Bhaiṣajya Ratnāvalī:

Rasamāṅkya 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.²⁸ However, Suśruta and Aṣṭāṅga Hṛdyā 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.²⁹ Cakrapāṇi explained that Kṣudrakuṣṭha has Alpa (less) Doṣa and Lakṣaṇas in comparison to Mahākuṣṭha.³⁰ So, it is known as Kṣudra Kuṣṭha.

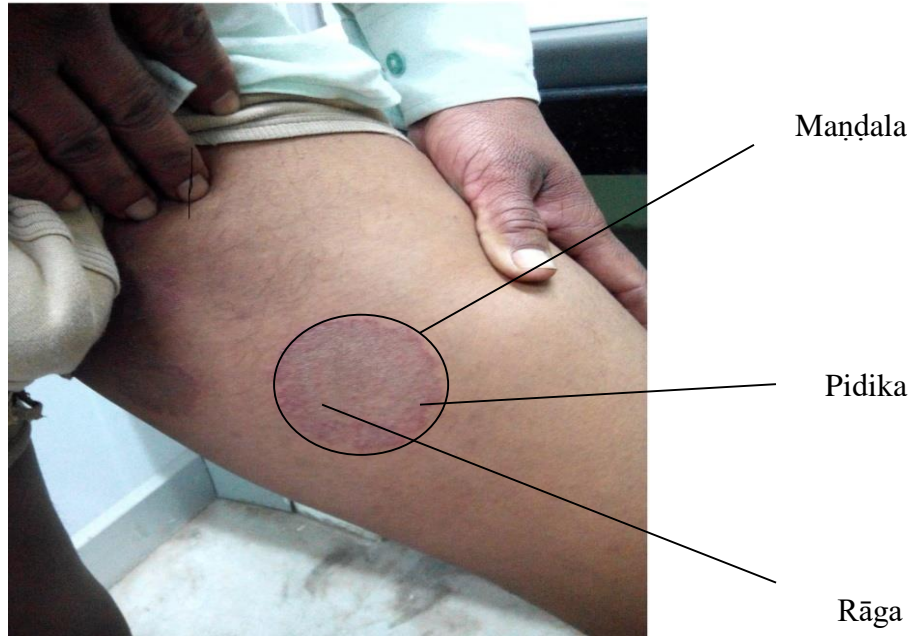
Ḍalhaṇa said that Mahākuṣṭha have a Doṣa involvement in Gambhira (deeper) Dhātu but in Kṣudrakuṣṭha, it is not and only

one Doṣa is involved. Due to this reason Mahākuṣṭha requires intensive treatment in comparison to Kṣudrakuṣṭha.³¹ 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,³² commentator of Suśruta Saṁhitā 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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