CONCEPTUAL STUDY OF DADRU (DERMATOPHYTOSIS)

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ABSTRACT

Dermatophytosis denotes an infection caused by a unique group of fungi which are known as dermatophytes or ringworm species which are capable of infecting non-viable keratinized cutaneous structure including stratum corneum, nails and hair. In Ayurveda, Dadru (Dermatophytoses) has been mentioned under Kustha. The Ayurvedic delineation of Dadru possesses remarkable congruency with the description of Dermatophytoses in modern dermatology. However Dadru Roga in Ayurveda is a broad term covering many of the dermatological disorders but in the present study only one of its resembling disease i.e, dermatophytosis is considered. In this article description of Dadru Roga as per Brihatriyi has been summarized.

KEYWORDS: Dadru, Dermatophytosis, Kustha, Stratum corneum.

INTRODUCTION

There is a wide and extensive description of skin diseases in Ayurveda. Under the hrading of Kustha roga, different skin related disorders have been explained in Ayurveda Samhitas. Kustha ia also considered as one of the eight mahagada (dreadful diseases).[1, 2] In Ayurveda, the Twak rogas are known by the general term ‘Kushtha’ which means that it comes out from the inner part to the outer part and destroys the organs of the body, therefore it is called Kustha.[2] There are eighteen types of kustha roga which are classified in to Maha kustha (major skin ailments) and kshudra kustha (minor skin ailments). Dadru is classified as kshudra kustha by Acharya Charka[3], and maha kustha by Acharya Shrusruta.[4] Clinical fratures of Dadru kustha are kandu (itching), raga(erythema), pidika (eruptions) and utsanna mandala (elevated circular lesion)[5] It is a tridoshja vyadhi with predominance vitiation of
On the basis of clinical appearance, dadru kustha mostly simulates with ‘dermatphytosis’. Fungal infections of the skin can be superficial or deep. Prototype lesion is an annular or arcuate lesion which spreads centrifugally. The margin is active showing papulo-vesiculation, pustulation, and scaling. Center is relatively clear, though in chronic lesions there may be nodules, hyperpigmentation and even lichenification in the center.

**Nidana (causative factors)**

*Dadru* has been included under the *Kshudra Kushtha*, but the classics have not described any specific etiology for the causation of *Kshudra kushtas* as well as *Dadru*, except the general etiology of *Kushtha*.

The causative factors of *Kushta* have been classified in Ayurveda into two groups namely the *Bahya* and *Abhyantra karanas*.

1.) *Abhyantra Kaarana*: There are seven causative factors.

These are three doshas *i.e.* Vata, Pitta, Kapha which are rendered morbid through their aggravation. There are four susceptible *Dushyas* viz. *Twak, Rakta, Mamsa* and *Lasika* which are getting vitiated by the morbid *Doshas*. These seven *Dravyas* are collectively responsible for genesis of *Kustha Roga*.

2.) *Baahya Kaarana*

a.) *Aaharaja* : Improper diet, excessive eating, taking of meat with milk or taking the meal soon after the previous meal, taking of fish with milk, excessive intake of *Hayanak, Kaakamachi, etc.* Also excessive intake of milk, curd, and butter may be included under this group.

b.) *Vihaaraja*: Suppression of the natural urges, suppression of vomiting, sudden switching over from *Apatarpana* to *Santarpana* or vice versa, misconduct, killing the virtuous persons, physical exercise, excessive sexual indulgence *etc.* may be included under this heading.

c.) *Paapakarma* : The influence of actions done in the past birth is also seen to be a causative factor of *Kushta Rogas*.

d.) *Sankramana* (contact) : If an individual converses with an affected person, touches him, inhales his expired air and vapours, dines or sleeps with him on the same bed, uses his
clothes or the garlands wore by the affected person, may get affected by the skin diseases as well as by other contact diseases too.\[11\]

**Samprapti (Pathogenesis)**

*Nidan Sevana (Pitta Kapha prakopaka)*

- Agnimandya
- Dosha sanchaya
- Sama dosha prakopa
- Dosha prasara

- Amotpatti
- Tivaga shira gamana
- Sthana samshrya
- Dosha Dushya Samurchana
- Dhatu Dushti
- Sroto dusti
- Vyaktavastha
- Pratyatma lakshana utpatti

*(Twag, Rakta, Mamsa, Lasika)*

*(Twag, Rakta, Mamsa, Lasika)*

\[Khaivaigunya in twagadi shithila\]

\[Vata + \]
Classification

Acharya Charak and Sushruta opines Dadru categorically and classifies it exactly opposite to each other. But Acharya Dalhana has solved this problem by commenting over it with a vivid interpretation.[12]

There are two types of Dadru Kushtha – Sita Dadru Kushtha and Asita Dadru Kushtha. Rather these types can be termed as stages. Sita Dadru Kushtha is the first stage of Dadru in which the Dosha-Dushya sammurchhana is weak, local immunity is strong and hence the samprapti does not invade the consecutive Dhatu at all. That’s why it gets cured earlier if treated.

Asita is next stage. Sita Dadru if left untreated and if Nidana sevana continues then its Dosha Dushya Sammurchhana become so mighty that it starts to invade the consecutive Dhatu and it is very intractable to cure. Acharya Sushruta, keeping in view the gravity, severity and prognosis of the disease dadru, placed Dadru Kushta under the heading of Maha kushtha rather than Kshudrakushtha.

Signs and symptoms

Acharya Charaka has depicted Dadru as a Kshudrakushtha and defined as reddish colored Pidika in the form of Mandala with elevated borders and itching.[13] Acharya Sushruta describes the color of the lesion in Dadru more specifically like that of copper or the flower of Atasi and mentions that its Pidika are in the form of Parimandala having spreading nature (visarpanshila) but slow in progress or chronic in nature (chirrottham) with Kandu[14] Acharya Vagbhata mentions that it is Durvavat Deergha Pratana, having color like that the flower of Atasi and itching and spreads following one lesion by another (Anushangini).[15]

Sadhya- Asadhyata

Regarding the Kashta sadhya vyadhis, it is said in Charaka Samhita that the formiable diseases are those wherein the causes, premonitory symptoms are of moderate strength, when any one of the triad viz. season, habitus and susceptibility of body elements is homologatory to the morbid factor, the ailments are of the children without more complications, those whose course is localised in one system, which are less chronic and those which are arising out due to the predominant morbidity of only two humours. Most of the above mentioned factors are found to be present in Dadru, so it is a Kashta sadhya vyadi.[16]
Chikitsa Siddhanta

- Nidana parivarjana: The term *Nidan parivarjana* indicates that the factors causing the *Kushtha Roga* should be avoided for the successful management of the disease.
- **Prakriti Vighat in the Management of Dadru**: To disrupt the pathology of the disease *Dadru*, *Prakriti Vighata* measures should be adopted. It may be categorized under the *Shamana* therapy. As *Dadru* is a *Kapha-pittaja Vyadhi* and to control it such a recipe should be selected which is having *Kapha-pitta shaamaka* properties.
- As dadru is one type of kustha, in bahudosha avastha panchkarma is more beneficial.

1. Mahatikta ghrita or khadirghrita for snehapan
2. Vaman - In Dadru because of kapha dosha dominance there is kledadhikya in dhatus and it causes severe itching, so vaman with yastimadhu kwath can be done as it is both kaphaghna and kandughna.
3. virechan- followed by vaman, removes drava-guna of vikrit pitta.

**Internal medications**\(^{(17)(a)}\)

- Haridrakhanda
- Nimbadi churna
- Kasisadi grita
- Haritala bhasma
- Devadarvarista
- Usirasava
- Siiva gutika
- Patolamuladi kvatha churna
- Mahatiktaka grita
- Patoladi grita

**External Application**\(^{(17)(b)}\)

- Somaraji taila
- Vajraka taila
- Visatinduka taila
- Pathyadi lepa
- Dasanga lepa
Pathya and Apathya

- Light and wholesome food.
- Food preparations and medicated ghee prepared by boiling bhallataka, triplhala, and nimba.
- Avoid Adhyashan, Vishamaashana
- Avoid continuous and excessive use of Madhur, Faanita, Matsya, Lakucha, Mulaka, Kakamachi and intake of above substances while having Ajirna.

Avoid unhygienic living conditions, living in polluted environment, wearing clothes immediately after bath.

CONCLUSION

Dadru though curable but is very tenacious in nature. If the course of treatment is not handled carefully, the remission and relapses are common therefore one should take necessary treatment as early as possible.

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