

# Panchnidanatamak Study of Kushtha W.S.R to Dadru Kushtha

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**Abstract:** The disease Kushtha is described as chronic disorder and is a major skin disorder having wide range of etiological factors and clinical presentation. Because of severity and importance of disease it was described under heading of Mahagada and because of its infectious nature under Aupsargic Vyadhi. Dadru is considered as one of the types of Kushtha in Ayurvedic Samhitas. It is included under Khusdrakushtha by Acharya Charaka while Acharya Sushruta and Vagbhata included it under Mahakushtha. The Dosha involved in Dadru according to Acharya Charak and Vagbhata are Pitta-Kapha. Acharya Sushruta says Dadru occur due to Kapha Dosha predominance.

**Keywords:** dadru, kushtha.

## 1. Introduction

In Ayurveda Kushtha is an umbrella term which is used for the various disease of skin. It is chronic in nature which is proved by the Acharya Charak by saying that Kushtha Dirgharoganam. This disease occur due to involvement of Saptadhatu namely Tridosha and four Dushya namely Twacha, Lasika, Rakta and Mansa Kushtha is included in Asthamahagada (eight major disease) by Acharya Charak, Shusruta and Vagbhata.

Description of Kushtha in Ayurvedic Classics

1. Charak Samhita Nidana sthan 5
2. Charak Samhita Chikitsa Sthan 7
3. Sushruta Samhita Nidana Sthan 5
4. Shusruta Samhita Chikitsa Sthan 9
5. Astang hridaya Nidana Sthan 14
6. Astang Hridaya Chikitsa Sthan 19
7. Madhav Nidana Uttradhya 49

## 2. Classification of Kushtha

In Ayurveda Kushtha is broadly classified into two types:

1. Maha Kushtha
2. Kshudra Kushtha

Acharya Charak says that Kushtha is seven, eighteen and innumerable type. All other Acharya classify the Kushtha in eighteen type.

Table 1  
Classification of Maha Kushtha

| S.no | Acharya Charak | Acharya Shusruta | Acharya Vagbhata |
|------|----------------|------------------|------------------|
| 1    | Kapal          | Kapal            | Kapal            |
| 2    | Audumbar       | Audumbar         | Audumbar         |
| 3    | Mandala        | -                | Mandal           |
| 4    | Rishyajihwa    | Rishyajihwa      | Rishyajihwa      |
| 5    | Pundrik        | Pundrik          | Pundrik          |
| 6    | Sidhma         | -                | -                |
| 7    | Kanknak        | Kanknak          | Kanknak          |
| 8    | -              | Aruna            | -                |
| 9    | -              | Dadru            | Dadru            |

Table 2  
Classification of Kshudra Kushtha

| S.No. | Acharya Charak | Acharya Shusruta | Acharya Vagbhata |
|-------|----------------|------------------|------------------|
| 1     | Ekakushta      | Ekakushta        | Ekakushta        |
| 2     | Charmakhya     | -                | Charmakhya       |
| 3     | Kitibha        | Kitibha          | Kitibha          |
| 4     | Vipadika       | -                | Vipadika         |
| 5     | Alsaka         | -                | Alsaka           |
| 6     | Dadru          | -                | -                |
| 7     | Charmadala     | Charmadala       | Charmadala       |
| 8     | Pama           | Pama             | Pama             |
| 9     | Visphotaka     | -                | Visphotaka       |
| 10    | Sataru         | -                | Sataru           |
| 11    | Vicharchika    | Vicharchika      | Vicharchika      |
| 12    | -              | Sidhma           | Sidhma           |
| 13    | -              | Sthoolaruska     | -                |
| 14    | -              | Mahakushtha      | -                |
| 15    | -              | Visarpa          | -                |
| 16    | -              | Parisarpa        | -                |
| 17    | -              | Raksa            | -                |

## 3. Nidana of Dadru Kushtha

Specific Nidana (causes) of Dadru Kushtha is not described in Ayurvedic classics, the Nidana of Kushtha can be admitted as a Nidana of Dadru.

1. Aaharaj Nidana
2. Viharaj Nidana
3. Other Nidana

1) Aaharaj Nidana

B. Virudhaahar

The substances which are contrary to Deha Dhatu behave with Virudha (antagonism) to them. This antagonism may be in terms of properties, combination, processing, place, time, dose

etc. or natural composition. Such as one should not take fish with milk. The entire drug or diet which excites the Dosha but does not eliminate it out of the body, become harmful. That which is antagonistic in respect of place, time, Agni, dose, suitability, Dosha, processing, potency, bowels, health condition, order, contraindication, indication, cooking, combination, palatibility, richness, rules of eating is not wholesome for the person.

### C. Mithyaahar

Acharya Charak has specified eight special factor of method of dieting as- Prakriti, Karan, Samyoga, Rashi, Desha, Kala, Upyogsanstha, Upyokta. The diet taken without considering these factor is Mityaahar. Ex:

- Taking cold, hot, lightening measure against prescribe order,
- Take food during indigestion
- Taking food when previous meal is not properly digested.
- Use excessively new cereals, curd, fish, salt and sour substances.

### D. Viharaja Nidana

Mithya Vihara means improper activities. Acharya Gayadas has been divided the Mithya viharaja Nidanaa into 3 categories viz. Kayika (improper physical), Vachika (verbal) and Mansika (mental) activities. The activities opposite to Swasthavritta are the 'Mithya Vihara'. These activities are as follows:

#### E. Kayika (Physical)

- Vega Vidharana (Suppression of natural urges):

Acharya Charaka has clearly mentioned that suppression of urge of vomiting (Chardi) cause Kushtha. An urge of vomiting is only present when the Doshas are dislodged from their seat and are ready to be expelled from the nearest outlet i.e. mouth but when the urge is suppressed, the outlet is not open and the dislodged Doshas cannot be expelled out and start the etiopathogenesis.

#### 1) Diwaswapna

- It is Snigdha and vitiate Kapha and Pitta and causes Kandu, Kotha, Pidika. It is also Kledakara, Srotorodhakara and Agnimandyakara which ultimately produce Kushtha. It is responsible for Raktadushti.
- Sudden change from cold to hot or vice versa without judiciously following the rules of gradual change. This causes Dushti in Swedavaha Srotas. Sudden diving in cold water after fear, exhaustion or sunlight causes the same effect. Swedavaha Srotas is also vitiate due to Krodha, Shoka, and Bhaya.
- Snigdha Bhuktavato Hi Annam Vyayamam Kurvatam – creates Ama and produce Kushtha.
- Panchakarma with improper manner: Improper administration Panchakarma can also may produce Kushtha
- Performing Santarpana and Apatarpana in contradictory or during improper result either in time: it will cause Ama formation or TriDosha vitiation,

which leads to Kushtha

#### 2) Vachika (Verbal)

Behavioral misconduct or verbal sinful activities like abusing teachers, deities etc., Verbal antisocial activities, and other punishable activities are considered as Vachika Nidanaa. These Acharjanya factors bring about psychogenic stress which is of prime importance in the pathogenesis of Dadru Kushtha.

#### 3) Mansika (Mental)

Chinta, Bhaya, Krodha are Vata Prakopaka Nidanaa and it also causes Dushti of Swedavaha Srotas.

#### 4) Other Nidana

- Sansargaja Nidana:** Acharya Shushruta and Vagbhatta said that Kushtha spreads from one person to other. He described contagious nature of Kushtha.
- Krimija Nidana:** Acharya Shushruta said that all type of Kushtha is due to Vata, Pitta, Kapha and Krimi. Acharya charak stated that the treatment and cause of Raktaja krimi is same as Kushtha
- Poorvajanmakrit:** According to Sushruta if the person was suffering from Kushtha in their previous life then after death if he takes rebirth, he develops Kushtha in their present life also.
- Kulaja Nidana:** If both mother and father are having Kushtha, the offspring also become a patient of Kushtha as the Shonita and Sukra of the parents were vitiated.
- Pap Karma** If a person kills the Brahmanm, woman, gentle person, or he takes the money of other person, such person suffers from Kushtha.

### 4. Purvarupa of Dadru Kushtha

- No specific Purvarupa of Dadru Kushtha is described in Ayurvedic texts. So Purvarupa of Kushtha can be considered as Purvarupa of Dadru
- Excessive sweating
- No sweating
- Hard skin, Dry skin
- Tingling sensation
- Discolouration
- Itching
- Numbness
- Skin inflammation
- Easy fatiguability
- Delayed wound healing
- Blackish discolouration of Blood

### 5. Rupa of dadru kushtha

Symptoms of Dadru-Kushtha are mentioned as follows:

सकण्डूरागपिडकं दद्रुमण्डलमुद्रतम् ।।

Dadru Kushtha is characterized by itching, redness, eruptive lesion and patches.

दीर्घप्रतानादूर्वावदतसीकुसुमच्छविः ।

उत्सन्नमण्डला दद्रुः कंडूमत्यनुषङ्गिणी ।।

In Dadru Kushtha patches are elevated and there is itching in skin which resembles the root of Durva grass and flower of Atasi.

अतसीपुष्पवर्णानिताम्राणिविसर्पीणिपिडिकावन्तिचद्रुकुष्ठानि:॥

Acharya Shusruta says that Dadru resembles the Atasi flower and coppery in colour, the nature of disease is spreading.

### 6. Samprapti of Dadru-Kushtha

In Ayurveda ancient scholars have mentioned Samprapti for Kushtha, but neither texts nor commentaries mentioned specific Samprapti of Dadru Kushtha. So Samprapti of Kushtha can be accepted as a Samprapti of Dadru Kushtha.

#### A. According to Charaka

The three Doshas (Vata, Pitta, kapha) being vitiated affect the Tavacha, Rakat, Mans and Ambu, thus these seven are the pathogenic materials for Kustha and other skin disease,. Henceforth seven types and eleven type Kustha arise, No Kustha is caused by single Dosha.

#### B. According to Sushruta

The Nidan which are described earlier, due to these activities Pitta and Kapha become aggravated, then Vata associating with these become increased / aggravated moves through the siras spreading sideways, conveys these to the exterior paths all over the body, such of the areas in which these are deposited, there Mandala develop on the skin. The skin having such patches, there the Doshas become increased, if not treated, they get deep inside, by vitiating the Dhatus.

#### C. According to Vagbhata

Due to Nidansevan, there is aggravation of Mala. They vitiated Tvak, Lasika, Asirk, Amisa making them loose, then spread outwards, cause discolouration of skin after a long time of negligence and produce Kustha. Now the various Samprapti Ghataka are been discussed with respect to Dadru Kushtha.

Dosha- TriDosha

Dushya- Tawak, rakta, mans, Lasika

Srotas- Raktva Srotas

Adhistan- Tawak, mansa

Srotodushti- Sangha

### 7. Discussion

Term Maha and Kshudra is explained by various commentor. Acharya chakrapani says that the difference between Maha Kustha and Kshudra Kustha is that Kshudra Kustha is milder form. If the Kshudra Kustha left untreated it change to Maha Kustha. Acharya Dalhana syas that Kshudra Kustha has not ability to penetrate to deeper Dhatus whereas Maha Kustha has ability to penetrate in deeper Dhatus. Gayadas says that in Mahakustha there is greater vitiation of Dosha as compared to Kshudra Kustha. Dadru Kustha is included Mahakustha by Acharya Shusruta and Acharya Vagbhata while Acharya Charak included Dadru Kushtha in Kshudra Kushtha. Acharya Dalhana explain that Dadru kustha is of two type Sita and Asita. Asita Kushtha is difficult to treat so it is included in Mahakustha, while Sita Kushtha is Sukhasadhya so it is included in Kshudrakustha.

### 8. Conclusion

Kustha is a disease of skin. In Ayurveda term Kustha is used for all skin disease. In Kustha there are mainly seven Dhatus. But in Dadru the main Doshas which are involved is Kapha - Pitta while Dushya is Rasa can be considered. Dadru is Krishasadhya and it can be transferred from one person to other. The recurrence of Dadru is common in person who are Immunocompromised. In person who follow proper hygiene and have good immunity recurrence is low.

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