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Conceptual study on the etiopathogenesis of *Dadru Kushta* w.s.r. to Tinea Infection

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ABSTRACT

Ayurveda has given importance to skin diseases since the era of Veda. *Dadru* is a disease affecting the *Twak* with symptoms of *Kandu*, *Mandala* and *Pidaka*. It is a *Kaphapitta Pradhana*, where the symptom closely resembles with symptoms of Tinea infection. *Dadru Kushta* is due to consumption of *Ati Amlavana Sevana*, *Ati Snigdha* and *Ati Drava Ahara Sevana* and subjects who are taking *Dadhi* and *Matsya* with *Kshira* which leads to aggravation of *Pitta* and *Kapha Doshas* which causes derangement on the skin. North Karnataka is well known for its hot and humid conditions making its population at risk of many Dermatophytic infections. Most common are Tinea Corporis and Tinea Cruris. With this an effort is made to understand the Etiopathogenesis of *Dadru Kushta* w.s.r. to Tinea Infection.

Key words: *Dadru Kushta*, *Pitta Dosh*, *Kapha Dosh*, *KOH*

INTRODUCTION

Skin is a mirror that reflects external and internal pathology there by helps in diagnosis of disease. It is first organ of the body interacting with environmental stimuli and natural ability of body. Skin diseases accounts for prevalence rate 10-20% of all consultation in general practice.

Skin diseases have been comprehended under the heading of *Kushta* in *Ayurveda* and we find a vivid description of *Dadru Kushta*, since *Samhita* period. *Acharya Charaka*^[1] as mentioned 18 types of *Kushta* which are further sub divided into *Maha Kushta* &

Kshudra Kushta. *Dadru Kushta* has been mentioned in *Chikitsa Sthana*.

Acharya Vriddha Vagbhatta^[2] has mentioned 18 types of *Kushta* and mentions that *Dadru Kushta* is *Kaphapittaja* variety of *Kushta*. *Acharya Laghuvagbhatta* has followed the same classification as that of *Acharya Susruta*. *Bhela Samhita* has mentioned 18 types of *Kushta*.

Dadru is a type of *Kushta* and analogues with Dermatophytoses or fungal infection or Tinea (ring worm) infection in contemporary science. Dermatophytoses has become a significant health problem affecting children, adolescents and adults worldwide. In India 5 out of 1000 people suffer from Tinea infections. Ringworm is a common superficial fungal infection of the skin, hair, and nails. It can cause an itchy, red, circular rash. Ringworm is also called "Tinea" or "Dermatophytosis". The different types of ringworm are usually named based on location of the infection on the body. Potassium hydroxide (KOH) microscopy aids in visualizing hyphae and confirming the diagnosis of Tinea\ Dermatophyte infection.

The separate *Nidana* and *Samprapti* of *Dadru Kushta* were not explained. Hence Here is an effort to find

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Nidana Panchaka of *Dadru Kushta*, by considering *Samanya Nidana* and *Samprapti* of *Kushta*.

Nidana

Specific *Nidana* of *Dadru Kushta* is not mentioned in *Ayurvedic* classic, Hence, *Nidanas* of *Kushta* can be considered as *Nidanas* for *Dadru Kushta*. These are categorized under following headings.

Aharaja and Viharaja Nidana

Acharya Charaka and *Acharya Vagbhata* mentioned the *Nidanas* for *Kushta* are *Adhyashana*, *Vishamasana*, *Atyashana*, intake of food during *Ajeerna*, *Satata* and *Atisevana* of *Madhu*, *Phanita*, *Matsya*, *Lakucha*, *Mulaka*, *Kakamachi* excessive *Snehana*, *Vidahi Ahara* excessive intake of *Amla* and *Lavana Ahara Rasa*, *Navanna*, *Dadhi*, *Masha*, *Mulaka*, *Pishtanna*, *Kshira*, *Guda*, excessive *Drava* and *Snigdha Ahara* and *Guru Ahara* are the *Aharaja Nidanas*. *Diwaswapna*, *Chardhi Vegadharana*, drinking cold water after coming from sunlight, *Ativyayama*, *Ati Santapa Sevana*. *Acharya Sushruta* added *Dushivisha*. *Acharya Harita* added *Dushita Jala* as the etiological factor for *Kushta*. *Acharya Bhavamishra* added excessive intake of *Gramya*, *Anupa*, *Audaka Mamsa* to the above said *Nidanas*.

Achara Nidana

Diseases are coming by birth so it is considered as *Karmaja Vyadhi*. After even the best and last treatment if patient not achieved any satisfactory results are considered as *Papakarmaja Vyadhi* which are one of the causative factor of *Kushta*.

Manasika Nidana

Ati Bhaya, *Ati Shoka* and *Ati Chinta* are explained as *Hetu* that causes *Kushta*. Any imbalance in the mind affects the skin appearance and any abnormalities of the skin affect the mind, which forms a vicious cycle.

Beeja Dosha Nidana

Kushta is *Adibala Pravrutta Vyadhi*^[3] *Dushita Shukra* or *Shonita* results in the birth of *Kushthita Shishu*. All these indicate the role of physical and psychological behavior as well as hereditary predisposition in causation of *Kushta*.

Aupasargika Nidana

A very important factor about *Kushta* has been mentioned by *Acharya Sushruta*.^[4] *Kushta* can be spread to the healthy person through the contact of diseased person called infectious or contagious disease. A *Kushta* spreads from one person to another by *Nishwasat* (Inhalation of fungal spores in infected environment directly), *Gasrasamsparsa* (by contact and touch), *Sahashayyasana* (by sharing beds), *Vastra* (sharing clothes, fomites etc). The mode of spread of *Dadru Kushta* is similar to these; hence *Dadru Kushta* is an *Aupasargika Vyadhi*. In modern literature explains the similar causes as sharing food, clothes, fomites, beds, soaps etc. articles which are infected by the fungal spores. Here *Acharyas* have explained the contagious nature of *Kushta*.

Krimija Nidana

Kushtaja Krimi is a type of *Rakthaja Krimi*^[5] which causes *Kushta* according to *Acharya Sushruta*. *Dhathwagnimandya* may precipitate *Malarooopa Kapha* in excretory materials like sweat. Thus, vitiated *Doshas* and *Malabhavas* may find lodgment upon the skin in due course, making the skin, deficient in resistance. Thus forms a nest over the skin for the fungus to reside and it forms *Dadru Kushta*.

Chikitsa Vibhramsha Janya

Sthambhana treatment in initial stage or *Amavastha* of disease may lead to *Tiryak Gati* of *Dosha* and thus causes *Kushta* e.g., *Raktharsha*^[6], *Rakthapitta*, *Amatisara* etc. Not following *Panchakarma* procedures in correct way and not following *Pathya-Apathya* or *Peyadi Karma* doing after *Panchakarma* or doing *Panchakarma* without guidance of *Vaidya* undergo *Tridosha Dushti* along with *Raktha Dushti* it leads to *Dadru Kushta*.

Samprapti

Samprapthi forms the essence of *Nidana Panchaka* and *Vikrithi Vijnana*. According to *Acharya Vagbhata's* definition, knowledge of *Samprapthi* should give the idea about nature and manner of vitiation of *doshas*, associated factors, their spread and nature of lodgment.

Deficient transformation in *Dhatu Level* (*Dhathwagnimandya*) may precipitate redundant materials inside the internal atmosphere which may hamper the functions of *Bhrajaka Pitta*. Improper actions of *Bhrajaka Pitta* may alter the structural firmness of skin.

Skin is one of the structural forms of *Rasadhatu*. So, this can be considered as a part of *Rasavaha Srothas*. Causes of longer duration may destruct the structural firmness of skin in different degrees, creating the '*Srothovaigunya*'. Due to etiological factors, which can vitiate the *Kapha, Pitta Doshas* form the main cause of the disease. *Dhathwagnimandya* may precipitate *Malarooopa Kapha* in excretory materials like sweat. Thus, vitiated *Doshas* and *Malabhavas* may find lodgment upon the skin in due course, making the skin, deficient in resistance. Thus forms a nest over the skin for the fungus to reside. Then the toxic materials secreted by these fungi derange the properties of *Doshas* located on skin which disturb the structural equilibrium, initiating *Kandu, Daha, Ruksha, Raga* etc. are seen. Behind each symptom produced, there will be an altered dosha as precipitating factor.

Samprapti Ghataka

Dosha - *Kaphapitta Pradhna Tridoshaja*

Vata - *Vyana Vata*

Kapha - *Tarpaka Kapha*

Pitta - *Bhrajaka Pitta*

Dushya - *Twak, Raktha, Mamsa And Lasika*

Srotas - *Rasava, Rakthavaha, Mamsavaha and Lasika Srotas*

Srotodushti - *Sanga and Vimargagamana*

Agni - *Jatargnijanya Mandya*

Ama - *Agnijanya Mandya*

Udbhava Sthana - *Amashaya*

Sanchara Sthana - *Rasayani*

Adhithana - *Twacha*

Roga Marga - *Bahyarogamarga*

Vyadhi Svabhava - *Chirakari*

Purvarupa^[7]

Ayurvedic classics have not described *Purvarupa* of *Dadru Kushta*, still the *Purvarupa* of *Kushta* can be considered as the *Poorvarooopa* of *Dadru Kushta*. *Poorvarooopa* of *Kushta* in general is considered as mentioned in different texts. *Asweda, Atisweda, Athi Slakshanata* or *Parushyam. Ati Vedana, Vaivarnyam, Kandurudhira Krishnata, Toda, Suptatha, Paridaha, Lomaharsha, Kharatwa, Ushmayanam, Shyavathu Visarpagamana, Pakwadagha, Bhaghna, Kshatopa, Skalitheshu Atimatra Vadana, Sheeghrothpatti and Chirasthithi, Dourbalya, Rookshatwa, Pidakas, Raga, Pipaasa, Kota Utpatti, Shrama and Klama.*

Though these can be considered as *Purvarupa* of *Dadru Kushta*, practically, we hardly found some of them existing in the form of prodromal symptoms. Many times, not a single symptom is present as *Purvarupa*.

Rupa

Lakshanas of *Dadru Kushta* which are fully manifested in *Vyaktavastha* of *Kriyakala*. Those *Lakshanas* are *Kandu, Daha, Durvavat Deergha Pratana. Ruksha, Raga, Pidaka, Utsanna Mandalas, Srava, Atasipushpa Varnani, Tamra Varnani, Anushangini, Visarpani and Chirrottama.*

The above mentioned *Lakshanas* are explained by different *Acharyas*,

The *Laxanas* of *Dadru Kushta* are explained in detail as below:

Kandu (Itching sensation): *Acharya Sushruta* and *Acharya Vagbhata* mentioned the *Lakshana* of *Kandu*. *Kandu* (Itching) is one of the most common and predominant features observed in *Dadru*. As *Dadru* is a *Kapha Pradhana* and *Kleda Pradhana Vyadhi* even *Kandu* is the manifestation due to *Kapha* vitiation there is a *Utpatti* of *Kandu*.

Daha (Burning sensation): It is the *Paittika Lakshana* of *Pitta* as a result of *Pitta Prakopa*. Due to *Ushna, Tikshna Guna* of *Pitta* subject feel burning sensation in *Twacha*.

Durvavat Deergha Pratana (Large spreaded area): *Acharya Vagbhata* said that, the skin lesions which will

be *Deerghapratana* (elongated), due to *Vata Vriddhi* along with *Pitta* and *Kapha*. *Deergha Pratana* may indicate towards the spore forming nature of the fungus on getting favourable environment may restart spreading.

Ruksha (Dryness): Due to *Vata Vriddhi* along with *Pitta* and *Kapha* vitiation the *Mandala* appears like *Ruksha*.

Raga (Redness): *Acharya Charaka* mentioned the *Raga Lakshana* of the *Dadru Kushta*. When the vitiated *Pitta* gets accumulated in *Twacha* and *Raktha* creates *Raga* or redness. Erythema is redness of the skin due to congestion of the capillaries.

Pidaka (Pustule/Vesicle): *Acharya Sushruta* mentioned that, when the vitiated *Pitta* gets accumulated in *Twacha* and *Raktha* creates *Ragayukta Shopha* i.e., inflammation and redness then it is known as *Pidaka* or pustule.

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

Utsanna Mandalas (Elevated circular patches): *Acharya Vagbhata* used the word *Utsanna Mandala* while *Acharya Charaka* used the word *Mandala*, It is the result of *Tridosha* and four *Dhatu Raktha*, *Mamsa*, *Meda* and *Lasika*.

Srava: *Acharya Bhela* mentioned that, the vitiated *Pitta*, *Kapha* and *Lasika* produces *Srava*.

Atasi Pushpavat Pidaka: *Acharya Sushruta* mentioned that, the skin lesion resembles like *Atasi Pushpa* which is purple colored round flower. The skin lesion is Annular Erythematic purple colored plaques as mentioned in modern texts closely resemble with above features.

Tamra Varna Pidaka: *Acharya Sushruta* describes the color of the lesions in *Dadru* more specifically like that of *Tamra* (copper). Due to *Pitta* involvement the *Pidaka* or lesion looks *Tamra Varna*.

Anushangini, Visarpani and Chirottam: *Acharya Vagbhata* and *Harita* explained these *Lakshanas* as spreadings nature (*Visarpanshila*) but slow in progress

or chronic in nature (*chirrottham*) may indicate towards the spore forming nature of the fungus on getting favorable environment may restart spreading. So, its described as *Anushangini*, *Visrpani* and *Chirottam*.

Sadhyasadhyata

As *Dadru* is a *Kapha Pitta Pradhana Tridoshaja Vyadhi*, *Acharya Charaka* has mentioned it under *Kshudra Kushta* whereas *Acharya Sushruta* mentioned it under *Maha Kushta*, *Charakacharya* mentioned it as *Kruchrasadhya*.^[8]

Chakrapani has mentioned *Sitha* and *Asitha Dadru*. *Sitha* is *Sadhya Vyadhi* whereas *Asitha Dadru* is *Asadhya*.^[9]

While *Acharya Vagbhata* says it as *Anushangi* that it remains for longer period (*Deergha Kaala Anubandha Vyadhi*) explains about the adaptability of the Fungi in the body for longer period and also explains about its recurrence.

Upashaya

Ahara: *Shali* (*Oriza sativa*), *Shastik Shali* (*Oriza sativa*), *Yava* (Barly), *Godhuma* (Wheat), *Koradoosha* (*Paspalum scrobiculatum*), *Shyamaka* (*Echinochloa frumentacea*), *Uddalaka* (wild variety of *Paspalum scrobiculatum*). The above-mentioned grains should be one year old and matured flesh of *Jangala* animals devoid of fatty matter.

Vihara: To be sincere and to be dutiful to God, Teachers, *Gurus*, to offer prayers, perform *Yagna*, *Homas*, give donation to poor and needy.

Anupashaya

Ahara: *Mamsa* (Flesh of birds), *Vasa* (Oily part of flesh), *Dugdha* (Milk), *Dadhi* (Curd), *Tila Taila* (Sesame oil), *Kulatta* (*Dolichos biflorus*), *Masha* (*Phaseolus mungo*), *Nishpav* (*Dolichos lablab*), Preparations of sugar and Jaggery, *Pistiamla* (Articles having sour taste), *Viruddha Ahara* (incompatible food), *Vidahi* (Food which can cause obstruction to channels), *Vidagda* (food which cause acidic eructation's).

Vihara: *Diva Swapna*, *Vegadharana*, *Ativyayama*, *Ativyavaya*, Abusing elders, *Gurus*, teachers.

Concept of Dermatophytosis / Tinea Infection^[10]

Dermatophytosis comes under fungal infections category. The fungal diseases of the skin can be divided into superficial mycoses & the deep mycoses. Dermatophytosis comes under superficial fungal infections of the skin. Superficial infection involving keratinized tissue is called as dermatophytosis. The infection is commonly designated as ringworm or tenia. The term literally means insects' larva. The father of modern mycology Raymonds aboraudin 1910 classified dermatophytosis as tenia cruris, corporis and so on depending on the part affected. These infections are restricted to invasion of horny structures like the stratum corneum, the nails & the hair. Ringworm infection is commonly found in stratum corneum of skin, hair and nail. They are also referred as Dermatophytosis or tenia. Ringworm is caused by twenty species of Dermatophytes fungi which are grouped into three genera: Trichophyton, Microsporum, and Epidermophyton.

Etiology

Transmitted from one person to another person or by contaminated objects e.g., Clothes, hats, hairbrushes etc.

Pathogenesis

Following stages are involved in the Pathogenesis

Inoculation in the host skin

Dermatophytes can survive solely on outer cornified layers of the skin. Natural infection is acquired by the deposition of viable arthrospores or hyphae on the surface of the susceptible individual.

Adherence

After the inoculation in the skin suitable condition like humid, warmth (sweat etc.) favors the infection to progress by competing with the normal flora produced by Keratinocytes and the fatty acids produced by the sebaceous glands, the arthroconidia (an infectious element) adhere to the keratinized tissue. The germination of hyphal growth proceeds in multiple directions. At the skin surface, long and sparse fibrils

connect fungal arthroconidia to keratinocytes to each other later large surfaces are involved.

Penetration

Dermatophytes are provided with an arsenal of proteases aimed at digestion of keratin into oligopeptides or amino acids. Once established, spores must germinate and penetrate the stratum corneum at the rate of desquamation. Penetration is accompanied by dermatophytes secreting multiple serine- proteases providing nutrition to the fungi.

Development of host response

Fungal metabolic products diffuse through malphigian layer to cause erythema, vesicle or even pustule formation along with pruritis. Their in vivo activity is restricted to the zone differentiation. Acute dermatophytosis is associated with DTH skin response against them while persistent disease corresponds to IH responses, to high level of IgE antibodies.

Diagnosis: The diagnosis is done on the basis of clinical features and Symptoms

Types	Area \ Site	Caustive Organism	Signs & Symptoms
<i>Tinea corporis</i>	Body	<i>Trycophyton rubrum</i> , <i>Trycophyton mentagrophytes</i> , <i>Epidermophyton floccosum</i>	red scaly border with central clearing, centrifugally expanding
<i>Tinea curis</i>	Groin		Pustules or vesicles seen at border of rash.
<i>Tinea pedis</i> (Athlets Foot's)	Foot		Moist scaling, erythema extending onto sole
<i>Tinea manuum</i>	Hand		Diffuse dry scaling on plantar aspect of hand
<i>Tinea unguium</i>	Nails		Subungual hyperkeratosis, crumbling nail

			plate, white onycholysis
<i>Tinea capitis</i>	Scalp		Possible patches of hair loss

KOH Mount

It is a quick inexpensive fungal test to differentiate dermatophyte and candida albicans symptoms from other skin disorders like psoriasis and eczema.

Evaluation

1. Dermatophytes are easily recognized under the microscope by their long branch-like tubular structures called hyphae.
2. Fungi causing ringworm infections produce septate (segmented) hyphae. Some show the presence of spores formed directly from the hyphae (arthroconidia).
3. Under the microscope *Tinea vesicolor* is recognized by curved hyphae and round yeast forms that give it a spaghetti-and-meatball appearance.
4. Yeast cells appear round or oval and budding forms may be seen.
5. The KOH prep cannot identify the specific organism; the specimen can be submitted for fungal culture to identify the organism.

DISCUSSION

Kushta is a skin ailment. *Twak* is derived from the *Matruja Bhava*. It is the *Sthana* of *Sparshanendriya* and *Upadhatu* of *Mamsadhatu*. *Twacha* has a direct relation between *Dosha- Dhatu- Mala* which are known to be the structural and functional unit of the body. In the modern view, skin is described with embryology, macroscopic and microscopic structure and it also has a immunological component i.e. its structure, cells (Langerhans cell, T lymphocytes, mast cells and Keratinocytes), functional system and immunogenetics. Since time immemorial the skin diseases were found in the form of blemishes of skin.

The *Nidanas* of *Dadru Kushta* are not separately explained in classics but being one of the eighteen types

of *Kushta*, some of the *Nidanas* may be applicable for *Dadru Kushta*.

Dadru is a *Kapha Pitta Pradhana Tridoshaja Vyadhi*. The *Nidanas* which are aggravating *Kapha* and *Pitta* can be taken here. *Ati Singdha*, *Ati Drava Ahara Sevana*, *Ati Amla-Lavana Sevana*, *Dadhi Sevana*, *Matsya* with *Ksheera Sevana*, *Adhyashana*, *Ajeernashana*, *Ati Guru Ahara Sevana*, *Jalaja* and *Gramya Mamsa Sevana*, *Ati Sevana* of *Masha*, *Diwaswapna*, *Chardhi Vegadharana*, drinking cold water after coming from sunlight, *Ativyayama*, *Ati Santapa Sevana* and *Aupasargika Nidanas* like *Prasanga*, *Gatra Samsparsha*, *Nishwasa*, *Saha Bhojana*, *Sahashayya*, *Sahasana*, *Vastra* and *Mala Anulepana* etc. are the striking causes for *Dadru Kushta*.

Cosmetic problems are the burning issues in today's time and lot of attention has made towards such problem in past few years. Disturbed lifestyle, Dietary habits, underlying various conditions and deteriorated environmental conditions etc. contribute to *Kushta* Disease. Now a day's skin disease has become common challenge in general practice. In recent years there has been considerable increase in the incidence of skin problems in the tropical and developing countries like India due to less immunity, unhygienic, living conditions and nutrition. Skin is the most exposed part of the body. Patient who suffers with any skin diseases leads to experience Physical, Emotional and Socioeconomic embarrassment from cosmetic point of view.

Skin is one of the structural forms of *Rasadhatu*. So, this can be considered as a part of *Rasavaha Srothas*. Causes of longer duration may destruct the structural firmness of skin in different degrees, creating the '*Srothovaigunya*'. Due to etiological factors, which can vitiate the *Kapha*, *Pitta Doshas* forms the main cause of the disease. *Dhathwagnimandya* may precipitate *Malaroopa Kapha* in excretory materials like sweat. Thus, vitiated *Doshas* and *Malabhavas* may find lodgment upon the skin in due course, making the skin, deficient in resistance. Thus forms a nest over the skin for the fungus to reside. Then the toxic materials secreted by these fungi derange the properties of

doshas located on skin which disturb the structural equilibrium, initiating *Kandu*, *Daha*, *Ruksha*, *Raga* etc are seen. Behind each symptom produced, there will be an altered dosha as precipitating factor.

Dadru can be compared with Tinea Infection. Symptoms include redness, itching, and circular rashes which closely resembles the symptoms of *Raga*, *Kandu* and *Utsanna Mandala* of *Twak*. Main site of etiopathogenesis are *Twak* (skin), *Rakta* (blood and Lymph) and *Lasika* (sweat gland). *Rupa* appears during the fifth *Kriyakala* and this '*Vyakta*' stage may be stated to that of the manifestation of the fully developed disease.

Intake of *Aharas* of *Shali*, *Shastika*, *Godhuma*, *Yava*, *Uddalaka*, *Koradoosha*, *Shyamaka*, *Mudga* relieve the symptoms. Intake of these *Aharas* which gives the mild relief to the subjects. *Khadira Kashaya Snaana*, *Sidharthaka Snaana*, to be sincere and to be dutiful to God, Teachers, Gurus, to offer prayers, perform *Yagna*, *Homas*, give donation to poor and needy. *Mamsa* (Flesh of birds), *Vasa* (Oily part of flesh), *Dugdha* (Milk), *Dadhi* (Curd), *Tila Taila* (Sesame oil), *Kulatta* (*Dolichos biflorus*), *Masha* (*Phaseolus mungo*), *Nishpav* (*Dolichos lablab*), Preparations of sugar and Jaggery, *Pisti Amla* (Articles having sour taste), *Viruddha Ahara* (incompatible food), *Vidahi* (Food which can cause obstruction to channels), *Vidagda* (food which cause acidic eructations).

Vihara: Diva Swapnam, *Vegadharana*, *Ativyayamam*, *Ativyavayam*, Abusing elders, *Gurus*, teachers.

CONCLUSION

Dadru Kushta is one of the types of *Kushta* as in this *Pitta* and *Kapha Doshas* plays major role along with *Vata* as *Anubhanda Dosh*. Analysis of textual references regarding etiology of *Dadru Kushta* discloses fact that *Pittakara* and *Kaphakara Nidana* plays a significant role in manifestation of *Dadru Kushta*. It is concluded that any abnormalities in *Bhrajaka Pitta*, *Tarpaka Kapha* and *Vyana Vata* due to different kinds of *Nidanas* resulting in *Dadru Kushta*. *Lakshanas* of *Dadru Kushta* are *Kandu* with *Mandalas*, *Raga* and *Pidakas*. These *Lakshanas* have close

resemblance with symptoms of *Tinea* infection in modern science where Circular patches with severe Itching, redness and pustules are the common complaints.

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