

A CONCEPTUAL EXPLORATION OF DADRU KUSTA IN THE KASHYAPA SAMHITA

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ABSTRACT

Background: Skin diseases, particularly in children, are a significant health concern due to the discomfort and morbidity they cause. In Ayurveda, skin diseases are grouped under "*Kushtha*," with a detailed description of "*Dadru Kushtha*." *Dadru*, a common form of skin infestation, is classified as a *Kshudra Kushtha*, dominated by *Kapha* and *Pitta doshas*. Characterized by symptoms such as *Sakandu* (itching), *Raga* (reddish discoloration), *Pidaka* (papules), and *Mandalamudgata* (circular patches with elevated edges), In Children *Acharya Kashyapa* narrates *Dadru Kusta* Specially happening in Children around the waist area can be closely related to Diaper Dermatitis. Diaper dermatitis is an inflammatory reaction of the skin of the perineal and perianal areas (diaper area). It is the most common skin disorder seen in young infants. **Material and Method:** This review focuses on summarizing existing literature regarding *Dadru Kushtha* and Diaper Dermatitis. It examines the similarities in symptoms and pathogenesis between Ayurvedic descriptions and modern dermatological diagnoses. **Results:** *Dadru Kushtha* of *Kashyapa Samhita* and Diaper Dermatitis share common clinical features; Diaper dermatitis is usually a mild and self-limited condition that requires minimal intervention. The similarity between Ayurvedic and modern perspectives on the disease suggests that treatments targeting the condition may be informed by both systems of medicine. **Conclusion:** *Dadru Kushtha* and *Diaper Dermatitis* are closely related, with both contributing to the global burden of skin diseases. The increasing incidence of skin infections in developing nations underscores the need for awareness and proper management. Integrating Ayurvedic insights with modern dermatological approaches could enhance the understanding and treatment of such conditions, providing a holistic approach to patient care.

KEYWORDS: Dadru Kushta, Diaper rashes, Kashyapa Samhita, Skin Diseases, Ayurveda.

INTRODUCTION

In *Ayurveda*, all skin diseases are classified under the broad category of "*Kushtha*," which is further divided into *Mahakushtha* (major skin diseases) and *Kshudrakushtha* (minor skin diseases). According to *Acharya Charaka*, *Dadru* is a type of *Kshudrakushtha*, while *Acharya Sushruta* includes it under *Mahakushtha*.

Most Ayurvedic texts consider all types of *Kushtha* to be primarily *Rakta Doshaja* (originating from imbalances in the blood). *Dadru* is a skin disorder characterized by itching, *Pidika* (reddish-colored papules) arranged in *Mandala* (circular patterns with elevated borders), and is primarily a *Kapha-Pitta* dosha imbalance.

The *Vridha Jivaka Tantra*, commonly known as the *Kashyap Samhita*, is the only surviving classical text on *Kaumarbhritya*, one of the eight branches of Ayurveda. In the *Kusta Chikitsa Adhyaya*, *Dadru Kusta* is described with symptoms similar to those in *Brihatrayii*. However, in the *Dwivruniya Chikitsa*, *Dadru Kusta* is specifically

mentioned as occurring only in children. This suggests the possibility of a distinct form of *Dadru Kusta* that is unique to the paediatric age group. This paper explores this unique variant of *Dadru Kusta* in *Bala Roga*.

MATERIALS AND METHODS

The *Kashyapa* verse on *Dadru Kusta* was reviewed with its present clinical interpretation. The expanded version of the word "*Dadru* = '*Dad+ru*', Implies, that one condition produces itching.

NIDANA: "*Sheetakaleshu Bhuyistam Balanam Kushishyanam // Swamutraupahatangananam mutrasaklinnavasanam / Tunesu va shayananam snanoudvartnavarjitanam // Krimiutakunayukanam sambavaitaicha bakshanat*" |

To the Children often sleeping in the lap of mother during winter season having wet body parts by own urine or cloths, wet with urine, those sleeping over the grass, having absence of bathing and unguents and due to stings of insects, bed-bugs and louses. This *Nidana* highlights

the concepts of hygiene and contamination as they relate to the primary mode of transmission of *Dadru Kusta*.

LAKSHANA

Gaatram Dadrulatham yati katideshi visheshataha^[1]

After consumption of *Nidana*, the chain of *Dadru Kusta* develops over the body specially in the waist region.

Here *Kashyapa* tells only the site-specific relation. The individual *Dadru Kusta Lakshana* can be understood by the *Lakshana* mentioned in *Kusta Chikitsa Adhyaya* as.

“Rookshyam kandu daha sravavanti mandalani vrudhimantih dadruhu”

Increasing circular patches with dryness, itching, burning sensation and discharges are *Dadru Kusta*.

SAMPRAPTI: The *Samprapti* (pathogenesis) of *Kushtha*, in general, is applicable to the *Samprapti* of *Dadru* as well. Excessive indulgence in any of the previously mentioned *Nidanas* (causative factors) leads to the aggravation of *Pitta* and *Kapha* doshas, which in turn provoke *Vata dosha*. Consequently, all three vitiated *Doshas*—*Vata*, *Pitta*, and *Kapha*—enter the *Tiryakgata Siras* (transverse channels) and reach the *Bahya Rogamarga* (external pathways of the body, including the skin, blood, muscle, and lymph).

SAMPRAPTI GHATAKA

Table No. 1: Showing *Samprapti Ghataka* of *Dadru*.

<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>Adhisthana</i>	<i>Chaturtha twacha-Tamra</i>
<i>Swabhava</i>	<i>Chirakari</i>

ANALYSIS ON SAMPRAPTI GHATAKA

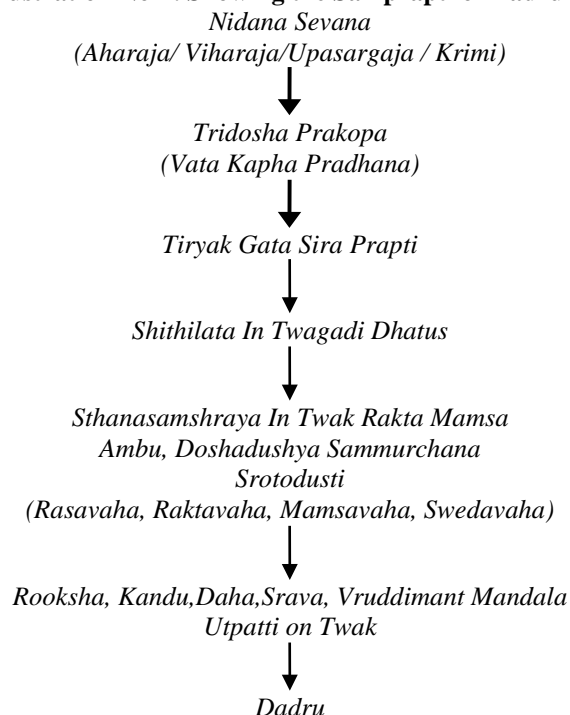
A) DOSHA

All the *Kushthas* are *Tridoshaja*. However, each of them can be differentiated as *Doshik* entity on the basis of the dominance of *Dosha* in them. The involvement of *Doshas* in the common *Lakshana* of *Dadru* in analyzed & summarized as follows:

Table No-2: Involvement of *Doshas* In *Lakshanas* of *Dadru*.

<i>Lakshanas</i>	<i>Dosha</i>
<i>Rooksha</i>	<i>Vata</i>
<i>Kandu</i>	<i>Kapha</i>
<i>Daha</i>	<i>Pitta</i>
<i>Srava</i>	<i>Pitta</i>
<i>Mandal</i>	<i>Kapha</i>
<i>Vruddhimant</i>	<i>Pitta</i>

Illustration No-1. Showing the *Samprapti* of *Dadru*



From above data, it is clear that 50% of symptoms are due to *Pitta*. 30% are due to *Kapha* & 10% are due to *Vata*. This indicates the dominancy of *Pita Kapha* in *Dadru Kushtha*.

B) DUSHYA

Acharya Charaka has identified four primary *Dushyas* involved in the manifestation of *Kushtha*: *Twak* (skin), *Rakta* (blood), *Mamsa* (muscle), and *Lasika* (lymph). *Chakrapani* interprets that when the vitiation is confined to these four *Dushyas*, it should be considered as '*Samanya Dushti*' (general vitiation). Conversely, if the *Samprapti* (pathogenesis) progresses beyond these four *Dhatus* to affect deeper *Dhatus*, it is considered '*Vishesha Dushti*' (specific vitiation). Generally, *Samanya Dushti* is associated with *Kshudrakushtha* (minor skin disorders), while *Vishesha Dushti* is

observed in *Mahakushtha* (serious skin disorders).

The analysis of *Dhatu Dushti* in the symptoms of *Dadru* is as follows:

Table No. 3: Analysis of Dhatu Dushti In Lakshanas of Dadru.

Lakshna	Dhatu
Rooksha	Rasa, rakta
Daha	Rakta
Kandu	Rasa
Mandala	Mamsa
Srava	Rasa, Rakta
Vruddhimantha	Mamsa

It is obvious from the above table that 50% of the symptoms are due to *Rakta Dushti*, 50% of the symptoms are due to *Mamsa, Rasa Rakta & Rakta Mamsa Dusti* each. Thus, the involvement of *Rakta Dhatu* is very clear in *Dadru*.

(C) SROTASA

It is obvious that *Rasa & Rakta Dhatu* & their respective *Srotas* i.e., *Rasavaha & Raktavaha Srotas* plays an important role in the pathogenesis of *Dadru*. Amongst four types of *Srotodushti*, *Sanga & Vimargagamana* are observed in *Dadru*. *Tiryagagamana* of the vitiated *Doshas* suggest *Vimargagamana*. There is *Srotorodha* due to *Sanga* in *Srotas*. The *Sanga* in *Srotas* occurs due to *Amavisha* & similar type of substances.

(D) AMA & AGNI

Agnimandya is the root cause of all diseases. *Agnimandya* arises from *Aharaja* (diet-related), *Viharaja*

(lifestyle-related), and *Acharaja* (behavior-related) factors. This leads to the formation of *Amavisha* (toxic material). The *Agni* referred to here is *Bharajakagni*, and its derangement causes the formation of *Amavisha* at a local level. This *Amavisha* then spreads to the surrounding areas, disrupting the normal configuration of the *Dhatus* and making them susceptible to receiving the toxic material. This increased susceptibility of the *Dhatus* progresses further, allowing the three *Doshas* and the *Poshaka Ansha* (nourishing portion) of the four *Dushyas* to settle in the affected *Dhatus*, thereby initiating the pathology and leading to the manifestation of local symptoms.

Udbhava Sthana: Since the pathology of *Dadru* remains localized and does not extend beyond the specific area where it occurs, the *Udbhava Sthana* (site of origin) of the disease is the *Twacha* (skin).

Sancharana: The disease spreads through the *Tiryaga Sira* (transverse channels) and *Rasavahi Srotas* (channels carrying the nutrient fluid).

Adhishthana: In *Dadru*, the primary site of affliction is *Twak* (skin), which is both the main *Dosha* and *Vyadhidhishthana* (site of disease).

Vyadhimarga: *Dadru* is considered a *Bahya Rogmargaja Vyadhi*, as the vitiation primarily affects the *Rasa* (nutrient fluid) and *Rakta* (blood).

Swabhava: The nature of this disease is *Chirakari* (chronic)

Table No. 4: The Above Description Can Be Summarized As below.

Dosha	Tridosha
Dosha	Twak, Rakta, Mamsa, Lasika. Here Rasa, Rakta.
Srotas	Rasavaha and Raktavaha Srotas.
Srotodushti	Sanga and Vimargamana
Agni	Bharajakagni
Udbhavashtana	Twak
Adhishtana	Twak
Vyadhimarga	Bahya
Swabhav	Chirkaari.

Sadhyasadhyata (Curability and Difficulty of Treatment)

The *sadhyasadhyata* (curability) of *Dadru* can be assessed based on the following criteria:

1. Doshas

- *Ekadosha* (Single *Dosha*) and *Vata-Kapha Pradhana* (primarily *Vata* and *Kapha*) *Twakvikaras* (skin disorders) are considered *sukhasadhyata* (easily curable).
- *Kapha-Pitta* and *Vata-Pitta Pradhana* conditions are *Krichrasadhyata* (difficult to cure).

2. Dhatus

- *Twak, Rakta*, and *Mamsa* (skin, blood, and muscle tissues) are *sadhyata* (curable). However, *Raktagata* (blood-related) and *Mamsagata* (muscle-related) conditions are *Krichrasadhyata* (difficult to cure).
- *Medoashrita* (adipose tissue involvement) is *Yapya* (manageable).

3. Lakshanas

- The presence of all *Tridosha Lakshanas* (symptoms of all three *Doshas*) in an *Abala* (weak) patient, particularly with symptoms such as *Trishna* (thirst)

and *Daha* (burning sensation), is *Asadhya* (incurable).

4. Kala

- In *Tarunavastha* (early stage), the condition is *Sukhasadhya* (easily curable).
- In *Vridhnavastha* (advanced stage), it is *Krichrasadhya* or *Asadhya* (difficult or incurable).

Acharya Kashyapa Chikista Sutra for Bala Dadru Kusta

*Smarakshanudvartana Gandadhupanishevanam //
Balanam Shyasyate Tatra Shayayascha vikalpanam//
Nityamevaha tu balanam nishi snehamardhanam //
Hitam Nidrakaram Balya Vradhanam Sramanasham//
Tashamcha Shasyate Nitayam Balanam
Parimardhanam//*

Massage, application of unguents, bath, inhalation of fragrances and fumigations as well as change of bed is good for children. Daily oleaginous massage of the children in the night is beneficial, it brings good sleep, increase strength, initiates body growth and removes tiredness, that is why daily massage to the children is beneficial.

DISCUSSION

The Bala Dadru Kusta of Acharya Kashyapa can be related to Diaper Dermatitis of contemporary medicine. Diaper Dermatitis or Diaper rash, is a nonspecific term used to describe any of the various inflammatory reactions of the skin within the diaper area, including the buttocks, perianal area, genitals, inner thighs and waistline. It is one of the most common skin disorders in neonates and infants, with the prevalence between 7-50%.

Chaffing dermatitis, irritant contact dermatitis, and diaper candidiasis are the three most common types of diaper dermatitis. The predominant form of diaper dermatitis is irritant contact dermatitis, the most common rash of the diaper area caused by a combination of factors such as: extended periods of wetness and urine in the diaper, friction, and mechanic abrasion.

The different types of diaper dermatitis differ in their etiology. Chaffing or frictional dermatitis is very common in infants and appears in areas where friction from the diaper is most prevalent, including the inner surface of the thighs, buttocks, abdomen, and the surface of the genital areas. It appears as mild redness in the affected area and resolves quickly on its own with frequent diaper changes.

Irritant contact dermatitis is the most likely cause of diaper dermatitis and is commonly found in the gluteal crease, buttocks, and perianal and pubic areas. Other frequently affected areas include the lower abdominal and upper thigh areas. The severity of irritant contact dermatitis can range from mild asymptomatic erythema with minimal maceration and frictional irritation to severe inflammation where the skin in the diaper area is characterized by extensive erythema with glossy appearance, painful erosions, papules, and nodules.

A clinical evaluation scale for characterization of the severity of diaper dermatitis has been developed to reflect the etiology of the diaper skin breakdown. The severity of diaper dermatitis is characterized by specific rash features (i.e., eruptions, papules, and vesicles), the severity and intensity of rash, and the total area affected.^[2]

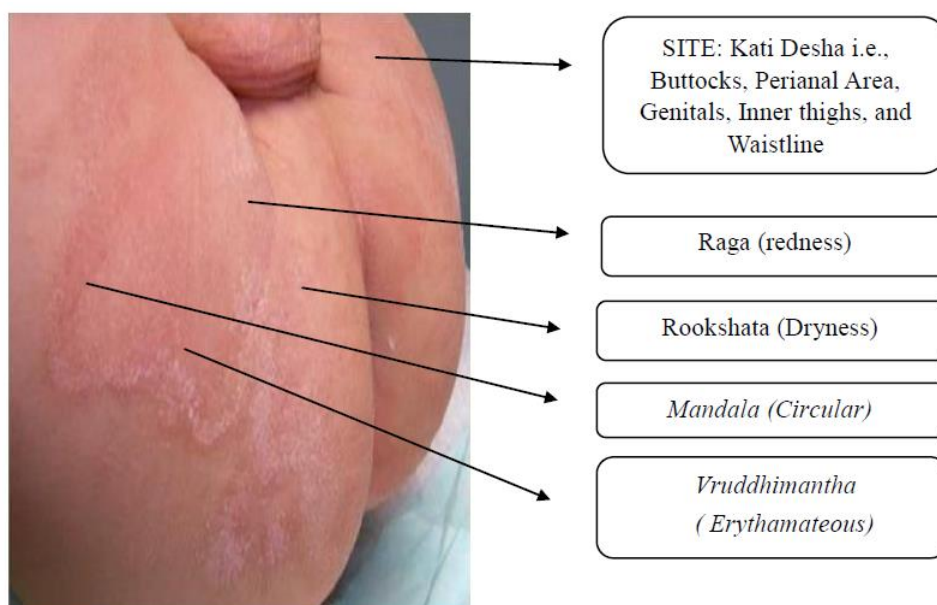


Fig. 1A³.

Fig 1B⁴Fig 1C⁵**Fig. 1: Visual Classical Features of *Dadru Kusta* with Diaper Dermatitis.****CONCLUSION**

On extensive literary explore the *Kashyapa* verse on *Dadru Kusta* in *Dwiruniya chikista* is the unique from with occurrence only in *Kaumara*. The etiopathogeneses, signs and symptoms mentioned here are exact correlated to diaper dermatitis of contemporary approach the integrated approach from both the science can cure, prevent and promote the skin health in a disease ailment.

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