

A COMPREHENSIVE GUIDE TO MANAGING DADRU KUSTHA USING KHADIRADI YOG

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ABSTRACT

Knowledge of Ayurveda enables one to understand how to create balance of body, mind and consciousness according to one's own individual constitution and how to make lifestyle changes to bring about and maintain this balance. According to Ayurveda, skin is an exterior differentiation of what is perceived by the sense of touch. This sense of touch spreads over the entire body and is derived from the power of Vayu viz., the neuro-sensory elements. Skin diseases are very common nowadays. Once a skin disease has developed it resists to get cured causing physical, emotional and social embarrassment. In Ayurveda all the skin disorders are taken under Kushtha heading. It is further categorized into Mahakushtha & Kshudrakushtha. Dadru is mentioned

in Kshudrakushtha by Acharya Charak and in Mahakushtha by Acharya Sushrut. Acharya Vagbhata especially mentioned Dadru as Aupsargik i.e., communicable disease. All the clinical features of Dadru can be correlated to clinical features of Tinea infection. Tinea is a group name for a highly contagious, segmented mycelia fungus.^[1] In contemporary medical science management of Tinea is carried out with usage of topical or systemic antifungal and corticosteroids. Long term uses of which also produces adverse effect too. The possible palliative treatment is with Ayurveda. In Ayurvedic text, Dadru is managed by shodhana, shaman and bahirparimarjana. So here we have taken Khadiradi yoga mentioned in Ashtang Hrudaya as a shaman chikitsa for Dadru kushtha.

KEYWORDS: Ayurveda, Kushtha, Dadru kushtha etc.

INTRODUCTION

Ayurveda is a science which gave the holistic approach towards health and disease. In Ayurveda, body, mind and consciousness work together in maintaining balance. Skin is like a mirror reflection which represents some inner abnormalities and stress condition within one's body. The presiding God in the skin is Vayudev and the role of the skin is to communicate to the mind within and the outside world.^[2] So, skin holds a very important place in our life according to Ayurveda. Skin diseases are very common nowadays. Skin is subjected to considerable abuse, careless or purposeful application of thousands of potentially harmful chemicals, exposure to extreme environmental conditions of cold, heat, wind and trauma. Once a skin disease has developed it resists to get cured causing physical, emotional and social embarrassment.

In Ayurveda all the skin disorders are taken under Kushtha heading. It is further categorized into Mahakushtha & Kshudrakushtha. Mahakushtha is of 7 types and Kshudrakushtha is of 11 types. Saptkodravya concept is mentioned for Kushtha vyadhi in Ayurveda. Saptkodravya means 7 dravyas which are three doshas i.e., Vaat, Pitta, Kaph and 4 dhatus i.e., Twak, Rakt, Mansa and Lasika. Saptkodravyas are responsible factors of kushtha pathology according to Ayurveda. Kushtha roga is also considered as a papakarmaja vyadhi and kulaja vikar (a hereditary disorder) in ayurvedic system of medicine.^[3]

All types of Kushtha are taken as tridoshaj in nature and based on doshik predominancy its types are mentioned. Dadru kushtha is pitta- kaphaj in nature according to acharya Charak and Vagbhat where acharya Sushrut consider it as kaph dominant variety. It involves clinical features like Kandu, Utsanna mandala, Raag, Pidika, Rukshta etc. Acharya Vagbhata especially mentioned Dadru as Aupasargik i.e., communicable disease. All the clinical features of Dadru can be correlated to clinical features of Tinea infection. Tinea is a group name for a highly contagious, segmented mycelia fungus.^[1] The related fungi are dermatophytes capable of causing skin changes of the type known as Tinea or Ringworm or Dermatophytosis or Mycosis.^[4] With increasing numbers of people taking advantage of the easy life style, Tinea that were previously regarded as geographically limited is now being more evident in any part of the world and are now being recovered as opportunistic invaders. Tinea is usually transmitted from person to person by direct contact.^[5] About 10 - 20% of the general practice includes patients suffering from skin disorders^[6] and out of them fungal infections constitute up to 20%.^[5]

In Ayurvedic text Dadru is managed by shodhana, shaman and bahirparimarjana. In contemporary medical science management of Dadru is carried out with usage of topical or systemic antifungal and corticosteroids. Long term uses of which also produces adverse effect too. The possible palliative treatment is with Ayurveda. There are numerous yogas as well which has economically viable formulation with almost no side effects. So here we have taken Khadiradi yog as a shaman chikitsa for Dadru kushtha.

Khadiradi yog is mentioned in Ashtang hruday Kushtha chikitsa adhyay. It contains khadir, vasa, kutaj, guduchi, neem, haritaki, patol and vidang. These dravyas are katu-tikt-kashay in nature. Katu-tikt-kashay rasas are kushthaghna, kandughna, raktprasadak, kledopshoshak, kapha-pittaghna, twak-vranprasadak, vayasthapak. Because of these qualities they help in protecting and maintain good skin tissue which is destroyed by fungal infection. So, in a way it also can prevent relapse of fungal infection because it helps in improving skin tissue health.

AIMS AND OBJECTIVES

To evaluate the effect of Khadiradi yog in Dadru kushtha.

MATERIAL AND METHODS

Study setting

OPD and IPD of our institute's Kayachikitsa Department.

Study Population

15 Patients ages from 18 to 60 year of Dadru Kushtha irrespective of Gender and religion.

Method of selection of study subject^[7,8,9]

As per standard protocol of study subjects is as follows.

Inclusion criteria

- Age- 18-60 years
- Sex- no barrier
- Race- no barrier
- Religion- no barrier
- Economic status- no barrier
- Patients who have signed written & informed consent.

Exclusion Criteria

- Patient having skin disease other than Dadru kushtha.
- Pregnant and lactating mothers.
- Known case of uncontrolled diabetes mellitus.
- Any immunocompromised disease such as HIV, TB etc.

Withdrawal Criteria

- Left against medical advice (LAMA)
- Development of complications due to presenting illness or otherwise.
- Adverse drug reaction.

Operational / Interventional Definition

Dravya	Khadiradi yog
Dose	6gm
Time	Twice a day
Anupan	Ushnodak
Duration	6 weeks

Contents of Khadiradi yog^[10]

खदिरादि योग (अ.ह. चि .१९/९१)

खदिरवृषनिम्बकुटजाः श्रेष्ठाकृमिजित्पटोलमधुपर्ण्यः ।

अन्तर्बहिः प्रयुक्ताः कृमिकुष्ठनुदः ॥

Contents	Parts	
KHADIR	1 part	6gms khadiradi yog twice a day after meal with luke warm water.
VASA	1 part	
NEEM	1 part	
KUTAJ	1 part	
HARITAKI	1 part	
VIDANG	1 part	
PATOL	1 part	
GUDUCHI	1 part	

Assessment Criteria^[11]

- After the completion of the treatment the obtained results were assessed by evaluating the following study parameters.
- Following symptom score were adopted for the assessment.

Subjective criteria: Symptoms mentioned in text were assessed at each follow up. Symptoms were arbitrarily graded into 5 grades (0-4) on basis of severity.

1) KANDU

K0- No itching.

K1- Mild / occasional itching.

K2- Moderate frequent itching.

K3- Severe frequent itching.

K4- Very severe itching which disturbs sleep and other routine activities.

2) DAAH

D0-No Daah.

D1- Occasional localized mild burning.

D2- localized moderate burning sensation in particular hour of day.

D3-Severe burning sensation throughout the day but tolerable and relieved after cold medications.

D4- Intolerable (Affecting daily routine activity).

3) UTSANNA MANDALA

M0- No mandal/ No elevation.

M1- Few mandal and smaller than coin/ Slight elevation that cannot be felt.

M2- Few mandalas and bigger than coin/ Elevation can be felt but depressed in middle.

M3- More mandala and smaller than coin/ Elevation in all lesions but soft.

M4- More mandala and bigger than coin/ Elevation in all lesions and hard.

4) RAAG

R0- No erythema.

R1- faint red.

R2-light red.

R3- Moderate red.

R4- Bright red.

5) ATASIPUSHP VRAN (VAIVARNYA / DISCOLOURATION)

V0- Normal coloration.

V1- Near to normal which looks like normal colour to distant observer.

V2- Reddish discoloration.

V3- Slight black reddish discoloration.

V4- Dark black reddish discoloration.

6) PIDIKA

P0- No eruptions.

P1- Eruptions in 0- 25% of affected area.

P2- Eruptions in 25%- 50% of affected area.

P3- Eruptions in 50%- 75% of affected area.

P4- Eruptions in more than 75% of affected area.

7) SRAVA

S0- no srava.

S1-Mild srava after itching.

S2-Mild srava without itching.

S3-Moderate srava without itching.

S4-Severe srava without itching.

8) RUKSHATA

R0-No line on scrubbing with nail.

R1-Faint line on scrubbing by nail.

R2-Lining & even words can be written by nail.

R3-Excessive rukshata leading to kandu.

R4-Rukshata leading to crack formation.

Objective Parameters

No specific lab investigation were conducted for diagnosis of dadru, however necessary investigations were have been done in required cases to rule out other systematic diseases or complications.

CBC (IF needed) ESR (IF needed)

Follow-up

Weekly follow-up with assessment of the patient on 7th, 14th, 21nd, 28th, 35th, 42nd day.

OBSERVATION AND RESULTS

S r No	Registration no.	KANDU		DAAH		UTSANNA MANDALA		RAAG		ATASI PUSHPA		PIDIKA		SRAVA		RUKSHA	
		BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT
1	202202544	4	2	2	2	4	2	3	1	2	1	2	1	1	0	2	1
2	202201969	3	2	2	1	3	1	3	1	3	1	2	1	1	1	2	1
3	202201976	2	1	2	1	2	1	3	2	2	1	2	1	0	0	2	1
4	202202638	4	2	3	2	3	1	2	1	2	1	3	2	0	0	3	1
5	202202003	3	1	2	1	2	1	1	0	1	0	2	1	0	0	3	1
6	202202606	3	1	2	2	4	2	3	1	3	1	2	1	0	0	3	1
7	202202057	2	1	2	1	3	2	2	1	2	1	2	1	0	0	1	0
8	202202637	3	1	3	2	2	1	2	1	1	0	3	2	0	0	1	0
9	202202061	3	2	3	2	4	2	2	1	3	1	3	2	1	0	1	0
10	202202714	2	1	3	2	3	1	2	1	2	1	1	0	0	0	3	1
11	202202241	1	0	4	3	3	1	1	1	2	1	3	1	0	0	3	1
12	202202266	2	1	2	1	2	1	1	1	2	1	1	0	0	0	2	1
13	202202833	3	1	2	0	3	1	2	1	3	2	2	1	1	1	2	1
14	202202313	2	1	3	2	3	2	1	0	2	1	1	1	1	0	1	0
15	202202924	2	1	3	1	2	1	0	0	2	1	1	0	1	0	1	0

(AT: After treatment, BT: Before Treatment)

Effect of treatment



DISCUSSION AND CONCLUSION

- Kushtha is one of the Ashtamahagada (dreadful disease) according to Ayurveda.
- All the kushtha are tridoshaj and out of that Dadru is pitta- kaphaj dominance vyadhi.
- Cardinal characteristics of Dadru include kandu, raga, pidaka, daha, atasipushpa vaivarnya, utsanna mandala, srava, rukshata.
- Dadru can be considered as aupshargik vyadhi as it spreads from one individual to other by close contact, by exchanging the cloths etc.
- Dadru kushtha can be considered as dermatophytosis according to modern science.
- 15 patients with classical lakshanas of Dadru (kandu, raag, pidika, mandala, twak vaivarnya, srava, rukshata) as explained in the classical texts of Ayurveda of age between 18-60 years irrespective of their sex, religion and economic status were selected for the study.
- They were treated with Khadiradi yog 6gm twice a day with luke warm water.
- Based on the signs and symptoms explained in Ayurvedic classical texts and text books on dermatology, Kandu, daha, raga, pidaka, utsanna mandal, atasipushpavaivarnya, srava and rukshata were considered for diagnosis. Assessment was done based on clinical gradings given to the parameters stated above before and after interventions.
- Based on above observations, there is significant difference between BT and AT symptoms score of kandu, daha, raga, atasipushpa varna, utsanna mandal, pidika, srava, rukshata. It is hence concluded that Khadiradi yog is significantly effective in Dadru kushta.

Probable mode of action of Khadiradi yog

- Khadiradi yog is mentioned in Ashtang hruday Kusthth chikitsa adhyay.
- It contains khadir, vasa, kutaj, guduchi, neem, haritaki, patol and vidang.
- Utmost of medicines of khadiradi yog are ruksha and laghu and pitta kaphaghna in nature and Dadru is pitta- kaphaj predominant vyadhi so they work better for it.
- Khadir, vasa, neem kutaj are sheet in virya whereas haritaki, vidang, patol, guduchi are ushna virya. This makes khadiradi yog perfect balanced yog for pitta-kaphatamak dadru kushth.
- Khadir, Haritaki, Vidang are part of kushthghna dashemani of Charak samhita.
- According to acharya Charak khadir is agrey kushthghna. It is vranropak and krumighna innature, hence makes it good for all types kushtha.
- Haritaki acts as tridosha shamaka, kushtaghna, krimighna, shotahara, shonitasthapana.

Numerous exploration workshop has shown the antibacterial and antifungal activity of haritaki.

- Vidang acts as kushtaghna, krimighna, raktashodhaka, varnya, kandughna and kaphavata shamaka. Many clinical trials which have been carried out on vidanga shows the anthelmintic, anti-inflammatory and antibacterial action.
- Kutaj and Neem belong to kandughna gan.
- Neem acts as pittakapha shamaka, kandughna, kushtaghna, pootihara, daha prashamana, vrana shodhana. It contains Nimbidin which shows anti-inflammatory effect where kutaj is kushthghna in nature.
- Guduchi belongs to Daahprasaman gan and Khadir belongs to udadrprashaman gan. So, helps in daah, raag of dadru kushtha.
- Patol, Haritaki, Vidang are varnya in nature so helps in vaivarnya of dadru kushtha.
- Guduchi and Haritaki also belong to vayasthapan gan i.e., they help in guarding and maintain good skin tissue which is destroyed by fungal infection. So, by a way it also can help relapse of fungal infection because it helps in perfecting skin tissue health.
- Hence all these rates make Khadiradi yog good for Dadru kushtha.

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