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# A clinical case study of successful management of *Shataru Kushta* through *Daivavyapashraya* and *Yuktivyapashraya Chikitsa*

Tejas Bharadwaj BA<sup>1</sup>, Ranjitha<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Roga Nidana Evam Vikriti Vijnana, Government Ayurveda Medical College, Bengaluru, Karnataka, India.

<sup>2</sup>Associate Professor, Dept. of Roga Nidana Evam Vikriti Vijnana, Government Ayurveda Medical College, Bengaluru, Karnataka, India.

## ABSTRACT

Ayurveda classifies *Chikitsa* into *Daivavyapashraya Chikitsa* and *Yuktivyapashraya Chikitsa*.<sup>[1]</sup> *Shataru* is one among the eighteen types of *Kshudra Kushta* and is characterized by reddish-black discoloration, burning sensation, pain, and multiple wounds.<sup>[2]</sup> *Khadira* (*Acacia catechu*) is the best *Dravya* /drug for the pacification of *Kushta*.<sup>[3]</sup> By using *Khadira* (*Acacia catechu*) in the form of *Pralepa* (external application of *Khadira* in the form of paste.), *Udvardana* (dusting and rubbing of *Khadira Churna* on the lesion), *Snana* (for bathing), *Paana* (drinking), and *Bhojana* (eating) all types of *Kushta/ Twak Roga's* get pacified.<sup>[4]</sup> As a part of *Daivavyapashraya Chikitsa* for *Kushta*, *Bhaskara Aradhana* (Worship of *Surya Bhagavan*) and worship of *Shivasuta* namely *Bhagavan Kumara* is mentioned by *Acharya Vagbhata*.<sup>[5]</sup> Thus, in the present case study, *Shataru Kushta* was successfully treated through *Bhaskara* and *Kumara Aradhana*, which constituted the *Daivavyapashraya Chikitsa* and *Khadira Dravya* was administered in various modes as a part of *Yuktivyapashraya Chikitsa*.

**Key words:** *Bhaskara and Kumara Aradhana (Japa), Daivavyapashraya Chikitsa, Khadira, Shataru Kushta.*

## INTRODUCTION

*Shataru* is one among the eighteen types of *Kshudra Kushta*. It is predominant in *Pitta* and *Kapha Doshas*.<sup>[6]</sup> Thus, it is characterized by *Rakta-Shyava Varna* (Reddish-black discoloration), *Daha* (Burning sensation.), *Bahuvrana* (Multiple wounds), and *Arti* (pain). Apart from other signs and symptoms, *Acharya*

*Vagbhata* says *Shataru* is also characterised with *Kleda*, *Jantvaadya* (excessive secretions, worms) and *Praayasha Parvajanma* (lesions originating in joints).<sup>[7]</sup> *Ayurveda* treatment approach is of two ways namely: *Daivavyapashraya* and *Yuktivyapashraya*. For *Kushta*, *Daivavyapashraya* is *Bhaskara, Kumara Aradhana*, and *Yuktivyapashraya* is usage of *Khadira Dravya* in various modes such as *Pralepa, Udvardana, Snana, Pana* and *Bhojana*.

## OBJECTIVE OF THE STUDY

To determine the efficacy of *Daivavyapashraya Chikitsa*, namely *Bhaskara* and *Kumara Japa* as *Yuktivyapashraya Chikitsa* vis-a-vis *Khadira Dravya* in the treatment of *Shataru Kushta* as mentioned in *Ayurveda Samhita's*.

## Brief history of the patient

The present case report is of 52 years old female; not a known case of HTN / DM / other systemic illness; came

### Address for correspondence:

Dr. Tejas Bharadwaj BA

Post Graduate Scholar, Dept. of Roga Nidana Evam Vikriti Vijnana, Government Ayurveda Medical College, Bengaluru, Karnataka, India.

E-mail: drtejasbharadwaj@gmail.com

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with complaints of reddish black discolouration of skin at right ankle joint associated with burning sensation; pain and multiple small wounds since 1 week. Subject initially neglected these symptoms and did not take any medicines but just removed the anklet which she was wearing. As the small sized wounds and other symptoms mentioned above started to aggravate, she approached SJIIM for the treatment.

**Past History**

- No history of above skin complaints before.
- No history of trauma.
- No history of HTN/DM/Thyroid/other systemic disorders.

**Family History**

Nothing significant, all other family members are said to be healthy.

**Personal History**

- Occupation - Home maker
- Marital status - Married
- Religion - Hindu
- Diet - Pure vegetarian
- Appetite - Normal
- Bowel - 2 to 3 times / day
- Micturition - 3 to 4 times/ day; 1 time/ night.
- Sleep - sound
- Allergies to any medication / food - no
- Addictions - coffee, 8 to 9 times / day

**Table 1: Nidanas**

<i>Aharaja</i>	<i>Vishamashana</i> : fasting/ <i>Upavasa</i> at day time, not taking solid food but used to drink coffee 200ml 5-6 times a day  <i>Dadhi Sevana</i> at night
<i>Viharaja</i>	<i>Shrama</i> : working continuously without rest by cooking, cleaning, washing about 10 hours.
<i>Manasika</i>	<i>Bhaya</i> : fear from elders if work is not completed.

Clinical findings = Integumentary system

O/E of skin

Site of lesion - on right ankle region

- Lesion - epidermal
- Distribution - asymmetrical
- Character of lesion - maculo-papular
- Colour - reddish-black
- Itching - present
- Discharge - present
- Burning sensation - present
- Swelling - present
- Pain - present

Aggravating factors: coffee, spicy food, fear, hot sunny day.

**Table 2: Samprapti**

*Nidana*



*Aharaja-Viharaja-Manasika*



*Tridosha Prakopa*



*Dushti* of *Twak, Rakta, Mamsa* and *Lasika*



At *Gulpha Sandhi Pradesha*



Causing *Rakta-Shyava Varna* of *Twak*, *Arti* (pain), *Bahuvrana* (multiple wounds), *Daha* (burning sensation)



*Shataru Kushta*

**Table 5: Samprapti Ghatakas**

<i>Dosha</i>	<i>Pitta-Shleshma Adhika, Tridosha</i>
<i>Dushya</i>	<i>Twak, Rakta, Mamsa, Lasika</i>

Ama	Jatharagni Janya
Agni	Vishama
Srotas	Rasavaha, Raktavaha and Mamsavaha
Srotodushti Prakara	Sanga
Rogamarga	Bahya
Udbhava Sthana	Amashaya
Vyakta Sthana	Twak
Roga Swabhava	Chirakari
Sadhyasadhyata	Kricchrasadhyata

	Sri Kumaraya Namah and Sri Bhaskaraya Namah 108 Japa each
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**MATERIALS AND METHODS**

Assessment criteria

Based on subjective criteria:

Patient was observed for improvement in discoloured lesions, itching, pain, burning sensation with respect to small wounds.

**Treatment plan**

- Jalaukavacharana
- Daivavyapashraya Chikitsa
- Yuktivyapashraya Chikitsa

**Table 6: Treatment schedule**

Course	Shodhana	Daivavyapashraya Chikitsa and Shamana	Observation
12/04/24	Jalaukavacharana	Sri Kumaraya Namah Japa 108 times	Burning sensation and pain reduced.
13/04/24 - 25/04/24		Khadira Churna was administered in different forms such as Pralepa, Udvartana, Snana, Paana and Bhojana;	Reddish black discolouration, burning sensation, pain and small wounds got cured gradually.

**RESULTS**

**Fig 1: Before treatment**



**Fig 2: Jalaukavacharana**





Fig 3: After 12 day's course of *Daivavyapashraya* and *Yuktivyapashraya Chikitsa*



for *Snana* (bathing), *Paana* (drinking) and *Bhojana* (food), *Pralepa* (paste), *Udvardana* (rubbing), *Kushta* is pacified. In this present case *Khadira Churna* was applied with water in the form of paste (*Pralepa*) twice a day morning and evening. During *Snaana* (bathing), the bucket of water used for bathing was added with *Khadira Churna* of approximately 25g and mixed well. This water mixed with *Khadira Churna* was used for bathing and rubbing (*Udvardana*) of the lesion was done with *Khadira Churna* only instead of a soap during bathing. Throughout the whole day, whenever the patient felt thirst, she was advised to drink water mixed with *Khadira Churna*. The dose was: for 1 glass of water, 1tsp(6g) of *Khadira Churna* was added, stirred well and was advised to drink. During food time; initial 2-3 bolus of food mixed with *Khadira Churna* and 1tsp ghee was advised for the patient. In this manner, *Khadira Churna* was given both internally (*Abhyantara Prayoga*) and externally (*Bahya Prayoga*).

A patient of *Kushta* should worship *Shiva-Suta* (*Kumara/Subrahmanya*) and *Bhaskara* (*Surya Deva*) which act as *Daivavyapashraya Chikitsa* and hence, *Japa*

- *Sri Kumaraya NamaH*
- *Sri Bhaskaraya NamaH*

was advised for 108 times at morning time after *Snana*, facing east direction.

The *Nirukti* (etymological derivation) of *Kumara* is *Kutsnaati Maarayati Iti Kumaarah* i.e., one who destroys *Ku* such as *Kushta*, *Kubuddhi* etc. is *Kumara* and *Nirukti* of *Bhaskara* is *Bhaasam Karoti Iti Bhaskarah*, i.e., one who induces glow is *Bhaskara*. So, by the *Japa* of *Kumara Nama*, *Kushta* gets pacified and by the *Japa* of *Bhaskara Nama*, glow will be induced in the skin and thus, the result is seen in the patient.

## CONCLUSION

Ayurveda's mode of treatment, namely, *Daivavyapashraya* and *Yuktivyapashraya Chikitsa*, when adopted collectively results in complete and quick curation of a disease. In that regard, *Shivasuta*, *Bhaskara Aradhana* (worship) and *Khadira Dravya* usage in different forms by a *Kushta* patient does

## DISCUSSION

*Shataru Kushta* is one among the eighteen types of *Kushta* which is a *Rakta Pradoshaja Vyadhi*.<sup>[8]</sup> Hence, *Raktamokshana* is the standard line of treatment in *Kushta*. As, in the present case study, the lesion was localised and deep; the best way of *Raktamokshana*, to be adopted is *Jalaukavacharana*.<sup>[9]</sup>

*Shataru* is *Pitta-Kapha Pradhana Kushta* and *Jalauka* is indicated when *Rakta* is vitiated along with *Pitta* and hence in this case as there is involvement of *Pitta Dushita Rakta*, *Jalauka* was done and immediately after *Jalaukavacharana*, *Daha* (burning sensation) and *Arti* (pain) was reduced. *Khadira* is considered as the best *Dravya* to cure *Kushta*. By using *Khadira Churna*

pacification of *Kushta*. In the present case study, both the methods of *Chikitsa* mentioned for *Shataru Kushta* were adopted, as a result of which improvement was seen in the patient.

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