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A Case Report on the Effective Management of Mandala Kustha Through Classical Sodhana and Samana Chikitsa

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ABSTRACT: In Ayurveda, skin is one of the five Gyanendriyas (sense organs) responsible for Sparsha Gyan or the sense of touch, making it vital for both physical and mental well-being. Among various skin problems, fungal infections are most common. In modern medicine, fungal infections caused by dermatophytes are termed dermatophytosis or tinea (ringworm), which appears as circular lesions with raised edges.Ayurveda categorizes all skin diseases under the broad term Kushta, which encompasses both Mahakushta (major skin disorders) and Kshudra Kushta (minor skin disorders). Mandala Kushta, one of the Mahakushta types, closely resembles tinea corporis in its clinical presentation. Skin disorders are thus considered significant health concerns due to their physical, emotional, social, and economic impact on individuals and society.
Aim: The aim was to evaluate the efficacy of Virechana karma (purgation) and Shaman aushadhi in Mandal kustha.
Material and Method: A 40-year-old female patient was presented with complaints of circular erythematous, hyperpigmented skin lesion in all over body with intense itching, sometimes bleeding from lesions on itching with some areas showing scaling. She was treated with Shodhanartha Snehapana with Mahatiktaka Ghrita followed by Sarvanga Abhyanga with Neem taila and Sarvanga Swedana She was given Virechana with Trivrita avaleha and Triphala kwatha. The Shamana Chikitsa included Tab.Arogyavardhini Vati 250mg ,Tab. Vidangadya louha 250mg, Aragwadhadi kasaya 30ml, Neem taila for L/A for 1 month.
Result: The results of the treatment are recorded as a photographic document. As per the result lesions of the skin became lighter in colour and itching was completely gone.
Conclusion: With appropriate Ayurvedic treatment, supported by proper medication and dietary management, this condition can be effectively and completely cured.

KEYWORDS: Mandal kustha,Taenia corporis, Virechana, Triphala Kwatha, Trivrita avaleha, Tab.Arogyavardhini Vati, Tab. Vidangadya louha, Aragwadhadi kasaya, Neem taila.

INTRODUCTION

The skin is the body's largest organ and remains in constant contact with the external environment. It serves as a vital shield, protecting the internal organs from physical, chemical, mechanical, and biological damage. Various diseases can either affect the skin directly or manifest through it, reflecting internal imbalances.

Because it is visible, any disorder or injury of the skin often becomes a major concern for an individual. The skin is equipped with several natural defense mechanisms that enable it to interact with and withstand environmental factors. However, when these protective systems are unable to cope with excessive or harmful stimuli, it can result in the onset of different skin diseases.

Superficial fungal infections of the skin, or dermatophytosis, are common worldwide and occur more frequently in tropical and subtropical regions such as India, where heat, humidity, and overcrowding promote fungal growth.[1] According to the World Health Organization, about 25% of the global population is affected, and roughly 30% of dermatology patients in India suffer from this condition. [2,3]Among the various forms, Tinea corporis (ringworm) affects the body except for the scalp, beard, hands, and feet. It presents as a well-defined circular or ring-shaped lesion with a scaly, raised, and spreading border, typically accompanied by itching.[4] Although standardized treatment guidelines are limited, systemic antifungal therapy is recommended for widespread, recurrent, or chronic cases. Several oral and topical antifungal treatments exist, but in recent years, there has been a sharp rise in resistant and recurrent cases.[5,6,7]

Ayurvedic View:

In Ayurveda, all skin disorders are classified under the broad term Kushta, which is further divided into 7 Mahakushta and 11 Kshudra Kushta to aid in diagnosis and treatment.[8] The term Kushta refers to conditions that destroy with certainty or emerge from the inner layers of the body to manifest externally. It also includes those diseases that cause discoloration or changes in the skin's appearance.[9]

Mandala Kushta:

Mandala Kushta is a Kapha-dominant condition categorized under Mahakushta in Ayurveda. Its symptomatology closely resembles that of mycotic (fungal) infections. In Ayurvedic texts, only the signs and symptoms are described, without specifying the site of the lesions. Clinically, Mandala Kushta presents initially as red inflammatory spots that later develop edematous, raised edges. These fixed, circular, interconnected patches are characteristic of the disease. It is often associated with intense itching, sometimes oozing, and occasional presence of worms. The condition spreads slowly. [10]

The causative factors and pathogenesis of all Kushtas are similar, but clinical features vary according to the predominance of Doshas. Contributing factors include: Ahara Hetu(Dietary Factors)-Improper dietary habits are among the primary causes of Kushtha (skin disorders). These include the intake of Viruddha Ahara (incompatible food), excessive consumption of Drava (liquid), Snigdha (unctuous), and Guru (heavy) foods, and eating in large quantities beyond digestive capacity. Consuming cold food items followed by hot ones (or vice versa), fasting followed by heavy meals, and drinking cold water immediately after exposure to heat, sunlight, or exertion are also considered causative factors. Eating raw or uncooked food, or taking another meal before the previous one is digested, disturbs Agni (digestive fire) and leads to imbalance of Doshas (body humors).Furthermore, the use of newly harvested grains, curd, fish, excessively salty and sour foods, black gram, radish, flour-based preparations, sesame, milk, and jaggery products are identified as important dietary causes of Kushtha (skin disorders). Vihara Hetu(Lifestyle Factors)-Lifestyle irregularities play a significant role in the manifestation of Kushtha (skin diseases). These include suppression of Vega (natural urges) such as vomiting, excessive exertion after meals, or exposure to excessive heat immediately after eating. Engaging in sexual activity when food is undigested, Divaswapna (day sleep), and violation of Panchakarma (purification therapy) regimen—by indulging in restricted foods or activities during or after the procedure—also contribute to the pathogenesis of Kushtha (skin disorders). Manasika Hetu(Behavioral and Psychological Factors)-Certain behavioral and psychological patterns are also recognized as contributing factors. These include disrespecting elders, teachers, or revered persons, insulting peers, and engaging in Papa Karma (sinful

or unethical actions). Such conduct is believed to cause Manasika Dosha Prakopa (psychological imbalance), which further aggravates the disease process. [11]

According to Acharya Charaka, these causative factors lead to simultaneous vitiation of the Tridoshas along with the weakening (Sithilatha) of Dhatus. The vitiated Doshas subsequently affect Dhatus such as Twak (skin), Rakta (blood), Mamsa (muscle), and Lasika (lymph), which are considered Dushyas in the Samprapti of Kushta, resulting in disease manifestation. Vagbhata explains that aggravated Doshas lodge in Tiryak Siras, vitiating Dushyas and causing Dhatu weakness, leading to the clinical features of Kushta.

Modern View:

Dermatophytosis is a fungal infection caused by dermatophytes, which thrive on keratin-containing tissues such as the epidermis, hair, and nails. The infectivity of these fungi is relatively low, requiring prolonged contact for transmission. Certain individuals, particularly those receiving systemic corticosteroids or other immunosuppressive therapies, are more susceptible and may develop widespread or recurrent infections. Additionally, hot and humid climates favor the growth of dermatophytes, leading to a significant increase in dermatophytosis cases during summer and rainy seasons.[12]

Tinea Corporis:

Tinea corporis is a primary fungal infection of the skin affecting the trunk, face, and extremities. It presents as intensely itchy, circular or irregular lesions with well-defined active borders composed of papulo-vesicles, while the central area of the lesions shows hyperpigmentation, erythema, and mild scaling. Most cases are caused by Trichophyton rubrum, with the fungus generally confined to the stratum corneum. The skin inflammation arises from fungal metabolites that penetrate and irritate the affected areas.[13]

Case Study:

A 40-year-old female patient (IPD No. 3007/652/30.12.2024, Bed No. 54) visited the Kaya Chikitsa OPD of Gopabandhu Ayurveda Mahavidyalaya, Puri, with complaints of circular erythematous skin lesions all over the body since six months, associated with severe itching. The patient reported that following itching, small bleeding areas were left behind with some areas showing dryness, scaling, and excoriation due to scratching..

History of Present Illness:

According to the patient, she was apparently healthy about 5 years ago. Gradually, she developed intense itching accompanied by a small lesion on the left leg. She took allopathic medication and experienced temporary relief. However, the condition relapsed at frequent intervals, and the area of the skin lesions gradually spread throughout her body. For better treatment, she visited the Ayurveda OPD.

Past history: No history of DM/HTN/ Thyroid disorder etc.

Family history: No significant history.

Personal history:

Diet: Mixed
Bowel: Regular
Micturition: 5-6 times/day
Sleep: Disturbed due to excessive itching at night
Occupation: Housewife
Addiction: Tea addicted

General Examination:

The patient was moderate brown and afebrile. Vital signs were within normal limits. Pallor, icterus, clubbing, cyanosis, and lymphadenopathy were absent. Examination of the cardiovascular, respiratory, urinary, and central nervous systems revealed no abnormalities.

Dermatological Examination:

Multiple erythematous, hyperpigmented, and thickened patches and plaques were noted over both lower limbs, with some areas showing dryness, scaling, and excoriation due to scratching. The lesions appeared circular to irregular in shape and were distributed over the legs and thighs, with evidence of post-inflammatory pigmentation. A few lesions exhibited mild lichenification with no signs of active secondary infection or discharge.

MATERIALS AND METHODS

Centre of Study:This study was carried out in the Kayachikitsa and Panchakarma Departments of Gopabandhu Ayurveda Mahavidyalaya, Puri.

Criteria for assessment-Subjective Criteria

Symptoms of Mandala Kustha mentioned in text and practically observed will be assessed at follow-up. All the observed symptoms will be categorized in 3 grades.

1. Kandu (Itching)
No Kandu - 0
Mild - 1
Moderate - 2
Severe – 3
2. Vivarnata (Hyper pigmentation)
No Vivarnata - 0
Mild - 1
Moderate - 2
Severe – 3
3. Sotha (inflammation)
Absent -0
Mild -1
Moderate - 2
Severe – 3
4. Srava (Discharge)
No Srava – 0
Lasika - 1
Puya - 2
5. Vrana (lesions)
No lesions - 0
Macular - 1
Papular - 2
Vesicles – 3

Treatment

The patient was advised for Virechana Karma and internal medication for 1 month. The details of the therapy are given below:

1. Purva karma
2. Pradhana karma
3. Paschat karma

Purvakarma

Purvakarma comprises of Deepana&Pachana, Snehana followed by Abhyanga and Swedana.

Sr. no	Karma	Ayurvedic Yoga	Dose, Frequency and Time	Duration
1	*Deepana Pachana*	*Panchkola churna*	3gm before food twice a day for 5 days	30/01/2024 to 03/01/2025
2	*Snehapana*	*Mahatiktaka ghrita*	30ml at 7.20 am with lukewarm water	04/01/2025
			60ml at 7:00am with lukewarm water	05/01/2025
			120ml at 7:10am with lukewarm water	06/01/2025
			180ml at 7:00am with lukewarm water	07/01/2025
			270ml at 7:05am with lukewarm water	08/01/2025
			300ml at 7:30am with lukewarm water	09/01/2025
3	*Sarvanga Abhyanga*	*Neem taila*	Between 9am to 10am for minimum 20 minutes for 3 days	10/01/2025 to 12/01/2025
4	*Sarvanga Swedana*	*Dashmoola Kwatha*	Between 9am to 10 am for minimum 20 minutes for 3 days	10/01/2025 to 12/01/2025

Pradhana Karma:

On the day of administration of Virechana Yoga (12/01/2025), Abhyanga followed by Swedana was performed. Vital parameters such as pulse, blood pressure, temperature, and respiration rate were recorded at regular intervals during Pradhana Karma. Virechana Yoga was administered at 10:30 a.m. on an empty stomach. It was prepared using 150 ml of Triphala Kwatha (decoction) and 70 g of Trivrit Avaleha. The patient was given hot water and advised to sip it repeatedly as needed. The patient was kept under strict observation to prevent any complications. The total number of Vegas (motions) was 35, counted until the appearance of the proper symptoms of Virechana, such as the passage of stool with mucus in the last two motions and subsequent signs and symptoms. The type of Shuddhi achieved was Pradhana Shuddhi.

Paschat Karma:

After Samyaka Virechana, Samsarjana Krama was planned for 7 days from 12/01/2025 to 18/01/2025, with three meal timings explained to the patient in the form of Peya, Vilepi, Yusha, and Kruta–Akruta Yusha, followed by a normal diet. Considering the involved Dosha and Dushya, the patient was prescribed Shamana

Chikitsa along with dietary restrictions, avoiding excessive salty, spicy, junk, and packaged foods, as well as curd. Medicines for both oral and topical application were advised.

Route of Administration	Formulations and dosage	Duration
Internal	1. Tab. Arogyavardhini Vati-2Tab ✚ Aragwadhadi Kasaya-30ml — Twice daily before food with l.w.w 2.Tab. Vidangadya Louha-1Tab twice daily after food with l.w.w	1 month
External	Neem Taila	

Pathya Ahara (Wholesome Diet)

According to Acharya Charaka, Pathya refers to dietary and lifestyle practices that are beneficial to both the body and mind, producing no harmful effects and promoting overall health and happiness. [14] The prescribed diet includes easily digestible food items (Laghu Anna – light food), bitter-tasting vegetables (Tikta Shaaka – bitter greens), and aged grains (Purana Dhaanya – old cereals). Additionally, lean meat (Jaangala Maamsa – meat from animals living in dry regions), green gram (Mudga), and snake gourd (Patola) are recommended. The use of old stored rice (Purana Shaali), barley (Yava), Shashtika Shaali (a special variety of rice mentioned in Ayurveda), and wheat (Godhuma) is considered ideal. Food and ghee prepared with Triphala (a combination of three fruits – Amalaki, Bibhitaki, and Haritaki) and Nimba (Neem) are advised due to their therapeutic and detoxifying effects. Beverages such as Khadira Jala (decoction of Acacia catechu wood) and Aushadha Samskruta Takra (medicated buttermilk) are beneficial for maintaining digestive health and doshic balance.

Pathya Vihara (Wholesome Lifestyle Practices)

Lifestyle discipline in Ayurveda focuses on activities that help maintain the balance of the Doshas (bio-energetic principles of the body). Regular oil massage with Karanja Taila (Pongamia pinnata oil), Parisheka (sprinkling of medicated water on the body), and Avagaha (therapeutic bath) using Khadira Kashaya (decoction of Acacia catechu) are recommended. [15] Practicing Brahmacharya (celibacy or moderation in sexual activities) is also emphasized, as indulgence can aggravate Vata Dosha (air element).

Certain behaviors should be avoided to maintain doshic harmony. These include Divaswap (sleeping during the day), Vegaavarodha (suppression of natural urges such as urination or defecation), Uccha Vachan (speaking loudly), Shoka (grief), and Krodha (anger), as they vitiate Vata and Pitta Doshas. Exposure to extreme heat or cold (Hima Aatap), walking in strong wind (Pravaata), excessive physical exertion (Ativyayama), long journeys (Yaanadhwa), and improper posture (Asamsthitah) should also be avoided.

Furthermore, one should refrain from exposure to smoke and dust (Dhuma-Rajasi), and avoid staying awake late at night (Raatri Jagrana), as these practices disturb the body's natural rhythm and increase doshic imbalance.

Achara Rasayana (Code of Conduct and Behavioral Discipline)

Achara Rasayana or Sadvritta Palana (observance of ethical and moral conduct) emphasizes behavioral discipline as an essential component of maintaining health and longevity. [16] Daily practices, known collectively as Dinacharya (daily regimen), help sustain physical, mental, and spiritual harmony.

The key aspects include:

Mukha Prakshalana (Face Cleansing): Washing the face with clean water at least twice a day promotes hygiene and freshness.

Abhyanga / Udvartana (Oil or Herbal Massage): Regular body massage with medicated oil or herbal powders maintains skin health, improves circulation, and relieves fatigue.
Vyayama (Exercise): Moderate exercise (Ardha Bala Vyayama – half of one's physical strength) should be performed daily to enhance stamina and promote metabolic efficiency.

Snana (Bathing): Taking a daily bath is advised to purify the body and refresh the senses.

Diwaswapna Varjana (Avoidance of Daytime Sleep): Sleeping during the day, especially after meals, disrupts digestion and aggravates Kapha Dosha (water element).

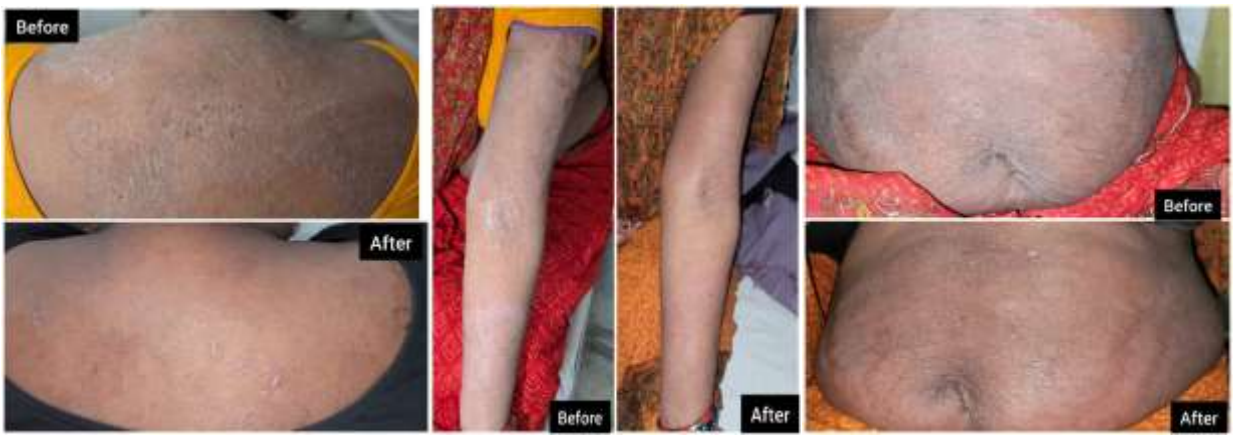
Ratricharya (Night Routine): Dinner should be consumed early, followed by adequate sleep at a proper time to ensure body repair and mental relaxation.

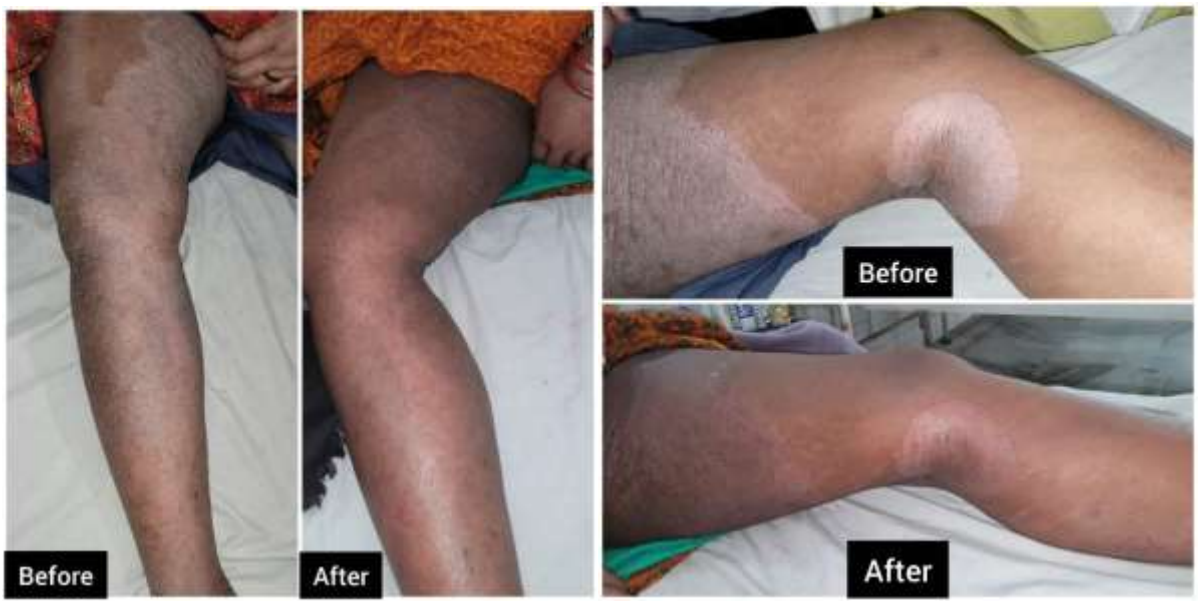
Ritucharya (Seasonal Regimen): Adapting lifestyle and diet according to seasonal changes helps in disease prevention and strengthens immunity.
Together, Pathya Ahara (wholesome diet), Pathya Vihara (healthy lifestyle), and Achara Rasayana (ethical conduct) represent a comprehensive Ayurvedic approach to health promotion.

RESULTS

With the above mentioned treatment patient got satisfactory relief from the symptoms of tinea corporis (Mandala Kustha). It can be well appreciated on the photographs, documented before and after treatment.

	Kandu (Itching)	**Vivarnata (Hyper pigmentation)**	**Sotha (inflammation)**	**Srava (Discharge)**	**Vrana (lesions)**
Before Treatment	3	2	1	1	1
After Treatment	0	1	0	0	0





DISCUSSION

The primary causative factors responsible for the development of Mandal Kushtha involve the predominance of Kapha among the Tridoshas, leading to vitiation of Tvak (skin), Rakta (blood), Mamsa (muscle), and Lasika (lymph). The intake of Nidana (causative factors) results in simultaneous aggravation of Doshas and induces laxity (Shaithilyata) in these Dhatus. The weakened Dhatus, when further influenced by the aggravated Doshas, give rise to Kushtha. Ayurveda recommends both Shodhana (purification) and Shamana (palliative) therapies for the management of Kushtha.[17] In the present case, the patient was diagnosed with Mandal Kushtha based on characteristic signs and symptoms. Among Shodhana procedures, Virechana is considered the most widely practiced and effective therapy, as it efficiently expels the vitiated Doshas, is relatively easy to administer, causes minimal strain, and is associated with fewer complications compared to Vamana.

Before administering Snehapana, Deepana and Pachana medicines should be given to help in the digestion and elimination of Ama. For Snehapana, Mahatiktaka Ghrita was selected. This formulation was first described by Acharya Charaka in the Kushthachikitsa Adhyaya. Regarding its therapeutic potency, Acharya Charaka stated that this formulation is capable of curing even major disorders (Mahavikara) that are otherwise difficult to get cured even by hundreds of formulations.Mahatiktaka Ghrita is prepared using several potent herbs, including Saptaparna, Prativisha, Shampaka, Tiktarohini, Patha, Musta, Ushira, Haritaki, Vibhitaki, Amalaki, Patola, Pichumarda, Parpataka, Dhanvayasa, Chandana, Pippali, Pippalimula, Padmaka, Haridra, Daruharidra, Sadgrantha, Vishala, Shatavari, Sariva, Krishnasariva, Vatsakabija, Vasa, Murva, Amruta, Kiratatikta, Yashtimadhu, Trayamana, and Murchita Gogritha processed with Amalakiphalarasa. It is indicated in a wide range of disorders such as Kushta, Raktapitta, Visarpa, Amlapitta, Visphota, Pama, Pandu, and Vatarakta, among others. They acted primarily to remove the Doshas from the entire body and bring them into Koshtha.[18]

The blockage in Srotas is removed by Sarvanga Abhayanga and Swedana, which further brings the vitiated Dosha from Shakha to Kostha.

Trivrit, Danti and Triphala are to be used for virechana in kushtha. [19] In this particular case, Virechana Karma (purgation therapy) was performed using Triphala Kwatha(100ml) as the main decoction and Trivrut Avaleha(70gm) as the purgative agent , with the combination and dosage selected according to the patient's condition. These components exhibit anti-inflammatory, blood-purifying, and laxative properties.The probable mechanism of Virechana Karma involves a process of biological purification. It helps cleanse the

Kostha (gastrointestinal tract) and expel accumulated morbid Doshas from the body. This procedure assists in maintaining the balance of Doshas and Dhatus (bodily humors and tissues), thereby supporting homeostasis, tissue rejuvenation, and enhanced immunity, while also purifying the Srotas (body channels).Therefore, Virechana Karma serves as an essential therapeutic approach in the management of Mandal Kushtha.

Arogyavardhini Vati is a classical herbomineral formulation primarily prescribed for the management of Kushta Roga (skin disorders). Its chief constituent is Kutaki, accompanied by Haritaki, Bibhitaka, Amalaki, Shuddha Shilajatu, Shuddha Guggulu, Eranda, and purified minerals such as Shuddha Parada, Shuddha Gandhaka, Lauha Bhasma, Abhraka Bhasma, and Tamra Bhasma, all processed with Nimba Patra Swarasa during Bhavana. Owing to this unique combination, the formulation exhibits Pitta Virechana, Tridosha Shamana, Deepana, Pachana, Kushtaghna, and Kandughna activities. These actions collectively assist in balancing the Tridoshas, enhancing digestive fire (Agnivardhana), promoting bowel cleansing (Bhedana and Malashodhana), and facilitating Vatanulomana.[20]The Kushtaghna and Kandughna effects specifically help in alleviating symptoms and interrupting the Samprapti (pathogenesis) of the disease.

Aragvadhadi Kashayam is composed of ingredients such as Amaltas (Aragvadha), Neem, Guduchi, Patha, and Karanja, among others. It is primarily indicated in Kaphaja disorders and for the purification of infected wounds (Dusta Vrana Shodhana). The formulation functions as a Rakta Shodhak (blood purifier) and Tvak Prasadak (skin rejuvenator).It exhibits anti-pruritic, antimicrobial, antioxidant, and anti-inflammatory actions, which support re-epithelialization and neovascularization of the skin, thereby promoting blood purification and skin health. Additionally, its Kandughna and Vishaghna properties help relieve symptoms such as itching (Kandu), and elevated skin lesions (Utsanna Mandala) commonly observed in Mandala Kushtha.[21]

Vidanga louha is herbomineral compound with ingredients like Rasa, Gandha, Maricha, Jatiphala, Lavanga, Shunthi, Tankana, Kana, Tala, Lauha Churna, and Vidanga. It is beneficial in Krimiroga (intestinal worms), Aruchi (loss of appetite), Mandagni (weak digestion), Visuchika (cholera-like conditions), Shotha (inflammation), Shula (colic pain), Jvara (fever), Hikka (hiccups), Shwasa (asthma or breathing difficulty), and Kasa (cough).[22]

Neem Taila (Neem oil), obtained from the seeds of Azadirachta indica, is described as sharp (Tikshna), light (Laghu), and hot in potency (Ushna Veerya), with a pungent taste and post-digestive effect (Katu Rasa and Katu Vipaka). It balances Vata and Kapha Doshas and is effective in Krimi (parasitic infections), Kushtha (skin disorders), Prameha (metabolic diseases), and Shiroroga (head ailments). [23] In modern science, Neem oil exhibits antibacterial, antifungal, anti-inflammatory, and wound-healing properties, making it beneficial in various skin conditions such as eczema, acne, and fungal infections.

CONCLUSION

The correlation between Mandala Kustha described in Ayurveda and Tinea corporis in modern dermatology reveals significant clinical and pathological similarities, particularly in their characteristic circular, erythematous, and scaly lesions associated with itching. Ayurveda attributes Mandala Kustha to the vitiation of Kapha and Pitta doshas along with Rakta dushti, leading to localized skin disorders.An integrative management approach encompassing Shodhana (purificatory therapies), Shamana (palliative measures), and Rasayana (rejuvenative therapy) provides a comprehensive framework for effective and sustainable treatment. This approach not only alleviates symptoms but also addresses the underlying doshic imbalance, thereby reducing recurrence rates commonly seen with conventional antifungal treatments.

In conclusion, understanding Mandala Kustha in the context of Tinea corporis bridges the gap between traditional Ayurvedic concepts and modern dermatological science. Such interdisciplinary perspectives can

promote more holistic, patient-centered, and sustainable therapeutic strategies for managing fungal skin infections.

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