JETIR.ORG ISSN: 2349-5162 | ESTD Year : 2014 | Monthly Issue
JOURNAL OF EMERGING TECHNOLOGIES AND INNOVATIVE RESEARCH (JETIR)
An International Scholarly Open Access, Peer-reviewed, Refereed Journal

"Mandala Kustha: An Ayurvedic Perspective with Panchakarma Approach"

Dr. Natasha Singh (P.G. Scholar, Department of Panchakarma, Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai)

Prof. Dr. Jeniffer Ponsingh (Assistant Professor, Department of Panchakarma, Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai)

Dr. Rakesh Reddy (P.G. Scholar, Department of Rasa Shastra, Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai)

Dr. M. Gunasekhar (P.G. Scholar, Department of Panchakarma, Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai)

Dr. Saraswathi Balajapalli (P.G. Scholar, Department of Kayachikitsa Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai)

Corresponding Author : Dr. Natasha Singh (P.G. Scholar, Department of Panchakarma, Sri Jayendra Ayurvedic Medical College and Hospital, Nazarethpettai.

ABSTRACT

Kustha is a term in Ayurveda that includes numerous chronic skin ailments also said as an umbrella term for skin disorders. Tridoshaja origin with Rakta, Mamsa, Lasika, and Tvak dushya involvement. Dosha vitiation impacting Tvak, Rakta, Mamsa, and Lasika Srotas causes the obstruction leading to Mandagni → development of Ama → appearance of skin, Dhatu dushti and chronicity. Mandala kusta comes under the Maha kustha. Mandala Kustha is a unique type categorized under Maha Kustha, reflecting its intensity and greater disturbance of doshas and dhatus. It features prominent, round, raised lesions with reddish-brown hues, similar to coins or discs (mandala), frequently associated with itching, flaking, and color changes. Classical texts state that Mandala Kustha is mainly due to the imbalance

of Kapha and Pitta doshas, with participation of Rakta Dhatu, resulting in blocked Srotas and disrupted metabolic functions (Agni). An inadequate diet, unhealthy lifestyle, and negative actions (Prajnaparadha) are regarded as primary contributing factors. The management of Mandala Kustha in Ayurveda is thorough and personalized, focusing on purification (Shodhana) and soothing (Shamana) treatments. Panchakarma plays a key role among Shodhana therapies in addressing chronic and deeply entrenched skin disorders such as Mandala Kustha. The treatment regimen generally encompasses: Snehana (Oleation), Swedana (Sudation), Vamana (therapeutic vomiting), Virechana (Purgation) and Shamana Chikitsa – Application of herbal mixtures like Mahamanjishthadi Kashaya, Khadirarishta, Guggulu formulation and topical treatments such as Lepa or oil-based remedies. Dietary management (Pathya-Apathya), changes in lifestyle, and Rasayana treatment (immune-modulators) are crucial for preventing recurrence and enhancing skin recovery. Consequently, Panchakarma therapy, through its comprehensive detoxification and dosha equilibrium, is crucial in effectively treating Mandala Kustha, targeting both the underlying cause and the symptoms.

INTRODUCTION

The skin (Tvak) is one of the most essential and delicate organs in the human body. It serves as a reflection of one's internal health and plays a key role in providing protection, sensory perception, and regulating body temperature. In Ayurvedic physiology, Tvak is considered an Upadhatu (secondary tissue) derived from Rakta Dhatu. Its optimal function is sustained through the equilibrium of the Tridoshas Vata, Pitta, and Kapha supported by efficient Agni (digestive/metabolic fire) and unobstructed Srotas (body channels).

In Ayurveda, skin diseases are broadly categorized as Kustha Roga, which are typically chronic, recurrent, and difficult to treat. Kustha is not limited to leprosy but includes a variety of dermatological disorders. These conditions are identified by symptoms such as skin discoloration, itching, scaling, oozing, and thickening. They are usually Tridoshaja, with the clinical features influenced by the predominance of a particular dosha. Beyond physical manifestations, Kustha can deeply affect an individual's mental and social life due to the

visibility and long-standing nature of skin lesions. Among the many forms of Kustha, Mandala Kustha is a notable and severe type, classified under Maha Kustha, characterized by large, circular, reddish or copper-colored plaques on the skin.

METHOD AND MATERIALS

NIDANA

According to Charaka Samhita and other classical Ayurvedic texts, the causative factors of Mandala Kustha are largely consistent with those of general Kustha Roga. Dietary causes (Aharaja Nidana) play a significant role, particularly the consumption of incompatible food combinations (Viruddhahara), such as fish taken with milk. Regular intake of heavy, oily, and channel-blocking foods (Guru, Snigdha, Abhishyandi Ahara), as well as excessive use of curd (Dadhi), fish (Matsya), meat from marshy animals (Anupa Mamsa), and sesame oil (Til Taila), are also contributing factors. Additionally, the consumption of freshly harvested grains (Navanna) is considered aggravating.

Lifestyle-related factors (Viharaja Nidana) include habits like sleeping during the daytime (Diwaswapna), sedentary behavior, prolonged exposure to cold or damp climates, and the habitual suppression of natural urges, all of which disturb the doshic balance. Psychological factors (Manasika Nidana) such as stress (Chinta), anger (Krodha), and grief (Shoka) are known to exacerbate or trigger the condition. Moreover, congenital or hereditary predisposition (Beejadosha) may also be responsible in certain individuals, making them more susceptible to Mandala Kustha.

SAMPRAPTI GHATAKA

Dosha	Predominantly Kapha and Pitta
Dushya	Tvak, Rakta, Mamsa, Lasika
Agni	Mandagni – impaired digestive/metabolic fire

Agni	Mandagni – impaired digestive/metabolic fire
Srotas	Rakta Vaha & Mamsa Vaha Srotas get obstructed
Srotodushti	Sanga (obstruction) due to Kapha-Pitta dushti
Udbhavasthana	Amashaya (GI tract) – the site where doshas initially vitiate
Vikriti Vahini	Rakta Vaha Srotas – channels carrying vitiated blood
Adhisthana	Twak (skin) – the site of visible manifestation
Rogamarga	Bahya (external pathway)
Vyadhi Swabhava	Chirakari (chronic), Yapya (palliable but not easily curable)

PATHOGENESIS

Mandala Kustha arises due to prolonged exposure to various causative factors, including the consumption of incompatible food combinations (Viruddhahara), frequent intake of heavy and oily foods, sedentary habits, daytime sleep, and emotional stressors like anxiety and anger. These influences primarily disturb the Kapha and Pitta doshas, which in turn affect the skin (Tvak), blood (Rakta), muscle tissue (Mamsa), and lymph (Lasika)-the main body tissues (Dushyas) involved in skin disorders. At the same time, impaired digestive fire (Mandagni) leads to the production of Ama (toxic metabolic waste), which causes obstruction in the Rakta Vaha and Mamsa Vaha Srotas (circulatory channels of blood and muscle). This blockage

(Srotorodha) allows the aggravated doshas along with ama to settle in the skin, producing the distinctive symptoms of Mandala Kustha—large, round, raised patches that appear reddish or coppery, and are often itchy, burning or scaly. The disease originates from the Amashaya (stomach/GI tract), follows the Bahya Rogamarga (external pathway), and is chronic and Yapya in nature—indicating that while it can be managed over time, it is not easily curable.



CHIKITSA

In the management of Mandala Kustha, Shodhana Chikitsa (Panchakarma therapy) plays a crucial role by expelling the vitiated doshas from the body. The treatment begins with Snehana (oleation), which includes internal administration of medicated ghee such as Tiktaka Ghrita and Mahatikta Ghrita, and external oil massage using formulations like Nimbadi Taila and Tiktaka Taila. This is followed by Swedana (fomentation), a mild sweating process that helps to liquefy the doshas and prepare them for elimination. In cases with Kapha predominance, Vamana (therapeutic emesis) is advised using emetic herbs like Madana Phala, Yashtimadhu, and Vacha.

For conditions dominated by Pitta and Rakta vitiation, Virechana (therapeutic purgation) is preferred, employing drugs such as Trivrit, Avipattikar Churna, and Aragwadha. Raktamokshana (bloodletting) is particularly effective in eliminating vitiated Rakta and can be performed via Siravyadha (vein puncture) or Jalaukavacharana (leech therapy), especially around the affected skin lesions. In chronic or Vata-involved cases, Basti (medicated enema) with preparations like Tikta Ksheera Basti or Niruha Basti using Triphala or Guduchi decoctions may be incorporated.

After Shodhana, Shamana Chikitsa (palliative treatment) is administered to pacify the remaining doshas and promote healing. Internal medicines such as Mahamanjishthadi Kashaya for blood purification, Khadirarishta and Guduchi Satva for detoxification and immune support, and formulations like Arogya Vardhini Vati and Gandhaka Rasayana for skin cleansing are commonly used. Additional options include Panchnimba Churna and Patoladi Kashaya. External applications involve the use of herbal pastes (lepa) made from Triphala, Daruharidra, Arjuna, and Haridra, as well as medicated oils like Nimbadi, Jatyadi, and Tiktaka Taila. Herbal washes (Dhavana) prepared from Khadira, Nimba, and Triphala decoctions further aid in reducing local inflammation and promoting skin recovery.

Finally, Rasayana therapy (rejuvenation) is recommended to enhance tissue repair and boost immunity. Commonly prescribed agents include Amalaki Rasayana, Guduchi Rasayana, Haridra Khand, and Chyawanprash, especially in chronic or relapsing cases. Together, these therapies provide a holistic and effective Ayurvedic approach to the management of Mandala Kustha

Formulations Specific

a) Pootikadi lepa as follows:

Sanskrit Name	Botanical Name	Properties (Rasa, Guna, Virya)
Pootika	Holoptelea integrifolia	Katu, Tikta; Laghu, Ruksha; Ushna
Haridra	Curcuma longa	Tikta, Katu; Laghu, Ruksha; Ushna

Nimba	Azadirachta indica	Tikta, Kashaya; Laghu, Ruksha; Sheeta
Arushkara	Semecarpus anacardium	Katu, Tikta; Teekshna, Ushna
Chitraka	Plumbago zeylanica	Katu; Laghu, Teekshna; Ushna

b) Edagajadi Udwarthanam

Sanskrit Name	Botanical Name	Properties (Rasa, Guna, Virya)
Edagaja	Wrightia tinctoria	Tikta, Kashaya; Ruksha, Laghu; Sheeta
Karanja	Pongamia pinnata	Tikta, Katu; Ruksha, Laghu; Ushna
Chitraka	Plumbago zeylanica	Katu; Tikshna, Laghu; Ushna
Haridra	Curcuma longa	Tikta, Katu; Ruksha, Laghu; Ushna
Nimba	Azadirachta indica	Tikta, Kashaya; Ruksha, Laghu; Sheeta
Daruharidra	Berberis aristata	Tikta, Kashaya; Ruksha, Laghu; Ushna

c) Chitrakadi Vati

Sanskrit Name	Botanical Name	Properties (Rasa, Guna, Virya)
Chitraka	Plumbago zeylanica	Deepana, Pachana, Kusthaghna, Lekhana
Haridra	Curcuma longa	Anti-inflammatory, antibacterial, Twachya

Daruharidra	Berberis aristata	Raktashodhaka, Krimighna, Kandughna
Karanja	Pongamia pinnata	Antimicrobial, Kusthaghna, Kandughna
Nimba	Azadirachta indica	Raktashodhaka, Krimighna, Twachya, Pitta-Kaphahara
Vacha	Acorus calamus	Lekhana, Krimighna, Vata-Kaphahara
Triphala	Haritaki,Bibhitaki,Amalak	Rasayana, Raktaprasadana, Lekhana

a) Shamana Aushadi

Mahamanjishthadi Kashaya	Best for Rakta shodhana, Kusthaghna, and skin inflammation
Panchnimbaadi Kashaya	Bitter decoction for Kapha-Pitta shamana, krimighna
Patolakaturohinyadi Kashaya	For Pitta-Rakta vitiated skin diseases
Khadirarishta	Blood purifier, anti-itching, supports digestion

b) Avaleha

Haridra Khand	Pitta-Kapha shaman, reduces itching and inflammation
Guduchi Rasayana	Immunomodulator, deep detoxifier

Chyawanprash (long-term)	Rejuvenative, Rasayana, strengthens immunity
Gandhaka Rasayana	Purifies blood, anti-microbial, heals skin from within

c) Tiktaka Ghrita

Patola	Trichosanthes dioica	Tikta, Pitta-Kaphahara
Guduchi	Tinospora cordifolia	Rasayana, Deepana, Raktaprasadana
Vasa	Adhatoda vasica	Raktashodhaka, anti-inflammatory
Katuki	Picrorhiza kurroa	Tikta, Deepana, Kusthaghna
Duralabha	Fagonia cretica (or similar)	Pitta-Kapha shamana
Bhunimba (Kalamegha)	Andrographis paniculata	Tikta, Deepana, Pachana
Trayamana	Gentiana kurroo	Tikta, Pitta-Rakta hara

DISCUSSION

The development of Mandala Kushta primarily involves the vitiation of Kapha-predominant Tridoshas, which in turn disturb the Tvak (skin), Rakta (blood), Mamsa (muscle), and Lasika (lymph) dhatus. The intake of Nidana (causative factors) leads to the simultaneous aggravation of doshas and induces weakness (Shaithilyata) in these dhatus. Once weakened, these tissues become more susceptible to further doshic aggression, ultimately resulting in the manifestation of Kustha Roga. According to Ayurveda, the management of Kustha includes both Shodhana (purification) and Shamana (palliative) therapies. In the discussed case, the patient was

diagnosed with Mandala Kushta based on classical signs and symptoms. Among the purification methods, Virechana (purgation) was selected, as it is widely practiced, relatively easy to administer, effective in expelling doshas from the body, and causes fewer complications compared to Vamana (emesis).

Before administering Snehapana (internal oleation), Deepana and Pachana herbs were used to stimulate digestion and eliminate Ama (toxins). For Snehapana, Panchatikta Ghrita was used, which is made from herbs like Nimba, Patola, Vyaghri, Guduchi, and Triphala. These ingredients possess properties such as Ushna (hot), Tikshna (sharp), Vyavayi (quick-spreading), Vikashi (spreading), Katu and Tikta rasa (pungent and bitter tastes), and Katu vipaka (pungent post-digestive effect).

The therapeutic effects of these drugs are attributed to their Deepana (digestive stimulant), Pachana (digestive), Amapachana (detoxifying), Srotoshodhana (channel-cleansing), Raktaprasadana (blood-purifying), Raktashodhana, Kandughna (anti-itch), Kushthaghna (anti-skin disease), and Varnya (complexion-enhancing) actions. These medicines help mobilize and expel the vitiated doshas from peripheral tissues toward the Koshtha (GI tract) for elimination.

To further support dosha mobilization, Sarvanga Abhyanga (whole-body oil massage) and Swedana (fomentation) were done to facilitate the movement of doshas from the Shakha (peripheral tissues) to the Koshtha (core).

CONCLUSION

Mandala Kushta is a type of skin disorder marked by symptoms such as reddish patches or spots, burning sensation, and persistent itching. The disease involves the vitiation of all three doshas Vata, Pitta, and Kaph along with disturbances in Rakta (blood) and Tvak (skin), which are key tissues affected in the pathogenesis. Rasayana Chikitsa plays a vital role in managing Mandala Kushta due to its multidimensional therapeutic effects. It not only helps restore balance among the aggravated doshas but also corrects the vitiation of Rakta and Mamsa dhatus, providing relief from itching, reducing moistness oozing (Kleda), and preventing further disease progression. The Kushtaghna (anti-skin disease), Kandughna (anti-itch), and Krimighna (antimicrobial) actions of Rasayana herbs are particularly beneficial in treating this condition. Moreover, the bitter (Tikta) and and astringent (Kashaya) tastes, along with hot potency (Ushna Virya) of many Rasayana drugs, help detoxify the blood (Rakta Shodhana) and correct digestive

fire (Agnimandya), thereby accelerating the body's natural healing mechanisms. By promoting skin health, Rasayana therapy also enhances complexion, elasticity, and moisture balance, contributing to rejuvenation and a youthful appearance.

A wholesome diet plays a crucial role in the management of Kushta Roga, particularly Mandala Kushta. Easily digestible foods such as old rice (purana shali) and green gram (mudga) are recommended due to their lightness and capacity to support proper digestion. Including bitter-tasting vegetables like Neem, Patola, and Karela helps balance the aggravated Kapha and Pitta doshas, which are often involved in skin disorders. Triphala, a renowned Ayurvedic formulation, acts as a natural detoxifier and supports the gut-skin axis by improving digestion and elimination. Takra (buttermilk) is also beneficial, as it strengthens the digestive fire (Agni) and reduces Kapha-related heaviness and sluggishness. Medicated ghee preparations such as Tiktaka Ghrita or Panchatikta Ghrita, enriched with bitter herbs, nourish the body while purifying internal channels and supporting skin regeneration. Additionally, warm water is advised to promote digestion and assist in the elimination of Ama (toxins) from the body, thereby aiding in the overall healing process. Daytime sleeping (Diwaswapna) is discouraged, as it leads to an increase in Kapha dosha and moisture accumulation in the body, which worsens skin conditions. The suppression of natural bodily urges—such as urination, defecation, sneezing, etc can disturb the normal flow of doshas and contribute to disease manifestation. Likewise, exposure to cold and damp climates aggravates skin symptoms by further increasing Kapha and impairing skin circulation. Moreover, psychological factors such as anger, stress, and grief (Krodha, Chinta, Shoka) disturb the mind-body equilibrium, weaken the immune system, and contribute to the chronicity and recurrence of Kushta. Therefore, avoiding these behaviors is essential in supporting treatment and promoting long-term healing.

REFERENCES

1. Charaka. Charaka Samhita, Chikitsa Sthana, Chapter 7, Verse 24–25. In: Sharma PV, editor. Charaka Samhita (with English translation and critical notes). Varanasi: Chaukhambha Orientalia; 2009. p. 196.

2. Sushruta. Sushruta Samhita, Nidana Sthana, Chapter 5, Verse 17–18. In: Sharma PV, editor. Sushruta Samhita with English Translation of Text and Dalhana's Commentary.

Varanasi: Chaukhambha Visvabharati; 2012. p. 282.

3. Vagbhata. Ashtanga Hridaya, Nidana Sthana, Chapter 14, Verse 19. In: Murthy KRS, editor. Ashtanga Hridaya of Vagbhata (Text, English translation, notes). Krishnadas Academy, Varanasi; 2017. p. 339.

4. Madhava. Madhava Nidana, Chapter 49 (Kustha Nidana). In: Shastri P, editor. Madhava Nidana (Roga Vinischaya). Varanasi: Chaukhambha Sanskrit Sansthan; 2014. p. 378.

5. Tripathi B. Kustha Vijnana. 2nd ed. Varanasi: Chaukhambha Surbharati Prakashan; 2011. p. 109–115.

6. Sharma RK, Dash B. Aggravated Tridoshas and Kustha Roga. In: Caraka Samhita: Text with English Translation and Critical Exposition Based on Cakrapani Datta's Ayurveda Dipika. Vol 3. Chikitsa Sthana. Varanasi: Chowkhamba Sanskrit Series Office; 2013. p. 190–198.