

A Case Study on Using *Samana Chikitsa* and *Virechana* to Effectively Manage *Mandala Kushtha*

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ABSTRACT

With a frequency of 0.44%–2.8% in India, *psoriasis* is a global health burden that primarily affects people between the ages of 30 and 40. Males are twice as likely as females to be affected. The ancient book states that "*Kushtha Roga*" (Skin illnesses) is used as a general term for the greatest number of skin conditions, which are referred to be "*Achikitasa*" (Untreatable) and "*Mahagada*" and are said to be *Tridoshaja* (three body humors). According to *Acharya Charaka's Vyadhi* (illness), *psoriasis* and *Mandala Kushtha* are connected depending on how the symptoms manifest. A 40-year-old housewife visited the outpatient department of *Kayachikitsa* at Rajkiya Ayurved Hospital Motichohhta, Udaipur, in 2020. Her main concerns were purplish red areas with scaling and itching all over her body. The entire body had purplish reddish scaly spots when the skin was examined. The patches have clear boundaries. The patches were hard, high, dry, and had rough surfaces. The diagnosis of *Mandala Kushtha* was made based on the symptoms that were seen.

Patient was advised for *virechana* and *shamana aushadi* along with *pathya-apathya* advice. Following *virechana* treatment, the patient saw great improvements in the objective (*psoriasis* area), total cessation of new lesions, and significant relief from itching, scaling, and healing of previous lesions.

Keywords: *Mandal kushtha*, *Psoriasis*, *Virechana*, *Maanibhadra yoga*, *Trivrita avaleha*, *Kaisor guggulu*, *Navakarshik Kwath*. case study.

INTRODUCTION: The biggest organ in the body, the skin is constantly in contact with the outside world. It acts as an essential barrier to keep the inside organs safe from biological, chemical, mechanical, and physical harm. Numerous illnesses can either directly impact the skin or show up as interior abnormalities. Any skin condition or injury frequently becomes a huge concern for a person since it is visible. What Skin can interact with and endure environmental elements thanks to a number of natural protection systems. However, a variety of skin disorders may develop when these defence mechanisms are unable to handle excessive or damaging stimulation.

With a prevalence of 0.44%–2.8% in India, *psoriasis* is a global health burden that primarily affects people between the ages of 30 and 40. It is a persistent, inflammatory, and proliferative skin disorder that is linked to systemic manifestations involving various organs and typically forms red, scaly, strongly delineated, indurated plaques, mostly on the scalp and extensor surfaces of the body. According to *Acharya Charaka*, *psoriasis* can be linked to *Mandala Kushtha* based on symptom presentation. The aetiology of *Mandala Kushtha* can be understood based on the general aetiology of *Kushtha*, with the clinical presentation of *Swetarakta* (faint reddish white), *Utsanna Mandalam* (raised patches), *Snigdham* (unctuous), and *Annyonyasansaktm* (patches joined with each other) primarily involving *Kapha Dosha*.

Shodhana and *Shamana* therapies are used to treat *Kushtha*. The purpose of this study is to assess the impact of *Shamana Chikitsa* on *Mandala Kushtha*.

Case Report

A 40 year-old widow Hindu female patient is a Housewife, came to the Rajkiya Ayurved Hospital Motichohhta, Udaipur in the outpatient department of kayachikitsa with chief complaints of erythematous patches, scales presented with generalized itching and burning sensation since 2020. Taking detailed history revealed that she had a known case of psoriasis, the patient stated that, initially he experienced a tiny red circular spot over the epigastric region and forehead in November 20. The spots gradually developed hat subsequently took on a silvery look. The patient initially took allopathic or modern drugs (corticosteroids and methotrexate) on worsening of the condition for about 1 year and got relieved with no further dermatological-related complaints for about 2 years. In 2023, she experienced a relapse but found no relief from the previous treatment.

Physical Examination

- Blood pressure – 128/82 mm of Hg.
- Pulse rate – 78 beats/min.
- Respiratory rate – 16/min.
- Temperature – 98.60 F
- Bowel – Constipated
- Appetite – Decreased (Less intake of food)
- Micturition – 2-3 times/ day
- Sleep – Normal

Ashtasthana Pariksha

- *Nadi* (Pulse) – *Vata Pradhana kapha*
- *Mala* (Stool) - *Samyak*
- *Mutra* (Urine) - *Samyak*
- *Jivha* (Tongue) - *Lipta*
- *Shabda* (Speech) - *Prakrita*
- *Sparsha* (Tactilation) - *Ushma*
- *Druka* (Eyes) - *Prakruta*
- *Akriti* (Anthropometry) – *Madhyama*

Systemic Examination:

- **Respiratory system** - on auscultation, normal sounds heard and no abnormality detected.
- **Cardiovascular system** - S1 S2 heard and no abnormality detected.
- **Gastrointestinal system** - Soft, non-tender, no organomegaly detected.

Examination of Skin Inspection

- Size & shape – Large and Irregular.
- Nature of skin - Dry purplish red patches on forehead and trunk.
- Color – Purplish red
- Thickness – 1 mm to 1.4 mm thick
- Nature of Lesion - Purplish red elevated lesions
- Discharge - Powdery discharge.
- Color of Discharge – Silvery color.

Treatment Underwent

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

The details of the therapy are given below:

1. *Purva karma*

2. *Pradhana karma*

3. *Paschat karma*

Purva karma

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

Sr. no	Karma	Ayurvedic Yoga	Dose, Frequency and Time	Duration
1.	<i>Deepana Pachana</i>	<i>Panchkola churna</i>	3gm before food twice a day for 5 days	04/01/2026 to 15/01/2026
2.	<i>Snehapana</i>	<i>Mahatiktaka ghrita</i>	30ml at 7.20 am with lukewarm water	08/01/2026
			30ml at 7.20 am with lukewarm water	09/01/2026
			30ml at 7.20 am with lukewarm water	10/01/2026
			30ml at 7.20 am with lukewarm water	11/01/2026
			30ml at 7.20 am with lukewarm water	12/01/2026
3.	<i>Sarvanga Abhyanga</i>	<i>Psoria oil</i>	Between 9am to 10am for minimum 20 minutes for 3 days	13/01/2026 to 15/01/2026
4.	<i>Sarvanga Swedana</i>	<i>Dashmoola Kwatha</i>	Between 9am to 10 am for minimum 20 minutes for 3 days	13/01/2026 to 15/01/2026

Pradhana Karma:

On the day of administration of *Virechana Yoga* (15/01/2026), *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 10:00 a.m. on an empty stomach. It was prepared using 150 ml of *Triphala Kwatha* (decoction) and 60 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 26, 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*.

Paschata Karma:

After *Samyaka Virechana*, *Samsarjana Krama* was planned for 7 days from 15/01/2026 to 22/01/2026, 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.

Internal Medication

Sl.No	Name of Medicine	Dose	Time	Anupana
1.	<i>Navakarsheeka Kwath +Kushthagna mahakashaya</i>	10gm	BD (Before food)	-

2.	<i>Kaishor Guggulu</i>	2 tabs	BD (Before food)	Lukewarm water
3.	<i>Maanibhadra yoga</i>	3gm	BD (After food)	Lukewarm water
4.	<i>Tab Triphala</i>	1 tab	BD (After food)	Lukewarm water
5.	Psoria oil	L/A	-	-

Pathya Ahara

Acharya Charaka defines *pathya* as dietary and lifestyle choices that are good for the body and mind, have no negative repercussions, and promote general well-being. The recommended diet consists of aged grains (*Purana Dhaanya*, or old cereals), bitter-tasting vegetables (*Tikta Shaaka*, or bitter greens), and quickly digested foods (*Laghu Anna*, or light meal). Green gram (*Mudga*), snake gourd (*Patola*), and lean meat (*Jaangala Maamsa*—meat from animals living in arid regions) are also advised. It is thought to be best to use wheat (*Godhuma*), barley (*Yava*), *Shashtika Shaali* (a unique species of rice specified in Ayurveda), and ancient preserved rice (*Purana Shaali*). Due to its medicinal and cleansing properties, food and ghee made with *Nimba* (neem) and *Triphala* (a blend of three fruits: *Amalaki*, *Bibhitaki*, and *Haritaki*) are recommended. Drinks like *Aushadha* and *Khadira Jala* (a decoction of Acacia catechu wood) *Samskruta Takra*, or medicated buttermilk, is good for preserving *doshic* balance and digestive health.

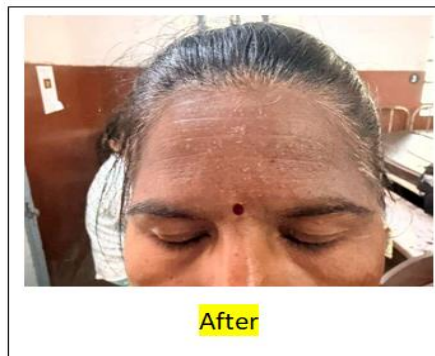
Subjective scoring (ayurvedic symptom score)

Symptoms	Score
Kandu (Itching)	0 - No itching
	1 - Mild itching comes occasionally, duration - 2–3 min
	2 - Moderate itching occurs frequently, 3–4 times in a day, duration - 3–10 min
	3 - Severe itching occurs frequently, more than 4 times in a day, each episode lasting more than 10 min
Mandala Roopa (Oval/ Round shape)	0 - No Mandala
	1-2–4 Mandala, smaller than a rupee coin
	2-2–4 Mandala, larger than a rupee coin
	3 - >4 Mandala, smaller than a rupee coin
	4 - >4 Mandala, bigger than a rupee coin
Daha (Burning)	0 - No burning
	1 - Mild burning, no intervention required
	2 - Moderate burning, 3–4 times in a day; cream or emollients soothes burning
	3 - Severe burning, more than four times in a day; cream or emollients required many times to soothe burning
	0 - No pain

Vedana (Pain)	1 - Mild pain, no intervention required
	2 - Moderate pain
	3 - Severe pain

Assessment of Ayurvedic symptom score

Symptom	BT score	AT score
Kandu (Itching)	3	0
Mandala Roopa (Oval/ Round shape)	4	2
Daha (Burning)	2	0
Vedana (Pain)	2	0



DISCUSSION

The predominance of *Kapha* among the *Tridosha*, which results in the vitiation of *Twaka* (skin), *Rakta* (blood), *Mamsa* (muscle), and *Lasika* (lymph), is the main cause of *Mandal Kushtha*. Consuming *Nidana* (causative elements) aggravates *Doshas* concurrently and causes these *Dhatu*s exhibit laxity (*Shaithilyata*). *Kushtha* is the result of the aggravated *Doshas* further influencing the weakened *Dhatu*s. For the treatment of *Kushtha*, Ayurveda suggests both *Shamana* (palliative) and *Shodhana* (purification) therapies. Based on distinctive indications and symptoms, the patient in this instance was diagnosed with *Mandal Kushtha*. *Virechana* is regarded as one of the *Shodhana* processes. the most popular and successful treatment because it effectively eliminates the vitiated *Doshas*, is comparatively simple to give, causes less discomfort, and has fewer side effects than *Vamana*. To aid in the digestion and removal of *Ama*, *Deepana* and *Pachana* medications should be used before to *Snehapana*. *Mahatiktaka Ghrita* was chosen for *Snehapana*. Acharya Charaka originally discussed this formulation in the *Kushthachikitsa Adhyaya*. In terms of its therapeutic effectiveness, According to Acharya Charaka, this formulation can treat serious illnesses (*Mahavikara*) that are otherwise incurable despite hundreds of formulations. *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. Numerous conditions, including *Kushta, Raktapitta, Visarpa, Amlapitta, Visphota, Pama, Pandu, and Vatarakta*, are among those for which it is recommended. Their main purpose was to extract the *Doshas* from the body as a whole and bring them into *Koshtha* [18] *Sarvanga Abhayanga* and *Swedana* clear the obstruction in *Srotas*, moving the vitiated *Dosha* from *Shakha* to *Kostha*. For *virechana* in *Kushtha, Trivrit, Danti, and Triphala* are to be employed. In this instance, *Virechana Triphala Kwatha* (100ml) was the primary decoction used in *Karma* (purgation therapy), along with (60gm) as the purgative agent; the patient's condition will determine the combination and dosage. These substances have laxative, blood-purifying, and anti-inflammatory qualities. A biological purifying process is likely the mechanism of *Virechana Karma*. It aids in clearing the *Kostha* (gastrointestinal tract) and eliminate the body's stored morbid *Doshas*. In addition to cleansing the *Srotas* (body channels), this process supports homeostasis, tissue renewal, and improved immunity by helping to maintain the balance of *Doshas* and *Dhatus* (bodily humors and tissues). Consequently, A crucial therapeutic strategy in the treatment of *Mandal Kushtha* is *Virechana Karma*. The seven medicines of *Kushthaghna Mahakashya*—*Amalataasha, Khadir, Bhallatak, Haridra, Amalaka, Haritakai, and Vidanga*—that are described in *Kushthaghna Mahakashya* highlight the herbal combination's distinctiveness and suggest its significance as a medication for all skin conditions. The primary ingredient of *Kaisor Guggulu* is *Guduchi* along with *Dravyas like Triphala, Guggulu, Tryushana, Sunthi, Trivrita* etc. It has *Raktasodhaka, Rasayana, Vatahara* and *Dahaprasamana* property (anti-inflammatory action). *Guggulu* has an excellent *Balya, Rasayana, Varnya, Vatabalasjita* property, being *Tridosaghna* in action it relieving from pain (analgesic) and inflammation (anti-inflammatory).

CONCLUSION

There are notable clinical and pathological similarities between *Tinea corporis* in contemporary dermatology and *Mandala Kushtha* as described in Ayurveda, especially in their distinctive circular, erythematous, and scaly lesions linked to itching. Ayurveda attributes *Mandala Kushtha* to the vitiation of *Rakta dushti* and *Kapha* and *Pitta doshas*, resulting in localized skin conditions. A comprehensive framework for successful and long-lasting treatment is provided by an integrative management approach that includes *Shodhana* (purificatory therapies), *Shamana* (palliative measures), and *Rasayana* (rejuvenative therapy). This method lowers the recurrence rates frequently observed with traditional antifungal treatments by treating the underlying *doshic* imbalance in addition to relieving symptoms. promote more holistic, patient-centered, and sustainable therapeutic strategies for managing fungal skin infections.

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