



Review Article

A BIRD EYE VIEW ON MANDAL KUSTHA ACCORDING TO VARIOUS AACHRYAS IN AYURVEDA

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ABSTRACT

Kushtha is described in several sources of Ayurvedic literature. Many skin illnesses are classified as *Kushtha*, and can cause substantial functional and social difficulties. *Kushtha* are classified into seven *Maha Kushtha* types and eleven *Kshudra Kushtha* types. *Mandal kustha* is classified as a form of *Maha kustha*. *Shweta rakta vikshat*, *Sthir*, *Styaan*, *Snigdha*, *Utsanna Mandalam*, *Anyonya sanyuktam*, and *Krichham* are symptoms of *Mandal kustha*. In this study, *Mandal kustha* was compiled from *Bruhatrayee* (*Charak samhita*, *Sushrut samhita*, *Vagbhata*) and *Laghutrayee* (*Madhav Nidan*, *Sharangdhar Samhita*, and *Bhavprakash*) etc.

INTRODUCTION

Aim & Objectives: To emphasise *Mandal Kustha* literature knowledge in all aspects. **Material and Method:** The current study's literature was compiled from many *Samhita*, textbooks and among other sources.

The *Nidan* of *Kushtha*^[1] can be categorized as *Aharaja nidana*

- *Atisevan* of *Amla*, *Lavan*, *Katu*, *Kshar rasa*, *Guru*, *Snigdha aahar*, *Ksheer*, *Dadhi*, *Takra*, *Udalaka*, *Kulatha*, *Masha*, *Matsya*, *Pishthi anna*, *Tila*, *Kola*.
- *Mithyahaar* is associated with food items, improper food patterns, excessive alcohol consumption, and psychological discomfort during meal time. *Mithya Ahara* nutritional sequence includes *Vidahi*, *Vidagdha Upaklinna*, *Puti Anna*, *Ajirna bhojana*, *Asamyaa bhojana*, *Atibhojan*, *Samasana*.

Viharaaja Nidana

- Sudden immersion in cold water or consumption of cold water after panic, tiredness, or exposure to sunshine.
- *Vyavaay* and *Atisantaap* after a heavy meal.
- *Vyavaay* in *Ajirna avastha*

- Suppression of *Vegas* such as *Chhardi*, *Mutra*, and *Purisha*.

- *Panchakarma Vyapatti*

- *Divasvapna*

Acharaj Nidana

- *Papa Karma*

- *Sadhu Ninda*

- Harming innocent individuals.

Other *Nidana*: *Sansargaj & Kulaj nidana*

Poorva Roopa

Poorva roopa is the stage after *Sthana samsraya* when premonitory symptoms arise. During this stage, the disease begins to appear clinically. *Acharyas* described a generic premonitory symptom, *Samanya Poorva roopa*, for all varieties of *Kushtha* rather than a specific *Poorvaroop* for each variety of *Kushtha*."

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Table 1: Poorva Roopa of Mandal Kushtha by Different Acharyas^[2]

Poorva Roopa	S.S	C.S.	A.S.	A.H.	B.P.	M.Ni.	H.S.	B.S.
Aswedam	+	+	+	+	-	+	+	+
Atiswedam	+	+	+	+	+	+	+	+
Parusyam	+	+	-	-	-	-	-	-
Kandu	+	+	+	+	+	+	-	-
Atislaksnata	-	+	+	+	+	+	+	-
Vaivarnyam	-	+	+	+	+	+	+	+
Romharsha/Lomaharsa	+	+	+	+	+	+	+	+
Nistoda	-	+	+	+	+	+	-	-
Suptata	+	+	+	+	+	+	-	+
Paridaha	-	+	+	+	-	-	-	+
Pariharsha	-	+	+	+	+	+	-	+
Gauravam	-	+	+	-	-	-	-	+
Kharatvam	-	+	+	+	+	+	+	-
Ushmayanam	-	+	-	-	-	-	-	+
Visarpgamnam	+	+	-	-	-	-	-	-
Svayathu	-	+	-	-	-	-	-	-
Kothe	-	+	+	+	+	+	-	-
Shrama	-	+	+	+	-	-	-	-
Klama	-	+	-	-	-	-	-	-
Ati-vedana, Pava-Dagdha-Dasta-Bhanga-Kshata-Upaskalitesu	-	+	+	+	-	-	-	-
Svalpamapi Vrananam Dushti	-	+	+	+	-	-	-	-
Svalpamapi Vrananam Asamrohananam	-	+	+	+	-	-	-	-
Seeghra Utpatti Chira Sthiti	-	+	+	+	-	-	-	-
Asruja Krishnata	+	-	+	+	-	-	-	-

Roopa of Mandal Kushtha

The detailed description of Roopa of Mandal Kushtha found in various Ayurvedic classics is being presented here.

Table 2: Showing Roopas of Mandal Kushtha by Different Acharyas^[3]

S.No.	Roopa	C.S.	M.Ni.	B.P.	A.H.	A.S.	V.S.	B.S.
1	Snigdham (Unctuous)	+	+	+	+	+	+	+
2	Guru (Heavy sensation)	+	-	-	+	+	-	-
3	Shlakshana (Surround by smooth area)	+	-	-	+	+	-	-
4	Sthiram (Stable)	+	+	+	+	+	+	-
5	Utsana/ Utshade Mandala (Raised patches)	+	+	+	+	+	+	+
6	Pita-parivant yellow border/edges	+	-	-	+	+	-	-
7	Sukla Rom-raji Santanini (Pervaded with white hairline/scale)	+	-	-	-	-	-	-

8	<i>Bahu Bahel-shukla -Pshichhal Sravani</i> (Thick white & slimy discharge)	+	-	-	-	-	-	-
9	<i>Sravah</i> (Exudation)	+	-	-	+	+	-	-
10	<i>Skta gati-samuthan-Bhedani</i> (Slow development, causation and decay)	+	-	-	-	-	-	-
11	<i>Parimandalanil Mandal</i> (Circular in shape)	+	+	+	+	+	+	-
12	<i>Anyonya Samsatat Mandal</i>	+	+	+	+	+	+	-
13	<i>Krichham</i> (Hardly curable)	+	+	+			+	-
14	<i>Anasugam</i> (Slow spreading)	-	-	-	+	+	-	-
15	<i>Bahu-Kleda</i> excessive sticky exudation	+	-	-	-	-	-	-
16	<i>Bahu Kandu/Kandu</i> (Itching)	+	-	-	+	+	-	-
17	<i>Bahu Krimi</i> (Microbes)	+	-	-	+	+	-	-

Table 3: Samprapti According to Different Acharyas^[4]

According to Sushruta	According to C.S., M.Ni., B.P.
<p><i>Nidana Sevana</i></p> <p>↓</p> <p><i>Vata</i> vitiates</p> <p>↓</p> <p><i>Vata</i> that is vitiates deposits <i>Pitta</i> and <i>Kapha</i> on the skin</p> <p>↓</p> <p><i>Mandal</i> (skin patches) were applied to the places of the skin where the morbid <i>Doshas</i> were accumulated</p>	<p><i>Nidana Sevana</i></p> <p>↓</p> <p><i>Tridosha</i> vitiates</p> <p>↓</p> <p><i>Twak, Rakta, Mamsa, and Lasika</i> are all affected by vitiates <i>Dosha</i></p> <p>↓</p> <p><i>Dosha-Dushyas</i> get concentrated in the skin</p> <p>↓</p> <p><i>Mandal</i> Origin</p> <p>↓</p> <p><i>Kushtha</i> is given several names depending on the location and nature of the lesion</p>

Samprapti Ghatak of Mandal Kushtha

Doshas: *Kapha* (C.S. & Vagbhata), *Pitta* (S.S.)

Dushya: *Twak, Rakta, Mamsa, Lasika*

Agni: *Jatharagni and Dhatvagnimandya*

Srotas: *Rasavaha, Raktavaha Mamsavaha and Ambuvaha*

Sroto Dushti Lakshana: *Sanga and Vimargagamana*

Marga: *Bhaya Rogamarg*

Udabhavasthana: *Amashaya & Pakvashaya*

Sancharasthana: *Triyaka-gami Sira*

Gati: *Tiryak*

Adhithana: *Twak and uttrottar Rakthadi Dhatu*

Vyadhi swabhava: *Chirkari*

Chikitsa of Mandal Kushtha

Nidana Parivarjana is the first line of defence against all diseases. In our classical text, detail description is available regarding the treatment of *Kushtha*. The principles for the line of treatment of *Kushtha* have been classified into two groups:

1. Sanshodhan Chikitsa^[5]

- According to *Acharya Charaka* and *Vagbhat*, all *Kushthas* are caused by *Tridosha*^[5]. Hence treatment should be done based on *Dosha* predominance.^[6]
- If *Vata* dominance - *Ghritpana*
- If *Pitta* dominance - *Virechana* and *Raktamokshana*
- If *Kapha* dominance - *Vamana*
- According to *Harit & Sushrut* *Vamana* is to be provided on the 15th of every month, *Virechana* is to be given once a month, and *Raktamokshana* is to be done once every six months.^[7]

2. Sanshamana Chikitsa^[8]

- *Shamana* therapy is an important aspect of the treatment. *Shamana Chikitsa* is recommended after completing the *Shodhana Karma* to alleviate the residual *Doshas*. It can also be used in patients who are not able for *Shodhana*.

- Detailed descriptions of different single and compound preparations in the form of internal and exterior application are documented in our traditional writings.
- Charaka* suggests using *Tikta* and *Kashaya Dravyas* after *Shodhana*.
- Some mainly using classical preparations in *Mandal kustha* are mentioned below-

Table 4: Classical preparations in *Mandal kustha*

	<i>Aushadhi</i>	Dose
<i>Rasaushadhi</i>	<ol style="list-style-type: none"> <i>Shudha Gandhaka</i> <i>Rasmanikya</i> <i>Gandhak Rasayan</i> <i>Talkeshawar rasa</i> <i>Kushthakuthar Rasa</i> 	125-250mg
<i>Vati/ Gugullu</i>	<ol style="list-style-type: none"> <i>Arogyavardhini Vati</i> <i>Shashilekha Vati</i> <i>Panchtitkaghrut Gugullu</i> 	250- 500mg
<i>Churna</i>	<ol style="list-style-type: none"> <i>Bakuchi Churna</i> <i>Manjistha Churna</i> <i>Panchnimba Churna</i> <i>Naarsingh Churna</i> <i>Triphaladi Churna</i> 	3-6gm
<i>Kwatha</i>	<ol style="list-style-type: none"> <i>Brihdmanjishthadi Kwatha</i> <i>Patoladi Kwatha</i> 	20-40ml
<i>Ghrita</i>	<ol style="list-style-type: none"> <i>Mahatiktak Ghrita</i> <i>Mahakhadir Ghrita</i> <i>Panchtikta Ghrita</i> 	10-20ml
<i>Taila</i>	<ol style="list-style-type: none"> <i>Bakuchi Taila</i> <i>Marichadi Taila</i> <i>Karanja Nimba Taila</i> 	Internal or external (As required)

Note- These medicines will be taken under medical supervision.

Table 5: *Pathya-Apathya* of *Kushtha*^[9]

	<i>Ahara</i>	<i>Vihara</i>
<i>Pathya</i>	<p><i>Shuka:</i> <i>Purana Dhanya Shastika Shali, Yava, Godhnuma</i></p> <p><i>Shimbi:</i> <i>Mudga, Adhaki, Masura</i></p> <p><i>Kudanya:</i> <i>Koradusha, Shyamaki, Uddhalaka</i></p> <p><i>Shaka:</i> <i>Tikta Shaka eg Patola</i></p> <p><i>Ghrita:</i> <i>Medicated ghee prepared with Bhallataka, Triphala & Nimbu</i></p> <p><i>Mishra:</i> <i>Mudga mixed with Patola</i></p> <p><i>Mamsa:</i> <i>Jangala Mamsa</i></p>	<p><i>Abhyanga with Karang Taila Utsadanam, Parisheka Avagaha</i></p>
<i>Apathya</i>	<p><i>Dravadravaya:</i> <i>Dadhi, Ksheera</i></p> <p><i>Ahara:</i> <i>Pista vikara, Viruddha Ahara, Navanna, Adhyashana, Ajeernashana</i></p> <p><i>Shaka:</i> <i>Mulaka</i></p> <p><i>Mansa:</i> <i>Anupamansa, Oudhaka, Vasa</i></p> <p><i>Shimbi:</i> <i>Kulatha, Masha, Nishpava</i></p> <p><i>Ikshu varga:</i> <i>Guda, Ikshu Vikara</i></p>	<p><i>Vegadharana, Papa karma, Diva Swapanam, Ativyaya</i></p>

DISCUSSION

Mandal Kustha is a type of *Maha Kushta*. There is disagreement among *Acharyas* regarding the classification of *Kushta* in terms of names, characters, and classification. The exact *Nidana* and *Poorvarooopa* for *Mandal kustha* is not mentioned in Ayurvedic classics. As a result, the *Poorvarooopa* of *Mandal Kustha* should be treated as the *Poorvarooopa* of *Kushta*. Observation of patients with *Mandal kustha* often manifests in the shape of a *Mandala*, stiff, stable, unmovable red, white circular elevated patches, and the whole presentation of diseases is known as *Roopa* of those diseases, according to different *Acharya*. The line of treatment of *Mandal kustha* is *Nidana parivarjana*, *Sanshodhan* and *Sanshamna*.

CONCLUSION

This study closes with a comprehensive assessment of *Mandal Kustha* literature concerning its origins and definition. The *Mandal Kustha Nidana* and *Poorvarooopa* are not mentioned independently in the traditional text, but are mentioned together with the other *Kustha*. Clinically, it has also been discovered that *Nidana* of *Kustha* is the most common cause of *Mandal Kustha*. All *Acharyas* separately discussed classical *Roopa*. *Sadhyasadya* is very helpful in determining the exact prognosis of *Vyadhi*. According to different *Acharyas*, all *Chikitsa Upakrama* aims to affect distinct aspects of *Mandal Kustha* such as *Dushya*, *Vikruti* etc.

Abbreviations

C.S. – Charak sanhita, S.S. – Sushrut Sanhita, A.S. – Ashtang Sangrha, A.H. – Ashtang Hridya, B.P. – Bhav Prakash, M.Ni. – Madhav Nidaan, H.S. – Harit Sanhita, B.S. – Bhel Sanhita, V.S. – Vang Sen

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