

A CONCEPTUAL STUDY ON MUKHADUSHIKA WITH SPECIAL REFERENCE TO SHODHAN THERAPY (BIO - PURIFICATION)

Gangaram Kannoje¹, Babita Dash², Mukesh Kumar Sagar³

¹PG Scholar, ²Lecturer, ³PG Scholar

PG Department of Panchakarma

Pt. Khushilal Sharma Government (Autonomous) Ayurveda College and Institute, Bhopal, Madhya Pradesh, India

Corresponding Author: gkannoje001@gmail.com

<https://doi.org/10.46607/iamj2910022022>

(Published Online: February 2022)

Open Access

© International Ayurvedic Medical Journal, India

Article Received: 12/01/2022 - Peer Reviewed: 16/01/2022 - Accepted for Publication: 19/01/2022



ABSTRACT

Mukhadushika is one of the common cosmetic issues preferably found in the young generation in the age group between 12 to 25 years. *Acharya Sushruta* has described *Yuvan Pidika* as an eruption like *Shalmali Kantaka* on the face of young men or women. This disease has been described under *Kshudraroga* by many *Acharyas*. In *Mukhadushika* vitiation of *Kapha*, *Vata* and *Rakta Doshas* are found which give rise to symptoms like swelling, pain, redness and itching in the face. In modern medical science, *Yuvanpidika* can be correlated with *Acne vulgaris*. In *Ayurveda* for the treatment of *Mukhadushika* mainly two types of *Chikitsa* are described i.e., *Shodhana Chikitsa* and *Samana Chikitsa*. According to various *Acharyas*, mostly the *Shodhana Chikitsa* includes *Vamana*, *Nasya* and *Shiravedha*. *Sodhana* therapy acts on the root sites of the disease and eliminates the vitiated doshas from the body so that there is no further *Dosha Sanchaya*. That's why *Sodhana* is called radical treatment.

Keywords: *Mukhadushika*, *Yauvan pidika*, *Acne Vulgaris*, *Sodhana*.

INTRODUCTION

In the Present era due to changing lifestyles, changing food habits, increasing pollution and stress factors skin diseases are very common. *Acharya Sushruta* was

the first and foremost to mention the disease under the heading of *Kshudraroga*. The word *Mukhadushika* contains two terms. Where *Mukha* refers to the face

and *Dhushika* refers to spoiler Combinedly, it can be taken as the condition which disfigures or spoils the face. It means which disfigures the face along with discolouration is known as *Mukhadushika*.

The main symptom of *Mukhadushika* is *Shalmalika-taka* like eruption on the face. In *Mukhadushika* generally *Vata*, *Kapha* and *Rakta dushti* are found which give rise to symptoms like pain, redness, inflammation on the face. Most teenagers are affected by this disease that's why the synonyms are *Yuvana pidika* or *Tarunya pidika*.^[1] According to modern medical science, acne vulgaris is one of the most common health problems faced by adolescent teenagers is an inflammatory disorder of facial skin. It is a prolonged inflammatory disease of the pilosebaceous unit, which is described by comedones, papules, pustules, nodules and possibly scarring.^[2] The prevalence of Acne vulgaris is expected to marginally decline over the forecast period 2016-2026. The estimated prevalence of Acne in India is 22 million.^[3] The disease in the world affects approximately 85% of the population between the ages of 12 to 25 years, mostly affecting females more than males. The modern treatment modalities generally include some topical application of medicaments especially steroids which become more irritant to the skin and have hazardous side effects in long term use. *Ayurveda* has explained the management of all skin disorders in a very effective manner and most of it includes the periodical *Shodhan* therapies as well as *Shaman* therapy i.e., topical administration of drugs and systemic medication. Most of the *Acharyas* have described the effectiveness of *Vamana Karma* or *Raktamokshana Karma* as per its pathology. *Vamana* is one of the best purificatory therapeutic procedures on the cellular micro level for vitiated *Kapha* and *Pitta Doshas*. This *Karma* is established as the most effective *Shodhan* therapy in the *Ayurvedic* research field in the management of *Mukhadushika*. Apart from *Vamana Karma*, *Acharya Vagbhatta* also has mentioned the *Nasya Karma* and *Raktamokshana* in the management of the disease. *Raktamokshana* especially *Jaloukavacharana* is a very effective famous therapy in managing the Disease. *Shodhana* is a purification therapy. The aggravated *Doshas* from the body are

expelled out in this procedure, thereby eliminating the root causative factors of the disease. The metabolic process causes the creation of large quantities of toxic derivatives in the body. In the young generation, there are very many possibilities of hormonal imbalance in the body in terms of *Pitta Prakopa* (*Pitta Prakopa/Rakta Dusti* in *Madhya Kala*. Toxins dumped in various tissues vitiate *Dosha*, *Dhatu* etc. and thereby causes diseases. *Shodhana* therapy eradicates toxins from the body and restores the equilibrium of *Dosha*.

DISEASE REVIEW:

NIDANA:

Acharya Sushruta has mentioned the importance of *Nidana* by the quote, that the shortest treatment method is *Nidana Parivarjan*. Thus, the knowledge of *Nidana* is very useful in the treatment of any disease as well as its prevention. There is no specific description found about etiological factors of the disease *Mukhdushika*, however, the *Nidanas* of *Kustha* can be considered as the etiological factors. *Acharya Sushruta* and *Acharya Vagbhatta* have mentioned *Kapha*, *Vata*, and *Rakta Doshas* as the causative factors of *Mukhadushika*. The summarized *Nidana* of *Mukhadushika* as *Vataja*, *Pittaja*, *Kaphaja* and *Raktaja* as well as *Aharaja*, *Viharaja*, *Mansika* and *Kalaja* are as follows:^[4,5]

VATA PRAKOPAKA	KAPHA PRAKOPAKA	PITTA / RAKTA PRAKOPAKA	VIRUDDAHARA
Aaharaj: Intake of excessive <i>Katu, Tikta</i> and- <i>Kashaya Rasa Dra- vya Varaka</i> (<i>Kudhanya</i>), <i>Uddalaka</i> , <i>Koradoosha</i> , <i>Shyamaka</i> <i>Masoora</i> , <i>Shushka Shaka</i>	Aaharaj: Excess intake of <i>Madhura, Amla</i> and <i>Lavana Rasas Sheeta</i> <i>Guru, Picchila</i> , <i>Atisnigdha Dadhi, Anup- mansa</i>	Aaharaj: Excess intake of <i>Lavana, Kshara</i> , <i>Amla</i> , <i>Katu Rasa Tikshana</i> , <i>Ushna Dravya</i> . <i>Kultha, Masha</i> , <i>Mulaka Curd, Mastu</i> , <i>Sura</i> ,	<i>Virudha Aahara</i> (wrong food combinations such as fruits with milk, milk with fish, etc.).
<i>Viharaj: Anashana</i> , <i>Vishamashana</i> , <i>Adhyashana</i> , <i>Vata, Mutra Pureesha</i> <i>Shukra Chardi</i> <i>Vegavidharana, Ratri</i> <i>jagrana, Abhighat</i> , <i>Ati Vyavaya</i>	<i>Viharaj: Divasvapna</i> , <i>Avyayam, Adhyashana</i>	<i>Viharaj: Atapasevan</i> , <i>Maithunopagamana Agni</i> <i>Santapa. Adhika Bhojana</i> , <i>Chardhivegdharana</i> , <i>Adyashana</i> .	

MANSIKA NIDANA: *Atisoka, Kshobha, Krodha, Santapa.*

PURVA- RUPA (*Premonitory Symptoms/ signs*):
Mukhdushika Purva- Rupa is not specifically men-
tioned by any *Granthkara*. *Poorvaroopa* of *Kustha*
may be considered as the *Poorvarupa*. It may be as
followed: ^[6] *Sparshasahntwam* (Loss of touch

sensation) *Atisweda* (Excess Sweat) *Asweda* (No
Sweat) *Vaivarnya* (Discoloration of skin) *Kotha* (Al-
lergic manifestation of skin) *Kandu* (Itching) *Todvat-
Vedna* (Pricking pain) *Shotha* (swelling) *Daha* (Burn-
ing sensation) *Rukshta* (Dryness) *Asrit Krishnta* (Red-
dish Black Discoloration of skin) *Kharata* (Excess
Roughness) *Suptangata* (Numbness)

RUPA (Sign and Symptoms):

Symptoms according to various Acharyas:

<i>Lakshanas</i>	<i>Su.sa</i>	<i>Vag</i>	<i>Sha. sam</i>	<i>Ma.ni</i>	<i>Bha. pra</i>
<i>Shalmali Kantakaprakhyia Pidika</i>	+	+	+	+	+
<i>Medo Garbhi Pidikas -</i>	-	+	-	-	-
<i>Saruja</i>	-	+	-	-	-
<i>Ghana</i>	-	+	-	-	-

Shalmali Kantaaprakhyia Pidika: The eruptions
found in the face are conical in shape, similar to the
thorn of *Shalmali* tree having a broad base and taper-
ing end.

Saruja- The eruptions are painful.

The ghana-The word *Ghana* means thick, hard or in-
durated. So, the eruptions are hard and thick.

Medogarbha- The eruptions are impregnated with
Meda. This *Meda* is packed in the explosion due to the

blockage of openings of *Medo Granthis*.

Yuna Mukhe- This disease occurs on the face. This
word shows the site and time of the occurrence of this
disease i.e., the disease occurs in the puberty period
and the affected part is the face.

MODERN VIEW (Symptoms of Acne): signs and
symptoms of acne vary in each individual. It is mainly
expressed on the face, forehead, chest, upper back and
shoulder region as most of these areas have more oil

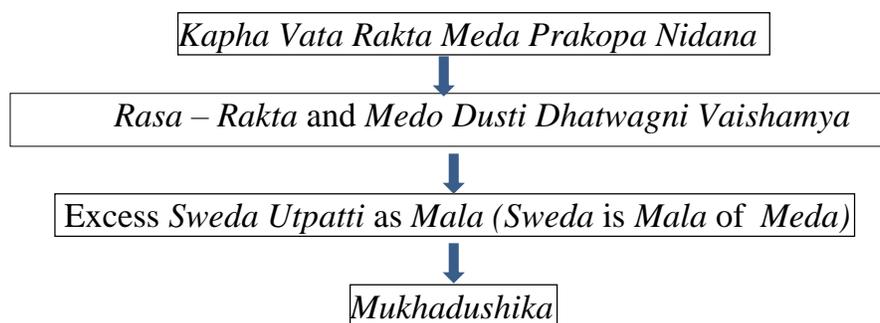
glands. Major manifestations include:

- Whiteheads (closed pores).
- Blackheads (opened pores).
- Small, red bumps which are tender Papules.
- Papules with pus at their tips.
- Large and solid painful lumps underneath the skin surface-nodules.
- Painful and pus-filled lumps beneath the skin surface-cystic lesion.
- Raised red spots with a white centre pimple.

SAMPRAPTI:

According to Acharya Susruta and Vagbhata, the vitiated *Kapha*, *Vata*, *Rakta* and *Meda* cause the development of *pidikas* on *Mukha* which resembles *Shalmalikantaka*. As per the opinion of Charaka the vitiated *Pitta* is located in the *Twak* and *Rakta dhatu*. The *Rakta varni shotha* caused by them is known as *pidika*. Thus, *Pitta* also be considered as the main factor in the *Samprapti* of *Mukhadushika*.

Samprapti: Flow chart-^[7]



Samprapti Ghataka:

Dosha- Kapha, Vata Pitta Dhatu- Rasa, Rakta, Meda Upadhatu- Twak

Agni- Dhatwagni Mandya

Srotas- Svedvaha, Raktavaha, Rasavaha, Medavaha Shrotodusti- Sanga

Udhabhavasthana- Amasaya Vyakta sthana- Mukha

Adhithana- Twaka

Rogamarga- Bahya rogomarga

MANAGEMENT:

In Ayurvedic treatises two types of treatment procedures i.e., *Shodhana* and *Shamana* are mainly described for every skin disease. *Mukhadushika* is a type of *Kshudraroga* where vitiation of *Vata*, *Kapha* and *Rakta* are seen and usually treated by *Shodhana* or *Shamana* therapy. Due to hormonal imbalance in young age groups, there are many possibilities of derangement in *Doshas* or *dhatu* in the body. During *Yuva Kala* generally, *Pitta Prakopa* occurs which is a physiological phenomenon in the body. Later this *dosha Prakopa* stage accelerates further in the judgement of *Ahara Vihara* or *Mithya Ahara Vihara*. So

Shodhana Chikitsa is very much effective in the eradication of vitiated *doshas*. Almost all Acharyas of Ayurveda have included the *Shodhana Chikitsa* in their treatment procedure in *Mukhadushika* which mainly includes local purification or systemic bio purification.

The line of Treatment Prescribed by different Acharyas can be summarized as follows.

1. *Sushruta*– *Vamana, Lepan*
2. *Ashtang Sangraha*– *Vamana, Shiravedha, Lepan*
3. *Ashtang Hridaya*- *Vamana, Nasya (Samana Dhoom Nasya), Shiravedha, Lepan*
4. *Chakradatta*- *Shiravedha, Vamana, Abhyanga, Lepan*

IMPORTANCE OF SHODHANA CHIKITSA:

In *Shodhana Chikitsa* procedures *Vamana, Nasya, Jalaukavacharan* and *Shiravedha* are explained. Regarding the importance of *Shodhana Chikitsa* it is told that the *Doshas* that are pacified by *Shodhana* never recur but those pacified by *Langhna Pachana* etc. may recur. Acharya Charaka told that, if the plant is destroyed except the root, then it will grow again, in the

same way, if the vitiated *Dosha* is not destroyed from the root, they cause diseases again. *Shodhana* therapies act on the root sites of *Dosha* and remove them from the body so that there is no further *Dosha Sanchaya* that's why *Shodhana* helps in radical cure. In a person with disturbed homeostasis, there is reduced anabolism and catabolism resulting in decreased nutrition and immunity. Impaired excretion of waste products leads to the *Mala Sanchaya* (collection of metabolic wastes). All these lead to the development of free radicals, causing tissue damage. In such conditions, *Sroto-Shodhana* is essential which is effectively done by *Shodhana* therapies.

Vamana: Acharya Sushruta and Acharya Vagbhatt have mentioned *Vamana karma* to cure the disease (*Su.Ch.20/37, A. H. U. 32/3*), as *Vamana* is the therapeutic measure main for *Kaphaja Vyadhi*. In *Mukhadushika* Vitiated *Kapha* dosha is responsible for producing symptoms like swelling *Medhogarbha Peedaka* etc. So *Vamana Karma* is an important bio purificatory procedure to eradicate *Vitiated Kapha dosha* as well as *Pitta*. (*Apakwa Kapha Pitta*)

Virechana: Although *Virechana* is not mentioned in *Shodhana* procedure by any Acharyas as the line of treatment, this is widely practised in the management of *Mukhadushika*. *Rakta Dusti* and *Pitta Dusti* are often found in the disease so patients who are fit for *Vamana karma* may be advised for *Virechana*. *Virechana* is specific for *Pittaja Vyadhi*. It exiles the excess *Pitta* from the body. *Rakta* is *Pitta Vargiya* substance, so *Virechana* purifies the *Rakta* which helps in *Samprapti Vighatana* of the Disease.

Nasya: Acharya Vagbhatta has mentioned *Nasya Karma* (*Shamana Dhoom Nasya*) for the treatment of *Mukhdushika*. *Nasya Karma* is indicated in *Urdhva Jatrugatavikara* (Ch. Su. 2/22). *Nasya* is an Ayurvedic detox therapy in which *Aushadh* in the form of *Taila* (oils), *Kwatha* (decoctions) or *Churna* (powders) are instilled through the *Nasa Marga* (nose). As per *Ayurveda*, *Nasa Marga* (nasal route) is the best way to reach the brain. Hence any disorders occurring in these

regions can be tackled more appropriately by the instillation of drugs through this route. The *Rogadhisthana* of *Mukhadushika* is facing especially So *Dhoom Nasya* helps to treat the symptoms which are specially located on the face. *Shodhana Dhoom Nasya* is described by Acharya Vagabhatta. *Shaman Dhoom Nasya* (A.H. SU.21/16) (4) has been selected for the management of the disease. *Dhoom Nasya* possess *Kapha Pitta Shamak* properties which is probably a safe and easy remedy for *Mukhdushika*

Raktamokshana: (*Shiraveda* and *Jalaukavacharana*) Acharya Vagbhatta and Chakrapani have indicated *Raktamokshana* in *Mukhdushika*. Acharya Charaka has mentioned *Raktamokshana* in all *Raktaja Vyadhi*, while Acharya Sushrutah as mentioned in *Kshudra Rogas*. *Raktamokshana* therapy is a therapeutic cleaning process. which includes both local cleaning and systemic cleaning. *Raktamokshana* (bloodletting) is the prime process of blood purification. The blood is ejected out from the body to reduce the number of toxic ingredients in blood-borne disorders. Acharya Vagbhatta has indicated *Shiravedh* of *Lalat Pradesha*, where temporal and frontal veins are found. *Jalaukavacharana* is the best purificatory measure in *Mukhadushika* as *Pitta Dusti Rakta* is eliminated by this procedure.

Pitta Dusti is always associated with *Raktaja Vyadhi* *Pitta Dusti* may be found in the early or late form of the disease. *Pitta* always resides in *Rakta* as *Rakta* and *Pitta* have *Ashray- Ashrayi Sambandha*. So, to alleviate *pitta* and *Rakta Dusti Raktamokshana* has been indicated. Again, the disease is found in *Apakwa* stage it progresses into *Pakwa* stage through *Rakta Dusti*. To treat any *Peedaka* both *Sthanik* or *Sarvadaihika* (local and systemic) *Ama Pachana Kriya* is a must which was done by *lepa* generally. Then by *Jalaukavacharana* or *Shiravedha* the Vitiated *Doshas* are being eliminated. *Mukhadushika* is one type of *Kustha* described under *Kshudra Roga* by Acharya Sushruta. In *Kustha* periodic *Raktamokshana* along with other *Chikitsa* like *Vamana* and *Virechana* is indicated.

Pathyapathya:

Pathya:	Apathya:
Aaharj: <i>Laghu Ahara</i> , Tikta <i>Rasayukta Ahara</i> , Moong (lentils pulses), Yaw, wheat,	Aaharj: <i>Virudhahara</i> , <i>Navanna</i> (New food), <i>Hot (Ushna)</i> , Spicy (<i>Tikshna</i>), Oily
<i>Jangalamansa Rasa</i> Fresh Green and leafy vegetable, enough water intake (especially Lukewarm water).	(<i>Snigdha</i>), Fried and Pungent Food, <i>Abhishyandi</i> , <i>Vidahi Ananapana</i> , <i>Anupa Mansa</i> , <i>Dugdha</i> (Dairy) Junk Food, Fast Food.
Viharja: Adequate sleep, Daily exercise, regular steaming of face till complete sweating, Washing of face frequently with lukewarm water.	Viharj: <i>Divasvapna</i> , <i>veggvidharana</i> , <i>Ati Vyayam</i> journey to Places with excess Dust touching on pimples, pollution and Direct exposure to Sunlight, unnecessary makeups and use of greasy skin products.
Manasika: Mental relaxation techniques like Meditation and <i>Yoga Pranayam</i>	Mansika: <i>Atisoka</i> , <i>Kshobha</i> , <i>Krodha</i> , <i>Santapa</i> , <i>Atichintana</i> .

DISCUSSION

Mukhadushika is one such disease that massacres the beauty of the skin. The site and the period of the occurrence of this disease are a face and Adolescent respectively. According to *Acharya Sushruta*, the trigger of the disease is the disruption in the equilibrium in the state of *Vata*, *Kapha* and *Rakta Doshas*. *Bhavaprakash* mentioned the Disease as *Svabhavaja*. The *Katu*, *Guru*, *Snigdha Aahar* and *Vihara* like *Jagaran*, *Vegavrodha* plays an affecting cause of *Mukhadushika*. As it is a *Swabhajanya* disease *Sanshodhan* plays an important role in the management. Periodical *Shodhana* therapy helps in the removal of the morbid *Doshas* from the body as this is the line of treatment in every skin disease. Almost all *Acharyas* have mentioned the *Vamana Karma* as a principal *Shodhana* procedure. In *Mukhadushika* the main *Doshik* involvement is *Kapha*. Along with *Kapha* vitiated *Pitta* also eliminates out through *Vamana Karma*. *Acharya Vagbhatt* mentioned *Nasya Karma* as a therapeutic measure for *Mukhadushika*. Though *Nasya Karma* is not very popular as a therapeutic measure to treat *Mukhadushika* still *Shamana Nasya* helps in alleviating the symptoms of the disease as the disease manifestation site is the face. When *Nasya Dravya* is instilled into the nostril, the drug reaches *Shringataka Marma*. This *Marma* is again in contact with *Shiras* of *Nasa*, *Akshi*, *Karna*, *Gala*. So as the drug is instilled it will remain in the upper part of the nasal cavity and stimulate the olfactory neuron and thus the vitiated *Doshas* are expelled out. *Raktamokshana* is a par-surgical procedure getting popularity around the

globe, is being broadly practised. *Raktamokshana* (Bloodletting) removes vitiated *Doshas* which cause the ailment. This modality falls under purificatory therapies, which cleans the body.

Leech therapy or *Jalaukavacharana* is a blood purification therapy described under *Raktamokshana* widely used in the management of *Mukhadushika* where leeches are used to suck the impure blood from the infected part of the body. Research has proved that the saliva of leech reaches with hundred bioactive substances that bring fantastic health benefits. *Shiraveda* also proved very effective in the management of *Mukhadushika* as it gives a generalized cleansing effect in the body. Though *Virechana Karma* is directly not indicated in the management of *Mukhadushika*, *Virechana* helps in eliminating the vitiated *Pitta* as well as *Kapha Dosh* from the body. It harmonizes the endocrine secretions and other exocrine secretions. The physiological accumulation of *Doshas* is best treated by *Shodhana Karma* in a suitable period like *Vamana* in *Vasant Ritu*, *Pitta* in *Sharad Ritu* and *Vata* in *Varsha Ritu*. As *Mukhadushika* is a *Swabhajnya Vyadhi* it can be best treated by *Shodhana Chikitsa*. Periodical *Shodhana Chikitsa* helps in harmonizing the imbalanced state of *Doshas* and minimizes the excess *Vitiated Kapha* and *Pitta Doshas* by eliminating it out *Shamana Nasya* may be helpful for alleviation of remaining *Dosha* after *Shodhana Karma* like *Vamana* or *Virechana*.

CONCLUSION

Mukhdushika is a *Swabhavajanya Vyadhi* which is described under *Kshudra Roga* by *Acharyas*. The disease is explained very elaboratively by our *Acharyas* in the ancient texts. *Vata*, *Kapha*, and *Rakta* vitiation are said to be the main cause of its occurrence. Both *Shamana* and *Shodhana Chikitsa* are mentioned in the *Samhitas* which helps treat the disease. Periodical *Shodhana* procedures are very much effective to alleviate the symptoms of the disease. *Vamana*, *Virechana*, *Raktamokshana* as well as *Nasya Karma* are the best *Shodhana* procedures, which can eradicate the causative factor of the disease and maintain the *Doshik* equilibrium. *Swabhavajanya Vyadhi* is best treated by *Shodhana* therapies. So, it can be conducted that the periodical *Shodhana* procedure gives maximum benefit in diseases like *Mukhdushika*.

REFERENCES

1. Acharya Sushuruta, Sushuruta Samhita Ayurved Tattvasandipika Commentary of Shastri Kavirajambika datta, chaukhamba Sanskrit sansthan Varanasi reprint 2011, nidansthan 13chapter, verse -38, page no. 372.
2. www.ayurveda.com/health/acne/htm.
3. <https://www.prnewswire.com>.
4. Krupali Raut -Vamana Karma and Shaman Chikitsa- Yauvan Pidika-Acne Vulgaris- 2011-Pk-Gaac, Ahmedabad, Gau, Jamnagar.
5. Dushyant chopariya, A Clinical Comparative Study on The Role of Vamana Karma with Lepa and Shaman Therapy with Lepa in the Management of Youvan Pidika (Acne Vulgaris) Department of Panchakarma, Pt. Khushilal Sharma Govt. (Auto.) Ayurvedic college and institute, Bhopal (M.P.). 2016.
6. Pt. Kashinath Shashtri, Dr Gorakhnath Chaturvedi. Charaka Samhita. Ch.1 Part 2. Varanasi: Chaukhambha Vishvabharati; Edition 2012. P.246.
7. A Comparative Clinical Study on Vachadi Lepa and Vachadi Lepa after Vamana Karma in Mukhadooshika w.s.r. to Acne vulgaris" Dr Rosy Kaur Saini, Dept. of PG studies in Panchakarma, SKAMCH &RC, Bangalore.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Gangaram Kannoje et al: A Conceptual Study On Mukhadushika With Special Reference To Shodhan Therapy (Bio - Purification). International Ayurvedic Medical Journal {online} 2022 {cited February 2022} Available from: http://www.iamj.in/posts/images/upload/448_454.pdf