



## ROLE OF ROHITAKA AND SHARAPUNKHA ON MUKHADUSHIKA

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### **Abstract:-**

Acne (*MUKHADUSHIKA*) is a chronic inflammatory disease of the pilosebaceous units, common in puberty and characterized by the formation of comedones, erythematous papules and pustules, less frequently nodules or cysts and in some cases, scarring. Four major factors are involved in the pathogenesis: increased sebum production, an abnormality of the microbial flora, cornification of the pilosebaceous duct and the production of inflammation. Teenagers all over the world spend huge amounts of money in order to solve the problem of their acne. But what they only manage to do is to reduce the surface problem, while the acne persists under the skin. Therefore, the acne problem reoccurs throughout the youth of the person. In *Ayurvedic* medicinal texts this disease is mentioned as "*Mukhadushika*" or "*Yuvana Pidika*" or "*Tarunya Pitika*". According to *Ayurveda*, the *Shalmali* thorn like eruptions on the face of adolescents due to vitiation of *kapha*, *vata* and *rakta* are known as "*Mukhadushika*" or "*Yuvana Pidika*". As *Mukhadushika* is one of the *raktavaha srotadusti janit vikaras* and *yakrit* and *pliha* are the roots of *raktavaha srota* so, by treating the root of the disease through the drugs acting on *Srota moola* i.e. *yakrita* and *pliha* like *Rohitaka* and *Sharapunkha*, desired results on acne (*Mukhadushika*) can be obtained.

**Key Words:-** Acne Vulgaris, *Mukhadushika*, *Yuvana Pidika*, *Raktavaha Srota*.

### **Introduction:-**

*Mukhadushika* or Acne Vulgaris is one of the encountered problem among 85% of teenagers and young adults. From medical and also cosmetic point of view It needs multidimensional approach for its management because adolescence is an age of its own charms, but now a day's acne is the biggest curse to beauty of one. This small to large papules are challenging job for one, to bear. Everyone tries everything to get rid of these ugly marks. These are pretty hard to remove from skin. These may leave but scars will remain always there, in most of the cases.

According to *Ayurveda* the *Shalmali* thorn like eruptions on the face of adolescents, due to vitiation of *kapha*, *vata* and *rakta* are known as “*Yuvana Pidika*” or “*Tarunya Pitika*” or *Mukhadushika*.<sup>1</sup> These *Pidikas* destroy the beauty of the face and cause disfigurement of the face therefore they are also called as “*Mukhadushika*”.<sup>2</sup>In *Ayurvedic* texts the disease, *Mukhadushika* has not mentions independently, it has been described with some minor diseases. This group of minor diseases is known as ‘*Kshudraroga*’. According to *Sushruta*, 44 diseases has been describe under this group, *Mukhadushika* is one of the diseases between them.

### **ETYMOLOGY OF MUKHADUSHIKA:-**

The term “*Mukhadushika*” is derived from word “*mukha*” and “*dusika*”. Again *dusika* is originated from the the stem “*dusa*” which signifies vitiation with help of suffix “*nich*” and “*ratul*”. Grossly the entire term signifies age related vitiated eruption of the face.<sup>3</sup>

### **DEFINITION:-**

The *Shalmali* thron like eruptions on the face of adults due to vitiation of *kapha*, *vata* & *rakta* are known as “*Yuvana Pidika*” or “*Tarunya Pitika*” or “*Mukhadushika*”.<sup>4&5</sup>

Acne is a chronic inflammatory disease of the pilosebaceous units. It is characterized by the formation of comedones, rythematos papules and pustules, less frequently nodules or cysts and, in some cases, scarring.

### **NIDANA:-**

In our *shastra* very short description is available about the disease, “*Mukhadushika*”. All the *samhitas* have pointed out *kapha*, *vata* & *rakta* as the causative factors of the disease, while *Bhavaprakasa* mentioned due to *svabhava*.<sup>6</sup> In *Sharangadhara samhita vakrasnigdhatta* and *pidika* have been mentioned as due to *shukradhatumala*.<sup>7</sup> So it may be concluded that, it is due to *svabhava* of the particular age, excess production so *shukradhatu* & *shukra mala*. It is a natural process, which along with the imbalanced state of *kapha*. Though *pitta dosa* is not included in the list by any *Acharya* but in practice the history of excessive indulgence of the *pitta* aggravating factors are observed. The causative factors of or *Mukhadushika* may be divided into 4 groups. These are as follows-

- *Aharaja* (Dietary)
- *Manas* (Pshycological)
- *Viharaja* (Regarding regimen,
- *Kalaja* (Age or Season)

daily routine and postural)

- Anya (Others)

<i>Aharaja</i>	<i>Viharaja</i>	<i>Manasika</i>	<i>Kalaja</i>
<i>Katu</i>	<i>Vegavidharana</i>	<i>Atisoka</i>	<i>Vasanta</i>
<i>Guru</i>	<i>Jagarana</i>	<i>Ksobha</i>	<i>Midday</i>
<i>Madhura</i>	<i>Nidra</i>	<i>Krodha</i>	<i>Grishma</i>
<i>Atisnigdha</i>	<i>Viparyaya</i>	<i>Santapa</i>	<i>Saradakala</i>
<i>Dugdha</i>	<i>Upavasa</i>		<i>Svabhava(Avasthik Kala)</i>
<i>Drava</i>	<i>Atapa Sevana</i>		
<i>Dadhi</i>			
<i>Amla</i>			
<i>Usna</i>			
<i>Vidahi</i>			
<i>Tikshna</i>			
<i>Lavana</i>			
<i>Madya</i>			
<i>Tila Taila</i>			
<i>Mansa</i>			

### **PURVARUPA:-**

This *purvarupa* of *Mukhadushika* is not mentioned in the texts by *Acharyas*.

### **RUPA:-**

*Acharya Vagbhata* has described the signs and symptoms<sup>8</sup> in more details than *Acharya Sushruta*.

The signs and symptoms told by him are as follows:-

- *Pitika* – Means eruptions the disease is in the form of eruptions.
- *Sa-ruja* – The eruptions are painful. The pain may be mild or acute in nature.<sup>9</sup>
- *Ghana* – The word *ghana* means thick, hard or indurate. So the eruptions of the disease are hard and thick. *Pandit Vardhaman Shastri* in his commentry of *Kalyankarka* says that the eruptions of *Mukhadushika* are thick & caused by the aggravated *kapha*.<sup>10</sup>
- *Medogarbha* – The eruptions are impregnated with *meda*. *Meda* is known as comedone.
- *Yuna Mukha* – This disease occurs on the face of adults. This word shows the site and time of the occurrence of this disease. *Acharya Shankar Sharma* says that the meaning of *mukha* is the outer part of the face as cheeks, forehead, nose, chin etc.<sup>11</sup>

*Ashtanga Samgraha* has also described the signs and symptoms of *Mukhadushika* same as *Ashtanga Hridaya*.<sup>12</sup>

### SAMPRAPTI:-

According to the description of *Ashtanga Samgraha* and *Ashtanga Hridaya* we can make/say the *samprapti* of *Mukhadushika* as follow-

Indulgence of the etiological factors (*kapha, vata & rakta*)



Aggravation of *vata, kapha dosas*



[(due to abnormality of *dhatvagni*) mainly *medogni*]

Vitiate *rasa raktadi dhatus*



Formation of excessive *sweda* [*Sweda* is the waste product of *meda*].<sup>13</sup>

(Atipravitti) [The roots of *swedavaha srota* are *lomkupa* and *meda*]<sup>14</sup>

↓  
Obstruction of *lomkupa* through *meda*

(*Sanga* type of *srotadusti*)

↓  
Manifestation of *Mukhadushika* <sup>15,16</sup>

Due to indulgence of this etiological factors (*kapha, vata & rakta*) there will be aggravation of *vata* & *kapha dosa* which gradually vitiate *rasa raktadi dhatus* due to abnormality of *dhatvagni* (mainly *medogni*) excessive *sweda* is formed (as *sweda* is the mala of *medodhatu*)<sup>17</sup> Which obstructs the hair follicle (as *meda* and *lomkupa* are the root of *swedavaha srota*)<sup>18</sup>, here *sanga* type of *srotadusti* takes place and manifest *Mukhadushika*.

According to *Sharangadhara* this disease is produced by the waste product of *shukra*.<sup>19</sup> But *shukra* unlike other *dhatus* has not any waste product as *Dalhana* told by. None of the authors have mentioned that disease is developed due to abnormalities caused by vitiated *shukra* but they have mentioned this disease while describing the abnormalities caused by vitiation of *majja*.<sup>20</sup>

### SAMPRAPTI GHATAKA:-

<i>Dosha</i>	-	<i>Kapha, Vata, Pitta</i>
<i>Dushya</i>	-	<i>Rakta</i>
<i>Upadhatu</i>	-	<i>Tvaka</i>
<i>Mala</i>	-	<i>Sweda, Sneha</i>
<i>Srotasa</i>	-	<i>Swedavaha, Rakta vaha</i>
<i>Dustiprakara</i>	-	<i>Sanga, Ati-pravitti</i>
<i>Agni</i>	-	<i>Jathragni Mandya, Raktadhatvagni Mandya</i>
<i>Adhistan</i>	-	<i>Tvaka.</i>

### TYPES OF MUKHADUSHIKA:-

According to the *dosha* predominance the disease, *Mukhadushika* may be categorized into three subtypes as *vataja*, *pittaja* and *kaphaja*. The symptomatology of these subtypes may be described as follows-

- **Vataja Type**:- The eruptions are naturally black or vermilion colour, on touching it is *khara* (rough) or *parush* (dry) and are characterized by excruciating pain. The development and suppuration of the disease is brought about in a variety of forms. The eruptions contract and expand. The discharge from this type of eruption may be bluish red.
- **Pittaja Type**:- The eruption of this type becomes visible and disappears suddenly, it is black, yellow, blue or coppery in colour. It is warm and spongy in touch. It is presented with burning sensation and is of rapid growth and suppuration. The discharge is of yellowish red in colour.
- **Kaphaja Type**:- The eruptions are apparently pale whitish in colour, heavy greasy, smooth, immobile and compact, nature of eruptions is taking a long time to manifest them and heal. It is characterized by numbness, itching and little pain. The development and suppuration is slow. The discharge of colour is whitish .

#### **ASSOCIATED SYMPTOMS:-**

Along with *pidika*, the main associated symptoms are

- (1) *Vedana* (due to vitiation of *vata*)
- (2) *Kandu* (due to dominance of *kapha*)
- (3) *Daha* (due to dominance of *pitta*)
- (4) *Srava* (due to dominance of *kapha*)

#### **COMPLICATIONS:-**

As indicated by name "*Mukhadushika*" the disease causes *vaivarnyata* (marks on the skin). *Vaivarnyata* of *pidikas* reflects the predominance of *doshas* – i.e. *Krishnata*, *shyavata*, *arunata* are found due to dominance of *vata*. *Raktima*, *pitata*, *nilima* and *tamravarnata* due to dominance of *pitta*. *Shvetata* and *panduta* are found due to dominance of *kapha*.

#### **CHIKITSA:-**

As *Mukhadushika* is described under *kshudraroga*, the *chikitsa sutra* of *kshudraroga* is the *chikitsa sutra* of *Mukhadushika*. In *Ayurveda* for the treatment of *Mukhadushika* (*kshudraroga*) mainly two types of *chikitsa*<sup>21</sup> are described like – *Sodhana chikitsa* and *Shamana chikitsa*. *Shamana chikitsa* is that, which neither expels nor excites the *dosas* but mitigates the increased *dosas* and maintains the normalcy of the *dosas* with in the body.<sup>22</sup>

The *dosas* which are vitiated (become abnormal undergoing either *vridhhi* or *ksaya*) causes vitiation of the *rasa* and other *dhatu*s, next both of them (*dosa* and *dhatu*s) together vitiate the *malas* (waste products) which in turn, vitiate the *malayans* (channels of their elimination) which are 2 below, seven in the head and the channels of sweat; from these vitiated channels develop their respective diseases.<sup>23</sup>

“*Chinnamula na sakha na pattram*”<sup>24</sup>

In case of *dosas* as well as plants, if the root is not struck at, reappearance of the gone disorders and sprouts (respectively) is certain.<sup>25</sup>

*Mukhadushika* is one of the *raktavaha srotadusti janit vikaras*. According to our classic *yakrit* and *pliha* are the roots of *raktavaha srota*.<sup>26</sup> So, if we treat the mool or root of the *srotas* we can get a desired results on acne (*Mukhadushika*). As *Rohitaka* and *Sharapunkha* both have stimulating property of *yakrit* and *pliha*. In modern aspect, spleen acts as reticulo-endothelial system and liver detoxifies the waste products of blood.

So following therapies are to be advised for the disease *Mukhadushika* as<sup>27</sup>:

- *Sodhana* therapy like:- *Vamana, Virechana, Nasya, Shiravedha* etc.
- *Shamana* therapy like:- In form of internal medicines and external application of drugs-in the form of *lepa, oil* etc.

**Line of treatment as described different Acharyas may be summarized as follows:-**

<u>Text Name</u>	<u>Line of Treatment</u>
• <i>Sushruta Samhita</i>	• <i>Lepa</i> <sup>28</sup> , <i>Vamana</i> <sup>29</sup> .
• <i>Ashtanga Hridaya</i>	• <i>Lepa, Vamana</i> <sup>30</sup> , <i>Nasya</i> <sup>31</sup> , <i>Shiravedha</i> <sup>32</sup> .
• <i>Ashtanga Samgraha</i>	• <i>Lepa, Vamana</i> <sup>33</sup> , <i>Shiravedha</i> <sup>34</sup> .
• <i>Bhavaprakasha</i>	• <i>Lepa</i> <sup>35</sup> , <i>Vamana</i> <sup>36</sup> , <i>Abhyanga</i> .
• <i>Yoga Ratnakara</i>	• <i>Shiravedha</i> <sup>37</sup> , <i>Pralepa</i> .

- *Chakradatta & Bhaishajya* • *Shiravedha*<sup>38</sup>, *Pralepa*, *Lepa*<sup>39</sup>,  
*Ratnavali* *Vamana*<sup>40&41</sup>, *Abhyanga*.

## **EFFECT OF ROHITAK AND SARPUNKHA ON MUKHADUSHIKA:-**

### **ROHITAKA:-**

*Rohitak ( Tecoma undulata* G.Don.) is a herb from Bignoniaceae family. It occurs in the drier parts of north west and western India. Bark of it contains an active principle tecomin and bark exudes gum. It also contains tennin.

Pharmacodynamically it is having *Katu, Tikta, Kasaya* Rasa, *Laghu, Rukha* Guna, *Sita Virya, Katu Vipaka* and is *Kaphapittanasak* with *Plihaghna Prabhah* .<sup>42</sup>

### **Properties and Action:-**

*Plihaghna – Plihasankocaka – Pittasravakara, Dipana – anulomana, Krmighna, Hrnya-Raktasodhaka Raktaprasadana, Mutrasangrahaniya, Yoniravarodhaka, Lekhana-Visaghna, Vranaropana, Chaksusya, Medohara*

### **Therapeutic Uses :-**

The drug *Rohitaka* is astringent, and it is used in gastro-intestinal disorders and liver and splenic disorders as *Rohitaka* chiefly acts on spleen and liver functions and cures morbidity of pathological manifestation , it is also effective in allied diseases and other ailing conditions. *Rohitaka* is recommended in the enlargement of liver and spleen, abdominal disorders, gulma, less of gastric power, *dyspepsia, kamala, pandu, arsa, krmi*, blood disorders or impurities, *vatarakta, prameha (kapha pittaja urinary anomalies), svetapradara, medoroga, visa and kustha roga*.

The *bark* is employed in some important pharmaceutical preparations which are much used in practice of India medicine, *Rohitakarista* is prominent compound formulation prescribed mainly in the management of liver, spleen, blood and abdominal disorders. Leaves of *Rohitaka* are also utilised as cattle fodder.

**Part used** :- Bark

**Dose** :- Power 1-3gm, Decoction 50-100ml

**Formulations** :- *Rohitakarista, Rohitakadya Churna, Rohitaka* *Ghrta,*  
*Rohitaka Louha, Maharohitaka Ghrta,* *Rohitaka Kvatha.*



## **SHARAPUNKHA:-**

*Sharapunkha (Tephrosia purpurea Per.)* is a plant from Leguminosae family. Plants occurs throughout India mostly in water land alkaline, sandy soil, areas of old gardens and unutilized lands of premises and fields etc. Leaves of it contain rutin and rotenoids contents in different parts of plant (possessing pesticidal and insecticidal properties which are attributed to the presence of rotenoids in *Tephrosia purpurea* pes and other species). Leaves contain high amounts of nitrogen and potassium. The leaves yield a colouring matter, which gives excellent and comparatively fast shades, but its extraction is difficult.

## **Pharmacodynamics :-**

Pharmacodynamically it has *Tikta, Kasaya Rasa, Laghu, Rukha, Tikсна Guna, Ushna Virya, Katu Vipak, Plihagna Prabhab and is Kaphavatasamak.*

## **Properties and Action:-**

*Plihaghna, Pittasaraka, Dipan-anulomana, Krmighna, Raktasodhaka, Kaphanihsaraka, Mutrala, Garbhasayottejaka, Kusthaghna, Jvaraghna, Visaghna, Sothahara, Jantughna, Vranaropana, Raktasodhaka, Dantya.*

## **Rogagnata :-**

*Plihavikriti-Plihavrddhi*<sup>43</sup>, *Yakrdvikara, Agnimandya-Vibandha-Sula-Gulma, Arsa, Krmiroga*<sup>44</sup>, *Raktavikara-Sotha, Kasa-Svasa*<sup>45</sup>, *Mutrakrechra-Puyameha, Mudhagarbha-Kastartava*<sup>46</sup>, *Carmaroga, Jirnajvara, Vrana-Sastraksata*<sup>47</sup>, *Visa-Musakavisa-Dhatuja-Visa, Dantaroga*<sup>48</sup>

## **Therapeutic Uses :-**

The dried herb is considered to possess tonic, laxative, diuretic and deodrant properties. It is given for the treatment of bronchitis and bilious febrile attacks, and also for the treatment of boils, pimples and bleeding piles. It is reported to be useful in cough and kidney disorders. The drug *Sharapunkha* is chiefly acting on spleen and most effective herbal agent for splenic & liver disorders. Its prominent *sanskrit* name *plihasatru* speaks itself about the some specific medicinal potentiality in spleen disorders. The root of *Sharapunkha* chewed and swallowed in order to alleviate splenomegaly (*Rajamartanda, 7 -1*). The paste of *Sharapunkha* is taken with butter milk for removing splenic disorder (incorporated in various works on medicine and therapeutics i.e. *Cakradatta 38/11, Vrndamadhava, 37-49 and Bhavaprakasa, chikitsa, 33-16* etc.) The roots as well as *ksara* of whole plant *Sharapunkha panchanga* are specially used for this purpose.

**Parts used** :- Root, whole plant (alkali-ksara)

**Dose** :- Power → 3 – 6 gm, juice → 10 – 12 ml, Alkali 1 – 3 gm

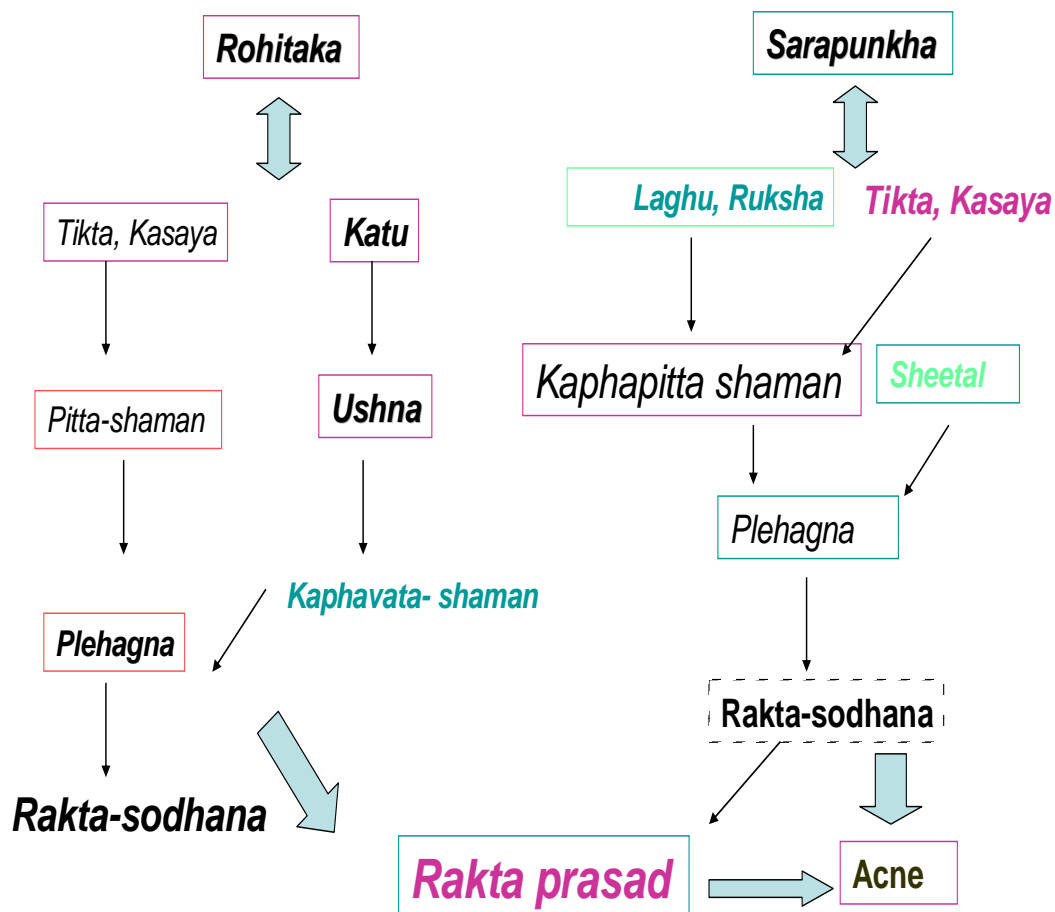
**Formulation** :- Sharapunkhaksara

**PROBABLE MODE OF ACTION OF ROHITAKA AND SHARAPUNKHA:-**

Rohitaka having predominancy of tikta, kasaya and katu rasa and ushna virya. Due to predominance of tikta and kasaya rasa it alledviates pitta and due to ushna virya, it alleviates kapha an vata and due to above properties it is plihaghna and act as raktasodaka (blood purifier) drug.

Sharapunkha having laghu, ruksha guna and tikta and kasaya rasa. It alleviates kapha and pitta and due to effect of sheeta virya, it is plihaghna and raktasodhaka action.

Since Mukhadusika is the disorder of raktavaha srota and pliha is one of the root of raktavahasrota<sup>49</sup> Rohitaka and Sharapunkha may have better effect on raktavaha srotadustijanit vikara like, Mukhadusika.



## **CONCLUSION:-**

- ❖ In current era *Mukhadushika* is one of the most burning problems. It has been found that adolescence are mostly susceptible to *Mukhadushika* but it can occur in any age group.
- ❖ In *Ayurvedic* texts the disease, *Mukhadushika* has not mentions independently, it has been described with some minor diseases. This group of minor diseases is known as '*Kshudraroga*'.
- ❖ *Yakrit* and *pliha* are the root of *raktavaha srotas*. *Rohitaka* and *Sharapunkha* have strong hepato-splenic stimulative and rejuvenating properties. Here spleen acts as reticulo-endothelial system and liver detoxifies the waste products of blood. So, they act as *raktasodhak*, thus rectifies *Mukhadusika*.
- ❖ As *Mukhadusika* is one of the *raktavaha srotadusti janit vikaras*, if we treat the mool or root of the *srotas* we can get a desired results on acne (*Mukhadusika*).

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