

**APPLICATION OF HERBAL MUGAPOOCHUKKAL (FACIAL MASK)  
ACCORDING TO KALACHURUKKAM (SEASONAL VARIATION)  
WHICH ARE MENTIONED IN SIDDHA LITERATURES– A  
LITERATURE REVIEW**

**P. V. Thillany\*<sup>1</sup> and V. Sathiyaseelan<sup>2</sup>**

<sup>1</sup>Provincial Ayurvedic Hospital, Diyatalawa, Sri Lanka.

<sup>2</sup>Unit of Siddha Medicine, University of Jaffna, Kaithady, Sri Lanka.

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**\*Corresponding Author**

**Dr. P. V. Thillany**

Provincial Ayurvedic  
Hospital, Diyatalawa, Sri  
Lanka.

**ABSTRACT**

Siddha Medicine is one of an ancient system of medicine based on ancient scientific knowledge of anatomy, chemistry, and other biological sciences mainly for the quest of longevity. In the ancient society, herbs played an important role in maintaining the beauty and body conditions. Many of these practices were subtly interwoven with the seasons (Kalachurukkam/Seasonal Variaton) and the normal rituals of life (Thinachurukkam/ Dhinacharya). Ancient knowledge of the healing properties of herbs also used in mugapoochukkal (Mugalepa)/ Facial masks. Different Lepas (Masks or applications) were recommended for different seasons for beautification. The objective of

the study is to bring out the correlation between Kalachurukkam (Ritucharya) and medicinal plants used in Mugapoochukkal (Muga Lepa) which are mentioned in the Siddha texts by the comparison with Siddha principles. In appropriately the Literatures such as authenticated Siddha Texts, were analyzed and for further knowledge Volumes of Ashtanga Hridayam were used on the Siddha basic principles. 30 medicinal plants were used in the Mugapoochukkal (Muga Lepa) according to the Kalachurukkam / 6 seasons. In these *Santalum album*, *Glycyrrhiza glabra* and *Sesamum indicum* are repetitively used in some of the seasons. According to the comparison made with the Siddha principles as dosha and taste changes with the siddha principles of mugapoochu used for the certain season have a relation. The provoked dosha in the season is deprived or mitigated by the doshas of the medicinal plants used in “Mugapoochu” by its veeryam and vipakam. The gained Siddha principles of the medicinal plants relevantly relates to the dominating tastes, provoked or mitigated doshas

of each seasons which were used by our ancestors. The bottom line of the study is creating the trend toward looking back to ancient remedies in the rising demand for herbal skin care products like these Mugapoochukkal (Mugalepa) because, it is becoming less and less acceptable to use facials and creams made from synthetic chemicals among the upcoming generations.

**KEYWORDS:** Mugapoochukkal, Kalachurukkam, Siddha Principles.

## INTRODUCTION

Siddha Medicine is one of an ancient system of medicine based on ancient scientific knowledge of anatomy and chemistry and other biological sciences. It was also born out of the great quest for knowledge of longevity. In the ancient society herbs played an important role in maintaining the beauty and body conditions. It is human nature to always strive to perfection and new ways to express ourselves. Cosmetics played a really big role in our advancements from ancient civilization to the modern way of life. There is evidence of highly advanced ideas of self-beautification and a large array of various cosmetic usages both by men and women, in ancient times.

Many of these practices were subtly interwoven with the seasons (Kalachurukkam/Ritucharya) and the normal rituals of life (Thinachurukkam/Dhinacharya). Ancient knowledge of the healing properties of herbs also used in mugapoochukkal(Mugalepam)/ Facial masks. Different *lepams* (Masks or applications) were recommended for different seasons for body beautification. The ingredients used during the cold seasons were quite different from those used in warm seasons. The Meaning of Mugapoochukal/Mugalepam is, it prevents dosha and toxins. It is also called Varnakaram because it enlightens the face skin. The output of mugapoochukal even varies according to the amount of application. It is applied and washed off in wet conditions and thokkanam(Massage) is applied. Uses of Mugapoochukal are it prevents grey hair, viyangam(Mosaic disease caused by Taenia versicolor), thirai (Cataract), Parvai kuraivu (Sight disturbances), neelika(Warts). Significantly, the use of cosmetics was directed not only towards developing an outwardly pleasant and attractive personality, but towards achieving merit (*Punya*), Longevity with good health (*Aayush* and *Aarogyam*) and happiness (*Anandam*).

### 1.1. Justification of the study

According to Siddha when the three doshas are in equilibrium, the body is in good health but

when the Doshas, the bio regulating principles get deranged, they produce diseases. This philosophical truth of siddha is basic concept of each and everything. Even the six seasons have the certain aggravation, accumulation, and mitigation of doshas. Accordingly the practices were made in that times.

The more modern our society becomes, the more we look back to the wisdom of earlier times to find answers to our problems. Even tropical countries like Sri Lanka and India need the medicinal system to be fit with temperature of the country. Accordingly, the Kalachurukkam and Dhinchurukkam arise to maintain the body and deeds that cope up with daily and seasonal regimens. Facial masks aren't anything new, either. Our female ancestors made healing masks from natural products and herbs. Even it is practiced in some of the traditional families today.

So when the world is changing to materialistic we have to look back the greatforths of our ancestors in maintaining beauty in healthy way according to regimens.

## **2. OBJECTIVE**

### **2.1. General Objective**

To bring out the correlation between Kalachurukkam(Ritucharya) and medicinal plants used in Mugapoochukkal(Muga Lepam) which are mentioned in the Siddha texts.

### **2.2. Specific objectives**

- To identify the medicinal plants with their Siddha Principles as Suvai(Taste), Veeryam, Vipakam
- To identify the dominating Suvai, veeryam, vipakam of Kalachurukkam on the basis of usage
- To identify whether the interrelationship (Siddha principles of Medicinal plants used in mugapoochu of certain season or regimen stick to that season according to siddha philosophy)

## **3. METHODOLOGY**

In appropriately the Literatures as Authenticated Siddha Texts (as Noi Illa Neri), and for further Volumes of Astanga Hrdhayam(Vaghbata's-Central Council for research in Ayurveda and Siddha) were analyzed on the Siddha basic principles. These texts were obtained from The Library, Unit of Siddha Medicine, University of Jaffna and Reference, Historical Section

of Public Library, Jaffna to complete the study.

- Obtained details regarding Kalams (Ritus) their Dosha changes, Dominating Suvai (Tastes).
- Each and every Medicinal Plant used in Mugalepams for each Kalams studied according to the Siddha Principles of Suvai, Veeryam, Vipakam.
- Comparison made with the information gained for the Medicinal plants with kalams.
- Certain prospects studied under the siddha basic principles and results were obtained.

#### 4. RESULTS AND DISCUSSION

**Table 1: Kalams their Dosha changes and Dominating Suvai (Tastes) according to Siddha.**

Kalam (Ritus)	Months	Dosha Changes	Dominating Suvai(Tastes) According to Siddha
Ilavenil (Vasanth Rudhu)	April , May	Kapha vetrunilai vridhi <b>Kapha Prakopa</b>	<b>Bitter, Pungent, Astringent</b> Dryness and Heat
Muthuvenil (Krishna Rudhu)	June, July	Vatha thannilai vridhi ( <b>Vatha Accumulation</b> ) Kapha thannilai vridhi ( <b>Kapha Accumulation</b> )	<b>Sweet</b> Oily and Cold
Kaar (Varsha Rudhu)	August, September	Vatha vetrunilai vridhi ( <b>Vatha Prakopa</b> ) Pitta thannilai vridhi ( <b>Pitta Accumulation</b> )	<b>Sweet, Sour, Salt</b> Oily and Heat
Koothir (Sarath Rudhu)	October, November	Pitta vetrunilai vridhi ( <b>Pitta Prakopa</b> ) Vatha thannilai vridhi ( <b>Vatha Accumulation</b> )	<b>Sweet, Bitter, Astringent</b> Dryness and cold
Munpani (Hemanta Rudhu)	December , January	Pitta thannilai vridhi ( <b>Pitta Accumulation</b> )	<b>Sweet, Sour, Salt</b> Oily and cold
Pinpani (Sisira Rudhu)	February, March	Kapha thannilai vridhi ( <b>Kapha Accumulation</b> )	<b>Sweet, Sour, Astringent</b> Oily and cold

**Table 2: Medicinal Plants used in Mugapoochukal(Mugalepa) and their Suvai(Taste) , Veeriyam, Vipakam and Depriving Doshas.**

Seasons	Plant	Suvai	Veeryam	Vipakam	Depriving Dosha
<b>Ilavenil (Vasanth Rudhu)</b>	<i>Imperata cylindrica</i>	Astringent	Ushna	Pungent	Kapha
	<i>Santalum Album</i>	Bitter/ mild Astringent	Seetha Ushna	Sweet	Kapha
	<i>Plectranthus amboinicus</i>	Bitter	seetha	Sweet	Pitta
	<i>Albizza odorotissima</i>	Mildbitter Pungent	Ushna	Pungent	Pitta
	<i>Anethum graveolens</i>	Sweet Pungent	Seetha	Pungent	Pitta

	<i>Oryza sativa</i>	Sweet	Seetha	Sweet	Kapha
Muthuvenil (Krishna Ruthu)	<i>Nymphaea stellata</i>	Sweet Astringent Bitter	Seetha	Sweet	Pitta Kapha
	<i>Nelumba nucifera</i>	Sweet Astringent	seetha	Sweet	Pitta
	<i>Vernonia cineria</i>	Sweet	Seetha	Sweet	Pitta Kapha
	<i>Cyanodan dactylon</i>	Sweet	Seetha	Sweet	Pitta Tridosha
	<i>Glycyrrhizza glabra</i>	Sweet	Seetha	Sweet	Pitta
	<i>Santalum album</i>	Bitter mildAstringent	Seetha Ushna	Sweet	Tridosha
Kaar (Varsha Ruthu)	<i>Curcuma longa</i>	Pungent Bitter	Ushna	Pungent	Tridosha
	<i>Santalum album</i>	Bitter mildAstringent	Seetha Ushna	Sweet	Tridosha
	<i>Seasamum indicum</i>	Sweet	Ushna	Sweet	Kapha Causes Pitta
	<i>Vetiveria zizanioides</i>	Sweet	Seetha	Sweet	Pitta
	<i>Nardostachys jatamansi</i>	Sweet	Ushna	Pungent	Kapha Pitta
	<i>Cassia sophora</i>	Bitter Salt	Ushna	Pungent	Pitta
	<i>Caesalpinia sappan</i>	Sweet	Seetha	Sweet	Kapha Pitta
Koothir (Sarath Ruthu)	<i>Abies webbiana</i>	Pungent	Ushna	Pungent	Kapha Pitta
	<i>Abrus precatorius</i>	Bitter	Ushna	Pungent	Pitta Kapha
	<i>Saccharum officinarum</i>	Sweet	Seetha	Sweet	Pitta
	<i>Glycyrrhizza glabra</i>	Sweet	Seetha	Sweet	Pitta
	<i>Crocus sativus</i>				Kapha
	<i>Aquilaria agallocha</i>	Pungent Bitter mild Sweet	Ushna	Sweet	Vatha Pitta
Munpani (hemanta Ruthu)	<i>Zizyphus jujuba</i>	Sweet	Seetha	Sweet	Pitta
	<i>Justicia adhatoda</i>	Bitter	Ushna	Pungent	Pitta Kapha
	<i>Symplocos racemosa</i>	Astringent	Seetha	Sweet	Pitta
	<i>Brassica alba</i>	Pungent	Ushna	Pungent	Vatha
Pinpani (Sisira Ruthu)	<i>Solanum xanthocarpum</i>	Pungent	Ushna	Pungent	Kapha
	<i>Sesamum indicum</i>	Sweet	Ushna	Sweet	Kapha Causes Pitta
	<i>Piper longum</i>	Sweet	Ushna	Sweet	Tridosha Pitta
	<i>Coscinum fenestratum</i>	Bitter	Ushna	Pungent	Pitta

**Table 3: High Percentage Values of used Suvai , Veeryam, Vipakam of Medicinal Plants in certain Kalam(Ruthu).**

	Suvai	P.Value	Veeryam	P.Value	Vipakam	P.Value	Depriving Dosha	P.Value
Muthuv enil	Bitter	50%	Ushna	50%	Sweet	50%	Vata	0
	Pungent	33.3%	Seetha	66.67%	Pungent	33.33%	Pitta	50%
	Astringent	33.3%					Kapha	50%
	Sweet	16.67%						
Muthuv enil	Sweet	83.33%	Ushna	16.67%	Sweet	100%	Vata	0
	Bitter	33.33%	Seetha	100%	Pungent	0	Pitta	83.33%
	Astringent	50%					Kapha	33.33%

							Tridosha	33.33%
Kaar	Sweet	66.67%	Ushna	83.33%	Sweet	66.67%	Vata	0
	Bitter	50%	Seetha	50%	Pungent	33.33%	Pitta	83.33%
	Pungent	16.67%					Kapha	50%
	Astringent	16.67%						
	Salt	16.67%						
Koothir	Sweet	50%	Ushna	50%	Sweet	50%	Vata	16.67%
	Bitter	33.33%	Seetha	33.33%	Pungent	33.33%	Pitta	83.33%
	Pungent	33.33%					Kapha	50%
Munpani	Bitter	16.67%	Ushna	33.33%	Sweet	33.33%	Vata	16.67%
	Pungent	16.67%	Seetha	33.33%	Pungent	33.33%	Pitta	50%
	Astringent	16.67%					Kapha	16.67%
	Sweet	16.67%						
Pinpani	Sweet	33.33%	Ushna	100%	Sweet	33.33%	Vata	
	Bitter	16.67%	Seetha	-	Pungent	33.33%	Pitta	33.33%
	Pungent	16.67%					Kapha	33.33%
							Tridosha	16.67%

#### 4.1. DISCUSSION

30 medicinal plants are used in the Mugapoochukkal(Muga Lepam) according to the Kalachurukkam / 6 seasonal regimens. In these *Santalum album*, *Glycyrrhiza glabra* and *Seasamum indicum* are repetitively used in some of the seasons.

#### Repetitively used medicinal plants parts



*Glycyrrhiza glabra*



*Santalum album*

*Sesamum indicum*

The main role of plant extract of *Glycyrrhiza glabra* on skin is mainly attributed to its antioxidant activity particularly to its potent antioxidants triterpene, saponins and flavonoids. *G.glabra* extract is with therapeutic effects in skin whitening, skin depigmenting, skin lightening, anti-aging, anti-acne etc.

The antimicrobial effectiveness of Sesame oil and its products against bacterial and common skin infection are seen. Sesame oil contains vitamin E in abundance along with vitamin B



complex and vitamin A which helps nourish and rejuvenate skin.

Sandalwood has also shown promise in clinical trials for treatment of acne and other skin conditions. The favorable safety profile, ease of topical use, and recent availability of pharmaceutical-grade sandalwood support its broader use as the basis of novel therapies in dermatology.

**Table 4: Summary of the highly used Siddha Principles of Medicinal plants in Mugapoochukal of certain kalams & comparison between Siddha principles of kalams(Ritus) according to Siddha.**

	According to Siddha Principles		According to the study of Medicinal plants used in Mugapoochukal(Mugalepa)			
Season	Suvai	Dosha Change	Suvai	Veeryam	Vipakam	D.Dosha
<b>Ilavenil</b> (Vasantha Rudhu)	<b>Bitter, Pungent, Astringent</b> Dryness and Heat	Kapha vetrunilai vridhi <b>Kapha Prakopa</b>	<b>Bitter</b> (50%) <b>Pungent</b> <b>Astringent</b> Sweet	Seetha (66.67%)	Sweet (50%)	Pitta + <b>Kapha</b> (50%)
<b>Muthuvenil</b> (Krishna Rudhu)	<b>Sweet</b> Oily and Cold	Vatha Accumulation Kapha Accumulation	<b>Sweet</b> (83.33%) Bitter Astringent	Seetha (100%)	Sweet (100%)	Pitta (83.33%)
<b>Kaar</b> (Varsha Rudhu)	<b>Sweet, Sour, Salt</b> Oily and Heat	Vatha Prakopa <b>Pitta Accumulation</b>	<b>Sweet</b> 66.67% Bitter Pungent Astringent <b>Salt</b>	Ushna (83.33%)	Sweet 66.67%	<b>Pitta</b> (83.33%)
<b>Koothir</b> (Sarath Rudhu)	<b>Sweet, Bitter, Astringent</b> Dryness and cold	<b>Pitta Prakopa</b> Vatha Accumulation	<b>Sweet</b> (50%) <b>Bitter</b> Pungent	Ushna (83.33%)	Sweet (50%)	<b>Pitta</b> (83.33%)
<b>Munpani</b> (Hemantha Rudhu)	<b>Sweet, Sour, Salt</b> Oily and cold	<b>Pitta Accumulation</b>	Bitter+ Pungent+ Astringent + <b>sweet</b> (16.67%)	Ushna + Seetha (33.33%)	Sweet + Bitter (33.33%)	<b>Pitta</b> (50%)
<b>Pinpani</b> (Sisira Rudhu)	<b>Sweet, Sour, Astringent</b> Oily and cold	<b>Kapha Accumulation</b>	<b>Sweet</b> (33.33%) Bitter Pungent	Ushna (100%)	Sweet + Pungent (33.33%)	<b>Kapha + Pitta</b> (33.33%)

According to the data, in Ilavenil kalam (Vasanth Rudhu), dosa change is as Kapha Vetrunilai Vridhi that means Kapha Prakopa and the tastes, that should be used during this season are bitter, pungent and astringent. When it is compared with the Mugapoochu that is said to use, contains these tastes as bitter pungent, astringent and the depriving dosa of this mask is pitta, kapha. So, for kapha prakopa during this season is deprived by the action of the mugapoochu. The same applies to all the other seasons according to the data studied.

The gained Siddha principles of these medicinal plants relevantly relates to the dominating tastes, provoked Doshas and mitigation of Doshas according to the above Table 4. So the Medicinal plants used in each seasonal regimens are used by our ancestors with this certain prospects of Siddha.

## 5. CONCLUSION

Medicinal herbs for skin have been around for thousands of years. In our modern times, it's fortunate that everyone can take advantage of these ancient remedies like Mugapoochukal through the convenience of studies like this and implicating it as modern herbal products. The oriental ideal of beauty remains undiminished and many modern women have begun to research and combine ancient aids to beauty with present day sophistication. Herbal cosmetics in Ancient times have gleaned various cosmetic formulation contained in a wide body of literature on subjects as diverse as Dharma (religion) the art of love and health sciences. So the study will render a the result of a multidisciplinary investigation and constitutes an ethnobotanical contribution to mankind's constant's search for eternal beauty and good health by using formulas like mugapoochukal (Facial Masks) according to kalachurukkam (Seasonal Variations).

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