

ROLE OF MANJISHTHA MADHU LEPA IN THE MANAGEMENT OF MUKHADUSHIKA – A REVIEW

Tarannum Shafique Ansari^{*1}, Harish B. Singh² and Bindeshwari Shukla³

¹P.G Scholar, ²Proffessor, ³P.G Scholar

Dept. of Kayachikitsa, Smt K.G.M.P Ayurved Mahavidyalaya, Mumbai 400002.

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*Corresponding Author

Tarannum Shafique

Ansari

P.G Scholar, Dept. of
Kayachikitsa, Smt K.G.M.P
Ayurved Mahavidyalaya,
Mumbai 400002.

ABSTRACT

AYURVEDA, regarded as a holistic manual of life and age, describes a lifestyle that is in harmony with nature. The two basic principles of Ayurveda are “स्वस्थस्य स्वास्थ्यरक्षणम्”- To prolong and promote perfect health “आतुरस्य विकार् प्रशमनम् च”- To completely eradicate the disease and dysfunction of the body.^[1] Nowadays with changing lifestyle, hectic, competitive and stressful life, physical and mental health is affected and leads to many disease, one such disease condition is acne vulgaris. Ayurveda described it as Mukhdushika rog Acne is a common inflammatory condition of skin with significant cutaneous and psychological disease burden. It occurs in the subjects

of seborrhea oleosa (temporary or permanent) and consists in an infection of the hypertrophic sebaceous glands with the acne bacillus. The result is a hyperkeratosis of the mouths of the follicles, leading to retention of sebum with the formation of comedones and often to subsequent inflammation, suppuration and scarring.^[2] According to global burden of disease study, acne vulgaris affects ~85% of young adults aged 12-25 years, acne consistently represents the top three most prevalent skin conditions in general population.^[3] In India approximately 85% of adolescents and young adults are affected by acne.^[4] Many synthetic drugs like benzoyl peroxide, antibiotics, antandrogens are used to treat this condition but it also exhibits many side effects like dryness of skin, darkening of skin, dermatitis, also recurrence after withdrawal of treatment. So in today's world there is a need of some herbal treatment which should be effective, easily available, cost effective, less side effects and which can be used for long time. This work has not been done in muhs since past five years,

Hence this study of Role of Manjishtha madhu lepa in the management of Mukhdushika is selected.

KEYWORDS: Acne, Mukhdushika, Manjistha madhu lepa.

INTRODUCTION

According to Ayurveda, this disease is described as “Mukhdushika” or “Yuvan pidika” mentioned under the group of disease called “kshudraroga”. kshudra means alpa (minute, small, minor). Alpa vyadhi is said to be kshudra roga. According to Ayurvedic samhitas, the shalmali kantik like eruptions on the face due to vitiation of kapha, vata and rakta which are found in adolescents are called “MUKHDUSHIKA”.^[5] As per nature of the disease, it is essential to find out such drugs which has property of kapha pitta shamak and rakta shodha, which can reverse the condition and be used for long time. One such formulation is Manjishtha madhu lepa which contains drug like Majishtha which is kapha pitta shamak and raktshodhak and madhu which is varnya, ropan and has sheet guna. Lepa procedure is described in many samhitas, medicines in the form of a paste for external application are called lepas, Lepas open the circulatory channels, facilitates the metabolic activity and improves the complexion of skin. Lepa is one the best treatment modality for mukhdushika as it does shamana of sthanika prakupita doshas.

AIMS

- To study the Role of Manjishtha Madhu lepa in the Management of Mukhdushika.
- To do the literary survey of Mukhdushika Vyadhi according to ayurveda literature along with modern Description of Acne vulgaris.

OBJECTIVES

- 1) To Study Mukhdushika as a Vyadhi.
- 2) To Study properties of Manjistha Madhu Lepa with respect to Shamana Chikitsa of Mukhdushika.

MATERIALS AND METHOD

- Literature has been reviewed from both Ayurvedic books and contemporary sciences.
- Various internet websites are also searched.

Review of literature

Derivation

The word Mukh-dooshika comprised of two words, Mukha and Dooshika.

“Mukha” refers to face and “Dooshika” refers to spoiler. It is derived from the word "Mukham dooshayati vivarnam karoti iti mukhdooshika" means that which disfigures the face along with discoloration is known as Mukh-dooshika.^[6]

मुखं दुष्यति विवर्ण करोति इति मुखदूषिका ।

“दूष” धातु “णिच्”, “राबुलटाप्”- प्रत्यय मुखजातं विशेषः ।

(शब्दकल्पद्रुम ३)

Definition

The eruptions like Shalmali thorn, on the face during adulthood, caused by Kapha, Vata and Rakta are known as 'mukh-dooshika'.^[7]

"शाल्मलीकण्टक प्रख्याः कफमारुतशोणितैः ।

जायन्ते पिडका यूनां वक्त्रे या मुखदूषिकाः” || सु.नि १३/४०||

SYNONYMS

Sanskrit: Mukh-dooshika^[8] Tarunya Pidika^[9] Yuvan Pidika^[10] Varandaka^[11] Anana-dooshika^[12]

Latin - Acne, Acne adolescentinum, Acne Vulgaris

Hindi - Yuvan Pidika, Keel, Muhase,

English – Pimples

Marathi-Muroom

Arabic-Labni, Busar

Urdu-Muhanse

Gujrati-Khil

Tibetian: Aruh

Nidana of Mukhdushika

In the brief description available of disease 'mukh-dooshika' all the Samhitas have mentioned Kapha, Vata, Rakta, as the causative factors of the disease while Bhavprakasa mentioned Svabhava^[13] as the cause of the disease.

According to Shabdakalpadruma, all the three doshas are involved in the manifestation of Mukh-dooshika & it occurs over the face because of swabhava.^[14]

According to Sushruta, the causes of Raktaprakopa are krodha, shoka, bhaya, ayasa, vidagdha ahara sevana, maithuna, intake of excess of katu rasa, amla rasa, lavana. rasa, tikshana, ushna, laghu, vidahi ahara, excess intake of dadhi, takra, sura etc.

In Sharangdhara Samhita Vaktra-snigdha and Pidika have been mentioned as due to Sukradhatumala (Sa. S. Pr. Kh. 5/25,26). So it may be concluded that due to Svabhava of the particular age, excess production of Shukra Dhatu and its Mala is a natural process, which along with the imbalanced state of Kapha.

Purva Rupa (Premonitory Signs)

When the signs and symptoms of any disease are not fully appeared, but their sensation is felt in a small amount, this condition of the disease is known as its 'Purva Roopa'.

Roopa (Signs and Symptoms)

1. Shalmali Katak Akara -The eruptions found in the disease Mukhadushika are conical in shape, similar to the thorn of salmali tree having its base in the skin of the face. According to the opinion of Acharya Shankar Sharma, [commentator of the A.Sa.] the similarity between the thorn and the eruption is only in shape. While some believe that the pain experienced in the disease at the site of the eruptions is very much similar to the pain felt on the pricking of the thorn of salmali tree
2. Pidika - Mukhadushika is in the form of eruptions.
3. Saruja - The eruptions are painful.
4. Ghana -The word Ghana means thick, hard or indurated. So the eruptions of the disease are hard and thick. Pandit Vardhaman Shastri in his commentary of Kalyan Karaka says that the eruptions of Mukhadushika are thick and caused by the aggravated Kapha.^[14]
5. Medogarbhi - The eruptions are impregnated with Meda. This Meda is packed in the eruption due to the blockage of openings of Medo Granthis.

6. YunaMukhe- This disease occurs on the face of adults. This word shows the site and time of the occurrence of this disease i.e. the disease occurs in adult age and the effected part is the face. Here meaning of Mukha is the outer parts of the face as cheeks, forehead, nose, chin etc.^[15]

Samprapti of Mukhadushika

According to Acharya Sushruta, the disease Mukha Dushika is due to disturbed state of Kapha, Vata Dosha and Rakta Dhatu. The exact and detailed description about the disease process is not available and also the involvement of Pitta Dosha is not explained in any of the Ayurvedic Samhita. The reason behind not mentioning Pitta could be Sveda and Rakta are said to be the sites of Pitta due to their Ashray-ashrayi nature. So when Rakta & Sveda is vitiated, Pitta will automatically be vitiated, because the aggravating factors of both Rakta and Pitta are similar.

The disease process can be presented as

- **Dosha-** Kapha, Vata
- **Dushya Dhatu-** Rasa, Rakta, Meda
- **Upadhatu-** Twacha
- **Agni-** Jatharagni mandya
- **Srotas -** Svedavaha, Raktavaha
- **Shrotodusti -** Sanga
- **Udbhavasthana -** Ama-pakwashaya
- **Vyakta sthana -** Mukha
- **Adhisthana-** Twak
- **Sancharasthana-** Sarva shareera
- **Rogamarga-** Bahya rogamarga

Chikitsa of Mukh-Dooshika

As the disease has local spread over the face, the local or external applications have immediate impact upon the characteristic features of the Mukh-dooshika as unctuousness, burning sensation, itching etc. Different Ayurvedic preparations are prescribed for the topical use in the form of powder, paste, oil, ghee, gel, etc. The method advised for the application may be as Prakshalana, Snehana, Svedana, Lepana and Gharshana etc.

Review of Lepa Chikitsa

Defination: Fresh, moist or dry dravyas when blended with some liquid medium & used for local application it is known as LEPA.

Benefits of lepa: Poulticing is beneficial in unripe swellings it mitigates the doshas & relieves burning sensation itching & pain. It is for most in clearing the skin muscles & blood (removing there blemishes) & best to relieve burning sensation pain & itching. Alepana should be resorted to in disease localize on vital spots secret organs (genital organs) for cleansing them.

Because of these Guna mentioned in above shloka it acts as

- Acts for dosha shaman
- Minimizes daha, kandu & ruja.
- Does twak-prasadan
- Has rakta-prasadan effect.

Content and Properties of Manjishtha Madhu Lepa

1. Majishtha

“मञ्जिष्ठा मधुरा तिक्ता कषाया स्वरवर्णकृत्।

गुरुरुष्णा विषश्लेष्मशोथयोन्यक्षिकर्णरुक् ।

रक्तातिसारकुष्ठास्त्रवीसर्पव्रणमेहनुत् ॥”

(भा०नि०, हरीतक्यादिवर्ग)

Family: Rubiaceae

Latin name: Rubia cordifolia Linn

Sanskrit name: Manjishtha, Samanga

Hindi name: Manjith, Majith

Eng. Name: Indian Madder

Chemical composition Of Manjishtha: This incredible herb shows the presence of bio active constituents like purpurin, munjistin, xanthopurpurin, pseudopurpurin and glycosides like rubiadin, rubiprasin A,B,C, ruiearbonls, aborane triterpenoids, mangistin, 1-hydroxy 2-methoxy anthraquinone, 3-dimethoxy 2 carboxy anthraquinone, alizarin, garancin, mollugin

and furomollugin. Manjistha portrays potent hepatoprotective, anti-splenomegaly, anti-hepatomegaly, cholagogue, anti-pyretic, spleno-protective, detoxifying, febrifuge, digestive, anti-inflammatory, pain-relieving, anti-microbial properties. And eventually these properties extensively help in treating and providing relief from jaundice, liver infections, skin conditions including pimple, eczema, psoriasis and vitiligo, indigestion, fever, allergy, blood infections.

2. Madhu

- Sheet,
- Varnya,
- Ropan

Chemical constituents: Honey is a supersaturated solution composed mainly of fructose and glucose, and containing proteins and amino acids, vitamins, enzymes, minerals, and other minor components. The dermatological characteristics of honey are mainly due to the presence of hydrogen peroxide and methylglyoxal.^[16]

Manjishtha madhu lepa

"सिद्धार्थकवचालोधसैन्धवैश्च प्रलेपनम्।

गढयेन चार्जुनत्वग्वा मण्जिष्ठा वा समाक्षिका॥

कण्टकैः शाल्मलीयैश्च क्षीरपिष्टैः प्रलेपयेत् । मुखे तस्यापि पिटिका संक्षयंयान्तसंशयम् "॥

[यो.र / क्षुद्ररोगचिकित्सा / यौवनपिटिकान्यच्छुमुख्यंगनिलिका चिकित्सा / ४-५]^[17]

Probable Mode of Action of Lepa

The Mukh dooshika occurs mainly due to vitiation of Kapha, vata and Rakta doshas, it is understood that the drugs should possess the Kapha Vatahara and Pitta (Rakta) Shamaka effect.

Manjishtha Madhu lepa

Manjishtha madhu lepa contains drug like majishtha which is kapha pitta shamak and raktshodhak, also it has Madhur, Tikta, Kshaya ras which helps to counteract Pitta and acts as raktaprasadan, it helps to balance the doshas present in rakta dhatu leading to the formation of pidika and it has Ushna virya to counteract the aggravation of vaat kapha doshasmanjishtha is

said to be kushthagna properties by which it helps to relieve Daha, Shoth, Kandu, Kleda like symptoms.

Madhu (Honey)

It has varnya, ropan and has sheet guna. In addition to moisturizing and hydration of healing wounds, honey also carries anti-inflammatory, antimicrobial, and antiseptic effects, all critical to wound healing processes. honey has been shown to have involvement in cellular pathways that increase expression of tissue repair mediators and keratinocyte proliferation.

If rakta has stagnated to avoid pus formation lepa is beneficial, and lepa brings it back to normal color it relive from daha, toda and kandu. Lepa does prahladana, sodhan, sothaharan, utsadana, and ropana of vrana. Thus all this joint action of the drugs ceases the production of pimples and subsides the production of further pimples at the site.

DISCUSSION

Mukh-dooshika is one of such disease which massacres the beauty of the skin. The site and the period of the occurrence of this disease are face and adolescent respectively. Though various pathies have, since ages, tried to find out a sure cure for this problem but yet they have not satisfactorily succeeded and as such, the main motto of the present study was to understand the relation between the causative factors, disease process and it find out a better concept of etiopathogenesis and finally to go for its remedial measures with all intents and purposes. An attempt was made to review the literature of the disease Mukh-dooshika to understand the basis concept on the line of its etiopathogenesis with its scientific explanation.

CONCLUSION

1. In Ayurvedic texts very brief description, about Mukh-dooshika, is available. Still it is observed and confirms in applied clinical study that aggravated Kapha and Vata Dosha along with vitiated Rakta Dhatu are mainly responsible for the actual manifestation of the disease.
2. The Acne vulgaris is commonly found in age of 15-24 years.
3. Mukhadushika has cosmetic importance as it affects personality of concern individual.
4. Mukhadushika can be compared with acne vulgaris on account of its identical etiological and clinical features.

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