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 thron 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 Sroto moola i.e. yakrit 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*. These *Pidikas* destroy the beauty of the face and cause disfigurement of the face therefore they are also called as “*Mukhadushika*”. 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.

**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*”.

Acne is a chronic inflammatory disease of the pilosebaceous units. It is characterized by the formation of comedones, rythematous 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*. In *Sharangadhara samhita vakrasnigdhata* and *pidika* have been mentioned as due to *shukradhatumala*. 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) 
- *Viharaja* (Regarding regimen, 
- *Manas* (Psychological) 
- *Kalaja* (Age or Season)
daily routine and postural)

- Anya (Others)

<table>
<thead>
<tr>
<th>Aharaja</th>
<th>Viharaja</th>
<th>Manasika</th>
<th>Kalaja</th>
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<td>Vasanta</td>
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<td>Dugdha</td>
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<td>Drava</td>
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<td>Dadhi</td>
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<td>Mansa</td>
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**PURVARUPA:-**

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

**RUPA:-**
Acharya Vagbhata has described the signs and symptoms\(^8\) 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.\(^9\)

- **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*.\(^10\)

- **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.\(^11\)

Ashtanga Samgraha has also described the signs and symptoms of Mukhadushika same as Ashtanga Hridaya.\(^12\)

**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*)

\[ \downarrow \]

Aggravation of *vata, kapha* dosas

\[ \downarrow \]

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

Vitiate *rasa raktadi dhatus*
Formation of excessive *sweda* [Sweda is the waste product of *meda*].

(Atipravitti)  
[The roots of *swedavaha srota* are *lomkupa* and *meda*]

Obstruction of *lomkupa* through *meda*

*(Sanga type of srotadusti)*

Manifestation of *Mukhadushika* 

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*) Which obstructs the hair follicle (as *meda* and *lomkupa* are the root of *swedavaha srota*) here *sanga* type of *srotadusti* takes place and manifest *Mukhadushika*.

According to Sharangadhara this disease is produced by the waste product of *shukra*. 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*.

**SAMPRAPTI GHATAKA:-**

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Kapha, Vata, Pitta</th>
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<tr>
<td>Dushya</td>
<td>Rakta</td>
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<td>Upadhatu</td>
<td>Tvaka</td>
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<tr>
<td>Mala</td>
<td>Sweda, Sneha</td>
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<td>Srotasa</td>
<td>Swedavaha, Rakta va ha</td>
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<tr>
<td>Dustiprakara</td>
<td>Sanga, Ati-pravitti</td>
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<tr>
<td>Agni</td>
<td>Jathragni Mandya, Raktadhatvagni Mandya</td>
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<td>Adhisthan</td>
<td>Tvaka</td>
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**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 follow-

- **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 become 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 Mukhadusika (kshudraroga) mainly two types of chikitsa\textsuperscript{21} 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.\textsuperscript{22}

The dosas which are vitiated (become abnormal undergoing either vriddhi or ksaya) causes vitiation of the rasa and other dhatus, next both of them (dosa and dhatus) 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.\textsuperscript{23}

“Chinnamula na sakha na patram”\textsuperscript{24}

In case of dosas as well as plants, if the root is not striked at, reappearance of the gone disorders and sprouts (respectively) is certain.\textsuperscript{25}

Mukhadusika is one of the raktavaha srotadusti janit vikaras. According to our classic yakrit and pliha are the roots of raktavaha srotas.\textsuperscript{26} So, if we treat the mool or root of the srotas we can get a desired results on acne (Mukhadusika). 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\textsuperscript{27}:

- **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:**

<table>
<thead>
<tr>
<th>Text Name</th>
<th>Line of Treatment</th>
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<tbody>
<tr>
<td>Sushruta Samhita</td>
<td>Lepa\textsuperscript{28}, Vamana\textsuperscript{29}.</td>
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<tr>
<td>Ashtanga Hridya</td>
<td>Lepa, Vamana\textsuperscript{30}, Nasya\textsuperscript{31}, Shiravedha\textsuperscript{32}.</td>
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<td>Lepa, Vamana\textsuperscript{33}, Shiravedha\textsuperscript{34}.</td>
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<tr>
<td>Bhavaprakasha</td>
<td>Lepa\textsuperscript{35}, Vamana\textsuperscript{36}, Abhyanga.</td>
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<tr>
<td>Yoga Ratnakara</td>
<td>Shiravedha\textsuperscript{37}, Pralepa.</td>
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</tbody>
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EFFECT OF ROHITAK AND SARPAUNKHA 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, Raksha Guna, Sita Virya, Katu Vipaka and is Kaphapittanasak with Plihaghna Prabah.

Properties and Action:-


Therapeutic Uses :-

The drug Rohitaka is astringent, and it is used in gastro-intestinal disorders and liver and spleenic 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 Ghrita, Maharohitaka Ghrita, Rohitaka Kvatha.
SHARAPUNKHA:-

Sharapunkha (Tephrosia purpurea Per.) is a plant from Leguminoseae 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 retenoids contents in different parts of plant (possessing pesticidal and insecticidal properties which are attributed to the presence of retenoids 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, Tiksna Guna, Ushna Virya, Katu Vipak, Plihagna Prabhā and is Kaphavatasamak.

Properties and Action:-


Rogaghanata :-

Plihavikriti-Plihavrddhi, 43 Yakrdvikara, Agnimandya-Vibandha-Sula-Gulma, Arsa, Krmiroga, 44 Raktavikara-Sotha, Kasa-Svasa, 45 Mutrakreichra-Puyameha, Mudhagarbha-Kastartava, 46 Carmaroqa, Jirnajvara, Vrana-Sastraksata, 47 Visa-Musakavisa-Dhatuja-Visa, Dantaroga 48

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 spleenic & liver disorders. Its prominent sanskrit name plihasatru speaks itself about the some specific medicinal potentiity 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 alleviates 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 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 hepatospleenic 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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