

# International Research Journal of Ayurveda & Yoga

Vol. 6 (6),114-117, June,2023

ISSN: 2581-785X: <https://irjay.com/>

DOI: [10.47223/IRJAY.2023.6618](https://doi.org/10.47223/IRJAY.2023.6618)



## A Short Review of *Mukhdushika* Disease.

Poonam Tetarwal<sup>1</sup> , Kashinath Samagandi,<sup>2</sup> Kamalesh Kumar Sharma.<sup>3</sup>

1-Assistant Professor, Department of Swasthavritta and Yoga, Govt Ayurveda College, Sikar.

2-Associate Professor, Department of Swasthavritta and Yoga, NIA, Jaipur.

3-Ex-H.O.D, Department of Swasthavritta and Yoga, NIA, Jaipur, Rajasthan.

### Article Info

#### Article history:

Received on: 18-04-2023

Accepted on: 12-06-2023

Available online: 30-06-2023

#### Corresponding author-

Poonam Tetarwal, Assistant Professor,  
Department of Swasthavritta and Yoga, Govt  
Ayurveda College, Sikar.

Email: [Pnm2123@gmail.com](mailto:Pnm2123@gmail.com)

### ABSTRACT:

People are most conscious and careful about beauty of face. *Mukhdushika*, as its name suggests disfigurement of face as it hampers beauty. Being *Khudra roga* it was not well explained in *samhita* neither its *samprapti* was given so, here is an attempt to hypothesis its *samprapti* as well description on the basis of the details in *samhita*. Acne is its counterpart in modern text and it is a disease of Pilosebaceous unit (PSU). Here comparison is made between modern pathogenesis of acne with *Mukhdushika* which may lead to conclusion that *swedavaha strotas* may have some connection with Pilosebaceous unit (PSU).

**Keywords-** *Pidaka*, Acne, *yuvanpidaka*

## INTRODUCTION

A well said quote, “Face is a picture of Mind with eyes as its interpreter”.<sup>1</sup> People are most conscious and careful about beauty of face. Beauty, the quality that gives pleasure to the senses, is perhaps the desire of every human being on earth. *Mukhdushika*, as its name suggests disfigurement of face. In texts of *Ayurveda* it is compared with “*shalmali kantak*”, where *shalmali kantak* means small thorns seen on the bark of *shalmali* tree (*salmalia indica*). Appearance of thorn like structures are seen on the face because of vitiated *kapha*, *vata*, *rakta* and *meda dhatu* (*tridosaja*).<sup>2</sup>

## MATERIAL AND METHOD

This conceptual study comprises of the review of *Ayurveda* classical *Samhita* like Acharya *Charaka*, *Susruta*

### Literature review

*Mukhdushika* is also termed as *Yuvanapidika* as it has tendency to affect younger generation more. Most resembling condition with *Mukhdushika* is Acne vulgaris. According to global burden of disease Acne vulgaris represents top three most prevalent skin condition in general population in UK, USA, France<sup>3</sup>. As *Mukhdushika* is a *ksudra roga* of face's skin so, I'm giving brief description about skin/*twacha* first.

**Twacha-** The part of the body which completely spreads over body and *Meda*, *Shonita* and other *Dhatu* is called *Twacha*<sup>4</sup>. **Dosha-** *Vata-Twacha* is *Sparshanendriya Adhithana*. *Sparshnendriya* and *sparsh* is a *vayaviya bhava*<sup>5</sup> i.e. dominant *mahabhoot* is *vayu*. So, *twacha* is also *vayu mahabhoot pradhan* or one of the *sthana* of *vayu*.



This work is licensed under a [CC BY 4.0 License](https://creativecommons.org/licenses/by/4.0/)

Vyana is also associated with *Twacha* as it is *Kritsna-dehachara* and secretion of sweat is a function of *vyana*. *Bhrajaka Pitta* is situated in *twacha*. *Bhrajana* means enlighten or *Deepana* i.e. imparting luster to skin<sup>6</sup>. *Rakta dhatu* function is *Varna Prasadakar* i.e. gives colour to skin. When *Rakta Dhatu* decreases, the skin becomes dry<sup>7</sup>. *Pidaka*, *Carmadala* etc. are the diseases arising due to *shonita dushti*<sup>8</sup>. *Strotas moola- Swedavaha strotas*<sup>9</sup> has important role in skin health. *Mala- Sweda- Sweda* is the *mala* of *medo dhatu*<sup>10</sup>, which is excreted by the skin. *Sweda* is excreted through *romkupa*. Its *Karma/function* is to *vahan kleda*<sup>11</sup>. Good explanation of it, is given in *tika*<sup>12</sup> that in *kleda abhava shosh* occurs. *Sweda dharan kleda, twak-sneha* and *rom*<sup>13</sup>. Functions of Sebum resembles in some extent to *sweda* functions - As sebum is made of lipids so lubricate skin, softens hair shaft & collects dirt.

## DISCUSSION

**Swedavaha Strotas & PSU**-On comparing modern pathogenesis of acne with *Mukhdushika* it can be observed that *swedavaha strotas* may have some connection with Pilosebaceous unit (PSU). As PSU consists of hair follicle and sebaceous gland while *swedavaha strotas* consists of *meda* and *lomkupa*.

On comparison of *Swedavaha strotas* and PSU on basis of their functions it can be said that PSU may be considered as one of small portion of *swedavaha strotas*. *Swedavaha strotas* is a broad term.

**Nidana** -It comes under *Kshudra Roga* so there is no direct reference came about its etiological factors. As per its description in various Samhita following are the indirect references for its etiological factors: -

- i. As per *Sushruta Mukhdushika* is due to vitiation of *kapha*, *vata dosha* and *rakta dushya*, hence general etiological factors of these *dosha* combinedly can be considered as etiological factor of *Mukhdushika*.
- ii. *Sharangdhara* quoted that *yuvanpidika*(*pidika otpatti*) and stickiness on face (*vaktre Snighta*) are **mala** of **shukra dhatu**<sup>14</sup>
- iii. **Svabhav-Bhavaprakasha**<sup>15</sup> and **commentator**<sup>16</sup> of **madhav nidan** has mentioned that *yuvanpidaka* occurrence is due to **Svabhav**.
- iv. **Meda**- As **asthangakara** quoted *medogarbhavta*<sup>17</sup> (*pidika* is filled of *meda*) is one of the manifestations of *Mukhdushika*, the causative elements which vitiate *meda* can likewise be joined as *nidan* of *Mukhdushika*.

v. **Rakta**- As per *Charak* nourishment and exercises, which have comparable property to that of *dooshya* causes *srotodushti*<sup>18</sup>, It can be said that *Rakta prakopaka*<sup>19</sup> *ahara* and *vihara* causes *Mukhdushika*. By *dosha* and *dooshya bhava pitta* is vitiated and in turn it vitiates *rakta*. Hence general etiological factors which vitiate *Vata*<sup>20</sup>, *Kapha*<sup>21</sup>, *Pitta*<sup>22</sup> and *Rakta dooshya* can be considered as etiological factor for *Mukhdushika*.

**Acne Vulgaris**- Acne is its counterpart in modern text. Acne is a disease of Pilosebaceous unit (PSU). Acne vulgaris (commonest of Acne) can be defined as a disorder of the sebaceous follicles, which are specialized pilosebaceous units located on face, chest and back. Most common causes of acne vulgaris are excess sebum in the pilosebaceous units, over use of cosmetics and glycemic diet<sup>23</sup>. PSU consists of hair follicle and its associated sebaceous gland. Etiopathogenesis of acne includes following four factors: -

1. Increased sebum production- hyperseborroea
2. Follicular hyperkeratinisation-includes ductal hypercornification & retention hyperkeratosis
3. P. acne colonisation
4. Release of Inflammatory mediators

## Roopa-Sign and Symptoms of Mukhdushika

**1-Shape**- The eruptions found on the face are very much similar to the pricking thorn of *Shalmali* tree.

**2-Eruptions**- *Pidaka* on face can be compared to eruptions. These are of many types which will be discussed in modern review of the disease. As the definition of *mukhdushika* by *Sushruta* is in *bahuvachan* this means that eruptions/pidaka are more than one or two. *Pidaka* formation is may be due to vitiated *pitta* with *rakta dhatu* produces *shoth* in the *twacha/skin*<sup>24</sup>

**3-Pain- Saruja** -The eruptions are painful may be mild or severe in nature. *Ruja* may be due to *Vata*.

**4-Induration-Ghana**<sup>25</sup>-The word *Ghana* is used by *Astangakara*, which means hard or indurated and caused by the *aggravated kapha*.

**5-Medogarbha**<sup>26</sup> (**white head**)- This word is used by *Astangakara*, it means that eruptions are filled with *meda*, -This *meda* is packed in the eruption as sebum collected in sebaceous gland due to blockage of opening (hair follicle) of *medo granthi*. When pressure is applied over the *pidaka* it comes out in the form of discharge.

**6-Age and site of onset**- *Yuna mukhe*- This disease occur in adult age and in both the sexes. *Pitta* is dominant in young age. Commonly it occurs on face.

**Purvaroopa** - Its *poorva roopa* has not been mentioned in any of the texts. But as per *Charaka*, in *avavyakta poorva roopa* of a disease is *laghu roopa* of the disease as its *poorva roopa*<sup>27</sup>.

**Samprapti**- Sequence of changes that lead to manifestation of disease is known as *samprapti*. In none of the *ayurvedia* text *samprapti* of *mukhdushika* is given. On the basis of its description in various *samhita* its *samprapti* can be built(hypothesis) in two ways. Its *Nidana* has two parts *Doshadushtikar* and *Svabhavik*<sup>28</sup>. Its *samprapti* can be built on following points: -

1. As per *acharya Sushruta*, *Vagbhata yuvanpidaka* is due to vitiation of *kapha*, *vata* and *rakta*. First narration of *kapha* shows its dominancy in forming disease. Here, *pitta* is not directly described but instead *rakta* is used. *Pitta* and *rakta* has *ashrayaashrayi bhava* so if *rakta* is vitiated, it automatically denotes vitiation of *pitta*.
2. As per *acharya Charaka*, when vitiated *pitta* gets seated in *rakta* and skin, then a *pidaka* is formed with redness and swelling. So, it shows disturbed *pitta* is also an etiological factor.
3. *Acharya Bhavaprakash* quotes *svabhav* as etiological factor besides *doshik nidana*, here *svabhav* indicates *yuvaavastha* at which *shukra dhatu* is produced more naturally.
4. *Vakre snighdata* and *pidaka* are *mala* of *shukra dhatu* as per *sharangdhar*<sup>29</sup>

**Management**- Many treatment modalities are there like internal as well as external (face pack) use of single or combination like *sarshapa*, *vacha*, *lodhara*, *palasha*, *chandana*, *ushirs*, *manjistha*, *madhuyashti*, *haridara*, *daruharihridra*, *sariva*, *laksha*, *nilopatal*, *padmaka*, *madyantika*, *plakshamula*, *nyogrodhapada*, *patanga* and many more. Most of herbal drugs mentioned here are included in *Varnya Mahakashaya*. *Pratimarsh nasya*<sup>30</sup> as treatment modality was mentioned in *Vang sen samhita*.

**Complication**- If *Bheda* occurs in *Pidaka*, it leads to *Vrana vastu* and *Vaivarnyatav*.

## CONCLUSION

Being *Khudra roga* it was not well explained in *samhita* neither its *samprapti* was given so, here is an attempt to hypothesis its *samprapti* as well description.

**Acknowledgment**- Nil

**Conflicts Of Interest**- Nil

**Source of finance & support** – Nil

**ORCID**

Poonam , <https://orcid.org/0000-0003-4521-2552>

## REFERENCES

1. [https://www.goodreads.com/author/quotes/13755.Marcus\\_Tullius\\_Cicero](https://www.goodreads.com/author/quotes/13755.Marcus_Tullius_Cicero)
2. Thakral K, Sushruta, Sushruta Samhita nibandh sangraha commentary by Acharya Dalhana, translated in hindi Nidansthana.13/38 Chaukhambha Orientalia, Varanasi - 221001 (India), reprint 2017,pp.218
3. Lyn DD, The epidemiology of Acne Vulgaris in late adolescence Br J prev Soc Med 1976;30(2),Survey-Arch Dermatol 2003;139(12)
4. Deva RR, Shabda Kalpadruma, Varanasi, Chaukhambha Sanskrita Series, III Ed. 2009,pp.666
5. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, (Ch.Sa.4/12) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002,pp.252
6. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Chakrapanidatta, edited Vimansthan, 5/23, Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
7. Acharya YT, Agnivesha, “Sushrat Samhita”, (Su.Su.21/10) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2008.
8. Acharya YT, Agnivesha, “Sushrat Samhita”, (Su.Su.15/4-9) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2008.
9. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, (Ch.Su.24/16) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
10. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, (Ch.vi.5/8) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
11. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, (Ch.chi.15/18) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
12. Tripathi B, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Chakrapanidatta, (As.hri.su.11/5)

- Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
13. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Chakrapanidatta, Vimansthan, 5/23, Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002,
  14. Tripathi B, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Chakrapanidatta, (As.hri.su.11/5) Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.
  15. Tripathi A, Sharangadhara, Sharangadhar Samhita with “Dipika”hindi commentary by Aaddhamal, edited purva khand 5/26 Chaukhmbha Surbharti Prakashan, Varansi, 2018.pp.57
  16. Mishra B, Bhavaprakasha of shri Bhavamishra edited with the Vidyotini Hindi commentary 61/31Choukhamba Sanskrit, Chikitsaprakrn, Varanasi, 2009.pp.588
  17. Tripathi B, Madhava Nidana with Mudhukosha Vyakhyaya and aatanka Darpana vyakhya Ma.Ni 55/33 Choukambha Surabharati Prakashana Varanasi. 2003.pp.276
  18. Gupta A, Vriddha Vagbhatta, Ashtanga Samgraha, Shrimad Vagbhtta Virachit hindi commentary, Uttarasthan 36/5Chaukhambha Krishnadas Academy, Varanasi - 221001 (India), reprint 2005.pp.323
  19. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, Vimansthan, 5/23, Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.pp.252
  20. Ibid Charak Samhita Sutrasthan, 24/5-10, Pg. no.124
  21. Ibid Charak Samhita Chikitsasthan-28/15-18, Pg. no. 617
  22. Shastri AD, Sushruta, Sushruta Samhita “Ayurved Tatva Sandipika” commentary, Sutrasthan, 21/19-25, Chaukhambha Sanskrit Publication, Varanasi -, reprint 2005.pp.91
  23. Ibid Charak Samhita Sutrasthan, 24/5-10, Pg. no.124
  24. Acharya YT, Agnivesha, “Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Chakrapanidatta, edited Sutrasthan, 18/122, Chaukhambha Surabharati Publications, Varanasi-221001, (India), reprint 2002.pp. 280
  25. Tripathi B, Vagbhat Astanghridyam (text only),Uttarsthana chapter 31/5, Choukhamba Orientalia, Varanasi, Edition-2016.pp.473
  26. Gupta A, Vriddha Vagbhatta, Ashtanga Samgraha, Shrimad Vagbhtta Virachit hindi commentary, Uttarasthan 36/5Chaukhambha Krishnadas Academy, Varanasi - 221001 (India), reprint 2005.pp.323
  27. Acharya YT, Charaka Samhita with Ayurveda Deepika commentary by Chakrapani - Ch. Chi. 28/19 1st ed. Choukambha Surabharati Prakashana Varanasi. 2001.pp.617
  28. Tripathi B, Madhava Nidana with Mudhukosha Vyakhyaya and aatanka Darpana vyakhya Ma.Ni 55/33 Choukambha Surabharati Prakashana Varanasi. 2003.pp.276
  29. Tripathi B, Sharangadhara, Sharangadhar Samhita with “Dipika”hindi commentary by Aaddhamal, edited ,purva khand 5/26, Chaukhmbha Surbharti Prakashan, Varansi, 2006.pp.57p
  30. Triapthi B, Banga Sen Samhita, kshudrarogadhikar Hindi Commentary, 32/38 Chaukhmbha Surbharti Prakashan, Varansi 2007.

**How to cite this article:** Tetarwal P, Samagandi K, Kamalesh Kumar Sharma K.K“*A Short Review of Mukhdushika Disease*” IRJAY. [online] 2023;6(5);114-117. Available from: <https://irjay.com>. DOI link- <https://doi.org/10.47223/IRJAY.2023.6618>