

Lifestyle Management in Mukhadushika (Acne Vulgaris) - A Review

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Abstract :

The Face is Index of Mind which reflects joy, sorrow, anger, excitement and most of the emotions. *Mukhadushika* are mentioned under *Kshudrarogas* by *Acharya Sushruta* caused due to vitiation of *Kapha Vata* and *Rakta*. *Yuvan Pidaka* or Acne vulgaris is one of the encountered problems among 85% of teenagers and young adults. It leads to unattractive look and permanent disfigurement of the face, which may disturb personal and social life of the patients. Acne vulgaris is a chronic inflammatory disorder affecting the pilosebaceous unit, typically following a prolonged course. Acne vulgaris is a widespread dermatological issue, with estimates indicating a global prevalence of around 9.4%. Classic management of *Mukhadushika* in Ayurveda includes *Shaman* and *Shodhan Chikitsa*. Lifestyle changes, can have a significant impact on individual's physical and mental health and deteriorates overall quality of life. Change in lifestyle leads to disturbance in circadian rhythm which influence sleep patterns hormone release appetite, digestion and temperature. To compensate this Ayurveda offers *Dincharya*, *Rutucharya*, *Sadavritta*, *Aachar Rasayana* which acts as catalyst in the disease management. In this study I tried to elaborate efficacy of following *Dincharya* in the management of *Mukhadushika* for early healing, no recurrence and minimal disfigurement in face.

Keywords: *Mukhadushika*, Acne Vulgaris, *Dincharya*

Introduction

Among 44 *Kshudrarogas* explained by *Acharya Sushruta* *Mukhadushika* is one of them.⁽¹⁾ *Mukhadushika* literally means *Dushan* of *Mukha* that is mark over the face.

According to Ayurveda classics *Shalmali Kantak* like eruptions over face are considered to be *Mukhadushika*. This caused due vitiation of *Kapha*, *Vata* and *Rakta*.

In today's era, increased use of cosmetics over face, hair and body, disturbed circadian rhythm, associated physical and mental factors, increased pollution, disturbances in season affects *Mukhadushika*.

There are many treatment modalities explained by different *Acharyas* can be described as *Shaman* and *Shodhan*.

According to Ayurveda along with treatment change in dietary habits, up gradation to healthy lifestyle and avoid the cause is also that much important to get complete relief.⁽²⁾

Materials And Methods

Review of Literature

Mukhadushika

Acharya Sushruta explained *Mukhadushika* under *Kshudraroga Adhyay*. *Shalmali Kantak* like eruptions due to vitiation of *Kapha*, *Vata* and *Rakta* over the face are said to be *Mukhadushika*.⁽³⁾ Also said to be *Yuvanpidika*. *Acharya Bhavprakash* and *Acharya Madhav* states the same.^(4,5)

While explaining sign and symptoms *Acharya Vagbhat* mentioned *Saruja*, *Ghana*, *Medogarbh*, *Mukhe Yunam*.⁽⁶⁾ That is eruptions might have pain, dense filled with serous secretions and over the face of youth.

In *Shashilekha Acharya Indu* states that *Mukhadushika* occurs all over face i.e *Kapala Lalata*, *Nasika*, *Chibuk*.⁽⁷⁾

Acharya Charak has not explained directly *Mukhadushika* but pathogenesis of *Pidika* and prevalence of any other *Pidika* are quoted by him. When *Pita Dosha* vitiated it gets accumulated in *Tawcha* and *Rakta* which results in redness and inflammation called *Pidika*.⁽⁸⁾

Some common signs and symptoms of *Mukhadushika* are *Strava*, *Daha*, *Kandu*, *Paka*, *Shotha*.

Acne Vulgaris

Acne is a common chronic inflammation of the pilosebaceous units affecting >90% of adolescents. The key components are increased sebum production, colonisation of pilosebaceous ducts by *Propionibacterium acnes*, which in turn causes inflammation and occlusion of pilosebaceous ducts.⁽⁹⁾

Acne usually affects the face and trunk. Greasiness of the skin accompanies open comedones and closed comedones. Inflammatory papules, nodules and cysts occur and may arise from comedones.

Nidana (Causative Factors)

Nidana of *Mukhadushika* is not specifically mentioned in Ayurveda texts. General *Nidana* of *Kapha Dosha*, *Vata*

Dosha and *Rakta Dhatu* can be taken into consideration as *Nidana* of *Mukhadushika*.

Table No. 1. Common causative factors of *Mukhadushika*.⁽¹⁰⁾

Sr.No.	Kalaja (Time/Age factors)	Aaharaja (Food)	Viharaja	Manasika
1	Tarunya (young age)	Ati Katu & Madhura (excessive spicy and sweet)	Vegavarodha (stoppage of natural urge)	Ati Shoka (stress)
2	Madhyanha (Noon)	Guru (heavy to digest)	Jagarana (insomnia)	Kshobha (botheration)
3	Vasanta Ritu (blossom)	Ati Snigdha & Dugdha Varga Aahara (oily food, milk & milk products)	Nidra (excess sleep)	Krodha (anger)
4	Grishma Ritu (summer)	Mamsa (meat)	Upavasa (fasting)	Santapa (irritation)
5	Sharada Ritu	Madya (alcohol)	Atapa Sevana (excessive sun bath)	Svabhava (behavioral changes)

Table No. 2. - MANAGEMENT of *Mukhadushika*

ACHARYA/ SAMHITA	TREATMENT
Acharya Sushruta ¹¹	Vamana, Lepana
Ashtang Sangrah	Lepana, Vaman, Siravedhana
Ashtang Hridaya ¹²	Lepana, Vamana, Siravedhana, Nasya
Sharangdhara	Lepana

Number of *Lepa* are explained for *Mukhadushika* in various *Samhita*. Procedures of applying *Lepa* are also described in various texts.

Acharya Bhavprakash states $\frac{1}{2}$ th *Angul* thick *Mukhalepa* is *Uttam Matra*,

$\frac{1}{3}$ rd is *Madhyam Matra* while $\frac{1}{4}$ th *Angul* is *Adham Matra*.⁽¹³⁾

Role Of *Dincharya* Modalities in The Management Of *Mukhadushika*

Bramhamuhurta

People desirable for healthy life should wake up 2 *Muhurta* that is 96 minutes before sunrise. It maintains *Doshas* and in diseased person it accelerates the healing process.⁽¹⁴⁾ It is the last *Prahar* of *Ratra* which is *Prakrut* time of *Vata*. Thus waking up at *Bramhamuhurta* will regulate *Vata dosha* in body exhibits *Utsaha*, proper respiration, appropriate physical, mental and verbal actions, absolute release of natural urges and formal secretion of *Rasadi Dhatus*.⁽¹⁵⁾ This will regularise *Vata Dosha* vitiated in *Mukhadushika*.

Nascent oxygen which is liberated in the early morning will easily and readily mix up with haemoglobin to form oxy-haemoglobin which reach and nourish the remote tissues rapidly.⁽¹⁶⁾

Malatyag

Normal *Mala* hold *Vata* and *Agni* in the body. *Mala* has to be defecated outside the body. Proper defecation reflux beneficial for *Prakrut Agni* which lead to normalise secretion of *Rasadi Dhatu*.⁽¹⁷⁾ Thus *Rakta Dhatu* also standardised.

Dantadhavan

It is advised to clean the teeth with *Kashay*, *Tikta*, *Ktau*, *Rasatmak* small twigs to maintain oral health. This support digestion. As it is said '*Rogaha Sarvepi Mandagno*' indirectly *Dantadhavna* will regulate digestion thus *Kapha*, *Vata* and *Rakta* vitiated in *Mukhadushika*.

Mukhaprakshalana

Acharya Bhavprakash states washing face with cold water will helps to disappear *Raktapitta*, *Mukhadushika*, *Shosha*, *Nilika* and *Vyanga*.⁽¹⁸⁾

Nasya

Nasya is one of the treatment modality of *Mukhadushika*.

Pouring daily 2 drops in each nostrils said to be *Pratimarshya Nasya*. Including that in our daily regimen will synthesize hormones in proper way. As *Acharya* explained *Nasa Hi Shirso Dvarum*.⁽¹⁹⁾

Also *Nasya* is treatment for *Urdhvajatrugata Vikara*. Thus beneficial for lusture of face. Nerve endings are seen on cribiform plate of ethmoid bone. *Nasya Dravya* triggers the nerve endings and sends the message to the CNS and initiates the normal physiological functions of the body.⁽²⁰⁾

Abhyanga

Oiling all over the body is said to be *Abhyanga*. It supresses old age, tiredness and *Vata*. It heals the skin and maintains the lusture of skin. In today's sedentary lifestyle if daily *Abhyang* not possible it is expected to do at least twice or thrice a week. Manipulation of body parts by massage enhance the overall blood circulation and transport the potency of drugs to desired part. Induces the release of endorphins which shows analgesic effect.⁽²¹⁾ Oil, *Ghruta* having *Varnya, Vranropak, Shothagnha* effect can be used as treatment in *Mukhadushika*. It also tightens the skin which gets damaged by *Pidikas*.

Vyayam

Systematic movements of the body beneficial for metabolism of body are said to be *Vyayam*. This stimulates *Agni* ultimately results in proper secretion of *Rasadi Dhatu* due to which *Rakta Dhatu* vitiated in *Mukhadushika* can be regularize.

Exercise develops musculature by improving circulation to all body parts. Thus systemic neck movement can triggers the blood flow of facial muscle results improvement of *Mukhadushika*. It also increase oxygen supply to remote tissue which is also proportional to healing of *Mukhadushika*.

Udvartana

Rubbing of herbal drugs over body is called *Udvartana*. It depresses the *Kapha* and also cleanses the skin.

In the management of *Mukhadushika*, it aids the healing of skin damaged by *Strava, Daha* caused by *Rakta Dushti* can also be suppressed. It imparts the effect similar to the *Abhyanga*.

Snan

Bathing regularly eliminates *Mala, Kandu, Shrama, Sweda, Tandra, Trusha Daha* and *Paapa* and ignites *Agni* and increases *Teja*. Results increase in glow of face.

Conclusion

Mukhadushika is common in young age due to hormonal imbalance. Still there might not be new eruptions but old may left scar mark or severe damage to facial skin which one have to suffer entire life sometimes it can act as mental trauma to individual.

Ayurveda offers lot of *Dincharya Upakrams* which are beneficial for maintaining physical and mental health and cure the diseases. *Mukhaprakshalana, Nasya, Abhyanga*

Udavartana, Snan assists the treatment of *Mukhadushika* with their *Varnya, Vranropan* properties also supresses chances of disease.

Adverse effects of increased use of cosmetic elements , disturbed lifestyle , un- ordered food habits can also be managed by *Dincharya*. It is limelight over common treatment protocol.

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