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ASSESS THE EFFECT OF JATIPHALADI LEPA IN ACNE VULGARIS W.S.R. MUKHADUSHIKA – A CASE STUDY

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ABSTRACT

The development of Ayurveda and Panchakarma originated in India. The only science that can teach us how to live a long, healthy life is Ayurveda. In Ayurveda, "swasthasya swasthya rakshanam"(1) is the goal. Therefore, Panchakarma therapy is crucial for maintaining the health of a healthy human. The skin is immediately impacted by modern lifestyle changes such as irregular eating habits, pollution, stress, and hormonal shifts(2). Acne vulgaris, also known as Mukhadushika, is the most prevalent of the numerous skin conditions it produces. In Ayurveda, acne vulgaris is comparable to Mukhadushika It is part of Kshudra-rogas, as Sushruta(3) says. Numerous herbal medicine combinations are mentioned in traditional Ayurvedic texts. They can be massaged with lepa, aalepa, oils, etc. These lepas all prevent as well as improve the skin (varnya). shields and heals the skin's tone.

Keyword: Acne vulgaris, Mukhadushika, Jatiphaladi lepa.

1. INTRODUCTION

Acne is a prevalent long-term inflammatory skin condition that has a substantial impact on both physical and mental health[4]. Both men and women can get acne, though men typically get more of it as puberty sets in. Around the world, 80% of people between the ages of 30 and pubescence suffer from acne. Numerous studies have found that 79–95% of people in the 16–18 age range experience acne. According to research, 38.13% of girls and 50.6% of males in India between the ages of 12 and 17[5] have acne. Adolescents with acne vulgaris, a chronic inflammatory condition, have pilosebaceous follicles that produce comedones, papules, pustules, cysts, nodules, and frequently scars, mostly on the face and neck.[6] It is a skin condition brought on by the skin's oil glands becoming clogged[7]. Pimples, blackheads, and whiteheads are caused by the oil that typically lubricates the skin becoming stuck in clogged oil channels. Cysts are deeper skin lesions that can occasionally be included. Although it is known to occur at any age, it is more prevalent during adolescence[8]. The prevalence of adult acne is rising. For people with moderate to severe acne, this skin condition can be excruciating. The face, upper chest, and back[9] are the skin regions with the highest density of sebaceous follicles, and these are the areas most commonly affected by acne vulgaris. Acne has no recognised cause. In people who are genetically susceptible, it is assumed that androgens activate it.The initial irregularities in acne are

- Seborrhoea, or increased sebum production, makes the skin appear oily.
- Horny plug formation (comedone)

Ayurveda states that the vitiation of *Tarunya Pitika*, also known as *Mukhadushika*[10], is the cause of the *Shalmali* throns that resemble breakouts on adolescents' faces. In Ayurveda, two types of *Chikitsa* (treatments) have been used to treat acne: *Shodhana* (purification of the body) and *Shamana* (conservative treatment by oral and topical medicines). Because these *Pidikas* destroy the beauty of the face and cause disfigurement of the face, they are also known as "*Mukhadushika*"[11] *Vaman* and *Nasya* are included in *Shodhana*, while *Lepa*, *Upanah*, and *Kshara* applications are included in *Shamana*. The aetiology, pathophysiology, and treatment of acne vulgaris have all been explained in this study.

2. AIM AND OBJECTIVE:

1. To study the concept of *Mukhdushika* w.s.r. Acne vulgaris.

2. To study the efficacy of *Jatiphaladi lepa* w.s.r. to *Mukhdushika*.

3. MATERIAL AND METHOD:

Materials pertaining to Acne vulgaris and *Yuvaan pidika* were gathered from modern medicine textbooks and Ayurvedic texts, respectively. The Ayurvedic Samhitas' extant comments have also made reference to a number of pertinent sources. Both index and non-index medical periodicals have been cited to gather data on pertinent subjects.

4. DEFINITION:

Based on *Achrya Sushuruta, Kapha*, *Vata*, and *Rakta* induce boils that resemble *Salmali's* spine to form on a young person's face. They are referred to as *Mukhadushika,* or pimples. Another name for them is *Yuvanapidika*.

It is consistent with how Acne vulgaris is described in contemporary science. Acne is a chronic inflammatory disorder of the pilo sebaceous units, according to modern medical science. It is characterised by the growth of comedone, erythematic papules, and pustules, and less frequently, nodules or cysts.

5. ETIOLOGY OF *MUKHDUSHIKA* (ACNE VULGARIS):

There is a very brief explanation of the illness "*Mukhadushika*" in our Shastra. In the *Sharangadhara Samhita*, *Vakrasnigdhata* and *Pidika* are attributed to *Shukradhatumala*[13], but *Bhavaprakasa* mentions due to *Svabhava*[12]. All the *Samhitas* have identified *Kapha, Vata*, and *Rakta* as the causes of the illness.

6. SAMPRAPTI:

Ayurvedic perspective: The *Samprapti* of *Mukhdushika* is not described separately in the classics. However, the typical *Samprapti* of *Kushtha* should be taken into consideration as a type of *Kshudra roga*. The following is what *Sushruta Samprapti* of *Kshudra* says. In *Kshudra Nidana*, the *Vata* and *Kapha Doshas* are described along with other causal elements.

Dosha -Vata, Kapha

Dushyas -Twak, Rakta, Mansa

Srotas - Rasavaha, Raktavaha, Mansavaha

Medovaha

Srotodusti - Sanga

Udhbhavasthana - Twak, Mansa

Purvarupa - Kandu, Shotha, Vedna

Rupa - Pidika (similar to *Shalmali Kantaka*), *Ruja*, (*Kandu, Strava*)

Agni – Mandagni

7. MANAGEMENT OF ACNE VULGARIS *(MUKHADUSHIKA)* AS PER AYURVEDA:

As *Mukhadushika* is described under *Kshudraroga,* the *Chikitsa sutra of Kshudraroga* is the *Chikitsa sutra* of *Mukhadushika*. In Ayurvedic text mainly two types of *Chikitsa* are described so following therapies are to be advised for the disease *Mukhadushikas*.

(i) *Shodhana* therapy: *Vamana, Virechana, Nasya, Rakta Mokshna* etc.

(ii) *Shaman therapy*: Internal medicine and external applications of drugs.

Line of treatment prescribed by different *Acharya* can be summarized as follows.

1. *Sushruta - Vamana, Lepan*[14]

2. *Ashtang Hridaya - Lepana, Vamana, Nasya, Shiravedh*[15]

3. *Bhavaprakasha - Lepa, Vamana, Abhyanga*[16]

4. *Yoga Ratanakara - Shiravedha, Pralepa, Abhyanga*[17]

5. *Sarangadhara samhita-Lepa*[18]

6. *Bhaishajjya Ratnavali-Shiravedha, Pralepa, Abhyanga*[18]

8. CASE REPORT:

23-year-old female patient visited in the OPD with classical sign and symptoms of *Mukhadushika*.

9. CHIEF COMPLAINTS:

- Acne over face (*Pidika*)
- Burning sensation over face (*Daha*)
- Itching over face (*Kandu*)
- Discolouration of skin (*Vaivarnya*)

10. HISTORY OF PRESENT ILLNESS:

The patient had above complaints since last 2 year. In this period, she experienced small

pustules over her both cheeks. Also, she had itching and burning sensation over these areas. The patient tried various allopathic local as well as systemic drugs but none could prevent the relapse of acne. So, she came to the OPD for Ayurvedic treatment.

11. PAST HISTORY:

No any relevant history found.

Personal History:

Name	ABC	B.P.	110/70mmhg
Bala	Madhyam	Sex	Female
Prakruti	Pitta-kapha	Occupation	Student
Age	23 years	Bowel Habit	Irregular
Sleep	Adequate	Appetite	Normal

***Ashtavidh Pariksha**:*

Nadi (Pulse)- 91 per min

Mala (Stool)- Normal

Mutra (Urine)- *Samyaka*

Jivha (Tongue)- *Saam*

Shabda (Speech)- Clear

Sparsh (Touch)- Clear

Druk (Eyes)- *Prakrut*

Aakruti (Built)- *Madhyam*

Local Examination:

Multiple Black heads, white heads, pustules, blackish discoloration.

Intervention:

	Drugs	Latin Name	Quantity
1.	*Jatiphala*	Myristica Fragrans	1gm
2.	*Chandan*	Santalum album	1gm
3.	*Maricha*	Piper Nigrum	1gm
4.	Rose water	-	As required

Mixed the *Jatiphala, Chandan, Maricha* in *churna* form in prescribe quantity.

Add sufficient quantity of Rose-water in it, to make a paste.

Apply the thin layer of above mixer on affected area with a soft brush.

Keep the above *lepa* still it attain the *lakshan* of "*Ardhashoshi*"[19].

Wash the above application with clean water.

Jatiphaladi lepa was applied once daily, for 60 days.

Assessment Criteria:

Signs & Symptoms	**Score 1**	**Score 2**	**Score 3**	**Score 4**
Black heads	0	1-3	4-5	>5
White heads	0	1-3	4-5	>5
Pustules	0	1-3	4-5	>5
Ruja	Absent	Present		
Daha	Absent	Present		
Kandu	Absent	Present		
Dyscolouration	Absent	Present		

12. RESULTS:

Before and After treatment assessment was recorded on day 1, day 15, day 30, day 45 and day 60. Assessment revealed gradual improvement in the reduction in the number of lesion, pain, itching and burning sensation.

Signs & Symptoms	**Before treatment**	**Day 15**	**Day 30**	**Day 45**	**Day 60**
Black heads	4	4	3	3	2
White heads	4	4	3	3	2
Pustules	4	4	3	3	2
Ruja	2	2	2	1	1
Daha	2	2	1	1	1
Kandu	2	2	1	1	1
Dyscolouration	2	2	1	1	1

13. DISCUSSION:

The average person's lifestyle is becoming more and more ornamented every day. People's awareness of their skin and beauty is growing. However, current medical technology is still unable to offer a long-term, cost-effective remedy for skin conditions, particularly acne. Although *Raktaj /Pittaj* symptoms are more noticeable in patients, *Acharya Susruta* has defined *Pidika* like *Salmali-Kantaka* and *Vata, Kapha,* and *Rakta* as the primary culprit *Dosha* accountable for the ailment in Ayurvedic writings. Since *Pidika,* a *Rakta Dushti lakşana*, is the main complaint of the patients. According to contemporary definitions of acne lesions, this can be a pustule or a closed comedone that is filled with oil. A lesion filled with *Puya* (pus) but in *Apakvavastha* (unripen), which indicates involvement of *Kapha*, is suggested by a *Salmali-Kantaka* like *Pidika*. All of these symptoms are evident because vitiated *Vata, Pitta*, and *Kapha* are involved in the sickness, and Ayurveda promotes the use of *Yukti* (sensing) in diseases that are not yet characterised. *Rakta-Dushti* is considered the primary pathology in all *Kşudra-Rogas*. The lepa contains *Jatiphala* (Myristica fragrans), *Raktachandan* (Pterocarpus santalinus) and *Marich* (Piper longum Linn). *Jatiphal* is having *Katu tikta* and *kashaya rasa*, *tikshna, laghu guna, ushna virya* and *katu vipak*. It has also *shothhar* property. Myristicin is anti-inflammatory property. Its aqueous and organic extract showed anti-microbial and anti-oxidant property. *Marich* is having *katu rasa, katu vipak* and *ushna veerya* and *laghu* and *tikshna guna* which pacify the *Kapha Dosha*. It has *ushna veerya* however *Rakta Chandan* is used to counteract and alleviate the *Ushna veerya* of *Marich* avoiding its excessive local burning sensation. Chemical constituent of Marich contains Piperine. It is an antioxidant as well as bioavailability enhancer that allows substance to remain in cells for a longer period of time. It also inhibits the production of pro inflammatory mediators i.e. IL6 and PGE2. *Raktachandan* has *katu, tikta rasa, katu vipak*, *sheeta veerya* and *laghu ruksha guna*. Due to its *guna,* it acts as *kapha pittaghna*. It is indicated in *raktagata* vikara.

14. CONCLUSION:

Based on this study's data, it can be said that young girls were primarily impacted. The majority of *Mukhadushika* was found in *Kapha, Pittaj Prakriti*. Inflammation was reduced by the *Mukhadushika* therapy regimen, which included *Jatiphaladi yoga*. For a little period, a slight burning sensation was felt upon applying *Jatiphali yoga*. Overall, this course of treatment improved the skin's blackish discolouration and was successful as an anti-inflammatory.

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