

## Cosmetological Aspect In Ayurveda With Special Reference To *Pracchan Karma* And *Lepana Chikitsa* In *Mukhdushika Vrana* (acne Scar)

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### Abstract:

**Background:** Cosmetology is a subject of socio medical importance, which has been accepted since time immemorial. Also plays a very important role in psychological wellbeing. The concept of beauty and cosmetics is as old as human civilization. According to Ayurveda healthy skin is a result of overall health condition of individuals and prescribes numerous skin care treatment that needs to be pursued at every stage of life. Ayurveda is not only a medical science but it is an art of living in human beings. There is a demand of ayurveda in the field of cosmetology due to its unique concept of beauty and effectiveness and long-lasting beauty therapy without any side effect. *Mukhdushika* (Acne) has a socio psychological impact; so as, it is important abnormal condition and concern in the field of cosmetology.

According to Ayurveda *Mukhdushika* are like *shalmalikantak pidaka* (thorn of *salmalia malabarica*) also nomenclated as *yuvanpidika* caused by vitiation of various *doshas*. In *mukhdushika vrana*, *vrana vastu* (site) is *twacha* (skin). According to Ayurveda point of view *mukhdushika vrana* (acne scar) unproper healed lesion and can be treated by *Pracchan karma* (needling process) followed by *Lepana chikitsa* (topical application). Also, in modern science microdermabrasion is one of the modalities to treat acne scar. **Material and methods:** Through the critical review of available literature from Ayurveda and modern science to study the applicability of the knowledge this study was initiated. **Conclusion:** This review article reveals with Parallel study of effectiveness of *pracchan karma* with *lepana chikitsa* in *mukhdushika vrana* and microderma abrasion in acne scar.

**Keywords:** *Acnescar, Cosmetology, lepana chikitsa, Mukhdushika, Mukhdushika vrana, pracchan karma*

### Introduction:

Ayurveda is a divine medical science based not only to alleviate disorders in the diseased but also for protection of health of the healthy.<sup>(1)</sup> According to modern science health is nothing but proper homeostasis maintained by various systemic function. In Ayurveda health is assessed by various parameters like *Dashvidha pariksha bhavas*<sup>(2)</sup>, Equilibrium of *Doshas, dhatu* and *mala*<sup>(3)</sup>, *Dhatusarata* etc. This parameter indulges in internal as well as external health condition. As skin involves *Sparshnendriya* and skin is the body's largest organ<sup>(4)</sup>, the healthy skin is foremost diagnostic parameter to check on. Skin reflects gut health as per contemporary science and here in ayurveda it is one of the criterion to assess *twaksarata* i.e. *rasadhatusarata* (essence of rasadhatu) and is described as *matruja avayava* with combination of *panchmahabhuta* of which 'vayu' mahabhuta is most important. And it is a site of *bhrajaka pitta* which gives colour (appearance).

*Kanti, Prabha* determinants of beauty gives equally importance in ayurveda by keeping in mind that it has a great impact on social and psychological wellbeing. So, nowadays for cosmetological purpose there is increase of demand for beautification at every stage of life. And *mukhdushika* is one such condition that affects individuals wellbeing by altering level of confidence so it is important to treat. As ayurveda

have manifold concepts related to *twacha* (skin), its role in treatment aspect of *mukhdushika* is of great impact with effectiveness and less side effects. One of the complications is scarring which occur due to continuous inflammation and presence of responsible factors for scarring (*vrana*) it will result into *mukhdushika vrana* (Acne Scar), it is nothing but unproper healed *vrana* of *mukhdushika*. This unproper healed lesion can be treated by *pracchan karma* (needling procedure) which help in removal of dead skin in scar by rubbing followed by enhancement of healing can be carried out well also *lepana chikitsa* along with this to add on *ropana karma* (healing).

### Material And Methods:

Through the critical review of available literature from Ayurveda and modern science related to *mukhdushika* (Acne). *Mukhdushika vrana* (Acne scar) are results of untreated and unproper healing, so to study the applicability of the knowledge of our *samhitas* in the light of present contemporary knowledge this study was initiated.

### Discussion:

*Mukhdushika* (Acne) has a prevalence of over 90% among adolescents and persist into adulthood in approximately 12% - 14% cases with psychological and social implications of high gravity. All body areas with high concentrations of

pilosebaceous glands are involved, but in particular the face and back. Inflammatory acne lesions can result in permanent scars, the severity of which may depend on delays in treating acne patients.

*Modern Aspect:*<sup>(17,18,19)</sup>

Factors responsible to promote acne scarring:

### 1. Inflammatory Acne Condition:

Depth, Severity, Duration of inflammation determine the formation of Acne Scars. Severe acne lesions such as cystic and nodular acne are more prone to scarring as they cause tissue damage on a deeper level.

### 2. Delay in treatment:

Quick treatment prevents prolonged inflammation responsible for acne scar formation.

### 3. Genetic Influence:

Family History increase the risk of developing acne scarring.

### 4. Popping of Acne lesions:

Popping or squeezing acne lesions can aggravate the condition by easily rupturing the follicle wall.

This leads to the spread of infection to surrounding areas and increase inflammation. More the inflammation, the greater is the chance of developing acne scars.

### 5. Smoking:

Toxic substance in tobacco smoke decreases your skin's ability to heal and produce collagen.

### 6. Hormonal Imbalance:

Specially during Menstruation, Pregnancy, Menopause can lead to severe inflammatory acne condition, such acne may leaves behind deep scars.

TYPES OF ACNE SCARRING: Broadly they are of two types

#### A) Atrophic scar/ Depressed scarring:

##### a) Ice pick:

An ice pick tool has a wide shaft that narrows down to the tip. This type of acne scar resembles the tool in that it's a hole that's wide at the top and narrows to a point as it goes deeper into the skin. Such an indentation is common and also one of the most challenging scars to heal. You'll find them on your forehead and upper cheeks, where your skin is thinner.

##### B) Rolling:

These scars are typically found on the lower cheeks and jaw, where your skin is thicker. The indents have sloping edges that makes the skin look uneven and wavy.

##### C) Boxcar:

Boxcar scars are indents that have sharper edges. Those edges go down deep into the skin. These scars are common on the lower cheeks and jaw.

#### B) Hypertrophic scar/ Keloidal scar:

These lesions of scar tissue rise off the skin. They're caused when fibrous tissues, the collagen, in the region of the skin overgrow. These scars are usually found on the chest, back and shoulders and jaw line and can be itchy, tender or painful.

There are numerous treatments use for acne scar:

chemical peels, dermabrasion/microdermabrasion, laser treatment, punch techniques, dermal grafting, needling and combined therapies for atrophic scars silicone gels, intralesional steroid therapy, cryotherapy, and surgery for hypertrophic and keloidal lesions.

Concept of *mukhdushika* (acne) according to Ayurveda:

Acharya *Sushruta* as well as *Vagbhata* mentioned *mukhdushika* (Acne) as *shalmali kantak pidika* (thorn of salmalia malabarica) but *doshas* involves according to both are different *sushruta* bring up *Kapha, vata, Rakta*<sup>(5)</sup> into consideration while *vagbhata* referred it as *medo dhatu dushti*<sup>(6)</sup>.

*Mukhdushika vrana* (Acne scar) formation is nothing but a result of sparing of wound healing process.

Concept of *Vrana* (wound) according to Ayurveda:

In Ayurveda acharya *Sushruta* defined *vrana* as the destruction/break/rupture/discontinuity in the body tissues or the part of the body<sup>(7)</sup>.

Concept of *Vranavastu* (site) according to Ayurveda:

*Acharya sushruta* described eight *vrana vastu* (site)<sup>(8)</sup>. Amongst them *Twacha* (skin) is consider to be *vrana vastu* (site) for *mukhdushika vrana*.

As *pindita doshas* means the doshas remain in *twacha* (skin) and for this *pracchan* is remarkable *karma* and thus selected for eliminations of doshas.

Concept of *Pracchan karma* (needling procedure) according to Ayurveda:

In ayurveda *pracchan karma* consider effective in vitiation of *rakta dosha*. *Sushruta* and *vagbhata* alluded it for *pindit rakta dushti*<sup>(9,10)</sup> (*dosha* remains in skin). *Acharya charaka* remarked it useful in *granthi/pidak*<sup>(11)</sup>.

There are so many previous works done related *pracchan karma* followed by *lepan chikitsa* in aspect to skin diseases also for hair diseases e.g., Role of *prachhan karma* in the management of *shvitra*<sup>(12)</sup>, Role of *prachhan karma* followed by *bibhitaki lepa* in *indralupta*<sup>(13)</sup>, Role of *pracchan karma* followed by *triphaladi shiro lepa* in the management of *khalitya*<sup>(14)</sup> etc.

Concept of *Lepana chikitsa* (topical application) according to Ayurveda:

According to need and condition of skin *lepan chikitsa* (topical application) can be indulge to improve skin health.

*Lepa* according to *rutu* are also mentioned by *vagbhata*<sup>(15)</sup>. Various *lepa*s with the combination of herbs are introduced by our acharyas such as in *Chakradatta kshudrarogadhikar* mentioned *lepa* said to be useful in *Yauvanpidika* includes *shalmali, vata, jaatiphala, lodhra, masoor and Raktachandan. Lodhradhi Lepa* mentioned in *sharangdhar Samhita* includes *lodhra, dhanyaka, vacha. Sushruta* while briefing *kshudraroga chikitsa* mentioned combination of *vacha, rodhra, saindhav, sarshap, kustumbaru, lodhra* for *youvana pidaka chikitsa*<sup>(16)</sup>

#### Conclusion:

The way of action of *pracchan karma* described in Ayurveda may provide efficacy same as collagen induction therapy which is done by afflicting controlled microtrauma to the skin and triggering its regeneration process and stimulating the production of collagen and elastin.

*Pracchan karma* by needling create microtrauma by puncturing the skin same as that of derma pen or derma roller. Microchannels are generated by *pracchan karma* which allow bioavailability of medicaments used in *lepana chikitsa* as skin restores them. Thus, in *Mukhdushika vrana* (Acne Scar) *pracchan karma* along with *lepana chikitsa* proved to be better.

**Conflict of Interest:** Nil

**Source of Support:** Nil

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