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Case Study

"EXPLORING VISHA CHIKITSA IN THE AYURVEDIC MANAGEMENT OF MUKHAPAKA: A CASE STUDY"

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ABSTRACT

The oral cavity (Mukha) is one of the most vital components of the human body, serving as the gateway to the digestive system. Maintaining oral hygiene is essential for overall health. Mukhapaka, correlated with stomatitis, refers to inflammation of the mucous membranes of the lips, mouth, and tongue. Though not life-threatening, it significantly affects quality of life by interfering with eating, speaking, and swallowing. This condition can arise due to multiple factors such as poor dietary habits, tobacco use, alcohol consumption, irregular lifestyle, nutritional deficiencies, and inadequate oral hygiene. In Ayurveda, food (Ahara) is regarded as both a source of nourishment and, when improperly consumed, a potential cause of disease, even described metaphorically as *Visha* (toxin). The concept of *Viruddha Ahara* (incompatible food combinations), excessive intake of processed or fast foods, irregular eating habits, and consumption of overly spicy, stale, or contaminated food can disturb the balance of Doshas, particularly Pitta and Kapha. Such dietary indiscretions lead to the formation of *Ama* (toxic metabolic byproducts), which circulates in the body and localizes in susceptible tissues like the oral mucosa. This results in inflammation, ulceration, and symptoms characteristic of Mukhapaka. Thus, when food loses its wholesome nature due to improper selection, combination, or timing, it acts like a toxin, playing a significant role in the pathogenesis of oral disorders such as Mukhapaka. Ayurveda classifies Mukhapaka into four types: Vataja, Pittaja, Kaphaja, and Sannipataja. This paper presents a case of a 26-year-old female diagnosed with Kapha-Pittaja Mukhapaka, treated with Shamana (palliative therapy) and Gandoosh Vidhi. Significant symptomatic relief was observed within three days, highlighting the effectiveness of Ayurvedic management in such conditions.

Keywords: *Mukhapaka; Gandoosh; Stomatitis; Shamana.*

Introduction

The oral cavity plays a crucial role in digestion, speech, and overall health. Any pathology affecting it can lead to discomfort and functional impairment. The inflammation of the mucous membranes found in the lips, mouth, and tongue is known as *mukhapaka* (stomatitis). These are universal issues that everyone encounters.

Mukhapaka, described in Ayurvedic literature, closely resembles stomatitis or aphthous ulcers in modern medicine. It involves inflammation and ulceration of the oral mucosa. In Ayurveda, food (Ahara) is regarded as both a source of nourishment and, when improperly consumed, a potential cause of disease, even described metaphorically as *Visha* (toxin).¹ The concept of *Viruddha Ahara* (incompatible food combinations), excessive intake of processed or fast foods, irregular eating habits, and consumption of overly spicy, stale, or contaminated food can disturb the balance of Doshas, particularly Pitta and Kapha. Such dietary indiscretions lead to the formation of *Ama* (toxic metabolic byproducts), which circulates in the body and localizes in susceptible tissues like the oral mucosa. This results in inflammation, ulceration, and symptoms characteristic of Mukhapaka. This type of food can also be taken under Gara visha, Gara visha is usually mixed along with Anna painadi of a person whom to be killed. By the consumption of Gara visha, a person can show Garopahata paavaka (diseases related to digestive power) and Garophata Twacha (diseases related to skin). Pandutwa, Krsata, Alpagni, Kasa, Swasa, Jwara, Sopha, Adhmana, Udara, Pliharoga.^{2,3,4} As per the Chakrapani, the commentator of Charaka Samita opines that Gara Visha is a combination arising out of Savisha and Nirvisha dravya's and is Chirakaari and Roga janakakari.⁵ Acharya Sushruta, explained Agada Tantra as Vividha visha samyoga krita which is nothing but Gara Visha Acharya Vagbhata, opinion is that Gara visha is a type of Krithrima visha prepared by using various substances. Even though it is non-toxic or less toxic substances, by the Paka (metabolism) they eventually act as toxins.^{6,7,8} Thus, when food loses its wholesome nature due to improper selection, combination, or timing, it acts like a toxin, playing a significant role in the pathogenesis of oral disorders such as Mukhapaka. Despite being non-fatal, aphthous ulcers can severely impact an individual's daily routine. There are four types of *Mukhapaka* Vataj, *Pittaj*, *Kaphaj* and *Sannipataj* in Ayurveda.^{9,10}

Modern treatment primarily includes symptomatic management using analgesics, corticosteroids, antiseptic mouthwashes, and vitamin supplements. However, these approaches often provide temporary relief and may not address the root cause.

Ayurveda offers a holistic understanding of Mukhapaka based on Dosha imbalance. Among its types, Kapha-Pittaja Mukhapaka is characterized by symptoms like burning sensation, heaviness, pain, and altered taste. This case study explores the Ayurvedic approach to diagnosis and management using Shamana therapy and Gandoosh Vidhi.

Aim and Objectives

- To study Kapha-Pittaja Mukhapaka from an Ayurvedic perspective
- To study the efficacy of *Gandoosh* (A full of mouth of liquid, tail, ghrita, honey without any movement inside mouth is called as Gandoosh) with *abhyantara chikitsa* in the management of *Mukhapaka*.¹¹
- To evaluate the effectiveness of Visha Chikitsa in managing symptoms
- To assess the reduction in severity of *Mukhapaka* after treatment.

Case Presentation

A 26-year-old female patient presented with complaints of Toda (pricking pain) and Daha (burning sensation) in the oral cavity, along with difficulty in engulfing food. She also reported Asyavairasya (diminished taste perception), which further reduced her appetite and interest in eating. On examination, Mukha Vrana (mouth ulcers) were observed, contributing to significant discomfort during mastication and swallowing. The patient also experienced Mala Stambha (constipation), indicating associated digestive disturbance, and Chittodwega (anxiety), reflecting the psychological impact of the condition.

History of Present Illness

The patient was apparently healthy 15 days prior to the onset of symptoms. Approximately 7 days before presentation, she took outside food continuously for 2 days as she went for vacations, the food was very spicy and oily, than she gradually developed Mukha Vrana (oral ulcers), which initially appeared as a single lesion characterized by a yellowish-white center with erythematous (reddish) margins. Over the next day, the number of ulcers increased, leading to greater discomfort and difficulty in routine oral functions. The patient had a history of frequent consumption of fast food and spicy food, which may have contributed to the aggravation of Pitta and Kapha Doshas. From the first day of symptom onset, she had been taking conventional medications; however, no significant relief was observed. Instead, the symptoms progressively worsened, with an increase in the number and severity of ulcers, prompting her to seek further treatment.

Personal History

- Diet: Mixed, with frequent intake of spicy and fast foods
- Appetite: Reduced
- Sleep: Disturbed
- Bowel: Occasional constipation

Ashtavidha Pariksha

- Nadi-Kapha Pitta
- Mala- Stambh
- Mutra-Prakrut
- Jiva-Sam, Red
- Shabd-Prakrut
- Sparsh-Ushna
- Druka-Prakrut
- Aakruti-Madhyam

Clinical Findings

Local examination; on examination, ulcers were observed on the oral mucosa with redness, inflammation, and tenderness. Based on symptoms and clinical features, the condition was diagnosed as Kapha-Pittaja Mukhapaka.

Systemic examination; RS-AE=BS, CVS-S1S2 Normal, CNS-Conscious Oriented, GIT-Liver, Spleen Not Palpable

Diagnosis

The diagnosis was made on the basis of:

- Clinical presentation
- Dosha involvement (Kapha and Pitta predominance)
- Classical Ayurvedic symptom correlation with visha yukta ahara

Treatment Plan

The patient was treated using Ayurvedic principles focusing on balancing Kapha and Pitta Doshas and visha chikitsa.

1. Shamana Chikitsa (Palliative Therapy)

Moorvadi Agada

Asthanga Hridaya/Uttarasthana/35th Chapter

Asthanga Sangraha/Uttarasthana/40th Chapter

Medications were administered to:

- Reduce inflammation
- Alleviate pain and burning sensation
- Improve digestion and metabolism

Moorvadi Agada is a classical Ayurvedic formulation indicated in conditions associated with toxic manifestations and inflammatory disorders, including Mukhapaka. It is composed of several potent herbal ingredients known for their *Vishaghna* (anti-toxic), *Krimighna* (antimicrobial), and *Shothahara* (anti-inflammatory) properties. The main contents of Moorvadi Agada include Moorva (*Marsdenia tenacissima*), Tagara (*Valeriana jatamansi*), Guduchi (*Tinospora cordifolia*), Musta (*Cyperus rotundus*), Vidanga (*Embelia ribes*), Vacha (*Acorus calamus*), and other supportive herbs. These ingredients collectively help in detoxification, pacification of aggravated Pitta and Kapha Doshas, and promotion of healing in ulcerative conditions. Due to its combined action of reducing inflammation, purifying blood, and enhancing tissue repair, Moorvadi Agada is effectively used in the management of oral ulcers and related disorders.

Dose: It is given in the dose of 3gm bd mixing it with honey.

2. Gandoosh Vidhi

Gandoosh (oil holding therapy) was advised using medicated liquids.

The preparation of Kwath (decoction) using Triphala and Haridra is a simple and effective Ayurvedic method for therapeutic use. To prepare this Kwath, take 5 grams of Triphala churna and 3 grams of Haridra (turmeric) churna. Add these to approximately 200 ml of clean water in a vessel. The mixture is then boiled on mild heat until the quantity reduces to about one-fourth (around 50 ml). It should be stirred occasionally during boiling to ensure proper extraction of the active principles. Once reduced, the decoction is filtered using a clean cloth

or strainer to remove the solid particles. The prepared Kwath should be used fresh, preferably in a lukewarm state, for procedures like Gandusha (mouth holding), as advised.

Procedure:

- The medicated liquid is held in the mouth without movement
- Retained it for 2-3 min or until salivation or discomfort occurs
- Spat out and repeated as advised
- This procedure is repeated 3 times a day for 3 days.

Benefits:

- Soothes oral mucosa
- Reduces inflammation and pain
- Enhances healing of ulcers

Results

After three days of treatment:

- Significant reduction in pain (Toda)
- Decrease in burning sensation (Daha)
- Improvement in taste perception (Aasyavairasya)
- Ease in eating and swallowing
- Overall improvement in oral comfort

Discussion

Mukhapaka is primarily a manifestation of Dosha imbalance, particularly involving Pitta and Kapha. Pitta contributes to inflammation, ulceration, and burning sensation (Daha), while Kapha leads to coating, heaviness, and delayed healing. In the present case, the patient's dietary habits—such as excessive intake of spicy and fast foods, along with irregular lifestyle patterns—played a significant role in the vitiation of these Doshas. The associated symptoms like Mala Stambha (constipation) further indicate impaired Agni (digestive fire) and the formation of Ama, which aggravates the disease process.

From an Ayurvedic perspective, improper dietary habits and incompatible food combinations (*Viruddha Ahara*) act in a manner similar to *Visha* (toxins) in the body. Such food-induced toxins circulate through the Rasavaha and Raktavaha Srotas and localize in the oral mucosa, leading to conditions like Mukhapaka. Therefore, the pathogenesis in this case can also be understood through the lens of *Visha Chikitsa*, where the accumulated toxins (*Ama/Visha*) play a central role in disease manifestation.

The inclusion of *Visha Chikitsa* principles in management is highly relevant here. The use of formulations like *Moorevadi Agada*, which possess *Vishaghna* (anti-toxic), *Shothahara* (anti-inflammatory), and *Raktashodhaka* (blood-purifying) properties, helps in neutralizing the toxic effects and restoring Dosha balance. These medicines act systemically to detoxify the body while promoting healing of the effected tissues. Additionally, *Shamana Chikitsa* works by pacifying the aggravated Doshas, improving Agni, and reducing Ama formation. The local therapy, *Gandoosh Vidhi*, provides direct soothing action on the oral mucosa, reduces inflammation, enhances circulation, and accelerates ulcer healing. The combination of systemic detoxification and local therapeutic measures resulted in significant symptomatic relief within a short duration. Thus, this case highlights that Mukhapaka is not merely a local oral condition but a systemic disorder involving Dosha imbalance and toxic accumulation. Incorporating the principles of *Visha Chikitsa* along with conventional Ayurvedic management offers an effective and holistic approach for its treatment.

Conclusion

Mukhapaka, though a common and non-life-threatening condition, significantly affects the patient's quality of life by interfering with essential functions such as eating, speaking, and swallowing. This case study demonstrates that Kapha-Pittaja Mukhapaka can be effectively understood and managed through Ayurvedic principles, particularly by addressing the root cause rather than only symptomatic relief. The role of improper diet, especially *Viruddha Ahara* and *Visha Yukta Ahara*, was evident in the pathogenesis, leading to Dosha imbalance and *Ama* formation.

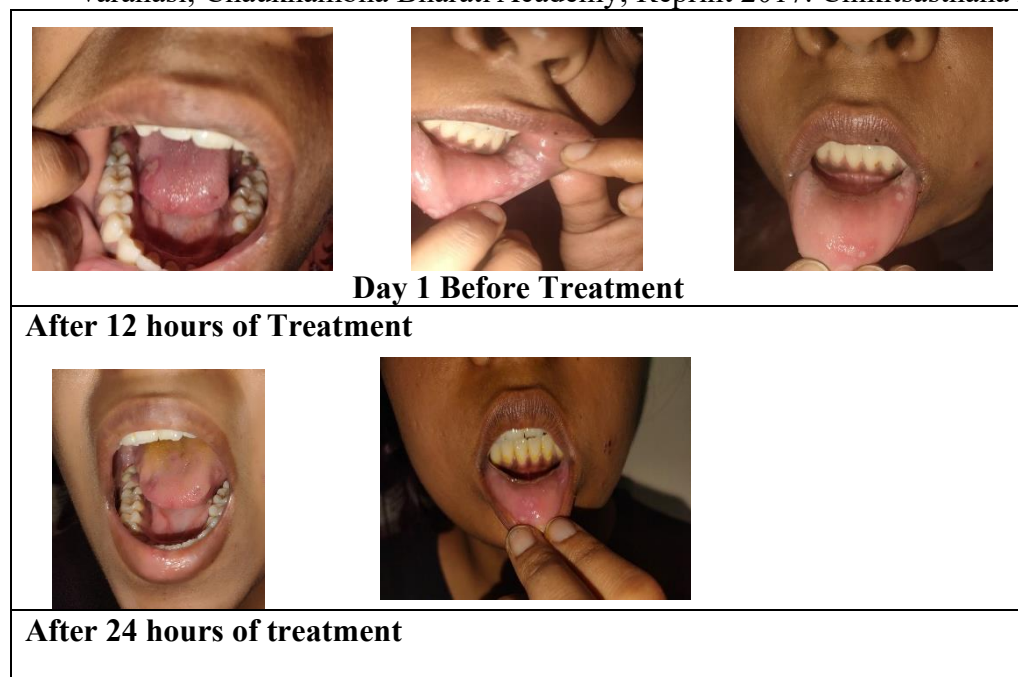
The incorporation of *Visha Chikitsa* played a crucial role in detoxifying the system and neutralizing the effects of accumulated toxins. The use of *Moorevadi Agada* helped in reducing inflammation, purifying the blood, and promoting tissue healing, while *Shamana Chikitsa* supported Dosha pacification and improved digestive

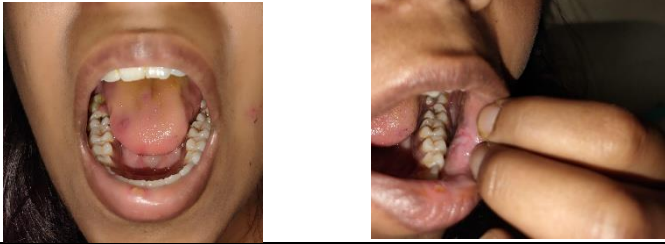
function. Additionally, *Gandoosh Vidhi* provided effective local management by soothing the oral mucosa and accelerating ulcer healing.

Significant improvement observed within a short duration of three days highlights the efficacy of combining systemic and local Ayurvedic therapies. This case emphasizes that a holistic approach, including dietary regulation, Dosha management, and detoxification, is essential for the successful management of Mukhapaka. Further clinical studies with larger sample sizes are recommended to validate these findings and strengthen the evidence base for Ayurvedic interventions in oral disorders.

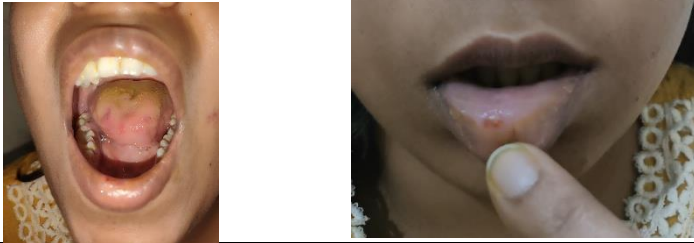
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After 36 hours of treatment



After 48 hours of treatment

