

## ACNE VULGARIS A BURNING PROBLEM IN YOUNGSTERS AND ITS MANAGEMENT WITH AYURVEDIC APPROACH- A REVIEW ARTICLE

Kaviya Raghubala<sup>1</sup>, Mishra Pramod kumar<sup>2</sup>, Soni Anamika<sup>3</sup>, Sharma Brahmanand<sup>4</sup>

<sup>1</sup>MD Scholar, <sup>2</sup>MD Ph.D (Ay.) Associate Professor & HOD, <sup>3</sup>MD (Ay.) Assistant Professor, <sup>4</sup>MD PhD (Ay.)

Assistant Professor, PG Department of Kayachikitsa, University College of Ayurveda, Dr. S. R. Rajasthan Ayurveda University, Jodhpur, Rajasthan. India

### ABSTRACT

Acne vulgaris is a disease of the pilosebaceous follicle characterized by non-inflammatory (open and closed comedones) and inflammatory lesions (papules, pustules, and nodules). There are four major factors involved in the disease production viz. increased sebum production, cornification of pilosebaceous ducts, microbial involvement and inflammation. This condition is found commonly in puberty. In *Ayurveda*, it is termed as *Mukhadushika*. In *Ayurveda* *Mukhadushika* is described under the heading of *Kshudrarogas*. The *Shalmali* thorn like eruption on the face due to vitiation of *Kapha*, *Vata* and *Rakta* which are found on the face of adolescent are called as *Mukhadushika* or *Yuvan Pidika*. These diseases are called *Kshudra* (minor) as they are of lesser severity in comparison to *Mahavyadhis* or *Vyadhis* (major or medium diseases). The *Shalmali* thorn like eruption on the face due to vitiation of *Kapha*, *Vata* and *Rakta* which are found on the face of adolescent are called as *Mukhadushika* or *Yuvan pidika*. In *Ayurveda* for the treatment of *Mukhadushika* (*Kshudraroga*) mainly two type of *Chikitsa* are described i.e. *Shodhana Chikitsa* and *Shamana Chikitsa*. As described by various *Acharyas* the *Shodhana Chikitsa* includes *Vamana*, *Nasya* and *Shiravedha*. The *Shamana Chikitsa* includes various types of *Lepa* and *Pralepa*.

**Keywords:** *Mukhadushika*, *Ksudrarogas*, *Yuvan pidika*, *Shodhana chikitsa*, *Shamana Chikitsa*.

### INTRODUCTION

A great philosopher says that human faces express and represent their personality and wisdom. According to *Ayurveda* among the 56 *Upangs* face is at the top so everyone and mostly youngster and most cautions and careful about the beauty age which is the golden and wonder period of life. The word beauty derived from the French literature 'bellus' means pretty, handsome and charming. The most common ailment that a teen suffers in his age is acne. Acne is chronic inflammatory disease of the pilosebaceous glands present in

the skin of the face<sup>1</sup>. This disease is characterised by the formation of comedones [blackheads], erythematous papules, and in a few cases, nodules or cyst and scarring. There are four major factors involved in the disease production viz, increased sebum production, cornification of pilosebaceous ducts, microbial involvement and production of inflammation. This condition is found commonly in puberty. In *Ayurveda*, this disease is described as "*Mukhdushika*" or "*Yuvan pidika*". According to *Ayurveda*, the *Shalmali Kantak*

like eruption on the face due to vitiation of *Kapha*, *Vata* and *Rakta* which are found in adolescents are called '*Mukhdushika*'.<sup>2</sup>

There is no single disease which causes more psychic trauma, more maladjustment between parents and children's, more general insecurity and feeling of inferiority and greater sums of psychic suffering than does acne. In *Sushrut Samhita Yuwan Pidika* is mentioned under *Kshudra Rogas*. As per modern science the symptoms of *Yuwan Pidika* resembles acne vulgaris. Skin is the mirror of our state of health. Its appearance reflects our age, origin, health and even state of mind. It is important to pay attention of this part of the body. *Tvak* according to *Ayurveda* is not only the outer covering of body, but it is a *Gyanendriya*<sup>3</sup> which is composed of the body from within also. The most common ailment that a teen suffers in this age is acne. They mostly occur in the youths or the *Yuva* and in form are like small pustules or boils or *Pidika* hence they are called '*Yuwan Pidika*'. And for the same reason it is also called '*Tarunypidika*'. This disease affects the face and vitiates the facial appearance; this is why it is called '*Mukhadushika*'.

**Pathophysiology-** Pathophysiology of inflammatory acne is the role of the normal skin commensal bacterium propionibacterium acnes. The density of propionibacterium acnes increases markedly during puberty coinciding with the onset of the disease. Many synthesis drugs like benzoyl peroxide, antibiotics, anti androgens are used to treat this disorder but these drugs also exhibit several side effects like dryness of skin, dermatitis, darkening of the skin, and recurrence after withdrawal.

#### 1. *Nidana*(causes)-

- (i) *Ahara-* Oily, Spicy, Fatty, Fast Food, Cold Drinks causes the disturbance of *Tridoshas*.
- (ii) *Vihara-* *Atapasevan*, *Diwaswapna*, exertion immediately after meal.
- (iii) *Kala-*The *Vata* and *Kapha* are vitiated by sheet *Guna* of climate and *Ushana Kala* vitiated *Rakta Dhatu*.
- (iv) *Vaya-* Mostly occurs in *Tarunya* or *Yuva Avastha*.
- (v) *Mansik Nidan-* *Krodh*, *Chinta* causes *Pitta Prkopa*, *Vata Vridhi*.
- (vi) *Antahstravi granthis* - Endocrinal factor increased production of sex hormones. The sebaceous gland hyperactive androgen and progesterone are responsible for hyperplasia of oil glands.

#### 2. *Purva-Roopa* (premonitory symptoms/signs)- *Yuwan Pidika's Poorva-Roopa* are not specifically mentioned by any *Granthakara*. it may be as followed-

*Kandu* (itching), *Todwat vedna* (pain), *Shotha* (swelling), *Vaivarnya* (skin discoloration).

#### 3. *Roopa* (signs and symptoms)- The following are clinical manifestations of *Yuwan Pidika-Pidika* (acne) with *Ruja* (pain), *Kandu* (itching), *Strava* (discharge), *Ghan* (dense), and morphologically similar to *Shalmali Kantaka* (thorn of pigmentation).

#### 4. *Samprapti Ghatak-*

- (i) *Dosha-* *Kapha*, *Vata*, *Rakta*.
- (ii) *Dushya-* *Twacha*, *Sthanika Ras*, *Rakta*.
- (iii) *Agni-* *Jataragni*, *Dhatwagni*.

#### 5. *Symptoms-*

- (i) Pain (*Vedana*)
- (ii) Itching (*Kandu*)
- (iii) Swelling (localized *Shotha*)
- (iv) Skin discoloration (*Vaivarnya*)

(v) Acne (*Pidika*)

**Management of Yuwan *Pidika***- In Ayurvedic text mainly two types of *Chikitsa* are described so following therapies are to be advised for the disease *Mukhdushika* as-

(i) *Shodhan* therapy- *Vaman*, *Virechan*, *Nasya*, *Rakta Mokshna* etc.

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

### 1. *Shodhan* therapy-

(a) ***Vaman Karma* [Emesis]**- It is the best procedure to subside the *Kaphaja* abnormalities as told by both *Acharya Shushruta* and *Vagbhatta*. It helps in *Samprapti Vighatana* of *Mukhdushika*. Almost in all texts *Vaman* is the prime treatment of *Yuwan Pidika*.

(b) ***Virechana Karma***-This therapy is indicated specially to sub side *Pitta Dosh*a or *Pitta Sansargaja Dosh*a. The purgative drugs expel the excess *Pitta* from the *Guda Marga*. Property of *Rakta* is analogous to *Pitta Dosh*a, there for *Virechana* is also effective in *Raktaja Vikara*. In Ayurvedic texts *Acharya Charak* has explained *Upvasa*, *Virechana*, and *Raktastrava* as treatment modalities in *Raktaja* and *Pittaja Vikara*.

(c) ***Nasya Karma***- *Acharya Vagbhatta* has also described this process in *Mukhdushika*.

(d) ***Shiravedha***- *Raktamokhsana* by *Shirovedha* is described in *Mukhdushika*.

2. ***Shaman Chikitsa***- For *Shaman* therapy many herbo minerals compounds are being advocated either as internal or external medication. Single or in compound.

**Line of treatment as described by various *Acharyas* may be summarised as follows-**

(i) *Sushrut Samhita*- *Lepa* and *Vaman Karma*<sup>4</sup>

(ii) *Astang Hridaya*- *Lepa*, *Nasya*, *Vaman*.

(iii) *Bhavprakash*- *Lepa*, *Vaman*, *Abhyanga*.<sup>6</sup>

(iv) *Yogaratanakara*- *Shiravedha*, *Pralepa*.<sup>7</sup>

(v) *Astang Samgraha*- *Lepa*, *Vaman*, *Shiravedha*.<sup>8</sup>

(vi) *Chakradutta* and *Bhaishajya Ratnavali*-*Lepa*, *Pralepa*, *Abhyanga*, *Vamana*, *Shiravedha*.<sup>9</sup>

***Apathya***- Avoid Hot [*Ushna*], Spicy, Oily, Fried and Pungent Food, Junk Food, Fast Food, and Out Side Food.

***Virudha Ahara***- Food that is incompatible to each other such as Milk with Fish Etc.

***Pathya***- Food items with *Tikta Rasa* like *Patola*, *Giloya*, *Methika* etc. Fresh green and leafy vegetables, enough water intake (specially Luke warm water), mental relaxation techniques like meditation and *Yoga*.

***Drugs***- *Lodhra* (*Symplocos racemosa*), *Manjistha* (*Rubiya cordifoliya*), *Usheer* (*Vetiveria zizaniodes*), *Padmakha* (*Prunus cerasoides*), *Haridra* (*Curcuma longa*), *Chandana* (*Santalum album*), *Sarsapa* (*Brassica campastris*), *Anantmula* (*Hemidesmus indicus*).

### **Formulations (*Aushadh Yoga*)-**

(i) ***Vati*** (Tablets)- *Arogyavardhini Vati*, *Keshor Guggulu*, *Panchatiktaha Ghrut Guggulu*, *Amrita guggulu*, *Sarivadi Vati*, *Khadiradi Vati*.

(ii) ***Kwatha*** (Decoction)- *Maha Manjisthadi Kwatha*, *Khadirashtak Kashaya*, *Patoladi Kwatha*, *Khadira Kwatha*, *Gudduchyadi Kwatha*, *Asava-Aristha*- *Sarivadhyasava*, *Khadira-aristha*, *Madhvasav*, *Manjisthadhyaristha*,

(iii) ***Churna*** (powder)- *Aamalki churna*, *Manjistha churna*, *Panchnimbadi churn*, *Triphla churna*, *Giloya churna*.

(iv) *Ghrut* (medicated ghee)- *Mahatikkta Ghruta, Panchatiktaka Ghruta, Tik-tashatpala Ghruta, Triphla Ghruta,*

(v) *Rasa Aushdhi- Rasamanikya, Gandhak Rasayana,*

(vi) *Bhasma- Praval Bhasma, Swarna Makshik Bhasma*

**Yoga and Meditation-** Yoga Therapy suggest *Pranayama, Asana, Shatkarma,* and Meditation. Stress, Increased toxin content, Disruption in bowel movements is some of the reasons for acne.

(i) *Asanas- Bhujangasana, Matsyasana, Halasana, Sarvangasana, Trikonasana,* and *Balasan* help increase blood circulation to the head and face area.

(ii) **Yoga Mudras-** *Varun Mudra/Jal-Vardhak Mudra, Prithvi Mudra*

(iii) Morning. *Kapalabhat Pranayama* on empty stomach. *Antaranga* and *Bahiranga Kumbhaka* and *Mahabandha (Jalandhara, Uddiyana and Moola)* may be integrated into the *Pranayama* practice. For persons, who usually gets more problematic in summer, especially with oily skin cooling *Pranayamas*, such as *Sheetali* and *Sheetkari*, can help proving effect to the skin and retain its glow.

(iv) Meditation- Meditate twice a day, every day. The more you do, the more you will radiate from within and then out.

## CONCLUSION

In current era *Mukhadushika* is the one of the most burning problem in youngsters. Modern text described Acne vulgaris as a chronic inflammatory disorder of sebaceous follicles characterized by the formation of comedone, papules and pustules, less frequently nodules or cysts. . All the *Samhitas* have pointed out *Kapha, Vata,* and *Rakta* as the causative factor of dis-

ease. In *Ayurveda* number of remedies are available with marked success and benefit over conventional modern drugs. The *Lepa* and *Pralapa* are described as a *Shamana Chikitsa* in previous stages of *Mukhadushika* while in severe cases *Shodhana Chikitsa* should be applied. Moreover the *Ayurvedic* therapies have long lasting affects with nil side effects.

## REFERENCES

1. API Text Book Of Medicine Munjal Y. P. et.Al.[Vol-2]Published By The Association Of Physician Of India, 9<sup>th</sup>edition 2012,Page No.1459.
2. Sushrut Samhita purvardha- Ayurveda Tattva Sandipika Shstri Ambikadutta Published by-Chaukhamba Sanskrit Sansthan Varanasi, Reprint Edition 2005.[Su.S.Ni.13/38
3. Charka Samhita 1<sup>st</sup> Part. Edited With Charaka Chandrika Hindi Commentary By Tripathi Brahmanand, Publisher-Chaukhamba Surbhi Prakashan, Varanasi [ Ch.Su.8/8]
4. Sushrut Samhita Uttartantra- Edited With Ayurveda Tattva Sandipika. By Shastri Ambikadutta Publisher-Chaukhamba Sanskrit Sansthan Varanasi, 7<sup>th</sup> Edition -2003. [Su.Chi.20/36]
5. Astanga Hridayam Edited With' Nirmala'hindi Commentary .By Tripathi Brahmanand Publisher-Chaukhamba Sanskrit Pratisthan, Delhi [A.H.Utt31/5
6. Bhavaprakasha of Bhav Mishra-Edited With The Vidyotini Hindi Commentary By-Mishra Brahma Sankara Part-2.Chaukhamba Sanskrit Sansthana, Varanasi [B.P.Ma.Kh.61/31-34].
7. Yogratnakara-With Vidhyotni Hindi Commentary By Vaidhya Shastri Lakshmipati, Edited By Bhahmasankar Shastri, Publisher-Chaukhamba Prakashan, Varanasi, Y.R.Kshudraroga Adhikar.

8. Astanga Samgraha, Vagbhata's - Vol-2 With Hindi Commentary By Gupta Atridev, Foreword- Sri Sharma Nandkishor, Publisher-Chawkhamba Krishnadas Academy, Varanasi. [A.S.Utt.36/5]
9. Chakradatta of Sri Chakrapanidatta Hindi Commentary By Dr. Tripathi Indradeva, Editor-Prof. Dwivedi Ramnath, Publisher-Chawkhamba Sanskrit Sansthan Varanasi, 4<sup>th</sup> Edition-2002. [55/41].

---

### **CORRESPONDING AUTHOR**

**Dr. Raghubala Kaviya**

MD Scholar

PG Department of Kayachikitsa

University College of Ayurveda

Dr. S. R. Rajasthan Ayurveda University,

Jodhpur, Rajasthan, India

**Email:** drraghubala@gmail.com

---

*Source of support: Nil*

*Conflict of interest: None Declared*