ACNE VULGARIS A BURNING PROBLEM IN YOUNGSTERS AND ITS MANAGEMENT WITH AYURVEDIC APPROACH- A REVIEW ARTICLE
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ABSTRACT
Acne vulgaris is a disease of the pilosebaceous follicle characterized by non-inflammatory (open and closed comedons) and inflammatory lesions (papules, pustules, and nodules)¹. 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 youngsters 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 face¹. This disease is characterised by the formation of comedons [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.’

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 heath. 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 which en composed 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 ‘Tarunyapidika’. This disease affects the face and vitiates the facial appearance; this is why it is called ‘Mukhdushika’.

**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, ant 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 with drawl.

1. **Nidana(causes)-**

   (i) **Ahara-** Oily, Spicy, Fatty, Fast Food, Cold Drinks causes the disturbance of Tridoshas.

   (ii) **Vihara-** Atapsevan, Diwaswapna, exertion immediately after meal.

   (iii) **Kala-The** Vata and Kapha are vitiated by sheet Gun 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 Pidia’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 clinically 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)
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 Dosha or Pitta Sansargaja Dosha. The purgative drugs expel the excess Pitta from the Guda Marga. Property of Rakta is analogous to Pitta Dosha, 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- Raktaamoksana 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

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

(iii) Bhavprakash- Lepa, Vaman, Abhyanga.

(iv) Yogaratnakara- Shiravedha, Pralep.

(v) Astang Samgraha- Lepa, Vaman, Shiravedha.

(vi) Chakradutta and Bhaishajya Ratnavali-Lepa, Pralep, Abhyanga, Vamana, Shiravedha.

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 (Smplocos racemosa), Manjistha (Rubia cordifolia), Usheer (Vetiveria zizanoides), Padmakha (Prunus cerasoides), Haridra (Curcuma longa), Chandana (Santalum album), Sarsapa (Brassica campastris), Anantmula (Hemidesmus indicus).

Formulations (Aushadh Yoga)-


(ii) Kwatha (Decoction)- Maha Manjisthadi Kwatha, Khadirashtak Kashaya, Patoladi Kwatha, Khadira Kwatha, Gudduchyadi KwathaAsava- Aristha- Sarivadhasava, Khadirarista, Madhvasav, Manjisthadhvarista.

(iii) Churna (powder)- Aamalki churna, Manjistha churna, Panchnimbadi churn, Triphla churna, Giloya churna.
(iv) Ghruṭa (medicated ghee)- Mahatikkta Ghruṭa, Panchatiktaka Ghruṭa, Tiktashatpala Ghruṭa, Triphla Ghruṭa,
(v) Rasa Aushdhī- Rasamanikya, Gandhak Rasayana,
(vi) Bhasma- Praval Bhasma, Swarna Makshik Bhasma

**Yoga and Meditation**- Yoga Therapy suggest Pranayama, Asana, Shat karma, 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 Mudral/Jal-Vardhak Mudra, Prithvi Mudra
(iii) Morning. Kapalabhat Pranayama on empty stomach. Antaranga and Bahiranga Kumbhaka and Mahabandha (Jalandhara, Uddiyana and Mool) 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 disease. 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.

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