



PHYSIO - PATHOLOGY OF ACNE AND ITS PACIFICATION THROUGH AYURVEDA

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ABSTRACT

Acne is a skin condition that occurs when your hair follicles become plugged with oil and dead skin cells. It often causes whiteheads, blackheads or pimples, and usually appears on the face, forehead, chest, upper back and shoulders. Acne is most common among teenagers, though it affects people of all ages. Effective treatments are available, but acne can be persistent. The pimples and bumps heal slowly, and when one begins to go away, others seem to crop up. Depending on its severity, acne can cause emotional distress and scar the skin. Acne is an inflammation of the pilosebaceous units of certain body area (face, trunk, rarely buttocks) that occurs most frequently in adolescence and manifest itself as comedones (comedonal acne), papulopustules (papulopustular acne) or nodules and cysts (nodulo cystic acne and acne conglobata) pitted depressed or hypertrophic scars may follow all types but especially nodulocystic acne and acne conglobata. It can be correlated with Yauvana pidika in Ayurveda. The diseases in which the pitika are developed especially on the face of young persons (adolescents) are known as Yauvana Pidika (Tarunyapitika). Various Systemic and local treatment are indicated in Ayurveda that help to cure Acne and also to regain the lost beauty and revive the personality.

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INTRODUCTION

Yuvan pidika is one of the most common dermatoses. It is known as muhasa in day to day practice. It develops commonly at puberty (teenage) when sebaceous glands are more active. The face is the most affected part of the body at the adolescent age, which are the years when an individual is more beauty conscious. Though it is a minor ailment, it can come across the life of a person from unattractive look to a permanent disfigurement which, may result in development of inferiority complex or sometimes even depression. As the name of the disease also indicates yuvan pidika or mukh dushika. Yuvan pidika is described in ayurvedic text under the heading of kshudra roga. In ayurveda the word kushtha means the whole concept of dermatology as described in modern Medical science and is further sub divided into maha kushtha and kshudra kushtha. Maha kushtha as such is the description of leprosy mainly and kshudra kushtha includes rest of skin disorders. While describing the inflammatory swelling under the chapter trishothiya adhyaya bhagwan atreya punarvasu has

clearly mentioned the concept of ek doshiya shotha in which vitiated pitta along with the rakta involves the skin and cause painful inflammatory eruptions known as pidika. These pidikas are specially situated on the face hence they are known as mukh dushika or yuvan pidika. The disease yuvan pidika resembles the features which are similar to those of acne vulgaris in modern medicine. According to modern literature increased sebum secretion, follicular obstruction, proliferation of follicular bacteria and the consequent hydrolysis of the lipids of sebum are different aspects of pathogenesis of acne. According to ayurvedic literature kapha, vayu and rakta are the factors responsible for yuvan pidika. If we correlate the pathology, it seems that the kapha is responsible for increased sebum secretion leading to follicular obstruction and vitiated vata dosha is responsible for proliferation of follicular bacteria and consequent hydrolysis of the lipids of the sebum causing inflammatory eruptions called acne vulgaris. The last stage of pathogenesis denotes the involvement of rakta.

YUVAN PIDIKA NIRUKTI

युवा (न) योवनावस्थाविशिष्टः The disease yuvan pidika mostly occurs in adolescence hence it is known as yuvan pidika.

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Yuvan pidika = yuvan + pidika

The term yuvan represents the adolescence and pidika occurs due to predominance of pitta in twak and rakta (local welling).

IN CHARAK SAMHITA: Acharya charak while describing ekdoshiya shotha, has given a very detailed description of inflammatory and non nflammatory swelling. Acharya charak has mentioned pidika in trishothiya adhyaya. he described that pidika occurs due to predominance of pitta in twak and rakta (Sharmaand and Dash Bhagwan 2012).

IN SHUSHRUTA SAMHITA: Acharya sushruta has described the disease as mukh dushika. He described this disease under 44 types of kshudra roga in nidan sthan chapter13 (Shastri, 2009).

VAGBHAT: Acharya vagbhat has described the disease in both ashtang sangraha and ashtang hridaya under 36 types of kshudra roga in uttar sthana (Gupt Kaviraj Atridev, 2005).

MADHAV NIDAN: Acharya madhav has followed the view of sushruta and given it the name yuvan pidika. He described it under 43 types of kshudra roga (Tripathi, 1993).

SHARANGDHAR SAMHITA: Acharya sharangdhar has described yuvan pidika under 60 types of kshudra roga and followed aachara sushruta (Damodar Pandit, 2008).

BHAV PRAKASH: Bhav prakash has also described it due to predominance of kapha, vata and rakta under kshudra roga. According to him it occurs in both males and females (Misa Brahma Sankara, 2010).

YOG RATNAKAR: Symptoms and treatment of yuvan pidika is mentioned in uttar khand under ksudra rogadhikar. It is due to predominance of kapha, vata and rakta (Saxena Nirmal, 2003).

NIDAN PANCHAK OF YUVAN PIDIKA

NIDAN: The aetiological factors of yuvan pidika are same as those described for kushtha by different aacharyas.

Charak told the following factors mainly responsible for occurrence of kushtha:

- Viruddha annapana : incompatible diet
- Vega dharan : suppression of natural urges particularly of vomiting
- Vyayama ati : exposure to physical exercise after eating excessively. Bhuktavopsevinanam
- Santapamati : exposure to heat after eating excessively Bhuktavopsevinanam
- Ajeernadhyshinam : intake of food during indigestion (when previous meal is not properly digested)
- Panchakarmapcharinam: use of contraindications while undergoing panchkarma therapy i.e. improper use of purva and paschata karma.
- Navanna dadhi matsya ati lavana sheeta ambunishevinam : excessive use of new cereal, use of curd, fish, salt and sour substances.
- Vyavayamajeernee: performance of sexual act during indigestion.
- Diva shayana: sleep after sunrise

- Vipra guru gharshatama: disobedience to teachers and elders
- Papa karma kurvatam: indulgence in sinful acts
- Purva janam krita karma: sinful acts of previous births.

PURVA ROOPA (PRODROMAL SYMPTOMS)

The disease yuvan pidika appears abruptly with the features of white and black heads. The disease will follow the general prodromal features of kushtha. The purva roopa of kushtha as described by eminent aacharyas are as follows:

- Sparshagyatvama : loss of touch sensation
- Atisweda and asweda: excessive or no perspiration
- Vaivarnya: dearranged complexion or colour change
- Koth: appearance of elevated rashes.
- Lomaharsha: horripilation
- Kandu: itching
- Toda: piercing pain
- Shrama and klama: exertion and exhaustion
- Vrananam adhikam Shoolam sheeghrotpatti chirsthiti: excessive pain in wounds. Early manifestation of wounds along with their chronicity.
- Daah: burning sensation
- Suptangata: numbness
- Ati shlakshnata : excessive smoothness
- Ati kharta: excessive roughness
- Asrijah krishnata: reddish black discolouration of skin
- Rukshata: dryness

ROOPA

Sign and symptoms of yuvan pidika and its similar entities as mentioned by ayurvedic aacharyas:

S.N. symptom	charak	Sushruta	vagbhat	madhav
1. Shalmali kantakakara (just like thorn of shalmali)	-	+	-	+
2. shopha (swelling)	+	-	-	-
3. saraga (redness)	+	-	-	-
4. saruja (painful)	-	-	+	-
5. ghana (in groups)	-	-	+	-
6. medogarbha mukhae (collection of fatty material inside boil)	-	-	+	-

SAMPRAPTI OF YUVAN PIDIIKA

Following textual facts are the milestone that play an important role in the samprapti of yuvan pidika

- The disease is tridoshaja in nature with predominance of pitta dosha (Sharma and Dash Bhagwan, 2012).
- The dushit rakta dhatu is the feeding junction of the promotion of this disease and described under raktaja vikara (Sharma and Dash Bhagwan, 2012).
- The natural pitta promotes the prabha, Prasad, teja, darshan, etc in every person (Sharma and Dash Bhagwan, 2012, Shastri, 2009 and Gupt Kaviraj Atridev, 2012).
- The bhrajak pitta – a variety of prakrit pitta dosha, resides underneath the skin and improves the texture and glow of skin (Shastri, 2009, Gupt Kaviraj Atridev, 2005 and Damodar Pandit, 2008).

On the basis of above facts discussed above, the vishistha samprapti of yuvan pidika may be explained in these words:

When the vata, pitta and kapha doshas are vitiated due to their naidanik hetu (etiological factors), it is the vata which carries the remaining kupit kapha and pitta dosha approaches the rakta dhatu and makes it dushit. At this juncture the kupit kapha dosha subdues the raktagni and there is abnormal production of mala pitta at this level. This mala pitta hinders the blood circulation through raktavahini (dhamnis) that leads of kapha prakopa in twacha, side by side kupit kapha dosha obstructs the mukha of sweda vaha strotas (sebaceous glands). The kupit pitta at the level of rakta dhatu elevates the abnormal pittoshma and produces pidika.

SAMPRAPTI GHATAK

- Dosha: kapha, vayu, pitta
- Dushya: dhatu –rakta

Updhatu – twacha

- Strotas – swedavaha, raktavah
- Stroto dushti lakshana – ati pravriti and sang
- Marga – bahya roga marga
- Adhishthan – mukh Pradesh with or without upper part of the (chest) urah Pradesh.
- Roga abhivyakti – saghana, pidika
- Vyadhi swabhav – aasukari, chirkari, both
- Sadhya asadhya – sadhya

SADHYAASADHYATA (PROGNOSIS)

Yuvan pidika is described under kshudra roga. The word kshudra means minute, diminutive. Tiny.

- Most of the disease of this group have minimum etiological factors, symptomatology and easy management.
- They are described in brief in ayurvedic texts.
- These diseases involve limited area in human beings.
- A small group of people of certain age group get affected by these diseases.
- Most of these are of short duration and without any complications.

The yuvan pidika is a sadhya type of kshudra roga. It means that it is a ekangaja (local type of skin disease) generally not having any other systemic involvement.

PRINCIPLES OF MANAGEMENT OF YUVAN PIDIKA (CHIKITSA SUTRA)

For the management of yuvan pidika sanshodhanas and sanshaman chikitsa has been described.

- Vaman: as the upper portion of the body has been counted as the main site of kapha, the easiest route of expelling the increased kapha is through the upper part of the body. Acharya sushruta, vagbhata, chakrapani and bhav prakash have recommended this procedure to cure yuvan pidika (Shastri, 2009 and Gupt Kaviraj Atridev)
- Nasya karma: this procedure deals with the application of the drug or the preparation of the drugs through nasal

pathway. Sneezing results due to this procedure which enable the kapha to expel from the head.

Acharya charak has portrayed the use of nasya in the urdhwa jatrugata disorders (Sharma and Dash Bhagwan, 2012) vagbhata and acharya chakra dutt have indicated the use of nasya in this disease (Gupt Kaviraj Atridev, 2012). Further acharya vagbhat has elucidated the use of kumkumadi taila for the betterment of this disease and for promoting the complexion of the face (Gupt Kaviraj Atridev, 2012). Anjana (collyrium): the application of the drugs in the form of paste or fine powder into eyes is known as anjana. Acharya chakrapani has recommended this process as curative measure in this disorder. Rakta mokshan: acharya vagbhata and chakra pani dutta has described sira mokshana (vein on forehead) for the treatment of yuvan pidika (Gupt Kaviraj Atridev, 2012).

SANSHAMAN CHIKITSA

a) For external applications (tropical): in ayurveda, different lepa have been described for the tropical use on the face. Some of them are: Sushruta samhita (Shastri, 2009)

- A lepa made of vacha, lodhra, saindhava and sarshapa.
- A lepa of dhamyaka, vacha, lodhra and kushtha.

Ashtang hridya (Gupt Kaviraj Atridev, 2012)

- A lepa consist of lodhra, dhamyaka, and vacha.
- A lepa composed of inflorescence of coconut with the young leaves of banyan.

Chakra dutt

- A lepa consisting lodhra, vacha and dhanyaka (Trikamji yadavji, 2013).
- Sarshapa, vacha, lodhra, saindhava, in the form of lepa.
- A lepa composed of rakta chandana, manjishtha, kushtha, lodhra, priyangu leaves of banyan tree and masura (Trikamji yadavji, 2013)
- A lepa prepared of only shalmali thorns with milk (Trikamji yadavji, 2013)
- A powder of gorochana and maricha mixed with water may be applied on the face (Trikamji yadavji, 2013) Yog ratnakar (Saxena Nirmal, 2003)
- A lepa prepared by jatiphala, raktacchandra, and maricha.
- A lepa consisting of lodhra, dhanyaka and vacha in equal quantities.
- A lepa prepared with arjuna twak in cow's milk.
- A lepa prepared with manjishtha in honey.
- A lepa prepared with shalmali thorns in milk.

For internal administration: acharya chakra pani has mentioned nine kashaya dravyas for treatment of skin diseases (kushtha). These are:

- Triphala
- Patola
- Haridra
- Manjishtha
- Kutaki
- Vacha
- Nimbi

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.

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.

DISCUSSION

Acne is the scourge of mankind and the travesty of youth. Acne is the most common skin disease facing mankind; it afflicts 89% of seventeen year olds to some degree. Ayurveda is the most ancient Health System & healing science of the world. So we should take the help of this ancient system of science to fight against this achne vulgaris. Acne is a chronic inflammatory condition of the pilosebaceous follicles on the face and upper trunk. It is characterized by the development of comedones (Black heads), papules, pustules and cysts which may resolve to leave pitted scars. In ayurvedic classics we get the information about this disease in the name of yuvan pidika, The eruptions like Salmali thorn, on the face during adulthood, caused by Kapha, Vata and Rakta are known as 'Yuvan Pidika'. Yuvan Pidika is described by Acharya Sushruta as a separate vyadhiin Nidana Sthana 13 and Chikitsa Sthana 20 under Kshudra rogas. Likewise Acharya Madhava and Vagbhatta have described Yuvan Pidika under Kshudra rogas and not in separate chapters. Acharya Sushrutahas mentioned 44, Acharya Vagbhatta 36 and Acharya Madhava has quoted 43 Kshudra rogas. With the help of this review article we can conclude that ayurvedic medicines and the treatment procedures are having a significant effect in treating the disease achne vulgaris.

Conclusion

Acne is a common skin disease characterized by pimples on the face, chest, and back. It occurs when the pores of the skin become clogged with oil, dead skin cells, and bacteria. Acne is a message from your body telling you that something is wrong inside. According Ayurveda acne is known as “Yuvan Pidika”. It believes that the tridoshas (vata, pitta, kapha) in the form of tissues controls all activities of the body and aggravated doshas are main reasons in eruption of acne. This is found more often in adolescent when there is excessive secretion from the oil glands, according to ayurveda distortion in the air (Vat Dosh) and phlegm (Kapha Dosh) causes further distortion of the blood or Rakt Dhatu. Vata when gets vitiated due to unhealthy diet and lifestyles affects other two doshas (kapha and pitta) to aggravate them. Aggravated pitta affects rakta dhatu or blood. The vitiated blood affects the skin and causes excess secretion of oil from sebaceous glands. Acne due to a Pitta vitiation are generally red, soft, small and tend to be aggravated in hot weather. Kapha has sticky property. Aggravated kapha imparts the stickiness to the oil produced by sebaceous glands of skin. Thus the thick sebaceous plugs are formed in skin pores and hair follicles leading to eruption of acne. The lesions are pale, hard, fairly large, have an oily secretion and tend to aggravate in cold weather. To, fight against this stigma one must know the proper physiopathology and treatment of the disease. Once the vitiated doshas are eliminated from the body through sanshodhan process, they

will never vitiate again. So, ayurveda has described best treatment procedures for acne vulgaris.

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