A CRITICAL REVIEW ON TARUNYAPIDAKA W.S.R. TO ACNE VULGARIS

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ABSTRACT:
Ayurveda is deep sea of knowledge in which not only systemic diseases but also local diseases either small or large are described in detail along with its management also. Tarunyapidaka (Acne) is among these. This is a type of skin disorder described under the concept of Kshudraroga. Kshudra means Alpha or laghu, these disease explained briefly by the Acharyas and said to be Laghurupa. The diseases which are not suitable for any other classification or category are grouped under this heading and named as Kshudraroga. Kshudra means little which causes no more distress in body. Tarunyapidaka may cause anxiety in beauty concern persons and people are very much cautious about their health as well as beauty. Thus health and beauty are two faces on single coin. As Kashyapa says that “Yatha Vakram tatha vruttam yathach chakshustatha manah; yatha swarastatha saro yatha rupam tatha guna” which means internal characteristics relates with the external expression of an individual. Thus face reflects the personality of person. In present era, it is understood as Acne vulgaris or pimples. This condition is most common among young people, so it is called as Tarunyapidaka or Youvanapidaka and also called as Mukhadushika.

KEY WORDS- Tarunyapidaka, Kshudraroga, Acne, Youvanapidaka.

INTRODUCTION:
Ayurveda name for the disease of Acne is Youvanapidaka or Tarunyapidaka. Shalmali kantaka samana that to because of Kapha, Vata and rakta vitiation manifests pidaka on the face also called as Tarunyapidaka.¹ Tarunya means small pustules, Thus Acne is regarded
as an aliment where the small pustules tends to emerge at a young age. In Ayurveda, acne is categorized as a skin ailment which identifies with being a blood disorder. Tarunyapidaka is the result of distortion or imbalance in the Vata and Pitta doshas (air and fire body humours) which further cause deformation of the blood or 'Rakta' dhatu. In our today’s life 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. According to Ayurveda Acne is a message from your body telling you that something is wrong inside with your body dosha system like your stomach is upset, having acidity, changes in dietary habits.  

CAUSES

- **Age**- Teenagers more prone to develop Acne.
- **Cosmetics**- Make-up and any other chemical treatment can make Acne worse.
- **Disease**- If a person is having history of long term chronic illness or regular gastro-intestinal problem or hormonal disorders can increase the severity of Acne problems.
- **Drugs**- Acne can develop as a result of using certain drugs such as Tranquilizers, Antibiotics, oral contraceptives and steroids.
- **Personal hygiene**- Strong soaps, hard scrubbing, and pricking at pimples can make Acne worse.
- **Stress**- Emotions can contribute the Acne.
- **Environment**- Exposure to polluted environment and Sweating can also make the condition worse.
- **Gender**- Boys are more likely to develop Acne and tend to have more serious cases than girls.
- **Diet**- Fatty and oily foods can affect Acne.
- **Allergic manifestation** - Allergy also plays a role in the formation of acne lesions up to some extent. Youngsters working in fast food restaurants cooking oils and greases develop 'Mc Donald's Acne' during summer months.

TYPE AND SYMPTOMS

In modern medicine according to its structure shape and constituents, Acne is divided into six different types:

1. Mild acne vulgaris
2. Acne papulosa
3. Acne indurate
4. Acne cystic
5. Acne atrophica and
6. Acne keloidalis.

Although Pitta and Rakta vitiation is common in all, Vata is predominant in Acne Atrophica and Kapha is predominant in Acne Cystica and Acne keloidalis.

Acne has also been classified as premenstrual acne, adolescent acne and Acne Vulgaris. As the name suggests, premenstrual Acne appears before the menstrual cycle and disappear after the cycle is over.

**MATERIAL METHODS**

Ayurveda Samhita literature, Modern medicine literature and journals are studied for this review work.

**DISCUSSION**

Basically Acne is a disorder due to vitiation of all doshas is due to disturbed state of Kapha, Vata and vitiation of Raktadhatu, and also involvement of Pitta due to its Ashrayashrayibhava. Acharya Charaka mentioned Tarunyapidaka while explaining Bahya Rogamarga, which implies that its Adhisthana is Twak. There we find the vitiation of Rasadhatu also. Acharya Bhavamishra has quoted Swabhava (the natural cause) as one of the causative factors. Acharya Sharangadhara has mentioned Tarunyapidaka as the mala of Shukra Dhatu along with Vaktra Snigdha (unctuousness of face). Another theory we can say i.e. Pitta vitiation is the predominant factor. Pitta vitiates the blood and the skin to form Acne. Hormonal disturbances may cause this disease in adolescents. It is common inflammation condition of the pilo-sebaceous follicles characterized by Comedones, which are secondarily infected resulting in papules, pustules, cyst, nodule and scars. It is also related to the disturbances in menstrual cycle and digestive problems. Acne which is also known as Acne vulgaris is mainly the maladya of adolescent where there are excessive secretions of oil glands. Acne generally tends to disappear with age.

**TREATMENT**

Ayurveda therapy for acne is relevantly holistic in approach which helps both in curing as well as keeping the maladya away. When Ayurveda therapy is rendered to a patient with Acne, primary focus of a physician would be to ascertain the cause of the ailment. This may require proper analysis of the dosha which is imbalanced and resulting into
formation of acne. This would follow by presenting medicines both internal as well as external use.\(^9\)

(i) Shodhan therapy- Vaman, Virechan, Nasya, Rakta Mokshna etc.\(^{10}\)

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

1. **Shodhan therapy**

   (a) **Vaman Karma**\(^7\) [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 Youvanapidika.

   (b) **Virechana Karma**- This therapy is indicated specially to subside Pitta Dosha or Pitta Samsargaja 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 Rakta Vikara. In Ayurvedic texts Acharya Charaka has explained Upavasa, Virechana, and Raktamokshana as treatment modalities in Rakta and Pitta Vikara.

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

   (d) **Shiravedha- Raktamokshana** by Siravyadha is described in Tarunyapidika.

2. **Shamana Chikitsa**- For Shamana therapy many herbo-mineral compounds are being advocated either as internal or external medication, single or in compound. As it said that “Dosha evam hi sarvesham rogaanam eka karanaam” without involvement of Dosha, disease can’t manifest. As mentioned earlier all the three Doshas as well as Rasa, Rakta, Meda and Shukra Dhatu are involved directly and indirectly in the formation of Samprapti of the Tarunyapidak. Formulations which contains drugs having properties like Raktashodaka, Varnya, Kushtagna, Kandugna, Pittashamaka and Kapha-Vatahara would be beneficial to bring back the balanced state of affected Dosha-Dushya.

**Pitta alleviation**\(^{11}\)

- The best herbs to alleviate pitta are durva, shatavari, amalaki and sandalwood.
- If infection is present, Tab Guduchi
- For blood purification, alterative herbs should be used like Manjista, Raktachandana, lodra and haridra.
Bowel should be careful.

Vata-kapha type\textsuperscript{12}

Arogyavardhini vati 125mg thrice a day

Take care of Agni

Other medicine

Mahamanjistadhi kashaya

Manjistadhi Ghana vati

Sarivadhyasava

Maha tikta kashaya

Madhu shnuhi tiktaka kashaya

Nimbadi guggulu

**EXTRANAL APPLICATION - Local**

application directly acts on skin lesions, so along with Antha Parimarjana Chikitsa, Bahiparimarjana Chikitsa also plays an important role in Tarunyapidaka, Lepa\textsuperscript{13} which acts as Raktaprasadaka, Kaphagna, Varnya, Kusthagna and Tvachya should select such as:

- Sveta sarshapa, vacha, lodhra, and Saindhava lavana, should taken in equal parts should be processed into a lepham.
- Arjuna bark powder duly mixed with cow milk
- Salmali kantaka rubbed to a pasty from in milk
- Kumkumadhi lepa.

**GENERAL MANAGEMENT**

- Don’t squeeze the Acne
- **For Stress reducing - 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 Balasana help increase blood circulation to the head and face area.

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

(iii) **Pranayama**: 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 get 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.

**PATHYAPATHYA**

- Eat a well-balanced diet high in Fibres, Zinc.
Eat raw fruits and vegetables.

Avoid foods and food high in iodine, such as salt etc.

Ayurveda strictly disallows spicy, fried and oily food so as rid of the acne.

CONCLUSION-

Tarunyapidaka is one of the Kshudraroga and is famous by the name “Acne” in the modern science, as the explanation of Tarunyapidaka is analogous with description of “Acne Vulgaris”. It is also known as pimple, nowadays it became a burning problem among youngsters, so it is called as Youvanapidaka. By the well known Ayurveda principle i.e “Swasthasya swasthya rakshanam Aturasya vikara prashamanam”, one can treat the Tarunyapidaka with treatment modality mentioned by the Ayurvedic Acharyas.

REFERENCE

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