

TREATMENT OF ACNE VULGARIS (YUWAN PIDIKA) BY KUNJAL KRIYA

¹Dr. Ravi Narayan Prajapati, ^{2*}Dr. Ram Kumar Agarwal, ³Dr. Rakesh Saraswat,
⁴Dr. Pankaj Mishra, ⁵Dr. Manjula Mishra and ⁶Dr. Manoj Kumar Singh

^{1,2}Lecturer, Swasthavritta Govt. Ayurveda College & Hospital Jabalpur.

^{4,5}Lecturer. Govt. Ayurveda College & Hospital. Jabalpur.

^{3,6}Reader, Govt. Ayurveda College & Hospital. Jabalpur.

ABSTRACT

Today's age is an age of advertisement and presentation. The world in which Personality Development and Body Language has become a buzzwords, modern generation faces a variety of problems in which Yuwana Pidika is major one. This problem often affects not just a young graduate facing his/her interviews and other side. In most cases their first impression is distorted and the concerned often harbor feelings of inferiority leading to lack of self confidence and consequent failures. Ayurveda offers treatment scope in the form of employing periodical Shodhana not only curative but also in preventive aspect.

Mukhadushika is explained by Sushruta under kshudra roga. It is characterized by shalmali kantaka sadrusa Pidikas on face. It correlates to acne vulgarities explained in modern science. This acne when not treated in the earlier stage leads to severity and hence leaves permanent scars, which mentally depresses individual and feels insecure. Hence there is a need to counter this condition effectively and prevent its progress to severity and thereby preventing the eruption of new lesions. The features of the disease Yuwanpidika are similar to those of acne vulgarities. In Swasthavritta while explaining about Dinacharya and Ritucharya all the Acharya explained how to maintain the body & beauty. Now a days yuwana Pidika is very common disease all over the world. Treatment for this disease is very costly and has many side effects so it is a very big problem to the society. Vaman dhouti (kunjal kriya) technique is for cleanliness and efficiency of the upper digestive system (pharynx, oesophagus, stomach) as well as the respiratory system. Vaman dhouti (kunjal kriya) is very useful for Kapha pitta Vata roga as well as Yuwana pidika.

Article Received on
17 April 2017,

Revised on 07 May 2017,
Accepted on 27 May 2017

DOI: 10.20959/wjpr20176-8729

*Corresponding Author

Dr. Ram Kumar Agarwal

Lecturer, Swasthavritta Govt.
Ayurveda College & Hospital
Jabalpur.

KEYWORDS: Yuwana pidika, Acne, Yogic kriya and Kunjal kriya.

INTRODUCTION

Yuwana pidika is described by Acharyas under the heading of Kshudra Roga. However Sushruta has described this disease under the name of Yauvan Pidika. Sushruta has mentioned 44 Kshudra Roga, while Vagbhata 36 and Madhava Nidana have described 43 Kshudra Rogas. The word Yuwana pidika contains two terms, Yuwana and Pidika. “Youvana” means Youth, Youthfulness, Puberty and Manhood. Pidika means Kantaka that which occurs on the face of youth (Yuva Kali Mukhajata Pidikayam). The aggravated Pitta located in the Tvaka and Rakta causes red swelling which is known as Pidika.

Yuwana Pidika is a skin disease so to understand the total etiopathogenesis of disease, normal structure of the skin should be considered. According to Sushruta, Twak has developed after the fertilization of the ovum. At the time of fertilization Shukra, Shonita and Soul become united for the manifestation of Garbha. Its growth is rapid and nourished by Tridosha. Seven folds of the layers of the skin are formed in the embryo during the first and second trimester of pregnancy, similar to as milk gets its cream over the surface during boiling. The body is made up of Pancha Maha Bhutha and skin is not devoid due to the predominance of Vayu Mahabhuta.

Pakwasayakatisakthi shrotassthi sparshendrium

Sthanvatasya tatrapi pakwadhanam visheshta. (A.H. su12/1)

It possesses the property of tactile sensation, moreover with the help of Bhrajaka Pitta it absorbs and metabolizes the oils and other topical medicaments and gives lustier and complexion to the body.

Tawakastham bhrajakam bhajnata twacha (A.H. Su12/4)

By staying in skin it promotes the complexion of body. It makes skin unctuous and glooming. It also maintains the body temperature. It absorbs the unctuous substances used in the shape of Abhayanga, Avgahana and Alapena etc. and promotes the complexion of the body. Sveda is the Mala of Meda Dhatu. Charaka says that the total quantity of Sveda is 10 Anjali in a normal human body. Tvak is included under Bahya Roga Marga. To know the nature of healthy skin and to differentiate the diseases of skin, the classical texts have explained the Lakshana of Tvak Sara Purusha.

By considering the above view the Yuwanpidika is defined as following –

The pidika is in the shape of salmalikantaka (spine of indian red silk tree) produced due to vitiation of kapha, vata, rakta in the young age on the face causing blemishing is called Yuwanpidika. It is important to note that the knowledge of bhavas involve in vyadhi is necessary to pre-requisite of the disease before processing towards study of the diseases.

Salmali kantaka prakhya kaphamarutshoritey,

Jayante pidika yuna vaktre ya mukhadushika.. sau.ina.13/38

The painful eruptions packed with Meda, similar to the thorns of Shalmali having their site on the face of adults are known as Yuwana Pidika.

Layers of Twaka according to Sushruta

No.	Name	Functions	Thickness in Vreehi	Diseases
1	Avabhasini	Reflects all Varna and Elucidate five Chaya	1/18 th	Sidma, Padmini, kantaka
2	Lohita	-	1/16 th	Tilakalaka, Nyaccha, Vyanga
3	Shveta	-	1/12 th	Charmadala, Ajagallika, Mashaka
4	Tamra	-	1/8 th	Kilasa and kusta
5	Vedini	-	1/5 th	Kusta and Visarpa
6	Rohini	-	1	Granthi, Apachi, Arbuda, Shlipada and Galaganda
7	Mamsadara			Bhagandara, Vidradhi and Arshas

SYNONYMS OF YUWANA PIDIKA: Mukhadooshika, Tarunya Pidika, Yuvana Pidika, Varandaka, Ananadooshika, Vayasphoda, Yuwana Pidika

NIDANA

As it is a Kshudra Roga no direct reference of the etiological factors is available. The following are indirect references of etiological factors of Yuwana Pidika.

1. Mukhadooshika occurs because of Svabhava.
2. Mukhadooshika is explained as having Kapha, Vata Dosha and Rakta Doosha. Hence we consider general causes of vitiation of Vata, Kapha and Rakta as Nidana factors for Mukhadooshika.
3. All the three Doshas are involved in the manifestation of Mukhadooshika & it occurs

because of Svabhava.

4. Mala of Shukra Dhatu is Yuwana pidika so shukra vriddhi leads to Mukhadooshika.
5. Pidika is one of the Raktaja Roga. The causes of Raktaprakopa are Krodha, Shoka, Bhaya, Ayasa, Vidagda Ahara Sevana, Maithuna, intake of excess of Katurasa, Amlarasa, Lavanarasa, Teekshna, Ushna, Laghu, Vidahi Ahara, excess intake of tila Taila, Pinyaka, Kulatta, Sarshapa, Atasibeeja, Haritashaka, Mamsa of Godha Matsya, Aja, Avika, Dadhi, Takra, Sura and Amlaphala. Apart from these, intake of Drava, Snigdha, Guru Ahara, Divasvapna, Krodha, excess Atapa Sevana, intake of Viruddhashana and excess Parishrma causes Rakta Prakopa.
6. Excess intake of Teekshna, Ushna, Madya, Lavana, Kshara, Amla, Katu Rasa, Kulatha, Tilataila, Moolaka, Harita shaka, Jalaja and Anupa Mamsa, Dadhi, Amlamastu, Sura, Souvira, indulgence in incompetent food (Viruddha Ahara), Paryushita Ahara, consumption of excess food, day sleep immediately after consumption of Snigdha, Drava and Guru Ahara, excess exposure to sunlight, fire, excess of anger, suppression of Chardi and if non implementation of Raktamookshana during Sharad ritu causes Pidika in general.
7. According to Charaka foods and activities, which have similar property to that of Dooshya causes Srotodushti, so here Rakta Prakopaka Aahara and viharas causes the Yuwana Pidika.
8. Svabhava is bound to human body by invisible factors, is also another factor for Yuwana Pidika.

POORVARUPA

According to acharyas, poorvarupas of some diseases are not mentioned, because they are in avyaktaswaroopa. We donot find description of the poorvaroopa of Yuwanpidika.

ROOP (SIGNS AND SYMPTOMS)

Salmali kankara pidika sarujo Ghana,

Medogarbha mukhe yunam tabhyam ch mukhadushika .. A.S. SU 36.

The painful eruptions packed with Meda, similar to the thorns of Shalmali having their site on the face of adults are known as Yuwana Pidika.

Signs and Symptoms of Yuwana Pidika

Lakshana	Sushruta	Vagbhata	Others
Shalmali Kantaka Sadrusha Pidika	+	+	+
Ruja	-	+	-

Contains Meda In its core	-	+	-
Ghana Shotha	-	+	-
Involved Doshas	Kapha, Vata and Rakta	Kapha, Vata and Rakta	Vata, Pitta Kapha (skd)
Site of affliction	Face	Face	Face
Age of occurrence	Yuwana	Yuwana	Yuwana

CLINICAL CLASSIFICATION OF YUWANA PIDIKA

Yuwana pidika based on the Dooshika involvement. According to the characters of Doshas predominance, the disease Yuwana pidika may be categorized into four types as Vatika, Paittika, Kaphaja & Raktaja. The signs and symptoms of them are as follows:

Vatika Type: This type of eruption assumes a black color, and is characterized by sort of excruciating pain.

Paittika Type: It is yellow in color. It is hot and soft in touch, The discharge is of yellowish red in color. Generally red, soft and small lesions tend to be aggravated in hot weather.

Kaphaja Type: They are apparently pale white in color, heavy, unctuous, smooth, immobile and compact. It is characterized by numbness, itching and mild pain. The discharge is whitish in color. The lesions are pale, hard, and fairly large, have an oily secretion and tend to aggravate in cold weather.

Raktaja Type: These eruptions assume a black or reddish color. All the symptoms peculiar to Paittika type, marked the present form of the disease. The discharge from these eruptions is reddish in color.

COMPLICATIONS

The name of the disease is self explanatory i.e. “Yuwampidika” suggesting cosmetic adverse effect upon the face as Mukhdooshana in terms of Vaivarnya and Vranavastu or scars of temporary or permanent nature.

TREATMENT OF YUWANA PIDIKA

A lot of remedies are mentioned in Ayurveda to cure this disease. There are some Yogic kriya which are said not only to cure the disease, but also to increase the beauty complexion and lustier of the face. While going through all the remedies we see three types of therapies to be advised

- (1) Medicinal
- (2) Surgical and Para surgical.
- (3) Yogic Kriya

(1) MEDICINAL

(A) SYSTEMIC

Vaman- (Emesis): It is the best procedure to subside the Kaphaja abnormalities and in Yuwanpidika.

Nasya (Errhine): The medicines are to be taken through nasal route in Urdhvajatrugata Rogas and also in disease of Mukhadoshika.

Virechana: This therapy is specific for Pitta Dosha, or Pitta Samsarga Doshas. The purgative drugs remove the excess Pitta from the Guda Marga. Thus helps in the Samprapti Vighatana of Yuwana Pidika.

(2) SURGICAL AND PARASURGICAL TREATMENT

If the medical treatment does not give better results, surgical and parasurgical procedures like

- (1) Chedana (excision)
- (2) Agni Karma
- (3) Kshara Karma
- (4) Rakta Mokshana or Siravyadha

(3) YOGIC KRIYA

Kunjali kriya: It is the best procedure to subside the Kaphaja & pitta dosh abnormalities and in Yuwanpidika.

KUNJAL KRIYA

ETYMOLOGY OF KUNJAL

The word “kunjali” is derived from the word “Kunjar” According to rule of Nirukti ‘R’ is converted into ‘L’ the word kunjali is one of the synonyms of elephant as per different classic like shabdakalpadruma, Amarkosha Sanskrit hindi kosha etc.

The elephant drink water by its trunk and again eliminates it by its trunk to maintain itself healthy. Similarly in the process of kunjali the individual drinks water and eliminates it from

the mouth. Hence this process is known as kunjal kriya by the administration of Kapha and vata vikrati Yuwanpidika and this process person can maintain his healthy.

KUNJAL KRIYA- The Stomach Wash

This technique is for cleanliness and efficiency of the upper digestive system (pharynx, oesophagus, stomach) as well as the respiratory system (pharynx, trachea, bronchi).

How can we clean out the stomach and lungs you ask. The yogis invented a way of simply back-flushing the stomach, just like Jala Neti does for the nose. The yogis maintain that every morning one should flush the stomach, starting off with a clean digestive furnace, to remove any remnant food and to replace the mucus lining. It is just like washing off the dead skin cells on the outside of the body each day. Just as swimming, saunas and scrubbing helps the skin to function or "breathe" better, flushing out the stomach helps it to digest better.

PROCESS OF KUNJAL KRIYA

Requirement – Luke warm clean filtered water add with common salt should be taken.

Position – Sit in Kagasan with elbows fixed on knee joint.

Time – Before sunrise but after evacuation of natural urges and taking a bath kunjal kriya should be done.

Method

About six cups of warm salty water (we are not going to include the exact recipe here) are drunk to completely fill the stomach and then from either a squatting or a bent forward position, two fingers are used to press the root of the tongue and stimulate the vomiting reflex. This makes a quick and easy gushing out of the water held in the stomach. Jala Neti is then done to clear out the sinuses. This practice is not as awful as people first think and is in no way similar to the experience of being sick when the stomach is rejecting food due to an illness or when you've overdosed on alcohol after a drunken party! It need not take any more than about 5 minutes and leaves you feeling light and empty.

The quantity of water needed to fill the stomach may vary from person to person. Six glasses is just an average. A smaller person, or someone with an anorexic temperament, may only need four, whereas a large, hungry person may take eight to ten.

Some people do Kunjal very easily first off, and others may have a bit of trouble when they first begin. Those who have trouble getting the water down, or getting the water to come out,

have nothing but a mental problem with it. Based on past experiences, they believe it is an extremely horrible thing to be sick and vomit. They may have nasty childhood memories of being ill with a stomach bug or of drunken binges where the stomach has had to vomit to protect itself from overload and these fears and memories come flooding back when approaching this practice. They often say " I've never liked being sick " (well who has) or "my mother used to make me drink Castor oil" or something like that. They simply have a psychological resistance to the practice, yet once they get used to the idea or see others going about it easily, they loosen up and it happens much more easily. It may take a few attempts, but eventually it's never as bad as they thought.

CONCLUSION

By Kunjal flushing out the stomach and esophagus, The strong contractions made by the pyloric sphincter send a shock wave along the vagus nerve which can release the spasm within the bronchial tree. The contractions of Kunjal help with openness of the breathing mechanisms and improve blood supply to the whole abdominal and thoracic area.

Salt is known to be a great cleanser for the body. Everyone knows the feeling after a good swim in the ocean. The head feels clear, the nose is clear, the lungs feel alive. The same mucus clearing benefits can be attained at home, on a daily basis, through this method. By cleansing the lungs and the blood within the stomach area it also helps with removing bad breath.

Kunjal helps those with under-active digestion and stimulates the digestive fire. Regular practice of Kunjal will increase circulation in this area and assimilation of food in the gut, and therefore will raise the internal body temperature. It is a good technique for those with perpetually cold extremities and under active digestion. It can help to remove indigestion, gas and acidity. It tones the abdominal muscles and other internal organs.

PRECAUTIONS

People with stomach ailments such as ulcer, hernia, heart problems, high blood pressure, cancers and asthma should seek guidance from a qualified Yoga Therapist before learning this technique.

PREVENTIVE MEASURES

1. Mukha Prakshalana: The healthy person should wash his face and eyes with the

decoction of Ksheeriya Vriksha (lactiferous trees) mixed with milk or that of Amalaka or with simple water. It alleviates shortly blue spots, dryness of face, boils, freckles and other diseases caused by Rakta and Pitta.

2. Abhyanga: Relieves Kapha and Vata. Restores the proper color and complexion. It prevents the ageing tiredness and eyes become clear, increases the life of the person, person will get the proper sleep and skin become healthy wrinkle free.

3. Udvartana: Relieves Kapha and Medas. It stabilizes Twak and gives complexion to the skin.

4. One should undergo Rakta Mokshana in Sharad Ritu.

BIBLIOGRAPHIC REFERENCES

1. Charak shamhita Hindi commentary by Dr. Bramhanand tripathi Choukhamba Sanskrit Sansthan, Varanasi, 2007.
2. Ashthanga Hridaya of Vagbhata Vidyotini Hindi commentery by KavirajaAtridev gupta vaidya yadunandana updhyaya Chaukhambha Sanskrit sansthan Varanasi, 2005.
3. Sushruta Samhita Ayurved-tattva-sandipika Hindhi Translation Translated By kaviraj Ambikadutta shastri part 1 Choukhamba Sanskrit Sansthan, Varanasi, edition: 2005.
4. Monier Williums Sanskrit English Dictionary By. Shri. Monier Williums M.A.K.C.I.E 13th edition 1997.
5. Vaidyaka Shabda Sindhu compiler Kaviraja Umeshchand Gupta 4th edition 1999.
6. Chakradatta with “Bhavaartha Sandeepino” Hindi commentary- Vaidya Jagadeeshwaraprasaada Tripathi 5th Edition 1983.
7. Madhava Nidana with Mudhukosha Vyakhyaya reprinted 2003 By. Dr. Brahmananda Tripathi Choukambha Surabharati Prakashana Varanasi.
8. Rasaratna Samucchaya edited with Hindi Commentary by Kaviraj Shri Ambikadatta Shastri 8th edition 1998.
9. Shabda Kalpadruma by Raja Radha Kanta Deva 3rd edt. 1967 I.
10. Bhavaprakasha of shri Bhavamishra edited with the Vidyotini Hindi commentary By. Bhisgratna Pandit Shri Brahma Shankara Mishra 8th edition 2003 Choukamba Sanskrit samsthan Varanasi.
11. Yoga Ratnakara with Vaidhyaprabha Hindi commentary By. Dr. Indradeva Tripathi and Dr. Dayashankar Tripathi 1st edition 1998 Krishnadas Academy Varanasi.

12. Gherand shamhita Yogshastram by Dr. Raghvendra Sharma raghav Choukhamba Sanskrit Pratisthan Delhi edition 2011.
13. Hatha yog pradipika by Pt.Hariprasad tripathi Choukhamba Sanskrit Sansthan, Varanasi, edition: 2011.
14. Hand book of dermatology and venerology By. Dr. A.S.M.T. Hossain 2nd edition.
15. Textbook of Dermatology Vol. 1 and 2- Editor Rooks and others. Published by Blackwell Scientific Publication.
16. Practice of dermatology 9th edition 2004 by. P. N. Behll, A. Agarwal, Govind Srivatsava Grey's anatomy by Willams/ Bnister.
17. Principles of anatomy and physiology by Gerard Tortora (8th edition).