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Role of *Jalukaavcharana* in *Mukh Dushika* (Acne Vulgaris)

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ABSTRACT:

More than 90% of the world's population has experienced acne at some point in their lives, making it a fairly prevalent medical disease. Acne vulgaris is the most prevalent type of acne, accounting for 99 percent of all instances. *Mukhdushika*, which is produced by vitiated *Kapha*, *Vata*, and *Rakta*, is described in Ayurvedic scriptures in a way that is similar to acne vulgaris in modern medicine. Ayurvedic texts mention *raktmokshana* (bloodletting) as the primary method of treatment for *raktaja* and dermatological conditions. *Jalaukawacharana* is the preferred method of bloodletting in *Sukumara*, according to Acharya Susruta (tender nature person). As a bio-purifying technique, *jalaukawacharana* eliminates deeply ingrained pollutants by releasing blood, removing *Srotasa*, and calming vitiated Doha. *Jalaukawacharana* is highly effective in terms of its purifying and therapeutic effects. Important components of leech secretions include Destabilase, Bdelin, Histamine, Hyaluronidase, Fibrinases, and Collagenase, which have been shown to normalize and improve capillary as well as collateral blood circulation, express an anti-inflammatory effect, produce analgesia and anesthesia through saliva, and have an immunostimulant and immuno-modulating effect. An effort has been undertaken in this review to examine the potentials of leech therapy in treating *Mukhdushika* w.s.r to acne vulgaris.

Key words- *Jalukaavcharana*, *Raktmokshana*, *Mukhdushika*

INTRODUCTION

Teenagers with acne vulgaris, a chronic inflammatory illness, develop pilosebaceous follicles that frequently leave scars on their faces, necks, and other exposed areas.¹ It is a skin disorder that develops when the skin's oil glands become clogged.² What we recognize as pimples, blackheads, and whiteheads are the result of the oil that typically lubricates the skin becoming stuck in clogged oil channels. It can occasionally additionally contain deeper

skin abnormalities known as cysts.³ It is more common during teenage years but is known to happen across all age. Adult acne is becoming increasingly popular⁴. It is a disease of the skin which can be painful for those suffering from moderate to severe acne⁵. Acne vulgaris mostly affects the areas of skin with the densest population of sebaceous follicles⁶ these areas include the face, the upper part of the chest, and the back. The cause of acne is unknown. It is presumed to be activated by androgens in



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genetically predisposed individuals⁷. The earliest abnormalities in acne are:

- Increased sebum production due to which the skin looks greasy (seborrhea)
- Formation of horny plugs (comedone)

According to *Ayurveda* the *Shalmali* thorn like eruptions on the face of adolescents, due to vitiation of *kapha*, *vata* and *rakta* are known as "Yuvana Pidika" or "Tarunya Pitika" or *Mukhadushika*.⁸ These *Pidikas* destroy the beauty of the face and cause disfigurement of the face therefore they are also called as "Mukhadushika".⁹ Panchakarma is the very specific therapy in *Ayurveda* that is comes under second one that is *Shodhana* therapy. Leech therapy also known as Hirudotherapy (mentioned as *Jalaukavacharan* in *Ayurveda*) played an important role.

AIMS AND OBJECTIVE

To evaluate, elaborate and discuss the etiology, Symptoms, and Management of Acne Vulgaris through *Ayurveda*.

MATERIAL AND METHOD

Material related to Acne Vulgaris and Jalukaavcharana is collected from *Ayurvedic* text and text book of modern medicine respectively. The available commentaries of *Ayurvedic* samhitas has also referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

Conceptual Study

Definition Acne vulgaris

Acne vulgaris, a chronic inflammatory disorder in adolescents consists of the pilosebaceous follicles, characterized by comedones, papules, pustules, cysts, nodules and often scars, chiefly on face, neck etc.¹⁰ According to *Ayurveda* the *Shalmali* thorn like eruptions on the face of adolescents, due to vitiation of *kapha*, *vata* and *rakta* are known as "Yuvana Pidika" or "Tarunya Pitika" or *Mukhadushika*.¹¹

Aetiology of Acne vulgaris (Mukhadushika)-

In our *shastra* very short description is available about the disease, "Mukhadushika". All the samhitas have pointed out *kapha*, *vata* & *rakta* as the causative factors of the disease, while *Bhavaprakasa* mentioned due to *svabhava*.¹² In *Sharangadhara samhita vakrasnigdhatata* and *pidika* have been mentioned as due to *shukradhatumala*.¹³

Pathogenesis of Acne Vulgaris as per Modern Medicine-

It is a skin condition that occurs due to the clogging of oil glands of the skin.¹⁴ The oil that normally lubricates the skin gets trapped in blocked oil ducts and results in what we know as Pimples, Blackheads and Whiteheads. Sometimes it also includes deeper skin lesions that are called **Cysts** (a closed sac beneath the skin or deeper that contain fluid or semisolid substances). It is more common during teenage years but is known to happen across all age. Adult acne is becoming increasingly popular.¹⁵ It is a disease of the skin which can be painful for those suffering from moderate to severe acne.¹⁶ Acne vulgaris mostly affects the areas of skin with the dense population of sebaceous follicles¹⁷ these areas include the face, the upper part of the chest, and the back. The cause of acne is unknown. It is presumed to be activated by androgens in genetically predisposed individuals. The earliest abnormalities in acne are:

- Increased sebum production due to which the skin looks greasy (seborrhea).
- Formation of horny plugs (comedones).

Pathogenesis (Samprapti) Acne vulgaris as per Ayurveda –

In *Ayurvedic* texts the disease, *Mukhadushika* has not mentions independently, it has been described with some minor diseases. This group of minor diseases is known as „*Kshudraroga*“. According to *Sushruta*, 44 diseases has been described under this group, *Mukhadushika* is one of the diseases between them. The *Shalmali* thorn like eruptions on the face of adults due to vitiation of *kapha*, *vata* & *rakta* are known as "Yuvana Pidika" or "Tarunya Pitika" or "Mukhadushika".¹⁸

Purvarupa:-

This *Purvarupa* of *Mukhadushika* is not mentioned in the texts by Acharyas.

Rupa:-

Acharya Vagbhata has described the signs and symptoms¹⁹ in more details than *Acharya Sushruta*. The signs and symptoms told by him are as follows: -

1. *Pitika*
2. *Sa-ruja*- The eruptions are painful. The pain may be mild or acute in nature.
3. *Ghana*- The word *ghana* means thick, hard or indurate. So, the eruptions of the disease are hard and thick. *Pandit Vardhaman Shastri* in his commentary of *Kalyankarka* says that the eruptions of *Mukhadushika* are thick & caused by the aggravated *kapha*.
4. *Medogarbha*- The eruptions are impregnated with *meda*. *Meda* is known as comedone.

5. *Yuna Mukha*- This disease occurs on the face of adults. This word shows the site and time of the occurrence of this disease.

Management of Acne Vulgaris (*Mukhdushika*) as per Ayurveda

As *Mukhadushika* is described under *kshudraroga*, the *chikitsa sutra* of *kshudraroga* is the *chikitsa sutra* of *Mukhadushika*. *Panchakarma* is the very specific therapy in *Ayurveda* that comes under second one that is *shodhana* therapy. *Panchkarma* therapy is implanted in five ways-

1. *Vamana* (Emesis)
2. *Virechana* (Purgation)
3. *Basti* (Enema)
4. *Nasya* (Nasal drop)
5. *Raktamochana* (Bloodletting)

In *Ayurveda Raktamokshana* is two type *Shastra Visrawana* (Bloodletting with metallic instruments) *Anushastra Visrawana* (Bloodletting without metallic instruments). Leech therapy comes under second one.

In *Ayurveda* Leech Therapy is called as *Jalaukavacharana*. Types of Leeches- In *Ayurveda Jalauka* are two types.²⁰

1. *Savisha*, those are not used for bloodletting.
2. *Nirvisha*, those are used in bloodletting.

Table no 1. Name of *Jalauka*

Procedure of leech therapy use in Acne vulgaris- *Purvakarma* (Before procedure)-

1. Purification of leech- By pouring the leech in powder of mustard and turmeric mixed in water.
2. Part preparation- The patient having a disorder to be treated with application of leech should be asked to sit or lie down and the part, if uninjured, should be roughened with the powdered earth and cowdung.²¹

***Pradhana karma* (Main procedure)-**

1. Application of honey or by making an incision or a needle prick at the desired site so that of blood is produced and the leech attaches to the wound /incision quickly.
2. Steer the leeches head to the area to be treated. The head of the leech can be recognized by its searching forward movements, while the tail end is used as a sucker for attachment, the leeches must be applied in adequate numbers to area of maximum infection/congestion.
3. When it enters opening its mouth like horse shoe and raising its shoulder it is the sign that it is sucking blood, at that stage it should be held after covering with moistened cloth. On covering with moisten cloth the leech is relaxed

and takes blood quickly. Leeches by their nature first draw the vitiated blood as the swan takes only milk from the mixture of milk and water.

4. If, at the biting site, needling pain and itching appear it indicates that it is sucking pure blood and then it should be removed; if does not leave due to the smell of blood, its mouth should be sprinkled with the powder of rock salt.
5. After observing proper or improper bloodletting, one should apply anointment with ghee washed hundred times or put cotton swab soaked there with; the bitten part should be rubbed with honey, sprinkled with cold water or bandaged and astringent, sweet, unctuous and cold paste should be applied.²²
6. ***Paschata karma* (After procedure)**
7. When leech fall after sucking blood its body should be anointed with rice- chaff and mouth massaged with oil and salt, then holding by tail with left thumb and finger it should be gently pressed upwards up to mouth with right thumb and finger so that it vomits till sign of proper vomiting appear. When properly vomited, on placing in a water pot it moves around with desire to eat. That which is depressed and does not move should be known as improperly vomited and as such should be vomited again properly.²³ one leech should be used only particular patient; same leech should be used after seven days.²⁴

DISCUSSION

People are becoming more self-conscious about their skin and appearance every day. Although *raktaja/pittaja* symptoms are more noticeable in patients, the main culprit doshas identified in Ayurvedic texts for the condition are *vata*, *kapha*, and *rakta*. As *piika*, a *rakta dushtilakana*, is the primary complaint identified in the patients. When compared to how acne lesions are currently described, this can either be a pustule or a closed comedone that is filled with oil. The *pidika* has been compared to *salmali-kantaka* by Acharya Susruta. A *pidika* with a semi-solid or solid consistency, as suggested by *salmali kantaka*, is associated with an acne lesion such as a papule or nodule. According to Acharya Susruta, the bloodletting technique of choice for *bala* (children), female, *durbala* (weak), *bhiru* (fearful), and *sukumara is jalaukavacharana* (tender nature). For the majority of patients, *jalaukavacharana* is a more preferable option than *siravedha* since it is painless. As a bio-purifying technique, *jalaukavacharana* eliminates deeply ingrained poisons by releasing blood, removing *Srotasa*, and calming vitiated dosha. In addition to drawing blood from the area, leech applications also inject biologically

active chemicals that aid in treating a number of diseases. Like the anticoagulants Hirudin and Calin, which also suppress inflammation and promote sluggish wound healing.

CONCLUSION

Now days, leech therapy has gained a lot more importance than earlier. Applications of leeches (*Jalukacharana*) described under bloodletting therapy (*Raktamoskshana*) of *Panchakarma* in Ayurveda, is one of the very effective treatments for Skin disease including Acne vulgaris. Indian systems of treatments have an ethical, scientific, validated approach for various diseases.

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Table no 1. Name of *Jalauka*

Sr. no	<i>Savisha Jalauka</i>	<i>Nirvisha Jalauka</i>
1.	<i>Krsna</i>	<i>Kapila</i>
2.	<i>Karbura</i>	<i>Pingala</i>
3.	<i>Alagarda</i>	<i>Sankhamukhi</i>
4.	<i>Indrayudha</i>	<i>Musika</i>
5.	<i>Samudrika</i>	<i>Pundarika</i>
6.	<i>Gocandana</i>	<i>Sawarika</i>