

Literary Review on Yuvanpidika / Acne Vulgaris

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Abstract: Appearance is an important factor in social and emotional functioning. When people first meet each other, it will often be their appearance and mostly their face, which draws attention. The patients of skin diseases are more prone to experience physical, emotional and socio-economic embarrassment in the society due to disfigured appearance. Skin diseases these days are common and troublesome and one of such disease is Yuvan Pidika which comes under kshudra rogas. In Ayurveda kshudra rogas are mentioned in different classical texts and it is named so because it is not a serious or life threatening disorder but it has cosmetic effects in the life of a person. Acne ruins beauty and in some, it scars for life. Acne has a profound impact on the quality of life, on the psychological development, and on the carrier prospects.

Keywords: kshudra rogas, Yuvan Pidika, Acne vulgaris

1. Introduction

The present disease, i.e. *Yuvanapidika* has not been mentioned independently in *Ayurvedic* texts. It has been grouped amongst the *khudra rogas*. This is a disease of skin and that too of its most exposed and noticeable region i.e. face predominantly. Hence, along with the obvious physical affliction, it is associated with unavoidable psychological morbidity. Skin is the envelope of our body expressing the harmony inside. It is one of the five '*Jnanendriyas*' as told by *Ayurveda*, which is responsible for the perception of touch. It also performs functions such as protection of the body against physical, chemical, mechanical and biological injuries, thermoregulation etc. Besides all this it plays an important role in the expression of beauty, leaving impression.

Any disease that involves skin hampers one or many of these functions and gives the person a hideous look. As the skin diseases are perceptible to others, they are more painful for the patient and troublesome for the physician. In *Ayurveda* *yuvanapidika* has been described as a *Kshudra roga* which is indicative of prevalence of the disease as well as its intensity.

The disease *Yuvanapidika* has been noticed and mentioned by the *Ayurvedic* seers in their respective treatise. But, although being an ancient disease, detailed chapters have not been dedicated to its description, in comparison to its contemporary disease-Acne Vulgaris, on which whole units can be found in modern texts. The reason may be the ever growing consciousness of aesthetic sense, external appearance being considered the foremost means and requirement for success in every field today. The proposition becomes more so if the age group under consideration is young, which is the case under study. *Yuvanapidika* being a disease of the youth. Hence, its description by ancient sages and the still ongoing extensive researches on it, itself signify its importance as a prospective research subject.

Yuvan pidika/Tarunya pidika/ Mukhdushika are the synonyms used in *Ayurveda* to define acne. *Yuvan pidika/Tarunya pidika* are related to age factors which are adolescence and physical changes that occur during young age. Acne is a chronic inflammatory disease of the pilosebaceous units. It

is characterized by seborrhoea, the formation of comedones, erythematous papules and pustules, less frequently by nodules, deep pustules, or pseudocysts and, in some cases, is accompanied by scarring. It is unlikely that stress alone induces the formation de novo of acne lesions. Acne used to aggravates by stress. In addition, acne itself induces stress, and the 'picking' of the spots will aggravate the appearance. This is particularly obvious in young females who present with acne excoriée. Many acne patients experience-

Shame (70%),

Embarrassment and anxiety (63%),

Lack of confidence (67%),

Impaired social contact (57%)

Severe acne may be related to increased anger and anxiety.

According to माधव निदानः

युनामाननपिडका युवान पिडका।

आचार्य सुश्रुतः

मुखे पचते अत एव मुखदूषिका इति।

(सु. नि. 13/39 न्यायचन्द्रिका)

According to Ashtang Hridayam

मेदोगर्भा मुखे यूनां ताभयाश्च मुखदूषिका।

(अ. ह. उ. 31/5)

According to *Acharya Sushruta and Vaagbhatta*, the signs and symptoms of *Yuvanapidika* are: *Pidika* (this is the main symptom of *Yuvanapidika* and has been quoted in all its references. Different *Acharyas* have specified the shape of this *pidika* to be "*shaalmali kantaka akara pidika*". Hence, in modern dermatology and cosmetology which seems to be eruptions that are pointed and conical as the thorns of *Shalmali*), *saruja* (painful eruptions), *Ghana* (eruptions are closed), *medogarbha* (the eruptions on extraction emit a thick, oily and whitish discharge, which otherwise does not drain by itself easily); *Mukhadushika* (the eruptions predominantly occur on the face causing disfigurement); *Yuna vaktre/mukhe* (*Yuvanapidika* predominantly affects young people and the predominant site is face). In *samprapti* process of *Yuvan Pidika* factors stated in *Ayurvedic* classical texts such as vitiated *kapha*, *vata*, *rakta*, can be related with modern pathophysiological factors such as excessive sebum secretion, hyperkeratinisation and effects with hormonal changes respectively.

NIDANA

The causes of *Yuvanapidika* as mentioned in various texts are-

- 1) *Charaka Samhita*-amongst various '*Raktapradoshaja vikaras*', *pidika* has also been mentioned, which also includes *Yuvanapidika*. "In *Sutrasthana*, *Pitta* is mentioned to be the main causative dosha for occurrence of *pidika*."
- 2) *Sushruta Samhita*-apart from mentioning *pidika* to be a *raktadoshaja vikara* like *Charaka*. *Acharya Sushruta* has mentioned the specific causes of *Yuvanapidika* as-*Vata*, *Kapha* and *Rakta* in particular."
- 3) *Sharangadhara-Vaktrasnigdhatta* and *pidika* has been mentioned as *Shukra dhatu mala* in this respect it is

imperative to mention that *Shukra dhatu* is said to have no *mala*. (*Dalhana*)

- 4) *Bhavaprakasha-Vata, Pitta, Rakta* are said to be are said to be the causative factors of *Yuvanapidika*.

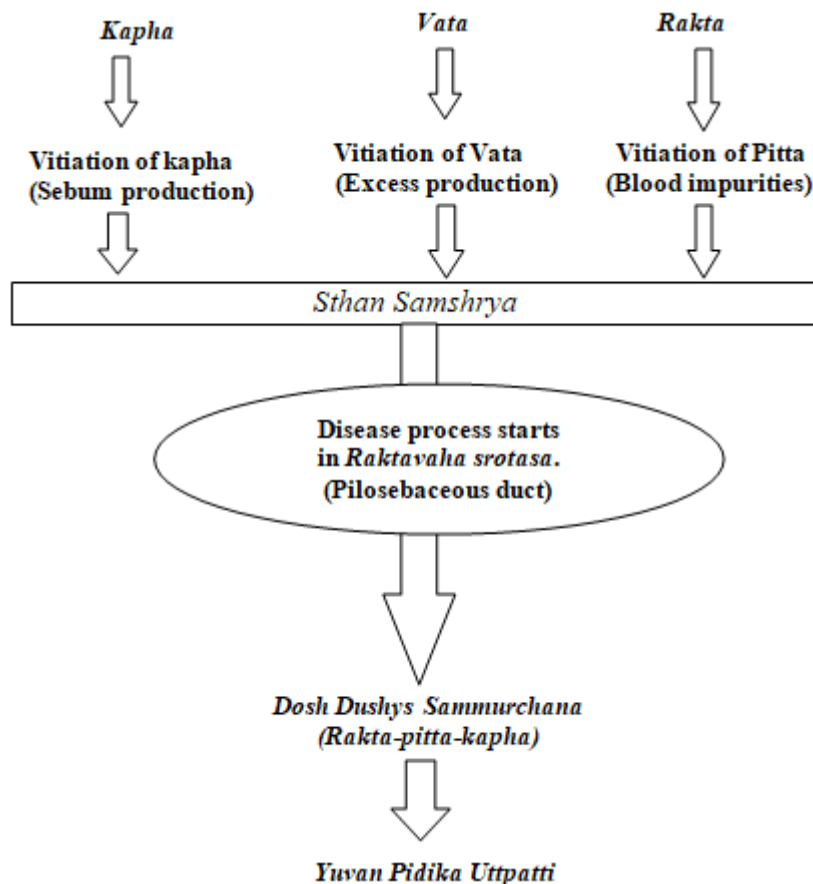
Apart from these documented causes of *Yuvanapidika*, one more aetiological factor indicated from the name of the disease itself and also as seen clinically is the age factor, for it is the disease of the young. Hence *vaya* can be included in its aetiology. The common causes as cited for vitiation of *Vata, Pitta, Kapha* and *Rakta*, the main aetiologic factors for *Yuvanapidika* are-

Nidana	Vata prakopa	Pitta prakopa	Kapha prakopa	Rakta prakopa
Aaharaja	Apatarpana Shita, Ruksha Kashaya, tikta	Katu, Amla, ushna, Tikshna, vidahi	Ati snigdha	Excess usna, lavana, kshara, amla, viruddhanna, ajirna, adhyashana
Viharaja	Vyayama, jagarana, Vega dharna	Atapa	Divaswapan	Divaswapan, Aatapa, anala, Abhighata
Mansaika	Atishoka	-	-	-
kalaja	Varsha ritu	Sharad ritu	Vasanta ritu	-

Samanya Samprapati-

यस्य पित्तं प्रकुपितं त्वचि रक्तेऽवतिष्ठते
शोथं सरागं जनयेत् पिडिका तस्य जायते ॥

According to *Acharaya Charka*, *pitta dosha* when gets aggravated in skin, then with *rakta* it is responsible for producing inflammation and pain which is called *pidika*.

**Rupa**

- 1) *Shalmali kantaka prakhya pidika* (the eruption seems to be pointed and conical)
- 2) *Saruja* (Painful eruption)
- 3) *Ghana* (eruption are close together)
- 4) *iv. Medhogarbha* (eruptions on extraction emit a thick, oily and whitish discharge)

- 5) *Shoth* (Inflammation)

- 6) *Kandu* (itching)

- 7) *Daha* (Burning sensation).

Chikitsa

As far as treatment of acne is concerned, modern medical science advice use of topical as well as oral medication, but

in *Ayurveda* expelling out the root cause of the disease is the main aim hence, *shodhan chikitsa* has been mentioned for *Yuvanpidika* with oral and topical use.

Thus, the present study has been planned to study the efficacy of *shodhana* and *samshaman chikitsa* in *Yuvanpidika*.

The various modalities mentioned in the Ayurvedic texts for the management of *Yuvanpidika* are-

Shodhana Chikitsa-

- 1) Vamana karma has been indicated by Acharya Sushruta, Vaagbhata and

Chakrapani.

- 2) Virechana karma has been advised by acharya Charaka in the general line of treatment for *raktapradoshaja vikaras*.
- 3) Nasya karma has been advocated by Acharya Vaagbhata."
- 4) Siravedha blood-letting through *lalata sira*."

Raktamokshana is also indicated in *raktapradoshaja vikara* by *Charaka*.

Acharya Dalhana in commentary on first chapter of *Sutrasthana of Sushruta Samhita* has classified *shodhana chikitsa* into two *Abhyantara shodhana*, which includes the *Vamana*, *virechana* and *basti karma* and the *Bahya shodhana*, in which he includes the *pralepa*, *lepa*, *udvartana* etc. (*Dalhana-Su.Su 1*). Hence forth, we may include the various yogas advocated for external use as well in *shodhana chikitsa* albeit *Bahya shodhana* for *Yuvanpidika*.

These are-

Lepa-

- 1) Vacha, lodhra, saindhava, sarshapa.
- 2) Kustumburu, vacha, lodhra, kushtha.
- 3) lodhra, dhanya and vacha lepa.
- 4) Gorochana and maricha lepa

Shamana Chikitsa-

Acharya Charaka has suggested the following regimen for the treatment of *raktapradoshaja vikara*, which is applicable in *Yuvanpidika* as well.

- 1) Upavasa
- 2) Raktapittahara kriya

Pathya-apathya-

The common description of *Pathya* and *Apathya* for '*KshudraRoga*' is mentioned by *Chakradatta* may be followed for the disease *Yuvanpidika*. According to *Acharya Chakrapani* the regularity in the passage of flatus, faeces and urine, along with the purification of blood, either by venesection or internal medication must be followed.

Indulgence in the dietary regimen and mode of life which aggravate the *Tridosha* as well as *Rakta dhatu* should be avoided and on the contrary the diet and drugs which bring about the equilibrium states of the body should be utilized. The line of treatment for '*Kshudra Roga*' may prove to be beneficial for the patients of *Yuvanpidika*.

2. Discussion

It is one of the most common dermatological morbid conditions. In the pre-adolescent period, seborrhoea oleosa and some comedones frequently appear as fore-runners of the disease. The main localisation of acne is the face, and then follows the neck, upper part of chest, shoulders and the back. The distribution is bilaterally symmetrical. The course of the disease is chronic with frequent remissions and exacerbations. There is a tendency to flare up in premenstrual period. In its most severe form, acne becomes a great source of anxiety to the young. They are profoundly distributed by the disfiguring scars and the new pimples; hence this condition can affect the emotional state of the patient. As far as treatment of acne is concerned, modern medical science advice use of topical as well as oral medication, but in *Ayurveda* expelling out the root cause of the disease is the main aim hence, *shodhan chikitsa* and *shaman chikitsa* has been mentioned for *Yuvanpidika* with oral and topical use.

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