



Conceptual Study of *Yuvanpidika* W. S. R. To *Acne Vulgaris*: A Review

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ABSTRACT

Ayurveda is the science of life which described the *Hita* and *Ahita* towards *Ayu*. If man doesn't follow the rules described in *Ayurveda*, it leads to imbalance of *Dosha* ultimately this produces different disorders. *Yuvanpidika* is one of *Kshudrarogas* which mainly affects the skin of face. According to *Ayurveda* text it occurs due to imbalance of *Kapha*, *Vata*, and *Rakta*. Acne is as chronic inflammatory condition of the pilosebaceous follicles on face and sometimes on chest and upper back also mostly affect almost 85% of teenagers.

Keywords: *Hita*, *Ahita*, *Ayu*, *Yuvanpidika*, *Kshudraroga*

INTRODUCTION

Acne vulgaris (henceforth acne) is the eighth most common skin disease, according to the Global Burden of Disease Study 2010, with a global prevalence (for all ages) of 9.38 percent.¹ The first line of defence against an environmental agent is the skin. The skin is a reflection of internal disease. Every person desires healthy, glowing skin that he or she finds attractive. People are constantly conscious of their health and appearance. The value of beauty and personality in people is growing every day. A great philosopher says, "Human faces express and represent their personality and wisdom." *Yuvanpidika* affects beauty of the face so person may suffer with inferiority complex, anxiety, isolation etc. Thus, *Yuvanpidika* is an uncomfortably condition for body as well as for mind too. *Yuvanpidika* described under the *Kshudrarogas* in *Ayurveda* text. Acne is a chronic

inflammatory disease of the pilosebaceous units. It is characterized by the formation of comedones, erythematous papules and pustules, less frequently nodules or cysts and in some case scar.² Acne patients typically present with comedones, papules and pustules. Almost all *Ayurveda* classics have accepted vitiation of *Kapha*, *Vata* and *Rakta* in the disease *Yuvanpidika*. *Acharya Charak* has narrated involvement of vitiated *Pitta* along with *Rakta* in pathophysiology of *Pidika* So involvement of *Pitta* should also be considered here.

In '*Rigveda*' description of following herbs is found which is apply on skin in form of *Lepa*. In '*Atharvaveda*' many *Mantras* draw attention to the significance of improving *Varna*, *Kesha*, luster and the Glaring appearance of the body. In '*Atharvaveda*' the description of '*Aasuri* herb *Rajika*' is given. It has been termed as '*Mapashyam*'. From this we can understand that it

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enhances the Beauty of a woman and helps to attract other people towards her. The description of *Sahastraparni* (*Sankhapushpi*) herb has been also found as *Viryavardhaka*, *Saubhagyakararak* and *Vashikarana* herb. *Anjana* has been said to be the mark of beauty of a woman.

Charakasamhita: In *Charakasamhita* Acharya Charaka has not described *Yuvanpidika* but he has described *Pidika* as disease of *BahyaRogaMarga*³. In the same way he has also mentioned brief pathophysiology of *Pidika*⁴.

Sushruta Samhita: Acharya Sushruta was the firstly described *Yuvanpidika*, he included *Yuvanpidika* under the heading of *Kshudrarogas*⁵. He has described brief pathophysiology as well as internal medicines and local applications too. Acharya Sushruta has also used word *Mukhdushika* for this condition.

Ashtangsamgraha & Ashtanghriday: In *Ashtangsamgraha*⁶ as well as in *Ashtanghriday*⁷, Acharya Vagbhatta has followed Acharya Sushruta. In *Ayurveda text* it has been mentioned under the caption of disease *Kshudraroga*. *Yuvanpidika* or *Mukhdushika* is included under the *KshudraRoga* in the *Ayurveda*⁸. Presentation of this disease *Yuvanpidika* is compared with “*ShalmaliKantak*”, where *ShalmaliKantak* means small thorns found on the bark of *Shalmali* tree (*Salmalia indica*).

The eruptions occur on the face of young person is called *Yuvanpidika*. Sometime it may appear on upper chest & back but generally it manifests on facial skin only and this might be the reason that

SYNONYMS OF YUVANPIDIKA:

Table 1: Synonyms of *Yuvanpidika*

Sanskrit	<i>YuvanPidika</i> ¹² , <i>Mukh-Dushika</i> ¹³ , <i>TarunyaPidika</i> ¹⁴
Hindi	<i>Keel, Muhanse.</i>
English	Pimples.
Latin	Acne, Acne Vulgaris.
Gujarati	<i>Khila</i>
Tibetian	<i>Aruha, Kitibh</i>

NIDANAPANCHAK OF YUVANPIDIKA

1. Nidanapanchak (Causative factors) of *Yuvanpidika*:

A *Medogarbhata* (filling *Meda* inside the *Pidika*) is one of the symptoms of the disease¹⁵, the causative factors which vitiate *Meda* can also be incorporated as *Nidan* of *Yuvanpidika*.

As in *Bhavaprakasha*, *Swabhav*¹⁶ it has been quoted as one of the causative factors for *Yuvanpidika*. Here it could be important to remind

word *Mukhdushika* has been used as a synonym of *Yuvanpidika* at many places. Acharya Vijayrakshita, commentator of *Madhava Nidana* had used the term *Yuvanpidika* as for *Mukhdushika* for the first time. *Yuvanpidika* is a disease in which *Laghuta* and *Tikshnatva* can be determined because it can have a variety of etiological factors, pathology, and symptomatology, and it can be chronic, wide spread in the face of either sex, and cause severe scarring, unsightly skin. Several factors are responsible for acne viz. hormonal disturbance, excessive sebum production, hyperkeratinization etc. Excessive sebum accumulation in epithelial cells and results in obstruction of pilosebaceous follicle which results in formation of lesion called acne.^{9,10}

METHODS

Review of Ayurveda as well as Modern literature available in the context of *Yuvanpidika* (Acne) was used.

VYUTPATTI AND NIRUKTI OF YUVANPIDIKA: *Yuvanpidika* is made up of two words. i.e. *Yauvan* + *Pidika*

Yauvan: *Vyutapatti of yauvan*¹¹:- “*Yauvan*” word is derived from the root word ‘*Yu*’ with the suffix ‘*Ann.*’

Vyutpatti of Pidika: “*Pidika*” word is derived from root word “*Pinda*” with suffix “*Dvuni*” + “*Itvam*”. According to *pidika* word derivation it is clear that the circular swelling like *Pinda* (papule, pustule, nodule etc.) is known as *Pidika*.

explanation of age narrated by Acharya Charaka, as he has told that during the first half of childhood stage *Dhatu* are in *Aparipakva* (immature) phase, while in second half of childhood stage where adolescent

(*Tarunya*)¹⁷ phase is started *Dhatu* are gradually increasing (*Vivardhman*), and instability of mind (*Anaavasthit Chitta*) remains there¹⁸, So at the junction of first and second half of childhood to junction of childhood and younger stage variation

in *Dhatu* status can be the nature (*Swabhava*) of the disease which manifest boils on the face. Some hormones or enzymes like androgen, testosterone start to secret during this age which leads to make this change on the face.

As *Acharya Sharangdhara* has said stickiness over face (*Vakre Snigha*) skin and formation of boil

(*Pidikottpati*), as *Mala* of *Shukra Dhatu*¹⁹ which also support by above paragraph that during above said age *Shukra Dhatu* starts to appear. Thus, involvement of all the three *Doshas Vata, Pitta* and *Kapha* including vitiation *Rakta* and *Meda Dhatu* can be considered in the development of the disease.

Table 2. Nidanans of Yuvanpidika:

<i>AharajNidana</i>	<i>ViharajNidana</i>	<i>MansikaNidana</i>
<p>1.Rasatah: <i>Madhur, Amla, Lavan, Katu, Kashay, Kshara,</i></p> <p>2.Gunatah: <i>Ushna, Tikshna, Vidahi, Laghu, Ruksha, Shita, Pichhchhila, Abhishyandi</i></p> <p>3.Dravyatah: <i>Pinyak, Kulttha, Masha, NishpavTakra, Dadhi (Amla), Mastu, Sukta, Tila, Sauvirik, Haritvarga, Kulatth, Sarshap, Haritshsak Godha-Matsya-Aja-AavikMamsalkshuvikar, Aanupmamsa</i></p> <p>4.Aharvidhi: <i>Ajirna, Adhyashana, Viruddhasan</i></p>	<p><i>Bhuktavadiwaswapna</i> <i>Chardivegapratirodh</i> <i>AdhikShrama,</i> <i>Vyavay,</i> <i>Atijagaran,</i> <i>Atiraktasravan,</i> <i>Atilanghana,</i> <i>Vegadharan,</i> <i>Upavasa,</i> <i>Abhighat</i></p>	<p><i>Krodh,</i> <i>Bhaya,</i> <i>Chinta,</i> <i>Shoka</i></p>

Clinical types of the Disease²⁰

According to the *Dosha* predominance in the pathogenesis, which cause the eruptions over the face, the disease *Yuvanpidika* may be categorised into four subtypes as *Vatika, Paitika, Kaphaja* and *Raktaja*.

2.Purvaroop: For the disease *Yuvanpidika*, none of the ancient *Acharyas* have mentioned the

premonitory signs and symptoms because of its *Alpatvatahetuevam Lakshana*²¹. Still as per disease manifestation mild stickiness and irritation on the skin can be considered as premonitory sign of the disease²².

3.Roop²³: In this stage, now body starts to manifest actual symptoms of the disease called *Roopa*.

Table 3: Roopa of Yuvanpidika according to different Acharyas:

S.no.	<i>Acharyas</i>	<i>Roopa of Yuvanpidika according to different Acharyas</i>
1.	<i>Sushruta</i>	<i>Shalmalikantakaprakhya</i>
2.	<i>Bhavaprakash</i>	<i>Shalmalikantakaprakhya</i>
3.	<i>Vagbhatta</i>	<i>Shalmalikantakaprakhya, Ghana, Medogarbhtva, Ruja</i>
4.	<i>VridhaVagbhata²⁴</i>	<i>Shalmalikantakaprakhya, Ghana, Medogarbhtva, Ruja</i>

Those above said symptoms are available in classical texts & *samhitas* but few more symptoms are seen in the disease *Yuvanpidika* those are, *Kandu, Daha, Paka, Shoth, Vaivarnyata* etc. as symptoms of *Pidika*.

4.Upashaya and Anupashaya:

Upashaya: *Upashaya* is a term used to describe when drugs, diet, and a daily regimen of lifestyle have a direct or indirect beneficial effect on a disease process (therapeutic tests).

Anupashaya: When it results in negative effect, then it is called *Anupashaya*.

5.Samprapti:

The accurate *Samprapti* of *Yuvanpidika* is not given in any *Samhita*. In *Shushrutasamhita Acharya Sushruta* described that the disease *Yuvanpidika* is due to disturbed state of *Kapha, Vata Dosha* and *Rakta Dhatu*. The exact and detailed description about the entire process of disease is not available and also the involvement of *Pitta Dosha* is not explained in any of the *Ayurveda Samhita*.

There may be two reasons behind not mentioning involvement of *Pittadushti* in *Yuvanpidika*:

- 1) *Pitta Vargiya* substance *Sveda* and *Rakta* are said to be the sites of *Pitta* due to their *Ashrayashrayi bhava* so when *Rakta* & *Sveda* is vitiated, automatically *Pitta* will be vitiated, because the aggravating factors of both *Rakta* and *Pitta* are similar to each other.
- 2) In *Chrakasamhita Acharya Charaka* said that *Pitta* is most essential in the formation of *Pidika*. Aggravated *Pitta* gets location in *Rakta* and skin to form *Pidika*²⁵.

Aside from many *Nidanas* such as *Aharaja*, *Viharaja*, *Manshika*, and *Kalaja*, *Bhavaprakasha* has mentioned that the *Swabhava* reveals the person's *Yuvavastha*, and the *ShukraDhatu* is produced in excess, which is a natural process. The *Dosha*, *Dushyas*, *Agni*, and *Srotas* are all affected by the causative factors.

All the three *Doshas* as well as *Rakta*, *Meda* and *ShukraDhatu* are involved directly or indirectly in the formation *Samprapti* of the *Yuvanpidika*. Though *Vyaktisthan* of the *Pidika* is on the skin, so here involvement of *Rasadhatu* can also be considered.

Bhavprakash has mentioned *Swabhava* as one of causative factor for the disease. It should also be considered while thinking about pathophysiology of the *Yuvanpidika* disease. So the *Nidana* of *yuvanpidika* can be classified into two, i.e. first

Doshadushtikar Nidana, second *Swabhavik Nidana*.

DISCUSSION

Generally, *Yuvanpidika* begins to appear in teenage and continue up to whole younger hood so its synonyms are like *Tarunyapidika* and *Yuvanpidika*. Unfortunately, acne is a disease that affects the specifically face during the prime of life, from adolescence to young adulthood, and if left untreated, it leaves a scar that lasts the rest of one's life, earning it the name *Mukhadushika* in Ayurveda. It is *Swabhavaja*, according to *Bhavaprakasha*, but it is *Shukradhatu mala*, according to *Sharangadhara*. We can conclude that *Yuvanapidaka* disease occurs during *Yuvanavastha* and is *Swabhavaja*, as a result of an increase in *Shukradhatu* and its *Mala*. The vitiation of *Kapha*, *Vata*, and *Rakta* in the disease *Yuvanpidika* has been accepted.

CONCLUSION

Yuvanpidika develops due to vitiation of *Vata*, *Kapha Dosha* and *Rakta Dhatu*, role of pitta is not mentioned directly in any texts but indirectly *Pitta* also plays a key role in the disease manifestation. *Swabhava* is one of the causative factors in disease manifestation, so it may be natural for disease manifestation at a specific age, such as puberty to young age. According to modern science this condition is very closely linked to acne. *Yuvanpidika* is concerned with a specific age, and during this time, the imbalance status of *Dhatu* and *Satva* (Mind) is clearly apparent.

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