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

Dr. Prayasha Rohilla1, Dr. Balkrishan Sevatkar2

1Assistant Professor Dept. of Roga Nidana Evum Vikriti Vijnana, Jayoti Vidhyapeeth Women’s University, Jaipur, Rajasthan India
2Associate Professor Dept. of Roga Nidana Evum Vikriti Vijnana, National Institute of Ayurveda (Deemed-to-be) University, Jaipur, Rajasthan, India

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, erythromatous 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

Address for Correspondence: Dr. Prayasha Rohilla, Assistant Professor, Dept. of Roga Nidana Evum Vikriti Vijnana, National Institute of Ayurveda (Deemed-to-be) University, Jaipur, Rajasthan, India;
E-mail: drshrhibams06@gmail.com


Copyright: 2022© The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA), which allows re-users to distribute, remix, adapt, and build upon the material in any medium or format for noncommercial purposes only, and only so long as attribution is given to the creator. If you remix, adapt, or build upon the material, you must license the modified material under identical terms.
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, saubhagyakaraka and Vashikaran 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 Pidikaas disease of BahyaRogaMarga⁴. In the same way he has also mentioned brief pathophysiology of Pidika².

Sushruta Samhita: Acharya Sushruta was the firstly described Yuvanpidika, he included Yuvanpidika under the heading of Kshudrarogas⁶. He has described brief pathophysiology as well as internal medicines and local applications too. Acharya Sushruta has also used word Mukhdhshika for this condition.

Ashtangsamgraha & Ashtanghriday: In Ashtangsamgraha² as well as in Ashtanghriday², Acharya Vagbhata has followed Acharya Sushruta. In Ayurveda text it has been mentioned under the caption of disease Kshudraroga. Yuvanpidika or Mukhshhika is included under the KshudraraRoga in the Ayurveda⁶. Presentation of this disease Yuvanpidika is compared with “ShalmaliKantak”, where ShalmaliKantak means small thorns found on the bark of Shalmali tree (Salmalia indicia).

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 word Mukhshhika has been used as a synonym of Yuvanpidika at many places. Acharya Vijayrakshita, commentator of Madhava Nidana had used the term Yuvanpidika as for Mukhshhika for the first time. Yuvanpidika is a disease in which Lagnutaand 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.⁹¹⁰

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: Vyutpatti of yauvan⁴⁴:- “Yuva” word is derived from the root word ‘Yu’ with the suffix ‘An’.

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

SYNONYMS OF YUVANPIDIKA:

Table 1: Synonyms of Yuvanpidika

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>YuvanPitika², Mukh-Dushika¹³, TarunyaPitika¹⁴</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>Keel, Muhanse.</td>
</tr>
<tr>
<td>English</td>
<td>Pimples.</td>
</tr>
<tr>
<td>Latin</td>
<td>Acne, Acne Vulgaris.</td>
</tr>
<tr>
<td>Gujarati</td>
<td>Khila</td>
</tr>
<tr>
<td>Tibetan</td>
<td>Ariha, Kitibh</td>
</tr>
</tbody>
</table>

NIDANAPANCHAK OF YUVANPIDIKA

1. Nidanapanchak (Causative factors) of Yuvanpidika:

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

As in Bhavaprakasha, Swabhav⁶ it has been quoted as one of the causative factors for Yuvanpidika. Here it could be important to remind 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 (Anvaavasthit 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 (Vaktre Snighta) skin and formation of boil (Pidikottpati), as Mala of Shukra Dhatu 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>
<thead>
<tr>
<th>AharajNidana</th>
<th>ViharajNidana</th>
<th>MansikaNidana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.Rasatah:</td>
<td>Bhaktavidaswapna</td>
<td>Krodh,</td>
</tr>
<tr>
<td>Madhur, Amla, Lavan,</td>
<td>Chardivegpratirodh</td>
<td>Bhaya,</td>
</tr>
<tr>
<td>Katu, Kashay, Kshara,</td>
<td>AdhikShrama,</td>
<td>Chinta,</td>
</tr>
<tr>
<td>2.Gunatah:</td>
<td>Vyavay,</td>
<td>Shoka</td>
</tr>
<tr>
<td>Usnha, Tikshna, Vidahi, Laghu, Ruksa, Shita, Pichchchhilla, Abhishyandi</td>
<td>Atijagaran,</td>
<td></td>
</tr>
<tr>
<td>3.Drayavatah:</td>
<td>Atiraktasravan,</td>
<td></td>
</tr>
<tr>
<td>Pinyak, Kulttha, Masha, NishpaTakra, Dadhi (Amla), Mastu, Sukta, Til, Sauvirak, Haritvarga, Kulath, Sarshap, Haritshak Godha-Matsya-Aja-AavikMamsalkshuvikar, Aanupmamsa</td>
<td>Atilanghana,</td>
<td></td>
</tr>
<tr>
<td>4.Aharvirdhi:</td>
<td>Vegadharan,</td>
<td></td>
</tr>
<tr>
<td>Ajirna, Adhyashana, Viruddhasan</td>
<td>Upavasa,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Abhight</td>
<td></td>
</tr>
</tbody>
</table>

Clinical types of the Disease
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.Purvaroopa: For the disease Yuvanpidika, none of the ancient Acharyas have mentioned the premonitory signs and symptoms because of its Alpattvatahetuevam Lakshana. Still as per disease manifestation mild stickiness and irritation on the skin can be considered as premonitory sign of the disease.

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

<table>
<thead>
<tr>
<th>S.no.</th>
<th>Acharyas</th>
<th>Roopa of Yuvanpidika according to different Acharyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sushruta</td>
<td>Shalmalikantakaprayakya</td>
</tr>
<tr>
<td>2.</td>
<td>Bhavaprakash</td>
<td>Shalmalikantakaprayakya</td>
</tr>
<tr>
<td>3.</td>
<td>Vagbhatta</td>
<td>Shalmalikantakaprayakya,Ghana,Medogarbhtva,Ruja</td>
</tr>
<tr>
<td>4.</td>
<td>VriddhaVagbhatta24</td>
<td>Shalmalikantakaprayakya,Ghana,Medogarbhtva,Ruja</td>
</tr>
</tbody>
</table>

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, Vaivaranya 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 Pittadvash 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\(^2\).

Aside from many Nidana 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.

Bhavaprakasha has mentioned Swabhav 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 Taranyapidika 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.

**REFERENCES**


2 Textbook of dermatology Editor – R. H. Champion, J. L. Burton, F. J. G. Ebling Pg.no.1717

3 Agnivesha ,“Charaka Samhita”, revised by Charaka and Dridhbala with “Ayurveda Deepika” commentary, by Cakrapanditada, edited by Vd. Yadavaji Trikamaji Acharya, Chaukambha Surabharati Publications, Varanasi-221001, (India), reprint 2002 Sutrasathan, 11/47, Pg. no.77

4 Charak Samhita Sutrasathan 18/24, Pg. no.107, ibidem ref.3

5 Sushruta, Sushruta Samhita “ Ayurveda Tatva Sandipika” commentary , edited by Dr. Ambikadatta Shashtri, Chaukambha Sanskrit Publication, Varanasi -221001 (India) , reprint 2005, Nidanstan Nidanstan, 13/1 Pg. no. 281

6 Vriddha Vagbhatta, Ashtanga Samgraha, Shrimad Vagbhatta Virachit hindi commentary, edited by Kaviraj Atridev Gupt, Chaukambha Krishnadas Academy, Varanasi -221001 (India) , reprint 2005, Uttarsthith, 365/ Pag. no. 323
7 Vagbhatta, Ashtanga Hridayam, edited with “Vidyotini” hindi commentary, by Kaviraj Atridev Gupt edited by Vd. Yadunand Upadhyay, Chaukhambha Sanskrit Samsthan, Varanasi -221001 (India), reprint 2005, Uttarasthan, 31/5 Pg. no. 561
8 Sushruta, Sushruta Samhita “ Ayurved Tatva Sandipika” commentary , edited by Dr. Ambikadatta Shashtri, Chaukhambha Sanskrit Publication, Varanasi -221001 (India) , reprint 2005, Nidansthan 13/3 & 38 Pg. no. 282
11 Raja Radha Kanta Deva, Shabda Kalpadruma, Varanasi, Chaukhambha Sanskritk Series, III Ed. Part- 1, Pg. no. 68
12 Sushruta, Sushruta Samhita “ Ayurved Tatva Sandipika” commentary , edited by Dr. Ambikadatta Shashtri, Chaukhambha Sanskrit Publication, Varanasi -221001 (India) , reprint 2005, Nidansthan 13/3 & 38 Pg. no. 282
13 Sushruta, Sushruta Samhita “ Ayurved Tatva Sandipika” commentary , edited by Dr. Ambikadatta Shashtri, Chaukhambha Sanskrit Publication, Varanasi -221001 (India) , reprint 2005, Nidansthan 13/3 & 38 Pg. no. 282.
14 Sharangadhara, Sharangadhar Samhita with “Dipika”hindi commentary by Aaddhamal, edited by Dr. Brahmanand Tripathi, Chaukhambha Surbharti Prakashan, Varansi, 221 001, Uttarkhanda, 11/15 Pg. no. 391
15 Vriddha Vagbhatta, Ashtanga Samgraha, Shrimad Vagbhatta Virachit hindi commentary, edited by Kaviraj Atridev Gupt, Chaukhambha Krishnadas Academy, Varanasi -221001 (India) , reprint 2005, Uttarasthan 36/5 Pg. no. 323
16 Bhavaprakash, Bhavamishra including Bhavaprakash Niganthu, edited with the „Vidyotini” commentary by Shri Brahmanand Tripathi, Chaukhambha Surabharati Publications,Varanasi-221001, (India) , Edition 11.reprint 2007 Part-2, Madhyamkhand, 61/31 Pg. no. 587
17 Raja Radha Kanta Deva, Shabda Kalpadruma, Varanasi, Chaukhambha Sanskrit Series, III Ed. Part- 1, Pg. no. 68.
19 Sharangadhara, Sharangadhar Samhita with “Dipika”hindi commentary by Aaddhamal, edited by Dr. Brahmanand Tripathi, Chaukhambha Surbharti Prakashan, Varansi, 221 001, Uttarkhanda, 11/15 Pg. no. 391
21 Madhava Nidan of Shri Madhavakara with the “Madhukosha” Sanskrit commentary by Shri Vijayarakshita and Shrikantadatta with the “Vidyotini” hindi commentary by Shri Sudarshan Shashtri, Chaukhambha Sanskrit Bhavan, Varanasi -221001 (India), Edition 32, print 2002 part-2 36/7 Pg. no. 323
22 Sharangadhara, Sharangadhar Samhita with “Dipika”hindi commentary by Aaddhamal, edited by Dr. Brahmanand Tripathi, Chaukhambha Surbharti Prakashan, Varansi, 221 001, Uttarkhanda, 11/1 Pg. no. 391
23 Madhava NidanaMahukosha comm.by Vijayarakshita & Srikanthadatta Chaukhambha Sanskrit Bhavan, Varanasi 221001 reprint 2017 , 1/7page no.12
24 Vriddha Vagbhatta, Ashtanga Samgraha, Shrimad Vagbhatta Virachit hindi commentary, edited by Kaviraj Atridev Gupt, Chaukhambha Krishnadas Academy, Varanasi -221001 (India) , reprint 2005, Sharirsthan, 5/15 Pg. no. 298