

### A View over *YuvanaPidika* with special reference to Acne

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#### Abstract

Ayurveda is a deep sea of knowledge in which not only systemic disease but also local diseases either small or large are described in detail along with its management. *Yuvanapidika* is one of these. At this age of puberty, a common complaint of the eruptions appearing on the face troubles both male and females. *Yuvanapidika* is a cosmetic problem where along with pain and these eruptions disfigure the face and worries for an individual. This disease is classified under *kshudraroga*. In medical science, it is addressed by term known as acne. *Sushruta* states that the cause of this disease is disturbed equilibrium state of *vata*, *kapha* and *rajas*. In Ayurveda for the treatment of *yuvanapidika* mainly two type of *chikitsa* are described i.e., *shodhanachikitsa* and *shamanchikitsa*.

#### Keywords

*Acne, Mukh-dushika, Treatment, Yuvanapidika*



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## INTRODUCTION

At this age of puberty, a common complaint of the eruptions appearing on the face troubles both male and females. This age is known as *yuvavastha* and these pimples/eruptions are known as *asyuvanpidika*. This is a cosmetic problem, where along with pain these eruptions disfigure the face and cause worries for an individual. It appears mostly on the face and become individual's face ugly.

*Shuruta* was the first and foremost to mention a whole group of diseases which have an adverse effect on the appearance and personality of an individual and having surgical and parasurgical measures as its cure. He named it as *kshudra roga*<sup>1</sup>.

The *salmali* thorn like eruptions on the face of adults caused by *kapha*, *vata* and *rakta* are known as *yuvana pidika*<sup>2</sup>. *Acharyavagbhata* has described the signs and symptoms in more details than *sushruta*. The painful eruptions packed with *meda*, similar to the thorns of *salmali* having their site on the face of adults are known as *mukha dusika*<sup>3</sup> or *yuvanapidika*. The signs and symptoms told by him are as follows-

*SalmaliKantaka Kara-*

The eruptions of the disease are in the form of *salmali* thorns. The thorn is near

about conical. The eruptions are also conical.

*Pitika-*

*Pitika* means eruption. The disease in the form of eruptions *Saruja*. The eruptions are painful.

*Ghana-*

The word *Ghana* means thick, hard or indurate. So the eruptions of the disease are hard and thick.

*Medogarbhi*

The eruptions are impregnated with *meda*. This *meda* is packed in the eruption due to the blockage of mouths of *medogranthis*.

*Yunamukhe*

This disease occurs on the face of adults. This word shows the site and time of the occurrence of this disease. i.e. the disease occurs in adult age and the effected part is the face.

According to *bhavaprakash* this disease occurs in adults by the very nature of this age<sup>4</sup>.

Synonyms- *tarunyapidaka* (same meaning), *mukhadushika* (which causes harm to the beauty of the face), *padminikantaka* (because of thorn like nature of acne) etc.

## MATERIALS AND METHODS

*Ayurvedic Samhita* literature, modern medicine literature, various journals and internet are studied for this review work.

#### ***How does acne occur<sup>5</sup>?***

Our skin contains thousands of pores. These pores are nourished by oil glands or sebaceous glands that in turn help to keep our skin moist and nourished. Due to some reasons like bacterial infection, allergy or dirt these pores get blocked. Now the blocked pore does not let the oil to get released on the skin resulting in acne. As per *ayurveda* due to imbalance of three humours especially the *pitta*, leads to the formation of acne

#### ***What causes acne<sup>6</sup>?***

Acne or *mukhdushika* as per *ayurveda* is caused due to following unhealthy life style and digestive disorders. Modern sciences also agree on these factors. Along with these causes some other factors are also mentioned

These are –

- Hormonal disturbances
- Consuming greasy and oily food
- Consuming excess of tea and coffee
- Medications like birth control pills
- Allergies
- Unhygienic conditions of skin
- Indigestion and constipation

- Exposure to sun and chemicals
- Use of chemical based cosmetics

#### ***Causes for yuvanapidika as per Ayurveda<sup>7</sup>–***

*Ayurveda* points out following reasons for the manifestation of *yuvanapidika*-

1. Intake of fried and junk food- vitiates *kapha* and *pitta*, leads to blood vitiation and acne.
2. Night awakening-.
3. Over usage of cosmetics- direct impact on facial skin
4. Stress and anxiety-.
5. Physiological changes taking place during adolescence- attributed to hormonal imbalance
6. Excess intake of non vegetarian food.

#### ***Samprapti of yuvana pidika<sup>8</sup>***

Putting under the heading of *kshudraroga*, the pathological process of the disease is not given in *ayurvedic* texts. But as no disease can occur without *samprapti*. The knowledge of pathogenesis is helpful in the treatment of the disease.

There is not any single disease which can occur without vitiation of *doshas*. According to *sushruta* the causative factors for *yuvanapidaka* are the vitiation of *vata*, *kapha* and *rakta*. He does not include *pitta* as a causative factor but in the practice one

can see such patients of *yuvanapidika* who having the symptoms like swelling, reddishness, and burning sensation confirms the involvement of *pitta* in the pathogenesis. The reasons for neglecting *pitta* may be that it is similar to *rakta* in the character. If *rakta* is involved there *pitta* will be associated with it. Moreover the site of *pitta* is said in *sweda* and *rakta*. If *rakta* and *sweda* are vitiated *pitta* will be vitiated jointly with them. According to Charaka in the aggravated *pitta* is located in the skin and in *rakta*, it cause red swelling which is known as *pidaka*. Thus the conclusion is that the *pitta* is also involved in production of *yunana pidik*<sup>9</sup>.

The disease *yuvanapidika* is said to be produced by waste product of *sukra*, the 7<sup>th</sup> *dhatu* of the body, but others say that the *sneha* of the face is the waste product of the *dhatumajja*.

According to *sarangdhara* this disease is produced by the waste product of *sukra*<sup>10</sup> but *sukra* unlike other *dhatu*s has not its waste product as *dalhana* says. None of the authors have mentioned this disease in the abnormalities caused by vitiated *sukra* but they have mentioned this disease while

describing the abnormalities caused by vitiation of *majja*<sup>11</sup>.

### Treatment in *ayurveda* for *yuvanapidika*

In *Ayurveda* mainly two types of *chikitsa* are described i.e. *shodhanachikitsa* and *shamanachikitsa*

#### 1. *Shodhanachikitsa*

1. *Vamana*- it is the best procedure to subside the *kaphaja* abnormalities. *Sushruta*<sup>12</sup> and *vagbhata*<sup>13</sup> have indicated this process to cure the disease.

2. *Nasya* – the medicine is to be taken through nasal route. *Vagbhata* has told to apply this process in the disease of *yuvanapidika*<sup>14</sup>

3. *Virechana*

4. *Shiravedha*<sup>15</sup>

#### 2. *Shamanachikitsa*

The *shamanachikitsa* includes various types of *lepa* and *pralepa* as follows

The paste of *vacha*, *rodhra*, *saindhava* mixed with *sarsapa*<sup>16</sup>

The paste of *dhanyaka*, *vacha*, *lodhra* and *kusth*<sup>17</sup>

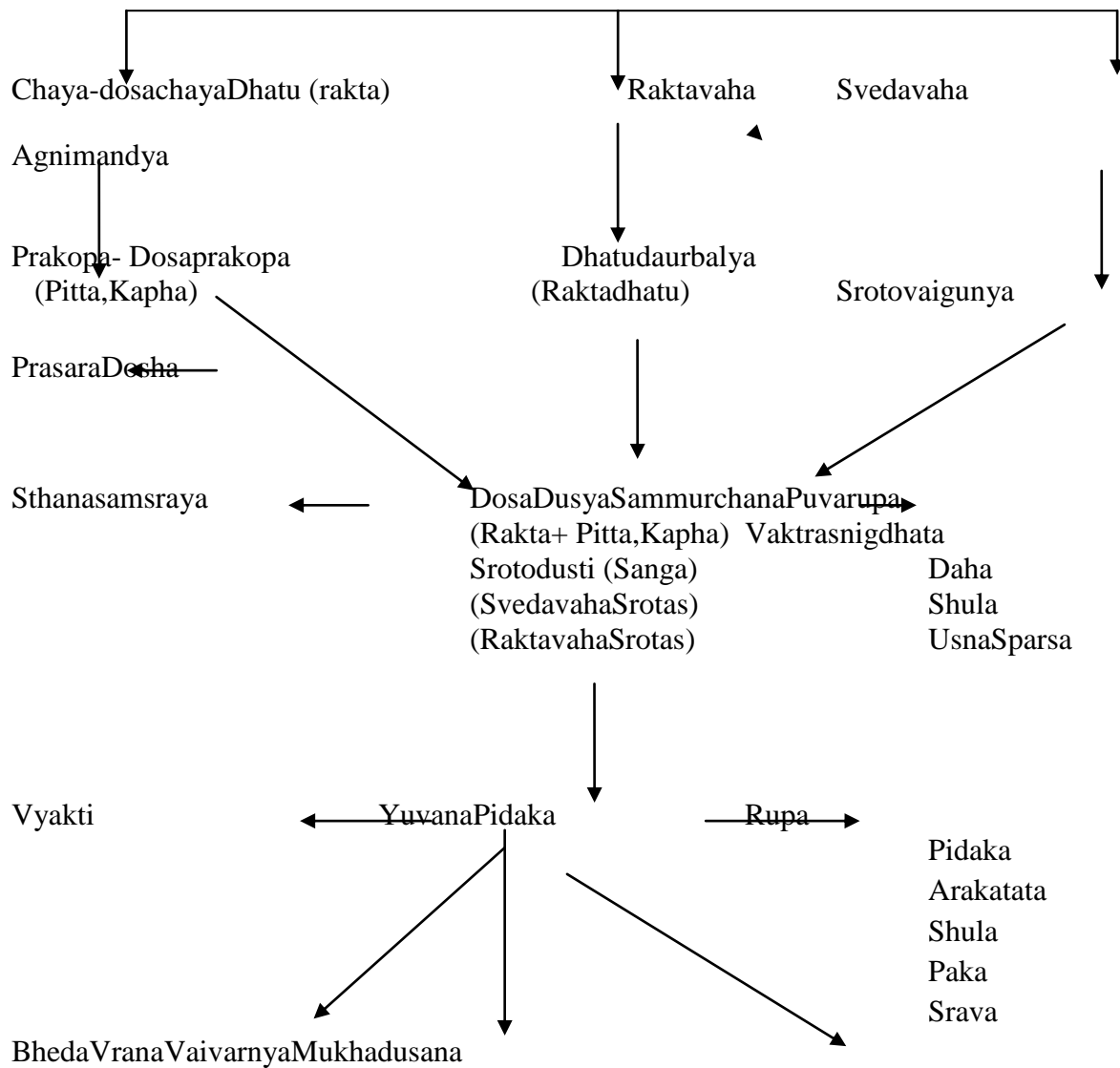
The paste of *lodhra*, *dhanyaka* and *vacha*<sup>18</sup>.

### Herbs used in treating acne<sup>19</sup>–

1. *Nimba* – blood purifier.

### Etiopathogenesis of yuvanapidika

#### Katu, amla, lavana, rasa sevana



2. *Haridra*-Turmeric-It helps to give luster to the face and it helps to reduce the oily nature of the skin.
3. *Daruharidra* –It reduces the acne scars.
4. *Sariva* – it acts as coolant and promotes the complexion of the skin.

5. *Chandana* – Smoothens the skin.
6. *RaktaChandana* -Red sandal – Improves the blood circulation and purifies the blood.
7. *Jatiphala* –application helps to reduce the scar mark.
8. *Usheera* – Acts as coolant and relieves the stress.

9. *Manjishta* – purifies the blood and improves blood circulation.
10. *Amalaki* –Nourishes the skin and blood.
11. *Khadira* – well known blood purifier.
12. *Draksha* – acts as coolant and improves the blood circulation.
13. *Shatavari, Ashwagandha, Ashoka*etc – to correct hormonal imbalance

#### **Ayurveda medicines for yuvana pidika<sup>20</sup>–**

##### **Oral medicines**

1. *Kaishoraguggulu* – Useful in many disorders involving *Vata* and *Pitta* – like gout, useful in wound healing
2. *Triphalaguggulu* – dries up the sebum, clears the channels and pores
3. *ArogyaVardhiniVati* – good liver enzyme booster, *Pitta* balancing.
4. *Mahamanjishtadikashaya* – One of the best *Kashaya* to detoxify and cleanse blood.
5. *Panchanimbachoorna* – fight skin infection.
6. *Triphaladikashaya*- **Useful** in cleansing the pores.
7. *Avipathikarchoorna* – useful in *pitta* imbalance condition.
8. *Khadirarishta* – blood purifier.
9. *Usheerasava* – blood purifier
10. *Chandanasava* – especially useful in

oily skin, to dry up sebum.

11. *Aravindasava* – blood tonic.

## **DISCUSSION**

*Yuvanapidika* is very commonly observed disease, which has been described as *kshudraroga* in classics. In this disease *vata*, *pitta*, *kaphaansrakta* are vitiated. Modern text described acne is a chronic inflammatory disorder of sebaceous follicles characterized by the formation of comedone, papules, pustules. Various systemic and local treatments are indicated in *Ayurveda* that help to cure acne and also regain the lost beauty and revive the personality.

## **CONCLUSION**

In current era *yuvanapidika* is the one of the most burning problems. It has been found that adolescence is mostly susceptible to *mukhdushika*. All the *samhitas* have pointed out *kapha*, *vata* and *rakta* as the causative factor of the disease. In *Ayurvedayuvanapidika* is described under the heading of *kshudrarogas*. The *salmali* thorn like eruptions on the face of adults caused by *kapha*, *vata* and *rakta* are known as *yuvanapidika*. In *Ayurveda* for the treatment of *yuvanapidika* mainly two type of *chikitsa* are described i.e.

*shodhanachikitsa* and *shamanchikitsa*. As described by various *acharyas* the *shodhanachikitsa* includes *vamana*, *nasya* and *shiravedha*. The *shamanchikitsa* includes various types of *lepa* and *pralepa*.

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