

ETIOLOGICAL STUDY OF *YUVAN PIDIKA* W.S.R. TO ACNE

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ABSTRACT

In the present scenario, people are very much conscious about their health and beauty. Face is the most important organ for reflecting the beauty of the person. This most important and beautiful organ is affected by certain anomalies of the adolescent age i.e., 16- 30 years. One of the most important anomaly is Yuvan Pidika. The name of the disease is self- suggestive of its nature and occurrence. Yuvan Pidika means that the disease almost takes place in young age. It is a disease of the skin which have an adverse effect on the appearance and personality of an individual.

The features of the disease are similar to those of Acne. It has been considered as one of the common skin- disorders as well as the disease of adolescent. Now days due to faulty dietary habits this problem is more observed in the society.

As, from the treatment point of view, Acharya Sushrut has stated that "Sanchepta KiyayogoNidanam Parivarjanam". So in this study we are going to take the 30 patients with classical picture of the disease Yuvan Pidika, visiting the OPD of AIIA, New Delhi and to rule out the most common causative factors by using the questionnaire of nidana of Yuvan Pidika. So that the we can follow the first rule treatment as per Acharya Sushruta. Because without stopping the use of nidana, any kind of treatment will not fruit-full. So, in this article we are going to discuss about the discussion and observation and results of the study.

Keywords: Yuvan Pidika, Acne, Mukha- dushika, skin disorder.

INTRODUCTION

In the present scenario, people are very much conscious about their health and beauty. Face is the most important organ for reflecting the beauty of the person. It also reflects all the expression like joy, sorrow, anger, excitement etc. This most important and beautiful organ is affected by certain anomalies of the adolescent age i.e., 16- 30 years. One of the most important anomaly is Yuvan Pidika. The name of the disease is self suggestive of its nature and occurrence. Yuvan Pidika means that the disease almost takes place in young age. In Ayurvedic

Classics, Acharya Sushruta was the first and foremost to mention a whole group of such disease of the skin which have an adverse effect on the appearance and personality of an individual.

The features of the disease are similar to those of acne. It has been considered as one of the common skin disorder as well as the disease of adolescent. Modern science believes that it is due to infection of certain organ, but the disease is no more a simple reaction to bacterial infection. It is a complex nature of underlying stress, influencing of endocrine glands of the body, particularly the ovary and testis, race,

age, nutritional status, temperature, excessive use of cosmetics also influence the aetiology to a greater extent.

Acharya Sushrut describes Yuva Pidika under Kshudra Roga. Vitiating of kapha, vata, pitta dosha with dushya rakta gives rise to symptoms like swelling, pain, redness, itching in Yuva Pidika. Now a days due to faulty dietary habits this problem is more observed in the society.

As, from the treatment point of view, Acharya Sushruthas stated that “*sanchepta kiyayogonidanam parivarjanam*”. So in clinical aspect the patients with classical picture of the disease Yuva Pidika are studied to rule out the most common causative factor by using the questionnaire for assessment of nidana of *Yuva Pidika*. So that we can follow the first rule treatment as per Acharya Sushruta. Because without stopping the use of *nidana*, any kind of treatment will not be fruitful.

AIM / OBJECTIVES

To study the nidana in the patients of Yuva Pidika.

TYPE OF STUDY

Non- Interventional, Analytical Study.

LITERATURE REVIEW

Shalmali kantakara ityadina yuva pidikah

Yunamanam yuvanam tashya pidika yuva pidikah

Prisodarudarakritigantavyakashya nakarashya lopah

Yuva Pidika looks like kantaka thorn(thorns) of *Shalmali*(*Shalmalia malabarica*). The face of yuva *purusha*(young man) is called as *yuvan*. Pidika of this yuva in *yuvanam* is called as *yuva pidika*.

Mukha pachante at ev mukhdushika iti

It produces paka or pachan in mukha. So it is called mukha dushika.

There is no description of Yuva Pidika in Vaidik Kaal and Pauranic Kaal. In Samhitas, the first description of Yuva Pidika is found in Sushrut Samhita. It includes in Kshudra Roga and description of Yuva Pidika lakshana and Chikitsa is mentioned here. In Astanga Samgrah and Astanga Hridaya there is a clear description about the lakshanas and chikitsa of Yuva Pidika.

Moreover there is no description of Yuva Pidika in Charak Samhita, Kashyap Samhita, Harita Samhita, and Bhel Samhita.

In madhura kaal, description of Yuva Pidika along with their treatment is found in Sharangadhara Samhita, Chakra Dutta, Madhava Nidana etc.

Nidana of Yuva Pidika:

There is no any clear description given by the Acharyas regarding the *nidana* of *Yuva Pidika*. In the brief description available of disease Yuva Pidika all the samhitas have mentioned kapha, vata, rakta, as the causative factors of the disease while Bhavprakash mentioned *svabhava* as the cause of the disease. In Sarangdhara Samhita, *vaktranigdhata* and *pidika* have been mentioned as due to *shukradhatumala*. So it may be concluded that due to *svabhava* of the particular age; excess production of shukra dhatu and its mala is a natural process, which along with the imbalanced state of *kapha, vata, pitta, kapha* and *rakta* produce the disease *Yuva Pidika*. So its cause is described as-

Svabhava- Bhava Prakasha

Shukra dhatu mala- Sarangdhara.

The exact description about pathogenesis is not available in any of the ayurvedic texts. The concept of *shukra mala* forwarded by *Sharangadhara* is also not supported by any other author but after going through the modern texts a similar concept, which can be correlated, with this concept is evident.

But it is described that ahar vihar which vitiates the vata and kapha dosha along with rakta is mainly responsible for this roga. So, it is very important to

describe the *ahar vihar* which vitiate this *dosha* and *dushya*.

Poorva Rupa:

Description about *poorvarupa* of Yuvan Pidika is not clearly found in Ayurvedic Classics. It is mentioned in Kshudra Roga which means small or *laghu*. The diseases whose description are done in very short form and superficially is known as *kshudra roga*. In this type of diseases description of *dosha dushaya* etc. are not done *vividya* and mentioned in very short form.

Kshudra *hetulakshanachikitsatanam*
kshudrarogadam

So, description about *poorva roopa* of *Yuvan Pidika* is not available.

Roopa:

When the *lakshanas* which are present in *purva roopa avastha*, become clearly noticeable than it is called as *rupa*.

Prabhutlakshanam punarlingam

Although *purvarupa* of *Yuvan Pidika* is not available, but its *rupa* is described by almost all the acharyas. According to them it looks like the *kantaka*(thorn) of *shalmali* and associated with *ruja*(pain).

Acharya Sushruta describes its appearance as like as the *shalmalikantaka*. *Kapha*, *vaata* and *rakta* are responsible for it and its *adhithana* is *vakra*(face).

In *Astanga Hriday yuvan pidika* is mentioned as like as the *shalmali kantaka*. More over it is seen in *mukha*(face) and it has the *lakshanas* like *saruja*, *ghana* and *medogarbha*. There is same description of *yuvan pidaka* available in *Astanga Sangrah*.

Acharya Madhavakar described *Yuvan Pidaka* as *Kapha*, *Vata* and *Raktaja* and it looks like the *shalmali kantaka*. It affects only *mukha* region .

Acharya Bhavmishra explains that *yuvan pidika* looks similar to *shalmali kantaka* and it is originated

by *kapha*, *vayu* and *rakta*. It appears naturally in the face of the young adults. In the description of *yuvan pidaka*, in *Yogaratanakara* it is mentioned that *yuvan pidaka* looks like *shalmali kantaka* and *kapha*, *vata* and *rakta* are mainly responsible for it.

Dosa dusya adhithan in yuvan pidaka:

The *dosa dusya adhithana* in *yuvan pidaka* is as follows:

- Dosa - Kapha and Vata
- Dushya - Rakta and Meda
- Srotas - Shukravaha, Medovaha, Swedavaha srotas.
- Adhithana - Mukha and Twaka
- Srotas dusti lakshana - Sanga, Atipravritti.

Complications:

The name of the disease is self explanatory i.e., "*mukhadusika*" suggesting cosmetic adverse effect upon the face as *mukhadushana* in terms of *vaivarnya* or discoloration and *vranavastu* or scars of temporary or permanent nature.

In modern, it can be correlated with *Acne vulgaris* is a chronic inflammatory condition of the pilosebaceous follicles on the face and upper trunk. It is characterized by the development of comedon(black heads), papules, pustules and cysts which may resolve to leave acne meaning chaff (seed covering, very itchy when contacted.). It is one of the cosmetic disorders all over the world. The sites of predilection are face, shoulder, chest and back. Acne affects the parts where sebaceous glands are large and numerous. It develops at puberty when the sebaceous glands are more active. Acne is the most common skin disease facing mankind; it afflicts 89% of seventeen years old to some degree.

Pathogenesis of acne:

The precise mechanisms of acne are not known but there are four major pathogenesis factors:

1. Increased sebum production
2. Hypercornification of pilosebaceous duct,
3. Abnormal bacterial function and
4. Production of inflammation.

Predisposing Factors:

There are some factors, which do not produce the acne but prepare a floor to the acne production. The factors create some conditions in the body, favouring for the occurrence of acne. These factors can be enlisted as-

- Diet: certain foods especially butter, cream, ice cream, chocolates, fried foods, fats, sweets overeating, chillies etc., aggravated the conditions. Their over consumption leads to deposition in the adipose tissue ultimately producing adiposity. Their exclusion from the diet of the patients, show a quick response to the treatment.
- Climate: the climatic factors influence the course and extent of lesions. The most common is moist temperature climate.
- Use of cosmetics: some authorities mentioned excess use of greasy cosmetics as the cause of acne form lesions; as it blocks the pores of sebaceous glands preventing the outcome of the sweat as well as fresh open air essential for the healthy skin is obstructed.
- Mental stress: there is no evidence that sebaceous glands are under nervous control

but there is no doubt that mental stress can aggravate acne.

- Constipation: a common predisposing cause to produce acne is intestinal stasis, especially the constipation.
- Season: The disease is aggressive more in winter than in summer. The condition improves during the summer when natural sunrays in the form of ultraviolet radiation, is taken by the skin. The condition of the disease is worse in the winter and spring months.

MATERIAL AND METHODS**Materials:**

Selection of individuals: In present study 30 individuals having clinical symptoms of *Yuvan Pidika* were selected from the patients who visit the Skin OPD, AIIA, New Delhi irrespective to their gender, religion, occupation, socioeconomic status.

Methods:

Study design is majorly divided into two parts:

1. To select the patients having sign and symptoms of *Yuvan Pidika*
2. To study the *nidan* of *Yuvan Pidika* by using a questionnaire formed according to classical texts.

Inclusion criteria:

1. Patients were selected on the basis of classical sign and symptoms of *Yuvan Pidika*.
2. Patients of either gender

Exclusion criteria:

Patients of skin disorders other than *Yuvan Pidika*.

OBSERVATIONS AND RESULTS:

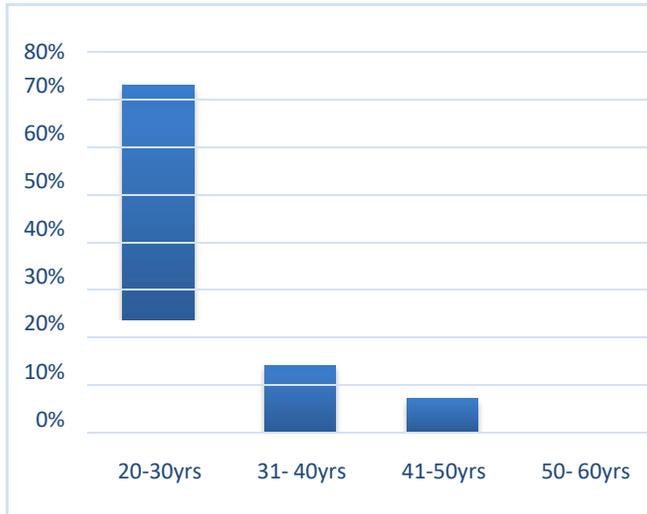


Table: 1, Age wise distribution of individuals of Yuvan Pidika

In present study, maximum individuals are in the age 20- 30 years, (70%) , followed by 20% of individuals are in the age group of 31- 40 years and only 10% are of 41- 50 years and no individuals was found beyond the age of 50 years.

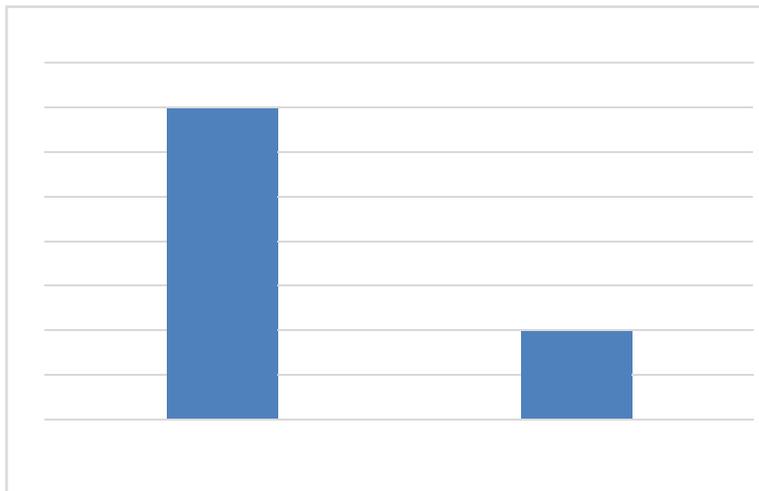


Table 2, Gender wise distribution of individuals of Yuvan Pidika.

In present study, out of 30 patients 60 % individuals were females and rest 40% were males.

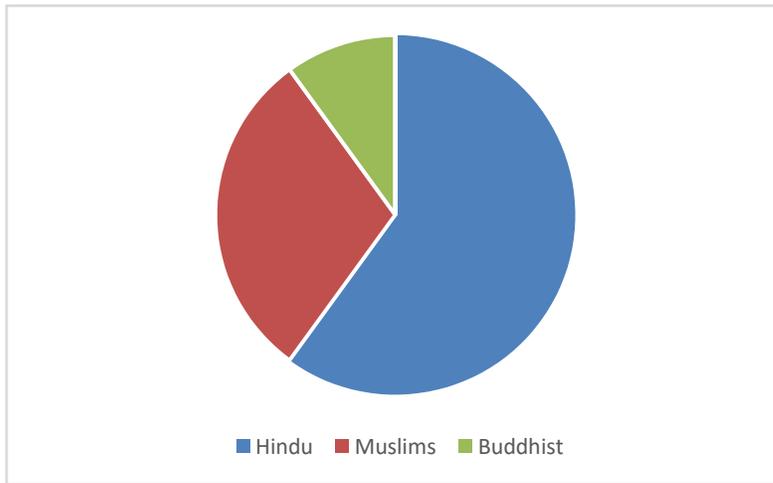


Table 3, Religion wise distribution of individuals of Yuvan Pidika.

Out of 30 individuals maximum individuals were found in Hindu religion i.e., 70% followed by 20% of Muslim religion and very less i.e.,10% were belongs to Buddhism.

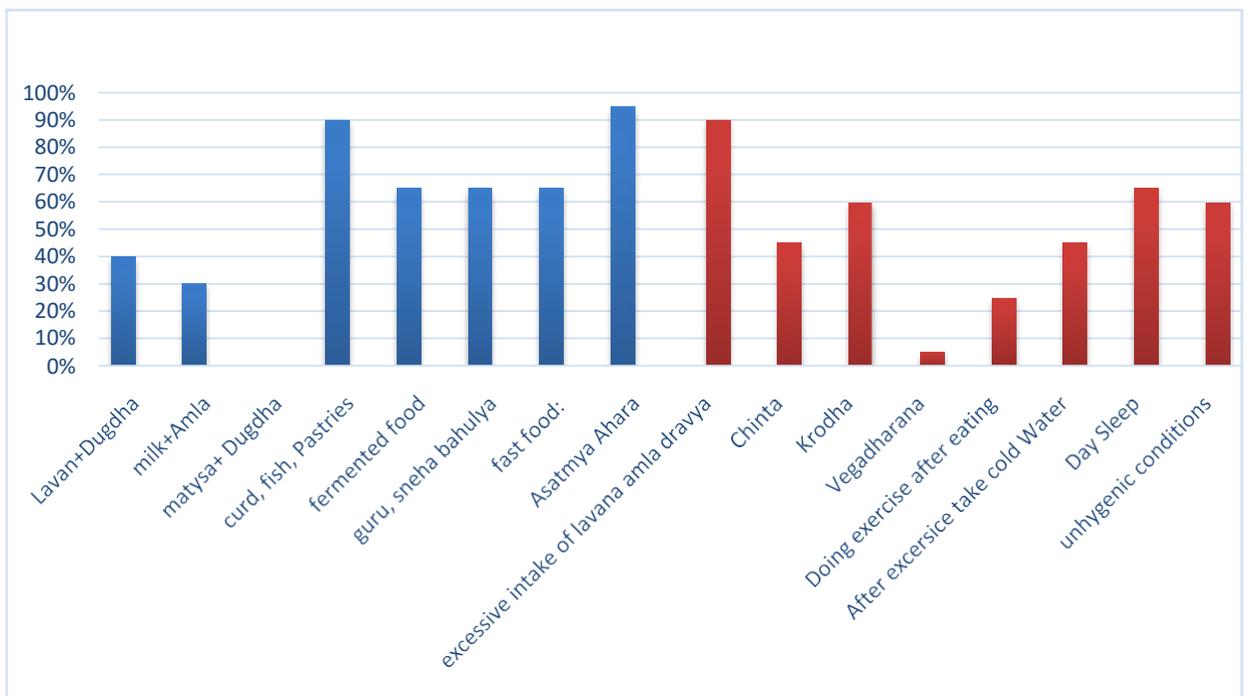


Table 4, Study of Nidana in the patients of Yuvan Pidika.

DISCUSSION:

Table1 Age: Observation reveals that out of 30 patients, maximum patients of *Yuvan Pidika* are from

young age. According to Acharya Charaka age from 16 to 30 years are comes under *madhyama avastha*.

Table 2 Gender: Percentage of female patients were observed more than male patients that is female

patients were 60%, it may be due to random selection of patients and females are more conscious towards her beauty.

Table 3 Religion: out of 30 patients in the study maximum numbers of patients were found in Hindu Religion they were 70%, 20% were from Muslims Religion and only 3 patients that is 10% were from Buddha Religion, it may be population distribution in area of study.

Table 4 Study of Nidan in the Patients of Yuwan Pidika: A questionnaire of Nidan of Yuwan Pidika was prepared according to the classical texts. And the number of patients consuming the nidana of yuvan pidika is mentioned in the form of percentage in the given table.

CONCLUSION:

The study shows that maximum number patients intake oily substances which is responsible for vitiation of meda. The study shows also shows that maximum number of patients like to prefer fast food which are lavana, katu, spicy dominant and are responsible for vitiation of pitta and rakta, which is turn aggravate vata. Such aggravation held responsible for production of Yuwan Pidika. The study also shows a great effect of stress(chinta) and aggressive nature (krodha) on the production of Yuwan Pidika. The stress causes excess secretion of androgens and subsequently leads to Yuwan Pidika.

LIMITATIONS OF THE STUDY:

As the study is conducted on a very small sample, this can be done further on a large sample size.

The study is conducted only in one hospital, this can be done on various population of different community to see the nidana of Yuwan Pidika.

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