

A CONCEPTUAL STUDY OF AYURVEDIC MANAGEMENT OF YUVANAPIDIKA W.S.R. TO ACNE VULGARIS

*Savita, **Sharma Ashok Kumar

*MD Scholar, **2Profesor & HOD, Department of Kriya Sharir, MMM Govt. Ayurveda College, Udaipur

ABSTRACT:

Acne vulgaris is the formation of comedones, papules, pustules, nodules, and/or cysts as a result of obstruction and inflammation of pilosebaceous units (hair follicles and their accompanying sebaceous gland). Acne develops on the face and upper trunk. It most often affects adolescents. Propionibacterium acnes and Staphylococcus epidermidis are common pus-forming microbes responsible for the development of various forms of acne vulgaris. In Ayurveda it is described under the Mukhadushika or Yuvanapidika which is type of Kshudra-roga. It is generally androgenic disease which is seen at puberty on both sexes.

Today due to imbalanced life style (Apathya) and heavy pollution this problem increasing day by day. Guru-ahar, Madhya, Anidra, Upvas, Krodha, Santap, Savbhava are some causative factor of Yuvanapidika. It is generally due to vitiation of Vata, Kapha and Rakta having Shalmalilike eruption on face. In Ayurveda for the treatment of YUVANAPIDIKA (Kshudra-roga) mainly two type of Chikitsa are described i.e. Shodhana-chikitsa and Shamana-chikitsa. The Shamana-chikitsa includes various types of Lepa and Pralepa. In this review article, we tried to highlight Ayurvedic Management of Acne vulgaris (Yuvanapidika) mentioned in Ayurveda with scientific justification.

Keywords: *Acne vulgaris, Yuvanapidika, Shaman-chikitsa, Ayurvedic drugs.*

INTRODUCTION:

Acne is the scourge of humanity and the travesty of youth. Acne is the most common skin disease facing humanity, it afflicts 89% of seventeen-year olds to some degree. In modern dermatology, a similar type of skin disorder or precisely sebaceous gland disorder named Acne vulgaris or Acne is found to have parity with the disease Yuvanapidika mentioned in Ayurvedic text.⁽¹⁾ Acne vulgaris is related to the pilosebaceous follicle. It is considered as adolescent disorder which is characterized by formation of open and closed comedones, papules, pustules, nodules and cysts.

According to studies, several factors such as disturbed hormonal (androgen) production, excess sebum production, hyperkeratinisation are involved in pathophysiology of acne. Accumulation of excess

sebum, epithelial cells and keratin obstruct the pilosebaceous follicle. This obstruction causes formation of a keratin plug and follicle swelling below skin surface, resulting in acne lesion.^(2,3)

In Ayurveda, acne has been elaborated as one of the Kshudra-rogas. Acne is called as Yuvanapidika and Mukhadushika as it manifested in Yuva or Taruna (adolescence). As the disease has local spread over the face and due to the inflammatory and scarring nature of lesions.^(4,5) Yuvanapidika or Mukhadushika characterized by Saruja, Ghana, Medogarbha and shape of Shalmali Kantaka.^(6,7) The term 'Yuvanapidika' is composed with two Sanskrit words Yuvanand Pidika.

(1) *Yuvan*: The word Yuvan is derived from the root of 'Yu dhatu' by using 'Kanin Pratyaya' with it.

(IJRMST) 2019, Vol. No. 8, Jul-Dec

e-ISSN: 2455-5134, p-ISSN: 2455-9059

The word Yuvan is used in the sense of adult or young.

(2) *Pidika*: The word is derived from the root of '*Peed Dhatu*' by using. "*Peed*" *Dhatu* is used in the sense of pain. The meaning of *Pidika* is a painful eruption. '*Yuvanpidika* is like "*Salmali kantaka*". The face of a young is called *Yuva Anana* and its *Pidika* is *Yuvanpidika* the eruptions like *Salmali* thorn, on the face during adulthood, caused by *Kapha*, *Vata* and *Rakta* are known as '*Yuvanpidika*'. (⁸)*Yuvanapidaka* means that the disease almost takes place in young age or the adolescents.

Among the *Ayurvedic* classics, *Acharya Sushruta* mentioned *Yuvanapidaka* among a whole group of diseases of the skin, "*Kshudra-roga*" (⁹) which have an adverse effect on the appearance of an individual and having surgical or Para-surgical measures as its cure. *Aacharya Charaka* mentioned *Yuvanapidika* while explaining *Bahya Rogmargagata Vyadhi* which implies that its '*Adhithan* is *Twak* that the vitiation of *Dosha* mainly affects skin and *Dhatu*.

Synonyms: *Yuvanapidika*, *Mukhadusika*, *Ananadusika*, *Tarunya-pidika*

AIM AND OBJECTIVES:

Table No. 01: Showing causative factors of *Yuvanapidika* or *Mukhadusika*

<i>Kalaja</i>	<i>Aaharaja</i>	<i>Viharaja</i>	<i>Manasika</i>
<i>Tarunya</i>	<i>Ati katu, madhura</i>	<i>Vegavarodha</i>	<i>Ati-shoka</i>
<i>Madhyanha</i>	<i>Guru</i>	<i>Jagarana</i>	<i>Kshobha</i>
<i>Vasanta ritu</i>	<i>Ati snigdha ahara</i>	<i>Nidra</i>	<i>Krodha</i>
<i>Grishma ritu</i>	<i>Mansa</i>	<i>Upavasa</i>	<i>Santapa</i>
<i>Sharada ritu</i>	<i>Madhya</i>	<i>Atapa-sevana</i>	<i>Svabhava</i>

SAMPRAPTIOFYUVANAPIDIKA:

Putting under the heading of *Kshudra-roga*, 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

- To evaluate, elaborate and discuss the management of *Yuvanapidika* (Acne Vulgaris).
- To compare the efficacy of *Shodhan* and *Shaman* therapy in the management of *Yuvanapidika*.
- To elaborate and discuss the management of *Yuvanapidika* w.s.r. to acne vulgaris.

MATERIAL AND METHODS:

- Material related to *Yuvaanpidika* and Acne Vulgaris is collected from *Ayurvedic* text and text book of modern medicine respectively. The available commentaries of *Ayurvedic Samhitas* have also referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

ETIOLOGY OF YUVANPIDIKA (Acne Vulgaris):

In our *Shashtra* very, short description is available about the disease, "*Yuvanapidika*". All the *Samhitas* have pointed out *Kapha*, *Vata* & *Rakta* as the causative factors of the disease, while *Bhavaprakasa* mentioned due to *Svabhava*. In *Sharangadhara Samhita*, *Vakrasnigdhatu* and *Pidika* have been mentioned as due to *Shukradhatu-mala*.

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

(IJRMST) 2019, Vol. No. 8, Jul-Dec

e-ISSN: 2455-5134, p-ISSN: 2455-9059

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 *Charka* in the aggravated *Pitta* is located in the skin and in *Rakta*, it causes Red swelling which is known as *Pidaka*. Thus, the conclusion is that the *Pitta* is also involved in production of *Yuvanapidika*. The disease *Yuvanapidika* is said to be produced by waste product of *Sukra*, the 7th *Dhatu* of the body, but others say that the *Sneha* of the face is the waste product of the *Dhatumajja*.

PURVA-RUPA (premonitory symptoms/signs): *Yuvanapidika Purva- Rupa* are not specifically mentioned by any *Granthakara*. It may be as followed-

- *Kandu* (itching),
- *Todwat-vedna* (pain),
- *Shotha* (swelling),
- *Vaivarnya* (skin discoloration).

RUPA (signs and symptoms):

The following are clinically manifestations of *Yuvanapidika*-

COMPARISON BETWEEN AYURVEDIC AND MODERN VIEW OF DISEASE:

Though *Ayurvedic* and modern view of representation of *Yuvanapidika* is quite similar, there are some differences as follows-

Table No. 02: Showing Ayurvedic and modern view of disease:

Sr.no.	Points	<i>Yuvan Pidika</i>	Acne vulgaris
1.	Types of disease	<i>Kshudra roga</i>	Specific disease
2.	Etiological factors	<i>Vata, Kapha, Rakta</i>	Basic cause still unknown but it is Multi factorial disease
3.	Sign & symptoms	<i>Dushti hetus</i>	Comedones (black and white heads), papules, pustules, nodules
4.	Treatment	<i>Ruja, Paka, Kandu</i>	Topicals-benzoylperoxide, retinoid, Topical antiseptics, antibiotics and combination products etc. Systemic-antibiotics, steroids etc.

- *Pidika* (acne) with *Ruja* (pain),
- *Kandu* (itching),
- *Strava* (discharge),
- *Ghana* (dense),
- Morphologically similar to *Shalmali Kantaka* (thorn of pigmentation).

CHIKITSA OF YUVANPIDIKA (Treatment of Acne Vulgeris):

Ayurveda has two principal goals – maintenance of health in healthy and prevention of disease in diseased. For maintenance of beauty of skin especially of face various measures like *Abhyanga*, *Nasya*, *Dhumpan*, *Pralepa* etc. are explained in *Dincharya*. For prevention of various diseases in *Ritucharya* also special measures of bio purification like *Vaman* and *Virechan* are told. And after the disease gets manifested two types of *Chikitsa* are explained the *Shodhan Chikitsa* and the *Shaman Chikitsa*⁽¹⁰⁾. In the *Shodhan Chikitsa* procedures like *Vamana*, *Nasya*, *Jalauka Avacharan* and *Shiravedha* are explained. The *Shamana Chikitsa* various type of *Lepa* and oral medications are mentioned like the paste of *Vacha*, *Rodhra*, *Saindhava* mixed with *Sarsapa*.⁽¹¹⁾ The paste of *Dhanyaka*, *Vacha*, *Lodhra* and *Kustha*.⁽¹²⁾ The paste of *Lodhra*, *Dhanyaka* and *Vacha*.⁽¹³⁾ *Saarivadi Vati*, *Guduchyadi Vati* *Shalmaliyadi Lepa*

DISCUSSION:

Sushruta has mentioned *Yuvanapidika* as a *Ksudhra-roga* causes harms the beauty of the face typically during adolescent. Most of the *Acharya* supposed *Kapha*, *Vata* and *Rakta* as the causative of these disease while *Bhav prakas* mention as a *Svabhavaja*. The *Katu*, *Guru*, *Snigdha aharaja* and *Viharaja* like *Jagaran*, *Nidra* and *Vegavrodhajaplays* aninfluencing cause of *Yuvanapidika*.

Modern science has supposed the hormonal imbalance and blockage in the oil gland and ducts. *Pitika*, *Saruja*, *Ghan*, *Medogarbha*, *Yuna Mukha* these are the clinical manifestation in the *Ayurveda*. Most of the *Acharya* has mentioned in *Vaman*, *Virechan*, *Nasya*, *Raktamokshan* for *Yuvanapidika* or *Mukhadushika* along with *Samana-chikitsa* and local application. *Shalmali*, *Dhanyaka*, *Vacha*, *Lodhra*, *Daruharidra*, *Manjishtha*, *Nimba*, *Khadira*, *Sariva*, *Guduchi*, *Methika*, and *Zendu* these are some herbal medicine and *Lodhradi Lepa*, *Shalmali Kalkadi Lepa*, *Arjunadi Lepa*, *Jatiphaladi Lepa*, *Marichadi Lepa*, *Kumkumadi Taila*, *Majishthadi Taila*, *Haridradi Taila*, *Kanaka Taila* and *Sarshapa Taila* these are some external application in the form of *Taila* and *Lepa* which are generally used in acne vulgaris.

CONCLUSION:

Yuvanapidika is a common skin disease which affects the beauty of adolescence. In current era *Yuvanapidika* is the one of the most burning problem in youngsters. Modern text described Acne vulgaris as a chronic inflammatory disorder of sebaceous follicles characterized by the formation of comedone, papules and pustules, less frequently nodules or cysts. All the *Lepa* and *Pralapa* are described as a *Shamana-chikitsa* in previous stages of *Yuvanapidika* while in severe cases *Shodhana-chikitsa* should be applied. The treatment should be changes according to the severity of acne. the *Samhitas* have pointed out *Kapha*, *Vata*, and *Rakta* as the causative factor of disease. Thus, *Ayurveda* help to enhance the charming face of the adolescence.

REFERENCES:

1. API textbook of medicine, Edited by G. S. Sainanai fifth edition, reprint 1994, published by association of physicians of India Bombay, Pg no.1266
2. Tahir CM. Pathogenesis of acne vulgaris: Simplified. J Pak Assoc Dermatol 2010;(20):93-7.
3. Collier CN, Harper JC, Cantrell WC, Wang W, Foster KW, Elewski BE. The prevalence of acne in adults 20 years and older. J Am Acad Dermatol 2009;58(1):56-9.
4. Kumar S, Palbag S, Maurya SK, Kumar D. Skin care in Ayurveda: A literature review. International Research Journal of Pharmacy 2103;4(3):1-3.
5. Bedi MK, Shenefelt PD. Herbal therapy in dermatology. Arch Dermatol 2002;138(2):232-42.
6. Sharma A, Sharma PV. Sushruta Samhita. Volume-I. Varanasi: Chaukhambha Surbharati Prakashan; 2012.pp. 559.
7. Gupta A, Upadhyaya Y. Ashtanga Hrudaya of Vagbhata. Varanasi: Chaukhambha Prakashan; 2012.pp. 765.
8. Sushrutacharya, Sushruta Samhita with Nibandhasangraha Comentary by Dalhanacharya and Nyayachandrika Panjika of Gayadasacharyaa, kshudraroga nidan 13-38 Edited by Yadavaji Trikamaji Acharya, and Naraya Ram Acharya Kavyatirtha, Reprint Edition 2008, Chaukhamba Surabharati Prakashana, Varanasi, p.no.287
9. Kaviraj Ambikadutt Shastri, Sushruta Samhita edited with Ayurveda Tattva Sandipika, Vol 1st, Reprint edition, Chaukhambha Sanskrit Sansthan, Varanasi, Nidan Sthana, 2010; 13(37).
10. Dr. Brahamanand Tripathi. Astanga Hrdayam, Reprint edition, Chaukhamba Sanskrit Pratishthan, Delhi, Sutrasthana, 2009; 1(25): 19.
11. Kaviraj Ambikadutt Shastri, Sushruta Samhita edited with Ayurveda Tattva Sandipika, Vol. 1st, Reprint edition, Chaukhambha Sanskrit Sansthan, Varanasi, Chikitsa Sthana, 2010; 20(37).
12. Kaviraj Ambikadutt Shastri, Sushruta Samhita edited with Ayurveda Tattva Sandipika, Vol 1st, Reprint edition, Chaukhambha Sanskrit Sansthan, Varanasi, Chikitsa Sthana, 2010; 20(37).
13. Dr. Brahamanand Tripathi. Astanga Hrdayam, Reprint edition, Chaukhamba Sanskrit Pratishthan, Delhi, Uttarsthana, 32/3., 2009; 1119.