

A CONCEPTUAL RECAPTURE OF YUVANAPIDIKA

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ABSTRACT

Introduction: Ayurveda is a vast body of knowledge that describes in depth both systemic and local problems, no matter how big or small, as well as how to treat them. Among these is *Yuvanapidika*. Among the most prized and appealing qualities. It is the attribute or set of attributes that gives pleasure to the senses, particularly sight. The most prevalent skin condition that primarily affects teenagers is acne. It is the caricature of youth and the scourge of humanity. 89% of seventeen-year-olds suffer from it to some extent. **Aim:** To collect and comprehensively review information available regarding *Yuvanapidika* or *Tarunypitika* and *Mukhadushika*. **Materials and Methods:** This review is in a narrative format and done from literature and publications relevant to *Yuvanapidika* or *Tarunypitika* and *Mukhadushika* that were identified through a systematic search of major computerized medical databases. **Observation and Results:** It is known as *Mukhadushika* or *Yuvanapidika* in *Ayurveda*, and it is described under *Kshudra Rogas* in the *Sushruta Samhita*. According to *Acharya Sushruta*, *Mukhadushika* is characterised by facial lesions that resemble Shalmali thorns, particularly in teenagers. According to *Ayurveda*, *Mukhadushika* is caused by the vitiation of *Kaphadosha*, *Vatadosha* and *Rakta dhatu*. In *Ayurvedic* treatment for *Mukhadushika*, two primary types of *chikitsa*, *Shodhana chikitsa* and *Shamana chikitsa* are outlined. **Discussion and Conclusion:** *Yuvanapidika*, also known as *Mukhadushika*, *Bhavaprakasha* says it is *Swabhavaja*, whereas *Sharangadhara* says it is *Shukradhatu mala*. Because of the rise in *Shukradhatu* and its *Mala*, we can assume that *Yuvanapidika* illness is *Swabhavaja* and occurs during *Yuvanavastha*. It is acknowledged that *Yuvanapidika* is a disorder in which *Kapha*, *Vata*, and *Rakta* are vitiating.

KEYWORDS: *Yuvanapidika*, *Mukhadushika*, *Kshudra roga*, *Shalmali* thorn.

INTRODUCTION

Yuvanapidika is a prevalent skin condition that has a substantial impact on both physical and mental health.^[1] Males are more likely to get acne as puberty sets in, but both sexes are affected. 80% of people between the ages of 30 and pubescence worldwide suffer from acne. Numerous studies have found that 79–95% of people in the 16–18 age range experience acne. In India, studies have shown that 38.13% of girls and 50.6% of males between the ages of 12 and 17 suffer from *Yuvanapidika*.^[2] Despite not being a life-threatening disorder, acne can have negative impacts on a person's quality of life and emotional health, including leaving lifelong scars.^[3]

Yuvanapidika has been described as one of the *Kshudra Rogas* in *Ayurveda*. Because it appears in *Yuva* or *Taruna*, acne is referred to as *Yuvanpidika* and *Tarunypitika*. *Yuvanpidika* is also known as *Mukhadushika*^[4-5] because of the localised development of the disease over the face and the inflammatory and scarring nature of the lesions. *Saruja*, *Ghan*, *Medogarbha* and the shape of *Shalmali Kantaka* (*Salmalia malabarica*) are characteristics of *Yuvanpidika*,^[6-7] *Tarunypitika*, or *Mukhadushika*. Numerous writers have explained that vitiation of the *Rakta dhatu* and *Kapha* and *Vata doshas* is the cause of acne.

Yuvanapidika is caused by vitiated *doshas* and *dhatu*s, which clog the skin. Additionally, it ruptures and results in the production of scars. Additionally, hyperpigmentation of the skin is caused by vitiation of *Rakta* and *Vata*.^[8] *Yuvanapidika* is mostly treated with two forms of *Chikitsa*, *Shamana* and *Shodhana*. Additionally, a number of patented *Ayurvedic* medications are on the market to treat *Yuvanapidika*.^[9]

Texts from *Ayurveda*, including *Sushruta Samhita*, *Sharangadhara Samhita*, *Chakradatta*, and others, have explained the pathogenesis and management of *Yuvanapidika*. Although there aren't many published studies on the pathogenesis and *Ayurvedic* treatment of *Yuvanapidika*, the references that are available are dispersed.^[10-11]

AIM

To collect and comprehensively review information available regarding *Yuvanpidika* or *Tarunypitika* and *Mukhadushika*.

MATERIALS AND METHODS

This review is in a narrative format and done from literature and publications relevant to *Yuvanpidika* or *Tarunypitika* and *Mukhadushika* that were identified through a systematic search of major computerized medical databases.

OBSERVATION AND RESULTS

Yuvanpidika's Vyutpatti and Nirukti^[12]

There are two words that make up *Yuvanpidika*. For example, *Yauvan + Pidika*

Synonyms of *yuvanpidika*

Table 1: Synonyms of *Yuvanpidika*.

Sanskrit	<i>YauvanPitika</i> ^[13] , <i>Mukh-Dushika</i> ^[14] <i>TarunyaPidika</i> ^[15]
Hindi	<i>Keel</i> , <i>Muhanse</i> .
English	Pimples.
Latin	Acne, Acne Vulgaris.
Gujarati	<i>Khila</i>
Tibetan	<i>Aruha</i> , <i>Kitibh</i>

Yuvanpidika was initially mentioned in the *Charaka Samhita's "Tristreshniya Adhyaya"* during the ancient era (2nd B.C.). According to *Charaka*, *Pidika* is both *Marga Ashrita Roga* and *Bahya Roga*.^[16] In the thirteenth chapter of *Nidana Sthana*, *Kshudra Roga Niadanadhyaya*, *Sushruta* also describes *Yuvanpidika* or *Mukhadushika*. He also explained how *Yuvanpidika* was treated in *Chikitsasthana Kshudra Roga Chikitsadhyaya*. Likewise, *Yuvanpidika* has been described by *Madhava*, *Vagbhata* and *Yogaratanakar* under *Kshudra Roga* chapter in their text.^[17-18-19]

Causative factors of *Yuvanpidika*

The primary *Samprapti Ghataka* in the formation of acne are *Kapha dosha*, *Vata dosha*, and *Rakta dhatu*. One of the primary pathogenic reasons for the development of *Yuvanpidika*, according to *Sushruta*, is *Rakta dhatu Dushti*. According to *Sushruta*, *Yuvanpidika* is also caused by a number of other significant local and systemic pathogenic factors associated with adolescent sexual changes. The four primary categories of acne causes are *Kalaja*, *Aaharaja*, *Viharaja*, and *Manasika*.^[16] According to the *Kashyapa Samhita*, the formation of *Shukra dhatu* and changes in secondary sexual characteristics, such as alterations in sexual organs, begin at the age of sixteen.^[20] Adolescence is the primary time for *Mukhadushika*, according to other writers like *Sushruta* and *Vagbhata*. According to *Bhavaprakash*, *Svabhava* is the cause. In *Sharangadhara Samhita*, it has been mentioned that acne is caused due to *Shukradhatumala*.

Table 2: *Nidanas of Yuvanpidika*.

<i>AharajNidana</i>	<i>Viharaj Nidana</i>	<i>Mansika</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, Nishpav, Takra, Dadhi (Amla), Mastu, Sukta, Tila, Sauvirik, Haritvarga, Kulatth, Sarshap, Haritshsak Godha-Matsya-Aja-Aavik Mamsa Ikshu vikar, Aanupmamsa</i></p> <p>4. Aharvidhi: <i>Ajirna, Adhyashana, Viruddhasan</i></p>	<p><i>Bhuktavadiwaswapna</i> <i>Chardivegapratirodh</i> <i>Adhik Shrama,</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 Disease^[21]

The disease *Yuvanpidika* can be divided into four subtypes: *Vatika*, *Paitika*, *Kaphaja*, and *Raktaja*, based on the Dosha predominance in the pathophysiology that causes the facial eruptions. The term *Vataja Yuvanpidika* refers to severe itching, scaling, dryness, and a blackish tint of the acne lesion. Redness, heat, and pus at the acne lesion are signs of *Pittaja* and *Raktaja Yuvanpidika*. An acne lesion is referred to as *Kaphaja Yuvanpidika* if there is enhanced oiliness and pus present.

1. **Purvaroop:**^[22] Due to the *Alpattvatahetuevam Lakshana* of the disease *Yuvanpidika*, none of the ancient Acharyas have addressed the premonitory indications and symptoms. In spite of this, moderate skin irritation and stickiness can be regarded as a premonitory indication of the disease.
2. **Roopa:** In this stage, now body starts to manifest actual symptoms of the disease called *Roopa*.

Table 3: *Roopa of Yuvanpidika* according to different Acharyas.^[23]

S. no.	Acharyas	<i>Roopa of Yuvanpidika</i> according to different Acharyas
1.	<i>Sushruta</i>	<i>Shalmalikantakaprakhya</i>
2.	<i>Bhavaprakash</i>	<i>Shalmalikantakaprakhya</i>
3.	<i>Vagbhata</i>	<i>Shalmalikantakaprakhya, Ghana, Medogarbhiva, Ruja</i>
4.	<i>Vridhdha Vaghbhatta</i>	<i>Shalmalikantakaprakhya, Ghana, Medogarbhiva, Ruja</i>

While the aforementioned symptoms are found in classical writings and *samhitas*, a few additional symptoms, such as *Kandu*, *Daha*, *Paka*, *Shoth*, *Vaivarnyata*, and others, are seen in the illness known as *Yuvanpidika*.

3. *Upashaya* and *Anupashaya*

Upashaya: When medications, food, and a daily lifestyle routine have a positive impact on a disease process, either directly or indirectly, this is referred to as *upashaya*.

Anupashaya: It is referred to as such when it has a detrimental effect.

4. *Samprapti*^[24]

According to *Acharya Sushruta's* description in the *Shushruta samhita*, the illness *Yuvanpidika* is caused by a disrupted state of *Rakta Dhatu*, *Kapha* and *Vata Dosha*. There is no precise and comprehensive explanation of the complete disease process, and none of the *Ayurvedic Samhitas* explain how *Pitta Dosha* is involved.

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

- 1) *Sveda* and *Rakta*, two *Pitta Vargiya* substances, are considered to be the sites of *Pitta* because of their *Ashrayashrayi bhava*; hence, when *Rakta* and *Sveda* are vitiated, *Pitta* would also be vitiated because the aggravating elements of *Pitta* and *Rakta* are identical.
- 2) According to *Acharya Charaka's Chakra samhita*, *Pitta* is crucial to the development of *Pidika*. In order to make *Pidika*, Aggravated *Pitta* finds a place in *Rakta* and skin.

In addition to the several *Nidanas* like *Aharaja*, *Viharaja*, *Manshika* and *Kalaja*, *Bhavaprakasha* has stated that the *Shukra Dhatu* is naturally produced in excess and that the *Swabhava* shows the individual's *Yuvavastha*. The causative factors have an impact on the *Dosha*, *Dushyas*, *Agni* and *Srotas*.

The creation of the *Samprapti* of the *Yuvanpidika* involves the direct or indirect involvement of all three *Doshas*, as well as *Rakta*, *Meda*, and *Shukra Dhatu*. *Rasadhatu's* involvement can also be taken into consideration in this case, even if the *Pidika's* *Vyaktisthan*.

According to *Bhavprakash*, one of the factors contributing to the illness is *Swabhav*. When considering the pathophysiology of *Yuvanpidika* disease, it should also be taken into account.^[25]

Treatment of *Yuvanpidika*^[26-27]

The two primary forms of *Chikitsa* that are discussed in *Ayurveda* are *Shamana Chikitsa* and *Shodhana Chikitsa*. The goal of *Shodhana Chikitsa* is to stimulate or vitiate the body's *Doshas*, after which it is ejected by the closest path. Disorders caused by *Kapha* and *Pitta* are less likely to recur if these *Doshas* are eliminated. *Shamana Chikitsa* is a treatment that aims to normalise the *Doshas* in their *Sthanas* in order to create a state of equilibrium of the *Doshas* in the body, without aggravating them or expelling them. For *Yuvanpidika*, *Vamana Karma*, *Nasya Karma* and *Siravedhana* is mentioned as the line of treatment for this disorder, according to various *Acharya*.

Shodhana Chikitsa^[28-29]

- ***Vamana Karma***: the greatest *Shodhana Chikitsa*, recommended for *Kapha Dosha*-related diseases. *Vamana Karma* is the primary therapy option, according to *Acharya Susruta* and *Vagbhat*, because *Kapha Dosha* plays a role in the pathophysiology of *Yuvanpidika*. *Yuvanpidika's* *Samprapti* *Vighatana* is aided by *Vamana Karma*.

Vamana is mentioned in almost all sources as the primary therapy modality for *Youvanpidika's* successful management.

- **Nasya Karma:** According to *Acharya Vagbhat*, *Nasya Karma* works well for managing *Youvanpidika*. *Youvanpidika* is managed with the help of the medications that are given by nasal route in *Urdhvagatrugata Rogas*.
- **Siravedhana:** *Raktamokshana* is another treatment option for *Youvanpidika* since *Pitta/Rakta* is involved in its management.

Shamana Chikitsa^[30]

Numerous herbo-mineral substances are recommended for both internal and exterior use by *Shamana Chikitsa*. External applications have a stronger effect on *Youvanpidika's* characteristics as the disease spreads throughout the face. The medications may come in the following forms: paste, oil, ghee, powder, etc. Based on an evaluation of the eruptions, the recommended application method may be *Prakshalana*, *Snehana*, or *Lepana*. *Lepa* made from medications such as *Vacha*, *Lodhra*, *Saindhava*, *Dhanyaka*, *Kusta*, *Narikel Pushpa*, *Shukti*, and *Narshapa* can be utilised in *Youvanpidika*. *Arogya Vardhini Vati*, *Triphala Guggulu*, *Panchnimbachurna*, and *Kaishora Guggulu* are a few oral medications that can be used concurrently with the aforementioned meds.

Table 4: Treatment of *Youvanpidika*.

Acharya	Treatment
<i>Susruta Samhita</i>	<i>Vamana, Lepana</i>
<i>Ashtanga Sangraha</i>	<i>Lepana, Vamana, Siravedhana</i>
<i>Ashtanga Hrudaya</i>	<i>Lepana, Vamana, Siravedhana, Nasya</i>
<i>Sharangdhar</i>	<i>Lepa</i>

DISCUSSION

Youvanpidika and *Tarunyapidika* are synonyms for *Youvanpidika*, which typically first appears in adolescence and lasts throughout childhood. Unfortunately, acne is a condition that primarily affects the face during adolescence and early adulthood. If untreated, it can leave a permanent scar, which is why it is known as *Mukhadushika* in Ayurveda. *Bhavaprakasha* says it is *Swabhavaja*, whereas *Sharangadhara* says it is *Shukradhatu mala*. Because of the rise in *Shukradhatu* and its *Mala*, we can assume that *Youvanpidika* illness is *Swabhavaja* and occurs during *Youvanavastha*. It is acknowledged that *Youvanpidika* is a disorder in which *Kapha*, *Vata*, and *Rakta* are vitiated.

CONCLUSION

Although pitta is not specifically addressed in any writings, it indirectly plays a significant part in the presentation of the disease. *Youvanpidika* arises as a result of the vitiation of *Vata*, *Kapha Dosha*, and *Rakta Dhatu*. Given that *swabhava* is one of the elements that cause illness manifestation, it may be normal for diseases to manifest at a particular age, such as puberty or early childhood. According to modern science this condition is very closely linked to acne. *Youvanpidika* is concerned with a specific age, and during this time, the imbalance status of *Dhatu* and *Satva* is clearly apparent.

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