

YAUVANA PIDIKA-WSR TO SROTODUSHTI**Dr. Triveni Raina*¹, Dr. Shamma Sharma² and Dr. Anil Sharma³**

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ABSTRACT

Acne is a common problem skin problems that affects almost 85% of the teenagers, mostly on the face and sometimes on chest and upper back too. Acne is a cutaneous pleomorphic disorder of the pilosebaceous unit involving abnormalities in sebum production and is characterized by both inflammatory (papules, pustules and nodules) and non-inflammatory (comedones, open and closed) lesions. Propionibacterium acnes and Staphylococcus epidermidis are common pus-forming microbes responsible for the development of various forms of, acne vulgaris. In *Ayurveda*, it is known as *Mukhdushika* as it is a condition that disfigures the face and as it occurs during adolescence to younger age, it is also termed as *Yauvana Pidika*. It is

considered under *Kshudra Rogas* in *Ayurveda*. If the condition remains untreated, it leaves the permanent scars over the face. It is generally androgenic disease which is seen at puberty on both sexes. Today due to imbalanced life style (*Apathy*) and heavy pollution this problem increasing day by day. It occurs mainly as a *Dushti* of *Raktavaha Srotas* due to dominance of *Pitta* in *Yuva Avastha*. Also the Role of *Medovaha Srotas* has been mentioned in some *Ayurvedic* texts along with the *Dushti* of *Shukra dhatu*. So in this article we tried to highlight the *Srotodushti* involved for the causation of *Yauvan Pidika* along with the role of *Ayurvedic* herbs; directly or indirectly acting on the *Srotas* involved in the treatment of Acne vulgaris.

KEYWORDS: *Mukhdushika, Yauvan Pidika, Kshudra Roga, Raktavaha Srotas, Medovaha Srotas, Shukra Dhatu.*

INTRODUCTION

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 and having surgical or parasurgical measures as its cure. He named these ailments as “*Kshudra Roga*”.^[1] *Sushruta* has mentioned 44 *Kshudra Rogas*, while *Vagbhata* 36 and *Madhava Nidana* have described 43 *Kshudra Rogas*. *Yauvaan pidaka*(*Yauvana* means youth, puberty and *Pidika* means *Kantaka* that occurs on the face of youth) is one of them, which affects the beauty as well as personality and it has a cosmetic importance.

Role of Srotodushti in Yauvan Pidika

According to *Acharya Sushruta*, human life is divided into following stages^[2]:

- 1. Balya-** childhood (up to the age of 16 years); further classified into
Ksheerapa- upto 1 year(period of maximum feeding on milk food)
Ksheerannada- 1to 2 years (period of feeding on milk and solid)
Annada – 2 to 16 years (period of feeding on solid food only)
- 2. Youvana** - youth and middle age 16 to 70 years and exhibits progressively the traits of growth (*Vivardhamana*, 16 -20 years of age), youth (*Yauvana*, 20-30 years), maturity(*Sampoornata*, 30- 40 years), deterioration (*Parihani*, 40 years onwards) which gradually sets in up to 60 years];
- 3. Vaardhakya-** old age, where in after 60-70 years the body elements, sense organs, strength, and so forth, begin to decay.

It has been mentioned in *Ayurveda* that in second stage of life span i.e *Yauvan Awastha*, there is natural dominancy of *Pitta Dosha*^[3] and so they are more prone to suffer from *Pitta* related conditions. According to *Acharya Sushruta Sutra Sthana 21/7*, as *Pitta* resides in *Twaka* (skin), so any *Dushti* of *Pitta Dosha* leads to *Twaka Vikara* also. According to *Ashraya – Ashrayi Bhava* concept in *Ayurveda*, *Pitta* has a strong abode and resident relationship with blood tissue(*Rakta Dhatu*) and sweat(*Sweda*).^[4] These two elements resemble *Pitta* in composition and structure. They have *Pitta* like qualities and *Dushti* of *Pitta* leads to *Dushti* in these elements(*Dushya*) also. In *Ayurveda*, *Rakta Dhatu* is the second *Dhatu* having exclusive function *Jeevanam*. Blood plays a vital role in the sustenance of vital force of life.^[5] Due to pure blood, living creatures are endowed with *Bala*(strength and immunity),

Varna(skin complexion), *Sukh*(happiness, comfort), *Ayush*(longevity).^[6] It carries the oxygen and nutrients with itself and circulate throughout the body to provide nourishment. It circulates in the body through *Raktavahi Srotas*. The *Mulasthan* or roots of *Raktavaha Srotas* are *Yakrut*(liver) and *Pleeha*(spleen).^[7] The sedentary lifestyle practised now a days are key contributors in development of *Raktavaha Srotodushti*. *Srotas* (systems) truly are the transporting channels of the *Dhatus* like blood, semen, and nutrients which are undergoing a transformation. In general, all the foods and activity that are promotive of morbid tendencies of the *Doshas* and deleterious to the body elements are vitiative of the body channels i.e. *Srotas*. So here *Rakta Prakopaka Ahara* and *Vihara* causes the formation of *Yauvaan Pidika*. The causes are as- *Krodha, Shoka, Bhaya, Ayasa, Vidagda Ahara Sevana, Maithuna*; intake of excess of *Katu –Amla-Lavana Rasa; Teekshana, Ushna, Vidahi, Laghu Ahara*; excess intake of *Tila Taila, Pinayaka, Kulattha, Sarshapa, Atsibija, Haritshaka*;; *Mamsa* of *Godha Matsya, Aja, Avika; Dadhi, Takra, Sura, and Amlaphala*. Apart from these, intake of *Drava, Snigdha, Guru ahara, Diwasvapana, Atapsewana*; intake of *Virudhashana* and excess *Parishrma*^[8] Symptoms of *Raktavaha Srotodushti* are as^[9]:

Kushthavisarpapidaka raktapittam asrugdaraha

Gudamedhrasyapakascha pleeha gulmoatha vidradhi

Nilika kamala vyanga piplavastilakalakaha

Dadruscharmadalam shwitram pama kothasramandalam

Raktapradoshat jayante (Ch. Su.28/11-12)

Kushtha – leprosy.

Visarpa–acute spreading suppurations. It is an indisposition characterised by rapidly spreading inflammation of skin and is compared to erysipelas.

Pidaka – small boil, pustules, pimples

Raktapitta – it is an indisposition in which bleeding occurs from upper channels like nose, mouth etc. or from lower channels like anus, urinary passage, genitals etc.

Asrugdara – irregular or excessive menstruation.

Guda-medhra-asya paka – inflammation of anus, mouth (stomatitis), urethritis.

Pleeha – splenomegaly.

Gulma – localised abdominal tumour / swelling.

Vidradhi – abscess.

Neelika – skin disease characterized by coloured circular patches on face or body.

Kamala – hepatitis / jaundice.

Vyanga – vata undergoing growth in association with pitta due to anger and physical exertion gets localized on face producing painless, thin black patches on skin.

Tilakalaka – sore, putrefying warts/moles on genitals.

Dadru – ringworm / tinea.

Charmadala – pustules exudating and causing peeling of skin.

Shwittra – vitiligo.

Pama – scabies.

Kothasra – erythema.

Mandalam – cutaneous eruption or leprosy with circular spots.

Every person wants more and more prosperity in this developing era, going far away from nature and completely follows the western culture and adopting modern modalities to overcome their disease. This is the main reason that becomes the leading cause to develop *Raktaja rogas*. In all references but one, the causative vitiated *Doshas* are mentioned as *Vata*, *Kapha* and *Rakta dusti* is directly related to *Pitta Dusti*. Vitiation of *Pitta Dosh*a is responsible for blood disorder or *Raktaj Vyadhi*. So it is to be borne in mind that vitiated *Pitta* is very important causative factor in any skin disease such as *Yauvaan Pidika*. So we have to consider *Pitta dushti* along with *Vata* and *Kapha Dusthi*. Exceptional mention of *Meda Dhatu* has been mentioned by *Vagbhata* in his *Asthanga Hridaya*.^[10] It may causes abnormality in *Dhaatvaagni* (mainly *Medoagni*) resulting into excessive *Sweda* production (as *Sweda* is *Mala* of *Medodhatu*^[11]), which obstructs the hair follicle (as *Meda & Lomakoopa* are the root of *Swedvaha Srotas*^[12]). Thus, here *Sanga* type of *Srotodushti* takes place & its manifestation is *Mukhdushika* or *Yauvaan Pidika*, a skin condition that occurs due to the clogging of oil glands of the skin, the oil that normally lubricates the skin gets trapped in blocked oil ducts and results in what we know as ‘Acne Vulgaris’. Sometimes it also includes deeper skin lesions that are called Cysts (a closed sac beneath the skin or deeper that contain fluid or semisolid substances). In *Śārṅgadhara Samhitā*: (13th century), *Vaktra- Snigdhatā & Piḍikā* mentioned at last as the mala of *ŚukraDhātu*^[13] which is cleared by the concept that sebaceous glands are stimulated by androgens produced in the skin itself, the most potent androgen is Dihydrotestosterone(DHT), which is formed in the target cells i.e in the sebaceous glands by 5- alpha reduction of testosterone.^[14]

Yauvaan Pidika

In *Ayurveda*, it is described under the heading of *Kshudra Rogas* & not as an independent disease. These diseases are called as *Kshudra* because of their lesser severity. According to *Sushruta Samhita Nidana Sthana*^[15], painful eruptions like thorn of *Shaalmani*, impregnated with *Meda* are found on the face of adolescent are called as *Mukhdushika* (as it destroys the beauty of face) or *Yauvaan pidika*. In other *Ayurvedic Samhitas* like *Ashtanga Hridaya* & *Ashtanga Samgraha*, description about *Mukhdushika* is almost similar. Description about *Yauvana Pidika* is very short and incomplete in *Ayurvedic Samhitas*. There is no detailed description about the etiology (*Hetu*), pathogenesis (*Samprapti*) of the diseases. There is no information about the varieties of the diseases. Vitiating of *Kapha*, *Vata*, *Pitta Dosha* along with *Dushya Rakta* gives rise to symptoms like swelling, pain, redness, itching in *Yauvaan Pidika*.

Acne vulgaris is more common during teenage years but is known to happen across all age. Adult acne is becoming increasingly popular. It is a disease of the skin which can be painful for those suffering from moderate to severe acne. Acne vulgaris mostly affects the areas of skin with the dense population of sebaceous follicles.^[16] These areas include the face, the upper part of the chest, and the back. There are four major factors involved in the disease production which are continued as:

- 1) Increased sebum production
- 2) Certification of pilo-sebaceous duct
- 3) Microbial involvement &
- 4) Production of inflammation.

Nidana

As there is no direct references of etiological factor mentioned for the occurrence of *Kshudra Rogas*, so indirect reference of etiological factor of *Yauvan Pidika* are as follows:

1. *Mukhdushika* occurs because of *Swabhava*.^[17]
2. General causes of vitiating of *Vata*, *Kapha* & *Rakta* are considered as *nidana*.^[18-23]
3. All the three *Doshas* are involved in the manifestation of *Mukhadushika* and it occurs because of *Swabhava*.^[24]
4. *Mala* of *Shukra Dhatu* is *Yauvaan Pidika*, so *Shukra Vridhi* leads to *Mukhadushika*.^[25]
5. Causes of *Rakta Prakopa* is considered; as *Pidika* is one of the *Raktaj Vyadhi*.^[26]

6. Excess intake of *Teekshana*, *Ushana*, *Madhya*, *Lavana*, *Kshara*, *Amla- Katu Rasa*, *Kulattha*, *Tila Taila*, *Moolaka*, *Harit Shaka*, *Jalaja* and *Anupa Mamsa*, *Dadhi*, *Amlamastu*, *Sura*, *Soovira*, indulgence in incompetent food (*Virudhahara Sewan*), *Paryushita Ahara*, consumption of excess food, day sleep immediately after consumption of *Snigdha*, *Drava* and *Guru Ahara*, excess exposure to sunlight, fire, excess of anger, suppression of *Chardi*, and if non implementation of *Raktamookshana* during *Sharad Ritu* causes *Pidika* in general.^[27]

Purvarupa

No *Purvarupa* of *Mukhdushika* is mentioned in *Ayurvedic Samhitas*.

Rupa

The *Purvarupa* of the disease *Yuvanpidika* is not available in almost all the *Ayurvediya Samhitas* but the *Rupavstha* of the disease is explained by all the *Acharyas*. According to *Acharya Sushruta* – the *Pidika* resembles like *Kantaka* of *Shalmali* tree. According to *Vagabhat* signs & symptoms are following (a- e).^[28]

a) ***Shalmali Kantakakara Pitika***- The eruption on face which looks like conical shape resembles with *Shalmali Kanta* is called as *Yuvan Pidika*.

b) ***Saruja***- The eruptions are painful. The severity may vary from mild to severe.

c) ***Ghana***- The word *Ghana* means solid, hard or indurated. The eruption is hard and thick. According to *kalyanakaraka*, the *Pidika* is due to vitiated *Kapha*.

d) ***Medogarbha*** – The eruption is filled with the *Meda*. It occurs due to obstruction of the *Medogranthi*.

e) ***Yuna Mukhe***- This disease usually affects in adults. This word shows the site of origin of *Pidika* and time of occurrence of the disease i.e. Disease occurs in young adults and affects the face.

f) Associated Symptoms

It includes

- 1) *Vedana* - due to *vata*
- 2) *Kandu* - due to *kapha*
- 3) *Daha* - due to *pitta*
- 4) *Srava* - due to *kapha*

Management of Yuvanpidika as per Ayurveda

Line of treatment prescribed by different Acharyas

1. Sushruta – Vamana, Lepan^[29]
2. Ashtang Hridaya – Lepana, Vamana, Nasya, Shiravyadh^[30]
3. Bhavaprakasha- Lepa, Vamana, Abhyanga^[31]
4. Yoga Ratanakara- Shiravedha, Pralepa, Abhyanga^[32]
5. Sarangadhara Samhita- Lepa^[33]
6. Bhaishajya Ratnavali-Shiravedha, Pralepa, Abhyanga^[34]

The treatment of Yuvanpidika can be summarised as follows.

1. **Nidanaparivarjna:** This is the main step in treatment of any disorder. One can't completely treat the disease as far as its aetiological factors are not eradicated. Acharya Sushruta have also mentioned the importance of Nidana parivarjana while describing Samanya chikitsa of Netra rogas stating- 'Sankshipta kriyayogo nidana parivarjanam'.
2. **Mansika chikitsa:** As stress is also the main factor in the pathogenesis of the disease so treatment of mental parameters can't be overlooked and managed with proper Medhaya dravyas like Tagara, Bramhi, Kushmand, Shankhpushpi etc and Yogasanas like Bhramri, Nadishodhana, Sheetali, Sitkari etc. All these helps in combating stress, causes Pitashaman and Raktashodhana. Thus restoration of mental health and hormonal balance is achieved, which again is very important step in the treatment of Yuvanpidika.
3. **Sanshodhana chikitsa:** The main doshik involvement in the pathogenesis of Yuvanpidika is of Kapha, vata & rakta dosha. So different Panchkarma procedures like Vamana, Virechana, Vasti, Raktamokshana, Nasya can be adopted to remove vitiated doshas from the body.
4. **Samshamana chikitsa:** As already explained that Yuvan pidika is a raktapradoshaja vikara so the dravyas used for the treatment must have raktaprasadana properties. In Ayurvedic texts, in relation to this, Acharya Charaka have mentioned Varnya Mahakshaya^[35] & a variety of lepas,^[36] whereas Acharya Sushruta have given Salsaaradi^[37] & Eladi varna prasadana gana.^[38] Thus dravyas can be studied under following headings:

i. **Bahya Chikitsa (External Application):** Different Lepas and Sneha kalpana dravyas (medicated oils/ghritas) come under this category. Some examples are –

Lepas:- Vachadi Lepa^[39], Rodhradi pralepa^[40], Shwetsarshapadi lepa^[41], Shalmalyakantakadi lepa^[42], Jayaphaladi lepa^[43] etc

Sneha Kalpana:- Chandanadi tail^[44], Kumkumadi tail^[45], Jatyadi ghrita^[46], Manjishthadi tail^[47] etc.

ii. **Abhyantara Chikitsa (Internal Administration):** The drugs in this category can again be subdivided in to single and compound formulations.

Single Herbs: Although a number of drugs fall in this category but here emphasis is given only to drugs of Charakokata varnya mahakshyaya ie Chandana, Tung (Nagkesar), Padmaka, Usheer, Madhuka, Manjishtha, Sariva, Payasya, Sita, Lata.^[48]

CHANDANA (Santalum album Linn.)

The role of Chandana is well known in treatment of skin disorders. Acharya Charaka has quoted it to be best for lepana karma in treating bad smell and burning sensation.^[49]

In Dhanwantri nighantu, it is said to be Tiktamadhura, sheet and raktaprasadana.^[50]

In Bhavaprakash Nighantu, Kaliyaka (Chandana bheda) is said to be Vyanganashana (ie it cures blemishes).^[51]

Researches have also proved that it is antiseptic, anti-inflammatory and antimicrobial due to which it inhibit the growth of different bacteria responsible for infective Acne. Also it contain essential oils which have very good role in maintaining health of nervous and circulatory system and are antiseptic in nature. In researches, Sandalwood oil has shown promising effects in the treatment of Acne.^[52]

NAGKESAR (Mesua ferrea Linn.)

In Dhanwantri Nighantu, Nagkesar is mentioned as Kandughana (relieves itching) and Shophnashana (anti-inflammatory).^[53]

In Bhavaprakash Nighantu, it is said to treat Daurgandhya-kushtha-visarpa, relieve kaphapitta and vishapaham.^[54]

It has been proved to be a good complex enhancer and antiulcer. The oils from flowers has shown antibacterial and antifungal properties.^[55]

PADMAKA (*Prunus cerasoides* D. Don.)

In Bhavaprakash Nighantu, it is said to treat visarpa-daha-visphota-kushta (various skin disorders) and relieves kapharaktpitta.^[56]

It contains trace elements as Fe, Zn, Cu etc due to which it possesses antibacterial properties and enhances complexion. It is also proved to be effective in Herpes.^[57]

USHEER (*Vetiveria zizanoides* Linn.)

Acharya Charaka has quoted it to be best for lepana karma in treating burning sensation, skin disorders and excessive sweating.^[58]

In Kaidev Nighantu, it is said to treat Raktavikara, Visha-Daugandhya and kushtha.^[59]

Researches have proved it to be a potent antibacterial and anti-inflammatory agent and effective in treating sudden acne breakouts as well as prevention of blemishes and acne marks.^[60]

YASHTIMADHU (*Glycyrrhiza glabra* Linn.)

In Bhavaprakash Nighantu, it is said as Varnakrit (complexion enhancer) and relieve rakta vikara.^[61]

For time long, it is famous in medicine as a good complexion enhancer, emollient, antiacne, antioxidant and antiageing agent. Researches have shown that it contains Glycyrrhizic acid which controls secretion of melanin and enhances complexion. In a clinical study, Glycyrrhiza showed a remarkable antibacterial action against P.acnes and negligible resistance induction as compared to cases treated with erythromycin.^[62]

MANJISHTHA (*Rubia cordifolia* Linn.)

In Bhavaprakash Nighantu, it is said to be beneficial in kushtha, raktavikara, visarpa and vrana.^[63]

Acharya Sushruta have indicated it for external application in the treatment of skin troubles like vyanga and nilika.^[64]

Manjishtha is one of the most important ingredients of almost all beauty products related to skin. It is reported to purify blood and increase blood circulation in skin; thus helps reducing blemishes and act as a good complexion enhancer. Moreover it also has antibacterial and wound healing properties which make it a drug of choice in skin ailments. Certain research

papers have shown that it possess antioxidant, antiandrogenic, antimicrobial and anti-inflammatory properties, which helps in breaking pathogenesis of acne.^[65]

SARIVA (*Hemidesmus indicus* Linn.)

Acharya Charaka has mentioned it best in curing blood disorders.^[66]

Researches have proved that it is an effective agent against Staphylococcal and Propionibacterium causing acne. Also antimicrobial, anti-inflammatory and antioxidant properties of Sariva helps in shattering vicious pathogenetical cycle of acne.^[67]

DURVA (*Cyanadon dactylon* Linn.)

In Kaidev Nighantu, it is said to treat visarpa, daha and twagamaya (skin disorders).^[68]

Researches have proved it to be effective in skin disorders due to its antimicrobial and anti-inflammatory properties.^[69]

Compound Formulations

Some of the formulations in classical ayurvedic texts which are found to be effective in raktshodhana and thus yuvanpidika chikitsa are as follows- Panchnimbadi churna, Haridra khanda, Gandhak rasayan, Panchtiktaghrita guggul, Kaishor Guggul, Mahamanjishadi kwath, Shirishasava, Khadirarishta etc.

CONCLUSION

The incidence of Yuvanpidika is very common and almost all suffer from this problem one time or other in their life. The reason being altered and unhealthy life styles, diet patterns, hormonal changes and environmental pollution. According to Ayurveda, it is due to raktvaha (mainly), medovaha and sukrovaha srotodushti. In Ayurveda, there is description of Ahara-vihaar-aushadh as well as daily & seasonal regimens, which effectively helps this situation. Majority of the drugs mentioned in the treatment of Yuvanpidika are having Tikta, kshaya and madhura rasa which are purifying, kaphapittashamaka and nourishing respectively. Also these drugs possess antioxidant, anti-inflammatory and antibacterial action which helps to break pathogenesis of Yuvanpidika. Thus not only these drugs prevent the disease but also helps enhancing complexion.

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