



Review Article

AN INSIGHT ON LITERATURE AND UNDERSTANDING THE *NIDANA PANCHAKA* OF *YUVANA PIDAKA* - A LITERARY STUDY

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ABSTRACT

*Yuvana Pidaka* (Acne Vulgaris) is a most common complaint experienced during adolescence and is regarded as *swabhavaja* (natural phenomenon). It is an annoying problem seen in both genders during adolescence which can even decrease one's self-esteem and confidence. In Ayurveda *Yuvana Pidaka* is described under *Ksudra rogas*, which is caused due to vitiation of *Kapha*, *Vata doshas* and *Rakta dushti*. It is considered as *Sukra dhatu mala* by *Acarya Sarangadhara*. If this problem is not addressed properly these *Pidakas* may become chronic and can leave permanent scars. So, better understanding of the *Nidana*, *Lakshanas* and *Samprapthi* of disease helps the physician to opt for accurate treatment. This article emphasizes on the literature available for this disease in classics and establishes a clear understanding of the *Nidana Panchaka*. All the formulations described in this article are from various Ayurvedic classics which were time tested and prove their efficacy even in this present era and are safe and economic.

**KEYWORDS:** Acne Vulgaris, Ayurveda, *Ksudra Rogas*, *Nidana Panchaka*, *Yuvana Pidaka*.

INTRODUCTION

Beauty is given prime importance during teenage and any condition that hampers the facial beauty is a cause of concern. *Yuvana Pidaka* is one such condition described in Ayurveda which appears on face with characteristic feature resembling the thorn on the bark of *Shalmali* tree (*Shalmali Kantavat Pidaka*).<sup>[1]</sup> Ayurveda *Acharyas* described this condition under *Kshudra rogas* which means *Swalpa vyadhi* (minor ailment). It is also termed as *Ksudra spotaka* or *Vayas spotaka*.<sup>[2]</sup> *Yuvana Pidaka* is caused by vitiation of *Kapha*, *Vata doshas* and *Rakta dushti*, there is involvement of *Rasa* and *Raktavaha srotases*. It is regarded as *Swabhavaja roga* and considered as *Sukra dhatu mala*.<sup>[3]</sup> As per modern science this condition is related to Acne vulgaris and the causes include increased sebaceous secretion, infection at sebaceous gland, hormonal changes, climatic conditions, pollution, changes in the pH of the skin on face, genetic and psychological factors. Acne can have a negative impact on one's social life and can even lead to various psychological comorbidities in a person who are not mentally strong. These include increased stress, grief, and anger, reduced sleep which further aggravate this condition. Considering all the above facts a literary study was made on the disease *Yuvana Pidaka*.

AIM AND OBJECTIVES

1. To review the literature of the disease *Yuvana Pidaka*.
2. Understanding and analysis of *Nidana Panchaka* in detail.

MATERIAL AND METHODS

This is a literary review article where the information in the article is collected from various authentic texts and Ayurvedic samhithas like *Charaka Samhitha*, *Susrutha Samhitha*, *Astanga Hridaya*, *Bhavaprakasha*, *Madava Nidana* etc.

Review on the Literature

**A. Vedic Period:** In *Rigveda* skin diseases are mentioned briefly, but in *Atharva Veda* diseases like *Swetha kushta* and *Kilasa* were explained along with their treatments.<sup>[4]</sup> In Upanishads and Puranas diseases like *Pama*, *Kushta*, *Visarpa* are described along with their treatments.

**B. Samhita Kala:** In *Charaka Samhitha* disease *Yuvana Pidaka* is not described but explanation of *Pidaka* which means eruptions on the surface of the skin, were explained under *Rakta Pradoshaja Vikaras*.<sup>[5]</sup> *Sushruta* was the first person to describe "*Yuvana Pidaka*" under *Kshudra rogas*. *Yuvana Pidaka*

resembles *Shalmali kantaka* according to *Susrutha* and are formed due to vitiation of *Kapha, Vata doshas* and *Rakta dushti*. *Vagbhata* also explained *Yuvana Pidaka roga* under *Ksudra rogas* where he added the features like *Medhogarbha* and *Ruja* (pain).<sup>[6,7]</sup> *Madhavakara* had similar view with *Acharya Susruta* and explained *Yuvana Pidaka* under *Ksudra rogas*.<sup>[8]</sup> *Sharangadhara* also explained *Yuvana Pidaka* under *Ksudra rogas* and goes along with the opinion of *Brhatrayee*.<sup>[9]</sup> He also said these *Pidakas* and *Twak sneha* are *Malas* of *Sukra dhatu*. *Bhavamishra* also explained *Yuvana Pidaka* under *Kshudra rogas*.<sup>[10]</sup> He described this *Roga* as *Swabhavaja* which means it is natural/physiological during *Yuvanavastha* (teenage).<sup>[11]</sup>

**C. Sangraha Kala:** During *Sangraha kala* various texts like *Yogaratanakara, Bhaishajya Ratnavali, Vangasena, Gadanigraha, Basava Raajeyam* described *Yuvana pidaka roga*, similar as *Sushruta Acharya*.<sup>[12,13-16]</sup> *Yogatarangini* written by *Trimalla bhatta* mentioned *Yuvana Pidaka chikitsa*.<sup>[17]</sup>

#### Discussion on Nidana Panchaka

**A. Nidana:** All *Samhitakaras* described, *Yuvana Pidakas* arise because of the vitiation of *Kapha, Vata doshas* and *Raktha dushti*. *Bhavaprakasha* said that it is *Swabhavaja* where as *Sharangadhara* mentioned it as *Shukradhatu mala*. Considering all the above factors we can conclude that *Yuvana pidaka* is a disorder which arises in the *Yuvanavastha* and is *Swabhavaja*, because of increase of *Shukradhatu* and its *Mala* during *Yuvanavastha*.

**Table 1: Nidana of Yuvana Pidaka**

Aharaaja	Viharaaja	Manasika	Kalaja
Guru, Madhura, Sheeta, Snigdha, Abhishyandhikara ahara, Katu, Kashaya, Ati Rooksha ahara, Amla, Vidahi, Ati teekshna ahara, Adhika Mamsa sevana, Madhya sevana.	Ratrijagarana, Diwaswapna, Atapasevana, Ativyayama.	Ati-shokha, Krodha, Bhaya, Chinta, Udvega	Swabhava (Yuvana kala)

**B. Poorva Rupa:** *Poorva roopa* of *Kshudra rogas* are not mentioned in classics, we can consider *Pidaka* resembling *Shalmali kantaka* of small size associated with mild *Ruja* and increased *Twaka sneha* as *Poorvarupas*.

**C. Rupa:** Signs and symptoms of *Yuvana pidaka* as per different authors can be summarized as follows:

**Table 2: Lakshanas as per Various Acaryas**

S.No	Lakshanas	Susruta	Vagbhata	Sh Sa	M.N	B.P
1	<i>Shalmali kantaka sadrusha pidaka</i>	+	+	+	+	+
2	Manifestation on face	+	+	+	+	+
3	<i>Medhogarbha</i>	-	+	-	-	-
4	<i>Saruja</i>	-	+	-	-	-
5	<i>Ghana</i>	-	+	-	-	-
6	<i>Yuna mukhe</i>	+	+	+	+	+

\*\*Sh sa- *Sharangadhara Samhitha*, M.N – *Madhava Nidana*, B.P- *Bhava Prakasha*

#### D. Samprapthi

##### According to Susruta and Vagbhata

*Nidana sevana*  
↓  
*Kapha, Vata, Raktha, Medho dhatu dushti*  
↓  
*Dhatwagni Mandya*  
↓  
*Excess Sweda utpatti*  
↓  
*Medosanga at Romakupa*  
↓  
*Yuvana Pidaka*

##### According to Sharangadhara

*Nidana sevana*  
↓  
*Kapha, Vata, Rakta Vitiation*  
↓  
*Dhatwagni mandya*  
↓  
*Shukradhatu vaishamyam*  
↓  
*Adhika Shukradhatu mala (Vaktra snigdhatta)*  
↓  
*Yuvana Pidaka*

### E. Samprapthi Ghatakas

*Dosha: Kapha, Vata*

*Dooshy: Rasa, Raktha, Meda, Shukra dhatus*

*Upadhatu: Twacha*

*Mala: Sweda, Twak sneha*

*Srotas: Rasavaha, Raktavaha, Swedavaha, Sukravaha*

*Srotodushti: Sanga*

*Agni: Dhatwagni mandya*

*Sthana: Twak*

*Rogamarga: Bahya*

*Vyakta Sthana: Mukha*

**F. Pathyapathya:** Yogaratnakara said that depending on *Dosha, Dushya* and *Avastha* involved, one should decide *Pathyha* and *Apathya* in *Kshudra rogas*. Hence we should advise *Ahara* and *Vihara* which are *Vata Kapha hara* and those which do not cause *Raktha dushti*.

### Pathya

**Ahara:** *Shashtikashali dhanya, Mudga, Patola patra, Chakramarda, Jangala mamsa.*

**Vihara:** *Udvardana, Abhyanga, Pranayama.*

**Importance of Udvardana:** According to Yogaratnakara *Udvardana* is *Vata, Kapha hara*, which is good for *Shukra dhatu*, increases the luster, complexion and softness of skin. It is mentioned that

*Udvardana* of face strengthens the eyes, cheeks decreases *Vyanga, Pidaka* and makes face as beautiful as lotus.

**Mukha Abhyanga:** *Abhyanga* is *Vata, Kapha hara*, improves colour and complexion, it also prevents early aging symptoms, strengthens the vision, provides healthy skin and maintains skin wrinkle free, so *Abhyanga* helps in treating *Yuvana pidaka*.

**Pranayama:** With regular practice of *Pranayama* one can have control over body and mind. It balances the emotions, helps in handling stress, also aid for the promotion of *Ojus*. Balance of all these helps for the natural glow of skin and charm, thereby prevents exacerbations of acne.

**Apathya:** *Pitta* and *Rakta* vitiating *Ahara, Drava, Guru, Vidahi, Vishtambhi ahara*, consumption of *Masha, Tila, Anupa mamsa, Diwaswapna, Ati Vyayama, Veganirodha.*

### G. Chikitsa

*Chikitsa* for *Yuvana Pidaka* can be mainly classified under *Antah parimarjana* and *Bahir parimarjana* which has been explained by various *Acharyas* as follows:

**Antah parimarjana:** *Vamana, Nasya, Siravyadha.*

**Bahi parimarjana:** *Lepa, Abhyanga.*

**Table 3: Treatment of Yuvana Pidaka as Per Different Acharyas**

S.no	Treatment	Su.Sa <sup>[18]</sup>	A.S <sup>[19]</sup>	A.H <sup>[20]</sup>	B.R <sup>[21]</sup>	V.S	B.P
1	<b>Vamana</b>	+	+	+	+	+	+
2	<b>Sira vyadha</b>	-	+	+	+	+	-
3	<b>Nasya</b>	-	-	+	-	-	-
4	<b>Lepa</b>	+	+	+	+	+	+
5	<b>Abhyanga</b>	-	-	-	+	+	-

\*Su.Sa- *Susrutha Samhitha*; A.S- *Astanga Sangraha*; A.H- *Astanga Hridaya*; B.R- *Bhaisajya Ratnavali*;

V.S- *Vangasena*; B.P- *Bhava Prakasha*

**Vamana:** *Yuvana Pidaka* is a chronic condition where there is high chance of reoccurrence hence, *Sodhana* therapies like *Vamana* play good role in preventing its reoccurrence. As *Vamana karma* is best in managing *Kaphaja vikaras*, it can be adopted for *Yuvana Pidaka roga* also.

**Nasya:** In all *Urdhvajatrugata vikaras*, *Nasya* is best procedure one should adopt, *Vagbhata* has mentioned various *Tailas* in the management of this condition.

**Siravyadha:** *Acarya Vagbhata* advised *Siravyadhana* in *Lalata pradesha*, if other treatments did not yield satisfactory results.

**Lepas:** The following are the different *Lepas* and drugs with which *Lepas* should be made, suggested

by various *Acharyas* in the context of *Yuvana Pidaka*:  
*Lodhra, Kustumburu, Vacha.*<sup>[22]</sup>

*Vatapallava, Gorochana and Maricaha.*<sup>[23]</sup>

*Siddartaka, Lodhra, Vacha, Saindhava.*<sup>[24]</sup>

*Vatapallava, Malati, Raktachandana, Kushta, Lodhra.*

*Jatiphala, Chandana, Maricha.*

*Shalmali kantaka* with milk.<sup>[25]</sup>

*Manjishta choorna* with milk

*Lepa* with *Lodhra* and *Tuvaraka*

*Haridradi lepa.*<sup>[26]</sup>

*Vatapallava* and *Narikela sukti lepa.*<sup>[27]</sup>

*Saindhava lavana, Vacha, Akashibheshaja* mixes all of them and apply as *Lepa*.

*Lodhra, Kustumburu, Vacha lepa.*<sup>[28]</sup>

*Dantyadi lepa.*<sup>[29]</sup>

Application of *Panchanga Kumkumadi tailam*, *Kumkumadi tailam*, *Manjistadi tailam* reduces *Yuvana Pidaka*.<sup>[30-32]</sup>

### **Shamana Aushadhies (Drugs for Internal Administration)**

Drugs which are *Rakthasodhaka* and *Varnya* like *Manjistha*, *Sariva*, *Yashtimadhu*, *Haridra*, *Nimba* taken as internal administration can effectively treat *Yuvana Pidaka*. Formulations like *Bhoonimbadi Kwatha*, *Nimbadi Choornam*, *Tiktaka Ghritam*, *Kanakabindu Arisht*, *Kumkumadi Ghritam* are mentioned in *Bharata Bhaishajya Ratnakara* for treating *Pidaka*.<sup>[33,34-37]</sup> *Maha tikta Ghritam* mentioned in *Sarangadhara Samhita* as a remedy for all *Kshudra Rogas* can be effective for *Yuvana Pidaka* also.

### **CONCLUSION**

This is evident that skin diseases were prevalent in the society since Vedic period and a due importance was given for treating these diseases. Along with changes in lifestyle, urbanization, diet, sleep habits, increased stress play a crucial role in the manifestation and aggravation of this condition. *Yuvana Pidaka* is reoccurring disease during teenage, so along with internal medications and external applications proper food and sleep habits, *Pranayama* should be advised for better outcome. The treatment options should be preferred considering *Prakrithi* of the patient and the predominant *Doshas* involved. *Sodhana* therapies should be added under treatment option when the *Shamana aushadhies* and external applications prove less effective.

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