Due to aggravation of Kapha [phlegm], Vata [air] and Shonita [blood], medicine is also necessary to bring balanced status of affected Dosha. Lodhradi Lepa and Varnya Churna are prescribed for Yuvanapidaka [acne vulgaris]. The above mentioned facts indicate that it is the disease affecting face and forehead and upper trunk. It leads to ugly condition. In Ayurvedic texts, Vamana Karma [therapeutic emesis] and Raktamoksha [blood-letting] are chief treatment for Yuvanapidaka along with certain topical applications and oral medications. Local application is useful in skin disorders as it directly act on lesion. Internal medicine is also necessary to bring balanced status of affected Dosha - Dushya. Hence this attempt is made to find the safe and curative remedy in the form of Lodhradi Lepa and Varnya Churna for Yuvanapidaka. Local application is useful in skin disorders as it directly act on lesion. Internal medicine is also necessary to bring balanced status of affected Dosha - Dushya. Hence this attempt is made to find the safe and curative remedy in the form of Lodhradi Lepa and Varnya Churna for Yuvanapidaka.

Key words: Yuvanapidaka, Acne vulgaris, Varnya Churna, Lodhradi Lepa

INTRODUCTION

Each and every person wants to look beautiful. Even a small spot on the face especially of youth causes apprehension. Unfortunately skin of the face is affected by certain anomaly in adolescence age which is the golden period of life. Acne is the scourge of mankind and the travesty of youth. Some consider acne to be merely a cosmetic problem but it may have significant and enduring emotional and psychological effects. Acne Vulgaris is a chronic inflammatory disease of the pilo-sebaceous follicles characterized by comedones, papules, pustules and often scars, chiefly on cheeks, chin, nose, forehead and upper trunk. Acne tends to appear earlier in females, due to increased oiliness of the skin. This is acted upon by the normal flora of the skin. Fatty acids along with other components of the sebaceous secretions and the bacteria are responsible for producing the acne lesion. Yuvanapidaka [acne vulgaris] is described in Kshudraroga [minor skin diseases].

Mukhadushika by the name indicates that it is the disease affecting face and Yuvanapidaka explain its onset during the period of young age.

Due to aggravation of Kapha [phlegm], Vata [air] and Shonita [blood], Pidaka [papules] resembling the sprouts on the bark of Shalmali tree (Salmalalumalabarica) appearing on the face of adolescents is known as Yuvanapidaka, which make the face ugly. Modern medications for acne include topical therapies; antimicrobials, hormones, surgery, U-V Irradiations; Intra lesions injections etc. But those have their own limitations. All these modern treatment modalities burn a hole in the pocket without curing the disease and are only effective until used, with a very high rate of relapse on leaving medicine. Looking into the above mentioned facts there is a need for a treatment which can treat effectively as well as reduces the recurrence of acne vulgaris. In Ayurvedic texts, Vanama Karma [therapeutic emesis] and Raktamoksha [blood-letting] are chief treatment for Yuvanapidaka along with certain topical applications and oral medications. Local application is useful in skin disorders as it directly act on lesion. Internal medicine is also necessary to bring balanced status of affected Dosha - Dushya. Hence this attempt is made to find the safe and curative remedy in the form of Lodhradi Lepa and Varnya Churna for Yuvanapidaka.

DISEASE REVIEW

Acharya Sushruta was the first person, who explained Yuvanapidaka as a disease separately among the 44 Kshudra Rogas. In the Sushruta Nidana Sthana 13th chapter and in Chikitsa Sthana 20th chapter the description of Nidana, Lakshana, and treatment of Yuvanapidakas is available. He has described brief pathophysiology as well as internal and local applications too. Sushrutahas also used word Mukhadushika for this condition.

Nidana and Lakshana

All the Samhitas have mentioned Kapha, Vata, Rakta, as the causative factors of the disease. Acharya Charaka has narrated involvement of vitiated Pitta along with Rakta in pathophysiology of Pidaka. So involvement of Pitta should also be considered here. As Medogarbhata (filling Meda inside the Pidaka) is one of the symptoms of the disease, the causative factors which vitiate Meda can also be incorporated as Nidana of Yuvanapidaka. Bhavapraksha mentioned Swabhava as the cause of the disease. In Sharangdhara Samhita, Vattra Snigdha...
and Pidaka have been mentioned which are produced due to ShukradhatuMala. So it may be concluded that the Swabhava of the particular age, excess production of ShukraDhatu and its Mala along with the imbalanced state of Doshas is the cause of the disease. Here in this condition the main Doshas involved are Vata, KaphaDosha and Rakta.

The Pidaka resembling the Kantaka of Shalmali (Salacia malabarica) which is found on the face of the young people due to imbalanced condition of Kapha, Vata, Pitta and Rakta are called as Yuvanapidaka.

More detailed description regarding signs and symptoms of the disease, the component to be essentially considered are the line of treatment. Generally in the discussion of Samprapti of Yuvanapidaka, the accurate knowledge of Samprapti not only helps in the understanding of the specific feature, but very essential for the Samprapti of Yuvanapidaka.

Those above said symptoms are available in classical texts but few more symptoms are seen in the disease Yuvanapidaka like Kandu, Daha, Paka, Shotha, Vaivarmyata etc. as symptoms of Pidaka.

**Samprapti of Yuvanapidaka**

The accurate knowledge of Samprapti not only helps in the understanding of the specific feature, but very essential for the line of treatment. Generally in the discussion of Samprapti of any disease, the component to be essentially considered are Doshas, Dushaya, Srotas, Agni, Ama, Sthanasamshraya of Doshas at the point of Khaivagunyana producing a disease.

According to AcharyaSushruta, the disease Yuvanapidaka is due to disturbed state of Kapha, Vata and vitiation of RaktaDhatu. The exact description about the disease process is not available and also the involvement of Pitta Dosa is not explained in any of the Ayurvedic text. But when Rakta is involved, Pitta will automatically be vitiated, because the aggravating factors for both Rakta and Pitta are similar. AcharyaCharaka also said that Pitta is most essential in the formation of Pidaka.

As mentioned earlier all the three Doshas as well as Rakta, Meda and ShukraDhatu are involved directly or indirectly in the Samprapti of the disease. Though Vyaktisthana of the Pidaka is on the skin, involvement of Rasa Dhatu can also be considered here.

**Drug Review**

Lodhradilep: This formulation is described in Chakradutta, Kshaduropaghikara. It consists of 3 drugs in equal amount. It is prepared in the form of fine powder and used locally on the face and affected areas.

<table>
<thead>
<tr>
<th>Drug</th>
<th>Botanical name</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Doshaghanta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lodhra</td>
<td>Symlocos recemosa Roxb.</td>
<td>Kashaya</td>
<td>Laghu, Ruksna</td>
<td>Shita</td>
<td>Katu</td>
<td>Kapha-Pita</td>
</tr>
<tr>
<td>Dhanayaka</td>
<td>Coriandrum sativum Linn.</td>
<td>Kashaya, Tikta, Madhura, Katu</td>
<td>Laghu, Snigdha</td>
<td>Ushna</td>
<td>Madhura</td>
<td>Triodisha</td>
</tr>
<tr>
<td>Vacha</td>
<td>Acorus calamus Linn.</td>
<td>Katu, Tikta</td>
<td>Laghu, Tikshna</td>
<td>Ushna</td>
<td>Katu</td>
<td>Kapha-Vata</td>
</tr>
</tbody>
</table>

**VarnyaMahakashayaChurna**: This formulation is mentioned in Charaka Sutra Sthana, Shadavirechanashtasaashritiya Adhyaya. It consists of 10 drugs which are taken in equal ratio. It is prepared in the form of fine powder and taken by oral route twice a day in the dose of 5 mg with water.
DISCUSSION

Probable mode of action of LodhradiLepa

LodhradiLepa is a classical formulation quoted in Chakradutta under KshudraRogaChikitsa for Yuvanapidaka (Acne). No specific medium is indicated in the texts for the preparation of LodhradiLepa. So, fresh water or rose water can be used to prepare the Lepa. Apart from respective Guna-Karma of the herbs, biological action of a compound occurs due to the formulation’s combined effect. Acharyas have termed this as Prabhava of the drug. LodhradiLepa is a topical administration which is predominantly Kapha-VataShamaka which relieves Veda and Kapha dominant symptoms like Kandu, Medogarbhtva, Shotha etc. It has anti-inflammatory and Rakta-Stambhaka properties.

Lodhra - It reduces Daha, Paka and Vaivarnyata due to Rakta-Pitta Shamaka property. RakshaGuna of Lodhra has property of Kharata and Stambhana. Kharata is expected to relive symptoms of Medogarbhtva, as Medogarbhtva is a type of Kleda collected inside the sac and Kasayatva reduces Srava (Discharge) as well as Snehadihika. Vranopana property promotes faster healing of lesions without leaving scars. RaktaShodhaka property is helpful in increasing superficial blood circulation and stimulating the generation of cells locally.

Vacha - Tikshna and LekhanaGuna of Vachahelpsin reducing Medogarbhtva by penetrating micropores and further reducing accumulated Kapha and Meda inside them and ultimately reduces number of comedones, papules and nodules. It has Shulahara and Shotha properties which helps in reducing pain and inflammation. Modern Pharmaceutical studies have also identified the hyperemic, antibacterial, analgesic, antisecretory and antulcerogenic activity in Vacha.

Dhanyaka - It has Madhura, Katu, Tikta, Kashaya Rasa. Madhur Rasa has property of Kshinukshatatasandhankara. So it improves wound healing, reduces Vranavastu (scar) and Daha (burning sensation). Tikta Rasa has property of KledamedaUpushoshana. Kashaya Rasa has property of Shoshana, so it counteracts Shotha and Medogarbhtva. LaghuGuna of Dhanyaka brings about Lekhana and Vranaropana. Therefore it helps in removal of dead cell debris and excessive collected sebum.

Probable mode of action of Lepa

1. Pilosebaceous uptake: When a Lepa is applied over the surface of skin opposite to the direction of hairs on it, through a proper base, the active principles of the ingredients of Lepa are released into that base. After that, this combination enters the Romkupak further gets absorbed through the SweadavahSrotas and Siramakha. However, it should be kept in mind that the pilosebaceous uptake i.e. absorption of Lepa differs as per the site variation, skin condition & more important is the base through which it is applied.

2. Cutaneous biotransformation: Thereafter it is subjected for Pachana by Brajakagni viz. The viable epidermis starts off the catabolic degradation of the absorbed material with the help of essential enzymes. In due course of the above transformation, some new metabolites might be forming which pacifies the provokedDoshas locally & thus breaks the pathogenesis cycle leading to the alleviation in the symptoms.

Probable mode of action of VarnyaChurna

The contents of VarnyaChurna have Varana Prasaddana, RaktaShodhaka, Srotoshodhaka, Kapha Pitta Shamaka, Stambbha properties. On internal administration of VarnyaChurna, it mainly acts on Jatharagni and nourishes Rasa Dhatu. Ultimately all Saptadhatu including Rakta get nourished. Therefore complexion of the patient improves.

CONCLUSION

Hence it can be concluded that LodhradiLepa and VarnyaChurna are considered as very useful and effective treatment in the management of Yuvanapidaka.

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