



Review Article

## YUVANA PIDIKA- A REVIEW OF PATHYA- APATHYA AND ITS SIGNIFICANCE IN DERMAL HEALTH

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### ABSTRACT

Skin contributes to positive self-esteem among the younger generation and nowadays clear skin is frequently associated with beauty standards and youthfulness, which can influence social acceptance and interpersonal relationship. Based on the global burden of disease, skin diseases were the 4<sup>th</sup> leading cause of non-fatal morbidity worldwide in 2010 and 2013. Across many decades, it was widely believed that there existed no association between dietary factors and dermatological conditions or skin disorders. Ayurvedic diet and lifestyle play a crucial role in managing dermatological conditions by restoring balance to the body's doshas which enhances skin health and supports systemic detoxification. Acne vulgaris, a common chronic inflammatory skin condition, is one of the most prevalent dermatological disorders globally, especially affecting adolescents and young adults. In Ayurveda, acne has been elaborated as one of the *Kshudra rogas* (minor ailments) and caused due to vitiation of doshas like *Vata*, *Kapha* and *Rakta* along with *Medo dhatu*. Ayurveda is a comprehensive science of life focused on promoting health and curing disease by maintaining the balance of doshas through appropriate diet and lifestyle. The concept of *Pathya* and *Apathya* (diet and lifestyle) remain vital in modern healthcare, offering a integrated approach that aids in management and prevention of disease.

### INTRODUCTION

Skin conditions like acne vulgaris affects individuals not only physically with symptoms like formation of comedones, erythematous papules and pustules, blackheads, whiteheads, cysts and in some cases accompanied by scarring but they also have a significant psychological and social impact including depression, anxiety, low self-esteem, social avoidance and low quality of life. Acne vulgaris is a prevalent chronic inflammatory condition of the skin affecting youth. Ayurveda recognizes acne under *Kshudra rogas* (minor ailments), referring to it as *Yuvana pidika*, *Tarunya pidika* due to its appearance in adolescence age. The disease has local spread over the face and due to the scarring and inflammatory nature of lesions, it is

also called as *Mukhdushika*. The signs of *Mukhadushika* in Ayurveda are closely parallel with the bacterial infection and inflammatory features seen in acne. The development of *Yuvana pidika* involves vitiation of *Kapha dosha*, *Vata dosha* and *Rakta dhatu*. *Kapha* imbalance corresponds to excessive sebum production, *Vata* imbalance is linked with hyperkeratinisation and *Rakta* vitiation aligns with inflammatory mediators circulating in the blood, all of which contribute significantly with the pathogenesis of acne.

Acne affects both males and females, with a higher incidence and severity typically observed in males following the onset of puberty. Between 1990 and 2021, the prevalence of acne rose globally, with teenagers between the ages of 15 and 19 having the greatest rates. The age range of 10 to 14 years old saw the most increase in cases. In 2021, young women were found around 25% more likely than young men to have acne [1], though acne is not a life-threatening condition but its complications like permanent scarring, significantly impairs patient's quality of life and emotional wellbeing.

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Ayurvedic treatment mainly emphasizes on *Nidana parivarjana*, which means avoiding causative factors, and following *Pathya* (wholesome diet) and *Apathya* (things to avoid) regimen. In this article an attempt is made to evaluate the role of *Pathya* and *Apathya* and their relationship both according to modern and ayurvedic perspectives in the maintenance of dermal health and in the management of skin disorders like *Yuvana pidika*.

**Aim-** To review the literature of the disease *Yuvana pidika* and *Pathyapathya* related to it.

**Objectives-** the objective of the review is to compile the scattered data regarding *Pathya* and *Apathya* that are referenced in various skin conditions like *Yuvana pidika* from various ayurvedic texts and internet databases.

### Material and methods

The data is collected from ayurvedic texts such as Charaka Samhita, Sushruta Samhita and Ashtang hridayam, yogratnakara, etc. additionally check the internet databases (Pubmed, Google scholar, science direct, etc.) for pertinent and current proof so that the knowledge can be applied in the modern period for both *Yuvana pidika* alleviation and maintaining dermal health.

### Review of Yuvana Pidika

Acharya Sushruta and Vagbhata mentioned the following sign and symptoms of *Yuvana pidika*- The primary symptom of *Yuvanapidika* which is mentioned in almost every text is *Pidika*. Different acharya mentioned that the shape of *Pidika* is *Shalmali kantaka akara*. Thus, in contemporary dermatology and cosmetology, these appear to be eruptions that are pointed and conical like the thorns of *Shalmali*, *Saruja* (painful eruptions), *Ghana* (closed eruptions) and *Medogarbhha* (the eruptions emit a thick, oily and whitish discharge upon extraction). *Yuvana pidika* (*Mukhadushika*) is described in Ayurvedic text under the head of *Kshudra Rogas*. *Kushta* is of Seven, eleven and innumerable types. So, *Kushta* is the whole concept of dermatology, including *Maha-Kushta*, *Kshudra-Kushta* and *Kshudra Rogas*. So, the etiopathogenesis of *Mukhadushika* is same as that of *Kushta*. Due to lesser severity in comparison to *Mahavyadhis* and *Vyadhis*, it is included in *Kshudraroga*, Acc. To Sushruta there are 44 *Kshudra rogas*, *Yuvana Pidika* is one of them. Boils like spines of

*Shalmali* appear on the face of youthful person caused by *Kapha*, *Vata* and *Rakta*<sup>[2]</sup>. They are known as *Mukhdushika*, *Tarunyapidika* or *Yuvanapidika*<sup>[3]</sup>.

Vitiated *Kapha*, *Vata* and *Rakta* from *Samprapti ghataka* can be linked to contemporary pathophysiological factors like increased sebum secretion, hyperkeratinisation and impacts with hormonal shifts respectively. Ayurveda recognizes acne under *Kshudra rogas* (minor ailments), referring to it as *Yuvana pidika*, *Tarunya pidika* due to its appearance in adolescence age. Acne vulgaris is a prevalent chronic inflammatory condition of the skin affecting youth. The disease has local spread over the face and due to the scarring and inflammatory nature of lesions, it is also called as *Mukhdushika*. Acne affects both males and females, with a higher incidence and severity typically observed in males following the onset of puberty. Globally acne affects approximately 80% of individuals aged between puberty and 30 years, with prevalence rates reported between 79% and 95% among adolescents. Studies indicate that acne affects 50.6% of boys and 38.13% of girls within the 12 to 17-year age group<sup>[4]</sup>. Though acne is not a life-threatening condition but its complications like permanent scarring, significantly impairs patient's quality of life and emotional wellbeing. The signs of *Mukhdushika* in Ayurveda is closely parallel with the bacterial infection and inflammatory features seen in acne. The development of *Yuvana pidika* involves vitiation of *Kapha dosha*, *Vata dosha* and *Rakta dhatu*. *Kapha* imbalance corresponds to excessive sebum production, *Vata* imbalance is linked with hyperkeratinisation and *Rakta* vitiation aligns with inflammatory mediators circulating in the blood, all of which contribute significantly with the pathogenesis of acne.

### Nidana of Yuvana Pidika

The causes of *Yuvana pidika* are mentioned in various ayurvedic texts. In Charaka Samhita *Pidika* is mentioned among *Raktapradoshaj vikara*<sup>[5]</sup> which includes *Yuvanapidika* and in Sutrasthana *pitta* is mentioned for formation of *Pidika* and acharya Sushruta mentioned that *Vata*, *Kapha* and *Rakta* are the causative factors for *Yuvana pidika*. Bhavprakash<sup>[6]</sup> said that *Vata*, *Pitta* and *Rakta* are responsible for this.

<i>Nidana</i>	<i>Aharaj Nidana</i>	<i>Viharaj Nidana</i>	<i>Mansika Nidana</i>	<i>Kalaja Nidana</i>
<i>Vata prakopaka</i>	<i>Apatarpana, Shita, Ruksha, Kashaya, Tikta</i>	<i>Vyayama, Jagrana, vega dharna</i>	<i>Atishoka, Bhaya</i>	<i>Varsha ritu</i>
<i>Pitta Prakopaka</i>	<i>Katu, Amla, Ushna, Tikshna, Vidahi</i>	<i>Atapa sevana</i>	<i>Krodha, Chinta</i>	<i>Sharad ritu</i>
<i>Kapha prakopaka</i>	<i>Ati snigdha</i>	<i>Divaswapna</i>	-	<i>Vasanta ritu</i>

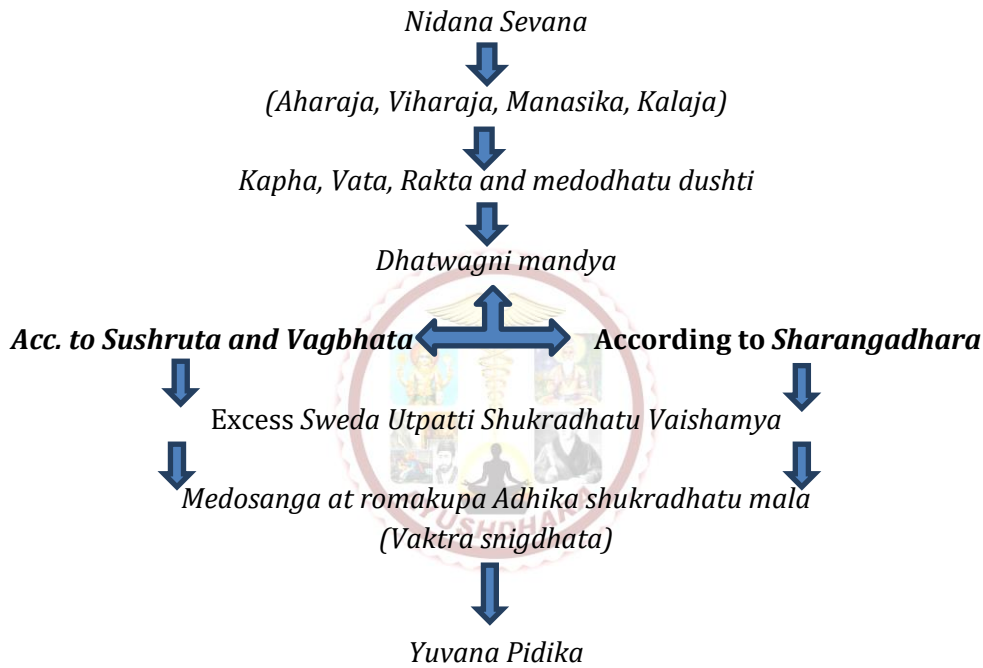
<i>Rakta Prakopaka</i>	Excess <i>Ushna, Lavana, Kshara, Amla, Viruddhana, Ajirna, Adhyasana.</i>	<i>Divaswapna, Atapa, Anala, Abhighata sevana</i>	-	-
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**Samprapti of Yuvana Pidika**

As *Yuvana pidika* is mentioned in *Kshudraroga*, the pathological process of the disease is not given in ayurvedic texts. But as no disease can occur without the occurrence of *Samprapti*, the knowledge of *Samprapti* i.e., pathogenesis is important for treatment of any disease. Every disease occurs due to vitiation of *Doshas*.

Sushruta attributes *Yuvana Pidika* (acne) to the vitiation of *Vata, Kapha* and *Rakta*, excluding *pitta* from direct causation. However, in clinical observation, **Samprapti**

features like redness, swelling and burning sensation indicate *Pitta's* involvement. This omission may be because *Pitta* and *Rakta* share similar properties; so, when *Rakta* is aggravated, *pitta* is also likely affected. Since *Pitta's* location is associated with *Rakta* and *Sweda*, the vitiation of these two naturally implies the concurrent disturbance of *Pitta*. Charaka states that when aggravated *Pitta* localizes in the skin and *Rakta*, it produces red, swollen eruptions called *Pidika*. Indicating *pitta's* role in *Yuvana Pidika*<sup>[7]</sup>.



**Concept of Pathyapathya for Yuvana Pidika**

The common description of *Pathya* and *Apathya* for *Kshudra Roga* is mentioned by Chakradatta may be followed for the disease *Yuvanapidika*. Indulgence in *Ahara* and *Vihara* that vitiate the *Tridosha* and *Rakta dhatu* should be refrained from, while those that maintain the equilibrium of *Doshas* and *Dhatus* are to be adopted. *Pathya ahara*, along with appropriate *Aushadha* and *Chikitsa*, conducive to *Doshic* balance, should be preferred. The line of management described for *Kshudra roga* may serve as a beneficial approach in the treatment of *Yuvanapidika*.

Ayurveda has two purposes i.e., Prevention and cure from diseases and maintaining health of individuals and to recovering from diseases. There are various routines and regimes mentioned in ayurvedic texts for a healthy living and lifestyle *Pathya* (wholesome), *Apathya* (unwholesome) *Ahara* and *Vihara* is one of them. Acharya Charaka mentioned

*pathya* as the synonym of *Chikitsa*. As Acharya Yogaratnakara said that *Nidana*, drugs and *Pathya* are the main constituent of treatment of any disease and *Pathya* in any disease is decided according to the general condition, *Dosha* involved, *Prakriti* and *Bala* of a person. There is involvement of *Kapha, Vata rakta* and *Pitta* in disease formation so according to Acharya Charaka the factors vitiating *Rakta* is also involved in pathophysiology of skin diseases and will be *Apathya* for *Yuvana pidika*. Vaidya lolimbajra demonstrated the importance of *Pathya ahara* by saying that a patient doesn't need medication if they eat a nutritious diet and if they regularly take *Pathya ahara*.<sup>[8]</sup>

**Nirukti of Pathya**

*Pathya* is derived from path which literally means channel or way.

पथ्यं पथोऽनपेतं यद्रयच्छोक्तं मनसः प्रियम् ।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् || च.सु. २५/४५

*Pathya*, which is the *Ahara* and *Vihara* that calms the mind and which is beneficial to body and provides nutrients and *Apathya*, which is opposite of *Pathya*<sup>[9]</sup>.

#### Synonyms<sup>[10]</sup>

**Pathya-** *Satmya Swasth-hitakara, Upashaya, swasthaparipalaka, Hitaahara, Swasthaaurjaskara, Shramakara, Dhatu-avirodhi, Sukha-parinaamkara, Dhatu-saamyakara*

**Apathya-** *Asatmya, Swastha-Ahitkara, Ahitakara, Anupashaya, Asukha-parinaamkara, Ashramkara, Dhatu-Asatmyakara.*

According to Acharya Charaka *Pathya* is stated as synonym of treatment. Any disease can be cured and its recurrence can be avoided only by following *Pathya*,

#### Various categories of food mentioned for dermal health<sup>[13]</sup>

S.no	Food categories	Examples	Properties
1.	<i>Phala varga</i> (fruits)	<i>Dadima</i> (pomegranate), <i>Amalaka</i> (gooseberry), <i>Parushaka</i> (Falsa fruit) <i>Mridweeka</i> (Grapes), <i>Kharjura</i> (Dates)	Due to <i>Madhura rasa</i> it pacifies <i>Tridosha</i> mainly <i>Pitta</i> and <i>Amla rasa</i> doesn't vitiate <i>Pitta</i> and pacifies <i>Vata</i> and <i>Kapha</i>
2.	<i>Shuka dhanya</i> (Cereals)	<i>Shali</i> (a variety of rice), <i>Shashtika</i> (Navara rice), <i>Yava</i> (Barley)	<i>Shali</i> and <i>Shashtika</i> are <i>Snigdha</i> and <i>Yava</i> is <i>Ruksha</i> and has <i>Madhura rasa</i> and <i>Vipaka</i> so It pacifies <i>Tridosha</i> and due to its <i>Sheeta</i> nature, it cures <i>Twak rogas</i>
3.	<i>Shaka varga</i> (Vegetables)	<i>Patola</i> (snake gourd), <i>Kakamachi</i> (black nightshade), <i>Karavellak</i> (bitter gourd).	It is <i>Tikta</i> in <i>Rasa</i> and <i>Madhura</i> in <i>Vipaka</i> , it has <i>Rasayana</i> and <i>Krimighna</i> properties. It pacifies vitiated <i>Pitta</i> , <i>Kapha</i> and <i>Rakta</i>
4.	<i>Shami dhanya</i> (Pulses)	<i>Mudga</i> (green gram), <i>Masura</i> (Lentil), <i>Chanaka</i> (Bengal gram)	It has <i>Kashaya Madhura rasa</i> , and <i>Sheeta</i> and <i>Laghu</i> in nature. And it has <i>Sheeta Virya</i> so it alleviates <i>Pitta</i> and <i>Rakta</i> and helps in improving skin complexion
5.	<i>Mamsa</i> (meat)	<i>Tamrachuda</i> (fowl), <i>Vartaka</i> (quail)	It is helpful in vitiation of <i>Tridosha</i> with predominance of <i>Pitta</i> and moderate vitiation of <i>Vata</i> and slightly vitiation of <i>Kapha</i>
6.	<i>Aushadhi Varga</i>	<i>Vasa</i> (Malabar nut tree), <i>Arishta</i> (Neem), <i>Guduchi</i> (tinospora), <i>Khadira</i> (catechu tree), <i>Abhaya</i> (Myrobalan), <i>Haridra</i> (Turmeric), <i>Arushkara</i> (Marking nut), <i>Saptaparna</i> (dita), <i>Aragwadha</i> (Indian laburnum), <i>Karavira</i> (Indian Oleander), <i>Vidanga</i> (Babreng), <i>Jati</i> (Spanish jasmine).	These are having <i>Vranaropana</i> (wound healing), <i>Vishahara</i> (antitoxic) and <i>Krimighna</i> properties so helps in pacifying <i>Kushta</i> and <i>Twak rogas</i>

#### Effect of some *Dincharya* procedures for dermal health

- **Mukhprakshalana<sup>[14]</sup> (face wash)** Application of *kshiri vruksha kashaya* (*Udumber, Vata, Plaksh, ashvath, Vetash*) with and without milk, *Amalki Kashaya* were used for *Mukha prakshalana* and only *Sheeta jala* for *Mukha prakshalana* overcomes

as consumption of medication alone will not be helpful in treating the problem<sup>[11]</sup>.

According to Yogaratnakara one should choose *Pathya* and *Apathya* in *Kshudra rogas* based on the *Dosha, Dushya* and *Avastha* involved therefore, we should recommend *Ahara* and *Vihara* which are *Vata* and *Kapha hara* and those that do not result in *Rakta dushti*.

#### *Pathya of Yuvana pidika*

Yogaratnakara said that depending on *Dosha, Dushya* and *Avastha* involved, one should decide *Pathya* and *Apathya* in *Kshudra rogas*<sup>[12]</sup>. Hence, we should advise *Ahara* and *vihara* which are *Vata* and *Kapha hara* and those which do not cause *Rakta dushti*.

the problems like, *Vyanga, Pidika, Raktapitavrutta vikars. Mukha & Netra prakshalana* occurs *Laghuta* of mouth to achieve these *Gunas* we can use this in reducing the severity of *Yuvana pidika*.

- **Mukha Alepa<sup>[15]</sup> (Face pack)** It prevents *Vyanga* (wrinkles), removes *vali* (freckles), *Mashaka* (black moles), and *Pidika* (boils).

- **Anulepana**<sup>[16]</sup> Application of *Anulepana* gives luck, complexion and it enhances *Priti, Ojas* and *Bala* (strength) and removes *Sweda* (sweat), *Daurgandya* (bad smell), *Vaivarnya* (discolouration) and *Shrama* (tiredness).
- **Snana**<sup>[17]</sup> (**Bath**) daily bathing removes environmental dirt, microbes and excess sebum from skin hence supporting cutaneous hygiene and barrier function it cures *Shrama* (tiredness), *Daurgandhya* (bad smell), *Sweda* (sweat), *Kandu* (itching) and impurities of body.
- **Abhyanga**<sup>[18]</sup> (**massage**): Body massage Should be done daily. It relieves exertion and excess of *Vata* from the body. It stimulates the new cells and helps in the removal of dead skin hence, it delays aging, improves complexion, etc. *Mukha abhyanga* – provide healthy skin and maintain skin wrinkle free as it is *Vata, Kapha hara* it improves complexion so it helps in treating *Yuvana pidika*.
- **Samvahana**<sup>[19]</sup> (**gentle massage without any oil/powder**) It promotes sound sleep and *Prasadana* (good skin) of *Twak, Rakta* and *Mamsa dhatu* and it pacifies *Vata* and *Kapha dosha*.
- **Udgharshana** (**massage with dry powder**) and **Utsadana**<sup>[20]</sup> (**massage with oily paste**) These are exfoliating and massage procedures that enhance skin glow by improving cutaneous blood circulation and removing dirt, it reduces itching (*Kandu*), rashes (*Kotha*), etc. It stimulates *Bhrajaka pitta*, thereby supporting local metabolism, detoxification and overall skin health.
- **Udvardhana**<sup>[21]</sup>- according to Yogaratnakara, *Udvardhana* is *Vata, Kapha hara* and it is good for *Shukra dhatu* and increases the lustre, complexion and softness of skin so helps in alleviation of *Yuvana pidika*.

### Apathya

- *Apathya ahara* with its examples in present era<sup>[22]</sup>
- 1. **Atilavana**- Salt predominant foods like pickles, bhelpuri, papad, chips, namkeen used in excess quantity
- 2. **Atiama** (**Excessive intake of sour foods**)- Fermented products, pickles, bhelpuri, sour fruit juices, sauces like tomato sauce, excess intake of preserved foods, curd, buttermilk, lemon juice, vinegar, alcohol, sauce, squashes.
- 3. **Virudhahara** (**Incompatible foods**)- Sprouted vegetables/grains with meat, milk with meat, honey with meat, black gram with meat, lotus stem with meat, radish with meat, jaggery with meat, milk or honey with leafy vegetables, curd with chicken, honey heated in any form or taken with hot water, alcohol with kheer, fish with jaggery or sugar.

4. **Guru annapana** (**Hard to digest foods**)- Pizza, cheese mixed foods, bakery products, kidney beans, paneer etc., food items prepared mainly from black gram such as dosa, idli, vada; beef, pork; food prepared from flour. Regular intake of meat products Intake of milk shakes, kheer etc.

5. **Snigdha annapana** (**Oily/unctuous foods**)- Excessively oily foods such as biriyani, fried oily foods, meat soups, sweets made of excess ghee, milk etc such as kheer

6. **Asatmya ahara** (**Uncongenial foods**)- Foods which are not suitable to *Prakriti, Desa* (native to the place) such as fruits of foreign origin, eating food which is not native to the area such as Chinese food, pasta or pizza, soybean etc.

7. **Ajeern ahara**- Intake of food before the previous food is properly digested.

9. **Dadhi**- Curd in different forms such as raita, lassi, dahivada, mixed in curry etc especially after heating and in autumn, and spring seasons.

10. **Matsya**- Excessive intake of fish or combination of fish with milk is said as an aetiology for skin diseases.

11. **Masha**- Excessive use of black gram and its products, such as Dosa and Vada.

12. **Mulaka**- regular usage of radish is said as a cause and precipitant of skin diseases

13. **Pishtanna**- Food prepared after pounding rice, gram etc and preparations such as *Dosa, Vada, dhokla*, etc

14. **Tila** Regular and excessive use of substances prepared from sesame.

15. **Guda**- Regular usage of jaggery and products made from jaggery.

16. **Kurchika, kilata**- Excessive use of dairy products in the form of paneer etc are considered cause of inflammatory skin disorders.

17. **Gramya - Anupa oudaka mamsa**- Frequent eating of flesh of domesticated, marsh dwelling and aquatic animals.

### Apathya vihara<sup>[23]</sup>

1. **Vamana vegarodha** (Suppressing the urges of vomiting)
2. **Panchakarmapchar** (Irregular or improper practice of *Panchakarma* procedures)
3. **Divaswapa** (Habit of regularly indulging in day sleep rather than *Ghreeshma ritu*)
4. **Vega dharana** (Suppression of natural urges)
5. **Bahya-srama santapopahatasya sheetodaka sevnam** Entering into cold water/ drinking cold water immediately after one is afflicted with fear, exhaustion and grief).

6. **Ananupurvyva sheetoshna vyatyasa seva** (Sudden shifting from one extreme into another e.g Hot weather to A.C)

7. **Papakarma** (Indulging in sinful acts)

## DISCUSSION

Ayurveda has two purposes as described by Acharya Charaka i.e., prevention and cure from disease and maintaining health of individuals and to recovering from disease. There are so many basic routines and regimens mentioned in Ayurvedic text for healthy living and lifestyle. Some concepts are *Pathya-apathya ahara vihara, Dinacharya, Ritucharya, Sadvritta, Swasthavritta, Triupastambha*, etc. *Yuvanapidika* is cause of concern related to one's self-esteem and confidence and the most common complaint experienced during adolescence. Although it is said as *Swabhavaja* (natural phenomenon) we can prevent and manage it by application of *Pathya-apathya ahara* and *Vihara* which is *Vata kapha hara* and which do not cause *Rakta dushti*. There are some *Dinacharya* procedures also which helps in prevention and management of *Yuvana pidika*. In Ayurveda all the skin disorders are included in *Kushta rogas* So the *Pathyapathya* of *Kushta* can be applied for *Yuvana pidika* also.

## CONCLUSION

*Yuvana pidika* is one of the most prevalent illness impacting teenagers nowadays. Modern treatments are rapid but they cause more side effects than necessary and also the adverse effects may disturb the quality of life of the patients considerably, and there is high chance of recurrence once the treatment is stopped. As such Ayurveda provides a safe and efficient way to cure *Yuvana pidika*. According to contemporary literature, acne vulgaris is long term inflammatory condition of sebaceous follicles marked by development of comedones, papules and pustules as well as less frequently nodules or cysts. Depending on how severe the acne is, different treatments should be used like *Shamana* and *Shodhana chikitsa*. Ayurvedic treatments are proven to fully heal patients, but because of their holistic approach and preventive approach, it mainly focuses on *Pathyapathya* and dietary regimens with medicinal treatment and therapies.

One such study is the current one, which focuses on the significance of modern and Ayurvedic dietary approaches in the management of *Yuvana pidika*.

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