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A clinical study to understand *Rogastu Dosha Vaishamyam* w.s.r. to *Yauvana Pidaka*

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ABSTRACT

Saamyavaishamyam Siddhanta is one of the concepts of Ayurveda which comprises the core subject of the Ayurveda Shastra. *Svastha Lakshana* was considered as *Saamyata* and this is the standard health status to be there in human being. *Vaishamyam* is any form of deviation from this status. The clinical trial was carried out on 30 subjects. Statistical analysis was done within the group before and after the treatment for subjective and objective parameters. It showed highly significant result both clinically and statistically.

Key words: *Dosha Saamyavaishamyam, Yauvana Pidaka, Acne Vulgaris.*

INTRODUCTION

The concept of *Saamyavaishamyam* form the basis, be it for understanding of disorder or health. Acne is one such a condition which disfigures the face during adolescent, this condition is described in Ayurveda under the caption of *Yauvana Pidaka*. Analysis of *Vaishamyam* helps to understand the pathology behind this disease. *Twak Choorna Lepa* is a *Anubhootha Yoga* for *Yauvana Pidaka* practiced in Rajasthan, is selected for the treatment, in order to evaluate the state of *Saamyata* considering the rich healing capacity of the *Yoga*.

Review on the concept

The main aim of Ayurveda Tantra is developing

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Dhaatu Saamyam Kriya from *Dhaatu Vaishamyam* hence maintaining the *Svaasthya*. Which means the very object of this science is the maintenance of the equilibrium of supporting factors.^[1] State of disequilibrium is *Vishamata*. Arunadatta while commenting on *Vaishamyam* said, deviation from *Svarooopa* or normalcy. When *Dhaatus* in the body becomes *Vaishamyam* then there is disease or destruction. Aggravation or diminution of *Dhaatus* either partially or in their entirely constitutes this *Vaishamyam*.^[2]

Saamyavaishamyam Siddhanta

“रोगस्तु दोषवैषम्यम् दोष साम्यमरोगता”^[3] *Roga* is disequilibrium of the *Doshas* while *Aarogya* is the equilibrium of the *Doshas*. Any disturbance in the equilibrium of *Dhaatus* is known as disease and on the other hand the state of their equilibrium is health. Hence *Dosha* is the *Hetu* in maintaining *Roga-Aroghata* of the body. Thus it is rightly said disturbance in the equilibrium of the causative factors causes imbalance of *Dhaatus* of the body. Conversely, the maintenance of the former's equilibrium maintains the latter's balance.^[5] A physician should always be aware whether the status of three *Doshas* is within physiological limit or not. So *Praakruta* and *Vaikruta* state of *Doshas* needs to be observed.^[6] Thus each

and every subjects in Ayurveda is explained based on this *Siddhaanta*.

As living body is accustomed to three doshas from fertilization, they do not become rivals to each other although attributes of three *Doshas* are opposite to each other.^[7] But in *Vaishamyava Avastha*, *Doshas* by its *Prabhaava* causes depletion of *Dhaatubala*. Thus the *Svaastya Lakshana* is the indicator of *Saamyava Avastha* of *Doshas*.^[8]

Vaishamyava in the Samprapti of disease

If there is any type of *Vaigunya* in the *Srotas*, the movement of *Dosha* stops and diseases initiate. *Ksheena Dosha* causes diseases by exhibiting decrease in its normal function or increase in their opposite action. Some holds opinion that in the event of deficiency of one *Dosha-Doshas* of opposite nature gets aggravated. That is to say deficiency of *Kapha* would always lead to aggravation of *Pitta* or *Vaata Dosha* or vice versa. If it is so, the *Kapha* would always get diminished in the event of aggravation of *Pitta*. But it is not so. sometimes increase of respective opposite action indicative of deficiency.^[9] *Guna* which is responsible for *Vridhhi* of one *Dosha* will simultaneously reduce the *Guna* of *Dhaatu* of its opposite nature.^[10]

In diagnosis and treatment

Considering the location, signs, symptoms and causes of *Vaishamyava* of *Dosha*, all the diseases caused by them are diagnosed on the basis of the vitiation of respective *Doshas*. Because the endogenous disease occurs invariably due to vitiation of *Vaata Pitta* and *Kapha*.^[11] The endogenous disease is at times followed by the exogenous one and even the exogenous ones are followed by the endogenous ones.^[12] Hence all the diseases are caused due to *Dosha Vaishamyava*.^[13] The treatment will be based on nature of *Dosha Vaishamyava*, site of manifestation disease and etiological factors. Even the *Aavasthika Chikitsa* is based

on assessing *Vaishamyava Dosha Bala* and *Abala Avastha*.^[14] The actions which bring about the *Saamyava* of *Dhaatus*, constitute treatment of

diseases. The purpose of treatment is to prevent the disturbance of the equilibrium of the *Dhaatus* and maintain their equilibrium. By taking recourse to concordant factors, the physician well versed in treatment brings about the equilibrium of *Dhaatus*. Hence treatment is designed based on the concept of *Saamyava Vaishamyava Siddhaantas*.^[15]

Instances of Vaishamyava

Vaata, *Pitta* and *Kapha* are predominant respectively during the last, middle and first stages of the lifespan, the day, the night and process of digestion. By the *Vridhha Vaata*, *Pitta*, *Kapha Dosha* produces *Vishamagni*, *Teekshnaagni* and *Mandaagni*, respectively while *Samaagni* is produced by *Dosha* in *Saamyava Avastha*. *Kroora*, *Mridu*, *Madhya Koshta* is formed by the *Vaishamyava Vaata Pitta Kapha*, while in their *Saamyava Avastha* it causes *Sama Koshta*.^[16]

REVIEW ON YAUVANA PIDAKA

Skin lesion which is appearing in adolescents, disfiguring their face, looking like prickles of *Shaalmali* and arising due to *Kapha*, *Vaata* and *Rakta* are known as *Yauvanapidaka*.^[17]

AIM

Understanding *Vaishamyava* in *Yauvana Pidaka*.

OBJECTIVES

1. To review on *Vaishamyava*.
2. To clinically assess *Vaishamyava* and *Saamyava* in *Yauvana Pidaka*.

MATERIALS AND METHODS

Literary source obtained from classical texts of Ayurveda, modern texts, and from the various media like internet etc. followed by retrospective study of related research works. Clinical source were from out patient department of Sri Sri college of Ayurvedic Science and Research Hospital, Bengaluru.

Methodology

Research hypothesis

Twak Choorna Lepa helps in bringing back of *Vaishamyava* occurred in *Yauvana Pidaka*.

Inclusion criteria

Subjects of both the genders between the age group of 18-34 yrs with diagnostic features of *Yauvana Pidaka*.

Exclusion criteria

Infective skin lesions like chickenpox, Herpes and non-infective lesions like burns.

Diagnostic criteria

Shalmali Kantaka Sadrusha Pidaka, Ruja, Medogarbha, Ghana Shotha.

Sampling Method

For the clinical trial 30 subjects were selected with 'Judgemental random sampling method'.

Research Design

This is open labelled clinical study. All patients were treated on O.P.D basis only, pre-treatment and post-treatment readings were recorded. Statistical Analysis was done using paired t-test for objective parameters and Wilcoxon test for subjective parameters, Chi-square test for overall effect of drug was done. Analysis was done by SPSS for windows.

Intervention

Single group of 30 subjects were given *Mukha Lepa*. The *Lepa* is prepared instantaneously for single use with 5gms of *Sookshma Twak Choorna*, 5ml of honey and 8 drops of water. The subjects were studied for 30 days, in which intervention for 15 days and followup for 15 days. Assessments was done on 0th, 7th, 15th and 1st followup on 21st day, 2nd followup on 30th day.

Grading of Assessment Criteria**Pain**

- No pain - 0
- Pain on deep pressure over the Pidaka - 1
- Pain on facial movement - 2
- Pain without touch over the Pidaka - 3

Srava in the Pidaka

- No Srava - 0

- Lasika Srava - 1
- Puya Srava - 2
- Pinjara Srava - 3

Oiliness over face

- No oiliness of skin - 0
- Occasionally feels Oily - 1
- Intermittently feels oily - 2
- Always feels oily - 3

Itching

- No itching - 0
- Itching in the initial stage of acne - 1
- Itching when acne is tending to older/drying phase/healing phase - 2
- Itching only when exposed to stress,heat and when sweats - 3

Type of lesions

- White heads - 0
- Black heads - 1
- Papules - 2
- Pustules - 3

Number of lesions

- No Pidaka - 0
- 1-5 Pidaka - 1
- 6-10 Pidaka - 2
- More than 10 Pidakas - 3

Area of distribution

- A few scattered skin lesions - 0
- Easily recognisable less than half the face is involved - 1
- More than half of face is involved - 2
- Entire face is involved - 3

Discoloration

- No redness - 0
- Flushing and persistent central facial erythema with telangiectases (dilated small vessel on skin) - 1

- Flushing and persistent central facial erythema with transient papules, pustules - 2
- Flushing and persistent central facial erythema with thickening of skin - 3

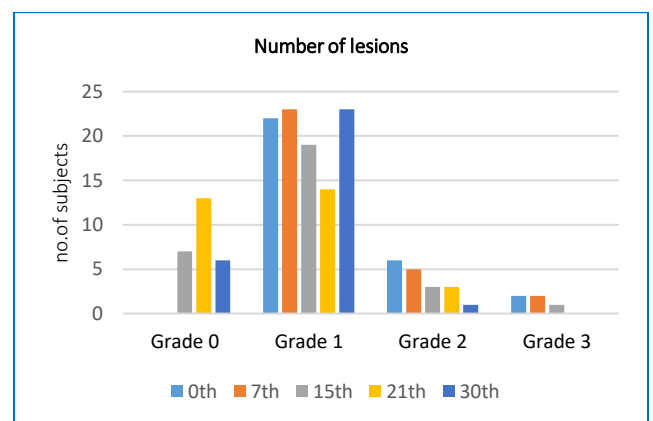
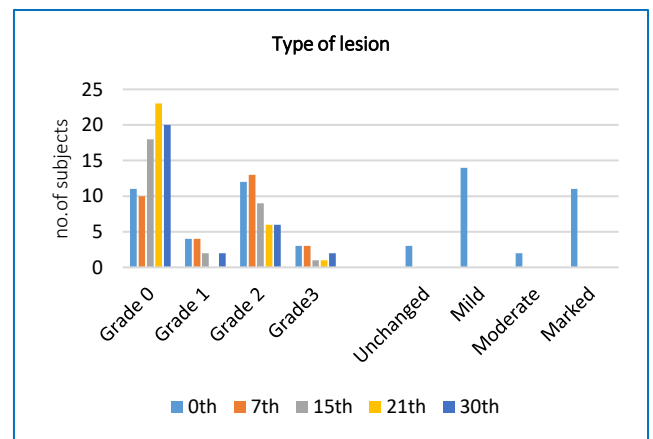
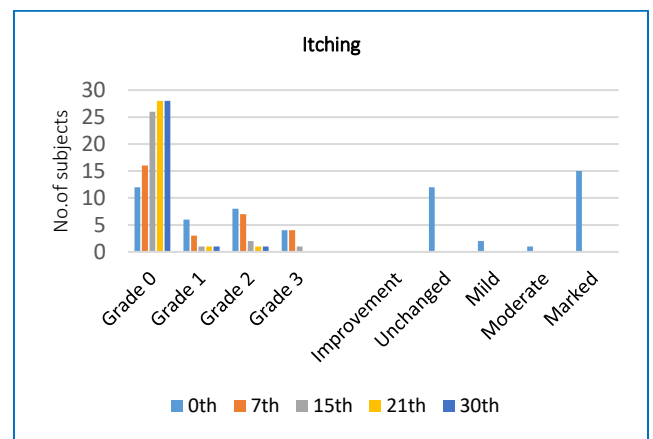
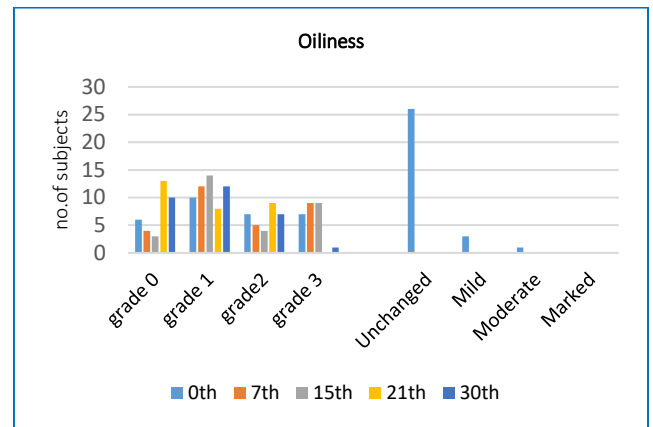
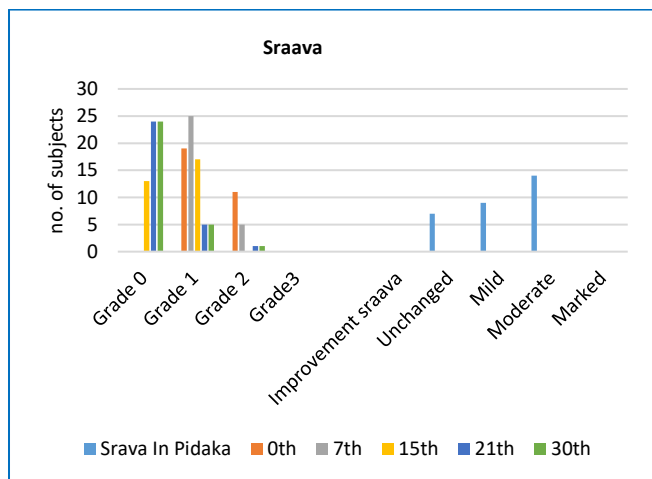
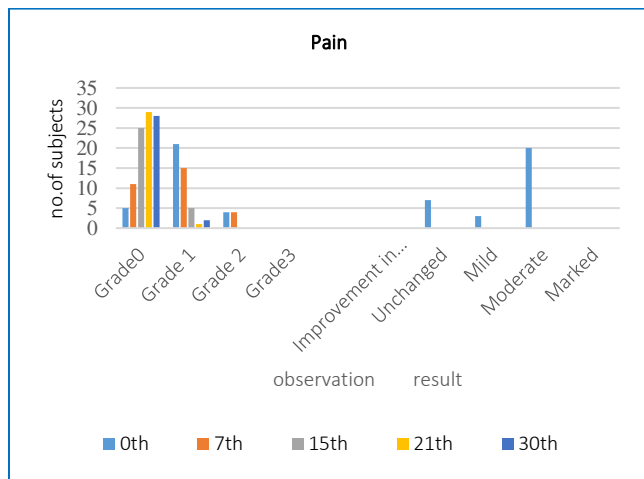
Occurrence

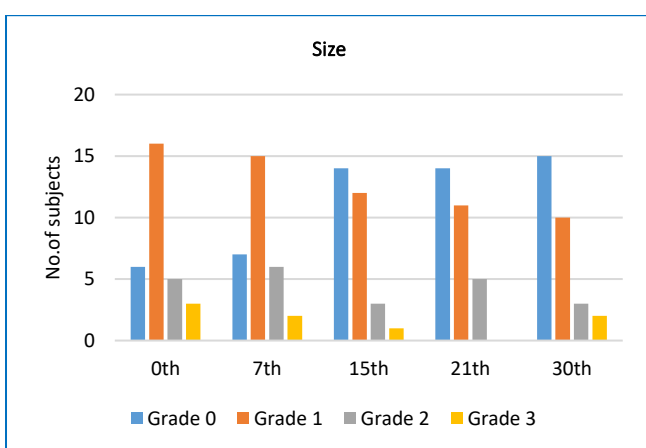
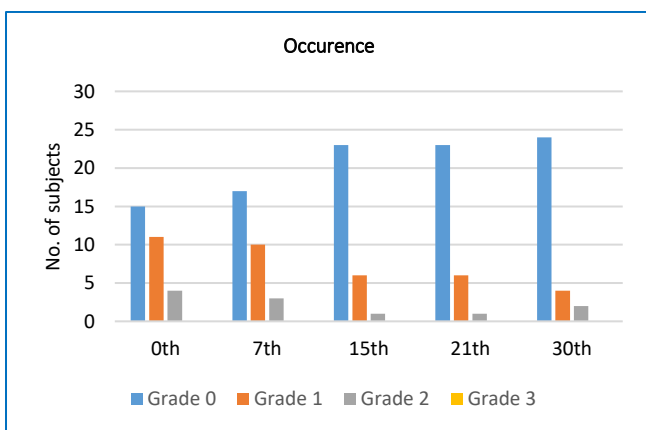
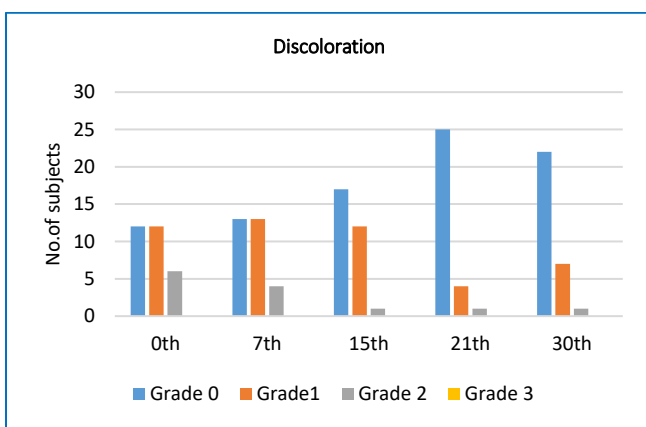
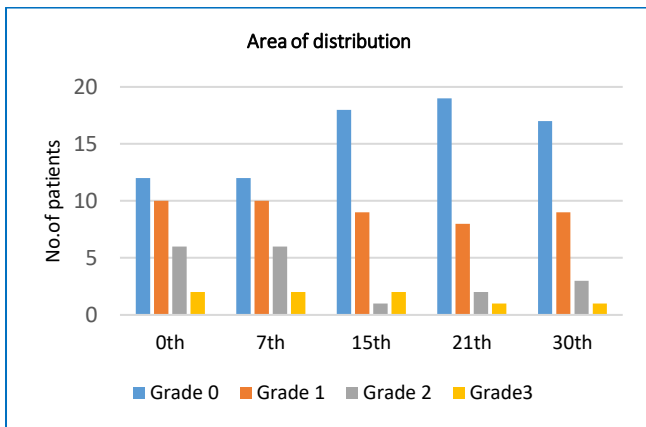
- Simple non inflammatory acne - comedones and few papules - 0
- Comedones, papules and few pustules - 1
- Larger papules, pustules involving face neck - 2
- More severe lesions becoming inflammatory - 3

Size of the skin lesion

- 0-0.25mm - 0
- 0.25mm-0.5mm - 1
- 0.5mm -1mm - 2
- 1mm-1.5mm - 3

Results





DISCUSSION

State of equality is one of the varieties of *Doshavaishamyata*. Any type of deviation from *Saamyata* in the form of increase, decrease or change i.e. *Svarooapa Vriddhi Svarooapa Haani* or *Roopaantara*.

The references available regarding the *Dosha Vaishamyata* can be classified based on various presentations in the body as follows, a) The *Vaishamyata* that leads to permanent changes in the body and which are irreversible. b) The *Vaishamyata* that leads to the changes which reverses back without any interference. As the time passes it settles down on its own. c) The *Vaishamyata* that progress into *Roga* after undergoing different levels and modes of vitiation.

The Sootra *Rogastu Dosha Vaishamyam* states that “disease is the state of *Doshavaishamyata* and health is *Doshasaamyata*”. Every *Doshavaishamyata* need not be disease always but there will be *Doshavishamata* in every disease. This is substantiated by placing “*tu*” *avyaya* after the word *Roga*. There is *Vaishamyata* of *Dosha* at the end middle and starting of the day, digestion, age, season. If every *Vaishamyata* necessitates disease, human being would always be sick, there would have never been the state of *Saamyata* or *Arogata*. Hence every *Vaishamyata* do not cause disease, but every disease are definitely because of *Vaishamyata*.

Manda-Teekshna, *Guru-Laghu*, *Ushna-Sheeta*, *Rooksha-Snigdha*, *Shlakshna-Khara* are the *Vipareeta Guna* present in *Vaata*, *Pitta* and *Kapha Dosha*. *Dvandvaja Vriddhi* form of *Vaishamyata*, occurs even though they possess *Vipareeta Guna*. In *Dvandvaja Dosha* the combination of *Guna* that contribute for the *Vaishamyata* will not be among these *Vipareeta Guna*. For instance in case of *Dvandvaja Dosha* where *Vaata* and *Kapha* are vitiated equally will not have role in *Rooksha Snigdha* and *Shlakshna-Khara Guna*. Other than these *Gunas* will be contributing for *Vaishamyata*.

Following table details about *Vaishamyata* in the *Yauvana Pidaka*.

Lakshana	Vaishamyata		
	Dosha	Dooshya	Remarks
<i>Shalmali Kantaka Sadrusha Pidaka</i>	<i>Vaata Vriddhi Pitta Vriddhi</i>	<i>Siragata Vaata, Rakta</i>	<i>Vaata Dravyata Vriddhi and Ushnata of Pitta is contributory in causing Pidaka.</i>
Contains <i>Meda</i> in its core	<i>Kapha Vriddhi</i>	<i>Romakoopa</i>	<i>Kshaya of Accha Guna of Kapha causes appears as Medo Garbhaja.</i>
<i>Ruja</i>	<i>Vaata Vriddhi</i>	<i>Twak</i>	<i>Karmavriddhi of Vata causing Pain</i>
<i>Ghana Shotha</i>	<i>Kapha Vriddhi Vaata Vriddhi</i>	<i>Twak</i>	<i>Sheeta and Laghu Guna of Vata contributory in causing Shotha in Twak. Vriddhi of Maadhuryata of Kapha Dosha contributory in causing Twak Shotha.</i>

Discussion on general observation

Diet: Among 30 subjects, 20 subjects were on vegetarian diet, remaining 10 were on mixed diet. There is notion that vegetarian diet is good for skin, but this present study shows even vegetarian diet can also cause *Yauvana Pidaka*.

Age: Out of 30 patients, maximum of 13 patients were belonging to the age between 22yrs and 25yrs.

The disease name *Yauvana Pidaka* itself says it occurs in *Yauvana-avastha*. The present study specifies its incidence between 22yrs and 25yrs.

Discussion on assessment criteria

Pain: Due to *Vaatahara* quality of *Yoga*, pain might have reduced to that extent.

Sraava: *Twakchoorna Lepa Yoga*, by its *Rooksha Guna* and *Kaphapittashaamaka Karma* helps to mitigate the *Sraava* of the *Pidaka*.

Oiliness over the Face: *Ushna Veerya* and *Teekshna Guna* of the *Yoga* helps in the *Vilayana* of *Kapha* and *Meda* which was obstructed in *Romakoopa*. Thus *Yoga* might be causing increase in oiliness of the face during the treatment.

Itching: *Krimighna* and *Kandooghna Karma* of the *Twakchoorna* is reflected in the study.

Type of lesion: During the treatment, the improvement was clinically significant. *Vaatapittahara*, *Prasaadana* and *Rooksha Guna* of the *Lepa Yoga* might have helped in doing so.

Number of Lesions: No much improvement might be suggesting the duration of treatment to be extended.

Area of Distribution: As the *Lepa* was applied to the entire face not just limited to *Pidaka*, it showed highly significant reduction in the area of distribution.

Discoloration: Due to *Vaatapittahara*, *Prasaadana Karma* of the *Yoga* might have caused reduction in the discoloration.

Occurrence: *Vaatapittahara* and *Prasaadana Karma* of the *Yoga* might have helped in significant improvement.

Size: Clinical Improvement in the size of the lesion but not statistically significant indicates the extension of duration of treatment.

CONCLUSION

"*Vaishamyata Avastha*" is any deviation from *Saamyata* in the form of *Svaroopta Vriddhi*, *Svaroopta Kshaya* or *Svaroopta Chyuti* of either one, two or all three *Doshas*. *Saamyata Avastha* will definitely bring about

health, but *Vaishamyam* need not necessitate disease. *Vaishamyata* of the one *Guna* in two different *Doshas*, effects the body differently. The *Guna-Karma* of a *Dosha* is in *Vaishamyam Avastha*, it effects differently at different *Sthana* of the body. There was significant improvement in pain, discoloration, *Sraava*, number of *Pidakas*, itching of *Yauvana Pidaka* having a “P” value of 0.000. Result of *Twak Choorna* on type of lesion is significant with “P” value of 0.035.

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