

## EVALUATION OF ETIOPATHOLOGICAL STUDY OF YUVAN PIDIKA - A REVIEW

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### ABSTRACT

Every living human being of the world is familiar with the word “beauty”. Beauty is that quality or combination of qualities which afford keen pleasure to the senses especially that of sight or which charms the intellectual of moral faculties. It means beauty has physical as well as mental and spiritual aspect too. One of the condition which harms physical beauty especially of face i.e. Yauvanpidika<sup>[1]</sup> in Ayurvedic classics disease Yauvanpidika has been described under the caption of disease *Kshudraroga*. Diseases which are comparatively less threatening, than above said diseases, is considered *Kshudrarogas*. The three humors Vata, Pitta & Kapha, govern the healthy as well as diseased state of the body by the state of equilibrium they maintain the health. Where and when they deranged, create diseases. These vitiate or imbalance Doshas together with Dhatus and Malas may intermingle in such a way to produce a specific disease of Nija (Endogenous)

variety. While in Aagantuj (Exogenous) type of disease such Doshas involvement is not seen in initial stage but later on its found.

**KEYWORDS:** Yuvan pidika, kshudra rogas, vata, pitta, kapha.

### INTRODUCTION

Skin the outer covering of the body and is the largest part of the body. The skin acts as anatomical barrier from physical, chemical and biological external agent. Skin is the mirror that reflects both external and internal pathology in the body which give better clue for diagnosis. Skin health is very important because it is the mirror of good health or maintains

of body. Nowadays increasing stress due to change in lifestyle or regimen, working hours it will leads to stress, lack of sleep, Strotodushti which causative factor for skin disease. Now a day's skin diseases are very common. Skin diseases are common at any age of the individual but they are particularly frequent in the elderly.

Acharya Madhava, Acharya Vagbhatta and Sharangdhara have followed the same. Acharya Sushruta has mentioned 44, Acharya Vagbhatta 36 and Acharya Madhava has quoted 43 Kshudrarogas while Acharya Sharangdhara has mentioned 60 Kshudrarogas.

According to Madhava the diseases which Nidadana, Lakshana & treatment are described less with respect to other major diseases like Jwara etc.

According to Acharya Sushruta, the disease Yauvanpidika is due to disturbed state of Kapha, Vata and vitiation Raktadhatu. The exact description about the disease process is not available and also the involvement of Pitta Dosha is not explained in any of the Ayurvedic text.

Charaka, as he has told that during the first half of childhood stage Dhatus are in Aparipakva (immature) phase, while in second half of childhood stage where adolescent (Tarunya) phase is started Dhatu are gradually increasing (Vivardhman), and instability of mind (Anaavasthit Chitta) remains there. So at the junction of first and second half of childhood to junction of childhood and younger stage variation in Dhatu status can be the nature (Swabhava) of the disease which manifest boils on the face.

Some hormones or enzymes like androgen, testosterone start to secret during this age which leads to make this change on the face.

As Acharya Sharangdhara<sup>[2]</sup> has said stickiness over face (Vaktre Snighta) skin and formation of boil (Pidikottapati), as Mala of Shukra Dhatu<sup>[10]</sup> which also support by above paragraph that during above said age Shukra Dhatu starts to appear.

Thus, involvement of all the three Doshas Vata, Pitta and Kapha including vitiation Rakta and Meda Dhatu can be considered in the development of the disease. There for all the causative factors which are responsible to vitiate them can be considered as etiological factors for the disease.<sup>[3]</sup>

## AIM AND OBJECTIVE

To understand the concept of etiopathological study of yuvan pidika.

## MATERIAL AND METHODS

All the Ayurvedic text were evaluated. The text from Charak Samhita, Sushrut Samhita, Astanga Hrdaya, Astanga Samghraha and their respective commentaries were thoroughly gone through and also various related websites were searched.

## NIDANA /HETU OF YUVAN PIDIKA

**Table 1: Nidanas of Yauvanpidika.**<sup>[4]</sup>

Aharaj	Viharaj	Mansik
• <b>Rasatah</b>	Bhuktavdivaswap	Krodh,
Madhur, Amla, Lavan	Chardivegapratirodh	Bhaya
Katu, Kashay, Kshara,	Adhik Shrama,	Shoka,
• <b>Gunatah</b>	Vyavay, Atijagaran	
Ushna, Tikshna, Vidahi	Atiraktasravan,	
Laghu, Ruksha, Shita,	Atilanghana	
Pichhchhila, Abhishyandi	Vegadharan	
• <b>Dravyatah</b>	Adhik Maithun	
Pinyak, Kulttha, Masha	Upavasa	
Takra,Dadhi (Amla), Mastu, Sukta,	Abhighat,	
Tila, Sauvirak, Haritvarga	Bhuktavdivaswap	
Kulatth, Sarshap, Haritshsak		
Godha-Matsya-Aja-Aavik Mamsa		
Ikshuvikar, Aanupmamsa		
• <b>Aharvidhi</b>		
Ajirna, Adhyashana, Viruddhasan		

## Samprapti

According to Acharya Sushruta, the disease Yauvanpidika is due to disturbed state of Kapha, Vata and vitiation Raktadhatu. The exact description about the disease process is not available and also the involvement of Pitta Dosha is not explained in any of the Ayurvedic text. The reason behind not mentioning involvement of Pittadushti in Yauvanpidika because Pitta Vargiya substance Sweda and Rakta are said to be the sites of Pitta due to their Ashrayashrayi nature. So when Rakta is involved, Pitta will automatically be vitiated, because the aggravating factors for both Rakta and Pitta are similar.

## Samchaya

Due to Nidan Sevan and nature of age four things take place<sup>[5]</sup>

I. Accumulation of Dosha: Accumulation of all three Doshas will be in their own place.

- II. Impaired quality of Dhatu: Rasa, Rakta, Meda and Shukra Dhatu will be impaired directly or indirectly.
- III. Agnimandhya and formation of Ama: Due to Nidan Sevan Jatharagnimandhya may be there, as well as Aparipakva and Vivardhman stage of Dhatu & instability mind (Anaavasthitasatva) may lead to some of Dhatvagnimandhya.
- IV. Khavaigunya: Here Khavaigunya take place on skin of specifically skin of the face. Many times it also occurs on the skin of upper chest and back.

### **Prakopa**

According to Nidan Sevan accumulation and aggravation of Vayu, Pitta, and Kapha will be there. Here Vayu will be provoked by its Ruksha and Shita property. Provocation of Pitta will be there by Ushna, Tikshna and Drava property. While Kapha will be aggravated by Snigdha & Pichchhila Guna.

### **Prasara**

The vitiated Dosha become ready to circulate. Impaired Dhatvagni status leads to formation of consent Dhatu.

### **Stahnsamshraya**

During this stage aggravate Dosha start to travel in whole body. Here they get support of impaired Dhatu at the place of Khavaigunya i.e. facial skin and here they get mixed with these Dhatus that means Dosh-dushya Sammurchhana take places at this stage.

### **Vyaktaavatha**

Inside the obstructed Srotas vitiated Pitta by (its Ushna, Tikshna and Drava property) and Rakta leads to formation of Pidika.

### **Bheda**

If the condition is not treated within time and through proper line of treatment, it may leads to last stage of Kriyakal i.e. Bhedaavastha Here Vranavastu i.e. Scar formation as well as dipigmentation (due to further vitiation of Rakta) start to take place.

### **Samprapti Ghatak**

Samprapti Ghatakas can be Summarized as follows;

Dosha : Kapha, Vata, Pitta

Dushya : Dhatu : Rasa, Rakta, Meda,

Upadhatu : Twak

Mala : Sweda, Twaksneha

Srotas: Rasavaha, Raktavaha, Swedavaha Dusbhtiprakar:

Sanga Agni: Jatharagnimandya, Dhatvagni Anavasthitvam

Samutthan: Aamashaya

Adhisthan: Sharir Vyaktisthan: Aanana (face), Twacha of Upper chest & back.

## DISCUSSION

Since Vata, Kapha and Rakta are mainly involved in the pathophysiology of Youvan Pidika, Acharya Charaka<sup>[6]</sup> has stated the involvement of Pitta Dosha along with Rakta in the manifestation of the Pidikas. As Ayurveda promotes the use of Yukti (rationale) in understanding the diseases, the symptoms manifested in Youvan Pidika can be correlated with the various Doshas mentioned. In the vitiation of Vata Dosha, there is pain present, watery discharges and scar formation. While in Pitta Dosha vitiation, there is Paka (inflammation) and Daha (burning sensation) causing blackish discoloration. The vitiation of Kapha Dosha can lead to the formation of Puya (pus) Sotha (swelling), Snigdghata (oiliness), Srava (discharge) and Kandu (itching). Acharya Charak has narrated involvement of vitiated Pitta along with Rakta in pathophysiology of Pidika. So involvement of Pitta should also be considered here Acharya Sharangdhara<sup>[7]</sup> has said stickiness over face (Vaktre Snightha) skin and formation of boil (Pidikottapati), as Mala of Shukra Dhatu<sup>[10]</sup> which also support by above paragraph that during above said age Shukra Dhatu starts to appear.

Thus, involvement of all the three Doshas Vata, Pitta and Kapha including vitiation Rakta and Meda Dhatu can be considered in the development of the disease. There for all the causative factors which are responsible to vitiate them can be considered as etiological factors for the disease.

## CONCLUSION

Skin is the mirror or reflection of internal purity of blood, tissues and nutrients and electrolytes. Awareness skin health is really very important. Avoidance of bad healthy habits is the key for skin health, proper seasonal regimen and diet will improve health and this will directly give positive effect on Mana. Manas factor is the one of the important in skin health. Shok, Chinta lead to Strotodushti which leads to skin disorders, so mental health is very important in skin manifestation. Ayurveda plays important role to prevent skin disorders by Ayurveda formulations and regimen mentioned in the Shastra.

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