



ROLE OF VAMAN IN YUVAN PIDIKA

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ABSTRACT

Face is the mirror of the individual personality & any least mark can results into a larger impact on the individual whole beauty of the body depends upon the beauty of the face. Minor problems as leads to non-attractive look to a permanent disfigurement of the face which may results in inferior complexity sometimes isolation in the social life. Yuvanpidika is most common skin ailment and usually a self-limiting condition of teenagers & Young adults.

KEYWORDS: Yuvanpidika Mukhlepa Achnevulgaris Ayurveda.

INTRODUCTION

The face is the 'organ of emotion' and we constantly read facial expression to understand the feelings of others.

Our face also plays a vital role in physical attractiveness.

Yuvanpidika is a problem which is encountered by almost everyone at the time of adolescence.

Everyone wants to have beautiful and charming skin.

This disease is described under the heading of 'Kshudra roga' in Ayurveda and many remedies are described to cure, this diseases. Hence, in this disease 'Vaman Karma' was selected for present study.

AIMS AND OBJECTIVES

To assess the role of Vaman Karma and Shamana Chikitsa in the management of Yuvan Pidika w. r. to Acne Vulgaris.

MATERIAL AND METHODS

Yuvanpidika

The eruption like Salmali thorn, on the face during adulthood, caused by Kapha, Vata & Rakta are known as Yuvanpidika.

The common site of Yuvanpidika (acne vulgaris) is face in which forehead, cheeks, nose and chin are the prominent sites.

Symptoms of Yuvanpidika

“वाल्मीकिकण्टकप्रख्याः कफमारन्तषोणितैः
जायन्ते पिडिका यूनां वक्त्रे या मुखदूशिकाः”

The eruption like Salmali thorn, on the face during adulthood, caused by Kapha, Vaja and Rakta are known as Yuvanpidika.

Probable Mode of action of vamana Karma

Vamana is said as the best treatment for the Kaphadosha elimination. In Yuvan Pidika, the mainly vitiated dosha is Kapha.

Other dosha which are involved in this disease are Vata & Rakta.

Vamana purifies the pitta also at some extent & thus it purifies the Rakta.

In this diseases, Srotorodha is seen Swedavahasrotas, vamana drug with its Ushna, Tikshana, Sookshma, Vyavyi & Vikasi properties enters the large & small srotas of the body and clears the srotavarodha, which helps in breaking the chain of Samprapti.

Therefore, vamana karma will give better results than any other Shodhana Karma.

In Yuvan Pidika, Rasa, Rakta Mamas & Medadhatus are vitiated especially meda.

Vamana Karma possess the property of purifying vitiated dhatu & increases the dhatvagni, which corrects the disturbed dhatu pakavyapar.

Vamana

It is a process which eliminates doshas (Malas) through the mouth. In this process vomiting is induced.

This is the best treatment for Kaphadosha.

Qualities of Vamana-Dravya

The drugs who induce vama are known as Vamana – dravyas or Vamana dravyas.

They possess the following qualities:

- 1) Ushna
- 2) Teekshna
- 3) Sukshma
- 4) Vyavayi
- 5) Vikashi
- 6) Urdhva bhaga prabhava

Vamana Drauyas

Charaka, Vaghbata and Sushruta have used several vama-dhavyas. A part from vama-dravyas Charaka has also mentioned vamopagana. The dravyas include in vamopagana are used in vama karma as helping agent. Madan-Phala has been mentioned as chief vama-dravya by all the great authors of Ayurveda: viz. Charaka, Sushruta and Vaghbata.

Charaka has described vama-dravyas at different places. They are as follows:

1. Moolini – Dravyas
2. Phalini Dravyas
3. lavana Dravyas
4. Vamanopaga

Sushruta has indicated the following dravya for vama-karma is Sanshodana – Sanshamaneeya chapter of Sushruta samhita:

- 1) Madanphala
- 2) Dhamargava
- 3) Iskshvaku
- 4) Dhamargava
- 5) Kritabedhana
- 6) Sarshapa
- 7) Pippali
- 8) Karaya
- 9) Prapunnada
- 10) Kovidra

Indications and Contra indications of Vamana

Generally in Kaphaja disorders when the amashayavastha Kapha dosha gets utkleshavastha, then vama is indicated.

The Methodology of administration of vama

It was already noted that the proper season for undertaking sanshodhana – Chikitsa is Sadharanakala viz. Sravana, Kartika & Chaitra Moolhi & the patients should be previously prepared with Snehana & Svedana poorvalearmas. The patient should go in for vama therapy after a day's rest.

After the completion of Snehana & Svedana – Karmas, a day previous to vama therapy the patient should be fed either with preparations of fish or tila which may Stir up Kapha. He is then encouraged to rest and sleep. In the morning of the day following vama is to be

administered, preferably on an empty stomach or in the alternative, an hour after feeding the patient with a peya mixed with ghee so that his stomach may be lubricated. It is of course, understood that the food taken by the patient during the previous 24 hours has been completely digested.

This method is not applicable in the case of following types of patients, aged, Children, weak, impotent etc.

In other words, the administration of vama & the dosage of drugs meant for it, are to be strictly individualized, having regard to the state of the patient's Kapha. However, a common vehicle for vama is honey & Saindhava or rock-salt. The patient may be made to sit on a short stool, knee high & encouraged to keep his mind innered to the medicaments administered. So much so, he should earnestly look forward to the time when vomiting may commence.

Charaka has stated that patient should be observed for a muhoorat (48 minutes) after the administration of vama-dravyas.

According to him, the onset of perspiration is indicative of the liquefaction of doshas (Malas), lomaharsa signifies the dosha (Mala) has been dislodged from the places where it has been stagnant, the distention of the stomach as being caused by the dosha which has reached this place.

Nausea and as aya asayasravanama or solivation are indicative of its upward movement for being expelled.

The patient is then instructed to vomit without straining himself unduly & discouraged from inhibiting the urge. In the case of sluggish response, the patient faces should be titled to encourage The emptying of the stomach. High head should be supported while he is actually vomiting.

Sanshodhana regimen after vama

If after vama – karma no further sanshodhana is required, then its necessary to use the sansamana therapy indicated for the disease in which vama has already been done. But if virechana is to be done then the 7th day evening after evening giving the normal diet, again from the 9th day It is necessary to start snehana which is to be continued in such a way that the Virechana-Karma should fall on 15th day after vama.

It is not essential that the second snehana should continue for full seven days. Thus the second snehana may be continued from the 9th day to 11th day & 12th , 13th & 14th day may be the days of rest again 15th day the virechana may be given.

CONCLUSION

From the present study, it is concluded that Vamanapoorvakshanana Therapy has given the better

results in the amelioration of Cardinal and Associated symptoms in comparison to only Shamana Therapy.

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