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Role of Lashuna tail Vasti in Artava Vyapad (Menstrual Irregularities)

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Abstract

Menstrual irregularities (artava vyapad) is one of the commonest problem encountered by the women in different parts of world. In the Ayurvedic Samhita menstrual problems are described under the heading of Asta Artava Vyapad and the main causative factor is Vata Dosh. Lashuna tail Vasti which is a Herbal formulation described in "Kashyap Samhita Lashun Kalp adhyay", having *vatahara* properties and Lashuna has also emmenagogue property by which it normalises the menstrual blood flow. Hence it corrects the Artava Vyapad. The clinical Study was carried out to evaluate the efficacy of Lashuna Tail Vasti in patients suffering from *Artava Vyapad* by selecting 41 patients who attended the O.P.D. of Prasuti Tantra and Striroga, S.S. Hospital, IMS, BHU Varanasi. Patient were given Lashun Tail Vasti in a dose of- For Anuvasana Vasti- Lashuna tail 60ml was given. For Nirooha Vasti- Lashuna Kwath 450ml + 50ml of oil was given after doing pre-vasti preparation, in three consecutive cycle. Effect evaluated on before-test and after-test design. Statistically significant ($p < 0.01$) results were seen in subjective symptoms like amount of blood loss, duration of blood loss, pain during menstruation, giving a conclusion that Lashun Tail Vasti is effective in the management of *Artava Vyapad*.

Keywords: Lashun Tail, Vasti, Artava vyapad.

Introduction

There are large number of menstrual disorders (artava vyapad). Rajakshaya, Rajovridhi, and Rajakrichhata are one of the commonest clinical manifestation treated by gynaecologist in day-to-day practice. Ayurveda has emphasized entirely different approach for treatment of all the diseases of mankind including menstrual disorders wherein Sodhana Chikitsa has been given priority over the Shamana Chikitsa. This Sodhana Chikitsa eradicates the vitiated Doshas and given if not permanent, at least long lasting relief.

Amongst various drugs 'Lashun Tail' is one of such preparation which is highly praised for its efficacy against various menstrual disorders, described in "Kashyap Samhita Lashun Kalp adhyay". Due to snigdha, guru, and picchilla guna Lashun suppresses the Vata dosha. Lashuna has also emmenagogue property by which it normalises the menstrual blood flow. Hence it corrects the Artava Vyapad. In Artava Vyapad, Vata dosha is main causative factor, and for suppression of Vata dosha, Vasti chikitsa is the best treatment that's why "Lashuna Tail Vasti" has been selected for the present study.

Material and method

Selection of Cases: During this study total 50 patients were selected from outpatient department Prasuti Tantra and Striroga, S. S. Hospital, IMS, BHU, Varanasi. Patient coming with various menstrual disorder i.e. oligomenorrhea, dysmenorrhoea, and menorrhagia from at least previous three consecutive months without any specific organic pathology were taken for detailed study. Detailed interrogation regarding present symptoms specially amount of blood loss, duration and interval of menses, character of blood loss, pain, association of other specific symptoms etc were taken.

Exclusion criteria - Patients having pelvic pathology, having lesion of chronic nature, malignant growth, cervical polyp ect. were excluded. Patient having history of recent abortion were also not taken in the study.

Clinical Examination: Detailed general examination, systemic examination and local examination of reproductive system (P/S, P/V.) was done to know the condition of vulva, vagina, any discharge, to know the size of any tear, consistency of cervix and shape, size, direction, mobility and consistency of uterus with condition of the adnexae recorded.

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Investigation: Hb, TLC, DLC, ESR, BT, CT, Platele count, Urine examination, USG, done for every patients. Scoring was done purely on the basis of patients VRS (Verbal Rating Scale) statement, VAS (Visual Analogue Scales).

In Menstrual Period: amount of blood loss, duration of blood loss, interval of blood loss, character of pain and other discharges noted in every patients.

Method of Vasti treatment: For Anuvasana Vasti - Lashuna tail 60ml. Nirooha Vasti - Lashuna Kwath 450ml + 50ml of oil were taken

Instruments used: Enema cane, Glass syringe 100ml Rubber catheter (No.-10).

For proper description entire procedure can be divided into two steps as stated below:

Step I- Yogavasti – Anuvasana Vasti

Step II -Yogavasti – Nirooha Vasti

Patients were called for Vasti treatment after the clearance of menses i.e. 5th or 6th day.

Pre-Vasti Preparation: Patient were called for Vasti treatment after clearance of menses with light diet in the morning. Soap water enema was given. After giving enema patient were carried out for Snehana therapy in which massage all over the body was given with Narayan tail. Then the patients were asked to take bathe with Luke warm water.

Method of giving Vasti: The patient was asked to lie down on the table in left lateral position with right leg flexed at the knee and hip joint and left leg extended with slightly raised foot. 60ml of the prepared tail is taken in 100ml dispovan and is slowly introduced per rectum within 15-20 min through Rubber catheter. The patient is asked to stay in left lateral position and retain drug as long as possible. Patient was kept on the table for 1-2hrs, and after that patient was allowed to do their normal activities.

Post Vasti Karma

Immediately after Vasti procedure patients were specially observed for pain, any bleeding, any type of discomfort, Pulse rate, Temp, B.P., etc. After 1-2 hrs patient were allowed to do normal daily activities. Patient was asked to inform doctor if any complication occurs.

Follow up

The patients were followed up at a regular interval of one month after the clearance of their menses. Vasti was given for 3 consecutive cycles and IV- follow up was taken without giving Vasti to check the efficacy of treatment.

Observation And Result Observations were made in selected 41 cases and are being given under following headings:

- Improvement of the symptoms of menstrual flow -
 1. Change in the amount of blood loss.
 2. Change in the duration of blood loss.
 3. Change in intermenstrual period.
 4. Symptomatic relief in pain.
 5. Improvement in associated symptoms.

Results- Results were assessed on following basis - Cured, Improved, Partially improved, Unchanged

Follow Up: The patients were followed up at a regular interval of one month on 6th day of menstruation. Vasti was given for three consecutive cycles to check efficacy of treatment.

Table 1: Showing amount of menstrual blood loss.

Score	Before Treatment	After Treatment			Chi-square test BT vs AT
		Ist FUP	IInd FUP	IIIRD FUP	
-3	1	0	0	0	$\chi^2 = 3.77$ p > 0.05 NS
-2	6	7	1	0	
-1	9	9	8	8	
0	6	6	17	18	
+1	5	5	13	15	
+2	0	13	2	0	
+3	14	1	0	0	

Table 2: Showing duration of menstrual blood loss.

Score	Before Treatment	After Treatment			Chi-square test BT vs AT
		Ist FUP	IInd FUP	IIIRD FUP	
-2	12	5	1	0	$\chi^2 = 4.92$ p < 0.05 S
-1	12	18	15	13	
0	1	2	16	22	
+1	7	12	9	6	
+2	9	4	0	0	

Table 3: Showing pain during menstrual period

Score	Before Treatment	After Treatment			Chi-square test BT vs AT
		Ist FUP	IInd FUP	IIIRD FUP	
0	19	19	21	25	$\chi^2 = 28.71$ p < 0.001 HS
+1	3	5	14	16	
+2	10	11	6	0	
+3	9	6	0	0	

Table 4: Showing results in total cases.

Groups	No. of cases (n=41)	Percentage
Cured	22	53.65
Improved	8	19.51
Partially improved	6	14.63
No change	5	12.19

Above table shows that out of total cases 53.65% of cases were cured, 19.51% improved, 14.63% partially improved, no change was observed only in 12.19% of cases.

Discussion

The Artava is formed by Rasa, is brought about to the fine vessels of Garbhashaya by the action of normal functioning Vata which is also responsible for its timely excretion through vaginal passage. Artava is Agneya in character, meaning thereby that Agneya or the Tejas component of the body would increase contrary to this would decrease its amount, but it is not true. Since Artava is formed from Rasa which is saumya in character, having Prathvi and Jala as its major component.

In other words it can be said that if the basic health of woman governed by the Rasa Dhatu is deteriorated then also the Artava would be influenced. Thus it appears that basic health of woman governed by Rasa and Rakta Dhatu. The status of Garbhashaya and its Dhamanies or capillaries bed of endometrium are the main factors to govern the amount and character of Artava. The principle of treatment in all these conditions is use of various purifying measures specially Vasti and Uttar Vasti. The disease is mainly due to Vata dosha, symptoms of Vata that is vague pain and aches etc, may be present as prodromal symptoms. Because the Vasti is specific treatment to suppress the Vata and the diseases are due to Vata vitiation. The drugs to be used in various forms should be Agneya in character, because Artava is Agneya and it will increase with the drugs of identical qualities.

Rasona is Vedanasthapana (analgesic), Uttejaka (stimulant) and Vatahara drug. It is allaying provoked Vata and Kapha dosa. It is appreciated as Rasayana and Medhya specially increasing or promoting functional power of Indriya (sensory organ) and vision in particular. In Ayurveda it is considered an important medicine in *Kashyapa Samhita*, a separate chapter is given in detail for Lashuna. Lashuna acts by its guru, picchilla and snigdha guna properties. The maximum beneficial effects of Vasti are achieved due to Vatanulomak and Srotoshodhak effect of Vasti.

By the process of Vasti apana vayu get suppressed and its function become normalised. Vasti with Lashun oil is a good recipe for the treatment of Aratava vyapad. Vasti improves the functions of autonomic nervous system, which in turn improves the blood supply of endometrium and ovary and give relief in menstrual disorder.

Conclusion

The description of Rajokshaya, Rajovridhi and Rajokricchata given in Ayurvedic classic under the heading of artava vyapad, resembles hypomenorrhoea or oligomenorrhoea, menorrhagia and dysmenorrhoea respectively of Modern gynaecology. Lashuna Tail Vasti gives much better results in either Rajokshaya, Rajokricchata and Rajovridhi. On the basis of above facts, it may be concluded that the drug Lashuna tail acts as Vatasamak i.e. cures the Aratava vyapad, and associated symptoms in case of Aratava vyapad.

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