

THE EFFECTIVENESS OF "LASHUN TARPAK" IN THE MANAGEMENT OF
HYPOMENORRHEA IN THE CONTEXT OF ARTAVAKSAYA

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ABSTRACT

Women's reproductive system is delicate and complex in the body. Normal menstruation represents the hormonal and gynecological health of the reproductive system controlled by the HPO axis. Similarly, Ayurveda has given importance to the *Updhatu* of *Rasadhatu* which is *Artav* as it is responsible for conception. Due to changes in lifestyle and eating habits, the disease of *Artav* like *Artavkshaya* is rapidly increasing. *Dalhan* has recommended the use of *Agneya Dravya* in *Artavkshaya*, as *Artav* itself is *Agneya* in nature. Acharya Kashyap has mentioned *Lashun* as *Rasayan*. By consuming *Lashun*, *Stree* attains *Shuddhi* and does not suffer from gynae disorders. *Lashun* has properties similar to *Agneyadravya* also mentioned as *Artavajanana Dravya*. So, an attempt has been made to apply the *Samanesamanasya Vriddhi Siddhant* by using *Lashun* as *Swayoni Vardhan Dravya* in *Artavkshaya* by analyzing the characteristic of *Lashun*, with special reference to hypomenorrhea along with its chemical constitution, pharmacological and probable mode of action.

KEYWORDS: *Artav*, *Lashun*, *Artavkshaya*, Hypomenorrhea.

INTRODUCTION

Artav denotes two meanings, *Antahpushpa* (Ovum) which is necessary for conception, and other is *Bahirpushpa* which is denoted as menstrual blood. The present study deals with *Bahirpushpa*. From *Rasadhatu*, *raja* is formed. *Rakta* reaching the uterus and coming out for three daysevery monthh is called *Artav*.^[1] *Raja* is formed from the essence part of *rasa*.^[2] *Artav Kshaya* is mentioned by acharya *Shushrut* in *Shushrut Sutrasthan* 15. It is characterised by delayed and scanty menses, associated with pain in the vagina.^[3] As *Artavkshaya* is not mentioned as a disease but as a symptom in ayurvedic literature, *Acharya Charak* in the first chapter of *Nidan Sthan* stated symptoms of disease themselves also constitute a disease.^[4] In modern it can be correlated to hypomenorrhea, oligomenorrhea, or secondary amenorrhea. Hypomenorrhea is described as a menstruation of less than two days.^[5] Treatment of *Artavkshaya* is *Shodhan* and *shaman* and as a *shaman Chikitsa*, *Āchārya Sushrut* has told to use *Swayoni Vardhan* or *Agneya Dravya*.^[6] *Lashun* (*Allium Sativum*) is an ancient herb that is used not only as medicine but also in Indian food as a tempering agent. *Lashun* has all properties of *Agneya Dravya*. Acharya Kashyap stated *Aahar is Bsheshaja* i.e food is medicine. *Lashun* is easily available and cheap and has multiple *Gynaec* uses.

Hence it can be quoted - "Let food be your medicine and the kitchen be your pharmacy."

Nidana of Artavakshaya

No specific etiological factors responsible for *Artava Kshaya* were mentioned in *Samhitas*. *Mithyaahara*, *Viharas*, Factors responsible for *Rasa-Rakta dhatu Kshaya*, Causative factors for the vitiation of *Tridoshas* can be mentioned as the *Nidanas* of *Artavakshaya*. *Dalhana*, the commentator of *Sushruta* has described the various etiological factors responsible for this condition,^[7] they are *Atisamshodhana*, *Atisamshamana*, *Vega Dharana*, *Asatmaanna*, *Manastaapa*, *Vyayama*, *Anashana*.

Samprapti: - The *Samprapti* of *Artava Kshaya* involves two mechanisms.

- 1) *Dhatu Kshaya Janya*
- 2) *Marga Avarodha Janya*

In *Dhatu Kshaya Janya Artavakshaya*, the vitiation of doshas occurs by their respective vitiated *Ahara & vihara*. These vitiated doshas affect *Rasadhatu & its Dhatwagni*. So there is *Rakta Dhatu Kshaya* which is an *Anuloma Kshaya*. In *marga avarodha janya artava kshaya*,^[10] the involvement of doshas is *Vata* and *Kapha*.

According to *Charaka* the vitiation of *Artava Vaha Srotas* occurs through *sanga*. This *Avarodha*

(obstruction) is caused either by *Kapha* or *Vata* alone or *Vata-Kapha* together.^[8,10] According to *Sushruta*, *Vata* – *Kapha* are the factors causing *Avarana* to *Artava Vaha Srotas*. *Pitta* is not included because it causes *Artava Vriddhi*.^[9,10] *Sushruta* has also explained that the trauma or injury to *Artava Vaha Srotas* causes *Vandhyatwa* (infertility), *Maithuna Aceituna* (dyspareunia) & *Artava Nasha*.

Lashun

Botanical Name: Allium Sativum.

Family: Liliaceae.

Synonyms: *Uragandha*, *Yavanesha*, *Rasona*, *Mahaushada*.

Chemistry: Garlic contains at least 33 sulphur compounds, several enzymes, 17 amino acids, and minerals such as selenium. It contains a higher concentration of sulphur compounds than any other allium species. One of the most biologically active compounds, allicin (diallyl thiosulfinate, Diallyl Disulfide) does not exist in garlic until it is crushed or cut. Injury to the bulb activates the enzyme alliinase, which metabolizes allin to allicin.^[11] Haematological Effect of Garlic: In modern science, garlic has been proven to have an antiplatelet and anticoagulant effect. The chemical constituent which contributes to the antithrombotic effect is allin, ajoene, allicin, and vinyl dithiols. These effects appear to be an important contributor to garlic's role in atherosclerotic conditions.^[12]

Discussion

According to *Ayurveda* The blood collected for a whole month by both the *Dhamanis* (uterine vessels and the endometrial capillaries) assuming slight black colour and specific odour is brought downwards to the vaginal orifice by *Vayu* for excretion.^[13] *Vishwamitra* has clarified that hair-thin vessels fill the uterus for a whole month.^[14] The above description clearly indicates that menstruation is a result of changes going on in the vascular apparatus of the uterus for a whole month, or in other words this refers to cyclic changes of the endometrium which is the *Antakala* of *Garbhashaya*. *Kala* means *Dhatvashayantar Maryada* here myometrium is the dhatu which is made of *Mamsa Dhatu*, *Aashaya* is the uterine cavity and *Kala* is the endometrium lining which is the abovementioned *Garbhashay Antakala*.

Probable mode of action: *Lashun* has *Katuras*, *Katuvipak*, *Ushnavirya*, *Tikshnaguna*, and *Raktapitta Vardhak* properties.^[15] *Lashun* is said to be *Shonitvardhak*.^[16] Due to all these properties *Lashun* increases blood flow. It's *Tikshanguna*, *Katuras*, dilates decidual blood vessels, maintains proper endometrial lining (*Garbhashay Antakala*) which means it does *Puran* of *Dhamnis* and at end of the month it enhances

proper bleeding. It acts as a menstrual stimulator and regulator by action on all doshas.

Action on *Samprapti Ghatak* Action on *Doshas Vata Lashun* is known for regulation of *Vata*.^[17] It has *Guru*, *Pichil Guna*, and *Ushna Virya*, this also helps with *Vatashamana*. For *Artav Anulomam Vaat Dosha* should be regulated. *Pitta*: Due to *Katu Ras*, *Katu Vipak*, and *Ushna Virya* it increases pitta by maintaining *Kaphavata*. As *Artav* is *Agneya*, *Lashun* does the action of *artav Janan*. *Kapha* : *Lashun* has *Katu Ras*, *Katu Vipak*, *Ushna Virya* opposite to *Kapha*. Due to these properties and with *Itstikshnaguna* it normalizes *Vikrut Kapha* and clears the obstruction i.e., *Strotorodh* and *Apan Vayu* gets regularized which was obstructed by *Vikrut Kaph* and proper bleeding take place.

Effect on *Dhatu* And *Upadhatu* *Lashun* improves *Dhatwagni* which results in the formation of *Prakrut Rasa Dhatu* and *Rakta Dhatu* and which further leads to the formation of proper *Upadhatu* which is *Raja*. Hence breaking the *Samprapti* of *Artavkshaya*.

Effect on Strotas-

Due to its *Ushnavirya*, *Tikshnaguna Vatakapha Shamak* properties it removes *Strotorodh*. Thus, in this way *Lashun* is *Artav Janan*.^[18]

CONCLUSION

According to modern due to its platelet inhibitory fibrinolytic, smooth muscle relaxant, *Lashun* increases menstrual blood flow through the uterine vessel and endometrial capillaries present in the endometrium lining (*garbhashay antakala*). The main principal treatment of *Artavkshaya* is *Agni Vardhan*, *Vatakapha Shaman*, *Pitta Vardhan*, *And Vatanuloman*. *Sushrut* has mentioned using *Swayoni Vardhan Dravya* which is *Agneya Dravya*, which will improve the *Artav Utpatti* by the principle of *Samanen Samanasya Vrudhi* these are fulfilled by *Lashun*. Hence, proving the *Tarpak* action of *Lashun* on *Garbhashay Antakala* in the management of *Artavkshaya* with special reference to hypomenorrhea.

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