

## **Role of Vasti Karma in Stree – Roga (Gynecological Disorders)**

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*Received: 15<sup>th</sup> September 2014 / Accepted: 30<sup>th</sup> October 2014 / Published: 10<sup>th</sup> November 2014*



**Greentree Group**

©International Journal of Ayurveda and Pharmaceutical Chemistry, 2014

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*Int J Ayu Pharm Chem Vol. 1, Issue 2, 2014*

## Abstract

To evaluate the utility and therapeutic effects of *vasti* karma in stree roga, an effort has been made to collect all the available literature mentioned in ancient ayurvedic classics. This article gives a detailed description of classical references of *vasti*. It discusses the probable mode of action and its application in different gynecological disorders. In ayurvedic classics all types of stree - rogas are included in the twenty *yonivyapad* (gynecological disorders) and *vasti* is the treatment modality indicated in all types of *yonivyapad*. The *niruha* and *anuvāsana vasti* are the two main types of *vasti* are explained here.

## Keywords

Vasti, Yonivyapad, Apana vayu

## INTRODUCTION

The word stree – roga describes about pathological condition of stree. It clearly denotes the genital problems specifically limited to women starting from menarche to menopause. It includes *yonivyapad*, *aartavavyapad* (menstrual disorder), *pradara* (abnormal uterine bleeding), *vandhyatava* (infertility), *yoniroga* (diseases of genital tract), *granthi* (benign tumor), *arbuda* (malignant tumor) and *stana rogas* (diseases of breast). An unvitiated female genital tract only can lead in to proper sexual function and normal pregnancy [1]. *Vasti* is a very important aspect of ayurvedic treatment in treating the diseases in which *vata dosha* is the main pathological entity.

## IMPORTANCE OF VAYU

Majority of *yonivyapada* (gynecological disorder) are caused by the vitiation of *vata dosha*[2]. Thus *vata dosha* should be normalized first only then treatment for other *doshas* should be done[3]. Diseases of sacral region, *yonis* (genital tract) and *garbhashaya* (uterus) are caused by *vata dosha*[4]. Aggravated *vayu* expels the *sukra* from the *garbhashaya*, destroys the *raja* (ovum) [5]. Infertility is included among eighty diseases of *vata dosha*. Vitiated *vayu* is responsible for destruction of *bija* (sperm and ovum), *puspa* (menstruation) and in developing the *puspaghani jataharini* (PCOS, polycystic ovarian syndrome) [6].

## ROLE OF APANA VAYU

It is responsible for all the downward movements of the colon and urogenital

system. Their seats of action are the lower abdominal organ where it regulates the proper elimination of faeces, urine and semen and menses and it also responsible for the maintenance of fetus and the delivery at due time. It also represents autonomous nervous system mainly operated through sacral plexus<sup>[7]</sup>. Female genital tract is under the influence of apana vata maintenance and pacification of *vata dosha* is the criteria of management.

## VASTI

All those drugs or medicaments which are introduced through the rectum with the help of *basti* (urinary bladder) are designated as *vasti*<sup>[8]</sup>. It is the best treatment for *vata dosha* and its disorders but is equally effective for pitta, kapha, and rakta and their disorders provided the appropriate drugs are added in its preparation<sup>[9]</sup>. Depending upon the use of different drugs *vasti* is having *samsodhan* as well as *sansamana* effects on doshas. The other effects of *vasti* may be resoration of semen, anabolism in emaciated person, *karsana* in obese person, improvement in vision, prevention of ageing, improvement in lusture, strength and healthful longevity. Thus *vasti* in its different forms has a very wide application<sup>[10]</sup>.

Though, *vasti* therapy has its scope in all kinds of ailments implicating different types of doshas, dusyas, and adhithanas. *vasti* is supposed to the principle treatment for vatic diseases<sup>[11]</sup>.

## IMPORTANCE OF VASTI IN STREE ROGA

*Anuvasana vasti* (enema) should be prescribed in the women having ammenorrhoea, scanty menstruation, anovulation or ovulation with minimal or absence of capacity of fertilization and in infertility. By the use of *vasti* the yoni becomes healthy and even sterile woman conceives. The *vasti* is beneficial to the women having repeated abortion, short lived and weak children, who are delicate and indulge daily in coitus<sup>[12]</sup>. *Nirooha vasti* is like nector to an infertile woman<sup>[13]</sup>. The woman having infertility due to abnormality of either of the partner conceives, after *anuvasana vasti*<sup>[14]</sup>. Use of enema in infertility due to diseases of *vata dosha* is highly beneficial<sup>[15]</sup>. The infertile women should be prescribed emesis, purgation and *asthapana enema* with the use of these the woman conceives positively and deliver normalcy<sup>[16]</sup>.

## INDICATION OF VASTI KARMA IN STREE ROGA

- Vataj yonivyapad- basti with either guduchyadi oil or the medicated with sour drugs should be used <sup>[17]</sup>
- Pittaj yonivyapad- basti with the milk treated with either madhura group of drugs or madhuka should be given <sup>[18] [19]</sup>
- Kaphaj yonivyapad- basti of cow urine mixed with the drugs having katu properties should be given <sup>[20]</sup>
- Udavarta yonivyapad- dashmoolkshira basti or traivrita sneha anuvasana basti <sup>[21] [22]</sup>
- Prakcharana and aticharana yonivyapad - satapaktail anuvasana and aasthapan basti <sup>[23]</sup>
- Uppluta yonivyapad- dhatakyadi tail anuvasana basti <sup>[24]</sup>
- Vipluta yonivyapad- snehavasti <sup>[25]</sup>
- Yonisthabdhata(stiffness), yonikarkasata(roughness), yonialpasarsata(tenderness), yonishula-vatahara, sukumar oil, bala oil, sirisha oil anuvasana basti <sup>[26]</sup>
- Uttana, unnata, shuna, sphotayukata yoni, yonipaicchilya, yonistrava, yonishula-dhatakyadi tail anuvasana basti <sup>[27]</sup>
- Aartavadushti- mustadi yapana vasti, jeevantyadi yapan vasti <sup>[28]</sup>

- Vataj aartavadushti- niruha basti is beneficial like nector <sup>[29]</sup>
- Vandhytava- Satpuspa tail basti Lashun tail basti <sup>[30]</sup>, Bala tail bast, Satapaka tail, traivrita sneha basti <sup>[31]</sup>
- Aartavanasha- basti sadhya vyadhi <sup>[32]</sup>
- Aartavakshya- shatavaryadi anuvasana vasti <sup>[33]</sup>
- Asrikadar- basti sadhya vyadhi <sup>[34]</sup>

## PROBABLE MODE OF ACTION

- Virya conveyed to *Apana* and then to *Samana Vaya*, which may regulate the function of *Agni*. It then goes to Udana, Vyana, and Prana, thus providing its efficacy all over the body. <sup>[35]</sup>
  - *Vasti* pacifies *Vata dosha* & restores the disturbed **Kapha** and **Pitta**.
  - The action of *Vasti* is mainly due to the veerya. The drug used in the *Vastikarma* will however spread in the body from pakwasaya due to their veerya, through the appropriate channels and draws the vitiated doshas to pakwasaya in the same way as sun in the sky draws the water from earth. The veerya is drawn into the body by apanadi vatas i.e., first by apana, then udana and throughout the body by vyana. Also as water

- sprinkled at the root of tree circulates all over the tree by its own specific property. So Vastikarma eliminates the morbid doshas and dooshyas from the entire body (by srotosuddhi) whether lodged in any part.
- **Veerya (active principle)** gets absorbed & through the general circulation, reaches at the site of the lesion and relieves the disease.
  - Normalizes the function of apana vayu and purisha (anal dharan) thus correction of agni leading to normal rajapravritti and beejnirmana(ovulation)<sup>[36]</sup>.
  - It has local as well as systemic action.
  - The endogenous opioids present in the ENS especially b- endorphins are influenced affecting the GnRH release thus regularizing hypothalamo- pituitary-ovarian axis

which regulates the ovarian cycle and ovulation<sup>[37]</sup>.

- *Vasti* stimulates the ENS- thus generating the signal for CNS. It causes stimulation of hypothalamus for GnRH and the pituitary for FSH & LH with the help of neurotransmitters.
- *Vasti* stimulates the parasympathetic nerve supply which in turn helps for the release of ovum from the follicle in the ovary.

## CONCLUSION

On the basis of above study it is concluded that vata dosha is responsible for causing all types of *yonivyapada*. *Vasti* karma is beneficial in all types of gynecological disorders. As it is having both local as well as systemic effect. If vasti karma is started initially it cures the diseases early and effectively.

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