

LASUNA TO LESSEN FLAB

Introductoin

स्वस्थस्य ऊर्जस्करं किञ्चित् किञ्चित् आतुरस्य रोगनुत् ॥
(च.चि.1-1/4)

Ayurveda, the discipline of existence, explained the two types of Bhesaja viz. Svasthasysa Urjaskara and Athurasya Roganuth. Among them Rasayana karma comes under Svasthasya Urjaskara.

It is said that 'Rasayana' having the property to correct 'Dhatu Daurbalya' by producing 'Dhatus' of optimum quality which having sufficient strength to protect body from disorders.

'Sroto Vaigunya' itself being corrected after correction of 'Dhatudaurbalya'.

Any one medicine, cannot be expected to act against all kinds of dosha dushti, as well as, against all kinds of diseases.

Some are Dosha Pratyaneeka, Some are Vyadhi Prathaneeka and very few acts are Ubhaya pratyaneeka. In such stages of crisis, in day to day Ayurvedic practice, Rasayana especially vyadhihara rasayana can play a vital role by giving adequate rasayana effect along with its Vyadhi Viparita action.

Because of the deviation from the philosophy of natural living and adaptation of modern life style a major fraction of the population is suffering with diseases like obesity, Hypertension, hyperlipidaemia etc.

According to Ayurveda, it is santarpana nidanas which causes morbidity of Kapha and Medas and there by leading to its accumulation and obstruction in the gati of vata. Ayurvedic literature, highlighted these points under the heading of margavarana. Sthaulya is one among the major illness which causes due to Avarana pathology.

As Sthaulya is an illness which causes due to Avarana pathology, the drugs having srotosodhaka and vyadhi hara rasayana properties can be effective to prevent the further progress in this particular disease pathology.

Importance of Lasuna in Avarana Chikitsa

पित्तरक्तविनिर्मुक्तसमस्तावरणावृते।
शुद्धे वा विद्यते वायौ न द्रव्यं लशुनात्परम् ॥
(अ.हृ.उ. 39/127)

सर्वं चावरणं पित्तरक्तसंसर्ग वर्जितम् ।
रसायन विधानेन लशूनो हन्ति शीलितः ॥

[अ.हृ.चि.२२]

Lasuna

Nirukti

लशनि खण्डयति रोगान् इति लशुनः ।
(नि.आ)

- *Botanical Name* - *Allium sativum* Linn.
- *Family* - *Liliaceae*.
- *Synonyms* - *Rasona, Uragandha, Yavanesta*.
- *Bheda: 2 types:- Girija and Ksetraja*

Rasa Pancaka

- *Guna* - *Snigdha, Teekshna, Guru, Sara.*
- *Rasa* - *Amlavarjitha Pancha rasa, Katu
pradhana.*
- *Vipaka* - *Katu*
- *Veerya* - *Usna.*

- *Samanya Karma:* Balya, Brmhana, Rasayana, Vrsya, Netrya, Medhya, Asthi Sandhanakara
- *Dosha Karma:* Kaphavata shamaka
- *Dhatu Karma:* Raktakara
- *Prayojya anga -* Kantha, Taila.
- *Matra:* Kantha Kalka - 3-6gm; Taila - 1-2drops.

Lasuna Shreshtatha

Acarya says,

साक्षादमृत सम्भूतेग्रार्मणीः स रसायनम् ॥”

(अ.हृ.उ. 39/111-112)

Indication

“शीतवातहिमदग्धतनूनां स्तब्धभग्नकुटिलव्यथितास्थनाम् ।
भेषजस्य पवनोपहतानां वक्ष्यते विधिरतो लशुनस्य ॥
(अ.हृ.उ.39/110–111)

उक्तो लशुनयूषस्तु स्वकल्पे वातनाशनः ॥

(का.खि.4/64)

Contra-indication

Ahara vihara:

‘आमाम्बुपानेक्षुविकार मत्स्ययानाध्व वातातप भाष्यचिन्ताः ।
स्वप्नंदिवा जागरणंनिशासु पिष्टं व्यावायं दधि चात्र नेच्छेत् ॥
(अ.सं.उ. 49/207)

प्रियाम्बुगुडदुग्धस्य मांसमद्याम्लविद्विषः ।
अतितिक्षोरजीर्णं च रसोनो व्यापदे ध्रुवम् ॥
(अ.हृ.उ. 39/128)

Contra - indication

Rogavastha:

पाण्डूदर उरःक्षत शोफ तृष्णा पानात्यय छर्दि विषव्रणेषु ।
पैत्तेविकारे अक्षिगते अतिसारे क्षामेशरीरे च स वर्जनीयः॥

(अ.सं.उ.49/211)

Time of Administration

शीलयेल्लशुनं शीते, वसन्तेऽपि कफोल्बणः ।
घनोदयेऽपि वातार्तः, सदा वा ग्रीष्मलीलया ॥
स्निग्धशुद्धतनुः शीतमधुरोपस्कृताशयः ।
तदुत्तंसावतंसाभ्यां चर्चितानुचराजिरः ॥

(अ.हृ.उ.39/113-114)

Prayoga Matra

स्वरस + मदिर – 1 कुडव

केवल मात्र (स्वरस) – 1/2 कुडव

लशुन मज्जा मात्र – 1 पल

(अ.हृ.उ.39/122)

Time of Administration

सभक्त / प्राग्भक्त

Management after consumption of Lasuna

Vedana: Pratatam Swedana.

Moorcha, Chardhi: Sheethambu seka over Mukha.

Daha: Sheeta Anulepana etc.

Method of Administration

तस्य कन्दान् वसन्तान्ते हिमवच्छकदेशजान् ।
अपनीत त्वचो रात्रौ तिमयेन्मदिरादिभिः ॥
तत्कल्कस्वरसं प्रातःशुचितान्तवपीडितम् ।
मदिरायाः सुरूटायस्त्रिभागेन समन्वितम्॥
मद्यस्यान्यस्य तक्रस्य मस्तुनः कान्जिकस्य वा।
तत्काल एव वा युक्तम् युक्तमालोच्य मात्रया॥

[अ.हृ.उ. ३९/११८]

*Common Prescription frequently practiced by many For
28 days*

<i>Days</i>	<i>Swarasa</i>	<i>Anupana</i>	<i>Total</i>
<i>1st Week</i>	<i>12 ml</i>	<i>36 ml</i>	<i>48 ml</i>
<i>2nd Week</i>	<i>24 ml</i>	<i>24 ml</i>	<i>48 ml</i>
<i>3rd Week</i>	<i>36 ml</i>	<i>12 ml</i>	<i>48 ml</i>
<i>4th Week</i>	<i>48 ml</i>	<i>-</i>	<i>48 ml</i>

For 16 Days

<i>Day</i>	<i>1-4 Days</i>	<i>5-8 Days</i>	<i>9-12 Days</i>	<i>13-16 Days</i>
<i>Lasuna</i>	<i>25 gm</i>	<i>50 gm</i>	<i>75 gm</i>	<i>100gm</i>
<i>Anupana</i>	<i>75 ml</i>	<i>50 ml</i>	<i>25 ml</i>	<i>-</i>

For 8 days

<i>Day</i>	<i>1-2 Days</i>	<i>3-4 Days</i>	<i>5-6 Days</i>	<i>7-8 Days</i>
<i>Lasuna</i>	<i>25 gm</i>	<i>50 gm</i>	<i>75 gm</i>	<i>100gm</i>
<i>Anupana</i>	<i>75 ml</i>	<i>50 ml</i>	<i>25 ml</i>	<i>-</i>

प्रयोगान्ते मृदुविरेचनम्

पित्तकोपभयादन्ते युञ्ज्यान्मृदुविरेचनम् ।
रसायनगुणानेवं परिपूर्णान् समश्नुते ॥

(अ.हृ.उ.39/129)

Jeerne Bhojanam

जीर्णशाल्योदनं जीर्णे शंखकुन्देन्दुपाण्डुरम् ।
भुञ्जीत यूषैः पयसा रसैर्वा धन्वचारिणाम् ॥
मद्यमेकं पिबेत्तत्र तृट्प्रबन्धे जलान्वितम् ।
अमद्यपस्त्वारनालं फलाम्बु परिसिक्थकाम् ॥

(अ.हृ.उ.39/123-124)

Experimental Study

Anti – Hyper cholesterol: Water extract orally at 3.3g/kg anti hyperlipidaemic in rabbits. Essential oil at 100mg/kg by gastric intubations in rat was active as anti hypercholesterolemic and anti hyperlipemic. Garlic was more potent in lowering Cholesterol and triglycerides.

यथा विषं यथा शस्त्रं यथा अग्नि अशनिर्यथा ।
तथौषधमविज्ञातं विज्ञातं अमृतं यथा ॥

[cha.su.1/124]

- *The above said reference holds good in case of lasuna prayoga, ie when it is used after analysing matra, dosha, kala, etc with proper anupana is definitely going to act similar to that of nector. On the contrary inappropriate use of lasuna can produce calamities just like that of visha.*

“ तस्मात् सत्यपि निर्देशे कुर्यात् ऊह्य स्वयं धिया ।
विना तर्केण या सिद्धिर्यदृच्छा सिद्धिरेव च ॥ ”
(च.सि.२/२८)

Even though accurate treatment is mentioned in Shastra, one has to do the Tarkā-Vitarkā, Ooha, Swayam-Dhiya(self discretion) etc according to circumstances. There are many other Rāsayana's explained in our classics which has to be adopted and in this regard therapeutic utilization of Lasuna Rāsayana is just the beginning.