Conceptual Study Of Kashtartav In Ayurveda W.S.R. To Dysmenorrhoea: Literary Review

Anjali Jain¹, Narendra Kumar Meena,² Diksha Khathuria³

ABSTRACT: -

Dysmenorrhoea is a menstrual disorder that causes chronic, cyclic pain or discomfort in the pelvic region. It is the most common menstrual disorder among adolescent women. It is estimated that more than half of all teenagers suffer from dysmenorrhea, which often affects their daily physical and emotional aspects. It is the leading factor of short-term school absence and has a negative impact on academics and daily activities. From an Ayurvedic point of view, Kashtartava is a symptom mentioned in several Yonivyapads, with Vata being the main causative factor of this condition, commonly compared to dysmenorrhea by modern science. All gynecological problems in Ayurvedic classics are described under the heading of Yonivyapad. It is explained in classical text that due to Vegadharana (withholding natural urges), the aggravated Vata moving in reverse directions fills the Yoni resulting in discharge of Artava with difficulty with severe Shoola. The standard treatment for primary dysmenorrhoea consists of nonsteroidal and anti-inflammatory drugs, as well as hormonal therapy, which has undesirable side effects. To effectively alleviate dysmenorrhoea, Ayurveda recommends Ritucharya and Dinacharya, diet modification, and Yoga in the form of Asanas, Pranayam, and meditation on a regular basis. If necessary, Uttarbasti, Garbhashaya balyaushadhi, Anuvasan, or Matrabasti can also be administered. As a matter of fact, this study focuses on the description of Kashtartava based on scattered classical references.

Keywords – Dysmenorrhea, Kashtartav, Yonivyapada
INTRODUCTION

Diseases affecting women's reproductive systems are becoming more common as a result of modern lifestyle choices. Women in the modern era face increased stress because they are not only housewives, but also working women. The Endocrine system, which affects the Menstrual cycle, is the first and foremost system in a female body to exhibit systemic abnormal functioning under increased stress. Menstruation is a natural event that occurs as part of a female's reproductive life. As a result, menstruation irregularities are becoming more common among working ladies.

Every Women suffers from some gynecological disorders sooner or later in her lifestyles. Women also may not share, seek assistance or treatment when they have gynecological problems because of lack of understanding or based on their assumption that the problems are ordinary. It is essential, therefore, to explore and identify issues related to the women’s health. Gynecological disorders have a huge impact on women's physical health, sexual function, social role, psychological well-being, and religious beliefs. Dysmenorrhea is the most common gynecological problem that women face during adolescence, causing significant discomfort and anxiety for both the woman and her family. Dysmenorrhea is estimated to affect 50% to 95% of women worldwide.\[1\]

Dysmenorrhea literally means painful menstruation. But, a more realistic and practical definition means painful menstruation of sufficient magnitude so as to incapacitate day to day activities.\[2\] It is the Greek terminology – Dysmenorrhea (Greek) -dis-men-o-re


Thus, dysmenorrhea means pain or difficulty with menstruation. It may be categorized into two types; Primary dysmenorrhea & secondary dysmenorrhea. The primary dysmenorrhea is one where there is no identifiable pelvic pathology. And Secondary dysmenorrhea associated with pain in the presence of pelvic pathology.\[3\]

In Ayurveda, all gynecological disorder mentioned under the heading of Yoni vyapad. There are 20 types of yoni vyapad, In some of the yoni vyapad ex. Vata\(\text{a}\) Yoni vyapad, Udavartini Yoni Vyapad, Suchimukhi Yoni Vyapad, \(\text{Mahayoni Yoni vyapad,}\) Paripluta Yoni vyapad have one common feature which is Vedana/shool. So, Dysmenorrhoea (Kashtartav) is not described as a different disease entity. However, it is described as a symptom in many diseases and is found in various Yoniyapad. Although the word “Kashtartav” is not the term used in Brihatrayee or in Laghutrayee but the term is self-explanatory one and requires little depiction.

Nirukti

Kashtartava is made up of two words: Kashta and Artava.

Kashta: Painful, Difficult, troublesome, ill,
forced, wrong, unnatural, a bad state of Thing .

Artava: Belonging to reasons, period of time, menstruation. Kashtena - with great difficulty.

Thus, Kashtartava can be expressed as “Kashtthenamuchyattiti kashtartava,” which means that the condition in which Artava is shaded with great difficulty and pain is referred to as “Kashtartava.”

References In Ayurvedic Texts -
Almost all acharyas have described this symptom, but all references are scattered in different Rogas’ descriptions.

In Charaka Samhita-
Vivrittho yonimashritya yonistodam savedanan -Vataja Artava Yoniyapada (ch.chi. 30/9-11) Sa bhavedahshularta shwepticchilvahini - Sannipatika Yoniyapada (ch.chi.30/15) Sa rugarta rajah kriccnenodavritam vimunchati - Udavartini Yoniyapada (ch.chi.30/25-26) shuna sparshakshama sartinilpitmasrik stravet – Paripluta Yoniyapad (ch.chi.30/24) asamvritmukhi saarti rukshenaartrvahini - Mahayoni Vyapada (ch.chi.30/36) Kinshukodaksamkasham saruja vaathanirujam - Vataja Asrgdara (Ch. Chi. 30/211 – 213) Stravatasrak shleshmalam ch Ghanam mandrujakaram - Kaphaja Asrgdara (Ch. Chi. 30/216-219)

In Sushruta Samhita –
Sa fenilmudavarta rajah kricchena munchati - Udavarta Yoniyapada (Su. Utt. 38/9-11) ………………vedana …………………….. - Artava Dushti (Su. Sa. 2/5)

In Ashtanga Sangraha and Ashtanga Hridaya-
Sa fenilam rajah krichradudavritam vimunchati - Udavarta Yoniyapada (A. S. Utr. 38/36; A. H. Utt. 33/33-34))

Sarujam chirachch nishichyayate vatena -Vataja Artava Dushti (A. S. Sa. 1/24; A. H. Sa. 1/10)

In Harita Samhita-
…………..sarujashcha…………..-Vataja Artava Dushti (H. S. Tri. 48/13)

In Madhava Nidana, Bhavaprakasha, Yogaratnakara (Yoniogadhikara) –
……………..rajah kricchena…………….. - Udavarta Yoniyapada (M. N. 62/2; B. P. Chi.70/67)

Ayurvedic concept of pain related to Kashtartav-
Nahi vatadrite yonirinarim sampradushyati (ch.chi.30/115)

Acharya Charaka stated that no gynecological disease can arise without the presence of aggravated Vata, and it is well known that pain cannot exist without the involvement of Vata. Because pain is the main characteristic of Kashtartava, it has a significant link with Vata. Vata is the primary culprit, though other doshas may be present as Anubandhi to it. So pain is caused by a vitiation of only Vata dosha or a combined effect of doshas. According to this concept, the probable Samprapti Ghataka of Kashtartav described below.

Samprapti ghataka -
- Dosha -Vata Pradhana Tridosha
- Vata- Vyana, Apana
- Pitta -Ranjaka, Pachaka
- Kapha - as Anubandhita Dosha
- Dhatu –Rasa(Plasma), Rakta(Blood)
- Upadhatu - Artava(Menstrual blood)
- Agni- Jatharagni, Rasagni, Raktagni
- Srotasa - Rasa, Rakta and Artavavaha Srotasa
- Srotodushti - Sanga and Vimargagamana
In above mentioned Ayurveda concept Vata is in responsible of all Yoni Rogas, particularly Kashtartav. Several treatment modalities are mentioned in Ayurveda for the treatment of Vata Rogas. Which are as follows:

**General treatment**

**Principles of treatment**

- Because these disorders (gynecological disorders) do not occur in the absence of Vata vitiation, Vata should be normalized first, followed by treatment for the other doshas.\(^4\)

- After proper oleation and sudation, emesis, and so on, all five purifying measures should be used in all of these gynecologic disorders. Other medicines should be administered only after the doshas have been thoroughly cleansed through the upper and lower passages. These cleansing measures, such as emesis, treat gynecologic disorders in the same way that they treat diseases of other systems.\(^5\)

- The purifying measures should be used in proper sequence i.e. first oleation then sudation etc. The drugs used in these procedures should be according to vitiation of dosha. This should follow use of uttarbasti to be given on the basis of vitiated dosha.

- In menstrual disorders as a result of Vata Dosha, the particular treatment prescribed for suppressing that specific Dosha have to be used. Recipes prescribed for Yoni Rogas and Uttarbasti and many others, have to also be used after giving due consideration to the vitiated dosha.

- Unctuous, hot, sour, and salty foods should be consumed to alleviate Vata-related menstrual disorders. Sweet, cold, and astringent substances are used to purify Pitta, while hot, dry, and astringent substances are used to purify Kapha.\(^6\)

- Agnideepaka, Grahi, Vata Anulomana, and Pakvashaya Shuddhikara should be used to treat Avrita Apana Vayu.\(^7\)

- Purgation is beneficial for all Yonirogas.\(^8\)

- For removing the vitiated Vata, there is no better medicine than Taila.\(^9\)

**Specific treatment**

- **Sneha karma** (oleation) with Traivrita sneha (ghrita, oil & fat).
- **Sweda karma** (hot fomentation).
- Oral use of Dashamoola ksheera.
- **Vasti**(enema) with Dashamoola ksheera.
- **Anuvasana vasti** (oil enema), **Uttara vasti** (intra uterine oil instillation) with Traivrita sneha.
- Poultice made of pasted Barley, wheat, Kinv, Kustha, Shatapushpa, Priyangu, Bala, aakhukarni.
- Intake of Sneha in oral form.
- **Sweda** with milk.
- **Sneha** in the form of Anuvasana vasti & Uttara vasti.
- **Sneha** medicated with decoction and paste of Dashmool and Trivrita is beneficial.
- All other measures having the property of Vatanulomak.

“**swasthasya swasthya rakshanam aaturasya vikar prashamanam cha**”\(^{10}\)

This is the main motive of Ayurveda, to fulfill this aspect charak acharya described three important sutra of chikitsa –

**Samshodhanam sanshamnam nidansya cha varjanam I**

**Etavad bhishyjam karyam roge roge yathavidhi II ch.vi.7/30.**
Nidan parivarjan –
- Avoid excessive intake of Vata vitiating food
- Anashana
- Vegadhara
- Katu, Tikta, Kashaya ras pradhan dravya
- Excessive Vyayama
- Divaswap, Ratnavagghana
- Avoidance of risk factors e.g. stress, anxiety, smoking

Shodhan therapy
Importance of Basti treatment on Kashtartava
There is no medicine upon oil for the treatment of Vata Dosha. Basti as a route of administration of this medicine (oil). For alleviation of vitiated Vata, Basti has being mentioned as one of the best therapeutic procedure.\cite{11} Again, to reach Pakvashaya, Basti can be considered as the closest path than other treatment procedures. Basti is the most important Karma among the Samshodhana procedures. There are two types of Basti based on the drug taken, first is Niruha or Kashaya basti in which decoction is taken & other is Anuvasana or sneha basti in which oil is taken as main drug. Matra basti is a sub-form of Anuvasana basti.

Mode of action of Basti according to modern view
Basti is not just the enema that has a local cleansing effect; rather, it is a highly complex, sophisticated, and systemic therapy, with a broader range of actions and therapeutic indications. It exerts its action by endocolonic (action inside the colon), encolonic (action on tissues of colon) and diacolonic (for systemic action) ways. Absorption and influence of Basti can be identify in three ways;
1. Absorption
2. Influence through Enteric Nervous System
3. System Biology theory

Shamana therapy –
- Rajahpravartini vati (B.R. Yonivyapadarogadikara 67/57-60)
- Kanyalahadi vati (R.T.S. vol-1, Gutika Prakarana)
- Vijayadi vati (B.R. Yonivyapadarogadikara 67/65-67)
- Chaturbeja churna (Bhavaparaksh, Haritkyadi varga)
- Eranda Bhritshta Haritaki (Brihat Nighantu ratnakara- Shleepada chikitsa)
- Lahsuna kalpa (K.S.-kalp sthana)
- Kaseesadi vati
- Boladi vati (Siddha yoga sangraha)
- Dashmool kwatha (Ayurveda sar sangraha)
- Kumaryasav (Sharangdhar sanhita)

Pathya -
- Sura, Asava and Arishta Sevana as per Dosha
- Pratah kaal Ksheer (Early morning Milk Preparation)
- Mansa Ras (Meat Soup)
- Rasona swaras sevan (Garlic)
- Powered Pippali, Pathya and Lohabhasma with Honey
- Yavaan bhojan (Barley Preparation)
- Sneha paan (Oil/Ghee Preparation)
- Hot easily digested food
- Lot of fluids intake e.g. water, fruit juice etc.

Apathya -
- Manda Kalpana (scum of boiled rice) shouldn’t be consumed.
- Spicy, oily, fried diet

Home remedies –
- 5 ml of castor oil in warm milk.
- Cinnamon tea with honey during mensus.
- 2-3 garlic cloves in the early mensus.
- Grating a Small piece of ginger into hot water.
- Intake of dark chocolate after meal.
✓ Lemon juice
✓ Alovera juice
✓ Fenugreek seeds
✓ Fresh yogurt

Various other treatments
Life-style modification
- Exercise at least three times per week for 30 to 45 minutes regularly.
- Ensure that you get at least 6-8 hours of sleep daily.
- Smoking and alcohol should be avoided. Caffeine consumption should be reduced.

Diet
- Consume nutritious, warm, and fresh foods.
- Eat 5-6 small meals per day and include fresh fruits such as plums, dark grapes, apples, and pomegranates.
- Consume more green leafy vegetables.
- Use ginger in food preparations on a regular basis.
- Avoid foods that are high in fat and sugar.
- Take calcium, magnesium, vitamin E, B6, and B12 supplements.

Yoga
Yoga reduces the severity and duration of primary dysmenorrhea. Yoga does not cause any side effects. It is a valuable exercise for toning and regulating female reproductive system. Yoga has also been observed to have significant positive impact on increasing people's pain threshold capacity. Yoga Asanas are widely regarded as the most convenient, drug-free, and cost-effective method. Asanas which are used mainly stretched abdominal muscles and strengthen the back muscles and massages the organs lies in the pelvis. Various types of asanas have been mentioned in Yoga. Pain relieving postures include Ushtrasana, Bhadrasana, Gomukhasana, and Vajrasana.

CONCLUSION
In Ayurveda literature review of Kashtartava (Dysmenorrhea), it is the condition occurred by vitiated Vata dosha. The sorts of Samprapti (pathogenesis), Sanga (obstruction) and Vimarga gamana (change in the direction of Vata dosha) occur here. Prime factor is Vata dosha and hence Vata shaman dravyas (drugs) and karma (therapies / procedures) along with Pathya aahar and vihar (dietary and lifestyle regimen) which control Vata dosha are useful in the treatment of Kashtartava. In Ayurveda it is proven that Basti is the Ardhachikitsa for Vata dosha and obstruction of Vata is the primary cause of dysmenorrhea. Hence, by removing the Vata dosha Basti is the best treatment for dysmenorrhoea. Exercise, Yoga and Meditation should be followed to controls Vata dosha.

Acknowledgment: Nil.
Financial Support: Nil.
Conflict of Interest: Nil

REFERENCES


