

## International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



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

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VOLUME 4 ISSUE 8

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Article received 3<sup>rd</sup> August 2021

Article Accepted 28<sup>th</sup> August 2021

Article published 31<sup>st</sup> August 2021

#### 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*



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**How to cite this article:** Jain A, Meena N.K, Khathuria D “Conceptual Study Of *Kashtartav* In *Ayurveda* W.S.R. To Dysmenorrhoea: Literary Review IRJAY. [Online] 2021;4(8): 134-140. Available from: <http://irjay.com>;  
DOI:<https://doi.org/10.47223/IRJAY.2021.4817>

## 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.<sup>[1]</sup>

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.<sup>[2]</sup> It is the Greek terminology – Dysmenorrhea (Greek) -dis-men-o-rea  
Dys/Dis–Difficult, bad, painful, disordered, men–month, Rheine– to flow.

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.<sup>[3]</sup>

In *Ayurveda*, all gynecological disorder mentioned under the heading of *Yonivyapad*. There are 20 types of *yonivyapad*, In some of the *yoni vyapad* ex. *Vatala Yonivyapad*, *Udavartini Yoni Vyapad*, *Suchimukhi Yonivyapad*, , *Mahayoni Yonivyapad* ,*Paripluta Yonivyapad* 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 *Yonivyapad*.. 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 “*Kashtenamuchyatiiti 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-

*Vividdho yonimashritya yonistodam savedanam -Vatala Yonivyapad (ch.chi. 30/9-11)*  
*Sa bhaveddahshularta shwetpicchilvahini - Sannipatika Yoniyapada (ch.chi.30/15)*

*Sa rugarta rajah kricchenodavritam vimunchati - Udavartini Yoniyapada (ch.chi.30/25-26)*  
*shuna sparshakshama sartinilpitmasrik stravet - Paripluta Yonivyapad (ch.chi.30/24)*

*asamvritmukhi saarti rukshafenastrvahini - Mahayoni Vyapada (ch.chi.30/36)*  
*Kinshukodaksamkasham saruja vaathanirujam - Vataja Asrigdara (Ch. Chi. 30/211 – 213)*  
*Stravatyasrik shleshmalam ch Ghanam mandarujakaram - Kaphaja Asrigdara (Ch. Chi. 30/216-219)*

#### In Sushruta Samhita –

*Sa fenilmudavarta rajah kricchena munchati - Udavarta Yonivyapada (Su. Utt. 38/9-11)*  
.....vedana .....  
*Artava Dushti (Su. Sa. 2/5)*

#### In Ashtanga Sangraha and Ashtanga Hridaya-

*Sa fenilam rajah krichhradudavritam vimunchati - Udavarta Yoniyapada (A. S. Utt. 38/36; A. H.*

*Utt. 33/33-34))*

*Sarujam chirachch nishichyate 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 (Yonirogadhikara) –**

.....rajah kricchena..... - Udavarta  
*Yoniyapada (M. N. 62/2; B. P. Chi.70/67)*

#### Ayurvedic concept of pain related to Kashtartav-

**Nahi vatadrite yonirnarinam 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*

- *Udbhavasthana - Amapakvashaya*
- *Rogamarga - Abyantara*
- *SthanaSamshraya - Garbhashaya*
- *Vyaktisthana – Garbhashaya*

In above mentioned Ayurveda concept *Vata* is 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*.<sup>[4]</sup>
- 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.<sup>[5]</sup>
- 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*.<sup>[6]</sup>

- *Agnideepaka, Grahi, Vata Anulomana, and Pakvashaya Shuddhikara* should be used to treat *Avrita Apana Vayu*.<sup>[7]</sup>
- Purgation is beneficial for all *Yonirogas*.<sup>[8]</sup>
- For removing the vitiated *Vata*, there is no better medicine than *Taila*.<sup>[9]</sup>

### 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, *Kinva, 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*”<sup>[10]</sup>

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*
- *Vegadharana*
- *Katu, Tikta, Kashaya ras pradhan dravya*
- Excessive *Vyayama*
- *Divaswap, Ratrijagarana*
- 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.<sup>[11]</sup> 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 endcolonic (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)
  - ❖ *Kanyalohadi vati* (R.T.S. *vol-1*, *Gutika Prakarana*)
  - ❖ *Vijayadi vati* (B.R. *Yonivyapadarogadikara* 67/65-67)
  - ❖ *Chaturbeeja churna* (*Bhavaprakash, Haritkyadi varga*)
  - ❖ *Eranda Bhrishta 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

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