

**A LITERARY REVIEW ON KASHTARTAVA****Dr. Himani\* and Dr. Ardra Ajaykumar**

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Dravyaguna.[himania007@gmail.com](mailto:himania007@gmail.com)**ABSTRACT**

In *Ayurvedic* classic *Kashtartava* is not considered as a separate entity. Though there are many other diseases in which *Kashtārtava* is considered and described as a symptom. Also Chakrapāni says that any symptom may manifest as a separate disease. Keeping this panorama in mind and looking at the high prevalence of the ailment, an attempt has been made to study the disease *Kashtartava* as a separate disease entity. Though the word “*Kashtartava*” is not the term used in *Brihatrayee* or in *Laghutrayee* but the term is self explanatory one and requires little depiction.

**KEYWORDS:** *Kashtartava*, *Artava*, Menstruation, Dysmenorrhea.**INTRODUCTION**

Menstruation is a natural event as a part of the normal process of reproductive life in females. Due to today’s sedentary lifestyle and lack of exercise, Dysmenorrhoea is becoming today’s burning problem throughout the world which causes discomfort for women’s daily activities and may result in hampering day to day activities. A systematic review of studies in developing countries performed by Harlow and Campbell (2002) has revealed that about 25-50% of adult women and about 75% of adolescents experience pain during menstruation, with 05-20% reporting severe Dysmenorrhoea or pain.

The term *Kashtartava* is made of two words *Kashta* and *Artava*. *Kashta* means painful and *Artava* means Menstruation. Thus word *Kashtartava* can be expressed as “*Kashtenamuchyatiti Kashtartava*” i.e the condition where *Artava* is shedded with great difficulty and pain. *Kashtartava* is *Vata kapha Pradhan Tridoshaj* condition and mainly predominant of *Vata Dosha*. The *Prakupit Kapha* obstructs the *Srotas* and *Vata dosha* leading to *Pratiloma Gati* of *Apana Vayu* thus causing *Rajakrichrita*. *Kashtartava* is one of

the *Artavavaha Srotodushti Vyadhi* in which pain during menstruation is the predominant feature.

## MATERIAL AND METHODS

### ✚ NIRUKTI/ETYMOLOGY OF WORD *KASHTARTAVA*

The term *Kashtartava* is made 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<sup>[1]</sup>

Thus the word *Kashtartava* can be expressed as.

“*Kashtena muchyatiiti kashtartava*”

i.e. the condition where *Artava* is shaded with great difficulty and pain is termed as “*Kashtartava*”.

### ✚ REFERENCES ON WORD ‘*KASHTARTAVA*’ IN *SAMHITAS*

*Kashtartava* i.e. difficult or painful menstruation has been described as a symptom in many different terminologies in *Ayurvedic* classics. Almost all the *Acharyas* have mentioned this word, but the references are scattered in description of different disease entities. A trial to collect all such references is where *Kashtartava* told as a symptom is given as follows:-

**Table No. 1: Terminology used for *Kashtartava* in various Disorders.**

<i>Kashtartava</i> as a Symptom	References
<b><i>Charaka Samhita</i></b>	
<i>Saruka</i>	<i>Vataki Yonivyapada</i> <sup>[2]</sup>
<i>Sashoola</i>	<i>Sannipatika Yonivyapada</i> <sup>[2]</sup>
<i>Sarati</i>	<i>Paripluta and Mahayoni</i> <sup>[2]</sup>
<i>Rajah Krichchha</i>	<i>Udavartini Yonivyapada</i> <sup>[2]</sup>
<i>Saruja</i>	<i>Vataja Asrigdara</i> <sup>[3]</sup>
<i>Manda Rujakarma</i>	<i>Kaphaja Asrigdhara</i> <sup>[3]</sup>
<b><i>Sushruta Samhita</i></b>	
<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[4]</sup>
<i>Vedana</i>	<i>Artava Dushiti</i> <sup>[5]</sup>
<b><i>Ashtanga Sangraha</i></b>	
<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[6]</sup>
<i>Sarujam</i>	<i>Vataja Artava Dushiti</i> <sup>[7]</sup>
<b><i>Ashtanga Hridaya</i></b>	

<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[8]</sup>
<i>Sarujam</i>	<i>Vataja Artava Dushti</i> <sup>[9]</sup>
<b><i>Harita Samhita</i></b>	
<i>Saruja</i>	<i>Vataja Artava Dushti</i> <sup>[10]</sup>
<b><i>Madava Nidana</i></b>	
<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[11]</sup>
<b><i>Bhavaprakasha</i></b>	
<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[12]</sup>
<b><i>Yogaratanakara</i></b>	
<i>Rajah Krichchha</i>	<i>Udavarta Yonivyapada</i> <sup>[13]</sup>

#### ✚ DISEASE CONDITIONS ASSOCIATED WITH *KASHTARTAVA*

While going through the ancient *Ayurvedic* text it may find out several disease entities, which come with *Kashtartava* as direct or as indirect reference. In several diseases also where, though it is not mentioned as a term but whole the clinical picture of that disease gives the idea of difficult menstruation i.e. *Kashtartava*.

Relation of those conditions to primary or secondary dysmenorrhoea can be ruled out by close analysis of given references only.

**Table No. 2: Available disease conditions associate with *Kashtartava*.**

<b><i>Kashtartava</i> mentioned as specific symptom</b>	<b>Whole symptamotology denotes <i>Kashtartava</i></b>
<i>Vatala Yonivyapada</i>	<i>Pittala Yonivyapada</i>
<i>Paripluta Yonivyapada</i>	<i>Sannipataki Yonivyapada</i>
<i>Udavartini Yonivyapada</i>	<i>Suchimukhi Yonivyapada</i>
<i>Mahayoni Yonivyapada</i>	<i>Artavakshaya</i>
<i>Vataja Artavadushti</i>	
<i>Kshina Artavadushti</i>	
<i>Asrigdara</i>	

With the help of etiological factors and the clinical features given for most diseases *Kashtartava* can be classified as primary and secondary. After description of all above diseases, a description of the diseases where *Kashtartava* is indicated not directly as pain rather as *Kashta* is given here below.

#### 1) *Vatala Yonivyapada*

In this condition all the *Acharyas* have described painful menstruation as main complain along with other pains and stiffness. Specialy according to *Acharya Charaka Vatala* is a condition only related with *Kashtartava* along with other *Vataja Lakshana*. But no where it has mention dyspareunia or other symptoms which can correlate this with stage of infection.

These associated pains, fatigue or lethargy can be related with the symptoms of the premenstrual syndrome. By this explanation *Vatala* can be consider as a **Primary Dysmenorrhoea**.

### 2) *Pittala Yonivyapada*

Here *Acharya Charaka* and *Vagbhata* have mentioned menstruation with burning (*Daha*) sensation. This *Daha* can also be consider as a type of pain caused by vitiation of *Pitta Dosh*. So in this condition *Kashtartava* can be correlate with menstruation with pain of burning sensation. *Kashtartava* which is associated with fever, vaginal bleeding with different colours and odours, can be consider as Dysmenorrhea due to acute infective condition related to reproductive organs. Hence it can be correlated with **Secondary Dysmenorrhoea**.

### 3) *Sannipatikai Yonivyapada*

It is a condition with vitiation of all the three *Doshas*. Though dysmenorrhoea is not mentioned directly as a symptom but as *Acharya Susruta*<sup>14</sup> and *Vagbhata* say that it contains clinical features of all three *doshas*. According to it, Pain in menstruation must be present as a symptom. *Acharya Charaka* has added *Daha*, with yellowish and white unctuous vaginal discharge. Again since this condition associated with features of *Daha, Paka, Jvara* it may be considered as a **Secondary Dysmenorrhoea** due to acute inflammatory condition of Reproductive tract.

### 4) *Paripluta*

While describing its signs and symptoms, *Acharya Charaka* has mentioned painful menstruation as a symptom other than that he has included tenderness, backache and fever. With this signs and symptoms, It indicates acute inflammatory condition.

In the explanation of *Susruta* he has added *Gramyadharme ruja bhrisham* (Dyspareunia) as a symptom. Dyspareunia is a sign mostly associated with the Salphingitis or Oophoritis. All these denote inflammatory condition of genital tract. So here we can comment *Paripluta* is a stage of **Secondary Dysmenorrhoea** due to Pelvic inflammatory disease (PID).

### 5) *Udavartini Yoni Vyapada*

The condition of *Udavarta* or *Udavartini* describes mainly with the primary dysmenorrhoea. On the basis of the symptom of great difficulty at the beginning of menstruation and

immediate relief of pain following discharge of menstrual blood given by *Charaka*, is the identical symptom of primary/ Spasmodic dysmenorrhoea.

In *Maddukosha* commentary, *Acharya* has mention this pain is of *Varti* (colicky) type. Discharge of clotted blood mentioned by *Indu* may be the description of special form of Spasmodic dysmenorrhoea characterized with expulsion of big clots of blood. Prof. *P.V. Tiwari*<sup>[15]</sup> has compared *Udavartini* with membranous dysmenorrhoea also on the basis of reference from *Yoga Ratnakara* where the association of *Kashta* is taken as association of mucous membrane or endometrium. But according to the explanation given by *Acharya Charaka*, *Susruta* and *Vagbhata* it is more reasonable to correlate with **Primary Dysmenorrhoea**.

#### 6) *Mahayoni*

In this condition though the symptom mentioned as

'सार्ती रूक्षणेनास्रवाहिनी'<sup>[16]</sup>

It is hard to correlate with pain in menstruation. Because *Mahayoni* is congruence with uterine prolaps and it is a disease related to age of menopause. And other factor is in this condition blood stained vaginal discharge is commonly seen. So by this quotation *Acharyas* may try explain this reddish vaginal discharge only. In order to that, *Mahayoni* can not be correlated with any type of Dysmenorrhoea.

#### 7) *Suchimukhi*

*Acharya Charaka*<sup>[17]</sup> described it as a congenital diseases while *Susruta*<sup>[18]</sup> explain same condition by the term of *Suchivaktra*. By the name given, this can compare with either stenosed internal os, or narrowed cervical cavity. Even though it has not clearly mention pain in menstruation according to the facts it can be understand as a stage of **Primary Dysmenorrhoea** due to any type of stenosis of the cervix.

#### 8) *Vataja Artavadushti*

In case of *Vataja Aartavadushti* all the text have mentioned only the clinical findings of menstrual flow related to *Vata dosha* along with pain. All the features of condition resemble typical *Vata Kopa* condition. Other than that it is difficult to find a systemic or local feature of pathological condition. So this condition more nearer to **Primary Dysmenorrhoea**.

### 9) *Kshina Artava Dushti*

All the *Acharyas* have described *Kshina Artava* as *Vata Pitta* dominant condition. Again in this condition menstruation is delayed, scanty and painful. In *Dalhana* commentary it has mentioned added colours like yellow blue and oddours in menstrual flow due to *Pitta Dosh*.<sup>[19]</sup> Again bodyache, heat and burning sensation also can taken as general symptoms. All these factors give idea of inflammatory condition related to genital tract and vitiation of *Vata* and *Pitta Dosh*as.

So *Kshina artava* more resembles to **Secondary Dysmenorrhoea**.

### 10) *Asrugdhara*

*Asrugdhara* is also a syndrome with several features which includes dysmenorrhoea too. As told by *Acharya Sushruta* all types of *Asrugdhara* are associated with body ache and pain<sup>[20]</sup> in the same way *Acharya Charaka* has included the feature of dysmenorrhoea along with the features of *Vata* and *Kaphaja Asrugdhara*, as he says that *Vataja asrugdhara* is associated with the sever pain in the back, groin, flanks and pelvic pain.<sup>[21]</sup> Apart from this, mild pain is told in *Kaphaja asrugdhara*.<sup>[22]</sup> In *Pittaja Asrugdhara* also mild repeated pain is indicated. Though pain with menstruation is described in all types of *Asrugdhara*, as well as the general feature of *Asrugdhara*, so it is definitely the dysmenorrhoea. But *Asrugdhara* included under **Secondary Dysmenorrhoea** because heavy and prolong bleeding is the clinical feature of *Asrugdhara* and this type of bleeding can be present in some pathological condition only.

### 11) *Artavakshaya*

*Artavakshaya* is a condition with several features of *Vata* vitiation i.e. *Yatochit Kala Adarshana*, *Alpartava*, *Yoni Vedana* etc.<sup>[23]</sup> It has being mentioned that disease causes by *Dhatu Kshaya* again it proves the association of *Vata Dosh*as.

Deficiency of nutritional factors is a one of the cause of painful menstruation.

Though it has not mentioned directly, by considering whole the clinical picture *Kashtartava* also must be there as a symptom. It can be correlated with a stage of **Primary Dysmenorrhoea** due to nutritional deficiency.

### 🌈 NIDANA

Causes and effect theory is the back born of *Ayurvedic* concept of pathogenesis. As the *Vyadhi* is also one type of action or a phenomena, it should be caused by some *Nidana* or etiological factors. The *Nidana* of *Kashtartava* as such is not adduced separately in *Ayurvedic*



classics, as *Kashtartava* is found as a symptom in some *Yonivyapadas* and *Artava Vyapadas*. when go thorough all conditions etiological factors of *Kashtartava* can be expressed *Samanya* (general) as well as *Vishishta* (specific).

#### ❖ SAMANYA NIDANA (GENERAL ETIOLOGICAL FACTORS)

General etiological factors of all the *Yonivyapadas* and *Vata Prakopaka* Hetus can be taken as a *Samanya Nidanas*.

**Table No. 3: General Nidana of Yonivyapada.**

Causative factors	Ch	Su	B.P	M.N	A.S
<i>Mithya Ahara</i>	√	√	√	√	√
<i>Mithya Vihara</i>	√	√	√	√	√
<i>Artava Dushti</i>	√	√	√	√	√
<i>Shukra Dushti</i>	√	-	-	-	-
<i>Beeja Dosha</i>	√	√	√	√	√
<i>Daiva</i>	√	√	√	√	√
<i>Vishama Stana Shayana</i>	-	-	-	-	-
<i>Pravridha Linga</i>	-	√	-	-	-
<i>Use of Apa Aravya</i>	-	-	-	-	√

#### ❖ VISHISHTA NIDANA (SPECIFIC ETIOLOGICAL FACTORS)

Specific etiological factors of *Kashtartava* can disucess with the help of *Nidanas* given for particular disease conditions comes under the condition.

##### 1) *Vatala Yonivyapada*

वातलाहारचेष्टाया

According to *charaka*, women of *Vatika* constituents, taking *Vayu* aggravating diets and behaviours in excessive amount is the cause for *Vatala yonivyapad*.

##### 2) *Udavarta Yonivyapada*

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः ॥

Due to movement of flatus etc. natural urges in reverse direction, the aggravated *Vayu* moving in reverse direction fills the *yonis*.

##### 3) *Paripluta Yonivyapad*

पित्ताया नृसंवासे क्षवथूदाश्धारणात् पित्तसंमूर्च्छितो वायुयनिं दूषयति स्त्रियाः ॥

शूना स्पर्शाक्षमा सार्तिनीलपीतमसृक् स्रवेत् । श्रोणिवंक्षणपृष्ठार्तिज्वरार्तायाः परिप्लुता ॥

*Acharya Charaka* has written that when a woman having predominance of *Pitta* (either due to her *Pittaprakuti* or consumption of diet which aggravates *pitta*) with holds her natural urge of sneezing and eructation at the time of coitus, then the vitiated *Pitta*, getting mixed with *vayu* reaches *Yoni* (reproductive system) and produces its abnormalities. The *Yoni* becomes inflamed and tender and she gets painful menstruation having yellowish or bluish colour of menstrual blood. She also suffers from pain in lumbosacral and groin region, backache and fever.

#### 4) Mahayoni Vyapad

विषमं दुःखशय्यायां मैथुनात् कुपितोऽनिलः ॥ ३७॥

गर्भाशयश्च योन्याश्च मुखं विष्टम्भयेत् स्त्रियाः ॥

असंवृतमुखी सार्त्ती रुक्षफेनास्त्रवाहिनी ॥ ३६ ॥

*Acharya Charaka* writes that *vayu*, vitiated due to coitus in an uneven and troublesome bed, causes firmness and dilation of orifices of uterus and vagina both. In this condition menstrual blood is dry and frothy, there is pain during menstruation. This condition having muscular protuberance in *yonis* associated with pain in joints and groin region is known as *Mahayoni*.

#### 5) Suchimukhi Yonivyapad

गर्भस्थायाः स्त्रिया रोक्ष्याद्वायुर्योनिं प्रदूषयन् ॥

मातृदोषादणुद्भयं कुर्यात् सूचीमुखी तु सा ॥

*Acharya Charaka* writes that *Vayu*, vitiated due to coitus in an uneven and troublesome bed, causes firmness and dilation of orifices of uterus and vagina both. In this condition menstrual blood is dry and frothy, there is pain during menstruation. This condition having muscular protuberance in *yonis* associated with pain in joints and groin region is known as *Mahayoni*.

#### 6) Tridoshaja or sarvaja or sannipatiki yonivyapad

समश्नन्त्या रसान् सर्वान्दूषयित्वा त्रयो मलाः ॥१४॥

योनिगर्भाशयस्थाः स्वैर्योनिं युञ्जन्ति लक्षणैः ।

सा भवेद्दाहशूलार्ता श्वेतपिच्छिलवाहिनी ॥१५॥

*Acharya Charaka* says that due to consumption of congenial and non congenial both type of *rasas* together, all the three *dosas* situated in *yonis* and uterus get vitiated and produce their specific symptoms. There is burning sensation and pain in vagina yellowish and white unctuous vaginal discharges. Her menstrual discharge is also whitish pale and unctuous.



*Acharya Cakrapani* has equated this with *Sannipatika Asrgdara* due to presence of bleeding during intermenstrual period also.

### 7) *Aartava Kshaya*

In *Madhukosha* commentary all around movement of *Vayu* is said to be the course. When considering all of these references *Nidanas* (Etiological factors) of *Kashtartava* can be categorise under the following headings,

- ❖ ***Mithya Achra***- this factor can be discusse under two broad headings as mentioned. Hence *Kashtartava* is a *Vata* pridominent *Vyadhi*, food and life slyle which causes aggravating the particular *Dosha* should be consider.
- ✓ **Abnormal diet**- Excessive intake of food which are vitiating specially *Vata dosha* like *Katu rasa*, *Ruksha*, *Sheeta*, *Khara Guna ahara*, inadequate intake of food (*Anashana*), improper meal times(*Vishamashana*) are comes on abnormal diet (*Mitya ahara*).
- ✓ **Abnormal mode of life**- Improper life style including either excessive excercisers or sedentary life, addictions like smoking, alcohol etc, which increase to *chala*, *ruksha*, *Khara guna* of the body. Consumption of *Vata Vardhaka Nidanas*, including *Vegadharana* (control of natural eargs), *Ati Vyayama*.
- ❖ ***Pradusta Artava***- Here the word *Artava* can be understand as reproductive hormones or ovum. Because ovum is described separately under *Bija Dosha*, this should be understand as visiation of reproductive hormones.
- ❖ ***Bija Dosha***- Abnormalities at the level of genetic factors which can causes functional abnormalities of reproductive tract, specially uterus and *Kulaja Hetu* also correlated.
- ❖ ***Daiva or god (Idiopathic)*** - Diseases due to *Purvajanmika Karma* or etiological factor where not known.
- ❖ ***Manasika Hetu***- *Vata* vitiating –*Chinta*, *Shoka*, *Bhaya*, etc, and *Pitta* vitiating– *Kroda*, *Irshya* etc, and all the psychological condition including stress.

### ✚ **SAMPRAPTI**

*Samprapti* can be defined as the path of pathogenesis, through which *Dosha* exhibit their sequential steps of pathogenesis.<sup>[24]</sup> In the process of *Samprapti* of *Kashtartava*, primary step can be considered as the changes occurred in *Vata Dosha*. Acoording to the *Acharya Charaka*<sup>[25]</sup> *Vata Vriddhi* can be of three ways.

- ❖ *Dhatukshaya*
- ❖ *Kopa*

❖ *Margavarodha***A) Dhatukshaya**

Due to consumption of *Vata Prakopaka Ahara – Vihara*, the *Vata* gets aggravated leading to *Dhatu Kshaya* starting from *Rasa* and then *Rakta (Anuloma Kshaya)*. Since *Artava* is considered as *Upadhatu*<sup>[26]</sup> there will be *Alpata* in *Upadhatu Nirmana* i.e. *Artava* will be produced in less quantity than normal. This will further vitiate *Vata Dosha* which further will produce *Kshobha* in *Garbhashaya*, the stage resembling to ischaemic condition of the uterus resulting in pain. This will lead to *Toda* and *Vedana (Yoni – Stodanam Sa Vedanam Artava Pravritti)*. This will continue as vicious cycle as *Vata Vriddhi* causes *Dhatukshaya* and vice versa. *Artavakshaya* is a condition which has described on the basis of *Dhatukshaya Samprapti* which comes with the clinical features of *Artavakshaya* and *Kshya* of other *Dhatu*s.

Apart from that *Dhatukshaya* may turns a woman to be *Heena Satwa*, where by pain threshold is lowered and pain is felt sever even in mild pain.<sup>[27]</sup>

**B) Kopa-** *Kopa* can be occur in two ways,

- ❖ *Svadhatu Vaishamya*
- ❖ *Unmargagamana*

❖ *Svadhatu Vaishamya*

When a patients consumes *Vatavardhaka Ahara- Vihara* & follows the *Vataja* life style, the *Vata* gets vitiated and it creates various disorder after getting placed in *Garbhashaya*. *Acharya Charaka*<sup>[28]</sup> says that by occupying different seats, *vitiated Vata* produces various disorders with respect to its various etiological factors. The vitiated *Vata* by *Ruksha, Sheeta, Sukshma* properties spread through *Rasavaha Srotasa* and leads to *Rasavaha, Raktavaha* and *Artavavaha Srotodushti*. *Dosha – Dushya Sammurchhana* takes place in *Garbhashaya*. Here due to vitiation of *Vyana* and *Apana Vayu* the *Akunchana* and *Prasarana Kriya* of *Garbhashaya* does not take place properly, the state exactly that of dysrhythmia of uterine muscles, which will hinder in proper flow of menstrual blood leading to *Kashtartava*. *Vataja Yoni Vyapada* and *Vataja Artava Dushti* are the examples for this type of *Samprapti*.

### ❖ *Unmargagama*

Type of *Samprapti* can also occur in the same way, if there occurs any type of alteration in the path of *Apana Vayu*. This type of pathogenesis can be understood very well in the *Udavarta Yonivyapada*, where *Apana Vayu* gets altered for its functions due to *Urdhvagamana* and causes pain.

### C) *Margavarodha*

*Acharya Sushruta* in *Sharira Sthana* quoted that

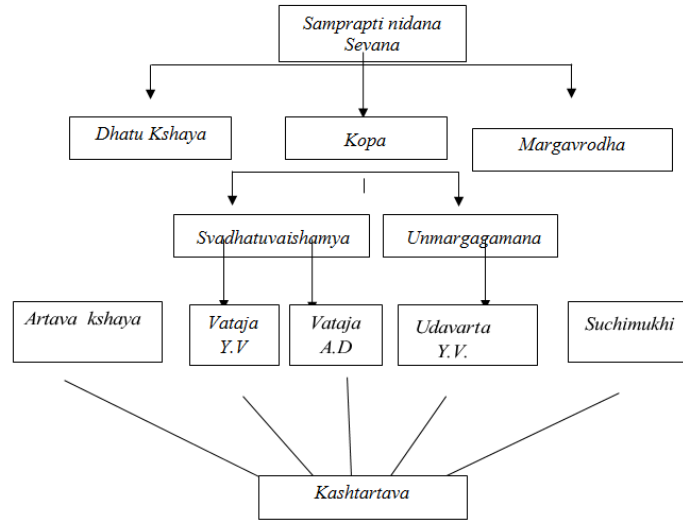
दोषैरावृतमार्गत्वादातवं नश्यति स्त्रियाः ॥<sup>[29]</sup>

*Dalhana* commented that vitiated *Doshas* are *Vata* and *Kapha* individually and in combined form. The concept of *Avarana* also seems to play role producing pain, specially when the condition of *Kaphavrita Vata* is concerned. As in *Kaphavrita Vyana* pain as an additional symptom has been stated by *Vangasena* and *Hansraja Nidana*.

The vitiated *Kapha* due to its *Snigdha*, *Guru*, *Pichchhila* and *Abhishyandi Gunas* will impair the *Agni* and will cause *Jatharagni* and *Dhatvagnimandya*. That will produce the condition similar to *Ama*. A sort of *Upalepa* is produced over the *Artavavaha Srotasa* which leads to *Artava Pravritti Avarodha* or painful flow of *Artava*.

Association of other *Doshas* Vitiated *Pitta* specially the *Ranjaka* and *Pachaka* also play a role in *Samprapti* of *Kashtartava*. By it improper function it produces *Artava Dosha*. Appropriate *Dhatvagnipaka* not take place and *Artava* contains excess amount of impurities. They accumulate in the uterus in excess amount in the phase of *Rajasrava*. As the functioning of *Vyana* and *Apana Vayu* impaired by this, which result in *Kashtartava*.

Morover *Manasika* factors like *Bhaya*, *Shoka*, *Chinta*, *Krodha*, *Tanava* also aggravates the *Vata* resulting the same pathology of *Kashtartava*.



### ✚ SAMPRAPTI GHATAKA

❖ **Dosha:** Vata Pradhana Tridosha

Vata - Vyana, Apana

Pitta - Ranjaka, Pachaka

Kapha - Present as Anubandhita Dosa

❖ **Dushya:** Dhatu – Rasa, Rakta, Artava Upadhatu - Artava

❖ **Agni :** Jathar agni, Rasa agni, Rakta agni

❖ **Srotasa:** Rasa, Rakta and Artavavaha Srotasa

❖ **Srotodushti:** Sanga and Vimargagamana

❖ **Udbhava sthana:** Amapakvashaya

❖ **Roga marga:** Abyantara

❖ **Sthana Samshraya:** Garbhashaya

❖ **Vyakta Sthana:** Garbhashaya

### ✚ PURVARUPA

As the disease *Kashtartava* is not mentioned as an individual disease in our classics. So no *Purvarupa* has been mentioned for the disease. But it can be assumed that same pridomal symptom may manifest as this is a condition caused by vitiation of *Vata* associated all 03 doshas. This vitiation of *Doshas* cannot be at once and should contain some features where as from very beginning of this vitiation.

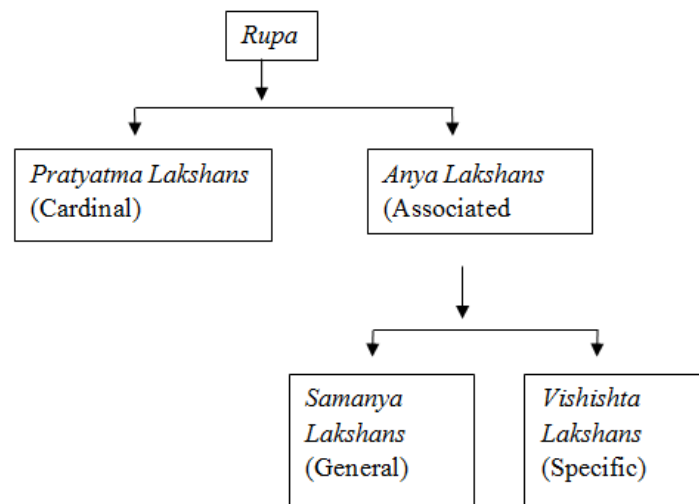
In *Kashtartava* mainly *Vata Dosha* becomes vitiated and *Purvarupas* of *Vata Vyadhi* is said to be *Avyakta*, so *Purvarupa* of *Kashtartava* is also *Avyakta*.

## ✚ RUPA

*Rupa* may be defined as the absolute revelation of the disease. This is the *Vyakti* stage under *Satkriyakala* concept of *Sushruta*. The characteristic display of the signs and symptoms of the disease are called *Lakshanas*. With the course of disease i.e. progress or regresses, the *Rupa* also fluctuate.

But cardinal feature of Dysmenorrhoea i.e. pain and discomfort during menstruation is also present with it. As in this disease no clear cut *Rupa* is mentioned thus, it may be postulated as follows keeping base line of *Artava Dushti*.

Other associated symptoms can be taken as the features other than the pain told by *Acharyas* in description of many diseases which visible dysmenorrhoea up to some or great extent. Among the some features are general while others are specific to a particular condition.



### CLINICAL FEATURES (RUPA) OF KASHTARTAVA

#### ❖ *Pratyatma Lakshana* (Cardinal symptom)

Pain During menstruation is the cardinal symptom of *Kashtartava*.

#### ❖ *Anya Lakshana* (Associated features)

Can describe as *Samanya* (general) associated features and *Vishishta* (specific) *lakshana*.

#### ❖ *Samanya Anya Lakshana* (General)

*Samanya Lakshanas* of the condition are general to the several disease conditions comes under *Kashtartava* (Mainly the features of menstrual flow) which are as follows.

तत्र तनुरुक्षं फेनिलमरुणमल्पं..... ससाधनं प्राक् ॥

**• Saphena**

The entry of air into any liquid concocts foam or bubbles in it. Likewise, when *Apana Vayu* vitiates *Artava*, it becomes frothy. *Apana Vayu* by virtue of its *Sukshma Guna* rapidly blends with the *Artava* and stays engulfed by that liquid. This phenomenon leads to foaming of *Artava*.

**• Tanu**

The word *Tanu* is of several meanings-*Svachham, Krusham, Sukshmam, Achham, Viralam, Dravam, Aghanam*. In normal condition *Artava* is a viscous fluid and decrease in its viscous quality is called *Tanu*. As *Kapha* and *Vata* have opposite properties so an increase of *Vayu Dosh* specially *Vyana* and *Apana* causes a simultaneous decrease in *Kapha* and hence *Tanu Artava*.

**• Ruksha**

Any amount of decrease of *Snigdha Guna* results in *Rukshata*. Normally *Artava* is pichchhila in nature, but *Ruksha Guna* of *Apana Vayu* makes the *Artava Ruksha*.

**• Alpa**

This condition can result due to two reasons - either less production or more absorption. Due to increase in *Vayu* there is *Dhatukshaya* specially *Rasa* and *Rakta* thereby causing *Alpa Artava Nirmana (Upadhatu)*. Also vitiated *Apana Vayu* has *Soshana Karma* (absorption) which results in *Artava Alpa* in volume.

**• Krishna Aruna & Shyava Varna**

In normal condition *Artava Varna* has been compared with *Gunjaphala, Laktamala, Alaktaka* and *Indragopa* but due to vitiation of *Artava* by *Vayu*, its *Varna* becomes,

- **Krishna** : *Anjanam varnam*<sup>[30]</sup>
- **Aruna** : *Ishat rakta varnam*<sup>[31]</sup>
- **Shyava** : *Ishat krishna aruna bhasma kapotasthi varna*<sup>[32]</sup>

**❖ Vishishta Anya Lakshana (Specific)**

Specific associated features are specific to the particular disease condition which are as follows.



### 1) *Vatala Yonivyapada*

“वातलाहास्चेष्टया....सशब्दरुवफेनतनुरुक्षार्तवासनिलात् ॥

Due to *Vata*, the menstruation appears with sound, is **painful**, frothy, thin and dry (absence of mucus).

" वातलायां कर्कशा स्तब्धा शूलनिस्तोदपीडिता'

*Sushruta* has described symptoms as roughness, stiffness, **acute pain** and **pricking pain**.

“वातलायां त्वतिवातवेदना बोद्धव्या”

In this condition **pain is more** in comparison to other *Yonivyapada* (Gynaecological disorders) of *Vata*.

### 2) *Udavarta Yonivyapada*

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः । सा रुगार्ता रजः कृच्छ्रेणोदावृत्तं विमुच्यति ॥ आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम् । रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी बुधैः ॥

*Acharya Charaka* says that the **uterus is seized with pain**, pushes the *Raja* (menstrual blood) upwards and then **discharges with great difficulty and pain**. The lady **feels comfort after discharging** the menstrual blood.

सफेनिलमुदावर्त रजः कृच्छ्रेण मुच्यति ॥ भवन्त्यनिलवेदनाः ॥<sup>[33]</sup>

*Acharya Sushruta* has described it to be characterized by **painful** frothy menstruation, associated with other *Vatika* pain.

वेगादावर्तनाद बद्धं रजो रक्तं ॥

*Acharya Indu* has added discharge of clotted blood.

या फेनिलम्....कफेनैवमार्तवं

*Acharya Yogaratnakara* has added the discharge of frothy menstrual blood associated with *Kapha* with difficulty.

### 🌈 VYAVACCHEDAKA NIDANA (DIFFERENTIAL DIAGNOSIS)

Clinical features of one disease may mimic the other. It is essential to confirm the diagnosis by differentiating the disease from other similar ones. *Kashtartava* must be differentiated from the following diseases:

1. By all the diseases which correlate with secondary dysmenorrhoea
2. *Pandu*
3. *Rajayakshma*
4. *Raktapradara*
5. *Mahayoni*

## ✚ UPASHAYA – ANUPASHAYA

A judicious application of *Aushadha* (drug), *Ahara* (diet) and *Vihara* (practices) prescribed synergistically or antagonistically depends on the *Yukti* of a physician. The success in treating a disease depends on it. In other words, *Upashaya* causes relief in the symptoms while *Anupashaya* aggravates the symptoms.

Though *Upashaya* and *Anupashaya* are not depicted separately for the disease concerned. When going through various texts some points can be compiled as example *Rajasvala charya*<sup>[34]</sup>, *Yoni Roga Chikitsa*, treatments of *Udavarta*, *Vatala* etc. Since *Kashtartava* is *Vata* predominant disease importance given to *Vata Shaman* property.

While narrating the examples for various types of *Upashaya* after shuffling the texts following can be inferred.

### 1) *Upashaya*

#### a. *Aharaja*

- ❖ *Madhura*, *Amla* and *Lavana Rasa* prominent food
- ❖ *Tridosha Shamaka* food specially *Vata Shamaka*
- ❖ *Ushna*, *Laghu* and *Snigdha* food
- ❖ *Yava* (Barley)<sup>[35]</sup>
- ❖ *Avisya* (meal made of ghee, Sali rice and milk)
- ❖ *Yawaka* (meal made of barley and milk)
- ❖ *Lasuna* as *Rasayana Sevana*<sup>[36]</sup>
- ❖ *Sura*, *Ashava* and *Arishta Sevana* as per *Dosha*.<sup>37</sup>
- ❖ *Ksheera*, *Mamsa Rasa*

#### b. *Viharaja*

- ❖ Bath with Luke warm water
- ❖ *Kumbhi Sweda*<sup>[38]</sup>
- ❖ *Sneha*, *Sveda*

### 2) *Anupashaya*

#### a. *Aharaja*

- ❖ *Manda* (secum of boiled rice)<sup>[39]</sup>
- ❖ *Vatala* food – brinjal, ladies finger, potato, chick pea etc.
- ❖ *Tikshna*, *Ushna*, *Katu*, *lavana* food<sup>[40]</sup>

❖ *Ruksha* food – *Besana* etc.

#### b. *Viharaja*

❖ *Divaswapna*

❖ Excessive exercises

❖ *Sheeta Udaka Snana*

❖ *Udavartana*

❖ *Vata Prakopaka Vihara* – *Ratrijagarana, Atichankramana, Vegadharana* etc.

#### ✚ **SADHAYASADHYATA**

Though specific *Sadhyasadhyata* is not being mentioned for the disease *Kashtartava* but it may be considered as *Krichchha Sadhya*.

#### ✚ **CHIKITSA**

*Kashtartava* can be considered as a type of *Artava Dushti*. *Acharya Sushruta* while depicting the importance of *Shuddha Artava* has assigned one separate chapter in *Sharira Sthana*. *Kashtartava* is found as a symptom of various *Yonivyapadas* and *Artavavyapadas* are considered here. So, the general principles of treatment given by all *Acharyas* can be drawn as follows –

#### **Principles of Treatment**

- ❖ These disorders (gynecological disorders) do not occur without vitiation of *Vata*, thus first of all *Vata* should be normalized, and only then treatment for other *doshas* should be done.
- ❖ In all these gynecologic disorders, after proper oleation and sudation, emesis etc. all five purifying measures should be used. Only after proper cleansing of dosas through upper and lower passages, other medicines should be given. These emesis etc. cleansing measures cure gynecologic disorders in the same way as they cure the diseases of other systems.
- ❖ In menstrual disorders caused by *Vata Dosha*, the specific treatment prescribed for suppressing that particular *Dosha* should be used. Recipes prescribed for *Yoni Rogas* and *Uttarbasti* etc. should also be used after giving due consideration to the vitiated *Dosha*.
- ❖ Unctuous, hot, sour and salty articles should be used for the relief from menstrual disorders due to *Vata*. Sweet, cold and astringent substances for the purification of *Pitta* and hot, dry and astringent for *Kapha*.

- ❖ For *Avrita Apana Vayu*, treatment should be *Agnideepaka, Grahi, Vata, Anulomana and Pakvashaya Shuddhikara*.<sup>[41]</sup>

## DISCUSSION

*Kashtartava* is a common ailment providing impact on both physical and mental health of woman during routine activities. In *Ayurveda Kashtartava* is not described as separate *Vyadhi*. Many diseases can be correlated to *Kashtartava* but most precisely *Udavartani Yoni vyapad* can be considered here as *Kashtartava*, due to similarly in characteristics features of pain during menstruation.

*Acharya Charaka* has mentioned that none of gynaecological disease can be rise without the affliction of *Vata*. *Vata* is the main responsible factor, though other *Doshas* only be present as *Anubandhita* to it. So pain is produced due to vitiation of only *Vata dosha* or its combination with other *doshas*.

*Pratyatma lakshans* of *Vyadhi Kashtartava* (Dysmenorrhoea) is *Shoola* (Pain) i.e Painful menstruation.

Eventhough the etipathogenesis in different, Still the main *Dosha* responsible for *Vyadhi* is *Vata dosha* especially *Apanavata* and *Vyanavata*. As it is said-

नहि वातादृते योनिर्वनितानां प्रदुष्यति ।

अतो जित्वा तमन्यस्य कुर्यादोषस्य भेषजम् ॥ ५३ ॥ ( अ० सं० उ० ३९/५३)

Without the vitiation of *Vata dosha* the *yoni* in female cannot get *dushit*. Hence the first line of treatment for any type of *yoni* disease is *Vata shamak chikitsa* and then *Anubandhita dosha chikitsa*.

Here in *Vyadhi Kashtartava* (Dysmenorrhoea) the main *dosha* involved is *vata pitta* along with *Anubandhita dosha kapha* and there is involvement of *Vyana vata* and *Apana vata*.

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