CRITICAL REVIEW ON ARTAVA VIKARA W.S.R. TO KASHTARTAVA (DYSMENORRHOEA)

1GahukarPriti,  2GahukarVedprakash
1Academic Head of GahukarsAyurveddham Hospital Shankarpur Nagpur,India  2Director of Ayurvedadham Hospital, Shankarpur,Nagpur.

ABSTRACT
Dysmenorrhea seems to be the most common gynecological condition in women regardless of age and nationality. Dysmenorrhea, also known as painful periods, or menstrual cramps, is pain during menstruation. Its usual onset occurs around the time that menstruation begins. Symptoms typically last less than three days. The pain is usually in the pelvis or lower abdomen. Other symptoms may include back pain, diarrhea, or nausea. In Ayurveda it can be correlated with Kashtartava. Kashtartava comes under ArtavavahaSrotasVikara (menstrual disorders). Kashtartava literally means difficult menstruation but the word used to mean the painful menstruation. Kashtartava is not separately described as a disease in any of the Ayurvedic Samhita. But in Various other diseases it is mentioned as a symptom. It is a symptom found in many Yonivyapada.

Keywords: Kashtartava, Yonivyapada, Artava Vikara, Dysmenorrhea

INTRODUCTION: A substance which forms from Rasa and comes out of female genital tract for duration of 3 days is called as Artava.1 According to Astanga Samgraha Rakta reaching Garbhashaya and coming out for three days in every month is called Artava. The Raja is formed from essence part of Rasa.2 Arunadatta opines that this Raja is formed from Aharrasa and not from Rasadhatus.3 Sharangadhara and Bhavamishra mention Raja as Upadhatu of Rakta.4 According to Acharya Kashyapa, Rakta enters in Garbhakoshtha every month by the Rajovaha Siras present in the Garbhashaya and after the completion of one month the Artava is expelled out by them.5 All the Acharyas have mentioned 12 years as the age for menarche and 50 years as the age of female for menopause. The menstrual phenomena do not occur before 12 years of age of the females and also after her age of 50 years.6 According to Sushruta, Artavavaha Srotas are two in number having roots in Garbhashaya and Artavavahi Dhamanis and they are responsible to carry the Artava. Injury to Artavavaha Srotas produces Vandhyatva, Maithuna asahishnutva and Artava Nasha.7 Artava Swarupa8,9 : Acharya Charaka, and Sushruta have enumerated that, the colour of Shuddhartava is red. Acharya Charaka explained that the colour of Shuddhartava should resemble with the
• Gunjaphala(Fruit of jequirity)
• Padmalakta (Red lotus flower)
• Indragopa (An insect)
• While Acharya Sushruta had compared the colour of
• Shuddhartava with that of - ShashaAsrik (Rabbit’s blood)
• Laksha rasa and had mentioned the characteristics that it should not stain the cloth after washing.
Acharya Vagbhatta had clearly mentioned that the quantity of Artava is 4 Anjali but it is difficult to measure the Artava in Anjali Pramana.10
Artava Dushti: Eight types of Artava Dushti described by Sushruta denote menstrual disorders, but there are several diseases among them that resemble the infective condition of the genital tract.11
1. Pittaja Artava Dushti
2. Kaphaja Artava Dushti
3. Vataja Artava Dushti
4. Shonita Artava Dushti
5. Kunapa Granthi
6. Putipuyanibha
7. Kshina
8. Mutrapurishagandhi

Artavaha Strotasadusti Vikara12
1. Alpartava – oligomenorrhea.

Kashtartava: Kashtartava can be defined as a condition where Aartav is discharged with great difficulty and pain. Terminology used for Kashtartava in various disorders is Saruka, Sashoola, Sarati, rajah kruchhataa, Saruja, Savedana, Savyatha.

Nidanapanchak of Kashtartava: Causative factors of Kashtartava are not mentioned in Ayurvedic text. As Kashtartava is mostly found in Yonivyapada, Samanya Hetu of Yonivyapada can be considered as samanya hetu of Kashtartava. Vata is one of the important factors for Samprapti of Yonivyapada thus all Vata Prakopak Hetu can be taken under consideration.

Table no. 1. Samanya Hetu of Yonivyapada:

<table>
<thead>
<tr>
<th>Charakaacharya13</th>
<th>Susrutaacharya14</th>
<th>Vagbhatacharya15</th>
<th>Bhavaprakash16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mithya Achar- mithyaahar, mithyavihar</td>
<td>Pravruddha Linga</td>
<td>Dushtabhojana</td>
<td>Aartav</td>
</tr>
<tr>
<td>Pradusta Artav</td>
<td>Vishamasthan Shayan</td>
<td>Beeja</td>
<td></td>
</tr>
<tr>
<td>Beejadosha</td>
<td>Bhrusha Maithun</td>
<td>Daiva</td>
<td></td>
</tr>
<tr>
<td>Daiva</td>
<td>Use of Apa Dravyas</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Visheshhetu:
1. Mithya Ahar: Katu, Tikta, Kashay Rasaatisevan, Ruksa, Laghu, Sheet Atisevan, Langhan, Alpashana, Vishamashana, etc.
3. Pittaja Anubandha in Kashtartav - Katu, Amla, Lavana Rasatisevan, Ushma, Tikshna, Vidahi, Vidagda Ahara Sevan

Mithyayoga, Ativyayam, Ativyayav, mithyayavav, vishamasan, vishamasthan Shayan, Anidra, etc.

- Margavarodhajanya Kashtartava: Alasya, Divasvap, Atinidra, etc.
- Pittaja Anubandha in Kashtartav - Upavasa, Vyavaya, Aatapa Sevana, etc.

3. Manasika Hetu : Krodha , Shoka, Lobha, Irsha, Chinta, Bhaya, Harsha and Tanava

Characteristics of pain in Kashtartava:
Almost all Acharyas have described regarding this symptom but all references are scattered in description of different Rogas.
### Table 1: In Charaka Samhita

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saruka</td>
<td>Vataja Yoniyapada</td>
</tr>
<tr>
<td>Sashoola</td>
<td>Sannipatika Yoniyapada</td>
</tr>
<tr>
<td>Sarati</td>
<td>Paripluta and Mahayoni Vyapada</td>
</tr>
<tr>
<td>Rajah Krichchha</td>
<td>Udavarta Yoniyapada</td>
</tr>
<tr>
<td>Saruja</td>
<td>Vataja Asrigdara</td>
</tr>
<tr>
<td>Manda Rujakarma</td>
<td>Kaphaja Asrigdara</td>
</tr>
</tbody>
</table>

### Table 2: In Sushruta Samhita

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajah Krichchha</td>
<td>Udavarta Yoniyapada</td>
</tr>
<tr>
<td>Vedana</td>
<td>Artava Dushti</td>
</tr>
</tbody>
</table>

### Table 3: In Ashtanga Hridaya

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajah Krichchha</td>
<td>Udavarta Yoniyapada</td>
</tr>
<tr>
<td>Sarujam</td>
<td>Vataja Artava Dushti</td>
</tr>
</tbody>
</table>

---

Vataprakopa arising from Dhatushaya and giving rise to increased Rukshata and Kharata (dryness) is responsible for Bheda type of pain. Apart from pain, Saphena, Tanu, Ruksha, Alpa, krushna, Aruna, Shyavrajapravruti are the symptoms associated. Srotorodha, Balahaami (Weakness), Gourava (Heaviness of body), Anilamudhata (Disturbances in Flatus), Alasya (Laziness), Apakti (Indigestion), Nishtiva (Watering of mouth), Malasanga (Constipation), Aruchi (Tastelessness), Klama (Fatigue) are the Sama Lakshana which can be seen in the Margavarodhajanya Kashtartav.

**Upashaya:**

**a. Aharaja**
- Madhura, Amla and Lavana Pradhana Ahara
- Tridosha Shamaka Ahara specially Vata Shamaka
- Ushna, Laghu and Snigda Ahara
- Lasuna as Rasayana Sevana

**b. Viharaja**
- Sura, Asava and Arishta Sevana as per Dosha.
- Ksheera, Mamsa Rasa.

**Viharaja:**
- Ushna Udaka Snana
- Taila Abhyanga especially with Vatanashaka Taila like Balatala, Mahanarayana, Dashamoolu etc.
- Pratidin Asana and Pranayama
- Udara, Kati Swedana

**Anupashaya:**

**a. Aharaja**
- Manda (scum of boiled rice)
- Ati Sheeta Udaka and Ahara
- Paryushita Ahara
- Vatala Ahara – brinjal, ladies finger, potato, chana etc.
- Katu, Tikta, Kashaya Ahara
- Ruksha Ahara – Besana (Bengal gram flour) etc.

**b. Viharaja**
- Divaswapna
- Sheeta Udaka Snana
- Udvaratana
Vata Prakopaka Vihara – Ratrijagarana, Atichankramana etc.

Dysmenorrhoea:
Dysmenorrhea is estimated to affect approximately 25% of women. Reports of dysmenorrhea are greatest among individuals in their late teens and 20s, with reports usually declining with age. The prevalence in adolescent females has been reported to be 67.2% by one study.

**Definition:** Dysmenorrhoea means difficult menstruation but the term is used to mean painful menstruation. But a more realistic and practical definition includes cases of painful menstruation of sufficient magnitude so as to incapacitate day to day activities.

**Types: Dysmenorrhoea is of two types**

a. Primary Dysmenorrhoea-A pain is of uterine origin and directly linked to menstruation but with no visible pelvic pathology. This is Primary, idiopathic or true Dysmenorrhoea.

b. Secondary Dysmenorrhoea-A pain is associated with uterine or pelvic pathology. This is Secondary Dysmenorrhoea.

**Signs and symptoms:** The main symptom of dysmenorrhea is pain concentrated in the lower abdomen or pelvis. It is also commonly felt in the right or left side of the abdomen. It may radiate to the thighs and lower back. Symptoms often occurring with menstrual pain include nausea and vomiting, diarrhoea or constipation, headache, dizziness, disorientation, hypersensitivity to sound, light, smell and touch, fainting, and fatigue. Symptoms of dysmenorrhea often begin immediately after ovulation and can last until the end of menstruation. This is because dysmenorrhea is often associated with changes in hormonal levels in the body that occur with ovulation. The use of certain types of birth control pills can prevent the symptoms of dysmenorrhea because they stop ovulation from occurring.

**Causes:** Dysmenorrhea can be classified as either primary or secondary based on the absence or presence of an underlying cause. Primary dysmenorrhea occurs without an associated underlying condition, while secondary dysmenorrhea has a specific underlying cause, typically a condition that affects the uterus or other reproductive organs. The most common cause of secondary dysmenorrhea is endometriosis, which can be visually confirmed by laparoscopy in approximately 70% of adolescents with dysmenorrhea. Other causes of secondary dysmenorrhea include leiomyoma, adenomyosis, ovarian cysts, and pelvic congestion. Unequal leg length might hypothetically be one of the contributors, as it may contribute to a tilted pelvis, which may cause lower back pain, which in turn may be mistaken for menstrual pain, as women with lower back pain experience increased pain during their periods. Other skeletal abnormalities, such as scoliosis (sometimes caused by spina bifida) might be possible contributors as well.

**DISCUSSION:** Menstruation is the normal physiological process, when accompanied with pain called Kashtartava. Kashtartava is a gynaecological medical condition of pain during menstruation that interferes with daily activities. Several studies have shown that adolescents with dysmenorrhea report that, it affects their academic performance, social and sports activities. It is very disturbing phenomenon for the young women and it causes suffering a lot at the crucial period of their life. Not only
pain but many other discomforts are present which interfere with their daily routine. There occurs severe abdominal pain with aches and pains in whole body. Females also suffer from anorexia and other gastrointestinal disturbances. Along with physical disturbances; psychological changes are also hampering their daily life. Considering its higher prevalence, the disease is selected for the study. In Ayurveda Shula is the main feature of Kashtartava. Udarashula, Kati, Vankshana Shula, Kati Shula, Janu Shula etc. Pain is the symptoms which causes by aggravation of Vata. Shrama, Praseka, Swedadhikya, Tamodarshana can be taken as Anya Doshaja Lakshana when condition associated with other Doshas.

Many studies show ayurvedic treatment provide better results in Kashtartava. As Vata is main causative factor of all Yonivyapadas, so it should be treated first. For Artava Shuddhi, after applying oleation and sudation, emesis and purgation, five Shodhana measures should be used, after this Uttarbasti should be given repeatedly. Acharya Charaka had explained the same but in mild form. Purgation is beneficial for Yoni Rogas and Artava Rogas. 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.

CONCLUSION: In Ayurvedic classics all gynaecological problems are described under the umbrella of Yonivyapada. The disease ‘Kashtartava’ described in symptom of various Yonivyapadas specially Udavarta, Vatala, Sanipatika etc. It is one of the commonest gynaecological complaints. Kashtartava is a Vata Pradhana Tridoshaja Vyadhi, in which vitiation of mainly Apana Vayu and Vyana Vayu takes place, along with the vitiation of Rasa Dhatu.

REFERENCES:
5. Shri SatyapalaBhisagacharya editor, Kashyap Samhita of kashyapa with pandit hemrajsharma commentary Chapter 8, Verse17. Varanasi: JaykrishnadasHaridas Gupta, 1953; 234
9. Shashtri AD, editor,(1sted.).Sushrut Samhita of Sushrut, sharirstan :Chapter 2,
Verse 7. Varanasi: Chowkambha Sanskrit Series, 2009;24


15. Tripathi B,editor,(1sted.). Ashtangahridaya of Vagbhata, uttartantra; Chapter 33, Verse 27. Varanasi: Chowkambha Sanskrit Series, 2009; 489


Corresponding Author:
Dr. Priti Gahukar,
Academic Head of Gahukars
Ayurvedham Hospital Shankarpur
Nagpur, India
Email: pvgahukar17@gmail.com

Source of support: Nil
Conflict of interest: None Declared

Cite this Article as : [Gahukarprieti al : Critical Review on Artava Vikara w.s.r. to Kashtartava (Dysmenorrhea) ] www.ijaar.in : IJAAR VOLUME IV ISSUE I March – April 2019 Page No:16-21