PATHYA-APATHYA KALPANA IN KASHTARTAV – A SHORT REVIEW.

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ABSTRACT

Menstruation is natural event for every woman. Many women suffer from painful menstruation during this period which is termed as dysmenorrhea. It is one of the common gynecological problems. Dysmenorrhea closely resembles with the term Kashtartav mentioned in classical texts. Due to dysmenorrhea women feel discomfort in daily activities. Kashtartava is not separately described as disease in Ayurveda classics but explained as symptoms under yonivyapada. Vitiated Vata dosha creates obstruction in function of subtypes of Vata dosha. It vitiates Rasa Dhatu and Artavavaha srotasa (Reproductive system). Apana vayu moves in upward direction influence menstrual bleeding by causing pain. Painful Menstruation which is sufficient to incapacitate day to day activities is termed as Dysmenorrhoae. It is classified as Primary and Secondary Dysmenorrhea. In Ayurveda classical texts internal medicines, Panchakarma and pathya-apathya are advised in context of Kashtartava. Ayurveda recommended Ritucharya and Dincharya, dietary modulations to avoid diseases and saty healthy. Various Asana, pranayama and meditation are explained in Yoga texts in the context of dysmenorrhea. We can also alleviate dysmenorrhea by supporting therapies and medicines. This study is a short review. Further detailed review comprising views of different classical texts and journal articles is needed to explore the concept well so that to open new angles for clinical research.

Keywords: Kashtartav, Yonivyapad, Prevention, Pathya-apathya.

1. INTRODUCTION

In today’s lifestyle, stress is irreplaceable part of life women’s life. Menstruation is natural event for every woman. Despite of this many women are facing the problem of Dysmenorrhea (Kashtartav). Improper life style, sedentary work, improper diet, junk food beverages etc. are responsible for that. Due to dysmenorrhea women feel discomfort in daily activities. In Ayurvedic classic texts Aacharya stated reproductive period (Raja pravartana kal) from 12 years to 50 years. Many women suffer from painful menstruation during this period which is termed as dysmenorrhea. It is one of the common gynecological problems. Dysmenorrhea closely resembles with the term Kashtartav mentioned in classical texts. Kashtartav is tridoshaja vyadhi with predominance of Vata. Treatment including Vata shaman draavyas (drugs) and karma (therapies / procedures) along with pathya aahar and vihar (dietary and lifestyle regimen) should be followed to controls Vata dosha.¹

Since menstruation in periodical and monthly occurring event it may not be possible and affordable for each and every woman to take medicines every month. Many vaidyas experienced that just by following pathya-apathya rules many women can feel relief from the symptoms of Kashtartav. Pathya-apathya prescribed for Kashtartav are mainly aimed to reduce vitiated Vata. Following pathya ahara-

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vihara and avoiding pathya ahara-vihara Vata dosha can be controlled and in turn the pain can be reduced as pain is mainly caused due to Vata dosha dominance. In many Ayurveda texts, Kashtaartav is described as symptom under the term Yonivyapad or Yoniroga. Kashtartava symptom is found in Udavartini Yonivyapad, Vatala Yonivyapad and Sannipataja Yonivyapada. There is no specific management in modern science for Dysmenorrhea. Analgesic (NSAIDs) are used as symptomatic cure which are again upsetting the GI tract. In such scenario medicinal as well as non-medicinal (pathya-apathyah) management in Ayurveda texts is very useful. In present short review article pathya-apathyah (dietary and lifestyle regimen) related data is gathered and presented. Further clinical trials are expected to explore the concept.

2. CONCEPTUAL REVIEW

2.1. Concept of Artava and Kashtartava

A substance of the body which flows out at the specific period of time is called as Artava. The main doshas responsible for Artavutpatti are Apana vayu and Vyana vayu. A substance which flows from Apanamarg without pain and burning is known as Aartav. Kashtartava is not separately described as disease in Ayurveda classics but explained as symptoms under yoniivapada. The team kashartava is made of two words – Kastha and Artava. Kashtena means with great difficulty, Artava means belonging to reasons, period of time, Menstruation. Samprapti Ghataka involved in Kashtartava are as -

- **Vata** - Vyana, Apana
- **Pitta** - Ranjaka, Pachaka
- **Dhatu** - Rasa, Rakta, Artava
- **Upa dhatu** - Artava
- **Agni** - Jatharagni, Rasagni, Raktagni
- **Srotasa** - Rasa, Rakta and Artavavaha Srotasa
- **Srotodushti Type** - Sanga and Vimargaganama
- **Udbhava sthana** - Amapakvashaya

- **Roga marga** - Abhyantara
- **Sthana Samshshraya** - Garbhashaya
- **Vyakti Sthana** - Garbhashaya

Vata dosha is vitiates by, food habits (mithya ahara), and life style - behavior (mithya vihara). Vitiates Rasa Dhatu and Artavavaha srotasa (Reproductive system). Apana vayu moves in upward direction influence menstrual bleeding by causing pain.

2.2. Nature of pain in Kashtartava

The nature of pain not only states the intensity but suggests the pathology behind its origin. As far as Kashtartava is concerned, the following types of Vataja Vedana are to be considered.

- **Varti:** Varti means the pain which resembles pain associated with internal rupture. According to the pathology of Kashtartava, any obstruction in the uterus causes Vata prakopa. Here pain is due to that type of Vata prakopa condition which tries to overcome the obstruction repeatedly.
- **Thoda:** Striking pain, hitting or bruising pain. In case of Vata prakopa which arises from obstruction to the way of Apana this type of pain can be aroused.
- **Bheda:** Breaking, splitting, dividing, separating type of pain. Here the pain is constant but more severe than the Toda type of pain. Vata prakopa due to Dhatukshaya gives rise to increased Rukshata and Kharaata (dryness) is responsible for Bheda type of pain.

2.3. Concept of Dysmenorrhea

Painful Menstruation which is sufficient to incapacitate day to day activities is termed as Dysmenorrheoa. It is classified as Primary and Secondary Dysmenorrhea.

In Primary Dysmenorrhea there is no identical pelvic pathology. Incidence is 15 to 20%. Confined to adolescence, confined to ovulatory cycles, Pregnancy, Vaginal delivery,
dysrhythmic contraction and uterine hypoxia are common causes. Pain begins just few hrs. before or just with onset of menstruation. Its severity lasts for few hours to 24 hours. Pain is spasmodic in nature confined to lower abdominal, radiate to back & medial aspect of thighs. Nausea, vomiting fatigue, diarrhea, headache, tachycardia etc. are secondary symptoms along with syncope and collapse in severe cases. Management comprises Prostaglandin synthetic inhibitor, Oral Contraceptive pills, Dydrogesterone and few surgical measures as per indication.

Secondary Dysmenorrhea deals with pain occurring in the presence of pelvic pathology. Increased vascularity to pelvic organ and Premenstrual pelvic congestion (increase tension in pelvic tissue) are main causes. Pain is dull, in the back region and without radiating. It occurs 3 to 5 days prior to menstrual cycle and relives with onset of bleeding. Abdominal and vaginal examination is necessary to reveal pathology viz. TVS, SIS, Laparoscopy, Hysteroscopy. Management depends on severity, age and parity of patient.

Other disorders also cause menstrual pain viz. Ovarian Dysmenorrhea, Carpus Leuteum hematoma, Mittlschmerz’s Syndrome, Pelvic congestion syndrome etc.

2.4. Chikitsa as per Ayurveda classics

2.4.1. Internal Medicines

♦ **Dashmool ksheera** – Dashmool acts as vatghna and hence indicated in Vata pradhana vyadhis like kashtaartavata.

♦ **Kanya lohadi vati** – The ingredients in this kalp are kalabol, kasis bhasma, shunthi, dalchini churna. All drugs are Vata shamaka and avarodha nashaka.

♦ **Sneha pan** – Erandatail, Pahala ghrita, Dashamuladi ghrita etc. can be used orally. Because madhur and snigdha guna of Sneha (ghrita, taila) control the localized vata dosha and decrease the spasmodic type of pain. Sneha also act as anuloman. Erandatail is anuloman as well as aampa-

chan.

2.4.2. Panchakarma

♦ **Snehan** - Body massage by oil is used to relieve any obstruction in the passage and relieve spasm. It provides a proper directed to obstructed Vata dosha and encourages menstrual flow.

♦ **Swedan** - It decreases spasmodic pain by decreasing vitiated Vata.

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![Figure 1: Flow chart of Ayurveda management of Kashtavata](https://www.ijrams.com)
* Uttar basti is beneficial to remove obstruction in Garbhashay marga which causes aggravation of vata dosha.
* Matrabasti acts same like Anuvasana basti.

2.5. Pathya Apathya

Pathya should be followed to control vata dosha, because pain is impossible without involvement of Vata dosha.

2.5.1. Aharaj Pathya

- Aana varga – old rice, satu (Rosted), Wheat (phulka)
- Shaka varga – all leafy vegetables
- Dwidal dhanya – mug, kulitha
- Mansa varga – harina, titar, jangal mansa
- Dugdha varga – dugdh, takra, navaneeta
- Jalvarga – Sansakarit jal
- Phal varga – dadim, darksha, kushmanda, narikel, manuka, anjir, amalaki, limbu, mahalung
- Kand mula- rason, palandu, bhrujanak
- Madhu varga – Honey

2.5.2. Viharaj Pathya

- Vishram
- Din nidra
- Tambul bhakshan
- Swedan
- Langhan
- Reduce mental stress, avoid anxiety, keep your mind positive.

2.5.3. Aharaj Apathya

- Aana varga – vari, nachni, kodru, ranharik, turi, maka, bajri, jwari
- Shaka varga – methika, alu, ambadi, kardai, ghevda
- Dwidal dhanya – tur, masur, udid, val
- Mansa varga – jalyansana, anupamansa, shushkamsana
- Dugdha varga – dadhi, cheese, piyushadi kalpana
- Jal varga – atishita or ati ushna jal
- Phal varga – pineapple, banana
- Kand mula – Navalkol, sabudana, Potato
- Madhu varga – madhu sharkara.

2.5.4. Viharaj Apathya

- Veg vidharana (It obstructs the normal gati of vata and gets vata in opposite direction i.e., pratilomagati. Pratilomagati of Apana vayu is the reason behind the dysmenorrhea).
- Ati vyayam
- Maithun
- Ati pravas
- Rartijagrana
- Use of AC
- Shoka
- Krodh

3. DISCUSSION

Acharyas described many gynecological problems under the title Yonivyapad. Kashtaartav is not described as a separate disease, but it is mentioned as a symptom under Udavartini or Vataja yonivyapad. In this 20th century many women are facing day today difficulties due to dysmenorrhea. Mithya aahar and mithya aahar (improper food and lifestyle habits) including junk food, over fermented food, last-over food are common causes which result in vitiation of Pitta dosha. Many women travel by train, by two-wheeler which is contraindicated in rajswala paricharya and malnutrition. This results in vitiation of Vata dosha.

Kashtartava is due to reverse direction of vata dosha. It is mainly due to vega vidharan. Vitiated apana moving in reverse direction and fills yoni showing symptoms like pain and difficulty in the menses. So, controlling vata dosha by allowing it to flow in its own direction is the main concern. It can be achieved by following pathya apathyap. Ayurveda recommended Ritucharya and Dincharya, dietary modulations to avoid diseases and saty healthy. Various Asana, pranayama and meditation are explained in Yoga texts in the context of dysmenorrhea. We can also alleviate dysmenorrhea by supporting therapies and medicines like Matrabasti, Snehan, Garbhashay balya aushadhi
This study is a short review to understand concept of Kashtartava and its regimens as per Ayurveda classical texts. This study is having its limitations. Further detailed review comprising views of different classical texts and journal articles is needed to explore the concept well so that to open new angles for clinical research.

4. CONCLUSION

Kashtartava (Dysmenorrhea) is the condition occurred by vitiated vata dosha. Sanga (obstruction) and Vimarga gamana (change in direction of Vata dosha) types of samprapti (pathogenesis) takes place here. Prime factor is Vata dosha and hence pathya-apathyā which control Vata dosha are useful in Kashtartava. Supportive treatment, exercise, Yoga and meditation along with pathya-apathyā are necessary.

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