



A SYSTEMIC STUDY ON KASHTARTAVA (PRIMARY DYSMENORRHEA)

Dr. Kajal Sonker¹, Dr. Anjali Arun Paropkari², Dr. Jolly Saxena³

1. Final Year PG Scholar, Department of Prasuti & Stri Roga, Major S.D. Singh P.G. Ayurvedic Medical College & Hospital, Bewar Road, Farrukhabad, Uttar Pradesh.
2. Guide, Department of Prasuti & Stri Roga, Major S.D. Singh P.G. Ayurvedic Medical College & Hospital, Bewar Road, Farrukhabad, Uttar Pradesh.
3. Co -Guide, Department of Prasuti & Stri Roga, Major S.D. Singh P.G. Ayurvedic Medical College & Hospital, Bewar Road, Farrukhabad, Uttar Pradesh.

Corresponding Author - Dr. Kajal Sonker, Final Year PG Scholar, Department of Prasuti & Stri Roga, Major S.D. Singh P.G. Ayurvedic Medical College & Hospital, Bewar Road, Farrukhabad, Uttar Pradesh

ABSTRACT

Due to the modern sedentary lifestyle and lack of exercise, dysmenorrhea is presently society's top health problem. Today's women face challenges brought on by their busy lives, such as Mithyaahara and Vihara, as well as overwork and malnutrition, which can cause Vikruti in "Rituchakra" and a number of Vyadhis associated to menstruation. Ayurveda recommends Ritucharya and Dinacharya, dietary changes, and regular yoga practice, including asanas, pranayam, and meditation, to effectively cure dysmenorrhea. Similarly, Uttarbasti, Garbhashaya Balya Aushadhi, Anuvasana, or Matrabasti might be utilized if necessary. Modern life is growing more and more stressful. A woman's relentless pursuit of material luxuries has proven damaging to her health. The main reason why women experience a variety of problems is because they have not been living a healthy lifestyle. She has disregarded the guidelines for preserving a sound body and mind. Menstruation is a typical feature of a woman's normal reproductive cycle and is a natural occurrence. Kashtartava is viewed as and characterized as a sign of various different diseases in Ayurvedic scriptures. This study concentrates on a review of Kashtartava and how it is handled in traditional sources as a consequence.

KEY WORDS: Artava, Baddhartava, Kashtartava, Dysmenorrhoea.

INTRODUCTION

The traditional Ayurvedic writings do not specifically identify dysmenorrhea (Kashtartava) as a disease. Dysmenorrhea is the term used to describe menstrual discomfort. Dysmenorrhea produces cramping pain in the

lower abdomen that is comparable to labor. Kashtartava is viewed as and characterized as a sign of various different diseases in Ayurvedic scriptures. Menstruation is a typical feature of a woman's normal reproductive cycle and is a natural occurrence. The world's most important problem for women right now is dysmenorrhea, which is made uncomfortable by the modern sedentary lifestyle and lack of exercise. For a few days before menstruation and during the days that follow, the majority of women go through small psychological and physical changes. It becomes challenging for her when she experiences painful menstruation in a blown-up and exaggerated manner. It is rather intriguing to learn that the majority of accidental, suicide, and other criminal fatalities among women take place during the premenstrual phase, a symptom of the hormonal changes that occur during that time.

These include long-term negative effects, including hepatotoxicity, nephrotoxicity, headaches, vertigo, depression, and skin rashes. Ayurvedic medicine. The goal of the current research is to identify a therapeutic approach that will provide a long-lasting cure without any negative side effects. Both the Shodhana and Shamana classics provide a wide variety of techniques. Despite the fact that most early periods are anovulatory and painless, some girls nonetheless endure dysmenorrhea, which seems to start very soon after the menarche.

METHODOLOGY

Textbooks on ancient Ayurvedic literature as well as numerous scientific publications serve as sources for information about Kashtartava. The accessible ayurveda Samhita commentaries have also made references to a variety of pertinent material.

CONCEPT OF KASHTARTAVA

Kashtartava is not regarded as a distinct entity in the classical Ayurvedic literature. Despite the fact that Kashtartava is seen as and reported as a sign of several different illnesses. Furthermore, according to Chakrapani, every symptom may develop into a different condition. With this backdrop in mind and considering the illness' great frequency, an effort has been undertaken to examine Kashtartava as a distinct disease entity.

Despite not being used in Brihatrayee or Laghutrayee, the term "Kashtartava" is self-explanatory and needs minimal explanation. The syllables "Kashta" and "rtava" combine to produce the name Nirukti Kashtartava. "Kashta" denotes painful, challenging, troublesome, unhealthy, forced, incorrect, unnatural, and a poor situation. "Artava" is a Sanskrit word that denotes menstruation, seasons, and reasoning. With extreme difficulty is what "Kashtena" implies. Thus, the phrase "Kashtena Muchyati Iti Kashtartava" can be used to imply or convey Kashtartava, which refers to the circumstance in which Artava is shed painfully and with considerable difficulty. Pain, discomfort, Paryäya of Kashta (Pain) Ruka - Pain Ruja - To shatter Vyath.

Symptoms of Nidana in Ashtanga Sangraha and Ashtanga Hridaya The term Nidana has two meanings in Ayurveda.³ One refers to the ultimate diagnosis of a disease process, whereas the other refers to the disease's causal component. Here, it refers to the second. Because every Kärya needs a Kärana. Similar to how the illness is the

Karya, there must be a Karana (cause) for it.⁴ Although Kashtärtava is found as a symptom in the following Yonivyapadas (Vtala, Sannipatika, Paripluta, Udvarda, and Mahayoni), rtava Dushti, and Asrigdara, the Nidana of Kashtärtava as such is not adduced individually in the traditional Ayurvedic texts. However, in this analysis, only Vtala, Sannipatika, and Udavarta Yoniyâpada are taken into account. According to Ayurveda, Asatmendriyartha Samyoga, Pragyaparadha, and Parinama are the three main causes of sickness.

DISCUSSION

Primary Dysmenorrhea is a phrase that has been used historically to refer to menstrual irregularities without regard for medical rigor. It is acknowledged that it relates to these issues internationally. The reference's purposes are typically wider than the clinical description, and the condition is rarely used in these contexts without an abbreviation. All Yoni Rogas, but especially those of Udaavartini, are under the control of Vata. Numerous Ayurvedic therapeutic modalities for the treatment of Vata Rogas are outlined. The most successful way for treating Vata is Basti.

CONCLUSION

Primary Dysmenorrhea, according to Ayurveda, is brought on by a doshic imbalance and may be affected by balanced living, which is characterized by a dosha-appropriate diet, herbal supplements, exercise, regularity, yoga, and meditation. Being a comprehensive medical system, Ayurveda provides possible treatments that have been conclusively shown to be effective in treating gynecological issues.

CONFLICT OF INTEREST – NIL

SOURCE OF SUPPORT -NONE

REFERENCES

1. Tripathi B, Astanga Sangraha Uttarantra. (37th chapter), 36th sloka, Choukmabha Sutra sthana Orientalia publication 2012 Page no.232
2. Tripathi B, Astanga Sangraha Uttarantra. (37th chapter), 36th sloka, Choukmabha Sutra sthana Orientalia publication 2012 Page no.678
3. Shastri K, Charak samhita Purvaradh(Vol-1 Choukmabha Sutra sthana Orientalia publication 2012. Page no.232
4. Shastri K, Charak samhita Purvaradh(Vol-1 Choukmabha Sutra sthana Orientalia publication 2012. Page no.233
5. Shastri K, Charak samhita Purvaradh(Vol-1 Choukmabha Sutra sthana Orientalia publication 2012. Page no.232
6. Shastri K, Charak samhita Purvaradh(Vol-1 Choukmabha Sutra sthana Orientalia publication 2012. Page no.233
7. Shastri A.D Sushruta samhita (Vol-1) Choukambha Publication Sutra sthana Chapter 38/9-11. Choukambha Publication 2009
8. Shastri K, Charak samhita Purvaradh(Vol-1 Choukmabha Sutra sthana Orientalia publication 2012. Page no.233

9. Shastri A.D Sushruta samhita (Vol-1) Choukambha Publication Sutra sthana Chapter 38/9-11. Choukambha Publication 2009
10. Shastri A.D Sushruta samhita (Vol-1) Choukambha Publication Sutra sthana Chapter 38/9-11. Choukambha Publication 2009
11. Tripathi B, Astanga Sangraha Uttarantra. (37th chapter), 36th sloka, Choukambha Sutra sthana Orientalia publication 2012 Page no.678
12. Tripathi Y.S Yogaratnakara (Yoniogadhikara) Rajah Krichchha Udāvarta Yoniyāpada Choukambha Sutra sthana Orientalia publication 2018
13. Shastri K, Charak samhita Purvaradh(Vol-1 Choukambha Sutra sthana Orientalia publication 2012. Page no.234
14. Shastri A.D Sushruta samhita (Vol-1) Choukambha Publication Sutra sthana Chapter 38/9-11. Choukambha Publication 2009
15. Tripathi B, Astanga Sangraha Uttarantra. (37th chapter), 36th sloka, Choukambha Sutra sthana Orientalia publication 2012 Page no.678
16. Shastri K, Charak samhita Purvaradh(Vol-1 Choukambha Sutra sthana 30/115 Orientalia publication 2012. Page no.233
17. Shastri A.D Sushruta samhita (Vol-1) Choukambha Publication Sutra sthana Chapter 2/21. Choukambha Publication 2009
18. Nain O.P, Kumar P “Critical Review On Kashtartava (Dysmenorrhea-Menstrual Pain) And Its Ayurvedic Management” IRJAY. [online]2023;6(3);117-122.

