

Role of *Matra Basti* in Management of *Kashta Artav W.S.R* to Dysmenorrhoea

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Abstract

Due to today's sedentary lifestyle and lack of exercise, dysmenorrhoea is becoming today's burning problem. In present-day life, women are effectively facing challenges encountered by stressful life resulting in *Mithyaahara* and *Vihara*, over exertion and malnutrition, this may direct to *Vikruti* in "*Rituchakra*" leading to various *Vyadhi* allied to menstruation. *Ayurveda* recommends *Ritucharya* and *Dinacharya*, diet modulation and *Yoga* in the form of *Asanas*, *Pranayam* and meditation on a regular basis so as to alleviate dysmenorrhoea effectively. Similarly, *Uttarbasti*, *Garbhashaya Balya Aushadhi*, *Anuvasana* or *Matrabasti* can also be administered if necessary. Today stress is becoming an inescapable part of modern life. In the incessant quest for material comforts, a woman has been losing her health. The basic reason why women are reeling under myriad problems is because she has not been following the codes of healthy living. She has disregarded the codes for the bodily health as well as healthy mind also. Menstruation is a natural event as a part of the normal process of reproductive life in females. This causes discomfort for women's daily ensuing day to day activities and may result in missing work or school, inability to participate in sports or other activities. In the treatment of dysmenorrhea, no addictive, analgesic, antispasmodics are prescribed which are not good for health for longer use. In *Ayurvedic* classics *Kashtartava* (dysmenorrhoea) is not described as a separate disease because women were not suffering much from this problem in that era because of pin pointed *Ritucharya* and *Rajasvalacharya*. According to *Ayurvedic* text, there are many other diseases in which *Kashtartava* is considered and is described as a symptom. Hence, this study is particular about the description regarding *Kashtartava* on the basis of scattered classical references.

Key words: *Apatyamarga, Artava, Baddhartava, Kashtartava, Dysmenorrhoea.*

Introduction

In Ayurvedic classics Kashtartava (dysmenorrhoea) is not described as a separate disease. The term dysmenorrhea refers to painful menstruation. Dysmenorrhea is a cramp labour-like pain in the lower abdomen. According to Ayurvedic text, there are many other diseases in which Kashtartava is considered and is described as a symptom. 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 ensuing day to day activities.

Artav: is a substance of the body which flows out at the specific period of time is called as *Artava*. A substance which flows out from *Apatyamarga* without pain, burning and sliminess is known as *Artava*. *Apana Vayu* and *Vyana Vayu* are mainly responsible for *Artava Utpatti*.^[1]

Kashtartava: *Kashtartava* (dysmenorrhea) is not separately described as a disease. But there are many diseases in which *Kashtartava* is considered and described as a symptom.

Nirukti : The term *Kashtartava* is made of two words^[2]

Kashta and *Artava*.

Kashta: Painful, difficult, troublesome, ill, forced, wrong, unnatural, a bad state of thing.

Artava: Belonging to reasons, period of time, menstruation.

Thus, the word *Kashtartava* can be expressed as- "*Kashtthena Muchyati Iti Kashtartava*" i.e., the condition where *Artava* is shaded with great difficulty and pain is termed as "*Kashtartava*".

Samprapti Ghataka ^[3]

- *Dosha - Vata Pradhana Tridosha*
- *Vata - Vyana, Apana*
- *Pitta - Ranjaka, Pachaka*
- *Kapha as Anubandhita Dosha*
- *Dhatu - Rasa, Rakta, Artava*
- *Upadhatu - Artava*
- *Agni - Jatharagni, Rasagni, Raktagni*

- *Srotasa - Rasa, Rakta and Artavavaha Srotasa*
- *Srotodushti - Sanga and Vimargagamana*
- *Rogamarga - Abyantara*
- *Sthana Samshraya - Garbhashaya*
- *Vyakti Sthana - Garbhashaya*

Ayurvedic concept of pain related to *Kashtartava*

Acharya Charaka has mentioned none of the gynecological disease can be arise without affliction of aggravated *Vata* [4]. *Vata* is the main responsible factor, though other *Doshas* only be present as *Anubandhi* to it. So, pain is produced due to vitiation of only *Vata Dosha* or in combination with other *Doshas*.

Modern review

Definition of menstruation

Menstruation is a function peculiar to women and the higher apes. It may be defined as a “periodic and cyclic shedding of pregestational endometrium accompanied by loss of blood”. It takes place at approximately 28 days interval between the menarche and menopause. Menstruation is the visible manifestation of cyclic physiologic uterine bleeding due to shedding of the endometrium following invisible interplay of hormones mainly through hypothalamic-pituitary-ovarian endometrial axis.

Definition of dysmenorrhea

The term dysmenorrhea refers to painful menstruation. Dysmenorrhoea is a cramp labor like pain in the lower abdomen that radiates to upper abdomen, waist and thighs and is sometimes accompanied by systemic symptoms like nausea, vomiting, diarrhea, headache and dizziness.

Mechanism of pain production

1. The Obstructive theory: This theory is that there is obstruction to the outflow of blood by the acute bend in the uterus at the internal os, by stenosis of the internal os, aggravated by premenstrual congestion, and that the retained blood then sets up irregular, spasmodic and painful contractions occurs. As per *Ayurveda* this obstruction is caused due to *Vata*.

2. The Hypoplasia theory: The uterus as remained in the prepubertal state, with a small corpus, relatively long cervix and under developed muscles which is unable to expel the menstrual blood. The retained blood sets up painful contractions (due to *Alpa Mamsa Dathu*).
3. Disturbed Polarity of uterus: If the uterine polarity is disturbed menstrual blood is retained in the uterus and sets up painful contractions (due to *Apana Vata* which causes *Vilomagati* of *Rajah*).
4. Clotting of the menstrual blood: According to this view dysmenorrhea may be caused by clotting
5. *Menstrual blood (Baddha Artava), the clots being then difficult to expel (due to Kapha)*.
6. Degenerative changes in the nerves supplying the uterus (due to *Vyana Vata*).
7. The muscle ischemia theory: It is suggested that the pain is due to ischemia of the uterine muscle during exaggerated uterine contractions (due to *Vata*).
8. Increased prostaglandins, endoperoxides and metabolite.
9. Excessive decidual formation (due to *Kapha*).
10. Uterine mal-formation (*Beeja Dosha*).
11. Corpus luteum - if there is no corpus luteum no dysmenorrhoea, as is illustrated by the painless bleeding of an ovular menstruation.
12. Low pain threshold, General ill health (*Alpa Sara*).
13. Psychological factors (*Manasika Karanas*).
14. Environmental factors causing nervous tension (*Viharaja*).

Types of Dysmenorrhea ^[5]

A) Primary Dysmenorrhea

Primary dysmenorrhea is the pain associated to ovulation cycles, without demonstrable lesions that affect the reproductive organs. Primary dysmenorrhea is related to myometrial contractions induced by prostaglandins originating in secretory endometrium, which result in uterine ischemia and pain. In addition to the physiologic perspective, various psychologic theories have also been proposed, emphasizing the role of personality factors and attitudes

about menstruation.

B) Secondary Dysmenorrhea

Secondary dysmenorrhea is the pain associated with ovulatory cycles caused by a demonstrable pathology.

Differential diagnosis

The most important differential diagnosis of primary dysmenorrhea is secondary dysmenorrhea.

Secondary Dysmenorrhea

1. Endometriosis
2. Adenomyosis
3. Uterine myoma
4. Endometrial polyps
5. Obstructive malformations of the genital tract

Other causes of pain

- Chronic pelvic inflammatory disease
- Pelvic adhesions
- Irritable bowel syndrome inflammatory bowel disease
- Interstitial cystitis

Sudden onset of Dysmenorrhea

- Pelvic inflammatory disease
- Unrecognized ectopic pregnancy
- Spontaneous abortion

Treatment concept according to *Ayurvedic* principles ^[6]

These disorders (gynaecological 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 gynaecological disorders, after proper oleation and sudation, emesis etc. all five

purifying measures should be used. Only after proper cleansing of *Doshas* through upper and lower passages with *Vamana* and *Virechan* Karma, other medicines should be given. Cleansing measures cure gynaecologic 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. The drug should have properties like unctuous, hot, sour and salty 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* could be the choice. For *Avrita Apana Vayu*, treatment should be *Agnideepana*, *Grahi*, *Vata*, *Anulomana* and *Pakvashaya Shuddhikara*.

Panchakarma in Dysmenorrhea [7,8]

According to *Ayurveda*, menstruation is guarded by *Vata* Dosha. Derangement or aggravation of *Vata* Dosha gives rise to this symptom. The treatment, which alleviates *Vata*, gives excellent results in this disease. *Panchakarma* treatments like *Uttarbasti*, *Anuvasana* or *Matrabasti* are the treatments which will specifically target derangement of *Vata* in menstrual problems. *Garbhashaya Balya Aushadhi* will also reduce associated symptoms.

Specific treatment [9]

- *Snehana Karma* (oleation) with *Trivrita Sneha*.
- *Swedana Karma* (hot fomentation).
- Oral use of *Dashmoola Ksheera*.
- *Vasti* (enema) with *Dashmoola Ksheera*.
- *Anuvasana Vasti* (oil enema), *Uttaravasti* (intra uterine oil instillation) with *Traivritasneha*.
- Intake of *Sneha* in oral form.
- *Swedana* with milk.
- *Snehana* in the form of *Anuvasana Vasti* and *Uttaravasti*.
- Other measures which are capable of suppressing the *Vata*. *Rajah Pravartini Vati*, *Kaseesadi Vati*, *Dashmoola Taila*, *Trivrit Taila* for *Uttaravasti*.

Probable mode of action of Matra Basti

Vasti is the best treatment for Dysmenorrhoea. *Matravasti* has both local and systemic effects. It causes *Vatanulomana* thereby normalizing *Apana Vata*. Gut is a sensory organ consisting of neural, immune and sensory detectors and cells, and provides direct input to local (intra mural) regulatory systems and information that passes to CNS or other organs. Vasti may stimulate the enteric nervous system and thus it can influence CNS and all bodily organs. Vasti may act on the neurohumoral system of body by stimulating CNS through ENS. It thereby restores the physiology at molecular level. It can also act on the inflammatory substances like prostaglandins and vasopressin etc. Vasti may also help to excrete increased prostaglandins. Visceral afferent stimulation may result in activation of the Hypothalamus-pituitary adrenal axis and Autonomous nervous system, involving the release of neurotransmitters like serotonin and hormones. Thus, it normalizes the neurotransmitters, hormonal and neural pathways and relieves all the symptom complex emerged as a result of neurohormonal imbalances in the patients of dysmenorrhea. Spasm caused by vitiated *Apanavayu* causing obstruction to the flow of menstrual blood is the general underlying pathology. Taila enters into the Srotas and removes the *Sankocha* (spasm) by virtue of its *Sookshma*, *Vyavayi* and *Vikasi* i.e., fast spreading nature.

Conclusion

While treating any disease the *Mula sthana* of vitiated *Dosha* has to be treated first. According to *Acharya Vagbhata*, *Guda* is *mula sthana* of *Apana vayu* and *Shroni, Basti, Medhra, Uru* are the *Sanchari sthana* of *Apana vata*. *Basti* is said to be *Pradhan chikitsa* of *Vata dosha*. Therefore it can be concluded that due to *Matra Basti* vitiated *Vata dosha* gets mitigated and hence all the symptoms diminish.

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