

ROLE OF MATRA BASTI ON KASHTARTAVA

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ABSTRACT

Kashtartava is the term which covers all the problems and ailments that a woman may suffer from during or around menstruation. It includes both primary and secondary dysmenorrhoea. But we only considered primary dysmenorrhoea under the term *kashtartava*. Dysmenorrhoea is most common gynaecological problem faced by women during their adolescence. This causes great discomfort and anxiety for woman. It can also create emotional distress brought on by the pain & may result in missing work or school or other activities. The treatment for dysmenorrhoea in modern medicine is oral contraceptives pills, non-steroidal anti-inflammatory drugs, anti-spasmodic, analgesics etc. Long term use of these medicines causes side effect.

The main features of *kashtartava* is the pain. Hence it has strong relation with *vatadosha*. Keeping this point in mind *vatashamaka* treatment may be very effective for *kashtartava*. *Basti* is a reliable treatment for *vatashamana*. *Matrabasti* can be used as a safe & effective therapeutic agent in the management of *kashtartava*.

KEYWORDS: Matra *Basti*, Dysmenorrhoea, *Kashtartava*, Pain, *Vatadosha*.

INTRODUCTION

Dysmenorrhoea is the most common gynecological problem faced by women during their adolescence which causes significant discomfort & anxiety for the woman as well as family. The incidence of primary dysmenorrhoea of sufficient magnitude with incapacitation is about 15-20 per cent.^[1]

In *Ayurveda* dysmenorrhoea is not described as a separate disease. It can be because women were not suffering much from this problem those days because of pin pointed *Ritucharya* & *Rajasvalacharya*. Though *Kashtartava* is not separately described as a disease in *Ayurvedic* classics there are many other diseases in which *Kashtartava* is considered as a symptom.

According to Acharya Charaka Yoni-roga can't occur without vitiation of Vata.^[2] Again pain is the main feature of *Kashtartava*, so it has strong relation with Vata-Dosha. Basti has been mentioned as one of the best therapeutic procedure for alleviation of vitiated Vata.^[3] Again basti can be considered as the closest path to reach *Pakvashaya* than other treatment procedures. *MatraBasti* can be given due to its indication in any season, at any age, without much restriction.^[4]

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. Thus the word *Kashtartava* can be expressed as – "*Kashtanamuchyatiitikashtartava*" i.e. the condition where *Artava* is shaded with great difficulty and pain is termed as "*Kashtartava*".

Ayurvedic concept of pain related to Kashtartava

Kashtartava is a disease of reproductive tract (*Yoni Roga*) situated in the pelvic region. This region is considered as one of the main places of Vata-Dosha.^[5] Acharya Charaka has mentioned that none of the gynecological diseases can arise without affliction of aggravated Vata.^[6] By this it shows that disease *Kashtartava* shows strong relationship with Vata-Dosha by its origin place and the system it belongs to. It is well known that without association of Vata there cannot be pain.^[7]

Concept of Matrabasti on Kashtartava

According to all Acharya Basti is a unique form of treatment modality. It expels the vitiated doshas rapidly as well as it nourishes the body.^[8] Basti is the best choice of treatment for Vata-Dosha and Vata associated with kapha and pitta.^[9] *MatraBasti* is a type of *SnehaBasti* i.e. *AnuvasanaBasti*, described in the classics. According to Acharya Charaka, *MatraBasti* is recommended for daily use in persons emaciated by over work, over exertion, load lifting, way-faring, and riding or indulgence in women, in debilitated persons as well as in those

afflicted with Vatadisorder.^[10]

Action of TilaTaila

According to AcharyaCharakatilataila is indicated for those suffering from diseases due to vitiation of Vata and for the persons of Vataka Prakriti.^[11] It is nervine tonic, Vatahara, Vatashamaka, Tridoshaghna, Artavajanana, Stanyajanana, Balya. It possesses antioxidant and synergistic properties. This oil is used as a vehicle for drug delivery and also used as amollient and demulcent.^[12]

DISSCUSSION

The Bastidrug are absorbed from the intestines through the rich blood supply of rectum and acts on all over the body. From capillaries and lymphatics of intestines, it will reach to systemic circulation and then will act on all the bodily organs. This theory is same as the theory given by Acharya Sushruta^[13], where he defines how Basti acts on whole body after reaching in the gastrointestinal tract. According to AcharyaSushrutat the Virya of Basti administered through the Basti reaches the whole body through the channels (Srothas) as the active principles in the water when poured at the root of the tree reaches the whole plant.^[14] AcharyaCharaka has also described the similar view to modern theory of absorption to explain the action of Basti. As tree irrigated in its root level attains nourishment for whole tree, In the same way, Basti drugs given through Guda (Rich of blood vessels, lymphatics& nerves) nourishes all the limbs & organs of the body.^[15] Thus, BastiDravya normalizes the function of Vata by pacifying it after reaching all over the body. Its contents act through their different chemical constituents to restore the normal menstrual physiology and thus, relieve pain during menstruation.

CONCLUSION

Tila Taila Matra Basti is effective to relieve Kashtartava. The effect of tila taila Matra Basti is more prolonged and lasting as it compared to oral analgesics used in dysmenorrhoea, because it is found efficacious in whole the feature complex related to Kashtartava. Tila taila Matra Basti helped to protect from the recurrence. With some further researches, Matra Basti can be established as line of treatment for Kashtartava.

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