

Role of *Tila tail* (Sesame Oil) *Sevana* in *Pragbhakta Kaala* in *Kashtartava*

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Abstract: *Kashtartava*, commonly understood as painful menstruation, is frequently seen in women between adolescence and early adulthood. Although not considered a life-threatening condition, it significantly influences daily functioning, productivity, and overall well-being. Classical Ayurvedic texts describe *Kashtartava* more as a symptom occurring within various *yonivya* conditions rather than as a distinct disease. Because pain cannot manifest without the involvement of *Vata dosha*, and because the expulsion of menstrual blood is governed by *Apana Vayu*, disturbances in this subtype of *Vata* form a key factor in the condition's pathogenesis. Sesame oil (*Tila Taila*), a well-known *Vata*-pacifying substance, when administered at the appropriate therapeutic time (*Bhaishajya Kaala*), may help in reducing discomfort and restoring balance.

Keywords: *Kashtartava*, *Apana Vayu*, *Bhaishajya Kaala*, *Tila Taila*.

1. Introduction

The term *Kashtartava* [1] is derived from *Kashta* (difficulty or discomfort) and *Artava* (menstrual blood). It refers to menstruation that is accompanied by notable pain or difficulty. Classical Ayurvedic literature does not categorize *Kashtartava* as an independent disorder; instead, it is described as a symptom associated with several gynaecological conditions such as *Vatala*, *Paripluta*, *Udavarta*, *Suchimukhi*, *Antarmukhi* and other *yonivyapada*. The absence of a separate nosological entity suggests that the condition is viewed through the broader lens of *doshik* imbalance, particularly disturbances in *Vata*. The word *Kashtartava* is not the term used in *Brihatrayee* or in *Laghutrayee*.

Concept of *kashta* (Pain) in Ayurveda in Relation to *Kashtartava*.

In Ayurveda, any form of pain is attributed fundamentally to *Vata* imbalance, while other *doshas* may act as secondary contributors. Among the five subtypes of *Vata*, *Apana Vayu* is especially relevant in gynaecological physiology.

Apana Vayu [2]

This subtype predominantly resides in the pelvic region and influences organs such as the bladder, colon, reproductive structures, and lower limbs. Its principal function is to direct bodily processes downward, which includes the elimination of faeces, urine, semen, and menstrual blood, as well as the facilitation of childbirth. When *Apana Vayu* becomes impaired, the orderly movement involved in menstruation is disrupted, often resulting in painful or difficult bleeding.

Tila Taila (Sesame Oil) Description

Tila tail (Sesame oil) is derived from *Sesamum indicum*. Sesame oil holds a unique place among Ayurvedic oils due to its strong affinity for pacifying aggravated *Vata*. Classical

sources document its wide therapeutic usefulness, ranging from external applications like massage and *Shirodhara*, internal uses including medicated enemas. Its inherent qualities—such as subtle penetration, warming potency, and quick tissue assimilation—allow it to deeply influence body channels and nourish tissues. Black sesame seeds are considered the most potent source for oil extraction, followed by white varieties, while other colours are regarded as comparatively weaker. Because ancient Acharya Charaka, *Sharangadhara* default to sesame oil when unspecified, its primacy in medicinal formulations is well established.

Tila Taila Properties

Sesame oil carries a combination of sweet and slightly bitter tastes, with an astringent undertone aftertaste. After digestion it maintains a sweet metabolic effect, and it possesses a naturally warming energy. Its qualities include being fine (*sukshma*) enough to penetrate subtle channels, strong (*teekshna*) enough to mobilize obstructions, and heavy (*guru*) and unctuous (*snigdha*) enough to stabilize the body. These attributes make it beneficial for improving strength, cleansing channels, nourishing tissues, enhancing memory and intellect, and supporting reproductive and uterine health. Because of its warming (*ushna*), grounding, and lubricating properties, it effectively counteracts the dryness, coldness, and instability associated with aggravated *Vata*.

Bhaishajya Kaala

Therapeutic timing, or *Bhaishajya Kaala*, is a central concept in Ayurveda that emphasizes when a medicine should be administered for maximum benefit. Ayurveda describes several contexts for drug administration, shaped by factors such as time of day, digestive capacity, season, and the nature of both patient and disease. Different Acharyas list varying numbers of drug-administration timings, but the

underlying principle remains that choosing the correct timing enhances both drug efficacy and patient tolerance.

Dasha Bhesaja Kaala (Ten types of times for the administration of medicine)

Proper time for administration of *Aushadha* is known as *Bhaishajya Kaala*.

‘*Aushadha Kaalah – Aushadha Sevanasya Samaye*’

Total number of *Aushad Kaala*

S. No	Acharya	Enumeration
1.	Charak, Shushruta, Ashtang Hrudhya	10
2.	Ashtang Samgraha	11
3.	Shangdhara Samhita	5

Name of *Aushad Sevan Kala* according to different Acharyas

No.	Charaka ^[5]	Ashtang Hridayam ^[6]	Ashtang Sangraha ^[7]	Sharangadhara ^[8]
1.	Niranna	Ananna	Abhakta	1. Suryodye
2.	Pragbhakta	Annadau	Pragbhakta	2. Divas Bhojane
3.	Madhyebhakta	Madhye	Madhyabhakta	
4.	Prath Paschat bhakta	Ante	Adhobhakta	
5.	Sanya Paschat bhakta	-	Antarabhakta	3. Sanyante bhojane
6.	Bhakatsanyukta	Saanna	Samabhakta	
7.	Samudga	Saamudga	Saamudga	
8.	Muhurmuhu	Muhuh	Muhurmuhu	4. Muhurmuhu
9.	Grasa Bhakta	Grase-Grase	Sagraasa	
10.	Grasantara Bhakta	Kawalantare	Grasantar	
		10. Nishi	11. Nishi	5. Nishi

Pragbhakta Kaala ^[5,6,7,8]

Pragbhakta Kaala refers to administering medicine just before a meal. This timing is recommended for conditions associated with disturbances of *Apana Vayu* or for individuals who are elderly, weak, easily frightened or underweight. Because the medicine enters digestion first—followed immediately by food—it acts strongly without causing loss of strength or irritation. The food that follows helps buffer the medicine, preventing regurgitation and directing its action toward the stomach and *doshas* located there. This timing is particularly advantageous when the therapeutic goal involves balancing *Vata* in the lower part of the body or improving digestive channel function.

2. Material and Methods

Authoritative *Ayurveda* text, Modern literature, available scientific information available on internet.

3. Discussion

Kashtartava largely arises from disrupted *Apana Vayu*, so management begins with addressing factors that provoke *Vata*. After removing these causes, treatment aims to break the pathogenesis through both purification and pacifying measures. Medicines or diets that are nourishing, warm, soft, and unctuous help stabilize *Vata* and support proper menstrual elimination. Oils are especially effective because of their capacity to permeate tissues rapidly and counteract *Vata*'s light, cold, and dry qualities. Sesame oil stands out among these oils; with regular use it can sustain strength, support digestion, clear bodily channels, and rejuvenate tissues. Its influence on the uterus and reproductive pathways is emphasized by several classical authors, making it a logical choice for conditions involving menstrual discomfort. Administering sesame oil during *Pragbhakta Kaala* further enhances its action on *Apana Vayu*, supporting more comfortable and orderly menstruation.

4. Conclusion

Kashtartava can be treated by both *Shodhana* and *Shamana*. Since the site of origin of this condition is *Shroni* which is the *Sthana* of *Apana Vayu* and *Arthava nishkraman* is the karma of same. *Kashtartava* is mainly the condition of vitiated *Apana Vayu*. But going for *shodhana* karma in every patient is not possible every time hence 10 ml or 1 table spoon of *Tila taila sevena* daily at *pragbhakata kaala* for 1 month or till the vitiated *dosha* gets balanced out is advised to take. *Tila taila* is easily available and it very easy to take in the early morning without disturbing the daily routine.

Kashtartava is a condition which manifests at the time of menstruation occurring basically due to affliction of *Vata*. Symptomatic relief can be given by administering oral medicines. But for the successful *Samprapti Vighatana* of underlying pathology and to avoid recurrence *Shodhana* should be planned.

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