

## CONCEPTUAL STUDY ON RAJONIVRITTI (MENOPAUSE)

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03 May 2016,Revised on 23 May 2016,  
Accepted on 14 June 2016

DOI: 10.20959/wjpr20167-6548

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Stri Roga, NIA, Jaipur.**INTRODUCTION**

*Ayurveda* links menopause with ageing. Ageing is a 'Vata' predominant stage of life. Thus, the symptoms of menopause experienced by some women are similar to the symptoms seen when the *Vata dosha* rises and upsets the normal balance of the body. *Vata*-type menopausal symptoms tend to include depression, anxiety, and insomnia. Menopause may also manifest itself as a rise in the other two humors also. Women with *Pitta*-type symptoms are often angry and suffer hot flashes. *Kapha* type symptoms include listlessness, weight gain, and feelings of mental and physical heaviness.

**RAJAH****Nirukti**

“स्त्रीधर्म सूचकार्तवम् मलरूपं रुधिरं रजः ।” (B.P. Pu. 3)

According to *Bhavaprakash*, “*Malarupa Rudhira*” which makes its appearance through vagina every month i.e. menstrual blood, is called as *Rajah*. The presence of regular menstruation indicates the starting of Reproductive life of a woman, which is indicated by *Bhavaprakash* as '*Stridharma*'.

“ रज्यते अनेन् योन्यादि इति रजः।” (B.P. Purva.3)

The substance, which stains the vagina or the yoni, is termed as *Rajah*.

- *Acharya Vagbhata* has thrown some more light on the definition of *Rajah*.

“ मासि मासि रजः स्त्रीणां रसजं स्त्र्वातत्रयहम् ।” (A.H.Sha.1/7)

Exclusively in female, the substance, which is formed from *Rasadhatu* as a part of physiology and comes out through the female genital track every month for the duration of

three days, is termed as *Rajah*. From the above description and other classical references, one can explain the definition of *Rajah* as follows.

In female, a substance produced from *Rasa*, having the color of *Rakta*, flowing every month through the female genital track for the duration of 3 to 7 days, commencing at the age of 12 years, ceasing at the age of 50 years except during pregnancy and lactational period is called as *Rajah*.

### SYNONYMS OF RAJAH

Certain terms have been used in the classics to denote '*Rajah*'. These terms change according to the subject. Some terminologies used in the classics, indicates menstrual blood, or ovum or both or even hormones at various places

1 <i>Rajah</i>	2 <i>Artava</i>
3 <i>Asrika</i>	4 <i>Rudhira</i>
5 <i>Rakta</i>	6 <i>Shonita</i>
7 <i>Lohita</i>	8 <i>Pushpa</i> 9 <i>Bija</i>

### RAJAH UTPATTI HETU

1. *KALA*
2. *SWABHAVA*
3. *DHATU PARIPURNATA*
4. *KARMA*
5. *VAYU*
6. *OTHERS*

#### 1. *Kala*

On the basis of *Vaya Kala* of *stri*, *Rajah Utpati* takes place at the age of 12 years. *Kala* & *Vaya* bring the *Rajah* in *vyaktavastha*, which has been in *Mukul* or bud form during childhood. (Su.Su. 14/7-8, Chakrapani).

#### 2. *Swabhava*

As *Rajah Utpatti* is a *swabhavika* phenomenon for every woman it is considered as a causative factor for *Rajah Utpatti*.

### 3. *Dhatuparipurnata*

As *Rajah* is an *updhatu* of *Rasa*, *Dhatuparipurnata* is considered by many *acharyas* as an *utpatti hetu* for *Rajah*.

### 4. *Karma*

*Karma* is also considered as etiological factor for *Rajah utpatti*, *Acharya Kashyapa* has categorically mentioned importance of *karma* in manifestation of *Shukra* in male and *Shonita* i.e. *Artava* in female body.

### 5. *Vayu*

*Vyana vayu* and *Apana vayu* are mainly responsible for *Rajah utpatti*.

### 6. *Others*

*Rajah* is produced as a part of *shodhana prakriya* of female body, as per *Acharya Dalhana*. Influence of *Chandra* and *Mangal grahas* also responsible for *Rajah utpatti*.

### *Rajah Utpatti*

“रसात स्तन्य ततो रक्त” (Cha. Chi. 15/17)

The production of “*Rajah*” is described as a part of “*Dhatu Utpatti Prakriya*” in the classics, almost all *acharyas*, (Su. Su 14/6, A.S.Sha 5/63, A.H.Sha 1/17)

According to *Acharya Bhav Prakash* :-

“रसादेव रजः स्त्रीणं मासे मासे त्र्यह स्रवेत् ।

“तद्वर्षाद द्वादशादूर्ध्वं यात पञ्चाशत क्षयम् ॥” (B.P. Pur 3/204)

*Rajah* as the *Upadhatu* of *Rasa*, but with the same time *Acharya Sharangdhara* has mentioned it as the *Upadhatu of Rakta* (Sha. Pu. 5/16) The general line of production of *Rajah* through the process of *Dhatu utpatti* can be described as below. First, by *Kshir dadhi nyaya* of *Dhatu Utpatti*,

- *Ahara*
- *Pachakagni*
- *Ahararasa*
- *Rasadhatvagni*
- *Prasadaamsa Kittamsa*

- *Sthula Part Sukshma Part Kapha*
- *Upadhatu Rajah*
- *& Stanya*
- *Raktotpadakamsha*

According to *Kedarikulya Nyaya*, *Rajah* is produced from *prasadamsa* of *annarasa* which is being acted by *Rasadhatvagni*, while according to *Khalekapota Nyaya* *Rasagni* is acted on *ahararasa* and produce *Rajah* as an *Upadhatu* of *Rasadhatu*. After understating the process of *Rajotpatti*, which is generally accepted by *Acharyas*, concentration has to be paid to the opinion of *Acharya Sharandhara*, according to whom *Rajah* is being produced as *Upadhatu* of *Rakta*, which can be understood as

- I. *AHARA*
- II. *ANNARASA*
- III. *RASADHATVAGNI*
- IV. *RASADHATU*
- V. *RAKTADHATVAGNI UPADHATU*
- VI. *RAKTADHATU RAJAH*

Actually, these both opinions are identical because *Rakta* either *Dhaturupa* or *Artava rupa* is always derived from *Rasa*, hence, *charaka* etc. *acharyas* have mentioned the earlier stage, while *Sharangdhara* has mentioned the later stage.

#### ***Agneya character of Artava***

After discussing the process of *Rajah Utpatti*, it is clear that it is a byproduct (*Upadhatu*) of “*Rasa*” which is “*Saumya*” in nature. Now, the question arises that how can an *agneya* substance is produced out from *Saumya* substance?

*Acharya Chakrapani* clarifies that during the process of formation (*Avirbhava*), the *artava* is *saumya* due to influence of *Rasa*, while at the time of its excretion (*Tirobhava*) due to specific changes, it assumes *agneya* character. This alteration is brought due to change in character in the same way as solid substances are changed into fume due to action of fire; Cane-juice a vitiating factor of *Kapha* is changed after fermentation into wine, which vitiates all the three *doshas*. (*Chakrapani* on Su. Su. 14/7).

### Other Opinions

According to Acharya Kashyapa, in female *artava* is carried into uterus by *Rajovaha siras* every month. This *Rajah* in the uterus becomes '*pushpibhuta*' and it is expelled out from the body by these *siras*. Vagbhata-I too, is of same opinion (Ka. Khi. 9/17, A.S. Sha.1/10). Acharya Arundatta opines that *Rajah* is formed from *Ahararasa* and not from *Rasadhatu* (Arundatta on A.H. Sha. 1/7).

Acharya Sushruta accepts the formation of *artava* also along with *Shukra* in females in the description of *Dhatu-Utpatti* (Su.Su.14/10). Adding to this, he opines that *Rasa* is successively transformed into *Shukra* or *Rajah* in a woman in a course of a month, nourishing each *dhatu* for the period of 3015 Kala. (Su.Su.14/14). Acharya Bhavamishra also writes that women possess one extra *dhatu* just as presence of an extra *ashaya* (*Garbhashaya*) i.e. *Artava* seventh and *Shukra* as eighth *dhatu*. (B.P. Pur. 3/144).

### Different forms of Rajah

The *Rajah* or *Artava* serves its function in three forms i.e. *Dhaturupa*, *Upadhaturupa* and *Malarupa*.

#### (i) Dhaturupa Rajah

When *Rajah* serves the function of reproduction or pregnancy, placental formation and *stanavridhi* during pregnancy, it is called as *Dhaturupa Rajah*. While explaining the formation of *Dhatus*, Bhavamishra explains that women possess one extra *Dhatu* (i.e. *Artava* or *Rajah*) just as presence of one extra *Ashaya* (*Garbhashaya*), thus, have *Rajah* as seventh and *Shukra* as eighth *dhatu*. (B.P. Pur 2/185).

While describing the formation of *dhatus*, Sushruta accepts the formation of *Rajah* or *Artava* also along with *Shukra* in females. (Su.Su.14/14) (Sha. Pu. 6/10) Dalhana opines in his *tika* without counting *Artava* in *saptadhatu*s, in female only six *dhatu*s will remain, so it is called *Dhaturupa Artava* or *Rajah*. This *dhaturupa Rajah* can be referred as ovum and hormones.

#### (ii) Upadhaturupa Rajah

During the procedure of *Dhatupaka* (Metabolism), when *rasa dhatu* turns into *Rakta dhatu*, '*Rajah*' is generated as its by product (*Upadhatu*) and serves the function of the growth and development of the female genital organs, in which sense *Rajah* is defined as *Upadhatu*.

**(iii) Malarupa Rajah**

The form of *Rajah*, which is expelled out every month through female genital track including some toxic substances, is called as *Malarupa Rajah*. As *Dalhanacharya* has mentioned the word “*Shodhana Prakriya*”, this monthly flow is supposed to purify the female body.

**Importance of Shuddha Rajah**

After understanding the concept of *Rajah*, due consideration has to be paid to the importance of *Rajah* in female body. It can be categorized into two main aspects i.e. physiological point of view and pathological point of view. Under physiological aspect *Shudha Rajah* is the indicator of *Dhatu paripuranata* and it also marks the starting of reproductive life for a female. *Rajah* is considered as main factor for reproduction and it should be understood that a fully mature body (*Dhatuparipurnata*), would only able to reproduce the other body. Acharya Kashyapa also quoted that *Rajah* will not be manifested in immature (i.e. *Hinayoni*).

It is considered as an indicator for starting of reproductive life. Not today, since thousand years before, age of menarche is given as approximately 12 years, which varies individually and *Acharays* have mentioned the age limit according to this concept only, and not to be forgetting *Rajah* is a main factor in reproduction.

Coming to the pathological part, any vitiation of *Rajah* hampers the ultimate goal of human body i.e. reproduction. Classics too, have given various conditions in which *Rajah* is vitiated and it results into sterility, which may cause various kinds of complications for a female, may be social, cultural and psychosomatic aspect.

**RAJONIVRITTI**

*Rajonivritti* is not described separately as a pathological condition or severe health problem in *Ayurvedic* classics. The ancient *acharyas* termed it as a normal physiology.

**ETYMOLOGY**

The term '*Rajonivritti*' is made up of two different words viz. "*Rajah*" and "*Nivritti*".

***Rajah***

The word *Rajah* is used synonymously for various substances (*Amarkosha*) like,

- *Artava or stripushpa* (Menstrual blood)
- *Raja Guna* (A type of *Manas dosha*)

- *Parag* (Pollen grains of flower)
- *Renu* (Minute dust particles)
- Synonym of a plant named *Parpata* etc.

Here, in the context of this subject, the meaning of Rajah like *artava* and *stripushpa* i.e. menstrual blood is taken into consideration.

### *Nivritti*

नि + वृत् + क्तिन्; अप्रवृत्ति; उपरम्; विरति; व्यपरति; उपरति इति हेमचन्द्रः ।

(Shabdakalpadruma page-900)

रजो स्त्री पुष्पस्य निवृत्त्यस्य।

The word *nivritti* is derived from Sanskrit *varnas* नि + वृत् Acharya Hemchandra have coined the synonyms of the word *nivritti* like *Apravritti*, *Uparama*, *Virati*, *Vyparati*, *Uparati* etc. Meaning of these all words can be summarised as below.

- Accomplishment, Fulfillment
- Completion, End
- Discontinuance of the influence of one rule over another
- Resulting
- Ceasing, desisting, abstaining from
- Inactivity
- Impropriety
- Final beatitude

Here, in the present context, the meaning of *Nivritti* is understood as end or ceasing. Thus, the whole term *Rajonivritti* means end of *Artava Pravritti* or cessation of menstruation.

### **RAJONIVRITTI KALA**

Though *Rajonivritti* as a diseased condition is not described separately in the classics, *Rajonivrittikala* is mentioned by almost all *acharyas* without any controversy, few direct references are available regarding it, like...

“रसादेव स्त्रिया रक्तम् संज्ञा प्रवर्तते ।” (Su. Su. 14/6)

“तद्वर्षाद् द्वादशात् काले वर्तमानमसृक् पुनः।

जरा पक्वशरीराणां याति पच्चाशतः क्षयम्॥” (Su. Sha. 3/11)

According to *Sushruta* and various other references too, (A.S. Sha. 1/11; A.H.Sha. 1/7; B.P. Pu. 3/1, 204), 50 years is mentioned as the age of *Rajonivritti*, when the body is fully in grip of senility. Acharya *Arundatta* opines that the age mentioned above is a probable age and not a fixed one. There may be some variations in this regard. (Arundatta on A.H. Sha. 1/7). Considering the variations, factors influencing it, can be logically quoted as either environmental or the individuality of a women. As Ayurveda has given more importance to *Ahara* and *Vihara* in the maintenance of health, these factors too, should be considered for this fluctuation.

### NIDANA OF RAJONIVRITTI

As it is already mentioned that *Rajonivritti* is not described in the classics as a separate disease there is no information available regarding its *Nidana*, *Purvarupa*, *Rupa*, *Samprapti* etc. So, to understand this condition as a disease, certain Basic principles have to be considered here. Concentrating on the probable *Nidanas* (etiological factors) regarding the condition *Rajonivritti*, few factors can be squeezed out. Some of these factors are mentioned by *Acharyas* in the context of "Rajah utpatti hetus", too. These factors can be considered as *Rajah nivritti* hetus also. Besides this, some very specific factors also can be considered as the causative factors for *Rajonivritti* which all are enlisted below.

1. *KALA*
2. *SWABHAVA*
3. *VAYU*
4. *KARMA / ENVIRONMENT*
5. *DHATUKSHAYA*
6. *ABHIGHATA* etc.

Above factors can be grouped under two major headings i.e. General factors, which are also mentioned as "*Rajah utpatti hetu*", and specific factors like *Dhatukshaya*, *Abhighata*, *Environment* etc.

#### 1) *KALA*

Ayurveda has always given much emphasis to this factor. *Kala* remains present everywhere and is considered as a major factor behind any process or activity. For example, to write a book, the things required are, The writer (*Karta*), The pen (*Karan*) and The paper (*Adhithana*). All these three things will do the business when they act combinely, but there



is another factor which is although remain unnoticed, but without which, the writing of book (Karma) cannot be completed i.e. time required for the process of writing which is nothing other but Kala.

In *Ayurvedic* science, Kala is mentioned at various places as a causative factor, like,

- Cause of *Kshaya* and *vridhhi*. (Cha. Su. 17/77)
- Cause of *Garbhavakranti* (Cha. Sha. 2)
- Cause of *Garbha vridhhi* (Cha. Sha. 2)
- Cause of onset of *Prasava* (Su. Ni. 8/7,8)
- Cause of *Bala*, *Taruna* and *Vridhha avastha* (Cha, Vi 8)
- Cause of *Mrityu* (Cha. Sha. 1/115) etc.

Moreover, in *Ayurveda*, the "*Vaya*" is described on the basis of *Kala* only. As this "*Vaya awastha*" itself is manifested by the virtue of *Kala*, the characteristics of particular age or the changes taking place in different stages of age have to be attributed to the same factor i.e. *Kala*. *Acharya Charaka* also beautifully explains that the same foetus after passing of sometime becomes child, young and old. (Cha. Sha. 3/8). Thus, it is clear that after a specific time, the process of aging starts. Concentrating on "*Rajonivritti*", a specific *Kala* is mentioned.

“तद्वर्षाद् द्वादशात् काले वर्तमानमसृक् पुनः।

जरा पक्वशरीराणां याति पच्चाशतः क्षयम्॥” (Su. Sha. 3/11)

On the basis of *Kala*, female body manifest "*Rajonivritti*" at the age of 50 years. The importance of *Kala* further elaborated by *Acharya Vagbhatta* (A.S. Sha 1/21), *Acharya Sushruta* (Su. Su. 14/8) and *Acharya Dalhana* (on Su. Su. 14/18) quoting an example of a bud which has all the characters of a flower. Similarly, *artava* is *avyaktavastha* in childhood, but under the influence of *Kala*, it makes its appearance at *Tarunavastha*. The same thing is true in *Rajonivritti* also, that it take place at *Praudhavastha*.

## 2) SWABHAV

*Swabhava* means a nature or a specific feature, which is difficult to explain with *Karya-Karana Vada*. *Ayurveda* has considered "*Swabhava*" as a causative factor in a generalized way. (e.g. in regard to *Sruti Utpatti* etc.).

The term *Swabhava* can be very well understood with few simple examples. Agni has a *Swabhava* of *Urdhva-jwalanam*. Whatever circumstances would be, the *Adhojwalanam* of agni will not take place. Similarly, a mango will be produced from a mango tree only. It is the *swabhava* of a mango tree. An apple tree will not produce a mango. Same thing is true in the context of *Rajah* also, which is manifest at a particular age. It is a *swabhava* of *tarunavastha* or *dhatuparipurna avastha* of female to produce "*Rajah*".

*Rajah* is also a physiological entity, which is having *swabhava* of degradation and ultimately manifests in *Rajonivritti*. Moreover according to the *Swabha voparam vada*, (Theory of natural destruction) a substance, which is produced and got an existence, will deteriorate and ultimately get vanished naturally. Nothing is eternal in this universe. So, *Rajah* too produced and manifested at a particular age and it will be vanished by nature termed as *Rajonivritti*.

### 3) VAYU

Ayurveda has considered "*Vayu*" as an active substance in the body as well as in the universe, which is assumed to be a major factor behind every process. Initiation, Progress Division and Distraction is of a prime importance for any activity, which is carried out by *Vayu*.

In human body, out of five types of *Vayu*, "*Apanavaya*" and "*Vyan vayu*" are mainly responsible for the functions related to *artava*. All the body functions are under the control of "*Vyana Vayu*". So, normal functions of *yonis* and *Garbhashaya* are also carried out by *Vyana Vayu*. (Cha. Chi. 28).

As *artava* is related to "*Artavavaha srotas*" which comes under the activity field of *Apanavayu*. *Apana vayu* helps in all excretory activities like *Mala*, *Mutra*, *Shukra*, *Artava* and *Garbha niskramana*, and also, helps to control these activities during the conditions of stress. (Cha. Chi. 24).

So, it can be concluded that combined effect of these two *vayus* are responsible for *Rajah utpatti* as well as its cyclic expulsion at every month. So, it can be considered as a causative factor for *Rajah nivritti* also, and any vitiation of these factors may alter this process. Vitiating stage of *vayu* in the body is very well understood in the case of *Rajonivritti*.

Factors like *Vriddhavastha*, Generalized *Dhatukshaya*, Generalized *rukshata* and *shosha* will lead to *vata vridhhi*. So, a vicious cycle will come into play and all the functions of *vata* will

be affected including Rajah *utpatti*, which may be manifested as Rajah *nivritti*. In this way *vayu* is responsible for Rajonivritti.

#### 4) DHATUKSHAYA

*Dhatu* is a main constituent of the human body. It not only nourishes the body but holds the body too. Normality of this substance in the body will be manifested, as "*Swasthya*" and any vitiation will hamper the normal activity of the body. *Dhatuparipurnata* is considered as a responsible factor for "Rajah Utpatti". For human being, reproduction is ultimate goal, in *balavastha*, this can not be achieved because the condition of *dhatu*s are not mature, and so that the Rajah and Shukra are also not manifested. But, in *Taruna* or *Yuva avastha*, *Dhatu* attains the stage of *paripurnata* or maturity and manifested as *Rajodarshana*, which marks the starting of reproductive life for a woman.

The same thing is true for *Rajonivritti* also, which manifests at *Jarapakva awastha*. With the advancement of age, the condition of *Dhatu*s deteriorates day by day. (i.e. *Dhatukshaya*) and neither they can be able to nourish the body nor hold the body in a same manner as that of *Yuvavastha*. As a result, *Upadhatu artava* also not formed in a normal way and gradually ceased, so that the quality of reproduction is also vanished, which is termed as *Rajonivritti*. So, it can be concluded that, immature stage of *dhatu*, which is characteristic of childhood and deteriorating stage (*Kshaya*) of *dhatu*, which is characteristic of *vridhaawastha* both are manifested as absence of *Artava*.

#### 5) KARMA / ENVIRONMENT

Like other factors, Ayurveda has considered karma as a generalized factor for any activity. Karma is considered by two ways. First is *Purvajanmakrita* and other is, *Ajanmakrita* (Karma of this life). The prior is responsible for many things, because the science believes in the concept of *Atma* and *Punarjanma*. The later one has a direct relationship between *Karan* and *Karya*, which includes all the *Pragyaparadhas* for diseased condition and vice versa. In Rajah, the importance of karma is described by *acharyas* in various context.

According to Acharya Kashyap, (Ka. Sha. Jati 04). as the fire located within the wood cannot be noticed without specific efforts, similarly, the *Artava* requires specific efforts for its gross appearance. For this first type of karma is more important. In *Rajonivritti* also, this factor can be considered, along with the second factor. *Pragyaparadhas* consumption of etiological factors (including *Aaharaj* and *Viharaj*) may affect the *Rajonirriti*. So, on this basis it can be

concluded that Karma too has an important in producing *Rajonivritti*. Moreover, *Acharya Charaka* has described the factors which are responsible for growth, these include *Kalayoga* (Opportunity), *Swabhava Sansiddha* (Favorable disposition of the nature), *Ahara Sausthava* (Excellence of properties of food) and *Avighata* (absence of inhibiting factors) (Cha. Sha. 6/12). Further he has added that birth in a country also considered as promotive of health. (Cha. Sha. 6/13). This environmental, *aharaja* and *viharaja* factors also influence on *Rajonivritti*. In contrary, *Acharya Charaka* has also quoted in (Cha. Chi 1-II/3) that a person will lose his strength luster etc. unnaturally before the age due to *Mithya ahara* and *Vihara*, and unable to enjoy a healthy and full span of life. These same *nidanas* may become a cause for *Akalaja Rajonivritti*. From above description it can be inferred that some of the favorable and unfavorable circumstances also play an important role for *Rajonivritti*. It is little for imagination that a woman living under unfavorable conditions is likely to develop aging earlier and get *Rajonivritti* also earlier. Modern science also believed that severe malnourished women or women who are living in high altitude get an earlier menopause.

## 6) ABHIGHATA

*Acharya Sushruta* has mentioned that the *viddhata* of the roots of *Artavavaha srotas* i.e. *Garbhashaya* and *Artavavahi dhamanis* (uterus and uterine or ovarian arteries as per Ghanekar on Su. Sha. 9/12)

“आर्तवहे द्वे ,तयोर्मूलं गर्भाशय आर्तववाहिन्यश्च धमन्यः।

तत्र विद्धाया वन्ध्यात्वं मैथुनासहिष्णुत्वमार्तवनाशश्च ॥”

will lead to *Artavanasha*. This *viddhata* may take place due to any direct or indirect trauma (*Abhighata*) to the *artavavaha srotas*, which will directly lead to *Artavanasha* and will manifest as *Akalaja Rajonivritti*. These can be further explained by some studies carried out by modern science that the premature ovarian failure can occur in women who have previously undergone abdominal hysterectomy or endometrial ablation presumably due to compromising condition of ovarian vascular flow.

Here, hysterectomy or endometrial ablation or any surgical trauma can be correlated with "Viddhata of *Garbhashaya* or *artavavahi dhamanis*. Dr. N.G. Joshi has considered ovary, and ovarian vessels as *Artavavaha srotas* (Ayurvedic concepts in Gynecology). So, any trauma or *viddhata* to ovary or ovarian vessels (i.e. oophorectomy etc.) will lead to *Akalaja Rajonivritti* or surgical menopause.

## TYPES OF RAJONIVRITTI

Ayurvedic science has divided all diseases into 4 major types.

*Agantu, Sharira, Manas and Swabhavika.* (Su. Su. 1/24).

Concentrating on 'Swabhavika' type; it is described that this type includes all those conditions, which are naturally occurring. *Acharya Sushruta* has mentioned a group of naturally occurring diseases under the heading of *swabhavabala pravritta* includes *Kshuda* (Hunger); *Pipasa* (Thirst), *Nidra* (Sleep), *Jara* (Ageing) and *Mrityu* (Death) (Su. Su.1/24), (Su. Su. 28/8).

Although these disease are naturally occurring diseases, but sometimes they are being acquired also, which is described as "*Doshaja*". So, they are further divided into two types viz. *Kalakrita* and *Akalakrita*.

“स्वभावबल-प्रवृत्ता ये क्षुत्पिपासाजरामृत्युनिद्राप्रभृतयः;तेऽपि द्विविधाः-कालजा,अकालजाश्च।”

(Su. Su. 24/7)

In the some manner, *Rajonivritti* too is a naturally occurring condition in every woman as that of *Jaravastha* etc. *Swabhavika Vyadhies*. So *Rajonivritti* also can be divided into two types.

1) *Kalaja Rajonivritti*

2) *Akalaja Rajonivritti*

### 1) *Kalaja Rajonivritti*

If *Rajonivritti* occurs at its probable age (i.e. around 50 years of age) it is called as *Kalaja Ronivritti*. According to *Acharya Sushruta* (Su. Su. 28/8), the timely *Rajonivritti* (i.e. natural diseases like aging) occurs only when the protective measurements of healthcare being practiced. This condition is *Yapya* by *Rasayana*.

### 2) *Akalaja Rajonivritti*

If *Rajonivritti* occurs before or after its probable age (i.e. around 50 years) it is termed as *Akalaja Rajonivritti*. *Akalaja Rajonivritti* take place due to absence of the protective measurements of health care. In this type of *Rajonivritti*, symptoms are very acute and medical attention should be given to avoid its hazardous effects.

According to *Acharya Dalhana*, they should be treated on the basis of nature of illness (*Roga*) surfaced due to pathology of *Rajonivritti* and on the basis of *dosha* involved in it. (Dalhana on Su. Su. 24/7). This *Akalaja Rajonivritti* is more likely treatable than *Kalaja*

Rajonivritti. This magnitude of Kalaja and *Akalaja Rajonivritti* bound to vary from person to person on the basis of *Prakriti* as noted by Acharya *Charaka* himself in *Vimana Sthana*. Therefore, ultimately the responsibility of deciding *Kalaja* or *Akalaja Rajonivritti* is shouldered upon physician's experience.

## PROBABLE SAMPRAPTI OF RAJONIVRITTI

### *Kalaja samprapti*

*Kalaja samprapti* is for naturally occurring *rajonivritti* like *jaravastha* and can be constructed on the basis of *swabhavika vyadhi*. Considering, Kala, Vayu, *Swabhava* and *Jaravastha* as Biological Stimulants, which are common for both *Jara* and *Rajonivritti*. This factors will generalised *dhatukshaya* and vice a versa to generalised *vataviddhi* and *kaphakshaya*. Both these condition together, will produce particular *Rasa-Raktadhatukshaya*. So, this main nourishing *Rasadhatu* will be decreased both qualitatively and quantitatively and ultimately resulting in its *upadhatu Artavakshaya*. Due to this factor along with generalized *vataviddhi* (increased *laghu*, *rksha*, *khara guna*) and *kaphakshaya* (decreased *gura*, *snigdha*, *drava guna*); *rukshata* and *shosha* of *artavavaha srotas* take place and all these things will lead to *artavanash* and manifest as *rajonivritti*.

### *Akalaja samprapti*

For *akalaja samprapti*, few etiological factors are responsible which can be grouped under two broad headings i.e. Karma or Environment and *Abhighatadi*. Under this *samprapti*, etiological factors like karma or environment will lead to *dhatukshaya awastha* and again the same *samprapti* follows which has already been described in *kalaja samprapti* and ultimately lead to *artavanasha* and manifest as *rajonivritti*. Moreover, another etiological factor i.e. *Abhighata* will directly lead to *viddhata* of *artavavaha srotas* resulting into *artavanasha* and ultimately manifests as *rajonivritti*.

## LAKSHANAS OF RAJONIVRITTI

As there is no direct reference available regarding *lakshanas* of *rajonivritti* in the *Ayurvedic* classics, the clinical symptoms manifested by the patients of *rajonivritti* have to be considered and can be grouped under following *Ayurvedic* parameters.

- (A) *Doshaja lakshanas*.
- (B) *Dhatukshayaja lakshanas*.
- (C) *Manasika lakshana*

<b><i>Vataja Lakshana</i></b>	<b><i>Pittaja Lakshanas</i></b>	<b><i>Kaphaja Lakshanas</i></b>
Amenorrhoea	Hot flushes	Lethargy
Irregular menstrual cycle	Burning micturition	Laxity of vaginal walls
Disturbed sleep/Insomnia	Anger, aggression	Palpitations
Joint pain	Irregular heavyflow periods	Thyroid disturbances
Irritability / DeliriumPricks and pin sensation	Excessive sweating	Discharge per vaginum.
Anxiety	Irritability etc.	Disturbances in lipid profile
Backache		Weight gain
		Fluid retention etc.

#### (A) DOSHAJA LAKSHANAS OF RAJONIVRITTI

According to available symptoms, differentiation can be done as *Vataja lakshanas*, *Pittaja lakshanas* and *Kaphaja lakshanas*. As this condition is characterized by generalized *vata vriddhi*, the *Vataja lakshanas* are more dominantly observed than other two (*Pittaja and Kaphaja*) *lakshan*.

#### (B) DHATU KSHYAJ LAKSHAN OF RAJONIVRATTI

<b>Rasa Kshaya</b>	<b>Rakta kshaya</b>	<b>Mamsa Kshaya</b>
Hridhravatva Shula	Twaka rukshata	Sphik-Gandadi
Shrama	Sira shaithilya	Shushkata
Shosha	<b>Majja Kshaya</b>	Toda
Trisha	Asthi Saushirya	Rukshata
Sphik-Gandadi	Asthi toda	Glani
Shushkata	Daurbalya	Sandhisphutana
Toda	Bhrama	
<b>Meda Kshaya</b>	Tamodarshana	
Anga Rukshata	<b>Shukra Kshaya</b>	
Krushata	Yoni vedana	
<b>Asthi Kshaya</b>	Shrama	
Asthitoda	Daurbalya	
Danta-Nakha-Kesha- Roma (Rukshata / Shatana)	Panduta	
Sandhishaithilya		

#### (C) MANASIKA LAKSHANAS

After considering the clinically observed features of *rajonivritti* through *Ayurvedic* point of view, dividing them in doshaja and dhatukshayaja lakshanas certain Psychological symptoms also commonly observed due to vitiation of Manovaha srotas. So these symptoms can be grouped under the heading of manasika lakshanas as follows:-



- |   |   |                     |
|---|---|---------------------|
| • | <i>Krodha,</i>                              | <i>Shoka</i>        |
| • | <i>Dairya Hani</i>                          | <i>Shirah Shula</i> |
| • | <i>Vishada Chinta</i>                       | <i>Medhahras</i>    |
| • | <i>Alpa Harsha and Priti Parakrama hani</i> | <i>Bhaya</i>        |
| • | <i>Dweshha</i>                              | <i>Smriti hras</i>  |
| • | <i>Utsaha hani</i>                          |                     |

These symptoms are very troublesome to the patients as well as for physician. Some times that disturbed the whole family happiness of the patients. So, it is very necessary to treat these symptoms with proper medical help as well as counseling and family support too.

### PROBABLE PATHOGENESIS BEHIND VARIOUS SYMPTOMS

After describing the clinical features of *rajonivritti*, it is very important to understand the probable pathogenesis behind these symptoms. So, here an attempt has been made on the basis of few basic principles to know the pathogenesis of every symptom under the heading of *Doshaja, Dhaturkshaya and manasika lakshanas*.

#### (A) Probable pathogenesis behind various "*vataja lakshanas*" of *Rajonivritti*

As the above-mentioned chart is self-explanatory, the factors, which are present in the female body at the time of *rajonivritti*, should be considered as the base for the whole etio-pathogenesis. So, these factors like *vata vriddhi awastha, jara awastha*; generalized *raukshya, shosha* and *kshaya* of various body tissues elements will be manifested as generalized *Vata dosha vriddhi*. So that the *laghu, ruksha, khara, chala* etc. *guna* also aggravated, which will lead to various *vata dosha* related symptoms like *Balakshaya, Anidra, Sandhi Vedana, Vibandha, Shirah shula* etc.

#### (B) Probable pathogenesis behind various "*Kaphaja lakshanas*" of *Rajonivritti*

Again the same factors will lead to *vatavriddhi*, and the increased *laghu, ruksha, khara, chala* etc. *guna* acts against *guru, snigdha sthira* etc. *guna* of *kaphadosha*. So that generalised *kaphakshaya* will lead to various symptoms like *Raukshya, Angamarda, Hriddhravatva, Bhrama* etc.

*Vatavriddhi avastha, Jaravastha*, generalized *Raukshya, Shosha and Kshaya*.



**(C) Probable pathogenesis behind various "Pittaja lakshanas" of Rajonivritti**

To understand the pathogenesis of *Pittaja lakshanas* of *rajonivritti*, again the same etiological base has to consider first, which will manifest as generalized *vata vriddhi*. Due to this *Vatavriddhi*, *Ashayapakarsha* of Pitta will take place and various *pittaja lakshanas* like *ushnanubhuti*, *Atisweda*, *Glani* etc. manifest. *Ashayapakarsha* is a very specific concept of Ayurvedic Science. Not going in detail, in this condition, *pitta dosha* is not vitiated, but aggravated *vata dosha* displaces the *prakrita pitta dosha* from its *ashayas* and manifests the symptoms, which are broadly look *Ushnanubhuti* / *Daha Vatavriddhi avastha*, *Jaravastha*, generalized *Raukshya*, *Shosha* and *Kshaya Vatavriddhi*.

**(D) Probable pathogenesis behind various *Dhatukshayatmaka lakshanas* of Rajonivritti**

Again the same etiological factors will lead to generalized *vatavriddhi*, which interfere the process of *Dhatu Utpatti* and affect the metabolism of *dhatus*, so that generalized *Dhatukshaya* will manifest. This event again aggravates the *vatadosha* and this vicious cycle goes on. Due to this *dhatukshaya*, symptoms of individual *dhatukshaya* will occur which can be understood accordingly. Concentrating on *Rasa dhatu kshaya* due to the affected metabolism its "*Upadhatu rajah*" will also deteriorate quantitatively and qualitatively.

**(E) Probable pathogenesis behind various *Manasika lakshanas* of Rajonivritti**

*Meda Kshaya Vatavriddhi avastha*, *Jaravastha*, generalized *Raukshya*, *Shosha* and *Kshaya*

**Generalized VATAVRIDDHI**

Individual *Dhatukshaya Lakshanas* affect on the metabolism of "*Dhatu*"

**Generalized DHATUKSHAYA**

*Mamsa Kshaya*, *Rakta Kshaya*, *Asthi Kshaya*, *Majja Kshaya*, *Shukra Kshaya*, *Rasa Kshaya*, *Upadhatu Artava Kshaya* Vicious Cycle, *Vatavriddhi avastha*, *Jaravastha*, Generalized *Raukshya*, *Shosha* and *Kshaya*.

**VATAVRIDDHI JARAVASTHA**

Vitiation of *Raja*, *Tama*, *Grahana-Dharana-Smarana-Vigyanahani*.

**MANOVAHA SROTAS SANGA**

*Dhairya Shirah Vishada Medha/S Utsaha / Alpa Harsha* The afore-said same etiological factors will lead to *vatavriddhi* and simultaneously *Jaravastha*. Due to *vatavriddhi*, vitiation *Raja & Tama dosha* will take place. On the other hand due to *Jaravastha*, progressive decline

occurs in the various physical and psychological factors, and mainly manifest as *Grahana - Dharana - Sarana - Vigyanadi hani*. These both condition will vitiate the *Manovaha srotas* due to *Sthansamshraya* and as a result, symptoms like *Krodha, Shoka, Bhaya, Chinta* etc. manifest.

#### (F) Probable pathogenesis behind various *Sharirika parivartana* during *Rajonivritti*

Because of the same etiological factors and dominant *vayu*; *Laghu, Ruksha, Khara, Chala, Shukshma* etc. *guna* also markedly increase in the body and resulting into various anatomical changes like; *Rukshata, Parushata* and *Vali* observed in *Twacha*; *Shatana & palitya* of *Kesha*; *Rukshata* and *patana* of *Nakha*; *Shosha* and *Shithilata* of *Stana*; *Shaithilyata* in *Sira* and *Saushiryata* in *Asthi* were observed. *Mamsa* will reduce (*Shosha*) and it's *lepan Karma* will be hampered, so *Sphik-gandadi* area will be observed *Shushka*. Adding to these, *Rukshata* and *Shosha* will appear at various *Ashayas* including *Garbhashaya, Yoni* etc. *Twacha Kesha Nakha Sira Asthi Mamsa Stana Ashaya Garbhashaya & Yoni Rukshata, Parushata & Valiyukta Shatana, Palitya Rukshata & Patana Shaithilyata Saushiryata Shoshata & lepana karma Shosha & Shithilata Vataavridhi avastha, Jaravastha, Generalised Raukshya, Shosha and Kshaya Vataavridhi Increased Laghu, Ruksha, Khara, Chala Guna Shosha & Rukshata.*

#### SADHYASADHYATA

As discussed, *Rajonivritti/ Menopause* is a *swabhavika vyadhi* as that of *jara* and *mrityu* and they are considered "*Nisprikriyah*" or incurable. But *Cakrapani* has opinion that incurable word is applied only to ordinary treatment but the condition is *yapya* with *Rasayana* treatment. *Dalhana* also says that there is no treatment to *kalakrit swabhavika roga*, but can be made "*Yapya*" by *Rasayana*, dietetics etc.

#### MANAGEMENT OF MENOPAUSAL SYNDROME WITH AYURVEDA

**Balancing *Doshas*** - Ascertain the imbalance *dosha* according to your symptoms and follow the advice given above to balance that *dosha*.

**Balancing Diet** - Diet plays a key role in balancing hormones during and after menopause. It is well known that Japanese women rarely experience hot flashes, probably because their diet contains large amounts of soy/soya, a food rich in certain plant estrogens called "isoflavones." Soya products are not the only source of plant estrogens, however. Another equally healthful source of phytoestrogens are "lignans," compounds found in a variety of

whole foods including grains and cereals, dried beans and lentils, flaxseed, sunflower seeds and peanuts, vegetables such as asparagus, sweet potatoes, carrots, garlic and broccoli and fruits such as pears, plums and strawberries. Common herbs and spices such as thyme oregano, nutmeg, turmeric and licorice also have estrogenic properties. Eat a varied diet high in fruits, vegetables, whole grains and dried beans .It's a rich source of phytoestrogen. Variety and moderation are important because just as too much estrogen is unhealthy after menopause, too much phytoestrogen may also be dangerous.

**Apana Vata**, which governs the genito-urinary tract, elimination, and menstruation, is a key area to attend to when preparing for menopause. Drink plenty of warm water throughout the day. Eat plenty of cooked, leafy greens, as this helps elimination and is also a good source of calcium. For both Pitta and Vata imbalances, a breakfast of cooked apples and prunes and figs is a good way to start the day, as it balances the *doshas* and cleanses the digestive track.

**Panchakarma** - More serious symptoms, such as frequent hot flushes, continual sleep disturbance, and moderate to severe mood swings, are signs of deeper imbalances. Ayurveda describes that these stubborn symptoms are usually due to the buildup of wastes and toxins, referred to as "ama," in the body's tissues. In this case, a traditional *Ayurvedic* detoxification program "*panchakarma*," may be needed to clear the body's channels and gain relief. This internal cleansing approach is also the treatment of choice for more serious problems such as osteoporosis and high cholesterol.

### ***Chikitsa Upakram of Rajonivritti***

#### **1. Nidanaparivarajana (Prevention)**

To avoid causative factors, predisposing and precipitating factors is the treatment in short. (Su.S.U. 1/25)

#### **2. Treatment for Swabhavika Roga**

*Swabhavika roga* are incurable with ordinary treatment but *Rasayana therapy* is an exception. *Rasayana* drugs are able to control and treat *Swabhavika roga* including symptoms related to Menopause. (C.S.Sa. 1/115), (Cakrapani commentary on C.S. Sa. 1/115)

#### **3. Doshashamaka (Vata pitta shamaka) chikitsa -**

As imbalance of *tridosha* is responsible for every disease, so it is necessary to achieve *dosha samya* to treat any disease. In Menopausal Syndrome there is vata and pitta prakopa so state of health can't be achieved without giving treatment to balance vitiated *vata & pitta*. (A.H.Su. 1/20)

#### 4. Dhatukshaya Chikitsa

As discussed earlier the main reason for *dhatukshaya* is that *annarasa* is not formed properly due to *agnivaishamya* due to which first *dhatu* rasa is not formed properly which respectively leads to *kshaya* of other *dhatu* also. So line of treatment should be to achieve state of proper formation of rasa and *Rasayana* therapy is specifically meant for that -(C.S.Ci. 1/1/8)

#### 5. Treatment for Jara Roga

As Menopause is due to "*Jarapakvasharir*" so line of treatment for *Jara roga* should be followed while treating Menopausal Syndrome – Prevention by avoidance or removal of causative factors or use of *Rasayana* is the treatment line of choice.

#### 6. Treatment for Manas Roga

During treatment of *Apasmara* and *Atatvabhinivesha* Acharya Caraka mentioned *Rasayana* for all *manas roga* as a treatment of choice –(C.S.Ci. 10/65)" (C.S.Ci. 10/62) *Rasayana* drugs which are also *medhya* prove more beneficial and advised as foremost treatment.

#### 7. Symptomatic treatment

Depending on the severity of symptoms of patients, treatment can be modified with some drugs which can give symptomatic relief to the patients.

#### Avoiding Nidana of doshavaishamya

As Menopausal Syndrome is caused by vitiation of *vata pitta* so all the *vata pitta prakopaka ahara vihar* should be avoided. Women who are of *vata/pitta prakriti* should be more careful. Women should understand the state of *dosha* at the particular stage of their life and should try to avoid reasons which can provoke these *dosha*.

#### Avoiding nidana of dhatushaya and Jara

All the *nidana* of (*vata prakopa*) of *dhatukshaya* and *jara* like excessive physical work & sexual indulgence, fasting, undue stress, grief and fear, *ruksha* and *atiushna ahara vihar* etc should be avoided even before the age of Menopause.

#### Avoiding Predisposing/ Precipitating factors

A woman cannot avoid her constitutional precipitating factors like *prakriti* and hereditary. But she can improve here *satmya* by *sarva rasa yukta* & nutritious diet, can avoid *vata pitta prakopaka mithya ahara vihar*. She can have control over herself and avoid all works due to *Pragyaparadha* and *Asatmyaendriyarthasam- yoga*. A woman should take care that she is not over / misusing her senses like vision, hearing, touch, taste & smell.

**Social factors**

In menopausal years a woman should avoid undue stress and try to relieve it by measures like yoga, meditation etc. She should increase role of spirituality in her life and not to indulge in materialistic race. Moreover she should try to spend as much time as she can with her family and friends as it is a big stress reliever.

Woman should follow *Dincharya*, *Ratricharya*, *Ritucharya* and all the *sadavritta* mentioned in Ayurveda, should do exercise daily and obey diet regimens. All these preventive measures keep *dosha* and *dhatu* in balance & make the process of Ageing / *Jara* slow.

***Shodhana and Rasayana***

*Acharya Caraka* says that after conditioning of body with *snehana* and *swedana*, *samshodhana* of body with *vamana*, *virecana*, *vasti* and *sirovirechana* should be done. After this process if *rasayana* and *vrisyas* drugs are used then *tridosha* remain in a state of balance and nourishment of *rasadi dhatu* occurs properly. As a result the process of aging / *jara* is slowed down. *Jara* is responsible for Menopause and Menopausal Syndrome. But if a woman practices these measures as prevention then Menopause occurs at natural time and as a natural physiological process without any troubling symptoms.

**Other Method of Prevention**

This concept of Ayurveda is Unique of its kind. Without using any drugs one can get all effects of *rasayana* just by following *sadavritta* and *sadachara*. Most important aspect of this *rasayana* is that mostly psychological factors are involved in it and it has very promising effect on psychological health of a person. As a variety of psychological symptoms are involved in Menopausal syndrome this *Acharya Rasayana* can go a long way in prevention of Syndrome.

Treatment of this transitional phase has now gained more importance than ever before. of menopausal syndrome by utilizing various herbs and minerals and offers a reliable option to the conventional treatment. According to allopathic medicine normally physicians prescribe 'H.R.T.' (Hormone Replacement Therapy). In this cyclical treatment with Estrogen and Progesterone is given. Besides being expensive, H.R.T. is apprehended by many women because of the associated risk of developing breast and uterine cancers. H.R.T. is also contraindicated in women with hypertension, myocardial infarction, recent blood clots, migraine headaches, liver disease and gall bladder disease.

Ayurveda links menopause with aging. Aging is a 'Vata' predominant stage of life. Thus, the symptoms of menopause experienced by some women are similar to the symptoms seen when the *Vata dosha* rises and upsets the normal balance of the body. *Vata-type* menopausal symptoms tend to include depression, anxiety, and insomnia. Menopause may also manifest itself as a rise in the other two humors also. Women with Pitta-type symptoms are often angry and suffer hot flashes. *Kapha* type symptoms include listlessness, weight gain, and feelings of mental and physical heaviness.

*Ayurved*, the science of life, advocates a holistic treatment simple *Ayurvedic* remedies are very useful in these conditions. They use substances known as phytoestrogens that are estrogen-like substances derived from plants. They mimic the actions of the estrogens in the body but are free from their side-effects.