

A REVIEW: SHED LIGHT ON MANAS LAKSHANA OF RAJONIVRITTI (MENOPAUSE)

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ABSTRACT

Rajopravritti and Rajonivritti these are two important stages of women's reproductive life. That impacts on her routine life with physically as well as psychologically. Menopause affects women's lives through wide range of psychological symptoms include anxiety, mood swings, depression, irritability, fatigue etc. These can affect to woman's social life, self-esteem and ability to cope with daily stressors. Ayurveda considered Rajonivritti as Jarapakwa Avastha^[1] instead of any diseased condition. According to Ashtang Sangraha Vyan Vayu and Apaana Vayu has major role in executing the process of Rajopravritti.^[2] Natural cessation of Rajastrav during Rajonivritti causes vitiation of Vyan and Apaana Vayu that further leads to various Manas and Sharir Lakshana to occur. Perceiving this concept will be helpful in women's psychological sufferings through accurate diagnosis and proper direction for its upcoming treatment.

KEYWORDS: *Rajopravritti, Rajonivritti, Ayurveda, Manas Lakshana.***INTRODUCTION**

Today in the era of information and technology, women have covered each and every sector of career through their spectacular performance independently. Their achievements itself indicator of their capabilities that none less than male achievements that inspire future generations. The phases of menarche and menopause have major impacts on their physical, psychological, emotional and social aspects of life. *Rajonivritti* means end of the *Aartava Pravritti*. Menopause is a permanent cessation of process of menstruation that occurs at mean age of 51 years. This menopause occurs between the ages of 45-50, the average age being 47.^[3] A woman spends almost one third of her life in this phase.^[4] Cessation of menstrual cycle it's not only limited aspect of menopause but also has great influence over her transitional phase of life.

Ayurveda has divided all diseases into 4 major types – *Agantuja*, *Sharir*, *Manas* and *Swabhavika*. *Aacharya Sushruta* has considered naturally occurring diseases under the heading of '*Swabhav Balapravritta*' includes.^[5]

1. *Kshudha* 2. *Pipasa* 3. *Nidra* 4. *Jara* 5. *Mrityu*.

These are naturally occurring diseases. In the same way *Rajonivritti* is a naturally occurring phase in every woman as that of *Jaraavstha* etc.

Jara and *Rajonivritti* get apparent as '*Agni*' *Tatwa* in the body eventually become fragile that affects digestive system leading to inadequate nutrition of body through *Ahararasa*. In this *Vata Pradhan Avstha*, *Rasadhatu* and ultimately succeeding *Dhatu* become more vulnerable due to *Kshayaavstha*. And then *Manas Lakshana* have more possibility to get manifest in the body.

MATERIAL AND METHOD

Mainly in this material collected from *Samhita* of *Ayurveda* and scientific journals available on Internet for gathering information and knowledge related to topic of our study.

Definition of '*Raja*'

1. *Raja* can be defined as the *Rakta* which get formed through the *Rasadhatu* in the body.^[6]
2. During the *Ritukala*, produced *Rakta* get excreted through *Streeyoni* named as *Raja*.^[7]

Rajonivritti Kala

As per *Aacharya Sushruta* 50 years is mentioned as age of *Rajonivritti*.^[8] *Aacharya Arundatta* opines that the age mentioned as 50 years is probable age and not a fixed one. For knowing concept of *Rajonivritti* one can should first understand the process of *Rajopravritti*.

➤ Process of *Rajopravaritti*

1. *Rasadhatu - Raja Relation*

Rasadhatu is first *Dhatu* among seven *Dhatu* of which *Raja* is the *Updhatu* meaning it is sub-part of *Rasadhatu*. When *Rasa* become qualitatively and quantitatively superior then eventually better quality of *Raja* can be formed. They have direct proportional relation.

2. *Vyan Vayu - Rajopravritti Relation*

After the digestion get completed, *Vyan Vayu* plays role in dividing *Sara* from its *Kitta* part. This *Ahararasa* gets transformed into *Rasadhatu* that further leads to formation of *Raja* as a *Updhatu*. *Vyan Vayu* carries *Raja* into *Garbhashaya* and causes dilatations of micro capillaries as it has function of *Strotovishodhan* which triggers the process of *Rajopravritti*.^[2]

3. *Apaan Vayu - Rajopravritti Relation*

Apaan Vayu Stays in *Apaan Pradesh* that excretes the stored *Raja* during *Rajastrav*. It has basic action of excretion.^[2]

4. *Mana - Rajopravritti Relation*

Aacharya Sushruta Stated *Harsha*, *Utsuka* as a *Lakshana* in the *Ritumati Stree Lakshan* that indicates *Mana* also get influenced by the Process of *Rajopravritti*.^[9]

Oja and Mana Relation

In *Samhita 'Tushti' Lakshan* mentioned in *Ojovruddhi Lakshana*, indicating strong connection between them. When *Oja* increased quantitatively it reflects its action in mind through '*Tushti' Lakshana* that means *Oja* do nurtures the mind.^[10]

Psychological Signs and Symptoms of Menopause.^[11]

- | | |
|-----------------------------|----------------|
| 1. Anxiety | 5. Dysphasia |
| 2. Headache | 6. Depression |
| 3. Insomnia | 7. Dementia |
| 4. Irritability | 8. Mood Swings |
| 9. Inability to concentrate | |

➤ Genesis of *Manas Lakshana* in *Rajonivritti*

As mentioned before *Rajopravritti* influences the mind likewise *Rajonivritti* also has impact over mind. whatever entity playing role in executing process of *Rajopravritti* gets vitiated when get replaced by *Rajonivritti* naturally. It vitiates *Rasadhatu*, *Vyan* and *Apaan Vayu* and *Oja* get in *Kshya Avstha*.

- When *Rasadhatu* get vitiated, it leads to *Rasapradoshaja Lakshana*. Among these *Ashraddha*, *Aruchi*, *Tandra*, *Sada* (physically and psychologically) etc. *Lakshana*^[12] indicates

reflection of *Mana* through physical symptoms suggesting vitiation of *Mana*.

- Lakshana* like *Utsahnash*, *Balanash*, *Chittotplavan* included in *Vyan Vayu Dushti Lakshana* in *Ashang Sangraha* stating *Vyan Vayu Dushti* causes *Manas Dushti*.^[13]
- Through cessation of *Rajastrav*, *Apaan Vayu Dushti* can be considered. As it hampering its normal function.
- As this phase is under of *Jara Avstha*, *Vata Vruddhi* causes *Kshayaavstha* more rapidly leading to *Kshaya* of *Rasadhatu* and succeeding *Dhatu*. Ultimately causes *Ojakshaya Avstha* responsible for insufficient nurture of mind due to incapable *oja*. Causes symptoms like *Durbala*, *Bibheti*, *Dhyayti*, *Vyathit indriya*, *Durmana*^[14] etc.

DISCUSSION

As mentioned previously *Rajonivritti* is the part of *Jarapakwa Avastha*. With aging among three *Dosha*, *Vata Dosha* increases causing downturn in *Kapha* and *Pitta Dosha*. This increased *Vata Dosha* ultimately vitiates *Vyan* and *Apaan Vayu* as they were earlier responsible for executing *Rajopravritti* which is get ceased at time of *Rajonivritti*. This causes symptoms like *Utsahnash*, *Balanasha*, *Chittotplavan Lakshana* that similar to psychological symptoms like anxiety, irritability and depression. In body, declination of *Saptadhatu* starting from *Rasa* to *Shukra* and also of *Oja*. From vitiation of *Rasadhatu* symptoms like *Ashraddha*, *Aruschi*, *Tandra*, *Sada* (physically and psychologically) that reflects vitiation of *Manas Guna* through the physical symptoms. Declination of *Oja* indicates *Lakshana* like *Durbala*, *Bibheti*, *Dhyayti*, *Vyathit Indriya*, *Durmana* etc. which directly indicates psychological symptoms due to inadequate nurturing of *Mana*. These mentioned factors like *Rasadhatu Dushti*, *Vyan* and *Apaan Vayu Dushti* and *Oja Kshaya* are key points for exact diagnosis and further planning for proper treatment.

CONCLUSION

On the basis of fundamental aspects of *Ayurveda* and considering above mentioned facts, *Rajonivritti* is a natural physiological state of life which convey same meaning with menopause. *Tridoshic* analysis especially *Vyan* and *Apaan Vayu* analysis, *Dhatu Kshaya*, *Oja Kshaya* and *Agni Avstha* should be considered regarding *Manas Lakshan* present during and after of menopause. These helps in making correct diagnosis and further planning for proper treatment.

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