

**A CRITICAL REVIEW ON RAJAH WITH SPECIAL REFERENCE TO RAJONIVRUTTI  
(MENOPAUSE)****Dr. Takpere Sagar Dattatray\* and Dr. Ankush Dattatraya Khedkar**<sup>1</sup>Assistant Professor in the Department of Striroga and Prasutitantra At Swami Vivekanand Ayurved Medical College, Pargaon Sudrik, Shrigonda.<sup>2</sup>PhD Scholar and Associate Professor in the Department of Rachana Sharir At PMT's Ayurved College, Shevgaon. Maharashtra.**\*Corresponding Author: Dr. Takpere Sagar Dattatray**

Assistant Professor in the Department of Striroga and Prasutitantra At Swami Vivekanand Ayurved Medical College, Pargaon Sudrik, Shrigonda.

Article Received on 21/03/2024

Article Revised on 11/04/2024

Article Accepted on 01/05/2024

**INTRODUCTION**

Menopause represents a natural biological phenomenon and a stage of life when women experience multiple endocrine somatic and psychological changes. The physiologic hallmark of menopause is a decline in ovarian estrogen production that can have both significant long term and short term consequences. The symptoms of Menopause, which are related directly to the withdrawal of estrogen, compromise the quality of life for many women. The majority of women report menopause related symptoms including hot flushes, vaginal dryness, night sweats, insomnia, mood swings, and depression.

80% women suffering from these troublesome symptoms. Though menopause is a natural event as a part of the normal process of aging, it is turning into a major health problem in recent years in developed as well as developing countries like India. In our country, more than one third of women are aged over 50 years and within the next two decades the numbers of women of this age group will exceed that of women under 20 years. Moreover, recent evidences has shown that in 2003, there are almost 40 million menopausal women in India and this figure is expected to creep-up to 60 million in this year. So, there is a grow in the number of older women who will be facing "triple jeopardy" of being aged, being menopausal (change of life) and being dependable in the world. The studies of last two decades shows that older women report more psychological distress and they are less satisfied with life than men.

**LITERARY REVIEW****Nirukti**

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'.

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 In female, a substance produced from Rasa, having the colour 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**

Rajah, Artava, Asrika, Rudhira, Rakta, Shonita, Lohita, Pushpa, Bija.

**Rajah Utpatti**

The production of "Rajah" is described as a part of "Dhatu Utpatti Prakriya" in the classics, almost all acharyas have considered Rajah as the Upadhatu of Rasa, but with the same time Acharya Sharandhara has mentioned it as the Upadhatu of Rakta The general line of production of Rajah through the process of Dhatu utpatti can be described as below. According to Kedarikulya Nyaya, Rajah is produced from prasadamasa 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

Ahara----- > Annarasa (Rasadhatvagni) ----- > Rasadhātu -----> Raktadhātavagni (Upadhātu) ----> Raktadhātu -----▶ 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.

#### Other Opinions

- According of 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).
- Acharya Arundatta opines that Rajah is formed from Ahararasa and not from Rasadhātu.

#### DISCUSSION

##### Rajonivritti

Thus, the whole term Rajonivritti means end of Artava Pravritti or cessation of menstruation.

##### RAJONIVRITTI KALA(Age Of Menopause)

According to Sushruta and various other references too, 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. Abhigata 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, Abhigata, 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 (Adhisthana). 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) can not be completed i.e. time required for the process of writing which is nothing other but Kala.

On the basis of Kala, female body manifest "Rajonivritti" at the age of 50 years. The importance of Kala further elaborated by Acharya Vagbhata (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 in 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. Swabhava

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 Shruti Utpatti etc.) Rajah is also a physiological entity, which is having swabava of degradation and ultimately manifests in Rajonivritti. Moreover according to the Swabhavoparam 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 yoni and Garbhashaya are also carried out by Vyana Vayu.

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 nishkramana, and also, helps to control these activities during the conditions of stress. 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.

Vitiated stage of vayu in the body is very well understood in the case of Rajonivritti. Factors like Vriddhavastha, Generalised Dhatukshaya, Generalised rukshata and shosha will lead to vata vriddhi. 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 dhatus 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 Rajadarshana, which marks the starting of reproductive life for a woman.

#### 5. Karma / Environment

Like other factors, Ayurveda has considered karma as a generalised 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 visa versa.

According to Acharya Kashyap, as the fire located within the wood can not 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. Pradnyaparadh as consumption of etiological factors (including Aaharaj and Viharaj) may affect the Rajonivritti. So, on this basis it can be concluded that Karma too has an important in producing Rajonivritti. these include Kalayoga (Opportunity), Swabhava Sansiddha (Favourable disposition of the nature), Ahara Sausthava (Excellence of properties of food) and Avighata (absence of inhibiting factors).

#### 6. Abhighata

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 manifests 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".

#### Types of Rajonivritti

Ayurvedic science has divided all diseases into 4 major types. Agantu, Sharira, Manas and Swabhavika.

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 Kshudha (Hunger); Pipasa (Thirst), Nidra (Sleep), Jara (Aging) and Mrityu (Death).

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 etc.

#### 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.

#### 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 lakshanas.

#### (A) Doshaja Lakshanas Of Rajonivritti

- **Vataja Lakshanas** - Shirah Shula, Hasta-Pada Supti Shabda Asahisnuta, Bala Kshaya, Adhmana, Atopa Vibandha, Anidra / Alpanidra, Bhrama, Katishula, Sandhi Vedana
- **Pittaja Lakshanas** - Ushnanubhuti, Daha, Swedadhikyata Ratrisweda, Trisha, Mutradaha Glani, Yonidaha, Hrid dravatva,
- **Kaphaja Lakshanas** - Bhrama Hrid Spandanadhikya, Angamarda

#### (B) Dhatukshayaja iakshanas

- **Rasakshava** : Shabdasahatva Hriddravatva Shula Shrama Shosha Ruksha
- **Raktakshava** ; Twaka rukshata Sira shaithilya Sheeta prarthana
- **Mamsa kshava** : Sphik-gandadi shushkata Toda Rukshata Glani Sandhisphutana Sandhivedana Dhamani shaithilya
- **Meda kshava** : Anaa rukshata Shrama Shosha Krushata
- **Asthi kshava** : Asthitoda Danta - Nakha -Kesha Sandhishaithilya Rukshata
- **Majja Kshava** : Asthi saushirya Asthi toda Daurbalya Bhrama Tamodarshana
- **Shukra Kshava** : Yoni vedana Shrama Daurbalya Panduta.

#### (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:-

Krodha, Shoka, Bhaya, Dwesha, Smritihras, Utsaha hani. Dairya Hani Shirah Shula, Vishada, Chinta, Medhahras, AlpaHarsha and Priti Parakrama hani.

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.

#### Sadhyasadyata

Sadhyasadyata of Rajonivritti is not mentioned separately in classics, but as mentioned earlier, Rajonivritti is a Swabhavika Vyadhi as that of Jara and Mrityu. Acharya Charaka considered them as, i.e. by nature they are incurable or having no treatment.

Acharya Chakrapani while commenting on this verse, mentions that the word "Nish Pratikriya" means ordinary treatment and measures have no effect on aging (Rajonivritti) but it is "Yapya" by Rasayana treatment. Acharya Dalhana also comments that there exists not any treatment to Kalakrita. They may be made "Yapya" by Rasayana, dietetics etc. Rajonivritti is also a naturally occurring condition and having good number of similarity with the process of aging, it should be considered as "Yapya" condition. 'Yapya' is partial amenability of disease to treatments. Rather a person lives with the disorder without cure but without disturbed by the disease. Because it is said that in "Yapya" stage the disease recurs immediately after the treatment withdrawn.

#### Pathyapathya

##### • Pathya

##### Ahara

- ✓ Take nutritious diet,
- ✓ Drink at least 300 ml milk (one glass) daily
- ✓ Drink plenty of fluids
- ✓ Take fruits or fruit juice and fiber rich vegetables and salads.

##### Vihara

- ✓ Develop an exercise routine or brisk walking for minimum 15-30 minutes a day or 30 minutes a day for 3 days a week.
- ✓ Other activities including running, weight training, aerobics, stair climbing, sports etc also advised as an alternative of exercise.
- ✓ Take night sleep for at least 6 hours.
- ✓ Keep genital area clean.

##### Apathya

##### Ahara

- ✓ Excessive spicy acidic and fatty foods
- ✓ Highly seasoned foods
- ✓ Caffeine drinks
- ✓ Alcoholic drinks, tobacco
- ✓ White sugar, potato, vetches, bean-pods etc.
- ✓ Hydrogenated saturated fats (meat, margarine etc.) should be avoided.

##### Vihara

- ✓ Mental stress, needless worry, over exertion day sleep
- ✓ should be avoided. - Hot baths fireside seat should be avoided and number of blankets on the bed should be reduced if hot flushes and sweats are troublesome.

#### Chikitsa of rajonivritti janya lakshana (menopausal Syndrome)

Rajonivritti is classified under swabhavika vyadhi occurring at the end of praudhawastia and beginning of jarawastha. Delaying jara through rasayanatherapy is the only management making this kastasadya disease yapya.

Following is the list of the drugs, which were used under trial –

Haritaki, Amlaki, Ashwagandha, Shatavari, Guggulu, Jatamansi, Shankpushpi Rasna, Nirgundi, Vacha, Parijata, Praval.

#### REFERENCES

1. Ashtanga Sangraha-Adhvale Ananta Damodar, Mahesh Ananta Adhvale, Atraya Publication.
2. Ashtanga Hridaya by Vagbhatta, comm. - Arunadata 7th edi., Chaukhambha Orientalia, Varanasi, 1982.
3. Kashyapa Samhita by Vriddha Jivaka, Hindi comm, by Pt. Hemaraja Sharma, 5th edi., Chaukhambha Sanskrit Samstham, Varanasi, 1994.
4. Sharangdhara Samhita with Hindi comm. Chaukhambha Sanskrit Samstham, Varanasi, 1966.
5. Amarkosha by Acharya Narayana Ram Nirnayasar Press, Bombay, 6th edi., 1944.
6. Ayurvedic Mahakosha edi. by Acharya Venimadhava Joshi, Maharashtra Sanskrit Seva Mandal, Bombay, 1968.
7. Ayurvediya Prasuti Tantra Evam Stri Roga by P.V. Tiwari part-1 and 11, Chaukhambha Orientalia, Varanasi 2nd edi., 1982.
8. Dravyaguna Vijnana by Priyavrat Sharma, Chaukhambha Vidyabhavana, Varanasi 2nd edi., 1969.
9. Adharsha Nighantu Hindi by Bapalal Vedy Chaukhambha Bharati Acedamy
10. Indian Materia medica by Nadakami A.K. Papular Prakashan, 3rd edi., 1954.
11. Madhava Nidana with Madhukosha Sanskrit! Comm. With translation By Sashtri Sudarshana, Chaukhambha Varanasi, 1976.