



### CONCEPTIONAL STUDY OF “MENOPAUSAL SYNDROME”

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### **ABSTRACT**

Menopause is defined as cessation of periods for 12 months due to cessation of ovarian function resulting in permanent amenorrhea. By Recent years it has become a major health problem in both developed as well as developing countries like India. In most of the women menstruation ceases permanently between 45-50 years but it strikes

Indian women as young as 30-35 years. This problem is emerging as a burning issue as population of postmenopausal is increasing day by day. So we need to combine modern as well as Ayurveda to find out solution to this type of new coming disease. In Ayurvedic terms the cessation of menstruation as well as ovarian function is known as Rajonivritti which means “end of “Aartava Pravritti”.

**KEYWORDS:** Menopause, Menopausal syndrome, Rajonivritti, Rajah, Aartava, Rasayan.

### **INTRODUCTION**

Although menopause is a natural and physiological event in the process of ageing of a woman but when menstruation stops a woman undergoes many physical, mental as well as psychological changes. Menstruation realizes a woman her reproductive capacity and womanhood, thus thought of its cessation brings a feeling of insecurity in her. Few decades ago menopause was considered as a normal aging process and symptoms associated with it were either not treated or treated only symptomatically.

## DISCUSSION

Cessation of menstruation is termed as menopause and symptoms associated with it as menopausal syndrome. According to WHO – Menopause is the permanent cessation of menstruation resulting from the loss of ovarian follicular activity. The average age is around 50 yrs with limits between 45 – 55 yrs.

According to ayurveda, Rajonivritti is a normal physiology which occurs due to ageing. Rajonivritti is made up of Rajah and Nivritti where, Rajah is aartava (menstrual blood), Stri pushpa (ovum) and Nivritti is end or cessation. During the period of Rajonivritti, there is decline in the nourishment and function of all the dhatus (tissues) of the body. In ayurvedic texts it is described under Rajonivritti – Kala by almost all aacharyas.

### Formation of rajah or aartava

According to aacharya Sushruta, rakta named rajah is formed from rasa dhatu.

According to Vaghbata rakta which menstruates for 3 days from uterus every month as known as aartava.

According to Chakrapani, rakta known as rajah is formed from prasad bhag of rasa.

According to Bhavamishra and Saranghara rajah is formed from rakta as updhatus.

According to Arundutta rajah is formed from aahara rasa and not from rasa dhatu.

### Rajonivritti kala according to different aacharyas

Rajonivritti as a separate topic is not described by any one of the aacharyas of ayurvedic texts. Only Rajonivritti Kala is mentioned.

According to Sushruta, Vaghbata and Bhavamishra, Rajonivritti Kala is 50 yrs.

Aacharya Kashyapa has not mentioned any age for menopause.

According to aacharya Arundutta, Rajonivritti kala is not a fixed one, it may vary.

### Nidana of rajonivritti (etiology)

Important factors influencing this physiological phenomenon are Kala, Swabhava, Dhatukshaya, Vayu and Abhighata.

### Kala

The characteristic changes taking place during different stages of age occur due to the prabhava of Kala.

These changes giving rise to Rajonivritti in females take place due to deterioration of dhatus (body tissues) day by day.

### **Swabhava**

It is swabhava under the influence of which our body elements deteriorates with every single moment.

Moreover according to swabhavoparam Vada theory, nothing is eternal in this universe and every substance which is produced, is liable to destruction. Therefore rajah as well as reproductive capacity of a woman ends naturally with the progress in her age.

### **Vayu**

As per ayurvedic consideration vayu is a major factor behind every process going inside the body as well as outside the body i.e. universe. Out of five types of vayu, apana vayu and vyana vayu are responsible for rajah uttpatti and its cyclic expulsion every month. Any vitiation of these two vayus may alter menstruation cycle ultimately leading to rajonivritti.

### **Dhatukshaya**

Due to dhatukshaya all the updhatus including aatarva get destructed resulting into Rajonivritti.

### **Abhigata**

Aacharya Sushruta has mentioned that the vighata of the roots of aartava-vaha srotas will lead to Aartavanasha. Any direct or indirect trauma (Abhigata) to the Aartava-vaha srotas leads to aartava-nasha and results in akalaja rajonivritti.

### **Other factors**

Some other factors like Aahara (diet), vihara, desh, Kala & mansik bhavas are some of the factors which determine early or late aging and hence Rajonivritti.

### **Samprapti / Pathogenesis**

During prodh-avastha there is swabhavik dominance of pitta dosa with madhyam vata and decline in Kapha. While during jara-avastha / vridh-avastha vata dosha gets aggravated with madhyam pitta and Kapha-Kshya. Due to increased vata dosa Agnivaishamya occurs which results into jatharagni as well as dhatvagni vaishmaya. Therefore formation of dhatus specially rasa and Rakta dhatu do not occur properly. This decline in dhatu production along

with destruction of existing dhatus and updhatus lead to Aartava Kshaya and finally into Rajonivritti.

### Lakshana / Clinical Features

There is no specific description available regarding Lakshanas of Rajonivritti. But we can consider some symptoms under jara-vyadi which are lakshanas of dhatukshaya and vata-pitta dominance alongwith mansik (psychological) lakshanas.

### Sadhy-Asadhyata

Rajonivritti being a swabhavik vyadhi in nature, is incurable or have no treatment. But it can be made 'yapya vyadhi' by Rasayan therapy.

### Chikitsa (Treatment)

According to jararog chikitsa sutra, rasayan therapy can be given for the treatment of dhatukshaya and sanshodhan for the treatment of vattapitta dominance.

## CONCLUSION

The management of Rajonivritti with ayurvedic diagnostic approach means treating the disease symptomatically i.e. treatment of Dhatukshaya and vattapitta dosa vriddhi.

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