



Review Article

A CRITICAL ANALYSIS OF RAJONIVRITI LAKSHANAS AND THEIR PATHOGENESIS

Varinder Kaur^{1*}, Janu Manohar², Sakshi³

*¹P.G Scholar, ²Professor, ³Assistant Professor, Department of Rachana Sharir Tantia, Sri Ganganagar College of Ayurvedic Science & Hospital, Sri Ganganagar, Rajasthan, India.

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ABSTRACT

Today in the era of information and technology the whole scenario has been changed. Women have a multidimensional attitude and enjoy special place in the society by reaching all kinds of heights by their spectacular physical and mental performance in almost all possible fields. Problems of different age group of women are still present and the most suffering age group is forty plus due to change in reproductive life by cessation of menstruation causing untoward physical and mental agonies called menopause. Every woman faces various physiological and psychological changes during this change as part of hormonal de arrangement. The presence of regular menstruation indicates the starting of reproductive life of women and menopause indicates the declining fertility rate of female. *Rajonivriti* word is made up of two different words viz., '*Rajah* and *Nivriti* *Rajah* denoted as *Aartava* (menstrual blood) *Nivriti* as *Uprama* (cessation). In Ayurveda this phenomenon taken in different way not as a serious health problem. As Sushruta mentioned that menopause deals with *Jarapakvya avastha* of the body. Sometimes such disturbances attain the stage of disease or syndrome called Menopausal Syndromes accompanied by various vasomotor, psychological, genital, locomoter and G.I.T related symptoms.

INTRODUCTION

Rajah is considered as main factor for reproduction and it should be understood that a fully mature body (*Dhatuparipurnata*) would only able to reproduce other body. It is considered as the indicator for starting of reproductive life. Not today since thousand years before age of menarche is given approximately 12 years^[1] which varies individually and Acharyas have mentioned the age limit of menopause of approximately 50 years.^[2]

Rajah is defined according to different ancient Acharyas- Acharya Vagbhata defined *Rajah* as substance which is formed from "*Rasadhatu*" as a physiology point of view and comes through the female genital tract every month for the duration of three days is termed as "*Rajah*".

Synonyms of Rajah - Certain terms have been used in the classics to denote "*Rajah*".^[3] These terms change according to the subject, some terminologies used in the classics indicates menstrual blood or ovum or both on even hormones at various places.

Raja Pravirti Kala (Age of Menarche): The production of *Rajah* is described as '*Dhatu utpatti*' *Prakirya* in the classics. They have considered *Rajah* as the *Updhatu* of *Rasa*, but with the same. Acharya Sharangdhara has mentioned it as *Updhatu* of *Rakta*^[4]. The general line of production of *Rajah* is through the process of *Dhatu utpatti*. All the Acharya have mentioned 12 years as age of first *Aartavadarshna*.

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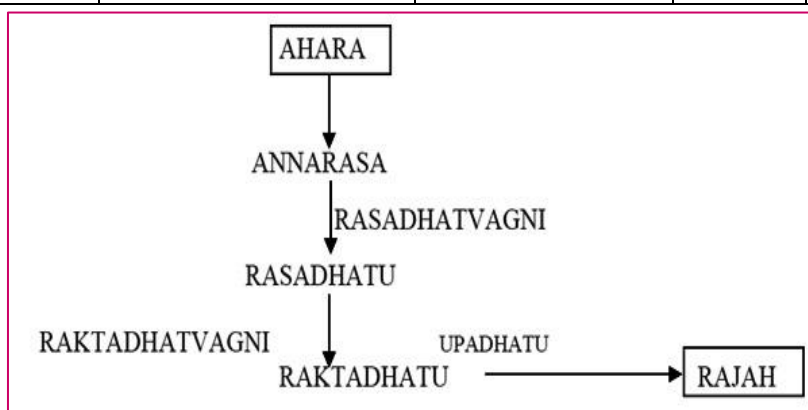


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Table 1: The synonyms of *Rajah* according to different Acharyas and their opinions [5]

No.	Synonyms	References	Term used as a		
			Menstrual Blood	Ovum	Hormones
1	<i>Rajah</i>	Cha., Su., Ka., A.S., A.H.	+	+	+
2	<i>Artava</i>	Cha., Su., Ka., A.S., A.H.	+	+	+
3	<i>Asrika</i>	Cha., Su., Ka., A.S., A.H.	+	+	-
4	<i>Rudhira</i>	Ka.	+	-	-
5	<i>Rakta</i>	Su., Ka., A.S., A.H.	+	+	-
6	<i>Shonita</i>	Cha., Su., Ka., A.S., A.H.	+	+	+
7	<i>Lohita</i>	A.H.	+	+	-
8	<i>Pushpa</i>	Cha., Su., A.S.	+	-	-
9	<i>Bija</i>	Cha.	-	+	-



Raja Nivriti Kala (Age of Menopause): According to Acharya Sushruta and various other references too, 50 years is mentioned as age of *Rajonivriti*. Acharya Arundatta opinion is that the age mentioned above is probable age not the fixed one. The variations and factors influencing either environmental, or individuality of women are considered. As Ayurveda given more importance to *Ahara* and *Vihara* in the maintenance of health and these factors too, should be considered as fluctuation.

Nidana of Rajonivriti: Concentrating on the probable *Nidana* (etiological factors) regarding the condition *Rajonivriti* few factors can be squeezed out some of these factors are mentioned by Acharyas in the context of “*Rajjauttpatti hetus*” too.[6,7] Besides this some very specific factors also can be considered as the causative factors for *Rajonivriti* which are enlisted below

1. *Kala*
2. *Swabhava*
3. *Vayu*
4. *Karma /Environment*
5. *Dhatukshaya*
6. *Abhighata*

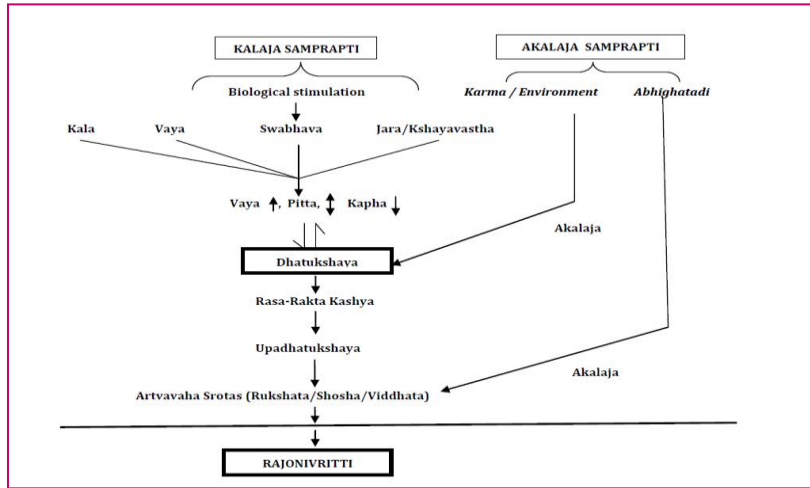
Types of Rajonivriti - Acharya Sushruta mentioned a group of naturally occurring disease under the heading of *Swahavabala pravritta* includes *Kshudha* (hunger), *Pipasa* (thirst) *Nidra* (sleep), *Jara* (ageing), *Mrityu* (death). In some manner *Rajonivriti* too is a natural occurring condition in every women as that of *Jaravastha* etc., *Swabhavika Vyadhis*. So *Rajonivriti* period may be divided as^[8]:

- 1) **Kalaja Rajonivriti** - If *Rajonivriti* occurs at proper age (i.e., around 50 years of age)
- 2) **Akalaja Rajonivriti** - If *Rajonivriti* occur before or after its proper age.

Probable Samprapti of Rajonivriti

As the pathogenesis of *Rajonivriti* is not elaborately described in as such Ayurvedic texts, few points should be taken in to consideration (including *Nidana*). First of all, classics have quoted the age of *Rajonivriti*. This age limit is dominated by “*Vata Dosha*” and obviously it is easily got vitiated during this time.

This dominant *Vatadosha* will have effect all over the female body including all anatomical as well as physiological factors by virtue of its character i.e., "*Laghuta*" and "*Rukshta*".⁸ At the age about 50 years the decline process starts in female body due to *Jaravastha* as a natural process. *Samprapti* is as followed



Doshas contributions in various Lakshanas of Rajonivritti [9,10]

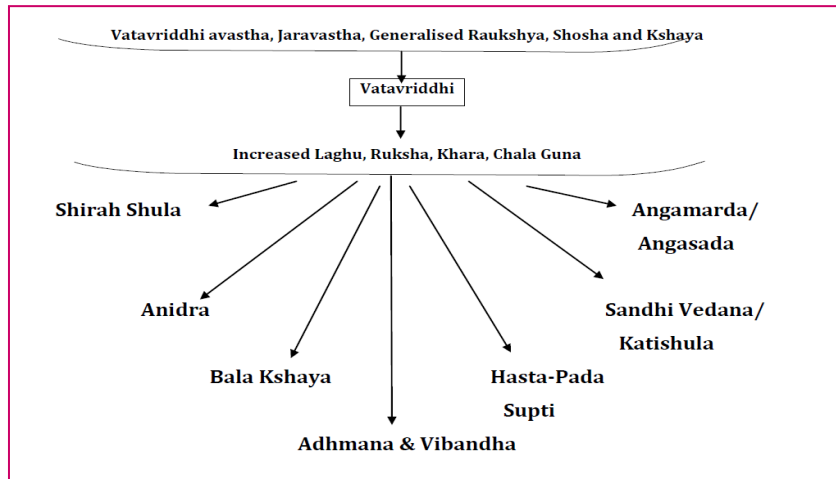
According to available symptoms differentiation can be done as *Vataja lakshnas*, *Pittaja lakshanas* and *Kaphaja lakshnas*.

Pathogenesis of Vata Dosha Lakshans

So the factors like *Vata vriddhi avastha*, *Jara avastha*, generalized *Raukshya*, *Shosha* and *Kshaya* of various body tissue elements will be manifested as generalized *Vata dosha vriddhi*.

Vataja Lakshanas

1. Shirah Shula
2. Hrid Spandanadhikya
3. Hasta-Pada Supti
4. Shabda Asahisnuta
5. Bala Kshaya
6. Adhmana
7. Atopa
8. Vibandha
9. Anidra / Alpanidra
10. Bhrama
11. Katishula
12. Sandhi Vedana

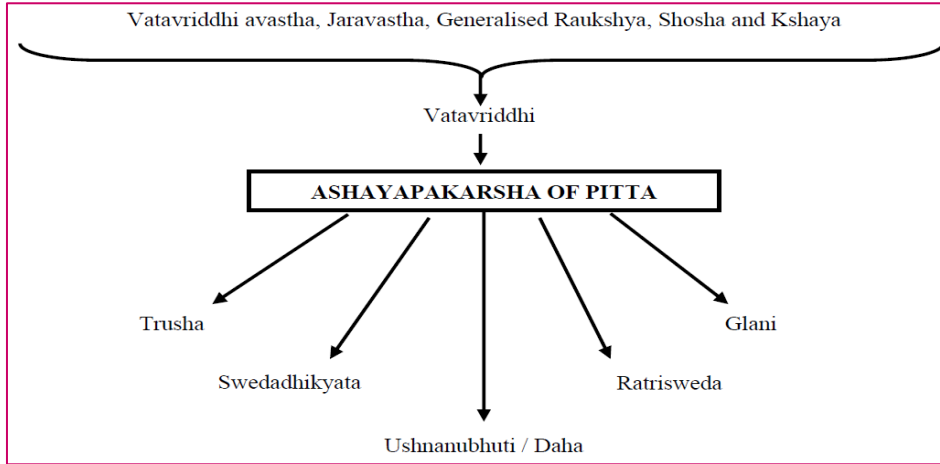


Pathogenesis of Pitta Dosha Lakshnas - Table and page no 33

Due to *Vatavriddhi*, *Ashayapakarsha* of *Pitta* will take place and various *Pittaja lakshnas* like *Ushanaanubhuti*, *Atiswedda*, *Glani*, etc., manifest.

Pittaja Lakshanas

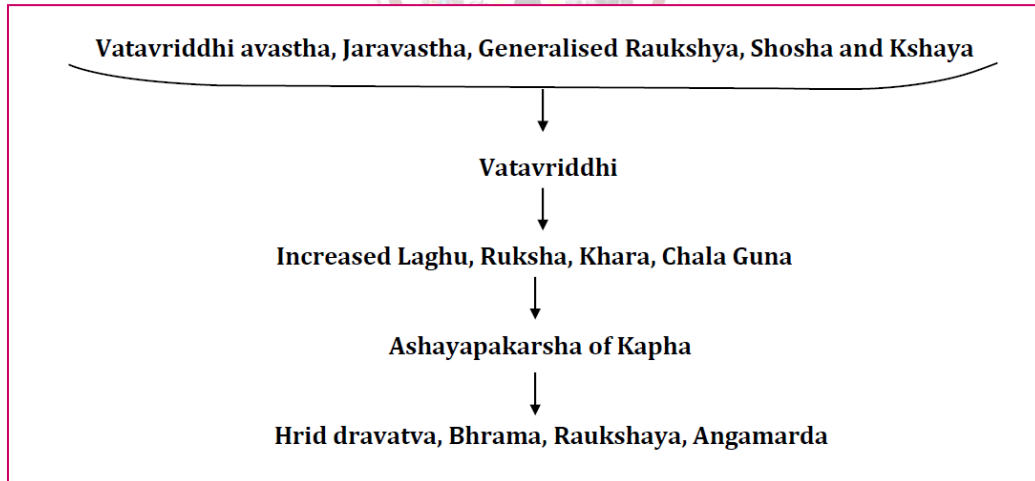
1. Ushnanubhuti
2. Daha
3. Swedadhikyata
4. Ratrisweda
5. Trisha
6. Mutradaha
7. Glani
8. Yonidaha



Pathogenesis of Kaphaja Dosh: Due to Vatavriddhi

Kaphaja Lakshanas

1. Hrid dravatva
2. Bhrama
3. Raukshaya
4. Angamarda



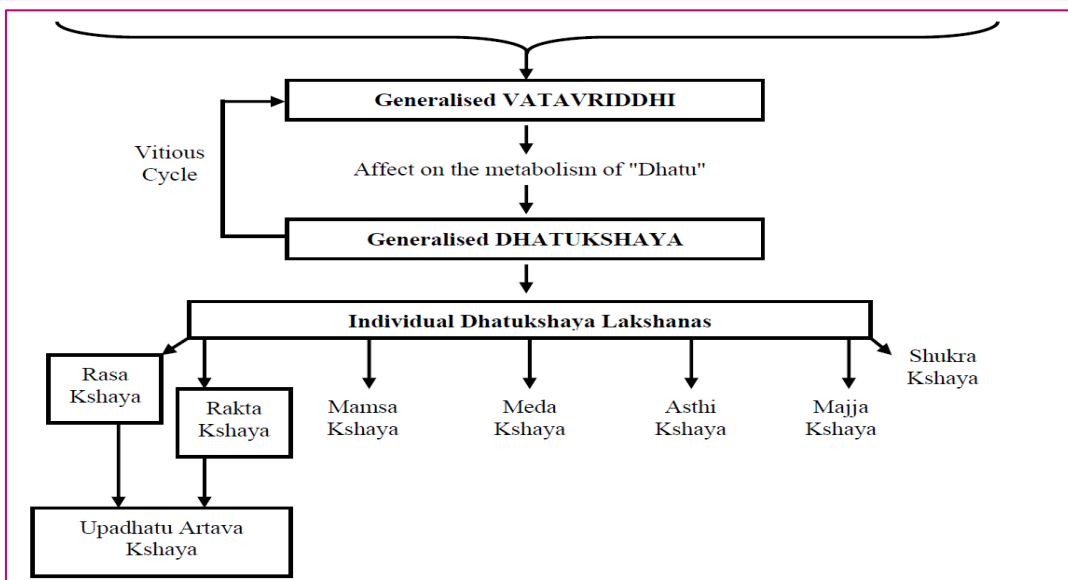
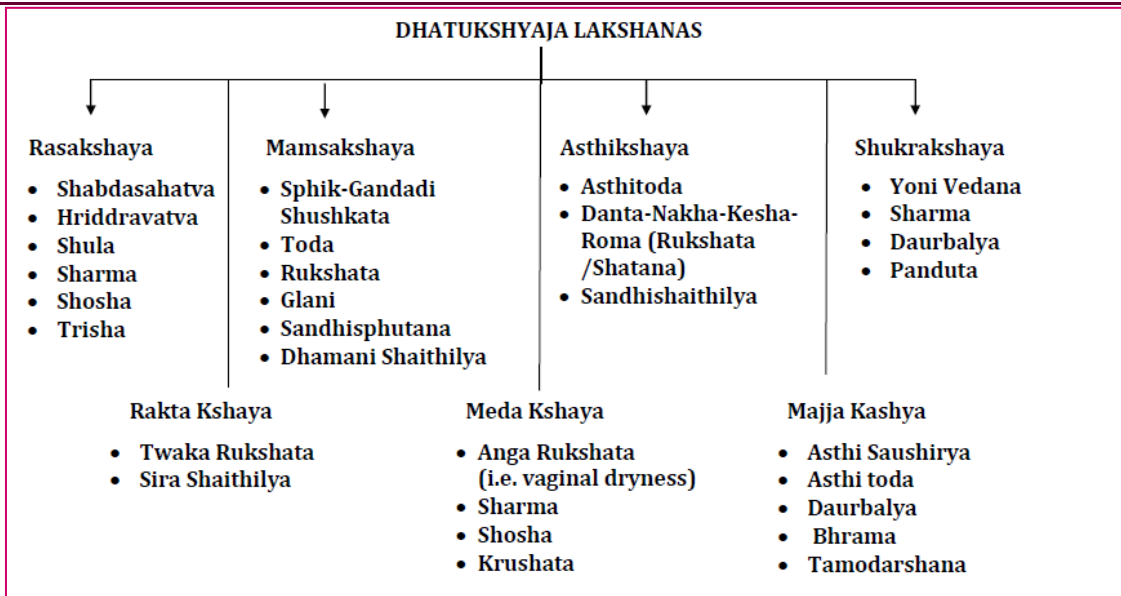
Vatavriddhi

Ashayapakarsha of Kapha

Hrid dravatva, Bhrama, Raukshaya, Angamarda

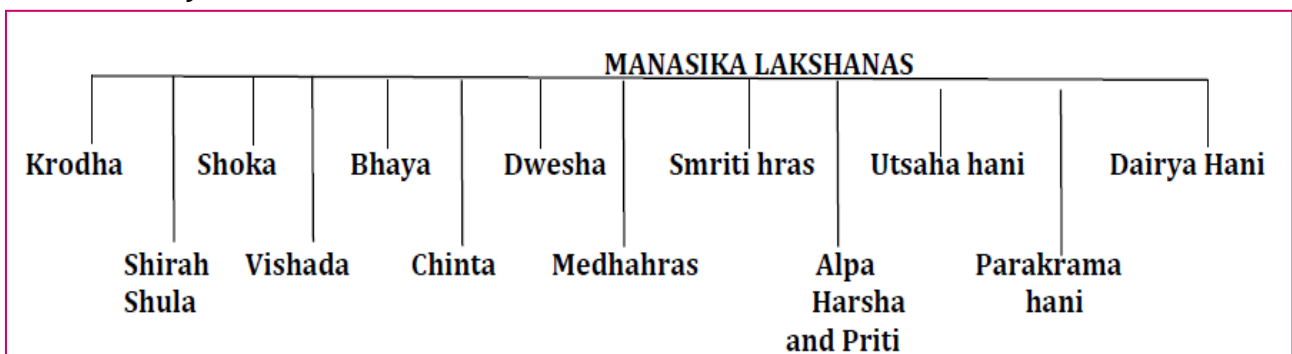
Pathogenesis in Dhatukshaya Lakshnas

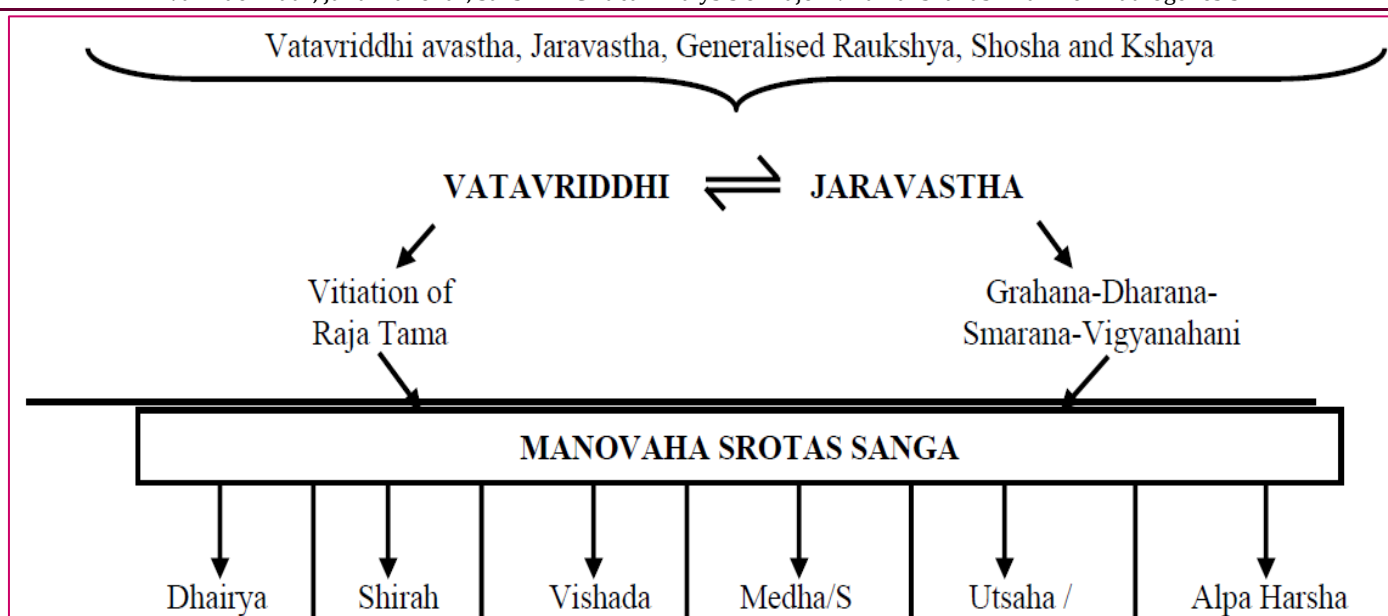
The vicious cycle of vitiation of *Vata* goes on due to *Dhatukshaya* symptoms of individual *Dhatukshaya* will occur. Concentrating on *Rasa Dhatu Kshaya* affects metabolism its "*Updhatu*" will also deteriorate quantitatively as well as qualitatively.



Pathogenesis in Mansik Lakshnas

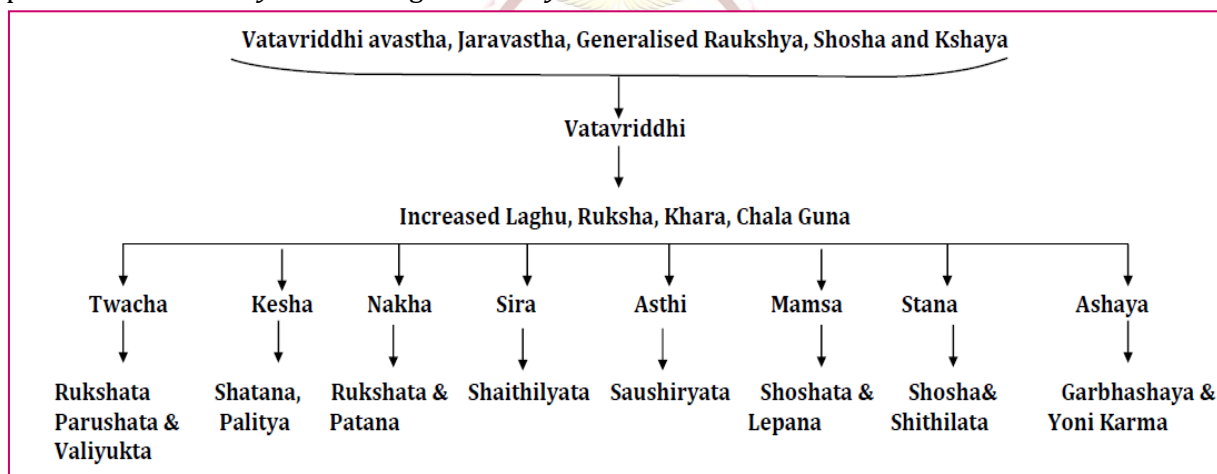
Due to vitiation of *Vata* the "*Rajah*" and "*Tamah*" *doshas* also takes place with effectively presenting symptoms occurring in body as well as mind. On the other hand, due to *Jaravastha* progressive decline occurs in the various physical and psychological factors and mainly manifest as *Grahana - Dharana - Sarana - Vigyanadi hani*. These both condition will vitiate the *Manovaha srotas* due to *Sthan samshrya* and as a result symptom like *Krodha, Shoka, Bhaya, Chinta* etc manifest.





Pathogenesis in Other Changes

Because of some etiological factors and dominant *Vayu*; *Laghu*, *Ruksha*, *Khara*, *Chala*, *Shukshma* etc., *Guna* also markedly increase in the body and resulting in to various anatomical changes like *Rukshata*, *Parusahta* and *Vali* observed in *Twacha*, *Palitya* of *Kesha*, *Rukshata* and *Patana* of *Nakha*, *Shosha* and *Shithirata* of *Stana*, *Sharthiriyata* in *Sira* and *Saushiryata* in *Asthi* observed. *Mamsa* will reduce (*Shosha*) and its *Lepan karma* will be hampered. So *Sphik - gandadi* areas appears will be observed *Shushka*. Adding to these *Rukshata* and *Shosha* will appear at various *Ashayas* including *Garbhashya Yoni* etc.



Sadhyasadyata: *Sadhasadyata* of *Rajonivriti* is not mentioned separately in classics but as mentioned earlier *Rajonivriti* is a *Swabhavika vyadhi* as that of *Jara* and *Mriyu*. Acharya Charaka considered them by nature they are incurable or having no treatment (cha.sha.1/115) *Rajonivriti* is naturally occurring changes and having good number of similarities with the process of aging.

CONCLUSION

Rajonivriti is a physiological process but when it causes discomfort to mind or body, it attains a state of disease. *Rajonivriti* occurs due to ageing process suggesting aggravation of *Vatadosha* and the symptoms which occurred are correlated with *Vataja Lakshnas*, *Pittaja Lakshnas*, *Kaphaja Lakshnas* etc. In *Rajonivriti samprapti ghataka* are *Vata*, *Pitta Dosh*

and *Dushyas* are *Saptadhatu* including *Updhatu* of *Rakta Aartava*. The majority of *Lakshanas* are due to *Vata Vriddhi*, *Kapha Kshaya*, *Ashayapakarsha* of *Pitta* by aggravated *Vata*. *Rajonivrities* also associated with vitiation of *Manovahasrotas* and *Dhatushaya*. So due to specific pathogenesis *Rajonivriti* in encompasses various *Doshaja Dhatukshayaja* and *Manasika Lakshanas* and various anatomical changes in women. After describing of clinical features of *Rajonivriti* it is very important to understand the probable pathogenesis behind these symptoms and researches are also scheduled out for an attempt to overcome the *Doshaja*, *Dhatukshayaja* and *Manasika lakshanas*.

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***Address for correspondence**

Dr. Varinder Kaur

PG Scholar

Dept. of Rachana Sharir Tantia

University Sriganganagar

Number: +91 62845-46447

Email: drvarinderkaur7@gmail.com



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