



International Journal for Research in Science Engineering & Technology (IJRSET)

<https://www.doi.org/10.5281/zenodo.8154375>

PHYSIOLOGICAL STUDY OF ARTAVA AND ASPECTS OF MENOPAUSE SYMPTOMS IN RELATION TO RAJONIVRITI

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Abstract - Artava is regarded as the upadhatu of Rasa and Rakta. The Artava utpatti is mostly caused by Apana and Vyana vayu, coupled with Kapha and Pitta. According to classical texts, Rasa or Rakta is supposed to create Raja or Artava; these two stages of formation can be contrasted. According to Sushruta Samhita, Ashtanga Sangraha, Ashtanga Hridaya, and Bhavprakasha, the age of Rajonivritti is 50 years. Kala, Swabhava, Vayu, Karma / environment, Dhatukshaya, Dosha-Dhatu-Mala, Abhigata, Ahara, Vihara, Mansika Hetus, etc., can be thought of as the causative causes for Rajonivritti. So the present study was choosed to access the effect of menopause in females and its relation with Apana Vayu Vikriti in present era by survey study. It is found that Vata Prakopka Nidana Sevana i.e. Ratrijagarana, Vegadharana and Viruddha Anna Sevana were found in all 100 womens which directly affects their menopausal age& symptoms.

KEYWORDS: [Rajonivritti, Ratrijagarana, Vegadharana, Artava, Raja.]

1. INTRODUCTION

Every month, a fluid known as Artava that is mixed with Rakta and Shleshma pours through the vaginal canal. Despite having a Panchabhautika constitution, Agnimahabhuta predominates. With the aid of Rasagnipaka, Artava is regarded as the upadhatu of Rasa and Rakta. The Artava utpatti is mostly caused by Apana and Vyana vayu, coupled with Kapha and Pitta. Menopause is characterized as a permanent cessation of menstruation, and for women, it marks the end of their menstrual cycles. Endocrinologic reduction in hormone production by the ovaries is the change in life that is identified, along with a number of signs and symptoms. Night sweats and hot flushes. and insomania are regarded as menopause-specific symptoms. This biological stage of life, which is unavoidable and permanent, is characterized by a decline in ovarian hormones and ends with the cessation of menstruation. Natural menopause is defined by the World Health Organization as the eventual cessation of menstruation due to the absence of ovarian follicular activity without a clear intervening cause, which is only proven after 12 consecutive months of amenorrhea [1].

Nirukti of Raja:

Since the substance's purity and impurity must be determined using the stained fabric (Amarkosha of

Amarmishra with commentary Vyakhya Shuddha, page no. 210), it is known as Rajah when it stains the cloth as well as the vagina or the yoni. The monthly blood, also known as Rajas in females, is said by Acharya Sushruta to come from the same Rasa. [2]

Definition:

Except during pregnancy and nursing, when it lasts for 3 to 7 days, Artava is a material made from Rasa that only occurs in females. It has the color of Rakta and flows through the female genital system starting at the age of 12 and ending at the age of 50.[3] It is described by Acharya Sushruta in Vagbhatt I & II as being somewhat blackish, odorless, and flowing from a woman's apatya marga by Vayu.[4,5,6]

Formation of Raja (RajoUtpatti):

According to classical texts, Rasa or Rakta is supposed to create Raja or Artava; these two stages of formation can be contrasted. Through Rasa, the plasma, the hormones from the hypothalamus are transported to the pituitary, then to the ovary, and last to their target organ, the endometrium. It is in the endometrium that blood is stored until being released during menstruation. In addition to providing food to endocrine glands as well as the uterus and endometrial through rasa, Chakrapani first described this same process with the words Avirbahva (creation) and Tirobhava (discharge). [7]

Rajah/ Artava UtpattiHetu:

"Paripurnata of Sharirik Dhatus"	Acharya Bhela [8]
Vaya Parimana and Swabhavash (natural) Dhatu Paripurnata	Kashyapa. [9]
Kala, Swabhava, Yoni Abhivridhi, and Vaya	Acharya Sushruta [10]
Upchaya Roopa Vriddhi	Acharya Bhavmishra [11]
Sodhana Prakriya	Dalahana (Malarupa Artava) [12]
Apana Vayu Kriya	Acharya Charaka [13]

Rajonivritti Kala - (Age of Menopause):

Few direct references are accessible for Rajonivritti Kala, which is cited by practically all Acharyas without any debate. According to Sushruta Samhita [14], Ashtanga

Sangraha[15], Ashtanga Hridaya[16], and Bhavprakasha[17], the age of Rajonivritti is 50 years. According to Acharya Arundatta, the age given above is only an estimate and not a set number.

NidanaofRajonivritti:

In the text of "Rajah Utpatti Hetus," Acharyas mentions a few aspects. These elements may also be regarded as Rajah Nivritti Hetus. In addition, several extremely specific elements, such as Kala, Swabhava, Vayu, Karma / environment, Dhatukshaya, Dosha-Dhatu-Mala, Abhigata, Ahara, Vihara, Mansika Hetus, etc., can also be thought of as the causative causes for Rajonivritti.

Kala:

The "Vaya" is characterized according to Kala in Ayurveda. As the virtue of Kala manifests this "Vaya Awastha" itself. The same fetus can develop into a kid, a young person, or an elderly person throughout the course of life, as brilliantly explained by Acharya Charaka.[18] Thus, it is evident that the aging process begins after a set period of time. A particular Kala is discussed when focusing on "Rajonivritti". A woman who is 50 years old does "Rajonivritti" on her body according to Kala.

Swabhava- Theory of Innate Destruction: "Swabhava" has been broadly regarded by Ayurveda as a causal component. For instance, with relation to Srusti Utpatti Rajah is a physiological entity as well, and it through Swabhava of degeneration before manifesting as Rajonivritti.[19]

Vayu:

Out of the five types of Vayu in the human body, "Apana Vaya" and "VyanaVayu" are primarily in charge of activities connected to Artava.[20] As "ArtavavahaSrotas," which falls under the category of Apana Vayu, is connected to Artava. All excretory processes, including Mala, Mutra, Shukra, Artava, and Garbhaniskramana, are aided by Apana Vayu, which also assists in controlling these processes under stressful circumstances.[21] This leads to the conclusion that the combined influence of these two Vayus is what causes Rajah Utpatti and its cyclical ejection every month. Therefore, it may also be considered a causal element for Rajah Nivritti. Strength, complexity, happiness, and life expectancy are all impacted by vitiated vata in the body, along with all the sense organs and the destruction, deformation, or long-term retention of the embryo. In the instance of Rajonivritti, the vitiated stage of Vayu in the body is very well known. Vata Vriddhi is brought on by factors including Vaya, Generalized Dhatukshaya, Generalized Rukshata, and Shosha. As a result, a vicious cycle will start, affecting all of the Vata functions, including Rajah Utpatti, which may appear as Rajah Nivritti.

Vayu is in charge of Rajonivritti in this manner. [22]

Dhatukshaya:

Dhatu Paripurnata is regarded as "Rajah Utpatti"'s responsible factor. Reproduction is the ultimate purpose of human beings, but in Balya Avastha, this is not possible since Dhatus are still in an embryonic state, and as a result,

Rajah is not evident in Balya Avastha. However, in YuvaAvastha, Dhatus are at the stage of development known as Sharirik Dhatu Paripurnata, and Rajah Agman manifests during this Avastha, which signifies the beginning of a woman's reproductive existence. Natural deterioration of bodily tissue during jarapakva avastha results in the loss of Artava as well. The Rajonivritti, which manifests at JarapakvaAvastha, is subject to the same rules.

Karma/Environment:

According to Acharya Charak, a person's longevity is determined by two things, namely Daiva, Karma from previous lives, and Purshartha. (This lifetime's karma).

Abhigata

According to Acharya Sushruta[23], Artavanasha will be reached by the Viddhata of the ArtavavahaSrotus, which includes Garbhashaya and Aartava VahiniDhamanis. Any direct or indirect trauma (Abhigata) to the ArtavavahaSrotas may result in this Viddhata, which will cause Artavanasha and manifest as AkalajaRajonivritti.

Dosha-Dhatu-Mala:

The same variables that cause a body to form in an equilibrium state also cause a sickness to form in an out-of-equilibrium state. A person is said to be in good health if their Agni is in a constant condition, their Doshas are in an equilibrium, their fundamental Dhatus are in a constant state, and their mental and emotional faculties are functioning normally.[24] The disorders are brought on by the disruption of these variables. These elements become unbalanced at the age of 50 and start the Rajonivritti.

TypesofRajonivritti:

The four main illness kinds identified by ayurvedic science are as follows.

Manasa, Agantuja, Sharira, and Swabhavika. [25]

Swabhavika Vyadhi:

Keeping the 'Swabhavika' type in mind, it is stated that this type comprises all those situations, which are happening spontaneously. A list of naturally occurring illnesses listed by Acharya Sushruta includes Kshuda (Hunger), Pipasa (Thirst), Nidra (Sleep), Jara (Ageing), and Mrityu (Death). These disorders are naturally occurring, but they can also be acquired, a condition known as doshajaso. They are further classified into two categories, namely Kalaja and Akalaja.[26]

In a similar way to Jaravastha and other naturally occurring conditions in women, SwabhavikaVyadhis, Rajonivritti also occurs in all women. Rajonivritti can be split into two categories as a result. Kalaja Rajonivritti, to start Secondly, Akalaja Rajonivritti

Kalaja Rajonivritti is the term used when Rajonivritti happens at its likely age, which is about 50 years of age. It is said that Swabhavika Vyadhis are Yasya. Rajonivritti is therefore Yasya according to Rasayana Chikitsa.

Akalaja Rajonivritti:

Akalaja Rajonivritti is the name used when Rajonivritti happens before or after its likely age, which is roughly 50 years. Due to a lack of health care's preventative measures, Akalaja Rajonivritti occurs. Because the symptoms of this sort of Rajonivritti are so severe, it is important to get medical assistance to prevent any negative repercussions. Because of the pathology of Rajonivritti and the Doshas involved, Roga Swabhava should be used to cure them, according to Acharya Dalhana. Compared to Kalaja Rajonivritti, this Akalaja Rajonivritti is more likely to be treated. It is expected that each person would experience Kalaja and Akalaja Rajonivritti to varying degrees. This may rely on Prakriti, as Acharya Charaka acknowledged in the chapter 8 of Vimana Sthana.

AIM:

To study the effect of menopause in females and its relation with Apana Vayu Vikriti in present era by survey study.

MATERIALS AND METHODS

100 females with menopausal symptoms were selected for the survey to rule out Vikriti of Apana Vata. Survey study was done in P.G. Deptt. Of Kriya-Sharir, Himalayiya Ayurvedic Medical College And Hospital, Dehradun.

INCLUSION CRITERIA

1. Age-40-60 years
2. Marital status –married
3. Healthy women with respect to vitals parameters such as Pulse, Bp, Routine Blood Sugar, Temperature, etc.

EXCLUSION CRITERIA

Established cases of any mental illness and previous cesarean section
 Patients with poorly controlled Diabetes Mellitus (HbA1c > 10%)
 Patients suffering from major systemic illness necessitating long term drug treatment (Rheumatoid arthritis)
 Psycho-Neuro-Endocrinal disorders, etc.
 Patients who have a past history of Atrial Fibrillation, Coronary Artery Disease (CAD), Acute Coronary Syndrome, Myocardial Infarction, Stroke or Severe Arrhythmia in the last 6 months.
 Symptomatic patients with clinical evidence of Heart failure.
 Patients with poorly controlled Hypertension (> 160/100 mmHg)
 Medical and gynaecological disorder

OBSERVATIONS

Maximum (i.e. 69%) women were of the age group of 40-50 years. Majority numbers of them were (i.e. 60%) were from Hindu community. All of them were married and having normal marital life. Majority of the women (i.e. 61%) were employed; and Socio-economic status of maximum women (i.e. 52%) was middle class.

Maximum women (i.e. 56%) were vegetarians, Maximum of them (i.e. 50%) were had habit or addiction of tea, 50% of them had disturbed sleep, 30% women were having constipation & 55% of women had doing exercise irregularly in the form of house hold works.

Timely onset of menarche was found in 23% women while 22.85% women had past irregular menstrual history, 71.42% having moderate quantity of menses & 34.29% having painless menses age.

Nidana Sevana i.e. Ratrijagarana, Vegadharana and Viruddha Anna Sevana were found in all women

DISCUSSION

Rajah is a crucial physiological component. Shuddha Rajah, also known as Artava, is a sign of Dhatuparipurnata and denotes the beginning of a female's procreative existence. According to Kedari Kulya Nyaya, Khale-Kapot Nyaya as Upadhatu of Rasa, Utpatti of Rajah may be understood. Four significant factors—casual cause (Agantuj), physical cause (Sharirika), mental cause (Mansika), and natural cause (Swabhavaja)—are responsible for the vitiation of Doshas and Dhatus. According to Ayurveda, Rajonivritti is a condition that every woman naturally experiences as she ages and the body is totally senile.

The concern that arises in this situation is why Rajonivritti, a disorder, isn't mentioned in the classics considering how different life was back then. Females had access to organic sources of fruits, vegetables, and milk, as well as its byproducts such as ghrita, navneet, and kheer; as a result, there were relatively few Rajonivritti Awasthanya Lakshanas. Without any disagreement, almost all of the Acharyas of Brihat Trayi, Laghu Trayi, and other schools have said that Rajonivritti is around 50 years old. This is still true in the modern times. The Rajah is an Updhatu of the Rasa Dhatu, and all Dhatus work better in Yuvavastha, which decreases during the Praudha Awastha. The term "Hiyamana" or "Kshiyamana" used by Acharya Charaka and Sushruta to describe the effect of aging on Dhatus is a decline in the quality and quantity of Dhatus, which causes the Rasa Dhatu's Kshiyamana to finally result in the Hras of the Updhatu, or Artava, and lead to Rajonivritti. The bulk of Rajonivritti's Lakshanas are caused by Vata Vriddhi, Kapha Kshaya, Pitta's Ashaya Apakarsha caused by exacerbated Vata, vitiation of Manovaha Srotas, and Dhatukshaya, all of which appear as a result of aging.

CONCLUSION

Rajonivritti can be classed under Nishpratyanik or Swabhavikavyadhis since it is a naturally occurring state in female bodies and is similar to how aging (Jara) is described in the classics. Rajonivritti Janya Avastha is more prone to exhibit the numerous Jaravastha symptoms. Therefore, it may be said that Rajonivritti is a characteristic of aging that is unique to women, which is why nutrition, Rasayana, and other practices are used to treat it as a "Yapya condition." Synergistically, Jaravastha produced specific Rasa- Rakta Dhatukshaya, particularly Upadhatu Artavakshaya. Additionally, Shosha and Rukshata occur at Artavavaha Srotas as a result of widespread Raukshya, and all of these alterations ultimately lead to Artavanasha, which manifests as Rajonivritti.

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