



## A CONCEPTUAL STUDY- POST-MENOPAUSAL OSTEOPOROSIS WITH AYURVEDIC MANAGEMENT

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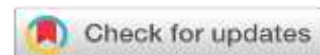
<https://doi.org/10.46607/iamj2511042023>

(Published Online: April 2023)

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Article Received: 17/03/2023 - Peer Reviewed: 27/03/2023 - Accepted for Publication: 09/04/2023.



### ABSTRACT

Post-menopausal osteoporosis is a condition of major health importance because of its association with fractures. During the past decade, it has increasingly been perceived as a seriously disabling disease needing substantial involvement of all medical sciences to develop and assess potential treatments. We, being the learners of the great science of life – Ayurveda, the population of post-menopausal women is about 36 million now and the figures are expected to rise. Indians suffer from hip fractures at an earlier age as they have genetically low bone mass. The incidence of osteoporosis is high in Indian women because of a lack of awareness and inadequate calcium intake. Bone loss is only partly reversible. Allopathic management fails to provide satisfactory results both in the preventive and curative aspects. The present paper discusses the potential and contribution of Ayurveda in the prevention and management of Osteoporosis.

**Keywords:** Osteoporosis, Rajonivritti, Asthi Dhatu, Ashraya- Ashrayi Bhava.

### INTRODUCTION

The state of women's health is indeed completely tied up with the culture in which she lives, her position in it, as well as the way she lives her life as an individu-

al. During her span of existence, she undergoes different changes in her psyche and body. Despite this, she performs her duties in all stages to stand up to the

changing demands of society. Because of this, various health problems arise. The alterations in her body during puberty, reproductive, menopausal, and post-menopausal stages, create affinity towards different diseases. Population greatly affects the social, economic, political, and health aspects of a country. Women's longer life expectancy and the rise in their population throughout most of the world have resulted in a rise in their health needs. Men and women undergo various physical changes along with psychological changes. Aging is a real challenge for women. Among all these post-menopausal physical and psychological changes are the most common and challenging problem for females. Aging confers *Kshaya* of all *Dhatus* due to dominant *Vata Dosha*. *Acharya Charaka* admitted the occurrence of *Jaravastha* from the age of sixty while *Sushruta* considered it at the age of seventy. *Rajonivritti* is mainly a stage of *Jaravastha*.<sup>(1)</sup> The term '*Rajonivritti*' is derived from "*Rajah*" and "*Nivritti*" which means cessation of menstrual blood. According to *Sushruta* and various other *Acharyas*, 50 years is mentioned as the age of *Rajonivritti*. This age of *Rajonivritti* is classified between *Praudhawastha* and *Vridhdhawastha* in the division of the life span of women.<sup>(2)</sup>

तद्वर्षात् द्वादशत् काले वर्तमानमसृक् पुनः । जरापक्वशरीराणा यति पञ्चाशतः  
क्षयम्। सु.सं.शा 3/9

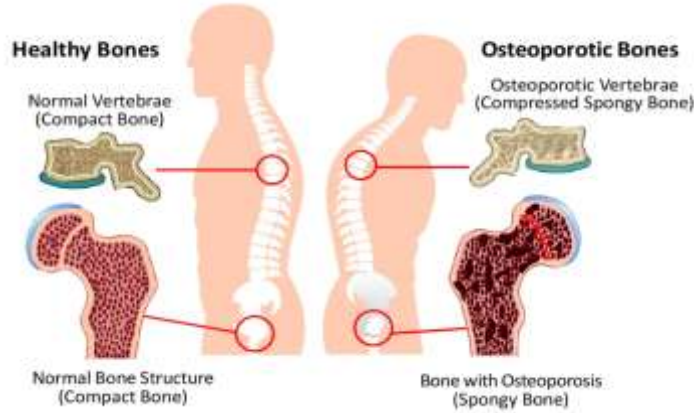
It is a natural event in the female body. It can be considered *Kala* and *Svabhava*. According to *Acharya Arundutta's* commentary on *Ashtang Hridaya*, there might be variation in the age of onset and cessation of *Artava*. The reason behind this variation can be *Ahara*, *Vihara*, and the environment. But when its onset occurs unduly it is classified as a disease. An increase in *Vata Dosha* along with aging results in a much decrease in *Asthi Dhatu* due to *Ashraya-Ashrayi Bhava*.<sup>(3)</sup>

So today, lifestyle disorders have become very common. Among them, osteoporosis is one of the growing health problems. It is a metabolic disorder. The World health organization defines osteoporosis as a "progressive systemic skeletal disease characterized by low bone mass and deterioration of bone tissue with a consequent increase in bone fragility and

susceptibility to fracture". Osteoporosis means porous bones.<sup>(4)</sup> Due to osteoporosis bones become thin, weak, fragile, and more likely to break. It is called a silent disease as it develops gradually over many years without causing any symptoms. Although the disease affects both men and women, women suffer from it in the majority due to their genetic phenomena. Women are at greater risk for osteoporosis after menopause. The term Menopause is derived from two words "Meno" and "Pause". Meno means Menstruation (month) and pause denotes cessation. Therefore, Menopause refers to a permanent cessation of Menstruation. The time of Menopause is determined genetically and occurs at a median age of 51 years. This age is lower in non-white and non-European including Indian women. In India age varies between 45-50 yrs.<sup>(5)</sup> This phase of life is more vulnerable for women, as along with aging, she suffers from the inevitable scars of menopause. With increasing life expectancy, women spend one-third of their lifetime in the postmenopausal period. The post-menopausal period is associated with a significant increase in the incidence of age-related medical conditions like cardiovascular diseases and osteoporosis. The care of elderly women should go beyond disease orientation to include their total well-being. Primary health care and efforts to provide health services should be directed to enable women to live a healthy life if possible. Preparations for this should not have commenced in old age. Rather, women should be prepared physically and psychologically, early in life to face the consequences of longer life expectancy.<sup>(6)</sup>

The clinical features of osteoporosis: -

1. Pain (due to fractures)
2. Tenderness
3. General debility
4. Muscular weakness
5. Insomnia
6. Loss of appetite
7. Abdominal distension
8. Osteoarthritis
9. Constipation and ileus
10. Kyphosis and Scoliosis.



### Ayurvedic Treatment and Management Approach

Sadhyasadhyata:

*Asthi Dhatu* is the 5th among the metamorphic changes of *Dhatus*. There it is a *Gambhir Dhatu*. *Gambhir Dhatu Gata Vikara Yapya*. If the patient of *Asthi Kshaya* approaches the early stage and has indulged in *Alpa Nidana Sevana*. The *Purvaroop* and *Roopa* are *Alpa his Bala* is *Pravara*, *Roga Bala* is *Pravara*, and if *Vaidya* is wise enough to analyse and treat the disease properly, then *Asthi Kshaya* may be *Sadhya (Kastasadhya)*.<sup>(8)</sup>

If the patient approaches the *Vaidya* after the onset of *Upadrava* such as *Sarva Dhatu Kshaya* *Oja Kshaya* and *Asthi Bhagna*, that is very late stages, then the condition becomes *Yapya* to treat. Overall to see *Asthi Kshaya* is *Kastasadhya Vyadhi*.

Chikitsa:

The process of *Samprapti Vighatan* is termed *Chikitsa*. The following *modas* can be formulated in the *Chikitsa* of *Asthi Kshaya*.

1. *Nidana Parivarjana*
2. *Shodhana*
3. *Samana*
4. *Rasayana*
5. *Pathyapathya*

*Nidana Parivarjana*: Avoiding indulgence in the causative factors is turned into *Nidana Parivarjana* and it is the treatment of prime importance of *Ayurveda*. The person suffering from *Asthi Kshaya* must avoid indulgence in the etiological factors (*Aharaja*, *Viharaja*, *Manasilka*, and *Any*) discussed in the *Nidana* section above.

*Shodhana*: In *Bahu Doshavastha*, a disease *Shodhana Chikitsa* is indicated. The *Chikitsa Sutra* mentioned for *Asthi Kshaya* is *Basti* prepared with *Ksheera Ghrita* and *Tikta Dravya*. Apart from this the treatment mentioned by *Charaka* for *Asthi Pradosaja Vikaras* is also the same. Here a question may arise in the mind of the scholar about why *Tikta Dravyas*, which are said to be *Vata Prakopaka* are used in the *Chikitsa* of *Asthi Kshaya*. This is the result of *Pravridha Vata*. *Arundatta* has given an efficient answer to it. He says that *Dravyas* having *Snigdha* and *Shoshana Gunas* produce *Kharatwa* in *Asthi Dhatu* and increase in *Asthi Dhatu* because *Asthi Dhatu* is also having *Khara Guna*. We cannot find a single *Dravya* which has both *Snigdha* and *Shoshana Gunas*. Therefore, a combination of *Ksheera*, *Ghrita*, and *Shoshana Gunas* by *Tikta Dravyas*, because *Shoshana* is the main property of *Tikta Dravyas*.

*Samana*:

The use of *Swayoni Dravyas* in the management of *Kshaya* is advocated in *Ayurveda*.

The *Dravyas* which are *Swayoni* i.e., similar to the irrespective *Dhatus* to be used for the treatment of the respective *Dhatu Kshaya*. Here in *Asthi Kshaya* *Dravya* similar to *Asthi Dhatu* should be used. This is based on the *Samanya Siddhanta*. This *Samanya* is described in 3 types.

1. *Dravya Samanya*
2. *Guna Samanya*
3. *Karma Samanya*

*Samanya Dravya* used for *Asthi Kshaya* is.

1. *Ajasthi Bhasma*

2. Asthi Bhasma of other animals
3. Shukti Bhasma (both Mukta Shukti and Jala Shukti)
4. Kukkutanda Twaka Bhasma
5. Kacchapa Pristha Asthi Bhasma
6. Praval Bhasma and Pisthi
7. Sankha Bhasma
8. Kapardika Bhasma etc.

The following preparations may also be advocated in the management of Asthi Kshaya.

Taila	<ul style="list-style-type: none"> <li>➤ Ksheera Bala Taila</li> <li>➤ Chandana Balalakshadi Taila</li> <li>➤ Dhanvantari Taila</li> <li>➤ Bala Ashwagandhadi Taila</li> <li>➤ Lakshadi Taila</li> <li>➤ Maha Lakshadi Taila</li> </ul>
Ghrita	<ul style="list-style-type: none"> <li>➤ Panchatiktaka Guggulu Ghrita</li> <li>➤ Patoladi Ghrita</li> <li>➤ Maha Tiktaka Ghrita</li> <li>➤ Panchtikatak Ghita</li> <li>➤ Tiktak Ghrita</li> <li>➤ Indukanta Ghrita</li> </ul>
Guggulu Kalpa	<ul style="list-style-type: none"> <li>➤ Lakshadi Guggulu</li> <li>➤ Abha Guggulu</li> <li>➤ Yogaraj Guggulu</li> <li>➤ Maha Yogaraj Guggulu</li> <li>➤ Aditya Paak Guggulu</li> </ul>
Ksheera Paak	<ul style="list-style-type: none"> <li>➤ Arjuna Ksheera Paak</li> <li>➤ Ashwagandha Ksheera Paak</li> </ul>
Rasayana	<ul style="list-style-type: none"> <li>➤ Ashwagandha</li> <li>➤ Shatavari</li> <li>➤ Dwitiya Brahma Rasayana</li> <li>➤ Chturtha Triphala Rasayana</li> <li>➤ Chyavanprash Rasayana</li> <li>➤ Shilajatu Rasayana</li> </ul>

Pathyapathya:-

Pathya	Apathya
<ul style="list-style-type: none"> <li>• Madhura Rasa Pradhana Dravyas, Shali, Masa, Ksheera, Dadhi, Mastu, Dadhi</li> <li>• Takra, Navneeta, Ghrita, Mamsa, Mamsa Rasa, Vata Nashaka Tailas, Niyamita</li> <li>• Vyayamas</li> </ul>	<ul style="list-style-type: none"> <li>• Katu, Tikta, Kashaya Rasa Pradhana Dravyas, Ruksha, Sheeta, Laghu, Vishada, Shushira etc. Gunas. Pradhan Dravyas,</li> <li>• Madya (alcohol) Shuska, Shak, Shuska</li> <li>• Mamsa, Adhyasana, Anasanadi Mithyahara, Ativyayama and Ativyavaya. Bala Vadvigraha,</li> <li>• Gaja, Turangadi Sigr Yana, Divaswapna and Ratrijagaran, Vegadharan, Tiksna Aoushadhis</li> </ul>

## CONCLUSION

While osteoporosis lurks around as a danger that is affecting people in great numbers, it is very important

for people to understand the problem to its core. There are several treatments that can provide relief to patients suffering from this bone-wrecking problem. To reduce the probability of osteoporosis or any such

bone problems, it is very important to follow a healthy Ayurvedic diet and lifestyle over time. <sup>(9)</sup> Health problems at menopause represent imbalances in the body that were already growing in the body and diet plays a key role in balancing hormones during premenopausal and menopause. Eat a varied diet high in fruit, vegetables, whole grains, and dried beans. It is a rich source of phyto estrogen. <sup>(10)</sup>

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**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Apurva Joshi: A Conceptual Study- Post-Menopausal Osteoporosis with Ayurvedic Management. *International Ayurvedic Medical Journal* {online} 2023 {cited April 2023} Available from: [http://www.iamj.in/posts/images/upload/917\\_921.pdf](http://www.iamj.in/posts/images/upload/917_921.pdf)