

AYURVEDIC CARE TO IMPROVE QUALITY OF LIFE IN MENOPAUSE

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ABSTRACT

Introduction: Menopausal symptoms are alarming call to more sincere attention to elderly women's health. Menopause transition is the period of time during which a woman passes from reproductive to the non-reproductive stage. This phase covers 4-7 years on either side of menopause. Menopause transition is associated with elevated serum FSH levels and variable length of menstrual cycle and/or missed menses. Due to increased life expectancy, specially, in affluent society, about one-third of life span will be spent during the period of estrogen deficiency stage with long term symptomatic and metabolic complications. Menopause (Rajonivritti) is a state which is dominated by *Vayu* and is accompanied by progressive diminution of *Dhatu*, *Indriya*, *Bala*, *Veerya*, *Pourusha*, *Grahana*, *Dharana*, *Smarana* and *Vijnana*. Features of Menopause (Rajonivritti) includes irregular

menses, early awakening or insomnia, urinary incontinence, dryness of vagina, reduced coital functions, osteoporotic changes, fatigue, hot flashes, night sweating along with psychological issues like irritability, anxiety, depression, anger, mood swings which are due to dominance of *Vata Dosha* with *Anubandha* of *Pitta Dosha*. **Materials and method:** Modern data collected from renowned textbooks, journals and internet. The basic and conceptual materials are taken from ayurvedic classics, research articles from renowned journals, modern textbooks and previous research works have also been looked thoroughly. **Conclusion:** To overcome the degenerative process of the body tissue, *Acharyas* have described *Rasayana Chikitsa*. *Rasayana* includes drugs which promotes longevity and improve the quality of life. So, Ayurveda give promising approach for management of Geriatric age issues in female.

KEYWORDS: Menopause, Rajonivrutti, Nishphala, Jarapakwa Avastha, Dhatukshaya.

INTRODUCTION

Menopause means permanent cessation of menstruation at the end of reproductive life due to loss of ovarian follicular activity. It is confirmed following stoppage of menstruation (amenorrhea) for twelve consecutive months without any pathology. It is an estrogen deficient stage with elevated serum FSH level. Along with the depletion of ovarian follicles, they become resistance to the gonadotropins. As a result, effective folliculogenesis impaired with diminished estradiol production. Disturbed folliculogenesis may results anovulation, oligovulation, premature corpus luteum. The important symptoms and health concerns of menopause are vasomotor symptoms, urogenital atrophy, osteoporosis and fracture, cardiovascular diseases, cerebrovascular diseases, psychological changes, skin and hair changes, sexual dysfunction, dementia and cognitive decline.^[1] In Ayurveda, menopause (Rajonivrutti) is depicted as “*Jarajanya Avastha*” (senility) and *Rajonivrutti*. According to *Acharya Sushruta*, 50 years is mentioned as *Rajonivrutti Kala*.^[2] *Rajonivrutti Janya Lakshana* is a clinical feature produced due to the *Kshayajanya* condition in the body. It is explained in Ayurveda as *Dhatukshaya Lakshana*. Dominance of *Vata Dosha* is seen in the geriatric age. Menopause (Rajonivrutti) is also associated with *Vata Dosha* dominance along with *Pitta Anubandha*. Hence, symptoms in menopausal phase like insomnia, anxiety, urinary symptoms, osteoporotic changes are due to dominance of *Vata Dosha*. Because of *Pitta Dosha* symptoms like hot flushes, irritability, etc. are seen, during this phase. To overcome the degenerative process of the body tissue, *Acharyas* have described *Rasayana* (rejuvenation) *Chikitsa*. *Rasayana* (rejuvenation) includes drugs which promotes longevity and improve the quality of life.

MATERIALS AND METHODS

Modern concept

Endocrinology of menopausal transition and menopause^[3]

1. Hypothalamo Pitutary Ovarian Axis Changes

a. Few years prior to the menopause

Along with depletion of the ovarian follicles, the follicles become resistant to pituitary gonadotropins. As a result, effective folliculogenesis is impaired with diminished estradiol production. This decreases negative feedback effect on hypothalamo-pituitary axis resulting in increased in FSH. Disturbed folliculogenesis may result in anovulation, oligoovulation,

premature corpus luteum. The sustained level of estrogens may even cause endometrial hyperplasia and clinical manifestation of menstrual abnormalities prior to menopause. The mean cycle length is significantly shorter. This is due to the shortening of follicular phase of the cycle. Luteal phase length remains constant.

b. In late menopause

There is accelerated rate of the follicular depletion. Ultimately no more follicles are available and even some exist, they are resistant to gonadotropins. Estradiol production drops down to the optimal level of 20pg/ml which causes no endometrial growth leading to absence of menstruation.

2. Estrogens

Serum estrone level is higher than that of estradiol. The major source of estrone is peripheral conversion of androgens from adrenals and ovaries. Estrone is biologically less potent than that of estradiol. In a state of true menopause, the sources fail to supply the precursors of estrogen and about 5 to 10 years of menopause, there is sharp fall in estrogen and also in tropic hormone.

3. Androgens

After menopause, the stromal cells of the ovary continue to produce androgens because of increase in LH. Though the secretion of androgens from postmenopausal ovary are more, their peripheral levels are reduced due to conversion of androgens to estrone in adipose tissue. This results in increased facial hair growth and change in voice.

4. Progesterone

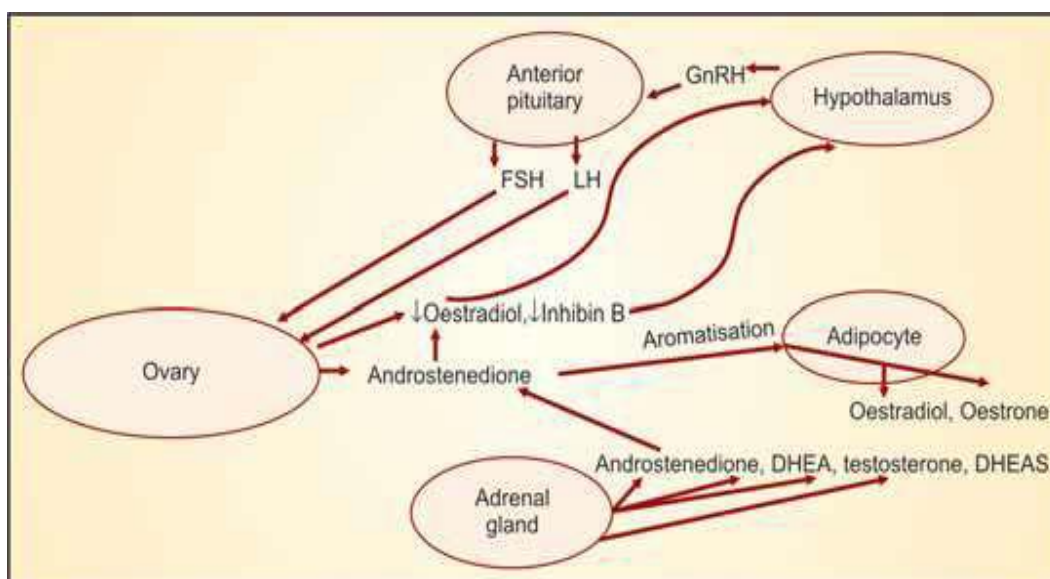
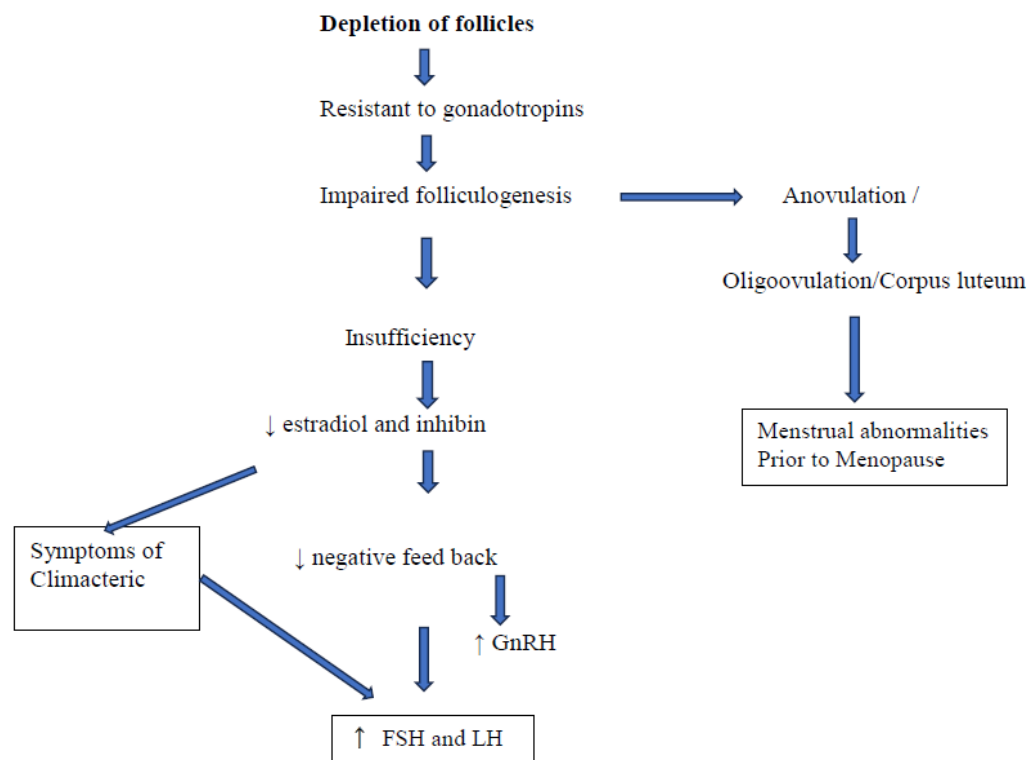
A trace amount of progesterone detected is probably adrenal in origin.

5. Anti-Mullerian hormone

Anti-mullerian hormone levels are decreased markedly due to loss of ovarian reserve.

6. Gonadotropins

The secretions of both FSH and LH are increased due to absent negative feedback effect of estradiol and inhibin or due to the enhanced responsiveness of pituitary to gonadotropin releasing hormone. Fall in the level of inhibin lead to increase in the level of FSH from the pituitary. Due to the physiological aging GnRH and both FSH, LH decline along with decline in estrogen.



Endometrial changes

The endometrium becomes thin and atrophic. In some women, with high endogenous estrogens, the endometrium may be proliferative or even hyperplastic.

Menopausal Symptoms

1. Disturbances in menstrual pattern
2. Vasomotor Symptoms
3. Genitourinary Syndrome

4. Psychological
5. Physical
6. Cardiovascular
7. Osteoporosis and fracture
8. Cerebrovascular
9. Dementia and Alzheimer's disease

Diagnosis of Menopause^[4]

(A) Clinical criteria

- Permanent cessation of menstruation for consecutive 12 months during climacteric.
- Appearance of clinical features like hot flushes, mood swings, insomnia, night sweats etc.^[5]

(B) Vaginal cytology

In vaginal cytology, the features of low estrogen can be observed such as Maturation Index of at least 10/85/5 (Atrophic Changes).

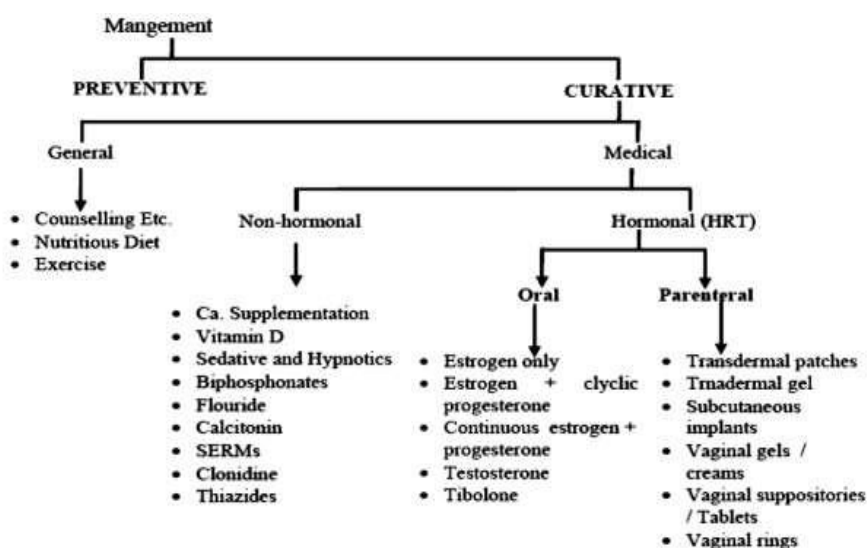
(C) Hormonal Assessment

- (a) Serum estradiol level is < 25 pg/ml
- (b) Serum FSH and LH is > 40 ml U/L for this assessment, minimum three values at weeks interval.

(D) Progestin Challenge test

This bioassay is frequently used to know estrogen status.

Management



Ayurvedic concept of Menopause

Acharya Charaka described *Jaravastha* (senility) after the age of sixty years, is dominated by *Vata* and is accompanied by progressive diminution of *Dhatu*, *Indriya*, *Bala*, *Veerya*, *Pourusha*, *Grahana*, *Dharana*, *Smarana* and *Vijnana*.^[6] Acharya Sushruta described *Jaravastha* (senility) after seventy years, is accompanied by diminution of *Dhatu*, *Indriya*, *Bala*, *Veerya*, *Utsaha*, *Vali*, *Palitya*, *Khalitya*, *Kasa*, *Swasa* and *Sarvakriya Asamarthatha*.^[7] Acharya Vagbhatt described *Jaravastha* after sixty years, is dominated by *Vata Dosha* and *Dhathukshaya*, accompanied by decreased *Guna* of *Dhatu*, *Indriya*, characterized by *Vali*, *Palita*, *Kasa*, *Swasa*, *Agnisada*, *Slatha Mamsa Sandhi Asthi*, *Twakparushya*, *Avanama*, *Kaya Vepathu*, *Kasa*, *Swasa* and *Sleshma Singhanaka*.^[8]

Types of Rajonivrutti

Acharya Susruta opined that *Jara* is one among *Swabhavika Vyadhi* that occur by nature itself.^[9] *Jara* is naturally occurring condition, but sometimes they are being acquired, which is mentioned as "*Doshaja*".^[10] So, it has been further divided into two types i.e. *Kalakrita* and *Akalakrita Jara*.

Kalakrita Rajonivritti

This occurs at the appropriate age even after practicing preventive measures. Acharya Susruta mentioned that, there is no treatment for *Kalakrita Jara* but by *Bhojana*, *Pana* and *Rasayana* therapy it can be *Yapya*.^[11]

Akalakrita Rajonivritti

Akalakrita Rajonivritti occurs before the appropriate age due to the non-practicing of preventive measures. Acharya Charaka in *Vimana Sthana* opined that the magnitude of *Kalaja* and *Akalaja Jara* bound to vary from person to person on the basis of *Prakriti*.^[12]

Predisposing factors of Rajonivritti

1. Aharaja Factors

Ayurveda classics give emphasis to the role of *Ahara* in the process of formation and cessation of *Raja*. Arunadatta in his commentary explains that, *Artava* is formed from *Ahararasa* and not from *Rasadhatu*.^[13] Acharya Bhela opined that when there is emaciation of female body, there will be absence of *Raja* and *Dhauthuparipoornata* is needed for the monthly appearance of *Raja*.^[14] Acharya kashyapa opined that menarche attained from the age of 16 which depends upon nutritive diet and perfect health.^[15] Acharya Vagbhatt opined

that those who are not taking *Ghrita* and *Ksheera* daily which is mentioned in *Acharya Rasayana*, will not attain menstruation or attain delayed menstruation.^[16] *Acharya Sushruta* clearly mentioned the role and importance of *Ahara Rasa* in the formation of *Artava* and explained the cause of *Apraenana* of *Rasadhathu* during old age. *Acharya Susruta* opined that for *Dhatupreenana*, *Rasadhathu* should be nourished by the intake of *Annapana*.^[17] From *Ahararasa Uttaraottara Dhatu Poshana* is there and *Artava* is formed from *Ahara rasa* within a period of one month.^[18] During *Jaravastha*, due to *Paripakwa Sareera*, *Anna Rasa* is unable to nourish *Dhatu*s.^[19]

2. Viharaja Factors

Abnormal mode of life can lead to *Rajonivrittijanya Lakshana*. *Acharya Charaka* mentioned about abnormal mode of life that can cause *Jara* such as *Diwaswapana*, *Nitya Sevana* of *Stree* and *Madya*, *Vishama Atimatra Vyayama* causing *Samkshobha* of *Sareera*.^[20] *Acharya Madhvakara* opined that coitus with old lady and excessive walking can lead to *Jara*.^[21]

3. Manasika Factors

Over indulgence of *Manasika* factors can lead to *Rajonivrittijanya Vikara*. *Acharya Charaka* opined that *Bhaya*, *Krodha*, *Soka*, *Lobha* and *Moha* can cause *Jara*.^[22] *Rasa Vagbhatt* had quoted *Manodukha* as one among causative factors of *Jara*. The *Moola* of *Rasavaha Srotas* is *Hridaya* [75], which is also the seat of *Mana*. *Atichinta* is one among *Rasavaha Srotodushti Nidana*. Thus *Manasika Bhava* can vitiate *Rasavaha Srotas* which in turn affects *Mana* causing *Rajonivrittijanya Lakshana*.^[23]

4. Kala

Kala is considered as a major factor behind *Rajonivritti*. *Acharya Charaka* opined that the changes occurring during different stages of life can be attributed to *Kalaja* factor.^[24] *Acharya Charaka* also opined *Kala* as a causative factor of *Jara*^[25] and for the diminution of *Ojas*.^[26]

5. Swabhava

The invisible causative factor of growth and senescence of body is *Swabhava Samsidhi*.^[27] *Swabhava* means nature and it is the *Swabhava* of *Tarunaavastha* of female to produce *Raja*. *Acharya Charaka* has quoted the theory of natural destruction by which body elements get dissociated and this process of destruction is present in the cause of nature. Similarly *Raja* is bound to cessation in the natural course of life which is termed as *Rajonivritti*. *Acharya*

Susruta opined *Jara* as one among *Swabhavik Vyadhi*.

6. Dhatukshaya

Artava is formed from *Rasa Dhathu* and *Rakta Dhathu* through *Dhathuparinama*. Acharya Bhela opined that, when there is *Dhathuparipoornata*, menstruation is seen monthly in females and when there is *Dhathuparikshaya* and emaciation of female body, *Raja* is not formed.^[28] Acharya Kashyapa opined that *Raja* is absent in *Balaavastha* and *Jaraavastha*, when *Dhatu* is in immature stage and deteriorating stage respectively.^[29]

Samprapti Ghataka of Rajonivrittijanya Vikara

•Dosha

Vata Vridhi- Due to *Jaravasthajanya Dhatukshaya* and *Avarana*

Pitta Vridhi- *Asaya Apakrashagati* of *Pitta* by *Vata*

Kapha Kshaya- Due to *Jaravastha*

Doshic involvement

Vata- *Prana, Samana, Udana, Vyana, Apana*

Pitta- *Pachaka, Sadhaka, Brajaka*

Kapha- *Avalambaka, Tarpaka, Sleshmaka*

• *Dhatu*- *Rasa, Rakta, Mamsa, Meda, Asthi, Majja*

• *Upadhatu*- *Artava*

• *Agni*- *Jataragnimandhya, Dhatwagnimandhya* and *Vishamaagni*

• *Aama*- formed due to *Jataragnimandhya, Dhatwagnimandhya* and *Vishamaagni*

• *Srotas*– *Artavavaha, Rasavaha, Raktavaha, Mamsavaha, Medovaha, Majjavaha, Asthivaha, Pranavaha, Swedavaha, Mutravaha, Pureeshavaha*

• *Srotodushti*- *Sanga, Atipravritti*

• *Utthava Sthana*- *Pakwasaya*

• *Vyaktisthana*- *Sarvasareera*

SADHYASADHYATA

Rajonivritti is the manifestation of *Jara* in women. Acharya Charaka described *Jara* as *Swabhavika Vyadhi* as *Nishpratikriya* which means that ordinary treatment measures have no effect on this and only treatment is *Rasayana*.^[30] Acharya Susruta opined that *Kalaja Jara* is *Yapya* by *Bhojana, Pana* and *Rasayana*.^[31] Acharya Madhavakara described *Jara* as

Susadhya and *Krichra Sadhya* by *Nidana Parivarjana* and *Rasayana Prayoga*.^[32] In *Rajonivrittijanya Vikara*, *Kalaja Rajonivrittijanya Vikara* can be made *Yapya* by *Rasayana Prayoga* and proper *Bhojana Pana*. *Akalaja Rajonivrittijanya Vikara* can be made *Sadhya* by *Nidana Parivarjana*, *Hitahara Vihara* and *Rasayana Prayoga*.

CHIKITSA SIDHANTA

In Ayurveda, the main aim of treatment is to restore the normalcy of *Doshas* and *Dhatus* thereby maintaining health. *Chikitsa* can be considered in the aspects such as *Ruk Pratikriya*, *Nidana Parivarjana*, *Samprapti Vighatana*, *Dhatu Samyakriya* etc. As *Rajonivritti* is the manifestation of *Jara*, the treatment principles mentioned in *Jara* can be considered. The treatment principles mentioned by Various *Acharya* in the classics in the context of *Jara* that can be adopted in the management of *Rajonivritti* are

1. *Sneha Samsodhana* followed by *Snehana* and *Swedana*^[33]
2. *Virechana*
3. *Yapana Basti*
4. *Nasya*
5. *Rasayana*^[34,35]
6. *Ksheerasarpi Vrishya Prayoga*.
7. *Hitaahara-Vihara*^[36]

RASAYANA CHIKITSA

As *Rajonivritti* is the starting of *Jara* in women, *Rasayana* is the major line of treatment. *Acharya Sushruta* and *Acharya Charaka* described *Rasayana* as the line of treatment of *Jara*. *Rasayana* helps in rejuvenation the body tissues, reduces ageing, boost up immunity against diseases, helpful in enhancing the physical as well as mental strength.

Acharya Sushruta described *Rasayana Chikitsa* as one among *Ashtanga* of *Ayurveda* which deals with *Vayasthapana*, *Ayurmedhabalakara* and *Rogapaharana*^[37] that means which impart longevity, intellect and cures disease. *Acharya Dalhana* described *Vayasthapana* as *Jaraparaharana* ie maintaining longer youthful life.

Acharya Dalhana in his commentary on *Chikitsa Sthana* opined that *Rasayana* is that which nourishes *Rasadi Dhatus* and that therapy which makes *Bheshaja* dependent *Rasa*, *Veerya*, *Vipaka* and *Prabhava* easily and thoroughly compatible to body thereby bestowing long life, strength, retards ageing and imparts excellent strength.^[38]

Acharya Bhavaprakasa described the therapy which destroys ageing, senility by providing *Vayasthambakya Guna*, is beneficial for eyes and possess aphrodisiac property can be called as *Rasayana*.^[39]

Acharya Charaka mentioned that which promotes health in *Swastha* and *Rogasamana* is *Rasayana*. *Acharya Charaka* opined that *Rasayana* causes excellent formation of *Rasadi Dhatus*.^[40] *Chakrapani* commented on this by saying physical and mental factors should be considered under the word *Rasadi*. This means that *Rasayana* helps in attaining both physical and mental health.

Acharya Sarngadhara mentioned that which destroys *Jara* and *Vyadhi* is *Rasayana*.^[41]

Acharya Hareeta mentioned that which gives strength to *Deha*, *Indriya*, *Danta* and eradicates *Vali*, *Palita*, *Khalitya* can be called as *Rasayana*.^[42]

Benefits of *Rasayana*

Rasayana promotes longevity of life, improves mental and intellectual competence, health, youthfulness, improves complexion and luster, voice, strength of body and sense organs, command over speech.^[43]

Time of indication of *Rasayana Chikitsa* in *Rajonivritti*

Acharya opined that *Rasayana Chikitsa* is commonly indicated in younger age and middle age.^[44] In the case of women, *Rasayana Chikitsa* can be done during *Purva Vaya* and *Madhyama Vaya* thereby reducing the occurrence of *Akalaja Rajonivritti*, to prevent and cure the discomforts associated with *Kalaja* and *Akalaja Rajonivritti Lakshanas*.

Importance of *Rasayana Chikitsa* in *Rajonivrittijanya Avastha*

Rasayana Chikitsa during *Rajonivritti Avastha* can replenish the diminished *Dhatus*, decreases senility, provides physical and mental health, imparts longevity, promotes strength of body, sense organs and imparts immunity. *Rasayana Chikitsa* helps in prevention of *Akalaja Rajonivritti* as well as it can cure the ailments caused due to *Kalaja Rajonivritti*.

Modes of *Rasayana Chikitsa* in *Rajonivrittijanya Avastha*

The different types of *Rasayana Chikitsa* such as *Kamya Rasayana*, *Naimittika Rasayana*, *Ajasrika Rasayana*, *Samana Rasayana* and *Samsodhana Rasayana* can be utilized during *Rajonivrittijanya Avastha*.

Kamya Rasayana - Kamya Rasayana is used to fulfill a wish or desire. It is also used to promote physical and mental health.^[45] This is of three types:

Prana Kamya Rasayana- It is used for achieving best Prana.

Medha Kamya Rasayana- It is used for enhancing memory and intellect.

Shrikamya Rasayana- It is used for promoting complexion.

Naimittika Rasayana - This type of Rasayana is used to combat a specific etiology causing disease.eg: Bhallataka Rasayana and Tuvaraka Rasayana.^[46]

Ajasrika Rasayana - That can be used daily such as Ksheera and Ghrita.^[47]

Samsamana Rasayana - Rasayana having *Samana Guna* can be called as Samsamana Rasayana.^[48]

Samsodhana Rasayana - That which is doing Samsodhana of Dosha can be called as Samsodhana Rasayana.^[49]

Rasayana drugs Beneficial in Rajonivrittijanya Vikara

Bala, Amalaki, Satavari, Guduchi, Silajatu, Pippali, Lasuna, Khadira, Sankhapushpi, Yashtimadhu, Rasna, Brahmi, Gokshura, Mandukaparni, Guggulu, Arjuna, Bhringaraja, Drugs of Vayasthapana Gana. Achara Rasayana mentioned by Acharya Charaka^[50] which is beneficial during Rajonivrutтажanya Avastha in psychological issues. The principles of Achara Rasayana that can be adopted during Rajonivrittijanya Avastha.

Some clinical researches done on Menopause

1. Bharathi et al; Evaluation of “AVA” Formula in the management of *Rajonivritti Lakshana* (Post-Menopausal Syndrome); N.I.A. Jaipur 2009.
2. Akhila et al; “Role of *Vayasthapana Choorna* and *Vayasthapana Gana Ksheerapaka Basti* in the management of *Rajonivrittijanya Lakshana*: A Randomized Comparative Clinical Trial”; IPGT & RA, Jamnagar 2017.
3. Anagha et al; Management of *Rajonivritti Lakshana* (Menopausal Syndrome) by *Shatavaryadi Ksheerapaka* with and without Music intervention: An open labelled randomized comparative clinical trial; IPGT & RA, Jamnagar 2019.
4. Dr. Rachana et al - Role of *Vayasthapana Gana* formulations in management of *jara* w.s.r. to menopausal syndrome: An open labelled randomized comparative clinical trial

Pathya Apathya

Pathya Ahara- Ghrita, Mamsa, Navaneeta, Ksheera, Sashtika, Sali, Yava, Mudga, Aamalaki, Saindhava, Godhuma, Lasuna, Dadima, Patola, Kushmanda, Mrdweeka, Nagara, Hingu, Jeeraka, Pipali, Haridra, Lajamanda, Ervaruka, Kulatha, Kushmanda, Sigru, Masha, Punarnava, Naliker, Trapusa, Bilwa, Yava, Karabellaka, Trapusa, Jiraka, Udumbara, Methi, Lasuna, Shunti, Vartula, Mudga, Kulatha, Jambu, Sarshapa.

Pathya Vihara Yoga - Pranayama, Nidra, Vyayama

Apathya Ahara -Virudhanna, Asatmyanna, Vishamanna, Abhishyandianna, Parushitanna, Pistanna, Katanna, Amla lavana, katu, Kshara Pradhana Ahara, Sushka Saka Mamsa

Apathya Vihara - Divaswapna, Ativyayama, Atimaithuna, Ratrijagarana, Soka, Krodha, Bhaya, Moha.

DISCUSSION

Main principle of treatment is to restore the normalcy of *Doshas* and *Dhatus* thereby maintaining health. *Snehana* and *Swedana* helpful in *Vata Shamana*. *Mridu Virechana* is helpful in pacification of *Pitta* and *Vata*. As *Basti* is the main line of treatment in *Vata* dominant conditions, it is very beneficial *Jarajanya* condition. *Yapana Basti* helps to restore *Dhatu Kshaya* condition by providing *Brimhana*. *Pratimarsha Nasya* of various *Taila* and *Ghrita Kalpana* reduces psychological features like anxiety, insomnia, stress etc., *Rasayana Chikitsa* during menopause restore the normalcy of the diminished *Dhatus*, gives physical and mental health, gives strength to the body, boost up immunity. *Rasayana Chikitsa* prevents *Akalaja Rajonivritti*. *Pancha Tikta Ksheera Basti* is having indication of *Asthi-Majjagata Vata* by providing nourishment to *Asthi* and *Majja Dhatu*. *Achara Rasayana*, lifestyle modification, *Dincharya*, *Ratricharya*, *Ritucharya Palana* make menopause easy.

CONCLUSION

With the help of Ayurvedic Siddhanta we can reduce the menopausal symptom by giving *Rasayana* therapy. It is also helpful in improving the quality of life as well as to make menopause healthy and happy. Herbal formulations, therapeutic procedures along with lifestyle medication play very important role to relieve the symptoms. *Rasayana Kalpa*, *Ghrita Yoga*, *Vayasthapana* drugs, *Jeevaniya* drugs are useful. So, Ayurvedic management significantly reduced Menopausal symptoms and improves quality of life in geriatric woman.

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Nil.

Conflicts of interest

No conflicts of interest.

हिन्दी सारांश**रजोनिवृत्ति में जीवन की गुणवत्ता में सुधार के लिए आयुर्वेदिक देखभाल****सीपिका स्वाती, निहारिका कांबले**

परिचय - रजोनिवृत्ति के लक्षण चिंताजनक हैं और बुजुर्ग महिलाओं के स्वास्थ्य पर अधिक गंभीरता से ध्यान देने की आवश्यकता है। रजोनिवृत्ति संक्रमण वह समयावधि है जिसके दौरान एक महिला प्रजनन से गैर-प्रजनन चरण में प्रवेश करती है। यह चरण रजोनिवृत्ति के दोनों ओर 4-7 वर्षों को कवर करता है। रजोनिवृत्ति संक्रमण ऊंचे सीरम एफएसएच स्तर और मासिक धर्म चक्र की अलग-अलग लंबाई और/या छोटे हुए मासिक धर्म के साथ जुड़ा हुआ है। बढ़ी हुई जीवन प्रत्याशा के कारण, विशेष रूप से, समृद्ध समाज में, जीवन काल का लगभग एक तिहाई दीर्घकालिक रोगसूचक और चयापचय संबंधी जटिलताओं के साथ एस्ट्रोजन की कमी के चरण की अवधि के दौरान भेजा जाएगा। रजोनिवृत्ति एक ऐसी अवस्था है जिसमें वायु का प्रभुत्व होता है और इसके साथ धातु, इंद्रिय, बाला, वीर्य, पौरुष, ग्रहण, धारणा, स्मरण और विज्ञान का क्रमिक हास होता है। रजोनिवृत्ति की विशेषताओं में अनियमित मासिक धर्म, जल्दी जागना या अनिद्रा, मूत्र असंयम, योनि का सूखापन, सहवास कार्यों में कमी, ऑस्टियोपोरोटिक परिवर्तन, थकान, गर्म चमक, रात में पसीना आना और साथ ही चिड़चिड़ापन, चिंता, अवसाद, क्रोध, मनोदशा में बदलाव जैसे मनोवैज्ञानिक मुद्दे शामिल हैं। पित्त दोष के अनुबन्ध के साथ वात दोष की प्रबलता के कारण। **सामग्री और विधि** - प्रसिद्ध पाठ्यपुस्तकों, पत्रिकाओं और इंटरनेट से एकत्र किया गया आधुनिक डेटा। बुनियादी और वैचारिक सामग्री आयुर्वेदिक क्लासिक्स से ली गई है, प्रसिद्ध पत्रिकाओं के शोध लेख, आधुनिक पाठ्यपुस्तकें और पिछले शोध कार्यों को भी गहनता से देखा गया है। **निष्कर्ष** - शरीर के ऊतकों की अपक्षयी प्रक्रिया पर काबू पाने के लिए आचार्यों ने रसायन चिकित्सा का वर्णन किया है। रसायन में ऐसी दवाएं शामिल हैं जो दीर्घायु को बढ़ावा देती हैं और जीवन की गुणवत्ता में सुधार करती हैं। इसलिए, आयुर्वेद महिलाओं में वृद्धावस्था संबंधी समस्याओं के प्रबंधन के लिए आशाजनक दृष्टिकोण प्रदान करता है।

कीवर्ड - रजोनिवृत्ति, रजोनिवृत्ति, निष्फला, जरापक्वा अवस्था, धातुक्षय

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