



INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

“CONCEPTUAL STUDY OF RAJASWALA PARICHARYA TO PREVENT MENSTRUAL DISORDERS”

¹Vd. Gachande Nisha Bhagwat, ²Vd. Kongi Hemlata

¹M. S. Scholar, Dept. of Prasutitantra Evum Streeroga,

²Guide and Professor, H.O.D, (M.S.), Ph.D. Scholar, Dept. of Prasutitantra Evum
Streeroga,

L.R.P. Ayurvedic Medical College, Islampur, Sangli, Maharashtra

Corresponding author's email ID:

ngmuskan07@gmail.com

ABSTRACT:

Ayurveda helps women gain better health and add quality to her life by following “*Paricharyas*”- conduct to be followed during different phases of life like *Rajaswala*, *Garbhini* & *Sootika*. Due to changing lifestyle, physical and mental stress and bad food habits, women in the reproductive age group suffers from various conditions related to menstrual cycle like menorrhagia, dysmenorrhea, irregular menses, PCOD, etc. which seriously affects her health. It increases incidence of infertility also. The *Charyas* or code of conduct mentioned for a *Rajaswala Stree* is termed as *Rajaswalacharya* and is the most neglected part in the society. The *Rajaswala Paricharya* helps women to cope up with her physiological changes taking place in the body during the *Rajaswala* period.

Keywords: *Rajaswala*, *Paricharya*, Menstrual cycle, Lifestyle.

INTRODUCTION:

Menstruation is a phenomenon unique to the females. The onset of menstruation is one of the most important changes occurring among the girls during the adolescent years. Throughout the life journey, women have to pass from three phases – *Bala* (childhood), *Rajaswala* (menstruation/reproduction phase) and *Vridhha* (Old age-menopause). Out of these *Rajaswala Period* is largest and most important period as it is fertile period necessary for reproduction. It belongs to the middle stage of life as it is pitta predominant time and also the hormone regulating period. If this phase is healthy then it will give better progeny. Menstruation is still regarded as something unclean or dirty in Indian society. Although menstruation is a natural process, it is linked with several misconception.

The *Charyas* or code of conduct mentioned for a *Rajaswala Stree* is termed as *Rajaswalacharya* and is the most neglected part in the society. Acharya has mentioned that, following this *Rajaswala Paricharya* from the moment of appearance of menstrual flow, for a period of three days. The *Charya* should include both mental and physical rest. It will help women to become

healthy both physically and mentally during the menstrual cycle. Ayurveda helps women to gain better health and quality to her life by following *Paricharyas*. In past knowledge about such *Paricharyas* were passed down from one generation women to other.

Causes of increased incidence of menstrual disorders:

Age plays a key role in menstrual disorders. Girls who start menstruating at age of 11 or younger are at high risk of developing dysmenorrhea and menometrorrhagia. Adolescents may develop amenorrhea before their ovulation cycles become regular.

Rajaswala Paricharya mentioned in various ayurvedic Granthas:-

Rajaswalaparicharya– a mode of living during menstruation is mentioned various ayurvedic *Grantha* such as *Charakasamhita*, *Sushrutasamhita*, *Kashyapasamhita*, *Ashtangahridayam*, *Ashtangasangraha* And *Bhavaprakasha*.

Diet Indicated

Due to increased pressure in the body at the time of menstruation, reduces the bile secretion and thus leading to further complications. So, to increase the *Agni* (digestive fire) proper diet should be used during the *Rajaswala Kala*. Acharyas mentioned that *Havisya* or *Yavaka* are a good *Agnivardhaka Ahara*⁽¹⁾, keeping the

same directly over palm or in a utensil made of clay or leaves or unbroken utensil hand in hand. *Yava* is *Guru*, *Seetha*, *Madhura* and *Sara* and these *Gunās* will increase *faeces* and *Vata*. The *Vataprakopa* can be diminished by adding milk. The *Havisya* is the meals made up of *Ghee*, *Sali* rice, and milk. This should be given to the *Rajaswala Stree*. Thus, the diet has its own effect on the health. The banana leaves are natural antioxidants that fight against free radicals and therefore, help in preventing diseases. The utensils made of clay has alkaline properties. It neutralizes the pH balance of the food by interacting with acids in food. This also enhances the digestion along with the diet.

Diet Contra-indicated

She should avoid *Tikshna* (pungent), *Katu* (spicy) and *Lavana* (salty) foods because it increases the menstrual flow and thus results in *Vataprakopa*⁽²⁾. *Brimhana Ahara* also should be avoided because it causes *Stambhana*.

Acharas Contra-indicated and Indicated

(3)

Darbha Sanstarashayini— Acharyas mention that during the time of menstruation, she should sleep on the bed made or *Darbha* spread over the ground. From the Vedic time, onwards *Darbha* is having its importance in rituals. The *Kusha* grass protects the

body from the negative energies and from toxic radiations. Even though it is difficult to practice, in present days the usage of *Darbha* grass by a *Rajaswala* help to protect her from the mobile phone radiations.

- *Divaswapna*— She should avoid sleeping in the daytime. Sleeping in daytime leads to the production of *Kaphadosha* which further produces *Aama*.
- *Anjanam*— She should avoid the application of *Anjana*.
- *Ashrupata*— Avoid shedding of tears during the time of *Rajaswala*.
- *Snana*— Acharyas mentioned that ‘*Snanam Dukhasahatvena*’. If she does it, then the *Stambhana* occurs and menstrual bleeding decreases. So, she should avoid *Snana*.
- *Anulepa* and *Abhyanga*— Avoid oil massaging and smearing with *Sandal* paste in the body.
- *Hasana* and *Kathana*— Laughing and talking too much is contraindicated.
- *Nakhachedana*— She should avoid plucking of nails. During the time of menstruation, the body became week. After the *Ritucharya Shodana*, the circulation of blood i.e., the nutritional supply occurs fastly by accepting more nutrients.

- *Pradhavana* and *Vyayama*– Running and too much of exercise should be avoided. During the time, the body became weak due to the *Rakthasrava* and there will be hormonal changes. Excess exertion leads to *Vataprakopa* and *Rasa Dusti*. If it is repeated continuously, this leads to infertility. *Ativyayama* eradicates the body like the lion destroys the elephant which is of bigger size.
- Use of *Swedana Karma*, *Vamana*, *Nasya Karma* are contraindicated because it causes *Doshaprakopa*⁽⁴⁾.
- Coitus is contraindicated during the menstruation⁽⁵⁾. Intercourse during this time only going to worsen the condition for the well-being of the women and infections also may occur.
- She should not adorn herself with ornaments to avoid sexual attraction.
- The menstruating woman has to follow the *Charya* during the menstruation for the first 3 days and on the 4th day the female should take bath and wear white garments with flowers and ornaments and worship god. Then she should indulge in sexual intercourse for achieving a good progeny. If the woman does not follow the *Charyas* properly, then the

Dosha vitiation occurs and it further affects the foetus.

• (6)

Restricted acts of woman	Abnormalities in the child
Day sleeping	Over sleepy
Use of collyrium	Blindness
Weeping	Abnormalities of vision
Bathing & anointing	Saddish
Oil massage	Leprosy and other skin disorder
Paring of nails	Deformity of nails
Fast racing	Wanton or fickle
Laughing	Black colour of teeth, lips & tongue
Over talking	Garrulous
Over hearing	Deafness

After *Ritukala*, when the *Shodana* occurs completely then the *Raktha* show the color of pure blood like that of gold, *Indragopa*, *Padma*, *Alaktaka*, *Gunjaphala* If menstruation occurs for some more days than the normal time, the *Vataprakopa* and further *Krodha*, *Shoka* like emotional characters appear. In modern science, these features are manifested due to the hormonal changes. If the *Vataprakopa* occur in the body due to *Nityaseva* of contraindications, it inturn increases *Pitta* and *Kapha* slowly then vitiates *Malas* and *Dhatu*s. This will be one among the cause for infertility.

The part of *Beeja* responsible for the development of a particular body part is defective, the abnormality will be

manifested otherwise it does not manifest. This can be related with the chromosomal abnormalities or sex hormone deformity. For example, when the *Beejabaaga* which gets transformed into the semi-lunar valve is defective, then it causes corresponding defects in the offspring.

DISCUSSION AND CONCLUSION:

In the present era, menstrual hygiene is very essential. The large population is unaware of the do's and don'ts about menstruation. This increases the chances of complications associated with it. The state of health of a woman has tied up with the society also due to the restrictions and also regulations made by the mankind.

After studying *Rajaswala Paricharya*, it is observed that *Aacharyas* treated *Rajakala* as a natural *Shodhanakala*, leading to *Agnimandya*. According to Ayurveda, menstruation is a naturally occurring *Shodhana* procedure occurring monthly so it is necessary to follow *PATHYA* and *APATHYA* mentioned under *SHODHANA* therapy which are similar to the *RAJASWALA PARICHARYA*. Aim of this is avoid vitiation of *VATA* and *KAPHA*, prevent formation of *AAMA* and restore energy. Ayurveda gives prime importance to preventive aspects and elaborates “*RAJASWALACHARYA*” or the care during menstrual cycles and during

menarche in a female to prevent and cure gynecological disorders.

REFERENCES:

1. By Dr Anna Moreshwar Kunte, Ashtang Hridayam, Sharirsthana, Chapter No. 1, krushnadas academy, Varanasi, 2000, page no. 366
2. By Lal Chandra Shastri Vaidya, Ashtang sangrah, Sharirsthana, chapter no.1, Putrakamiyaadhyay, 1st edition, baidhyanath ayurved bhawan, Nagpur, 1989, page no. 19
3. By Dr. Anantram Sharma, Sushrut Samhita, Sharirsthana, Chapter No. 2 , Shukrashonitshuddhishariradhyay, 1st Edition, Chaukhambha Surbharti Publication, Varanasi, 2001, Page No. 18
4. By Pandit Hemraj Sarma, Kasyapa Samhita, Sharirsthana, Chapter No.5, 10thEdition, Chaukhambha Publications, Varanasi, 2005, Verse No. 7
5. By Vd Satyanarayan Shastri, Charak Samhita, Sharirsthana, Chapter No.8, Jatisutriyashariradhyay, Chaukhambha Publications, Varanasi, 2008, Page No. 616
6. By Dr. Anantram Sharma, Sushrut Samhita, Sharirsthana, Chapter No. 2 , Shukrashonitshuddhishariradhyay, 1st Edition, Chaukhambha Surbharti Publication, Varanasi, 2001, Page No. 18

7. By Dr. Premvati Tiwari, Aayurvediy
Prasutitantra evum Striroga, part 1,
Rutuchakra evum sharirkriya vivechan,
2nd edition, Chaukhambha orientalia,
Varanasi, 2003, page no.67

