

Role of Rajswala Paricharya on Aartavdushti W.S.R. to Menstrual Disorders A Holistic Approach.

Dr. Veena A. Patil, Dr. Umesh K. Agawane "and Dr. Priti Manohar Devane

1)Professor and HOD, Prasutitantra EvumStriroga Department, Government Ayurvedic College, Dharashiv.

2)Assistant Professor, Prasutitantra EvumStriroga Department. Government Ayurvedic College, Dharashiv.

3)PG Scholar Prasuti tantra and Streerog Government Ayurvedic College, Dharashiv.

Date of Submission: 20-01-2025

Date of Acceptance: 30-01-2025

ABSTRACT

In Ayurveda, "RajaswalaParicharya" refers to the specific lifestyle guidelines designed for women during menstruation (Rajaswala). This term consists of various practices and recommendations aimed at supporting women's health and well-being during their menstrual cycle. Unfortunately, it has been observed that the RajaswalaParicharya is neither being publicized nor followed by the women in today era. As a result, there is need to educate the females, regarding the RajaswalaParicharya (ways of living) recommended by Ayurveda to keep the Dosha in balance, which maintains health. Ayurveda advises women to adhere to "Paricharya" conduct that should be followed at various stages of life, such as Rajaswala, Garbhini, and Sutika, in order to improve their health and quality of life. The RajaswalaParicharya is the one that receives the least attention. This subject was chosen because it was noted that modern science has described fatigue and lower abdomen pain as having an impact on the menstrual cycle and its related symptoms, although Ayurveda has not specified such symptoms. To achieve conception Acharya Susrutha has described four essential factors for fertility, Ritu, Kshetra, Ambu, Beeja^[1]The females took part greater role in the conception because these four factors are related to them. 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 gynaecological disorders. Due to high mental pressure of because of work load, family stress, competitive behavior in every place, more expectations. lead to stressful lifestyle.

I. INTRODUCTION

According to Ayurveda, Rituchakra has three phases Rajasravakala, Rutukala, and Raturvyateetakala. The female in Rajahsrava Kala is called as RajaswalaStree and the mode of life to be

followed in this period. as mentioned by Acharya.^[2] appropriate onset indicates a healthy reproductive system and a normally functioning Rajastrava H-P-O axis. Rajastrava kala is a natural cleansing process that serves as a shodhan for women. It is also influenced by the Dosha's actions. RajaswalaParicharya, an Ayurvedic set of Do's and Don'ts, is a way of living that menstrual women are advised to follow in order to safeguard their own health and prevent any health issues in their Bhavi garbha. This subject was chosen that to focus on mainly on three days of menstrual cycle. Proper following protocol of reproductive age group. Modern science has described fatigue and lower abdomen pain as having an impact on the menstrual cycle and its related symptoms, although Ayurveda has not specified such symptoms.

Now a days Menstrual disorders frequently affect the quality of life of adolescents and adults of reproductive age group during this period, helps in making healthy reproductive organ as well as maintained HPO axis achieve conception, Acharya Susrutha has described four essential factors for fertility, Ritu- Normal menstrual cycle/proper fertile period, Kshetra- Physiologically adequate and healthy internal organs of reproduction[uterusovary vagina], Ambu- Good nutritional status of mother[Aharras] and Beeja- Healthy ovum and spermatozoa. Women in the reproductive age group experience many conditions related to the menstrual cycle, such as menorrhagia, dysmenorrhea. irregular menses, PCOS, endometriosis, adenomyosis, infertility, fibroid, abnormalities in fetus etc because we are not going according to RajaswalaParicharya, which seriously affect their health and happiness as well as being extremely detrimental.

Studies on menstrual practices since last few decades conclude the views on menstruation as stigma and silence, embarrassment and fear with humiliation. The type of sanitation used for menstruation and its consequences are also

highlighted in such studies. The practices surrounding menstruation in contemporary and historical perspective are reviewed are limited to myths, misinformation. There is a large gap between cultural knowledge and practice regarding menstruation and discourse is created by academia and cinema. Detailed examination of practices prevalent in cultural traditions is required with contemporary analysis and decoding with scientific relevance. The needs of seclusion, limiting certain food and activities with religious restrictions during menstruation are studied and role of oxidative stress, free radicals, menstrual toxins, science of six chakras are some scientific evidences perceived through individual experiences. This approach adds evidence in validating the ancient science of menstrual practices and supports in maintaining reproductive health. Rajaswalacharya in Ayurveda underscores the holistic approach to women's health during menstruation, focusing dietary, lifestyle, and emotional considerations to support well-being and balance during this natural phase of a woman's life.

The prevalence of menstrual disorders in India. to be PCOS 3.7 to 22.5%, dysmenorrhea-45%, menorrhagia- 17% amenorrhea- 21.3%, polymenorrhea 22.2%, hypomenorrhea 15%, infertility- 11.8%, fibroid-37.65%, endometriosis-42 million, adenomyosis-55million.

AIM

To study the Role of RajaswalaParicharya on Artavadushtiw.s.r to menstrual disorders.

OBJECTIVES

To study the mode of action of RajaswalaParicharya and its application in present era.

To collect all article related to Rajaswalaparicharya previously published.

To recognize the scientific concept behind RajaswalaParicharya and its effect on the physiology of menstrual cycle when not followed.

Methodology:

The literary study is done with the help of Ayurvedic texts ie, Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, Kashyap samhita and Ashtanga Hridaya as well as the internet-based. journals, PubMed, Google Scholar.

RajaswalaParicharya according to different Acharyas

RajaswalaParicharya

1]According to Acharya Charaka^[3]

ततः पुष्यात् प्रभृति त्रिरात्रमासीत
ब्रह्मचारिण्यधःशायिनी, पाणिभ्यामन्नमजर्जर
पात्रादुपाना, न च काञ्चिन्सुजामापद्येत ।च. शा.८/५

From onset of menses to third night, she must follow:

Brahmharya- In Mundakopanishad it has been quoted that Satye (truth), Tapa (penance), Samyak gyana (true knowledge), and Bramhacharya (celibacy) leads to self-knowledge.

Eat in unbroken utensil placed in hand.[jarjarpatra]

Don't take any type of bath.[snavavarjya]

Day 4: She should take head bath.

2. According to Acharya Shushruta^[4]

“ऋतौ प्रथमदिवसात् प्रभृति ब्रह्मचारिणी दिवास्वप्न
अंजना श्रुपातस्नानानुलेपनाभ्यंगनखच्छेदनप्रधाव
नहसनकथनातिशब्दश्रवणावलेखनानिलायासान्
परिहरेत्। दर्भसंस्तरशायिनी

करतलशरावपर्णान्यतमभोजिनी हविष्यं, त्रयह च भर्तुः
संरक्षेत्। अतः शुद्ध स्नातां. दर्शयेत्” ।।सु. शा.२/२६,२७

From the day of onset of menstruation, the lady should observe Brahmacharya.

Should avoid Divaswapna, application of Anjana, Ashrupat, Snana, Anulepan, Abhyanga, Nakha kartan, Pradhavan, Hasan, Kathan (talking too much), Sabda Sravan (listening of so many types of topics), Avlekhana (combing) and (Ayas) fast wind (excessive travelling).

Avoid excessive exercise.

She should sleep on Darbha (specific sacred leafy plant) spread over ground.

She should eat Havisya ghee, Sali rice and milk) and Yava (barley and milk)

3. According to Acharya Vagbhatta^[5]

ततः पुष्पेक्षणादेव कल्याणध्यायिनी त्र्यहम् ॥ २३

मुजालङ्काररहिता दर्भसंस्तरशायिनी। क्षैरेयं यावकं
स्तोकं कोष्ठशोधनकर्षणम्

पर्ण शरावे हस्ते वा भुञ्जीत ब्रह्मचारिणी।

Avoid food which is Amla, Ushna, Katu, Lavan in nature.

Take food in less quantity.[alpaahara]

Always concentrate on thinking good and auspicious things

Avoid jewellery or make up.

4. According to Maharshi Kashyap^[6]

Use of Nasya (inhalations) and Vamana (emesis) are contraindicated during Rajastrava.

Ahara during Raja Strava Kala

1st to 3rd day-

1. Shali with ghee
2. Yava daliya/Shastika (rice) kheera
3. Yava roti with 2 spoon ghee
4. Dhagamishri or Deshi khand

Havisya (Yava + Ghrita) Yava has Ruksha, Sheeta, Laghu, Swadu, Kashaya, Balya purishjanana and subside Shleshmajavikara properties and Ghrita has Agni vardhaka, Vata pitta shamak. It is good for Rajaswalastree because at the time of Rajaswala kala hormone is in a low level and Jatharagni also Manda so we taking Havishya at the time of Rajastrava kala maintains Agni and Dosh. Barley (Yava) influences health at an epigenetic cellular level and impacts DNA gene expression. She should therefore consume less food of Agni Deepaniya, Easily Digestible Laghu Ahar (meal made of ghee, Sali dhanyu, and milk), and Yava (meal made of barley and milk). Acharya Vagbhata mentioned this diet as Kosthashodanarth.

Barley grains high including proteins and carbohydrates, including beta-glucan, lipids, vitamins and minerals. Beta-glucan a kind of soluble fibre found in barley. It improves intestinal health and reduce blood sugar and cholesterol level. Consuming whole barley flour in a regular basis it helps to avoid chronic conditions including diabetes, cancer, high blood pressure, hyperlipidaemia, gallstone, obesity.

It is rich in nutrients because barley contains a variety of minerals, including calcium, zinc, iron, potassium, phosphorus, magnesium, which helps. maintain healthy bones and regulates muscle and nerve function. Phosphorus is essential for the growth and upkeep of tissue and cells in body. Zinc has ability of heal wounds and fight infection barley is a good source of iron. Vitamin-E (tocols) is one of the antioxidants so it improves human health by lowering the risk of sickness. Vitamin-E in Barley is higher than other grains.

Vihara

Follow Brahmacharya for the first three days

Brahmcharya- In describing tapa (penance) done from Sharira (body), it has been quoted in Bhagwadgeeta that one should follow Bhramacharya (celibacy) along with other

measures like worshipping Brahmanas, spiritual master, father, mother, cleanliness, simplicity and nonviolence. According to Chakrapani tika "Bhramacharyashabdenindriyasayamsaumansyapr abhritayobrahmagyananugudagri-hyante." this term has been given for control over senses, purity of Manas and conducts towards goal to Brahma. It has been advised to be used very tactfully as excess use or even non-use leads to Manokshobha (psychic disturbances). Advantages of Bhramacharya are Dirghayushya (longevity of lifespan), Virya (vigour), Pragya (intellect), Laxmi (money). Mahayash (pried), Punya (austerity), Priyatva (dearness) So the female during menstruation should be achieved to following Brahmcharya. If she was not following these Dos and Dont's Dosh go in Shakha and its effect the rajastrava and occur disease. Because at the time of Rajastrava kal all Doshas accumulate in Kostha and go out the body with Rajastrava it is a natural Shodhana process.

Darbhasamstharashayini- Acharya mention that during the time of menstruation, she should sleep on the bed made of Darbha spread over the ground. From the Vedic time, onwards Darbha is having its importance in rituals. The Darbha 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 also from the mobile phone radiations and other harmful radiations.

Divaswapna and Ratrijagrana According to Acharyas if Rajaswalastree sleep at day time Kapha dosha prakupita in body and wake up at night Vata and Pitta doshas are Prakupita (increase) that's why all three Doshas prakupit in the body and it causes bleeding disorders and other menstrual disorders.

Anjana Its effect Aalochak pitta of eyes and effect on eye sight.

Avoid jewellery or Makeup Avoiding cosmetics and ornaments decrease sexual drive and arousal.

Snana-Snana involves all muscles of body making them active. More blood supply required for this active muscles. This may reduction of blood supply to uterus leading to lower abdominal pain and other menstrual disorders or Vatajaartavadushti.

Abhayanga- It increases heat on surface of the body and increase blood supply to body surface.

Ativyayama- 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 Vata prakopa and Rasa dusti. If it is repeated continuously, this leads to infertility. Athivayama eradicates the body like the lion destroys the elephant which is of bigger size.

Nakha chedana-Nakha are Mala of Asthidhatu paring of nails may causes faster growth initially and once it reaches at certain stages growth will be slow, paring of nails give signals to activate Asthidhatu that something is lost, Asthi is Sthana of vata get vitiated in body. It affects the menstrual flow.

Pradhavan-Increases blood supply of leg muscles, hamper uterine blood supply leads to pain in lower abdomen. It causes Vata dosha vriddhi.

Hasana-Leads to Vatavridhi, vitiated Vata causes menstrual problems.

Ashtartava Dushti^[7]

Dosha	Name	Clinical features	correlation
vata	vataj	Black,painful	oligomenorrhea
Pitta	pittaj	Yellowish,burning	inflammation
kafa	kafaj	White sticky	cervicitis
Raktaj	kunapgandhi	profuse	menometrorrhagia
Vatapitta	ksheen	Scanty	Hypoestrogenic oligomenorrhea
Pitta kafa	putipuya	purulent	endometritis
Vata kafa	granthibhut	clotted	Cervical carcinoma
sannipatik	mutrapurishaja	Smell of urine and faeces	Carcinoma,vesicovaginal fistula

II. DISCUSSION

Ayurveda texts describe female reproductive system disorders under Yonivyapad and the Samanya nidana of all the Yonivyapad in Mithya achara Virudhar like Adhyasana, Samsana, Vishmasanaetc and lifestyle (Vihara) like Ratrijagrana, Divaswapna, sedentary lifestyle. Vitiated Artava, Beeja dosha (defect in sperm & ovum quality) and healthy progeny. Non adherence to the Rajaswalaparicharya may predispose the

Listening to loud music- It leads to Rasakshaya, it responsible for Aartavkshyaya because Aartav is Upadhatu of Rasadhatu.

The menstruating woman has to follow the Rajawala Charya during the menstruation for the first 3 days and in 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 Rajaswalacharyas properly, then the Dosha vitiation occurs and it further affects the foetus

Individualized Approach: Like all Ayurvedic practices, Rajaswala Charya recognizes that each woman has unique needs during menstruation. Therefore, recommendations may vary based on factors such as constitution (Prakriti), age, and overall health.

woman to Yonivypada and Kunapagandhi (foul-smelling), Putipuya (pyogenic), Granthibhuta (clotted), Ksheena (scanty), or Artavavridhi (excessive menstruation) are examples of Ashtaartavadushti (scanty and irregular). According to Ayurveda, Rajaswala period is marked by Agnimandhya, Klama, and Dhatu kshaya. It is a period of cleansing and detoxification of the mind and body. The HPO axis starts a new cycle in this period and the recruitment of follicles begins

during this phase. Biomedical behaviours and social interventions adopted during this period can have an impact on the developing ovum, endometrium and fertility of a woman. Not only with regards to her ability to conceive, but also to bear a normal and healthy uterus, Rajaswalaparicharya is important and to publicize it among door-to-door is our responsibility. By following this principle of Ayurveda we can prevent many females from undergoing many invasive operations like hysterectomy, myomectomy, polypectomy etc. This is also a preventive step for not developing breast & cervical carcinoma.

III. CONCLUSION

Practising a Rajaswalaparicharya is very important. As large part of the population is unaware of the do's and don'ts. mentioned in the Ayurveda. In present era, with such an increasing rate of gynaecological complaints, it is important to accept and follow the RajawalaParicharya to maintain menstrual health. RajaswalaParicharya is the best example of Nidana Parivarjana Chikitsa as well as Shodhana part. Excessive work either physically or mentally, during those three days should be avoided. That's why menstrual leave is opted in some places. Excessive exertion during that menstrual phase effects on the strength of the body and particularly of the reproductive system that is lost throughout many monthly cycles that affects the body in the long run, as a result many gynaecological problems occurs in female body. Thus, maintaining the equilibrium of the three Doshas in the body by following Rajaswalaparicharya, results in overall maintaining the healthy state of the body. Therefore, RajaswalaParicharya needs not to be seen as 'oppressive restrictions' being imposed on females, but rather as therapeutic prescriptions. It is need of time to adapt Rajaswalaparicharya in every menstrualcycle as well as should be added as

first line for treatment in prescription pad for any menstrual disorders. It is best protocol in obstetrics in patients also. It should be advised in preconception counselling for Bhavi Garbha uttpati.

REFERENCES:

- [1]. Shastri Ambikadatta, Sushruta Samhita, ShariraSthana chapter 2 shlok no 26-27.
- [2]. Premvati Tiwari, Ayurvediya Prasuti Tantra EvumStreeRoga, second edition, Chaukhambha Orientalia Varanasi, 1 part, chapter 2, Pg No.342
- [3]. Charaksamhita of Agnivesa, Acharya Vidyadhar Shukla and Prof. Ravi Dutt Tripathi Vol-1, Chaukhambha Sanskrit Pratishthan Delhi Sharis Sthana Chapter-8, Pg no-774.
- [4]. Acharya Sushruta, Sushruta Samhita, hindi commentary by KavirajaAmbikadutta Shastri; Chaukhambha Sanskrit Sansthan; Sharir Sthana, Chapter no. 2-verse no.26, pg no-17.
- [5]. AstangaHridayam of SrimadVagbhata, edited with Nirmala Hindi Commentary by Dr. Brahmanand Tripathi, Chaukhamba Sanskrit Pratishthan, Sharirasthan Adhya 1 ,shloka no.23,24.pg no.342
- [6]. Kashyap Samhita, edited by Prof.(km.) P.V.TewariChaukhambaVisvabharti, Siddhi Sthana, Chapter no.4, Pg no-288
- [7]. Acharya Sushruta, Sushruta Samhita, hindi commentary by KavirajaAmbikadutta Shastri; Chaukhambha Sanskrit Sansthan; Sharir Sthana, Chapter no. 2-verse no.14pg no-15.