A review on importance of Rajaswala Paricharya

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ABSTRACT

Women in the reproductive age group experience a variety of conditions related to the menstrual cycle, such as menorrhagia, dysmenorrhea, irregular menses, PCOD, endometriosis, etc., which seriously affect their health and happiness as well as being extremely detrimental. It also increased the prevalence of infertility. As a result, there is a pressing need to educate the public, regarding the numerous Paricharyas (ways of living) recommended by Ayurveda to keep the Doshas in balance, which maintains health in turn. Ayurveda advises women to adhere to “Paricharyas” conduct that should be followed at various stages of life, such as Rajaswala, Garbhini, and Sootika, in order to improve their health and quality of life. The Rajaswala Paricharya 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.

Key words: Rajaswala, Lifestyle, Paricharya, Menstrual cycle.

INTRODUCTION

Menstruation is a phenomenon unique to woman. Menstruating female is termed as Rajaswala. It is considered to be a mirror of reproductive health. A woman undergoes various physical, psychological and emotional changes throughout her life time. Ayurveda helps women in journey towards better health throughout different phases of life and add quality to her life by following ‘Paricharyas’- conduct to be followed like Garbhini Paricharya, Sootika Paricharya, Rajaswala Paricharya etc. The code of conduct mentioned for a Rajaswala Stree is termed as Rajaswala Paricharya and is most neglected part in the society. In present era, women are more career oriented. Along with their careers, they alone manage the household responsibilities. This demanding lifestyle has made it very difficult for them to pay attention to their own health and to follow Rajaswala Paricharya.

In the present era, a drastic rise in the number of menstrual problems and cases of infertility has been observed which had little existence in the past. Menstrual problems like lower back ache, lower abdominal pain, nausea etc. have become so common, now days there are termed as associated symptoms of menstruation. But in Ayurveda, it is mentioned that normal menstruation is devoid of pain, burning sensation, also the excreted blood should not be unctuous, very scanty or excessive in amount. It is already known that Rajaswala Paricharya was being followed by our ancestors as a routine practice which gives woman strength to fight against these physical and mental changes during menstrual cycle and give women a healthy life.

AIM AND OBJECTIVE

To review the literature of Rajaswala, Rajaswala Paricharya, Pathya Apathya and the importance of Rajaswala Paricharya from Ayurvedic Samhitas.
MATERIALS AND METHODS

The literary study is done with the help of Ayurvedic texts as well as the internet in connection with Rajaswala Paricharya.

RITUCHAKRA

In Ayurvedic classics, the duration of Rituchakra or menstrual cycle is mentioned as one month and this entire period is divided into three phases, they are-

- Rajahsrava (menstruation): 3 to 5 days
- Ritukala (proliferative phase including ovulation): 12 or 16 days
- Ritu Vyatitakala (post ovulatory or secretory phase): 9 or 13 days

The female in Rajahsrava Kala is called as Rajaswala Stree and the mode of life to be followed in this period as mentioned by different Acharyas is termed as Rajaswala Paricharya.

Rajaswala Paricharya

In Samhita’s specific Ahara and Vihara are mentioned which is to be followed by the Rajaswala (menstruating) women. Those are meant to improve her health and for her benefits.

PATHYA

Ahara:

Many menstruating females experience decrease in appetite during this period. Agni of an individual is reduced during or after any of the Shodhan Upakrama like Vamana and Virechan. As menstruation is a naturally occurring Shodhan process, so physiological decrease in digestive capacity (Agnimandya) is observed during menstruation.

Therefore, she should eat Havisya (meal made of ghee, Sali rice and milk) and Yawaka (meal made of barley and milk), Agni Deepaniya, Easily Digestable Laghu Ahar, in less quantity.

Vihara:

1. She should sleep over bed made up of Darbha (specific sacred leafy plant) spread over ground.

2. Follow Brahmacarya for first 3 days.
3. Always concentrate on thinking good or auspicious things.

APATHYA

Ahara:

She should avoid Tiksna (pungent), Katu (spicy), Lavana (salty) substances.

Vihara:

1. She should avoid sleeping in day time.
2. Avoid application of collyrium, crying, laughing, talking too much and excessive exercise.
3. Application of Anjana, use of Swedana, Nasya and Vamana Karma are contraindicated during this period.
4. Coitus is contraindicated.
5. Should not adorn her with ornaments.

Principles and application of properly followed Rajaswala Paricharya

<table>
<thead>
<tr>
<th>Paricharyas</th>
<th>Principle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Having light diet, less quantity, avoid spicy, oily diet and junk food</td>
<td>Deepan, Pachan, Vata-Anulomana</td>
</tr>
<tr>
<td>2. Avoid excessive exercise, laughing and talking too much</td>
<td>To take rest, restore energy and to avoid Vata vitiation</td>
</tr>
<tr>
<td>3. No crying, good and virtual thoughts</td>
<td>To keep the mind calm and relaxed to avoid stress and anxiety</td>
</tr>
<tr>
<td>4. Sleep on Darbha mat, no bathing</td>
<td>Instigate aseptic thoughts, not to have complete bath but follow basic hygiene like</td>
</tr>
</tbody>
</table>
cleaning genitalia, hands, legs and face

5. No listening to loud voice To avoid Vata Prakopa

6. Swedan, Vaman, Nasya Karma are contraindicated As it causes Dosha Prakopa

7. Coitus is contraindicated To avoid infection and for the wellbeing of woman and future progeny

Consequences due to non-avoidance of restricted activities mentioned in Granthas

If women do not avoid earlier described acts due to ignorance, the vitiated Doshas reaching the foetus produces following abnormalities-

<table>
<thead>
<tr>
<th>Restricted activities</th>
<th>Abnormalities in child</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Divaswapna</td>
<td>Over sleepy</td>
</tr>
<tr>
<td>2. Anjana</td>
<td>Blind</td>
</tr>
<tr>
<td>3. Crying</td>
<td>Abnormalities in vision</td>
</tr>
<tr>
<td>4. Bathing and anointment</td>
<td>Miserable</td>
</tr>
<tr>
<td>5. Abhyanga</td>
<td>Kustha</td>
</tr>
<tr>
<td>6. Laughing</td>
<td>Discoloration of teeth, lips and tongue</td>
</tr>
<tr>
<td>7. Nasya</td>
<td>Menstrual abnormalities (female child)</td>
</tr>
</tbody>
</table>

CONCLUSION

From the above study about Rajakala and Rajaswala Paricharya, it can be said that major restrictions are directed towards isolation, less physical exertion, and celibacy. Main aim of these is to avoid vitiation of Vata and Kapha, prevent formation of Ama, restore energy and to get a healthy progeny from a healthy mother. Therefore, by following Rajaswala Paricharya, the woman responds healthily to the physiological and psychological changes by keeping Doshas, Agni and Bala in balanced condition.

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