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# A review on importance of *Rajaswala Paricharya*

Raihana Ahmed Choudhury<sup>1</sup>, Yanbeni Humtsoe<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Prasuti Tantra & Stree Roga, Govt. Ayurvedic College, Guwahati, Assam, India.

<sup>2</sup>Professor & HOD, Dept. of Prasuti Tantra & Stree Roga, Govt. Ayurvedic College, Guwahati, Assam, India.

## 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*'- conducts 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*.

### Address for correspondence:

Dr. Raihana Ahmed Choudhury

Post Graduate Scholar, Dept. of Prasuti Tantra & Stree Roga,  
Govt. Ayurvedic College, Guwahati, Assam, India.

E-mail: raihanachoudhury93@gmail.com

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## 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 *Brahmacharya* 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

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

	cleaning genitalia, hands, legs and face
5. No listening to loud voice	To avoid <i>Vata Prakopa</i>
6. <i>Swedan, Vaman, Nasya Karma</i> are contraindicated	As it causes <i>Dosha Prakopa</i>
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-

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

### CONCLUSION

From the above study about *Rajakala* and *Rajaswala Paricharya*, it is observed that *Acharyas* treated *Rajasrava* as natural *Shodhan* process leading to *Agnimandya*. So, it is necessary to follow *Pathya* and *Apathya* as mentioned by different *Acharyas*. After

reviewing all the literature related to *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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