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Review Article

RAJASWALA PARICHARYA: EXPLORING AYURVEDIC APPROACHES TO MENSTRUAL HEALTH

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ABSTRACT:

It is believed that women's health is mostly related to their families, societies, and cultures. Numerous issues affect women, including irregular menstruation, intense pain and discomfort during the period, excessive and heavy bleeding, no menstruation, infertility, fibroids, cysts, infections, and more. Therefore, it is imperative that society be made aware of the different Paricharyas (ways of living) that are out there. Menstrual health can thus be preserved from the beginning to the end of the menopause. Many medications, such as Amalaki, Satavari, Nagakesar, Asoka, and others, have shown to be highly beneficial in treating irregular menstruation. according to ayurveda, in order to preserve the doshas, which preserves health. The most overlooked paricharya, "Rajaswala Paricharya," can assist women deal with the severe physical and emotional changes that coincide with menstruation in a healthy way and can also aid with accompanying symptoms.

KEYWORDS: Aartav, Dosha, Drugs, Lifestyle, Paricharya, Rajaswala.

INTRODUCTION:

The science of Ayurveda is concerned with illness prevention and treatment. It is supported by the Tridoshas, Saptha Dhathus, and Trimalas frameworks. The menstrual cycle is examined by Ayurveda as a window into the human body. It is said that Artava is the Upadhathu of the Rasa dhathu, which is the primary dhathu. Rajapravriti, like sleep and bowel movements, is a typical physiological process in women. The innate constitution of doshas, or Prakruti, determines the nature and pattern of all physiological and psychological processes; hence, the nature and pattern of Rajapravriti should also bear some relationship to the Prakruti of the individual. Therefore, by implementing appropriate diets and regimens, menstrual health can be preserved by knowing the nature of women's monthly patterns. Rajaswala is the longest and most significant of these periods because it is the fertile time required for procreation. This phase will produce better offspring if it is healthy.

Women are now employed in the modern day. They are the only ones who handle household duties in addition to their careers. Women's lives now lead busier and more stressful lives than they had in the past. Due to their hectic lifestyle, which has disrupted their regular menstrual cycle and caused major diseases associated to it, it has become extremely difficult for them to pay attention to their own health. By adhering to Paricharyas, women can improve their quality of life and health with Ayurveda. Paricharyas, such as Rajaswala Paricharya, Garbhini Paricharya, and Sutika Paricharya, are codes of conduct to be adhered to during different stages of life^[1]. Historically, women have passed on their knowledge of these paricharyas from generation to generation. This information has been lost as a result of nuclear families, distaste for antiquated customs, and the western way of life.

Reasons for the higher prevalence of menstruation disorders:

An important factor in menstruation problems is age. Dysmenorrhea and menometrorrhagia are common in girls who begin menstruating at age 11

or younger. Amenorrhea can occur in adolescents prior to regular ovulation cycles.

1. Causes in teenagers:

- a. Mental Stress: Because physical and mental stress lead to hormonal imbalances, young girls who have just begun menstruating experience irregular menses due to the stress of numerous exams in a competitive society.
- b. Exercise: Excessive physical stress can be brought on by overindulging in sports or exercising too much to the point where overweight ladies acquire weight in an attempt to lose it. It raises the possibility of oligomenorrhea or amenorrhea.
- c. Loss of weight: In teenage girls, eating disorders are frequently the cause of amenorrhea. Hormonal alterations brought on by severe weight loss and decreased fat stores include hypothyroidism, or low thyroid function, and hypocorticosteroids, or high amounts of stress hormones.
- d. Obesity: The incidence of obesity is increased due to unhealthy eating habits, such as the consumption of junk food, greasy food, bakery items, and irregular meal times. Obesity also affects the menstrual cycle, which exacerbates metabolic diseases like PCOD.

2. Reasons for Women in Reproductive Age Groups:

Menstrual abnormalities are caused by an increased occurrence of advanced disorders in women in the reproductive age range, such as PCOD, uterine fibroids, adenomyosis, endometriosis, pelvic infections, etc.

- a. Physical stress: Menstrual abnormalities in women in this age bracket are caused by factors such as improper diets, being overweight, or losing weight.
- b. Women who work: Menstrual disorders are developed by physical and mental stress.
- c. Birth control pills: One of the main causes of irregular menstruation is the easy access to and growing usage of hormonal birth control tablets^[1,6].

Aims and Objectives:

An analysis of Rajapravriti's traits in relation to a woman's Prakruthi, or Doshic constitution, has been attempted.

Artava and Prakruthi

The regular discharge of blood via an adult female's vagina is known as artava. It is among the most significant physiological processes that allow for the development of Garbha. Thus, Artava must occur consistently and regularly in order for there to be healthy offspring. Rasa's Upadhatu is regarded as Artava. It is discharged through the vagina and is created cyclically, guided by Vata. According to contemporary research, menstruation is the process by which blood flows from the uterus via the vagina, mostly in humans, and is regulated by a complex interplay of hormones.

A person's natural constitution, or prakruthi, is set at conception and is unchangeable until death. It is based on the dominance of Dosha. Dosha's qualities manifest on the body as a result of its predominance; this is known as DehaPrakruthi. It is the listing or evaluation of both internal and exterior physical aspects.

Understanding the Dosha cycle throughout life is crucial to Ayurvedic medicine, especially for women's menstrual health. From in vitro life to early adulthood, or the earlier phases of life, the Kapha Dosha is predominant.

Pitta experiences a sharp rise in adolescence and continues to rule bodily functions into the early thirties. In later stages, the Vata Dosha is predominant, especially in the 60s and 70s^[5]. Therefore, conditions like hypertension, noncongestive cardiac disease, hyperthyroidism, and high blood pressure are more common during the Pitta dominated phase. Many feminine illnesses also have a significant probability of developing over time. In their teens, women of the current generation deal with a variety of menstrual-related issues, such as painful periods, irregular cycles, irregular bleeding patterns, etc., without any particular reproductive system disorders^[2]. Therefore, the Prakruthi states that there is a possibility that Rajapravriti's traits will vary. Since Vata is responsible for some features, like discomfort, Vata Prakruthi persons are more likely to have painful menstruation, Pitta Prakruthi individuals may experience more mood swings,

Kapha Prakruthi individuals may experience more blood clots in their menstrual blood, etc. Women may have varying symptoms at different intensities throughout the menopause, which could be related to differences in their bodies' constitutions. Premenopausal symptoms, such as hot flashes, skin rashes, heat sensitivity, etc., are typically caused by increased Pitta.

Several ayurvedic granthas reference Rajaswalaparicharya:

Many ayurvedic granthas, including charakasamhita, sushrutasamhita, kashyapasamhita, ashtanga hridayam, ashtangasangraha, and bhava prakasha, reference the Rajaswalaparicharya-a way of life during menstruation. Furthermore, as previously indicated, every individual has a unique Prakriti based on the Dosha predominance. Consequently, each woman is vulnerable to developing various abnormal diseases as a result of Dosha imbalance. Therefore, a woman who has Vata Prakruti is more prone to have menstrual pain. In the same way, a woman with Kapha Prakriti is likely to have more menstrual blood clots, and a woman with Pitta Prakruti is more prone to mood swings^[3].

In order to safeguard the health of menstruation women and prevent health problems, Ayurveda has suggested a way of life known as "Rajaswala Paricharya," which consists of a series of Dos and Don'ts.

Don't's:

1. Seeing during the day. Her bed should be covered with darbha, a particular type of sacred leaf plant, and placed on the ground.
2. It is best to refrain from using anjana, sobbing, massaging, laughing, talking too much, and exercising.
3. It is not recommended to use Swdana, Vamana, or Nasya karma.
4. Diet contraindicated: Steer clear of salty, spicy, and pungent foods (tikshna and katu).
5. Coitus is not recommended.
6. Don't dress or accessorize yourself.

DO's:

1. Constantly focus on positive, fortunate thoughts.
2. Yawaka (meal of barley and milk) and Havishya (meal of ghee, Sali rice, and milk)

should be eaten with utensils made of clay and leaves^[3].

The rationale behind Rajaswala Parichrya and how it is used in modern life:

1. Diet:

Deepan, Paachana, Vatanulomana, and Agnideepana are the guiding principles.

Application: Eating at regular meal times, in moderation, and in the right quantities. Steer clear of junk food, bakery goods, and spicy, fatty diets.

2. Steer clear of laughing, screaming, and rushing:

Principle: To prevent vatadosha vitiation, refrain from physical activity, rest, and replenish your vitality.

Application: Steer clear of exercise, relax, and replenish energy.

3. Happy and optimistic ideas, no sobbing:

Principle: Refrain from mental strain.

Application: Try to avoid tension and worry by maintaining a relaxed and tranquil mindset.

4. Relax on a darbha mat and skip the bath:

Principle: The idea is to encourage aseptic thinking and lessen related symptoms.

Application: To relieve back and body pain, sleep on a darbha mat if one is available, avoid taking a full bath, but practice good hygiene by washing your hands, legs, and face.

5. Avoid hearing loud voices:

Principle: To maintain mental calmness, avoid vataprakop and rasadushti.

Application: Avoid listening to loud music.

6. No abhyanga (massage):

Principle: Agnimandya is contraindicated for this practice.

Application: There is no massage, or abhyanga.

Guidelines for a normal menstrual cycle:

1. Eat straightforward, hot, freshly cooked foods. Spices like ginger, cardamom, cumin, coriander, and cinnamon are good additions.
2. Wastes leave the body by moving downward during cleaning. Therefore, any upward motions such as excessive talking, thinking, sexual relations, or even pranayama and yoga should not disturb the direction of flow. Energy is required for all of these processes,

and our body must devote all of its stored energy to cleansing.

3. Repression of urges such as sneezing, urinating, and feces should be avoided. Vata will rise as a result of all of them, disrupting the unhindered flow of purifying activity.
4. Peace of mind is brought about by meditation, which again supports Vata's work.
5. Use warm teas to hydrate the body, such as fennel, cumin, coriander, and ginger teas, or lemon tea with honey.
6. It's crucial to keep the Dosha balance even when a woman is not menstruating. An annual cleansing is a better technique to keep the Doshas in balance. A very powerful method for restoring balance and vitality to all body tissues and ensuring optimal function is seasonal cleansing.

Natural remedy for a healthy menstrual cycle:

Herbs can be employed based on the applicable Doshas. Dasamoola can primarily soothe Vatadosha during a Vatik cycle. Another medication that eases discomfort during a Vatik flow is ginger. Herbs are primarily very helpful for Pitta flow. Asoka eases a heavy flow by toning the uterus. Due to their well-known ability to calm Pitta, medications like Satavari, Amalaki, Gudoochi, Kumari, Brahmi, and others are beneficial when used in a Paittik flow^[4]. Due to their Agni-stirring properties, spices like cinnamon, cardamom, black pepper, etc. are beneficial in cases of a Kaphaja cycle. Because castor oil packs are heated and piercing, they might release latent stagnation in the pelvis.

CONCLUSION:

Studying Rajakala and Rajaswalaparicharya, one finds that Rajakala was considered a natural shodhana kala by Acharyas, which resulted in agnimandya. In Ayurveda, menstruation is considered a monthly, naturally occurring shodhana procedure. Therefore, adhering to the pathya and indifference outlined under shodhana therapy-which bear similarities to the rajaswalaparicharya-is imperative. The intention is to prevent kapha and vata from becoming vitiated, stop aama from forming, and replenish energy. Hence, by maintaining the balance of doshas, agni,

and bala, women who follow Rajaswalaparicharya respond to the physiological and psychological changes in a healthful manner. The greatest example of nidanaparivarjanachikitsa (prevention

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