



Review Article

## REFORMATION OF REPRODUCTIVE HEALTH USING *HAVISHYAANNA* IN *RAJASWALACHARYA*

Sarika Trimbak Shinde

Professor & HOD, Faculty of Indian Medical System, SGT University, Gurugram, Delhi, India.

### Article info

#### Article History:

Received: 02-07-2023

Revised: 19-07-2023

Accepted: 12-08-2023

#### KEYWORDS:

*Rajaswala Paricharya*,  
*Yoni*,  
*Havishyanna*,  
menstruation.

### ABSTRACT

It's been years that women are suffering from general disturbances associated with menstruation like abdominal pain, psychological stress, disturbed bowel movements. PG inhibitors and antispasmodic drugs etc are the popular mode of medication used in regular gynaecological clinical practice. It can give relief to the patient but has limitations over preventing the recurrence, which is, tend to happen mainly in adolescent and middle aged women due to modern lifestyle. According to Ayurveda, menstruation is a physiological process and governed by the actions of the three balanced state *Doshas* exist in a proper and its inequality causes abnormal menstruation. There are amazing diets and lifestyle modification given in Ayurveda which are beneficial to restore menstrual health with different combinations given in the ancient texts. Amongst all given possible diets during menstruation, *Havishyanna* - special diet is the most feasible as patients can make it on its own, consume for first three days of menstrual cycle which requires very less timing and has simple procedure. Menstruating women can deal with symptomatic and psychological changes occur during the menstruation by practicing *Rajaswala Paricharya*. Addition to this *Havishyanna* helps to reform reproductive health, it maintains balance of *Vata dosha* during menstruation, proper *Rajavahan* and *Rajasrav*, proper *Rutukal nirmiti* which helps to form high quality of oocyte, maintain healthy uterine environment, all these able to carry healthy pregnancy, in turn healthy Progeny.

### INTRODUCTION

It is believed that menstruation is a mirror of reproductive health. In today's modern era, due to faulty eating habits changes in lifestyle, mental as well as physical stress, many female candidates at different age groups reflects with different diseased presentations associated with menses e.g. Physical and nervous disturbances, gastric upsets, amenorrhea, dysmenorrhea, irregular menses, etc., eventually come up with issues with fertility. According to Ayurveda any pain associated with anybody region is due to *Vata dosha Vikriti 'Na Hi Vattatdrute Yoni Narinam Sampradushyati.'*<sup>[15]</sup> All the diseases and general disturbances related to yoni are due to vitiated *Vata* only<sup>[16]</sup>.

So to that any pain, any disorder related to yoni is best treated with *Vataghna karma* and *Vataghna dravyas*<sup>[15,16]</sup>. Till time for the treatment of any pain and other disturbances related to yoni or menstruation are best treated with NSAIDS, hormonal therapy and symptomatic treatment only with lot of side effects. It's time to call urgent attention to train the society about the various *Paricharyas* - codes of living, described in Ayurveda<sup>[4,5,6,7]</sup> to balance the vitiated *Doshas* at different stages of menstrual cycle. It helps to maintain equivalence in Health and hormones. '*Rajaswala Paricharya* - code of conduct to be followed during menstruation' this will helps females to respond healthily to physical and mental stress during menstruation and helps in alleviating symptomatology associated menstruation. Ayurveda mentioned diet regimes to be followed specially during first three days of menstruation called *Haishyanna* or *Yavanna*<sup>[4,5,6,7]</sup>. The *Havisya*, it is also called as '*Param Anna*' is made up of *Shali* rice, milk and ghee. This *Havisya* (*Shali* rice) or *Yavaka* are good to increase Agni. The diet *Havishyanna* has very good effects on the menstrual

#### Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v10iSuppl4.1246>

Published by Mahadev Publications (Regd.)  
publication licensed under a Creative Commons  
Attribution-NonCommercial-ShareAlike 4.0  
International (CC BY-NC-SA 4.0)

health. If every woman very well follows it during menstruating days, it will be a great concept to deal with physical and mental stress during menstruation healthily and helps in alleviating symptomatology associated with menstruation.

**Rationale**

Across India larger than 50% of females having age less than 30 years to meet with lower abdomen pain, Low backache, Changes in bowel function, inability to concentrate and impairment of efficiency in physical and mental activity during and before menstruation. PMS is the most common gynaecological problem that women face. NSAIDS are widely used as first line of treatment. Women with dysmenorrhea has misapprehension about menstrual cycle. They seem menstrual cycle are naturally comes with pain. In ancient Ayurveda text it is said that ideal menstruation is that which is without pain or burning sensation. It is a need of the day to give a trouble free menstruation So as to ease the each menstruation experience. That may ultimately increase the productivity of school & college going girls as well as working women at their studies and work respectively

**Need of Study**

- To put forth a glance on importance of having *Havishyanna* mentioned in *Rajaswala paricharya* to minimise symptomatology associated with menstruation like pain, irregularity and altered menstrual blood flow.
- Need to explain benefits on reproductive life by having *Havishyanna*, i.e., for proper *Raja neermi*, proper ovarian and uterine cycles, for high quality oocyte formation, maintain healthy uterine environment, which able to carry healthy pregnancy, in turn healthy progeny.
- Establish the Ayurveda statement that normal menstruation-it always comes monthly, without pain or burning sensation, normal flow continues till five days<sup>[17]</sup>.

**Definition of Menstruation**

Thickened lining of the uterus i.e., endometrium is eliminated through the vagina. It contains blood, mucus, and cells from the lining of the uterus, occurs at 28-day intervals<sup>[3]</sup>.

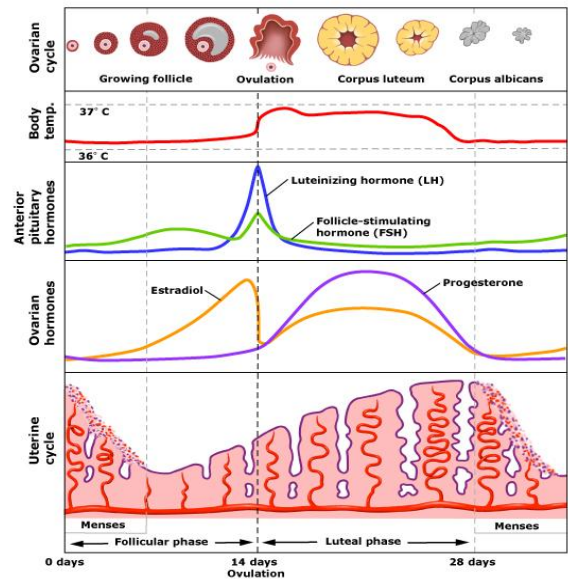
**Normal Menstrual Cycle** - The menstrual flow begins with pink discharge, heavier on the 2nd and 3rd days. The total loss of blood from 5 to 60 or 80ml.

**Phases of the menstruation**

There are 2 phases, one is the ovarian cycle and other is the uterine cycle where changes in endometrium are physiologically coordinated. Ovarian cycle divides into follicular and luteal phases, and the uterine cycle is divided into secretory and proliferative phases<sup>[3]</sup>.

**Normal menstrual cycle with five phases**

1. Endometrial Phase
2. Proliferative Phase
3. Phase of Secretion
4. Implantation Preparation
5. Endometrial Breakdown.



**Symptomatology Associated with Menstruation**

1. Physical and nervous disturbances.
2. Some kind of discomfort or upset.
3. Highly emotional women exaggerate the significance of menstruation.
4. Low backache or lower abdomen pain, before or during menstruation.
5. Impairment of efficiency in mental and physical activities, tenderness and fullness of the breasts, lethargy and tiredness, headache, inability to concentrate, excitability and irritability.
6. Pre-menstrual a feeling heavy in the pelvis, followed by a sensation of relief after cessation of the period.
7. Changes in bowel function, pre-menstrual constipation and frequent motions during menstrual flow.
8. Nausea and vomiting associated with dysmenorrhea.
9. Skin changes - acne on the face.

**Management of Normal Menstruation**

Menstruation phase still involves restrictions or ritual regulations intending abnormal reactions to menstruation. Belief is that girls are in low physical state and vulnerable of ills, so follow bathing or hair washing during menstruation. Present era these beliefs need to be corrected. Physiology of menstruation needs to be explained truthfully to girls and in simple manner, to realize that it is manifestation of womanhood<sup>[3]</sup>.

## Ayurveda Review

Menstruation is a normal physiological process indicating womanhood. While describing importance of women Acharya Charaka explained that healthy women is the root cause behind wellness of all the new progeny<sup>[14]</sup>. Menstruation is a cyclical process and repeats every month.

## Epochs of women's life

In women's life the physiological changes occur throughout the life span. Many references from Ayurveda show that age is not the only criteria of deciding an epoch but it depends on certain changes that happen during menstruation and maturation as well. These are mainly three with further subdivision<sup>[18]</sup>

**A. Bala:** Upto 16 years certain physiological changes take place and culminate in the manifestation of menstruation.

- *Gauri* - Upto 8 years
- *Rohini* - Upto 9 years
- *Kanya* - Upto 10 years
- *Bala* - Till 16 years

**B. Rajaswala:** 16-50 years menstruation starts and particular physiological changes are complete.

- *Taruni* - 16-32 years
- *Adhirudha* - 32-50 years

**C. Vridha:** Age of 50 onwards it begins with cessation of menstruation

## Formation of Raja

According to Sushruta, Ashtang Hrudaykar and Ashtang Sangraha Raja is formed from *Rasa Dhatu*. While Ashtang Hrudaytikakar Arundatta opines that *Raja* is formed from *Aaharasa* not from *Rasa dhatu*. According to Shargdhar and Bhavprakash, *Raja* is *Updhatu of Rakta dhatu*<sup>[19,20,21]</sup>.

**Age of Menarche and Menstruation:** 12 and 50 years is the age of menarche and menopause respectively<sup>[19,20]</sup>.

## Phases of Menstrual cycle

Entire period of one month i.e., one *Chandramas* = 28 days is divided in three phases

- i. *Rajashrav kala* (Menstrual phase) - 3-5 days
- ii. *Rutukala* (Proliferative phase) - 12-16 days
- iii. *Rutuvyatit kala* (Secretory phase) - 9-13 day

## Status of Dominant Doshas during Phases of Menstrual cycle

- *Rajashrav kala* - *Vata* - Regulates normal menstrual blood flow.
- *Rutukala* - *Kapha* - Establishment of *Navin Raja*, optimum chances of fertilization, increased sexual desire

- *Rutuvyatit kala* - *Pitta* - Raised body temperature, presence of *Puran Raja*, constriction of *yoni*, less chances of conception.

## Normal Menstruation

Menstruation called normal when it occurs every month i.e., cyclic with normal interval, follows bleeding per vagina for 3-5 days, bleeding flow should not be excessive nor very scanty, most importantly it should not be associated with pain and burning<sup>[17]</sup>. If *Doshas* of individual are vitiated then symptoms like pain and burning will be present. Colour of blood per vagina during menstruation is not bright red but it resembles the colour of red juice of *Laksha*, red lotus flower, fruit of *Gunja* - jequirity, this difference in colour is due to *Prakruti* of individuals.

## Rajaswala charya: Code of conduct during Menstruation

*Rajaswala* is a menstruating woman and in *Rajaswala Paricharya* some *Aaharatmak* and *Viharatmak* guidelines need to be followed by the *Rajaswala*<sup>[4,5,6,7]</sup>.

- a. From the day one she should, avoid too much laughing, talking, running, nailing, combing, avoid sleeping in day time, observe chastity, excess exercise, bathing, massaging etc.
- b. Use of *Nasya*, *Anjana*, *Swedan*, *Vaman* are contraindicated during menses.
- c. *Rajaswala* should avoid pungent, hot and salty food during menstruation.
- d. She should always concentrate on thinking good and auspicious things.
- e. Most importantly she should eat *Havishyaanna* - food prepared using rice, milk, and ghee or *Yavannapan* - food prepared using barley, milk and ghee.
- f. However utility of these restrictions are not mentioned in any modern science but in Ayurveda all *Samhitas* highlighted the importance of following *Rajaswalacharya* i.e., code of conduct during menstruation.
- g. Behind every restriction *Granthakaras* explained its usefulness to maintain healthy state of body, mind and in turn healthy reproductive life as well.
- h. Consequences occurring due to non-observance of *Rajaswalacharya* are also enlightened by every Acharya. One concern behind these restrictions might help in avoiding hard work at least for those three days when the lady is definitely physically and physiologically in some sort of changed status.

## Havishyaanna

*Havishyaanna* described by Sushruta and Bhavprakash to consume during first three days of menstruation. Similarly Ashtang Hrudaykar and



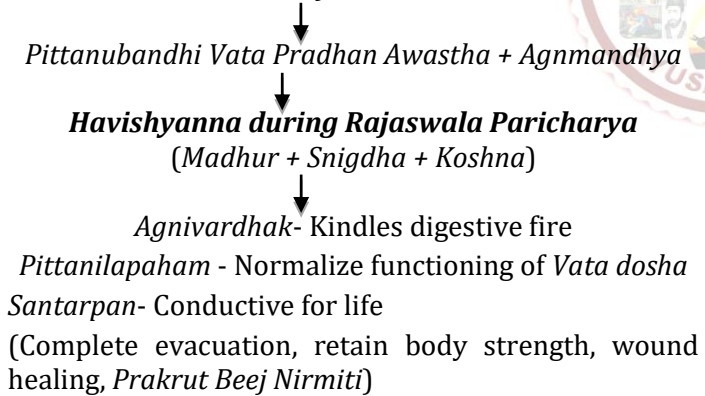
Ashtang sangrahaakar also described yavannapan as a special diet during menstruation for three days<sup>[10,11,13]</sup>.

| Havishyanna contents | Rasa   | Virya | Vipak  | Karma  |
|----------------------|--------|-------|--------|--|
| Cooked Rice          | Madhur | Sheet | Madhur | Agnivardhak, Santarpan                               |
| Cow milk             | Madhur | Sheet | Madhur | Snigdha, Guru, Vatapittasranashan                    |
| Cow ghee             | Madhur | Sheet | Madhur | Snigdha, Agnideepak, Balya, Balkrut, Piitaanilapaham |

Havishya is the food used for offering Aahuti in Havan (God Agni). Havishya Anna (food) consist of shali rice, puffed rice, sesame, cow ghee, milk, yogurt, etc. These all are considered as light digestive food forms. The term Havishya is used for the meal prepared with cooked rice and cow milk added with cow ghee. It can be eaten for any meal of the day. When Yavak or barley used for the same it's called Yavanna. Benefits of this Havishyapan are it kindles digestive fire, normalize functioning of Vata dosha, expel morbid Doshas, conducive for life and bring lightness to the body.

**Method of Preparation:** Havishyanna should be prepared using rice, preferably organic and unpolished rice, thoroughly cleaned and kept aside for some time, after that five times of water should be added and cooked<sup>[26]</sup>. Well cooked rice along with cow milk and cow ghee advised to take at the time of lunch and dinner - twice a day.

**Mechanism of action of Havishyanna Rajaswala**



**Role of Havishyanna diet during Rajaswala Paricharya**

Menstruating women can deal with symptomatic changes occur during the menstruation by practicing Rajaswala Paricharya. This Paricharya must not be considered as “oppressive restrictions” being forced on females, but preferably as therapeutic prescriptions.

1. **Shodhan:** Helps in Complete evacuation- Thickened lining of the uterus i.e., endometrium is eliminated through the vagina during menstruation, normally it happens smoothly if Vata dosha is in Prakrut state, but if to do things and no to do things not followed the Vata dosh gets

vitiated and aggravation of it hinders the smooth outflow of Rajasrav (menstrual blood).

2. **Shodhanottar Sansarjan kram:** With do's & don'ts during menstruation like Ashtomahadoshkar bhav explained after Shodhan by Acharyas.
3. **Retain the strength of the body** - 50-80ml blood loss in 3-4 days during each cycle, affects strength of the body, it's not in one menstrual cycle but strength of reproductive system gets affected over period of time.
4. **Kshati:** Helps in healing the “wound” in utero - Exactly same ways injured person, patient after surgery, women after giving birth to baby, needs extra rest to heal the wound, Thickened lining of the uterus i.e., endometrium is eliminated through the vagina every menstrual cycle, mentioned diet like Havishyanna and rest will definitely Helps in Healing the “wound” in utero.
5. **Garbha Sambhav Samagri:** To achieve conception four factors are must, Ritu- Normal fertile period, Kshetra - healthy reproductive system, Ambu - Good Aaharras nirmiti- mother and Beeja - good ovum or sperms. Women plays more important role. Hence Ayurveda tells paramount significance in preventive measures by prescribing through this Paricharya to prevent and to cure symptomatology associated with menstruation.

**Scope and Implications of Havishyanna during Rajaswalacharya**

**Scope**

According to Ayurveda, menstruation is a physiological process and governed by the actions of the three balanced state Doshas exist in a proper and its inequality causes abnormal menstruation.

It's been years that women are suffering from general disturbances associated with menstruation. PG inhibitors and antispasmodic drugs are the popular mode of medication used in regular gynaecological clinical practice. It can give relief to the patient but has limitations over preventing the recurrence, which is, tend to happen mainly in adolescent and middle aged women due to modern lifestyle. There are amazing diets and lifestyle modification given in Ayurveda which are beneficial to restore menstrual health with different combinations given in the ancient texts. Amongst all given possible diets during menstruation,

*Havishyanna* - special diet is the most feasible as patients can make it on its own, consume for first three days of menstrual cycle which requires very less timing and has simple procedure. Menstrual abnormalities still possess prime importance in gynaecological practices. It has huge scope in developing pin point diets and medications a first line management, which could be less time taking seeing on fast lifestyle. It has a great scope to conduct similar studies. There is a lot of scope to explore the effectiveness of these diet combinations in different menstrual diseases like *Anartava*, *Atyartava*, *Udavarta* *Yonivyapada*, anovulatory cycles etc.

### Implications

Implication can be done considering these points in mind

1. Menstruation is considered as the natural *Shodhan* process, is observed in every woman. During menstruation *Agnimandya*- a state of weakened internal fire is associated, just like during all *Shodhan* procedures it's quite common. To treat and manage this state of *Agnimandya* after all *Shodhan* karmas we have to follow *Sansarjan kram* - certain diets (graduated dietetic protocol), *Yushpan*, *Yavagu* etc. which are prescribed to increase *Agni* (digestive fire). Like the same way here during the natural *Shodhan* process i.e., menstruation, *Havishyanna* (meal made up of rice, milk and ghee) advised.
2. *Kshati* State- *Rajaswala* is considered as a person with a wound with active blood loss and associated with *Agnimandya*- a state of weakened digestive fire. So advised meal which is easily digestible food. Ayurveda has prescribed special diet *Havishyanna*, *Yavanna*, *Laghu* and *Stoak* (less quantity) *Aahar* to be adopted by menstruating women. This diet regime preserves the reproductive health of the *Rajaswala*, this way forbids any health defects in the baby, in the event conception happens.

Just like we follow cake cutting celebration on every year of once birthday If every women will follow this special code of conduct by having this *Havishyanna* or *Yavanna*, for first three days during every menstruation of women's life it will be the promising mode of management during the most sensitive period of menstruation through Ayurveda.

### Translatory component

Through this review we are able to produce more meaningful and applicable usefulness of the mode of *Havishyanna* diet advised by the Acharya Sushrut by safe guarding the health of the menstruating women and in enabling that they experience normal menstruation, without any pain and other untoward symptoms, will be scientifically proven.

By exploring and adopting diet preparations like *Havishyanna* during menstruation, we can put basic Principles of Ayurveda science into mainstreams more quickly and efficiently to improve reproductive health of women community. It is much needed reproductive age health innovation.

### REFERENCES

1. Vd Nirmala Sadashiv Rajwade. Kaumarbritya tantra- Stree Vigyaniya, Pune Kalpana mudranalaya 1998
2. Dr Premvati Tiwari ayurvediya prasutitantra avum striroga, part 1, chaukhamba orientaliya, Varanasi, second edition 1996
3. D C Datta Text Book of Gynaecology Culcutta New central book agency Fourth Edition 2003
4. Vishwanath Dwiwedi shastri, Bhavprakash Nighantu, Shri JINENDRA press New Delhi 1998, p.10 / 3, 4, 5
5. Brahmanand Tripathi, Ashtang Hrudaya Garbhavkranti sharir adhyaya, Sharirsthan1/24 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
6. Brahmanand Tripathi, Ashtang Hrudaya Garbhavkranti sharir adhyaya, Sharirsthan1/44-45 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
7. Ravidutt Tripathi, Charak Samhita, Jatisutriya sharir adhyaya, Sharirsthan 8/5, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
8. Dr.Ambikadutta Shastri, SushrutSamhita Shukra shonit shuddhi sharir adhyaya, Sharirsthan 2/25, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
9. Dr.Ambikadutta Shastri, Dalhan Tika - Sushrut Samhita Shukra shonit shuddhi sharir adhyaya, Sharirsthan 2/25, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
10. Vishwanath dwiwedi shastri, Bhavprakash Nighantu, Dhanyavarga shri Jinendra press new delhi 1998
11. Vishwanath dwiwedi shastri, Bhavprakash Nighantu, ghrutavarga shri Jinendra press New Delhi 1998,
12. Vishwanath dwiwedi shastri, Bhavprakash Nighantu, dugdhavarg shri Jinendra press New Delhi 1998,
13. Vishwanath dwiwedi shastri, Bhavprakash Nighantu, dugdhavarg 8 shri Jinendra press New Delhi 1998,
14. Ravidutt Tripathi, Charak Samhita, Yonivyapat chikitsa adhyaya, Chikitsasthan 30/7,8 Chaukhamba Sanskrit Pratishthan, Varanasi 2006
15. Ravidutt Tripathi, Charak Samhita, Yonivyapat chikitsa adhyaya, Chikitsasthan 30/115, Chaukhamba Sanskrit Pratishthan, Varanasi 2006

16. Brahmanand Tripathi, AshtangHrudaya uttartastra 34/22, Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
17. Ravidutt Tripathi, Charak Samhita, Yonivyapat chikitsa adhyaya, Chikitsasthan 30/225, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
18. Parasharsnruti 7/8
19. Dr.Ambikadutta Shastri, Sushrut Samhita Sutrashtan 14/7, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
20. Brahmanand Tripathi, Ashtang Hrudaya, Sharirsthan 1/7 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
21. Brahmanand Tripathi, Ashtang Hrudaya, Arundatta Tika, Sharirsthan1/7 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
22. Brahmanand Tripathi, Ashtang Sangrah,Tika, Sharirsthan 1/41 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
23. Vishwanath dwiwedi shastri, Bhavprakash Nighantu, shri Jinendra press New Delhi 1998, p 10/2
24. Dr.Ambikadutta Shastri, Sushrut Samhita Sharirsthan 3/6, Chaukhamba Sanskrit Pratishthan, Varanasi 2006
25. Brahmanand Tripathi, Ashtang Hrudaya, Sutrashtan 12/9 Chaukhamba Sanskrit Pratishthan, Varanasi, 2007
26. Vishwanath Dwivedi Shastri, Bhavprakash Nighantu, shri jinendra press New Delhi 1998, krutannavarg 6
27. Acharya Shri Radha Krishna Parashar Sharangdhar Samhita Nagpur Shribaidhyanath Ayurved bhawan ltd 1994
28. Pandit Hariprasad Tripathi, Harit Samhita Varanasi Chaukhamba Krushnadas Akadami 2009

**Cite this article as:**

Sarika Trimbak Shinde. Reformation of Reproductive Health Using Havishyaanna in Rajaswalacharya. AYUSHDHARA, 2023;10(Suppl 4):53-58.

<https://doi.org/10.47070/ayushdhara.v10iSuppl4.1246>

**Source of support: Nil, Conflict of interest: None Declared**

**\*Address for correspondence**

**Dr. Sarika Trimbak Shinde**

Professor & HOD,

Faculty of Indian Medical System,

SGT University, Gurugram, Delhi.

Email: [drsarika843@gmail.com](mailto:drsarika843@gmail.com)

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.