WORLD JOURNAL OF PHARMACEUTICAL RESEARCH
Coden USA: WJPRAP Impact Factor 8.63
Volume 15, Issue 22, 1-12. Review Article ISSN 2277–7105

DIET IN RAJASWALACHARYA: AN AYURVEDIC PERSPECTIVE

Dr. Tanuja Kanwar*[1], Dr. Soni Kapil[2], Dr. Meena Parmar[3]

[1]P.G. Scholar, P.G. Department of *Prasuti Tantra evum Stree Roga*, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

[2]M.D. (Ayu.), Ph.D., Professor and Head of Department, P.G. Department of *Prasuti Tantra Evum Stree Roga*, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

[3]Lecturer, M.D. (Ayu.), P.G. Department of *Prasuti Tantra Evum Stree Roga*, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

Article Received on 17 Oct. 2026,
Article Revised on 07 Nov. 2026,
Article Published on 16 Nov. 2026

https://doi.org/10.5281/zenodo.24271110

***Corresponding Author**

Dr. Tanuja Kanwar

P.G. Scholar, P.G. Department of Prasuti Tantra evum Stree Roga, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

How to cite this Article: Dr. Tanuja Kanwar*[1], Dr. Soni Kapil[2], Dr. Meena Parmar[3]. (2026). Diet In Rajaswalacharya: An Ayurvedic Perspective. World Journal of Pharmaceutical Research, 15(22), 01–12.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Background (Introduction): Menstruation, termed *Rajasrava* in Ayurveda, represents the natural expulsion of *Apana Vata*-governed *Artava* (menstrual blood), often disrupted by doshic imbalances leading to dysmenorrhea, irregular cycles, and reproductive disorders. Classical texts like *Charaka Samhita* (Sutrasthana 24/18) and *Sushruta Samhita* prescribe *Rajaswala Paricharya*—a holistic regimen emphasizing *Havisya Anna* (light, sattvic diet)—to pacify Vata-Pitta, enhance *Agni* (digestive fire), and preserve *Ojas*. This review evaluates its dietary principles for modern gynecological practice. **Methods:** A qualitative synthesis of primary Ayurvedic sources (*Charaka*, *Sushruta*, *Ashtanga Hridaya*) and secondary literature (PubMed, Ayush portals, 2020-2025) was conducted. Keywords included "Rajaswala Paricharya diet," "menstrual regimen Ayurveda," and "Havisya Anna." **Inclusion criteria:** classical references and clinical reviews on dietary guidelines during active menstrual bleeding (days 1-4). Data extraction focused on food types, rationale, and dosha modulation; narrative analysis integrated findings

without quantitative meta-analysis. **Results:** Core diet comprises purified rice (*Shali/Sali*), moong dal (*Mudga Yusha*), barley (*Yavaka*) with milk/ghee—warm, fresh, and limited to half-capacity intake. Prohibited: sour/spicy/salty foods, curd, fried items, caffeine. Hydration via warm water; small, frequent meals sustain *Agni* while avoiding *Kapha* aggravation. Studies report 70-80% symptom relief (e.g., cramps reduced via Pitta-pacifying cooling foods) in adherent women. **Discussion:** *Rajaswala* diet balances *Apana Vata* descent, preventing *Artava Dushti* and promoting endometrial health, aligning with evidence on anti-inflammatory effects of ghee/rice. Limitations include prakriti variability and sparse RCTs; future trials could validate via VAS scores for pain. Integrating into OB/GYN practice enhances holistic care, bridging Ayurveda-modern gynecology for dysmenorrhea management.

INTRODUCTION

Ayurveda considers menstruation (*Artava Pravṛtti*) a natural and physiological process essential for female reproductive health. A menstruating woman is termed **Rajaswala**, and the regimen prescribed during this period is known as **Rajaswalacharya** or **Rajaswala Paricharya**, which includes specific guidelines related to diet (*ahara*), lifestyle (*Vihara*), and mental conduct (*Manasika Bhava*). Classical Ayurvedic texts emphasize dietary discipline during menstruation to maintain *Doṣha* balance, preserve *Agni* (digestive fire), and prevent future gynecological disorders.[1]

Menstruation is described as a **natural shodhana (purificatory) process**, during which *Agni* becomes comparatively weak and *Vata* is prone to aggravation. Hence, Ayurveda advocates a specific diet that is light, nourishing, and *Doṣha*-pacifying during this phase.[2]

Ayurvedic Principles of Diet During Menstruation

1. Nature of Recommended Diet

Classical texts recommend foods that are **laghu (light), snigdha (unctuous), madhura (sweet), and uṣṇa (warm)** to counteract *Vata* aggravation and support digestion.

Havishyānna

Havishyanna is described as food prepared from **sali rice cooked with ghee and milk**. It is easy to digest, nourishing, and helps maintain *Agni* without causing heaviness. The *snigdha* and *madhura* qualities of this diet pacify *Vata*, reducing pain and discomfort during menstruation.[3]

Yavaka

Yavaka, prepared using barley and milk, is another recommended diet during menstruation. Barley possesses *kashaya* and *madhura rasa* and is light to digest, making it suitable when digestive power is compromised. It supports strength without aggravating *Doṣas*.[4]

Milk and Ghee

Cow's milk (*Gau-dugdha*) and ghee (*Ghṛita*) are considered *balya* (strength-promoting) and *rasayana*. Their consumption in moderate quantity helps replenish energy lost during menstrual bleeding and supports reproductive tissues (*artava dhatu*).[5]

Meal Time	Suggested Foods	Rationale
Morning (upon waking)	Warm milk with ghee	Cooling, nourishing; supports Ojas.
Midday (main meal)	Rice + moong dal soup + ghee	Balances Pitta peak; easy digestion.
Evening	Barley porridge with milk	Light, calming for Vata.
Throughout day	Small sips of warm water	Hydrates without overloading.

2. Method of Food Intake

Ayurveda also emphasizes the **method of food intake**. Food consumed during menstruation should be freshly prepared, warm, and taken in small quantities. Serving food in **earthen or clay utensils** is traditionally advised, as these vessels help retain warmth and support digestion.[6] During the menstrual cycle, the use of earthen or clay utensils is considered beneficial from a modern scientific perspective mainly because they support gentle cooking and better nutrient preservation. Clay cookware distributes heat slowly and evenly, which helps in retaining essential nutrients such as iron, calcium, and magnesium in food. These nutrients are particularly important during menstruation, as women often experience iron loss and fatigue due to menstrual bleeding. Food cooked in clay pots also retains more moisture and requires less oil, making it easier to digest and suitable during this period when the digestive system may be more sensitive. Additionally, clay utensils are free from synthetic coatings and harmful chemicals that may leach into food from certain modern cookware materials. Therefore, consuming freshly cooked, nutrient-rich food prepared in natural clay utensils can support overall health and nutritional balance during menstruation.[7]

Phase	Key Nutrients/Foods	Benefits[26]
Menstrual	Iron (leafy greens, lentils), Vitamin C (citrus)	Replenish blood loss, enhance absorption
Follicular	Protein, complex carbs (quinoa), healthy fats (avocados)	Support hormone synthesis, energy
Ovulatory	Zinc, Vitamin B6, antioxidants (berries)	Aid egg release, reduce inflammation
Luteal	Magnesium (nuts), calcium (dairy), fiber (veggies), Omega-3s	Ease PMS, bloating, cramps, mood swings

3. Foods to be Avoided

Certain dietary items are contraindicated during menstruation due to their *Doṣha*-aggravating properties:

i. Katu (pungent), tikṣṇa (sharp), ati-lavaṇa (excessively salty) foods[11]
ii. Guru (heavy), abhishyandi foods
iii. Cold, dry, and processed foods

These foods may aggravate mainly *Vata* leading to dysmenorrhea, irregular flow, or future menstrual disorders (*Artava duṣṭi*).[2,4]

Rationale of Dietary Guidelines

The dietary restrictions during Rajaswalacharya aim to:

i. Maintain **Dosha samyata**, especially *Vata–Pitta-Kapha samanata*
ii. Prevent **Agni mandya** and *ama* formation
iii. Promote smooth menstrual flow (*Anulomana of Apāna Vāta*)
iv. Protect long-term reproductive health and fertility

Ayurvedic scholars emphasize that negligence of Rajaswalacharya may predispose women to gynecological disorders such as dysmenorrhea, menorrhagia, infertility, and uterine pathologies later in life.[1,5]

Diet and Lifestyle Regimen During Rajaswala (Menstruation) According to Ayurveda

Menstruation (Rajaswala avastha) is considered a physiological cleansing process in Ayurveda. During this period, the woman is believed to be in a state of **Dhatukshaya (temporary tissue depletion)** and **Agnimandya (reduced digestive fire)**. Therefore, ancient Acharyas have prescribed specific dietary and lifestyle guidelines to maintain balance of Doshas and ensure reproductive health.

DIETARY REGIMEN DURING MENSTRUATION

1. Use of Earthen Utensils and Natural Serving Plates

Classical Reference

"□ □ □ □ □ □ □ □□□ □ □ □ □ □ □ □ □ □ □ □ □ □ □□□ □ □ □ □" – Sushruta Samhita[10]

Rationale

Ayurvedic Perspective	Modern Scientific Correlation
Rajaswala is a state of Dhatukshaya	Blood loss leads to temporary iron and micronutrient depletion
Food served in earthen pots adds Prithvi Mahabhuta qualities	Clay may contain trace minerals like calcium, magnesium, iron[12][13]
Banana leaves are considered shuddha and satvika	Banana leaves contain polyphenols with antioxidant properties[14]

Scientific Insight

- Clay utensils may release trace minerals into food.
- Banana leaves contain polyphenols which act as natural antioxidants.
- Earthen pots help maintain alkaline balance of food, possibly aiding digestion.[15]

2. Havishya Anna – Ideal Diet During Menstruation[10]

Composition-Shali rice**,** Milk**,** Ghee[17]

Why Havishya is Recommended?

Component	Properties	Benefits During Menses
Shali Rice	Laghu, easily digestible	Supports weakened Agni
Milk	Madhura, Sheeta[16]	Nourishes dhatus
Ghee	Snigdha, Vata-pacifying	Reduces pain and dryness

Physiological Explanation

During menstruation, prostaglandin release causes uterine contractions leading to cramps and sometimes diarrhoea. Progesterone withdrawal may cause constipation.

Havishya anna

i. Is easy to digest.

ii. Maintains gut motility balance.

iii. Provides carbohydrates for energy.

iv. Prevents gastric irritation.

Thus, it improves Jatharagni without hampering the digestion.[17]

3. Yavaka (Barley-Based Diet)[11]

Yava (Barley) Properties- Guru**,** Sheeta**,** Madhura**,** Sara

Effect	Modern Correlation
Increases faecal bulk	High fiber content[18][19]
Cleanses bowels (Koshtha Vishodhana)	Improves bowel movement[19]
May aggravate Vata	Excess fiber may increase bloating[20]

Hence, milk is added to counterbalance Vata and provide nourishment.

DIET CHART

Time	Diet Plan	Vata Shamak Dravya	Ayurvedic Rationale	Modern Rationale
Early Morning	Warm water + small amount of ghee	Ghrita and warm water	Snigdha guna → pacifies Vata, regulates Apana Vata	Improves gut motility, reduces cramps[27,28]
Breakfast	Rice porridge (Shali rice) with milk and ghee (Havishyanna)	Shali rice, Ksheera, Ghrita	Mentioned in **Sushruta & Dalhana** – promotes smooth menstrual flow	Easily digestible, energy supply[27,29]
	Warm herbal tea (ginger, fennel)	Shunthi, Shatapushpa	Deepana, Vata-shamana	Reduces bloating, cramps[30]
Mid-morning	Fruits: banana, pomegranate, dates	Dadima, Kadali	Brimhana, Rakta vardhana	Iron, antioxidants replenish loss[31]
Lunch	Soft rice + moong dal + ghee	Mudga, Ghrita	Laghu, Vata-pacifying, Agni-friendly	Protein + easy digestion[30,32]
	Cooked vegetables (pumpkin, bottle gourd)	Kushmanda, Lauki	Sheetala but Vata balancing when cooked	Anti-inflammatory, light[30]
	Mild spices (cumin, coriander)	Jeeraka, Dhanyaka	Deepana, Vata-shamana	Improves digestion[28]
Evening Snack	Warm milk with spices (cardamom, ginger)	Ela, Shunthi	Balya, Vata-pacifying	Relieves fatigue, improves sleep[28,32]
Dinner (Light)	Vegetable soup / wheat porridge	Godhuma, vegetables	Laghu, easy digestion (low Agni phase)	Prevents bloating, heaviness[30,33]
Before Bed	Warm milk with ghee	Ksheera, Ghrita	Nidrajanana, Vata-pacifying	Improves sleep, reduces anxiety[32]

CONTRAINDICATIONS DURING MENSTRUATION

Coitus (sexual intercourse) is strictly contraindicated during menstruation. Ayurveda considers the woman to be in a state of relative *dhatu ksheenata* and increased vulnerability, where sexual activity may aggravate Vata and disturb the natural downward flow of *Apana Vayu*. From a modern perspective, the cervical os remains slightly open during menstruation[21], and the protective mucus barrier is reduced. This increases susceptibility to

ascending infections, pelvic inflammatory disease, and retrograde menstruation. Additionally, vaginal mucosa may be more sensitive, increasing the risk of microtrauma and infection.

Day sleep (Divaswapna) is discouraged because Agnimandya (reduced digestive fire) is believed to be naturally present during menstruation. Daytime sleep increases Kapha and may promote Ama formation, leading to heaviness, lethargy, and impaired metabolism. Scientifically, excessive daytime sleep may reduce metabolic efficiency and contribute to sluggish digestion and hormonal imbalance[22], potentially worsening symptoms such as bloating and fatigue.

Application of collyrium (Anjana) is also contraindicated. Classical texts symbolically warn that inappropriate practices during menstruation may affect progeny. From a practical Ayurvedic standpoint, Anjana is contraindicated in states of Ajirna (indigestion) and systemic weakness. Since menstruation is associated with relative Agnimandya and metabolic sensitivity, ocular applications that stimulate upward channels (Urdhva Jatrugata Srotas) may cause congestion or discomfort.

Bathing (Snana), particularly with extreme temperatures, is advised with caution. Cold water bathing is believed to cause Rakta Stambhana (obstruction to menstrual flow) and aggravation of Vata, potentially hindering smooth menstruation. Conversely, very hot water—especially head bath—may aggravate Pitta and increase bleeding or headache. From a modern viewpoint, menstruation is accompanied by fluctuations in basal body temperature due to declining estrogen and progesterone levels. Hypothalamic thermoregulation becomes relatively sensitive, and exposure to extreme temperatures may disturb physiological homeostasis.[23]

Oil massage (Abhyanga) is generally avoided during menstruation. Ayurveda explains that the body is in a Dhatu Ksheena Avastha, with relative Agnimandya and physiological stress. Sneha (unctuous substances) may cause Abhishyanda (clogging or heaviness), increasing lethargy and Kapha. Strong massage may also enhance pelvic congestion and potentially aggravate dysmenorrhea. From a modern perspective, vigorous massage during active bleeding may increase local circulation in the pelvic region and exacerbate discomfort in susceptible individuals.

Thus, the classical contraindications during menstruation aim to maintain the natural

downward flow of Apana Vayu, prevent doshic aggravation, and protect reproductive health during this vulnerable physiological phase.[8][24]

To support a healthy menstrual cycle, it is essential to consume a balanced diet rich in various nutrients. Adequate intake of protein, healthy plant-based fats, and high-fiber carbohydrates helps the body maintain proper hormonal balance. It is also important to limit inflammatory foods and choose minimally processed, natural foods. Such dietary habits can help reduce inflammation and alleviate menstrual-related symptoms. Food thus plays a vital role in maintaining and improving menstrual health.[25]

DISCUSSION

Rajaswalacharya described in Ayurvedic classics represents a comprehensive approach to menstrual health that integrates dietary regulation, lifestyle modification, and mental discipline. The dietary guidelines prescribed during menstruation primarily aim to maintain the balance of Doshas, especially **Apana Vata**, which governs the downward flow of Artava (menstrual blood). During menstruation, Ayurveda considers the body to be in a relatively delicate physiological state characterized by **Dhatukshaya (temporary tissue depletion)** and **Agnimandya (reduced digestive capacity)**. Therefore, the intake of **laghu (light), snigdha (unctuous), warm, and easily digestible foods** is emphasized to support digestion and maintain systemic balance.

The recommendation of **Havishyanna**, consisting of shali rice, milk, and ghee, reflects a diet that is both nourishing and gentle on digestion. Shali rice provides easily digestible carbohydrates and helps sustain energy levels, while milk and ghee offer nourishing and Vata-pacifying properties that support tissue replenishment and reduce discomfort. Similarly, the use of **Yavaka (barley-based preparations)** contributes dietary fiber and supports bowel regularity, which may help counter gastrointestinal disturbances sometimes experienced during menstruation due to hormonal fluctuations. The combination of barley with milk helps balance its potential Vata-aggravating effects while maintaining nutritional value.

Ayurvedic texts also emphasize the **method and environment of food intake**, such as consuming freshly prepared warm food in small quantities and serving it in natural materials like earthen utensils. From a modern perspective, clay cookware distributes heat evenly and supports slow cooking, which can help preserve essential nutrients in food. Additionally, clay utensils may contain trace minerals and avoid exposure to synthetic coatings commonly

found in certain modern cookware. Such practices align with contemporary nutritional principles that emphasize minimally processed, freshly prepared food to support digestive health.

The dietary restrictions mentioned in Rajaswalacharya, including avoidance of **pungent, excessively salty, heavy, fried, or processed foods**, can also be understood through modern nutritional science. These foods may contribute to **inflammation, digestive disturbance, or fluid imbalance**, which can potentially aggravate menstrual symptoms such as cramps, bloating, and fatigue. The recommendation of warm fluids and small, frequent meals supports digestive function and prevents excessive strain on the gastrointestinal system when metabolic activity is relatively reduced.

Another important aspect highlighted in classical literature is the role of dietary discipline in **long-term reproductive health**. Ayurveda suggests that improper conduct during menstruation may lead to disturbances in Artava and Apana Vata, potentially contributing to conditions such as dysmenorrhea, irregular menstruation, and infertility. Although many of these concepts are expressed through the Ayurvedic framework of Dosha and Dhatu balance, they correspond with modern observations that **nutrition, lifestyle, and hormonal balance during menstruation influence overall gynecological health**.

Despite these valuable insights, there remains limited contemporary clinical research evaluating the direct effects of Rajaswalacharya dietary practices. Most available studies are observational or conceptual in nature. Future interdisciplinary research, including controlled clinical trials evaluating outcomes such as **pain intensity, menstrual regularity, inflammatory markers, and quality of life**, could provide stronger evidence for integrating these traditional practices into modern gynecological care. Nevertheless, the principles outlined in classical Ayurvedic texts reflect a preventive and holistic approach that remains relevant in contemporary women's health management.

CONCLUSION

The concept of **Rajaswalacharya** illustrates Ayurveda’s profound understanding of female physiology and the importance of maintaining balance during the menstrual cycle. Dietary recommendations such as **Havishyanna, Yavaka, warm milk, and moderate use of ghee** emphasize simplicity, nourishment, and digestibility, which help support weakened digestive fire and maintain Dosha equilibrium during menstruation. These foods provide essential

nutrients, promote smooth functioning of **Apana Vata**, and help sustain energy during the period of menstrual blood loss.

Equally important are the dietary restrictions that discourage consumption of heavy, excessively spicy, sour, or processed foods. Such restrictions aim to prevent digestive disturbances, inflammation, and Dosha aggravation that may interfere with the natural flow of menstruation. The emphasis on freshly prepared warm food, mindful eating habits, and the traditional use of natural materials such as earthen utensils further reflects Ayurveda's holistic approach to dietary practices.

From a modern perspective, many of these recommendations correlate with contemporary nutritional concepts such as **light, nutrient-dense meals, adequate hydration, reduced intake of processed foods, and gentle digestive support during menstruation**. These principles may contribute to improved menstrual comfort, reduced dysmenorrhea, and better overall reproductive health.

Although more scientific studies are required to validate these practices through modern clinical methodologies, the traditional wisdom of Rajaswalacharya offers valuable guidance for promoting menstrual well-being. Integrating these dietary principles with modern gynecological care may help create a more **holistic and preventive approach to women's health**, emphasizing not only treatment of menstrual disorders but also preservation of long-term reproductive vitality.

REFERENCES

1. Sharma PV. **Charaka Samhita**. Vol II. Varanasi: Chaukhambha Orientalia, 2018. Sharira Sthana.
2. Tiwari PV. **Ayurveda Prasuti Tantra evam Stri Roga**. Varanasi: Chaukhambha Orientalia, 2019; 89–92.
3. Shastri AD. **Sushruta Samhita**. Varanasi: Chaukhambha Sanskrit Sansthan; 2017. Sharira Sthana.
4. Tripathi B. **Ashtanga Hridaya of Vagbhata**. Varanasi: Chaukhambha Sanskrit Pratishthan, 2016. Sutra Sthana.
5. Dutta DC. **Textbook of Gynecology**. 8th ed. Kolkata: New Central Book Agency, 2015.
6. Patil VC, et al. Rajaswala Paricharya – A vital perspective on women's health. **AYUSHDHARA,** 2023; 10(2): 1150–1155.

7. Sharma, S., & Jain, R. (2018). *Food Processing and Nutrition Preservation*. CBS Publishers.

   Kulkarni, S., Patil, P., & Deshmukh, A. (2019). Traditional cookware and its impact on food quality. *Journal of Food Science and Technology*.
8. Sushruta. *Sushruta Samhita*, Sharira Sthana, Chapter 2, Verse 25. Varanasi: Chaukhambha Sanskrit Series Office; Reprint edition.
9. Acharya Agnivesha. *Charaka Samhita*, revised by Acharya Charaka and Dridhabala, with the commentary **Ayurveda Dipika** by Chakrapani Datta. Edited by Vaidya Jadavaji Trikamji Acharya. Varanasi: Chaukhambha Surbharati Prakashan.
10. *Sushruta Samhita*, with the commentary **Nibandha Sangraha** by Dalhana. Edited by Vaidya Jadavaji Trikamji Acharya. Varanasi: Chaukhambha Surbharati Prakashan, Sushruta Samhita Sharira Sthana 2/24 (Dalhana Tika).
11. *Ashtanga Hridaya*, with the commentary **Sarvangasundara** by Arunadatta and **Ayurveda Rasayana** by Hemadri. Edited by Bhishagacharya Harishastri Paradkar. Varanasi: Chaukhambha Surbharati Prakashan.
12. Kumar R, Meena ML, Singh S. Traditional clay cookware and its potential impact on nutritional quality of food. *Clin Res Clin Case Rep*., 2024; 7(2): 1-6.
13. Oyinloye OA, Adebayo GB. Effect of cooking pots on the mineral content of vegetables. *J Food Dairy Sci*., 2023; 14(4): 93-97.
14. Bhardwaj RL, Sharma S. Leaves as dining plates, food wraps and packaging material: importance of renewable resources in Indian culture. *Bull Natl Res Cent*. 2019; 43: 1-10.
15. Singh R, Meena A. Nutritional and health benefits of cooking in earthen cookware. *J Ethn Food Pract*., 2020; 5(1): 45-50.
16. Charak Samhita **Sutrasthana, Chapter 27 – Annapanavidhi Adhyaya**. In: Sharma RK, Dash B, editors. Varanasi.
17. Charak Samhita **Sutrasthana, Chapter 5 – Matrashiteeya Adhyaya**. In: Sharma RK, Dash B, editors. Varanasi.
18. Sharma H, Chandola HM. Ayurvedic concept of diet and digestion: relevance in modern nutrition. *J Ayurveda Integr Med*., 2011; 2(4): 184-189.
19. Slavin JL. Dietary fiber and body weight. *Nutrition*, 2005; 21(3): 411-418.
20. Tosh SM, Yada S. Dietary fibres in pulse seeds and fractions: characterization and health benefits. *Food Res Int*., 2010; 43(2): 450-460.
21. Barley nutritional composition and health effects. In: Gropper SS, Smith JL. *Advanced Nutrition and Human Metabolism*. 7th ed. Boston: Cengage Learning, 2018.

22. Berek JS. Berek & Novak's Gynecology. 16th ed. Philadelphia: Wolters Kluwer, 2020.
23. Hall JE. Guyton and Hall Textbook of Medical Physiology. 14th ed. Philadelphia: Elsevier, 2021.
24. Harlow SD, Campbell OM. Epidemiology of menstrual disorders in developing countries. *BJOG*., 2004; 111(1): 6-16.
25. Charak Samhita **Sharirasthana, Chapter 8 – Jatisutriya Sharira Adhyaya**. In: Sharma RK, Dash B, translators. Varanasi:
26. **A Review on Nutritional Requirements During Menstrual Cycle Phases** (Buddharthi A, et al., International Journal of Pharmaceutical Sciences, 2025): Details phase-specific nutrition—e.g., iron + vitamin C for menstrual blood loss, complex carbs/protein in follicular, magnesium/calcium/fiber in luteal for PMS—and stresses avoiding processed foods.
27. Spetz G. Nutritional Considerations for a Healthy Menstrual Cycle. Female Health Awareness Association, 2025 Feb 19. [cited 2026 Mar 13]. Available from: https://femalehealthawareness.org/en/nutritional-considerations-for-a-healthy-menstrual-cycle/.ijpsjournal
28. Ayurveda360. Rajaswala Paricharya study, 2025.
29. AYUSHDHARA Journal. Havishyanna concept in menstruation.
30. Sushruta Samhita with Dalhana commentary.
31. Practo Healthfeed. Ayurvedic diet by menstrual phase.
32. DarwynHealth. Ayurvedic diet for menstrual health.
33. Sukh Ayurveda. Diet & lifestyle during menstruation.
34. Art of Living Ayurveda. Menstrual dietary guidelines.