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Case Study

WHISPERS OF THE MONTHLY TIDE: *RAJASWALA PARICHARYA* AND THE FUTURE OF WOMEN'S MENSTRUAL HEALTH

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ABSTRACT

Classical Ayurvedic literature describes *Rajaswala Paricharya*, a menstrual regimen emphasizing rest, dietary moderation, and behavioural regulation to maintain reproductive balance. This study explores the relevance of these traditional guidelines in the context of modern menstrual health challenges and emerging integrative approaches. **Methods:** A narrative review methodology was adopted. Classical Ayurvedic texts were examined to extract principles of *Rajaswala Paricharya*. Contemporary biomedical literature was reviewed to identify definitions of normal menstruation, prevalence of menstrual disorders, and long-term physical and psychological impacts. Comparative analysis was conducted to identify convergences between traditional recommendations and modern clinical insights. **Results:** Modern evidence links chronic menstrual disturbances to anemia, hormonal imbalance, reproductive complications, and reduced quality of life. Ayurvedic descriptions of *Rajaswala Paricharya* advocate physiological rest, warm and easily digestible diet, avoidance of physical exertion, and emotional stability during menstruation. These measures align with modern understandings of inflammation reduction, hormonal fluctuation management, and stress modulation. **Discussion:** The convergence between Ayurvedic menstrual care principles and contemporary biomedical insights suggests a valuable integrative framework for future women's health strategies. Reframing menstruation as a vital sign rather than a routine inconvenience is essential to early identification of abnormalities and prevention of long-term sequelae. Incorporating awareness-based education, lifestyle modification, and evidence-informed Ayurvedic innovations may offer a holistic and culturally sensitive approach to menstrual health.

INTRODUCTION

Menstruation is more than a cyclical biological event; it is a reflection of endocrine balance, metabolic stability, reproductive capacity, and psychological rhythm. Modern gynecology recognizes the menstrual cycle as a vital sign of health[1]. A normal menstrual cycle typically occurs every 21–35 days, with bleeding lasting 2–7 days[2]. Deviations outside these parameters may indicate hormonal imbalance, structural abnormalities, inflammatory conditions, or systemic disorders[3].

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Across cultures, women often normalize discomfort, irregular cycles, and heavy bleeding as unavoidable aspects of womanhood. Epidemiological studies indicate that menstrual disorders are common yet frequently under reported[4]. Painful menstruation (dysmenorrhea) affects a significant proportion of reproductive-age women and can impair daily functioning[5].

In classical Ayurveda, menstruation (*Artava*) is described as a physiological purification governed primarily by *Apana Vayu*. Specific regimens known as *Rajaswala Paricharya* are prescribed to maintain doshic equilibrium and reproductive vitality[6]. These recommendations emphasize rest, light diet, and emotional stability.

The present paper aims to integrate traditional Ayurvedic insights with modern medical

understanding to enhance menstrual awareness and preventive care.

AIM AND OBJECTIVES

AIM

To explore menstrual health awareness through integration of classical *Rajaswala Paricharya* and modern medical insights.

OBJECTIVES

- Define normal vs abnormal menstruation.
- Examine long-term consequences of neglected menstrual irregularities.
- Analyze classical guidelines of *Rajaswala Paricharya.*
- Explore future Ayurvedic innovations in menstrual care.

MATERIALS AND METHODS

The menstrual cycle is defined as the cyclic events that occur rhythmically during the reproductive period of a woman's life. It typically begins at the age of 12 to 15 years, marking the onset of puberty, and ceases at the age of 45 to 50 years, a phase known as menopause. The length of the menstrual cycle is generally 28 days, but under physiological conditions, it may vary between 20 and 40 days. Normal menstruation lasts 2 to 7 days and occurs every 21-35 days[7].

However, 14 to 25% of women experience irregular menstrual cycles, meaning their periods are heavier or lighter than usual, last longer than 35 days or shorter than 21 days, or they face other issues, such as abdominal cramps. Menstrual irregularities also include bleeding or spotting between periods, bleeding or spotting after sex, menstrual cycle length varying by more than 7-9 days, and/or not having a period for 3-6 months[8].

Many things can cause irregular periods. Changes in your body's level of the hormones estrogen and progesterone can disrupt the normal pattern of your period. That's why young girls going through puberty and women approaching menopause commonly have irregular periods. Other common causes of irregular periods include[9]:

- Having an intrauterine device (IUD)
- Changing birth control pills or using certain medications.
- Too much exercise
- Polycystic ovary syndrome (PCOS)
- Pregnancy or breastfeeding
- Stress
- Overactive thyroid (hyperthyroidism) or underactive thyroid (hypothyroidism).
- Thickening of or polyps on the uterine lining.
- Uterine fibroids

Irregular menstruation can lead to different health consequences and is an indicator of women's health. It has been linked to various illnesses and medical conditions, including metabolic syndrome, coronary heart disease, type 2 diabetes mellitus (DM), and rheumatoid arthritis (RA). A strong link between the risk of developing pregnancy-related hypertensive disorders and irregular menstruation has also been demonstrated. Menstrual irregularity before conception is associated with an increased risk of adverse obstetric and neonatal outcomes. These health problems can affect work opportunities[10].

In Ayurveda, menstruation is known as *Rajahsrava*, which refers to the monthly flow of *Artava* (the female reproductive tissue or menstrual blood). This process is governed by *Apana Vayu*, the downward-moving aspect of *Vata* that regulates elimination and reproductive functions.

Rather than being viewed as impure, menstruation is understood as a natural and healthy process. It represents the body's cyclical cleansing and renewal of the uterus, supporting overall reproductive balance and well-being.

मासि मासि रजः स्त्रीणां रसजं स्त्रवति त्र्यहम्|

वत्सराद्वादशादूर्ध्वं याति पञ्चाशतः क्षयम्||७||[11]

Monthly vaginal bleeding that lasts about three days is referred to as *Rajah*. This time is known as *Rajah Kala*, or menstruation.

Menstruation typically begins around the age of 12 and continues until about 50 years of age. *Rajah*, or menstrual blood, is the substance that is discharged during the menstrual phase of the cycle.

मासान्निष्पिच्छदाहार्ति पञ्चरात्रानुबन्धि च |

नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत् ||२२५||

गुञ्जाफलसवर्णं च पद्मालक्तकसन्निभम् |

इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ||२२६||[12]

- It should occur once every month, typically at intervals of about 28–30 days.
- The bleeding should continue for approximately 3–5 days.
- The flow should be moderate- neither too light nor excessively heavy.
- It should take place without pain, burning sensation, or abnormal stickiness.
- The color of the blood should be bright red, resembling the hue of *Gunja* fruit or a red lotus (*Padma*).

Rajaswala Paricharya

Ayurveda explains *Rajaswala Paricharya* as a collection of specific dietary, behavioral, and lifestyle practices to be followed during menstruation. These guidelines are intended to support reproductive well-being, help maintain hormonal equilibrium, and reduce the risk of menstrual disorders.

Rajaswala paricharya* according to different *Samhitas

Samhita	Duration	Dietary Guidelines	Lifestyle Practices	Things to avoid
Charak Samhita [13]	3 Nights	पाणिभ्यामन्नमजर्जरपात्रा द्भुञ्जाना Eat in unbroken clay vessel placed in hand	ब्रह्मचारिण्यधःशायिनी Perceive abstinence and sleeping on the ground	न च काञ्चिन्मृजामापद्येत| Should not take bath
Sushruta Samhita [14]	3 Days	करतलशरावपर्णान्यतमभो जिनीं हविष्यं Eat *Havishya* in palm or vessels made of clay, leaves etc.	ब्रह्मचारिणी Perceive abstinence दर्भसंस्तरशायिनीं Sleep on bed made up of *Darbha*	दिवास्वप्नाञ्जनाश्रुपातस्नानानुलेपनाभ्यङ्ग नखच्छेदनप्रधावनहसनकथनातिशब्दश्रवणा वलेखनानिलायासान् परिहरेत् | Avoid *Anjana, Lepana, Abhyanga, Diwaswapa*, cutting nails, laughing, talking too much, racing, combing, wind, exercise.
Ashtanga Hridaya [15]	3 Days	क्षौरेयं यावकं स्तोकं कोष्ठशोधनकर्षणम्||पर्णे शरावे हस्ते वा भुञ्जीत Small quantity of milk preparations, *Yavaka* (barley) in palm or vessels made of clay, leaves etc.	ब्रह्मचारिणी Perceive abstinence दर्भसंस्तरशायिनीं Sleep on bed made up of *Darbha*	मृजालङ्काररहिता Avoid jewellery or make up.

Scientific Validation of *Rajaswala Paricharya*

Bramhacharini

Sexual activity during menstruation increases the risk of ascending genital tract infections, pelvic inflammatory disease, and exacerbation of endometriosis.[16] Vaginal sexual intercourse with a menstruating woman could lead to an increase in the flow of menstrual blood.[17]

Darbhasanstarshayini

Traditionally, *Darbha* is believed to help preserve vital energy. Modern experimental studies indicate that it may possess antibacterial and antioxidant properties, along with hydrophobic characteristics. It has also been reported to have the ability to absorb certain types of radiation.[18]

Havishya bhojana [consist of boiled, unseasoned grains (barley, wheat) and milk]

Barley- It supports healthy bowel function, lowers the risk of metabolic syndrome, and promotes faster wound healing.[19]

Milk (dairy foods)- It enhances reproductive health, particularly in cases associated with hormonal imbalance. Research has shown that the consumption of dairy products may lower the risk of endometriosis and uterine leiomyomata.[20]

Eat in unbroken clay vessel

Clay possesses natural alkaline properties, so utensils made from clay can help balance the pH of food by interacting with its acidic components, thereby supporting and improving digestion.[21]

Avoidance of *Snana*[22]

- After ovulation, basal body temperature declines with menstruation due to estrogen withdrawal. Sudden hot or cold baths may disrupt thermoregulation.
- Cold baths can cause uterine muscle contractions and cramps, while excessively hot baths may dilate blood vessels and increase menstrual bleeding, potentially worsening anaemia.
- Prolonged hot bathing may also lower blood pressure, leading to fatigue.

Ayurvedic Innovations in Menstrual Care: A Contemporary Perspective

The growing integration of Ayurveda into modern women's healthcare has led to innovative adaptations

that preserve classical wisdom while addressing present-day needs.

Ayurvedic Medications for Pain Relief in Menstrual Cramps

Dysmenorrhea (*Kashtartava*) is primarily associated with aggravated *Vata dosha*, particularly *Apana Vayu*.[23] Classical management focuses on *Vata-shamana* (pacification of *Vata*) through warming, unctuous, and antispasmodic therapies.

Innovative applications include:

- Standardized herbal formulations containing *Ashoka* (*Saraca indica*), *Shatavari* (*Asparagus racemosus*), *Dashamoola*, *Hing* (*Ferula asafoetida*), and *Ajwain* (*Trachyspermum ammi*).[24]
- Herbal teas and ready-to-use decoctions targeting uterine spasm relief.
- Medicated oils for localized abdominal application.

Modern pharmacological studies indicate that many of these herbs exhibit anti-inflammatory, antispasmodic, and mild analgesic properties. Standardization, dosage regulation, and clinical trials are emerging trends that strengthen evidence-based use.

Blood-Purifying Medicines for Healthy Menstrual Flow

In Ayurveda, healthy menstrual blood (*Artava*) depends on balanced *Rakta dhatu* and proper functioning of *Artavavaha srotas*. The concept of "blood purification" (*Rakta Shodhana*) aims at detoxification and circulatory balance rather than literal cleansing.

Commonly used herbs include:

- *Manjistha* (*Rubia cordifolia*)- Supports circulation and detoxification
- *Neem* (*Azadirachta indica*)- Anti-inflammatory properties
- *Lodhra* (*Symplocos racemosa*)- Supports uterine tone
- *Guduchi* (*Tinospora cordifolia*)- Immunomodulatory effects[25]

Modern innovation includes capsule-based formulations, standardized extracts, and combined therapy with dietary guidance to normalize flow patterns in cases of irregular or scanty menstruation.

Ready-Made *Havishya* Food Packets

Classical texts recommend *Havishya anna*[26]- simple, warm, easily digestible meals prepared with rice, ghee, and mild ingredients- during menstruation.

A contemporary innovation would include:

- Pre-prepared, preservative-free *Havishya* meal packets.
- Organic rice and ghee combinations.
- Mildly spiced porridge mixes aligned with *Laghu* (light) and *Snigdha* (unctuous) qualities.
- Single-serving menstrual care meal kits.

Such products could support working women who lack time for traditional preparation, while preserving classical dietary principles.

Personalized Treatment of *Raja* Disorders According to *Prakriti*

One of the most significant contemporary innovations in Ayurvedic menstrual care is the revival and clinical application of *Prakriti*-based personalized treatment for *Raja* disorders (menstrual abnormalities). Ayurveda recognizes that each woman possesses a unique constitutional makeup (*Prakriti*) determined by the relative dominance of *Vata, Pitta,* and *Kapha doshas*. This constitutional individuality influences menstrual characteristics, pain perception, bleeding pattern, emotional response, and susceptibility to specific disorders.

Classical Ayurvedic texts describe variations in *Artava* according to *Doshic* predominance.[27] For example:

- *Vata*-dominant individuals may experience scanty flow, severe cramping, irregular cycles, and anxiety.
- *Pitta*-dominant individuals may present with heavy bleeding, burning sensation, irritability, or inflammatory symptoms.
- *Kapha*-dominant individuals may show delayed cycles, clots, lethargy, and fluid retention.

Modern innovation lies in systematically correlating these constitutional patterns with clinical phenotypes and designing personalized menstrual protocols. This may include:

- Targeted herbal combinations (e.g., *Vata*-pacifying oils and antispasmodics for painful menses; *Pitta*-reducing cooling herbs for heavy bleeding; *Kapha*-reducing metabolic correctives for delayed cycles).
- Individualized dietary modifications aligned with doshic balance.
- Customized *Yoga* and *Pranayama* regimens.
- Lifestyle counselling based on constitutional stress response.

The concept of personalization aligns with modern precision medicine, which acknowledges genetic, metabolic, and hormonal variability among individuals. Emerging integrative research supports individualized lifestyle and dietary interventions in reproductive health. Thus, *Prakriti*-based management represents an early model of personalized medicine within Ayurveda.

Clay-Based Utensils for Hormonal Safety

Ayurveda emphasizes purity of food and vessels.
Modern innovation includes:

- Promotion of clay cookware for cooking menstrual-phase meals.
- Reduction of plastic and chemical exposure.
- Eco-friendly menstrual wellness kits including earthen water pots.

Clay utensils maintain natural mineral balance and avoid synthetic coatings that may contain endocrine-disrupting chemicals like bisphenol A(BPA).[28] This aligns ancient material science with modern environmental health awareness.

Promotion of Classical *Rajaswala Paricharya*

In the present era, innovation lies in education rather than restriction.

Possible initiatives include:

- Menstrual awareness workshops.
- Digital menstrual tracking apps incorporating Ayurvedic cycle guidance.
- Community health campaigns explaining rest, diet, and stress management.
- Integration of *Rajaswala Paricharya* modules in women's health clinics.

Reframing the regimen as restorative self-care rather than social isolation encourages broader acceptance.

Critical Evaluation of Heavy-Activity Marketing Claims

Modern sanitary pad and menstrual product companies often promote unrestricted heavy physical activity during menstruation as a symbol of empowerment. While physical autonomy is important, Ayurveda advises moderation during menstruation to protect *Apana Vayu*.

From an integrative perspective:

- Excessive high-impact activity may increase fatigue or discomfort.
- Rest and reduced exertion during heavy flow days may support hormonal balance.
- Marketing narratives should be balanced with physiological awareness.

This does not imply inactivity but encourages mindful activity rather than commercial-driven overexertion.

Yoga and Meditation for Mental Health During Menstruation

Ayurveda recognizes the interconnectedness of body and mind (*Sharira-Manas sambandha*). Emotional regulation during menstruation is emphasized in classical texts.

Modern innovations include:

- Gentle *yoga* sequences (e.g., *Baddha Konasana, Supta Baddha Konasana, Balasana*).[29]
- *Pranayama* practices such as *Anulom Vilom* and *Bhramari.*
- Guided meditation for stress reduction.
- Menstrual mindfulness programs.

Research supports the role of *Yoga* and meditation in reducing menstrual pain, anxiety, and mood disturbances. These practices harmonize *Vata* and stabilize the nervous system.

DISCUSSION

The normalization of menstrual discomfort reflects inadequate menstrual literacy and cultural silence. Reframing menstruation as a vital sign encourages early detection of abnormalities.

Both Ayurveda and modern medicine emphasize prevention and lifestyle regulation. Classical *Rajaswala Paricharya* aligns with contemporary recommendations supporting rest, stress reduction, and self-care.

Future menstrual healthcare may benefit from:

- Evidence-based biomedical diagnostics.
- Personalized Ayurvedic lifestyle guidance.
- Community education programs.

Integrative models may enhance culturally sensitive and preventive women's healthcare strategies.

CONCLUSION

Menstruation reflects internal physiological balance. The normalization of irregularities may delay recognition of systemic disorders. *Rajaswala Paricharya* provides preventive guidance emphasizing rest, moderation, and emotional regulation.

Ayurvedic innovations in menstrual care reflect an evolving, integrative approach that blends classical principles with modern science and lifestyle adaptation. From herbal pain management and circulatory support to *Havishya*-based meal kits, clay cookware, educational campaigns, critical marketing awareness, and *Yoga*-based mental health strategies, these developments reestablish menstruation as a period of restorative self-care.

In addition to standardized herbal therapies and lifestyle adaptations, *Prakriti*-based personalized management represents a transformative innovation in menstrual healthcare. By recognizing constitutional diversity and tailoring treatment accordingly, Ayurveda offers a sophisticated individualized framework that resonates strongly with contemporary precision medicine models.

Integrating classical Ayurvedic wisdom with modern clinical knowledge may foster a holistic framework for menstrual health. Empowering women through awareness, early evaluation, and integrative care could significantly improve long-term well-being. The future of menstrual health may lie not in rejecting tradition nor blindly accepting modernity, but in harmonizing both through informed, evidence-based, and culturally sensitive innovation.

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