

**ROLE OF NASYA KARMA IN GYNECOLOGICAL AND OBSTETRICAL CONDITIONS**[Rawat Stuti](#)<sup>1</sup>, [Kavya G M](#)<sup>2</sup>, [Sharma Kumar Uttam](#)<sup>3</sup><sup>1</sup>Department of Panchakarma (P G Scholar), State Ayurvedic College Gurukul, Haridwar, Uttarakhand, India<sup>2</sup>Department of Prasuti Tantra and Stri Roga (Associate Professor, Ph.D. & Head), State Ayurvedic College Gurukul, Haridwar, Uttarakhand, India<sup>3</sup>Department of Panchakarma (Professor & Head), State Ayurvedic College Gurukul, Haridwar, Uttarakhand, IndiaCorresponding Author: [stu1593@gmail.com](mailto:stu1593@gmail.com)<https://doi.org/10.46607/iamj2210052022>

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**ABSTRACT**

*Ayurveda* is an ancient medical science that promotes healthy living along with curing disease. In *Ayurveda*, many therapies are used for maintaining health and for eradicating diseases. *Nasya Karma* (Errhine Therapy) is an important therapy among them. In this therapy, the medicine is administered through the nose in the form of *Swaras* (fresh juice), *Kalka* (paste), *Kwath* (decoction) etc. It is particularly useful in the treatment of diseases occurring in *Urdhavjatru* (upper clavicular region) but it also works indirectly on the whole body by acting on endocrine glands and nervous system. *Nasa* is said to be the doorway to the head, and medicine introduced through the nose stimulates the higher centers of the brain which shows action in the regulation of endocrine and nervous system functions. The medicines administered through *Nasya* may reach the brain (HPO axis) and stimulate the secretion of hormones responsible for correcting gynecological and obstetrical conditions and also eliminates the morbid *Doshas* (functional identities). Thus, considering the benefits of *Nasya* it can be widely used in gynecology and obstetrics conditions.

**Keywords:** *Nasya*; *Urdhavjatrugata*; Gynecology; Obstetrics.

## INTRODUCTION

*Tatrayurvedayatayurvedah (Ca. Su.30/23)*

The scripture which gives knowledge of age is called *Ayurveda*<sup>1</sup>. It is an ancient medical science, adopted centuries ago to lead a healthy and happy life. As given in *Charaka Samhita* it has two aims-

*Prayojnam chasya swasthsya swasthyarakshnamatrusya vikaraprashmana cha. |(Ca. Su. 30/26)*

i.e., first is the maintenance of health and second is the treatment of the disease<sup>2</sup>. For maintenance of health *Dincharya*, *Ritucharya* is given and for curative aspect *Shodhan* (purification) and *Shaman* (pacification) are instructed by our *Acharyas* (scholars).

*Ayurveda* put forward the theory of *Shodhan* and elaborately describes the *Panchakarma* therapy (purificatory procedures) to tackle the issue of impurity and incompetence of *Shrotansi* (channels). *Panchakarma* is a specialized branch of *Ayurveda* that deals with the purification and pacification of *Doshas* & helps in the promotion of health, prevention, and treatment of disease. *Pancha* means 'five' and *Karma* means 'action' so, *Panchakarma* means five actions. *Acharya Sharangadhar* and *Bhavaprakash* have given five specific treatments under *Panchakarma* namely, *Vamana* (induced vomiting), *Virechana* (induced purgation), *Anuvasana Basti* (medicated oil enema), *Niruha Basti* (enema of medicated decoction) and *Nasya* (medicine through the nose)<sup>3</sup>.

*Nasya Karma* is one of the major five *karma* of *Panchakarma*. It is also known as *Shirovirechan*, *Murdhavirechan*, *Navana*, and *Nastahkarma*. It is a therapeutic procedure in which *Sneha* (oil), *Churna* (powder), and *Swaras* (fresh juice) are administered through nose<sup>4</sup>. In *Ayurveda*, the word *Nasya* is used to describe the root of drug administration. *Nasya Karma* mainly deals with the treatment of *Urdhvajatrugata Vikara* (upper clavicular region diseases)<sup>5</sup>.

### NASYA IN VARIOUS GYNECOLOGICAL DISEASES.

*Nasya* has been given as a treatment for various *Stri Roga* (gynecological diseases) in many classical texts.

#### 1. In *Artavavyapad*

*Artavavyapad* (menstrual disorders) is one of the major problems in females. In *Ayurvedic* classical literature

most of the *Artavavyapad* is described under *Astaartavadusti* (eight menstrual disorders) and *Asrgdar* (menorrhagia)<sup>6</sup>.

*Nasya* has been given general treatment for all menstrual disorders<sup>7</sup>.

*Artavam Ya Na Pashyanti Pashyanti Vifilam Cha Yaah.*

*Atiprabhumatyalpmatikrantamanagatam ||10||*

*Akarmanyamvistransi Kinjatmrityascha Yaah | (Ka. Sa. Ka 5 / 10)*

*Shatpushpa Taila*, *Sahtvari Ghrit* are advised to be given for *Artavavyapad* by *Acharya Kashyap* who has explained the role and importance of *Shatpushpa Taila* in menstrual irregularities in women suffering from amenorrhoea, infertility, oligomenorrhoea, menometrorrhagia, early menopause, absence of menarche; whose menses are in form of clots, is discharged very slowly. In all these women *Shatpushpa* and *Shatavari* work efficiently<sup>8</sup>. It is to be used in the form of *Nasya*, *Snehapana* (oleation therapy), *Abhyanga* (massage), and *Basti*<sup>9</sup>.

#### 2. In *Asrgdar*

Following drugs are used as *Nasya* for *Asrgdar-Shatavari Ghrita*<sup>10</sup>

*Shatpushpa Taila*<sup>11</sup>

*Vasa Ghrita*<sup>12</sup>

*Vasa Swaras*<sup>13</sup>

*Kamalpatra Swaras*<sup>14</sup>

*Goghrita Nasya*<sup>15</sup>

#### 3. In *Yonivyapad* (gynecological disorders)

*Saparsha Cha Ya Na Vindati Yascha Syuh Sushkayonayaah ||12|| (Ka. Sa. Ka 5/12)*

In females having discoloration, loss of sensation as well as dryness in the vaginal canal, *Shatpushpa* and *Shatavari* work effectively<sup>16</sup>. In *Kashyap Samhita* *Shatpushpa* is described as '*Ritupravartani*' (initiator of menstruation) and '*Yoni Vishodni*' *Pushpa Prajakari*<sup>17</sup>. *Nasya* from these drugs is very beneficial in *Yonivyapad*.

#### 4. In *Vandhatva* (infertility)

*Nasya* from the following drugs is given in classical texts for infertility like

*Narayana Taila*<sup>18</sup>

*Shatpushpa Taila*<sup>19</sup>

*Bala Taila*<sup>20</sup>

*Nasya* with *Lakshmana* pestled with cow milk<sup>21</sup>.

## NASYA IN OBSTETRICS CONDITIONS

**1. Punsavan Karma** It is done to achieve progeny when done at the appropriate time and with appropriate methods. *Nasya* given as *Punsavan Karma* treats infertility by promoting healthy conception, proper implantation, and proper placentation hence preventing abortion and bad obstetrics history. It also regulates menstruation as it corrects FSH and LH ratio by stimulating follicles for estrogen and progesterone production. Thus, promoting healthy ovulation by generating good quality ovum.

According to *Acharya Charaka*, *Sali Pisti* is cooked during *Pusya Naksatra* and its steam is inhaled. The same *Pisti* is squeezed, and the collected juice is taken by the pregnant woman in her right nostril by herself<sup>22</sup>. According to *Acharya Sushruta*, the drugs like *Lakshmana*, *Vatasunga*, *Sahedeva*, *Viswadeva*, etc should be pestled with cow milk and should be instilled in the right nostril by the woman<sup>23</sup>. *Tikakar Dalhana* has also instructed *Nasya* of *Lakshmana* pestled with cow milk.

In *Astanga Samgrha*, drugs similar to *Acharya Charaka* and *Acharya Sushruta* are pestled with cow milk and are instilled 3-4 drops quantity into the nose. Similarly, *Swetabrhati*, leaves of *Utpala* and *Kumuda*, the root of *Lakshmana*, or eight *Vatasunga* should be used for *Nasya*<sup>24</sup>.

*Astanga Hrudya* has instructed *Sweta Kantakri Moola*, *Lakshmana Moola*, and *Vatasunga* for *Nasya* in *Punsavan Karma*<sup>25</sup>.

## 2. Nasya during labour

*Athasayai Dadyat Kushtela Langalavacha Chitrakachirbilvachavychurnamupadhatum Sa Tanmuhurmuhurupjipreta, And Bhujapatradhoomam Shispasardhumam Va (Ch.Sh.8/38)*

*Pradhamana Nasya (Dhamapana)* of *Kustha*, *Ela*, *Langli*, *Vacha*, *Chitraka*, *Chirbilwa*, *Chavya* is given in the second stage of labour. *Bhurjapatra*, *Shinshipa Sara* as *Dhooma Nasya* is also given during the second stage of labour<sup>26</sup>.

## 3. Nasya in Sutika Jwara (puerperal fever)

*Aruchi Kanthasangndhe Kafe Chaiva Shirogate Ashakyamane Kavale Nasyam Tatra Vidyapayet (Ka. Sa. Khi. 11)*

In case of anorexia, feeling of obstruction in the throat, unable to retain *Kawala* (gargle), *Sutika* should be prescribed *Nasya*<sup>27</sup>.

## 4. In Mudhagarbha (obstructed labour)

*Bala Taila* in the post-operative management of *Mudhagarbha*<sup>28</sup>.

## CONTRAINDICATION

*Rajaswalaya Rituvyapdhyate. Shuddhasnataya Yonirupushushyati. Garbhiaeya Hinangasya (Ka Sa. Si 4)*

*Nasya* is contraindicated during menstruation. *Nasya* given during the bleeding phase causes various menstrual disorders.<sup>29</sup> The menstruating woman suffering due to the use of *Nasya* is given milk medicated with *Jiwaniya Gana*. *Nasya* is contraindicated in a pregnant woman in *Brihtrayi* as it causes *Garbha Vikriti* (fetal defects).<sup>30,31,32</sup>

## PROBABLE MODE OF ACTION OF NASYA KARMA IN GYNECOLOGICAL AND OBSTETRIC DISORDERS

*Nasa* is said to be the doorway to the head, and medicine introduced through the nose stimulates the higher centers of the brain and acts on the regulation of endocrine and nervous system functions. The medicines administered through *Nasya* may reach the brain (HPO axis) and stimulate the secretion of hormones responsible for correcting gynecological and obstetrics conditions and also eliminates the morbid *Doshas*. As all the movements responsible for menstruation are controlled by *Vata* and menstruation and regulation of hypothalamo-pituitary-ovarian axis are important functions of *Vata Dosha*. Also, *Garbhashya* (uterus) lies in *Vata Dosha Sthana*. So, by giving *Nasya* of medicines which are *Vata* pacifiers we can correct the vitiated *Vata Dosha* and thus can correct menstruation. A correct menstrual cycle is responsible for a healthy female devoid of gynecological and obstetrical problems.

## DISCUSSION

The normal menstrual cycle is of approximately 28 days in a healthy female. In these 28 days, 3-5 days are for menstruation; 12-16 days are the proliferative phase, and 9-13 are the secretory phase. The physiology of menstruation can be understood by the understanding concept of *Artava*. Fundamentally the origin The status of *Dosha* during different phases of the menstrual cycle differs as –

<i>Rajaha Kala</i> (during menstruation)	<i>Vata Dosha</i> domination
<i>Rutukala</i> (proliferative phase including ovulation)	<i>Kapha Dosha</i> domination
<i>Rutuvyatita kala</i> (secretory phase)	<i>Pitta Dosha</i> domination

Menstrual blood is *Pitta* dominant. Menstruation and regulation of hypothalamo-pituitary-ovarian axis are important functions of *Vata Dosha*, whereas repair and restoration in the uterus are done by *Kapha Dosha*. Hence all three *Doshas* play an important role in the physiology of menstruation.

In *Nasya Karma*, the medicine is administered through the nose. Administration of medicine through the nose is beneficial as the mucus membrane has a good absorbing surface area. Not only the drugs are absorbed quickly but the quantity of drugs is also less as compared to other methods. *Nasya* is particularly useful in the treatment of *Urdhavjatrugata Roga* but indirectly it works on the whole body by acting on endocrine glands and nervous system. As *nasya* also works on endocrine glands, it helps in gynecological diseases. A healthy female devoid of gynecological problems has also fewer chances of having obstetrical diseases. Thus, we can conclude the effectiveness of *Nasya* in females.

## CONCLUSION

In today's conditions females are prone to suffer from various problems regarding gynecological and obstetrical conditions. Many treatments have been discovered for this in modern as well as *Ayurvedic* systems of medicine. These treatments aim to cure the problem as well as to provide easy and effective treatment to the patient. One such easy and effective therapy is *Nasya Karma* whose reference is given in many ayurvedic classics texts for the management of gynecological and obstetrical conditions. Thus, we can conclude

of *Artava* (menstrual blood) is from *Agni Mahabhuta* and its quantity is 4 *Anjali Praman*. Normal menstrual blood is free of pain or burning sensation, non-unctuous, neither scanty nor excessive in amount and color resembles a red lotus flower or rabbit's blood.

*Nasya* is one of the effective therapies in the management of gynecological and obstetrical conditions.

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