

A CONCEPTUAL STUDY OF NASYA KARMA IN MENSTRUAL DISORDERS

Sapna Raghunath Rathod^{1*}, Veena Ajay Patil² and Janabai Shrimant Sargar³

^{1,3}M.S. Scholar Prasutitantra & Streeroga Government Ayurved College Osmanabad Pin – 413501 Maharashtra.

²M.S. Ph.D. Professor & HOD Prasutitantra & Streeroga Government Ayurved College Osmanabad Pin – 413501 Maharashtra.

Article Received on
02 Dec. 2021,

Revised on 22 Dec. 2021,
Accepted on 12 January 2022

DOI: 10.20959/wjpr20222-22914

*Corresponding Author

Dr. Sapna Raghunath Rathod

M.S. Scholar Prasutitantra &
Streeroga Government
Ayurved College Osmanabad
Pin – 413501 Maharashtra.

ABSTRACT

Nasya Karma is a specific treatment methodology of *Ayurveda* mainly indicated for *Urdhvajatrugata Vikara*. *Nasya Karma* is a therapeutic measure in which the Medicated drug (Medicated Oil/ Ghee/ Decoction/ Powder/ Smoke etc.) is administered through nasal route mainly to eliminate or extinguish the vitiated *Doshas* situated in head and its constituent parts. Indirectly, *Nasya* can operate on the entire body by enhancing the functions of the endocrine glands and the nervous system. The Menstrual cycle, under the control of the Neuro-endocrinal system is necessary for Reproduction. In this era due to change in lifestyle some menstrual disorders like Dysmenorrhoea, Oligomenorrhoea, Menorrhagia, Irregular menses, PCOD and

Infertility are increased in reproductive age group. Menstrual cycle is under the control of pituitary hormones which are situated at the base of brain. As *Acharya* mentioned “*Nasa hi Shirso Dwaram*”^[1] Therefore *Nasya* helps to regulate H-P-O Axis and establish normal Menstrual cycle. So present review article focused on the therapeutic uses of *Nasya Karma* in different Menstrual Disorders.

KEYWORDS – Menstrual Cycle, Menstrual Disorders, *Nasya*.^[2]

INTRODUCTION

In context of *Ayurveda*, the word *Nasya* suggest the nasal route for administration of various drugs. According to *Acharya Sushruta*, medicines or medicated oils administered through the nose is known as *Nasya*.^[3] Aruna Datta and Bhavaprakash opine that all the drugs that are

administered through the nasal passage are called as Nasya.

Mode of action of nasya

According to almost all classical references, *Nasa* (nose) is the gateway to *Shiras* (head). So the drug administered through the nose reaches the brain and eliminates the morbid *Doshas* responsible for various diseases. In *Ashtanga Sangraha*, it is clearly mentioned that drug administered through nose reaches *Shringataka*, which is a *Sira marma* that spreads in the *Shiras* which is said to be the junction of routes from *Netra*, *Stotra*, *Kanta* and *Nasa*. The drug reaching *Shringataka* dislodges the morbid *Doshas* from head or *Jatrurdva* region.^[4] The irritating effect of administered drugs increases blood circulation of brain and the accumulated morbid *Doshas* are expelled out.

The drug administered enters into the systemic circulation by diffusion and also direct pooling into the intracranial region by vascular path. Diffusion - lipid soluble substances have greater affinity for passive absorption through the cell walls of nasal mucosa and pass the blood brain barrier. Vascular path-vascular path transportation is feasible through the pooling of nasal blood into the vena fascialis. This can be accelerated by *Purvakarma*. It freely communicates with intracranial circulation. Such a pooling of blood from nasal veins to venous sinuses of the brain will occur more in lowered head position due to gravity.

Effect on neurovascular junction

The efferent vasodilator nerves are opened up on the superficial surface of the face. They receive stimulation by fomentation and massage and this can increase the blood flow to the brain. It is also possible that a fall in arterial pressure due to vasodilatation may induce increase in intracranial pressure, which probably forces more transfusion of fluids in brain tissue which may lead to make the probable action of drug into brain.

Effect on neuroendocrine level

The peripheral olfactory nerves are chemoreceptor in nature. The olfactory nerve is phylogenetically closely related to brain, however it is known that these nerves are connected with limbic system of the brain including hypothalamus. This limbic system and hypothalamus are having control over endocrine secretions. It is considered that the stimulation of the olfactory nerves causes stimulation in certain cells of hypothalamus and amygdaloid complex. There are adjacent nerves called terminal nerves which line the olfactory nerves. They are connected with the limbic system of the brain. Limbic system is related with

the behavioral aspect of human beings and also has control over endocrine secretions.

DISCUSSION

There has been much interest in the nasal route for delivery of drugs to the brain via the olfactory region in order to avoid the blood brain barrier (BBB). Nose is connected pharmacodynamically through vascular system nerve plexus of olfactory nerve and branches of trigeminal nerve to brain. The olfactory nerves are connected with the higher centers of brain. Limbic system which consists of amygdaloid complex, hypothalamus, epithalamus, anterior thalamic nucleus, parts of basal ganglia etc.^[5]

The drugs administered nasally stimulate these areas which show action on regulation of endocrine and nervous system functions. Since the most important communication is to hypothalamus through the fibers from olfactory bulb, in *menstrual disorder* the *Nasya karma* is beneficial in HPO axis related conditions. From recent studies it is clear that nasal administration does tremendous effect in stimulating GnRH factor. Once the GnRH is secreted in a pulsatile manner the ovulation and menstruation can be normalized in the absence of other organic pathologies.

Hence *Nasya karma* may offer the best remedy in the management of menstrual disorders. It is said that, “*Nasa hi shiraso dwaaram*”,^[6] so *Nasya* would be the acceptable procedure to manage endocrine disorders where hypothalamus or pituitary is involved.

CONCLUSION

In the light of recent scientific studies, it may conclude that *Nasya* may have an important role in regulating the functions of hypothalamus and thus controlling different endocrinal functions. So itself *Nasya* may be an effective choice in the management of menstrual disorders.

REFERENCES

1. Hari sadasiva Sastri Paradakara. Astangahridaya of Vagbhata (Sarvangasundara; Arunadutta; Ayurvedarasayana; Hemadri; comme, Sanskrit). Sutra Stana. Varanasi; Chaukamba publications, 2014; 276.
2. Vagbhata, Ashtangahridayam, Saroja- Hindi Commentry by Pro. RavidattaTripathi, Chaukhamba Sanskruta Publication, sutrastana, chapter Arrunadattacommentry, 2016; 1: 7.

3. Sushrutasamhita, SushrutaVimarshini- Hindi commentary Anantaram Sharma, Chaukhamba Publication, Varanasi, chikitsasthana, chapter no, 2013; 33: 32.
4. Dr.Pulak kantikar. Mechanismn of Panchakarma and its module of investigation. 1st edition. Delhi;Chaukhamba Sanskrit prathishthan, 2013; 119-123.
5. Lakshmi Seshadri. Essentials of gynaecology. Gurgaon; Wolters kluwer (India) Pvt. Ltd, 2017; 2: 114.
6. Hari sadasiva Sastri Paradakara. Astangahridaya of Vagbhada (Sarvangasundara; Arunadutta; Ayurvedarasayana; Hemadri; comme, Sanskrit). Sutra Stana. Varanasi; Chaukamba publications, 2014; 276.