

THERAPEUTIC ROLE OF NASYA KARMA IN WOMEN'S REPRODUCTIVE HEALTH

*¹Nirmala Mehta, ²Hem Prakash

¹PG Scholar, PG Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India.

²Assistant Professor, PG Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India.



*Corresponding Author: Nirmala Mehta

PG Scholar, PG Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India. DOI: <https://doi.org/10.5281/zenodo.17799245>



How to cite this Article: *1Nirmala Mehta, 2Hem Prakash (2025). Therapeutic Role Of Nasya Karma In Women's Reproductive Health. European Journal of Biomedical and Pharmaceutical Sciences, 12(12), 312–314.
This work is licensed under Creative Commons Attribution 4.0 International license.

Article Received on 08/11/2025

Article Revised on 28/11/2025

Article Accepted on 01/12/2025

ABSTRACT

ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यमिष्यते । नासा हि शिरसो द्वारं तेन तद्वाप्यहन्तितान् ॥ (अ.ह.सू.२०/१)^[1]

Nasya Karma is one of the main cleansing therapies in Ayurveda it is performed as a part of *Panchakarma*. In this treatment, medicine is administered through the nose in the form of fresh juice (*Swaras*), paste (*Kalka*), decoction (*Kwath*), or medicated oils. The medicine works by stimulating the hypothalamus–pituitary–ovarian (HPO) axis, which helps in the secretion of hormones that regulate reproductive functions. Most of the medicine is absorbed through the small blood vessels in the nose. Because it is usually prepared in an oily form (*sneha*), it can also cross the blood–brain barrier (BBB). Only a very small dose is needed for effectiveness. Another advantage is that the medicine does not pass through the liver first (no “first-pass metabolism”), so it acts faster and more efficient. By regulating hormone secretion, *Nasya Karma* helps regulate hormones, normalize the menstrual cycle, and improve overall hormonal balance in conditions like PCOS, infertility, and menopausal symptom etc.

KEYWORDS: *Panchakarma*, *Nasya karma*, HPOaxis, menstruation.

INTRODUCTION

Ayurveda is an ancient Indian system of medicine. It focuses on both prevention of disease and promotion of overall health. Balance of body, mind, and spirit is emphasized. Women's health is given special importance in Ayurveda. Reproductive health disorders (menstrual problems, infertility, hormonal imbalances, etc.) are often linked to imbalance of *doshas* (*Vata*, *Pitta*, *Kapha*). Maintaining balance is key to healthy conception, pregnancy, and overall reproductive wellness. *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)^[2] The nose is considered the “**gateway to the head**.” Medicines can act on the brain, nerves, and hormonal pathways Modern understanding suggests *Nasya* may influence the hypothalamic–pituitary–ovarian (HPO) axis, which controls reproductive hormones. By this action, *Nasya* can help in conditions like irregular menstruation, infertility, PCOS, and menopausal

symptoms. Therefore, *Nasya Karma* is not just a local therapy for the head region but also plays a systemic role.

NASYA IN VARIOUS STREE ROGA

1. In *Artavavyapad* (Menstrual Disorders) *Artavavyapad* includes *Astaartavadusti* (eight menstrual disorders) and *Asrgdar* (menorrhagia)^[3]
2. *Nasya* is given as a general treatment for all menstrual disorders. Reference (Ka. Sa. Ka 5/10)^[4]
3. *Acharya Kashyap* recommended the use of *Shatpushpa Taila* and *Shatavari Ghrita* for women with menstrual disorders. He explained that *Shatpushpa Taila* is especially useful in problems like irregular periods, absence of periods (amenorrhea), infertility, scanty periods (oligomenorrhea), heavy and irregular bleeding (menometrorrhagia), early menopause, or delayed onset of menstruation (absence of menarche). It also helps when periods come in the form of clots or the flow is very slow. In all these conditions, *Shatpushpa* and *Shatavari* work effectively.^[5]

4. In females having discoloration, loss of sensation as well as dryness in the vaginal canal, *Shatpushpa* and *Shatavari* work effectively.^[6]
5. In *Kashyap Samhita* *Shatpushpa* is described as ‘*Ritupravartani*’ (initiator of menstruation) and ‘*Yoni Vishodni*’ *Pushpa Praja-kari*.^[7]
6. In *Vandhatva* (infertility) *Nasya* from the following drugs is given in classical texts for infertility like *Narayana Taila*^[8] *Shatpushpa Taila*^[9] *Bala Taila*^[10] *Nasya* with *Lakshmana* pestled with cow milk.^[11]

NASYA IN VARIOUS PRASUTI ROGA

Punsavan Karma is a traditional *Ayurvedic* procedure performed to help a woman conceive and have a healthy pregnancy. When done at the right time and in the right way, it supports.

- Fertility by improving conception and implantation.
- Healthy development of the placenta, which prevents miscarriage and complications.
- Proper menstrual cycles by balancing hormones (FSH and LH).
- Ovulation by stimulating the ovaries to produce good-quality eggs.
- **According to Acharya Charaka:** Rice (*Śāli Piṣṭi*) is cooked during the special *Pusya Nakshatra* time. Its steam is inhaled, and the juice squeezed from it is taken by the pregnant woman through her right nostril.^[12]
- **According to Acharya Sushruta:** Medicinal herbs like *Lakshmana*, *Vatasunga*, *Sahedeva*, and *Viswadeva* are ground with cow’s milk. This preparation is then put into the right nostril of the woman.^[13]
- **Nasya in Sutika Jwara (puerperal fever):** When a woman after delivery suffers from loss of appetite, a feeling of blockage in the throat, and is unable to do gargling (*Kavala*), then *Nasya* (nasal drops therapy) should be given.^[14]
- **In Mudhagarbha (obstructed labour):** After surgery for obstructed labour, *Bala Taila* (a medicated oil) is recommended for post-operative care.^[15]

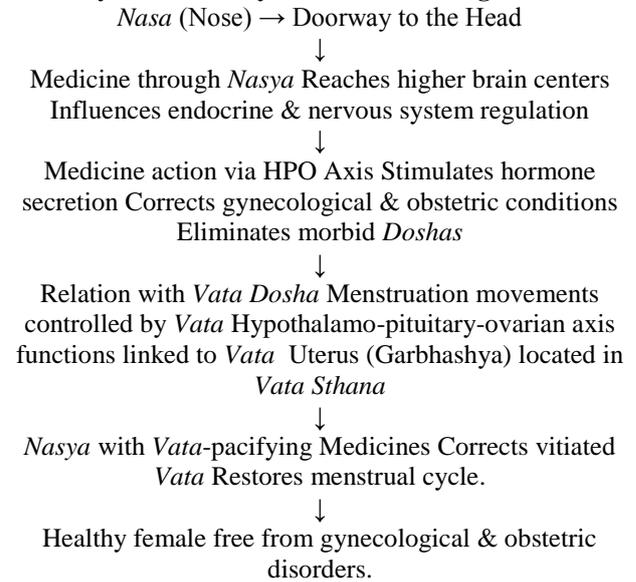
- The status of dosha during different phases of the menstrual cycle differ as

<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> dominatio

Menstrual blood is mainly influenced by *Pitta Dosha*. The process of menstruation and the control of the hypothalamo-pituitary-ovarian (HPO) axis happen due to *Vata Dosha*. The repair and healing of the uterus after menstruation are taken care of by *Kapha Dosha*. So, all three *Doshas* – *Vata*, *Pitta*, and *Kapha* – work together and play an important role in the normal process of menstruation.

CONTRAI NDI CATION: *Nasya* is contraindication during menstruation *Nasya* given during the bleeding phase causes various menstrual disorders.^[16] If a woman who is on her period suffers after using *Nasya* (medicine given through the nose), she should be given milk prepared with *Jeevaniya Gana* herbs to relieve her. During pregnancy, *Nasya* should not be used because the ancient *Ayurvedic* texts (*Brihatrayi*) say it can harm the baby and cause birth defects.^[17,18,19]

Pathway: Role of Nasya in Menstrual Regulation



DISCUSSION

A normal menstrual cycle in a healthy woman lasts about 28 days. Out of these 3–5 days are for menstruation (bleeding phase), 12–16 days are the proliferative phase (growth of the uterine lining), and 9–13 days are the secretory phase (preparation for possible pregnancy). In *Ayurveda*, this process is understood through the concept of *Artava* (menstrual blood). *Artava* is said to originate from the *Agni Mahabhuta* (fire element), and its normal quantity is about 4 *Anjali* (a measure using the hollowed palms). Healthy menstrual blood is without pain or burning, not sticky or oily, not too little or too much, and its color resembles a red lotus flower or rabbit’s blood.

CONCLUSION

Nasya, the *Ayurvedic* practice of administering herbal oils or medicines through the nose, plays a supportive role in women’s reproductive health. By balancing hormones, improving blood circulation to the head and sense organs, reducing stress, and clearing subtle channels, it may help regulate menstrual cycles, ease symptoms of infertility, and support overall reproductive well-being. When used correctly under guidance, *Nasya*

can be a safe and natural way to promote women's health.

REFERENCES

1. Agnivesha, Charaka Samhita elaborated by Charaka and redacted by Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, Acharya Yadavji Trikamji editor, edition Chaukhamba Surbharati Prakashan, Varanasi, Reprint, 2016; sutra sthana 17th chapter, 12verse, page no.-9.
2. Sharngadhar, Sharngadhar Samhita Hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998; *Madhyama khanda* 8/70.
3. Ayurveda Prasuti tantra Evam Striroga by Prof. Premvati Tiwari, Chaukhamba Orientalia, 2000; Chapter 2, Artava Vyapada, Page 139.
4. Ayurveda Prasuti tantra Evam Striroga by Prof. Premvati Tiwari, Chaukhamba Orientalia, 2000; Chapter 2, Artava Vyapada, Page 157.
5. Kashyap Samhita by Pandit Hemaraja Sharma, Chau-khamba Sanskrit Sansthan, 2005; Kalpa Sthana 5/10-12, Page 185.
6. Kashyap Samhita by Pandit Hemaraja Sharma, Chau-khamba Sanskrit Sansthan, 2005; Kalpa Sthana 5/12, Page 185.
7. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005; Kalpa Sthana 5/12, Page 185.
8. Sharngadhar, Sharngadhar Samhita Hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998, *Madhyama khanda* 9/101-112, Page 229.
9. Kashyap Samhita by Pandit Hemaraja Sharma, Chau-khamba Sanskrit Sansthan, 2005; Kalpa Sthana 5/23-25, Page 187.
10. Vagabhata, Astanga Samgraha Hindi commentary by Kaviraj Atridev gupta, Krishanadas Academy Varanasi, 2002; Sharira sthana 4/51.
11. Yogratnakar, Vidyotini Hindi commentary by Vaidya Shri Lakshmiapati Shashtri Chaukhamba Sanskrit Sansthan, 2002; Striroga Chikitsa.
12. Charaka, Charaka Samhita vidyotini Hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy, 2018; Part 1, Sharira sthana 8/19.
13. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016; Part 1, Sharira sthana 2/32.
14. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005; Khila Sthana 11.
15. Vagabhata, Astanga Samgraha Hindi commentary by Kaviraj Atridev gupta, Krishanadas Academy Varanasi, 2002, Sharira sthana 4/51.
16. Charaka, Charaka Samhita vidyotini Hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Acacemy, 2018; Part 2, Siddhi sthana 2/20.
17. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016; Part 1, Chikitsa sthana 40/47.
18. Vagabhata, Astanga Hrudya Hindi commentary by Brahmnand tripathi, Chaukhamba Sanskrit Pratishtan, 2017, Sutra sthana 20/11-13.