

ROLE OF NASYA TO REGULATE H-P-O AXIS IN THE MANAGEMENT OF ARTAVA KSHAYAAnudeepa Nath¹, Dipak Kumar Goswami²,¹PG Scholar, Dept. of Prasuti Tantra & Stree Roga, Govt. Ayurvedic College, Guwahati, Assam²Assistant Professor, Dept. of Prasuti Tantra & Stree Roga, Govt. Ayurvedic College, Guwahati, AssamCorresponding Author: anudeepa.cpm@gmail.com<https://doi.org/10.46607/iamj0311092023>

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**ABSTRACT**

Nasya karma, also known as intranasal drug delivery, is the specific treatment methodology briefly explained in Ayurveda under *Panchakarma*. *Nasya karma* has been recognised as an important form of treatment for cleansing of *Urdhava Jatrugata doshas* (supra clavicular part of body), palliation of diseases of head and neck and it alleviates *Vata kapha dosha*. Normal menstruation requires integration of H-P-O axis with a functional uterus, any break in this axis creates menstrual problems in which the most common one in today's era is *Artava kshaya*. The term *Artava* has many meanings like menstrual blood, ovum and ovarian hormones. *Artava kshaya* can be correlated with oligomenorrhoea or hypomenorrhoea by their sign and symptoms. As per Ayurveda *Nasa* is considered as the gateway of *Sirah* i.e., brain hence *Nasya* would be the appropriate *Shodhana* procedure to regulate H-P-O axis and establishment of normal menstrual cycle.

Keywords: *Nasya, Artavakshaya, Urdhava jatrugata, Shodhana, Oligomenorrhoeas***INTRODUCTION**

Nasya means instillation of medicine through nostrils; nose is considered as the gateway of *Sirah* hence drug administered through nasal route goes up to the brain.

and stimulates its function³. In modern science it is given that the cell produce GNRH originate from the olfactory area and GNRH is a regulator of

gonadotropin hormones, and all the orchestra of menstrual cycle is under the control of these gonadotropins secreted by pituitary gland. Hence any disruption of H-P-O axis may lead to many gynaecological problems², *Artava kshaya* is one of them and is characterized by *Yathochita kala adarshanam* (delayed menstruation) *Alpatvam* (scanty menstruation), *Yonivedana* (pain in genital tract)⁵. As per Ayurvedic context *Sirah* is considered as the *Uttamānga* where the *Prana* is situated, *Nasya* is the only *Shodhana* procedure which can be applied for *Uttamānga Shuddhi*⁷. Regular use of *Nasya* relieves fatigue and alleviates *Vatakapha dosha*. In *Artava kshaya* mainly there is *Dushti* of *Vata dosha*, the treatment should be directed to the treatment of *vata* and eradication of the cause. Many formulations have been documented in Ayurvedic classics for *Artava kshaya*, in which one of the effective therapies is in the form of *Nasya* as mentioned by *Acharya kashyapa*⁵.

AIMS AND OBJECTIVES

CLASSIFICATION OF NASYA

S.No.	Acharya	Types	Classification	Name
1.	<i>Charaka</i> ³	3 Types	Mode of Action	<i>Rechana</i> <i>Tarpana</i> <i>Shamana</i>
		5 Types	Method of Administration	<i>Navana</i> <i>Avapidana</i> <i>Dhmapana</i> <i>Dhooma</i> <i>Pratimarsha</i>
		7 Types	According to the part of drug used	<i>Phala</i> <i>Patra</i> <i>Mula</i> <i>Pushpa</i> <i>Niryasa</i> <i>Twaka</i>
2.	<i>Sushruta</i> ⁸	5 Types		<i>Shirovirechana</i> <i>Pradhamana</i> <i>Avapida</i> <i>Nasya</i> <i>Pratimarsha</i>
3.	<i>Vagbhatta</i> ¹	3 Types		<i>Virechana</i> <i>Brmhana</i> <i>Shamana</i>
4.	<i>Kashyapa</i>	2 Types		<i>Shodhana</i> <i>Poorana</i>
5.	<i>Sharangdhara</i>	2 Types		<i>Rechana</i> <i>Snehana</i>

To review Ayurvedic and Modern literature regarding *Artava Kshaya*.

Clinical Significance of *Nasya* in *Artava Kshaya* and its role in regulation of H-P-O axis.

MATERIALS AND METHODS

It is a conceptual study. Data on *Artava kshaya* and role of *Nasya* in regulation of H-P-O axis is gathered from classical Ayurvedic and modern literature and contemporary texts including websites and organised in a systematic manner.

DEFINITION OF NASYA:

In context of Ayurveda, the word *Nasya* suggests the nasal route for administration of various drugs, according to *Acharya Sushruta* medicines or medicated oils administered through the nose is known as *Nasya*. *Arunadatta* and *Bhavaprakash* opine that all the drugs that are administered through the nasal route are called *Nasya*.

LAKSHANA OF ARTAVA KSHAYA-

1. In *Artava kshaya* menstruation does not appear in its appropriate time or is delayed or is less in quantity, does not last for three days, causing pain and discomfort in Yoni Pradesh⁷.
2. *Acharya Chakrapani* opines that the pain is due to aggravation of *Vayu* caused by loss of *Artava* which fills this region.
3. *Artava kshaya* is also mentioned as a symptom of diseases in *Ayurvedic* classics like *Vatiki Yoni Vyapad*, *Vataja Artava Dushti*.
4. As per *Acharya Susuruta*, in *Artava kshaya Shodhana* and *Agneya/Ushna Dravyas* is the line of treatment⁶.
5. As per *Acharya kashyapa shatapushpa* oil in the form of inhalation is beneficial⁵.
6. This *Artava kshaya* has been described by *Acharya Susruta* along with the clinical features of *Kshayas* of all the *Dosas*, *Dhatus*, *Updhatus*, *Malas* etc., thus it appears to be the description of deficiency of *Artava* which is an *Updhatu*, in other words it is the description of oestrogen deficiency⁷.

PROBABLE MODE OF ACTION OF NASYA KARMA TO REGULATE H-P-O AXIS IN THE MANAGEMENT OF ARTAVAKSHAYA

As per Ayurveda:

1. Drug administered through the nose- the doorway to *Sira /Uttamānga* where *Prana Vata* is situated⁷.
2. Reaches the *Sringataka Marma* of *Sira* (head), which is a *Shira Marma* and is formed by the *Shiras* of nose, eyes, throat and ears.
3. The drug spreads by the same route.
4. Scratches the morbid *Doshas* of *Urdhwajatru* mainly *Vata* and *Kapha* and extracts them from nose and mouth¹.

ROLE OF PRANA VATA IN RELATION TO ARTAVAKSHAYA

1. Controls the remaining four subtypes of *Vata*⁸.
2. *Nasya* does *Urdhwajatrugata Dosha Samana* and *Vatakapha Samana*, normalises *Pranavata* (most important subtype of *Vata*) function – leads to proper functioning of subtypes of *Vata*, proper functioning of *Saman Vata* which is located in the proximity of *Agni*, supports digestion and division of food materials into *Ahara Rasa* and *Kitta Bhaga*⁸.

3. *Rasa Dhatu* formation further leads to formation of *Updhatu Artava* and *Stanya* and *Uttar Uttar Dhatu* formation.
4. Proper functioning of *Apana Vata* leads to regularized normal menstruation⁸.
5. For normal menstruation, ovulation, reproduction in women/conception, proper functioning of *Apana Vata* is responsible.
6. Any obstruction of *Apana Vata* like if there is *Prana Avruta Apana* can cause many disorders related to female reproductive system in which the most common one in today's era is *Artava Kshaya*.
7. *Nasya* eradicates the *Doshas* of supraclavicular area and leads to proper functioning of *Prana Vata* which further allows *Apana Vata* for the downward flow of menstrual blood in its appropriate time in average amount⁹.

ACCORDING TO MODERN SCIENCE

1. *Nasya* – nasal drops may stimulate olfactory nerves, The hypothalamic arcuate nucleus is related to the olfactory cortex, thus identifying sources of odour signals.
2. The arcuate nucleus stimulates the secretion of Gonadotropin releasing hormone (GNRH).
3. May regularize GNRH pulsatile secretion and reaches the Gonadotrophins via capillaries of the pituitary portal system.
4. Stimulates the synthesis of gonadotropin i.e., FSH and LH in a pulsatile manner- ovulation-regularize normal menstruation.

DISCUSSION

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 centres of the brain. Limbic system consists of hypothalamus, So the drugs administered nasally stimulates the Limbic system and arcuate nucleus of hypothalamus. Since the most important communication is to hypothalamus through the fibres from olfactory bulb. In *Stree Roga*, *Nasya Karma* is beneficial in H-P-O axis related conditions. 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 *Artava kshaya*. It is said that “*Nasa hi Shiraso dwaaram*” so *Nasya* would be the appropriate *Shodhana* procedure to manage disorders related to the disruption of H-P-O axis in which the most common gynaecological problem in today’s era is *Artavakshaya*.

CONCLUSION

In the light of recent scientific studies, it may conclude that *Nasya* may have an important role in regulating the functions of hypothalamus. So, itself *Nasya* may be an effective choice in the management of *Artavakshaya*.

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