

APPLICATION OF NASYA IN PAKSAGHATA – A CONCEPTUAL STUDY

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ABSTRACT

Paksaghata is a vatajnantamaj vyadhi. *Paksaghata* is not a Shuddha Vataja condition, despite being a Vata vyadhi and described in the Nanatmaja Vatajavikaras of Charaka. Ruja, Vakstambha, and other lakshanas are among them. It can be correlate with cerebrovascular accident. Paralysis also known as paraplegia is a loss of motor function in one or more muscles. Paralysis can also be accompanied by a loss of feeling (sensory loss) in the affected area if there is sensory damage. In the United States, roughly 1 in 50 people have been diagnosed with some form of permanent or transient paralysis. The prevalence estimates in India for 2019 range from 3.0 to 11.9 per 1000 of the population and incidence from 0.2 to 0.6 per 1000 of the population per year. *Nasya* is the most important therapy as it is used for the treatment of urdhvajatrugata disease. It is thre gateway of head. So effect of *Nasya* in *Paksaghata* is explained through this article.

KEYWORDS: Paksaghata, Nasya, paralysis, cerebrovascular accident.

INTRODUCTION

The term *Paksaghata* literally means “paralysis of one half of the body” where “paksha” denotes either half of the body and “Aghata (paralysis)” denotes the impairment of Karmendriyas, Gyanendriyas and Manas. Gyanendriyas are considered a part of the sensory system and Karmendriyas are considered a part of the motor system. The Manas is supposed

to control and guide both, Gyanendriyas and Karmendriyas. *Paksaghata* is a Vatavyadhi of Nanatmaja variety.^[1] Mahavatavyadhi can manifest either due to Dhatukshaya or margavarana.^[2] Aggravated Vata seizes power of half of the body on either right or left causes dryness of Sira and Snayu and manifest symptoms like Chestahani (impaired motor activity), Ruja (pain), Vakstambha (slurring of speech), and Hasta Pada Samkocha.^[3] Sandhi Bandhavimoksha (weakness of joints) Vaktravakratha (mouth deviation), Sphoorana of Jihva (fasciculation of the tongue) may also be associated in some cases. Excessively aggravated Vata inside the Dhamani's moves downwards, obliquely and upwards and paralyses on either side of the body like right or left by loosening the bonds of the bindings of the joints is called *Paksaghata* and it's characterised by loss of functions in half portion of the body, unconsciousness, falls down or dies because of being affected with Vata.^[4] *Paksaghata* can be correlated with hemiplegia. Hemiplegia is a disease with paralysis of one side of the body. The term "hemiplegia" (Root: "hemi+ "plege= "half" "blow"). Stroke is defined as rapid onset of focal neurological deficit resulting from diseases of the cerebral vasculature and its contents stroke represents third most common cause of death in developed nations.^[5] According to the latest WHO data published in May 2014 Stroke Deaths in India reached 881,702 or 9.94% of total deaths. The prevalence of stroke in India is approximately 200 per 100 000 persons.^[6] Stroke, sometimes referred to as a cerebro-vascular accident (CVA), or cerebrovascular insult (CVI), is the loss of brain function due to a disturbance in blood supply in brain. The clinical presentation of MCA occlusion is variable. Contra lateral hemiplegia, hemianesthesia with or without homonymous hemianopia and aphasia (dominant hemisphere) are common manifestations. Occlusion of the superior division presents as contralateral hemiparesis with sensory deficit and expressive aphasia (Broca's aphasia) whereas Wernicke's aphasia (sensory aphasia) is frequent in case of a lesion of the inferior division of the dominant side.^[7]

The word Nasya is derived from 'Nasa' Dhatu. It conveys the sense of Gati motion and Vyapti means pervasion. Nasya karma is a therapeutic measure where the medicated oil, kvatha, svarasa, churna etc. are administered through nose to eliminate the vitiated Dosha situated in sira for the treatment of Urdhvjatrugata Vikaras.

MODE OF ACTION OF NASYA

Nasa is the gateway to sira, the drug administered through nostrils reaches srungataka and distributed in the Murdha(brain), Siramukha (opening of the vessels etc.) of Netra(eye),

Karna (ear), kantha (throat) etc. where it scratches the morbid Dosha from supra clavicular region completely just like removing Munja grass from its stem.^[8]

All prominent Acharyas told that Nasa is the gateway of Shira. It does not mean that some channel connects directly to the brain but they might be connected through blood vessels, lymphatics or through nervous system. It is experimentally proved fact that, wherever any type of irritation takes place in any part of body the local blood circulation always increases. This is the result of natural defence mechanism of the body. When provocation of Dosha takes place in head due to irritating effect of administered drug resulting in increase of the blood circulation of brain. So extra accumulated morbid Dosha are expelled out from small blood vessels. Ultimately these morbid Dosha are thrown out as nasal discharge, tear and salivation. Scientists of the institute of medical sciences Delhi have proved after experiments that drug administered through nose shows effective action in the brain. So it can be concluded that there is a very close relation between brain and nose.^[9]

According to modern science passage of drug through the mucus is the step in the absorption from the nasal cavity. Uncharged as well as small particles easily pass through mucus while charged as well as large particles are more difficult to cross it. The following two mechanisms may be considered as-

1. The first mechanism of drug absorption involves an aqueous route of transport (paracellular route). Paracellular route is slow and passive.
2. The second mechanism includes transport of drug through a lipoidal route (transcellular process). Trans cellular route is responsible for the transport of lipophilicity.^[10]

DISCUSSION

Nasya is potent Vata Shamaka procedure as it directly acts in Urdhava Jatrugata Vikar. Shira Pradesh is main Adhishtana of Indriya and Nasa is considered way to it. Drug administered through Nasa goes to Shira and causes Dosha Nirahana and Vata Shaman simultaneously.^[11] The lowering of the head, elevation of lower extremities and fomentation of face, seems to have an impact on blood circulation of the head and face. As the efferent vasodilator nerves are spread out on the superficial surface of face, receive stimulation by fomentation and it may engender the increased blood flow to the brain, i.e. momentary hyperemia. It is also possible that the fall of arterial pressure due to vasodilation may encounter with Cushing's reaction. When the ratio between the CSF pressure and arterial pressure has reduced, the increased CSF pressure tends to compress the arteries in brain causing a transient ischaemia

in the brain. By this, the aroused 'ischaemic response' will subsequently raise the arterial pressure. This act convinces us more of "slush" created in intracranial space; probably this may be the explanation for benzyl penicillin like drugs, which do not attain a therapeutic level in the brain in normal condition found to be effective during the inflammatory conditions of meninges.^[12]

Acharya Sharangdhar has mentioned Mashadi yoga Nasya in *Paksaghata*.

Mashadi yoga – It contains Masha(urada), seeds of Kewach, Rasna, Bala, Erand, Rohish trna, Aswagandha in equal amount with Hingu and Sedhava salt.^[13] These drugs have properties like Vatashamak, Balya, gives strength to nervous system.

On the basis of above facts, Nasya karma has a definite impact on central neurovascular system and likely lowers the blood brain barrier to enable certain drug absorption in the brain tissue.

RESULT

The line of treatment of *paksaghata* is Snehan, Snehayukta Virechan. so if Snehan administered through nose it works on brain and balances vitiated Vata Dosha by its Snigdha, Usna Guna. So if Nasya is added along with internal medicines it gives effective treatment in *Pakshaghata*.

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