



AN AYURVEDIC REVIEW ON PAKSHAGHATA AND ITS MANAGEMENT WSR TO NASYA

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ABSTRACT

Pakshaghata is a disease caused by vitiation of Vata Dosha. There will be a loss of motor function of either left or right side of the body. On the basis of symptomatology *Pakshaghata* is compared with hemiplegia. The Stroke may be ischemic or hemorrhagic. Ischemic or Hemorrhagic stroke does disturbance of focal and global cerebral blood circulation. Stroke is the 3rd commonest cause of death and it not only changes physical, mental and economical status of the patient, but also have an impact on their family. The estimated prevalence rate of stroke range 84 - 262/100000 in rural and 334 - 424/100000 urban, incidence rate 119 – 145/100000 based on the recent population-based studies¹. Many subjects retain permanent disability, spasticity and rigidity. Because, it is very difficult to make complete cure in the management of *Pakshaghata*. Physiotherapy has its own limitations in the recovery of physical function for stroke survivors. It is very important to provide a life to a patients who are suffering from *Pakshaghata* without relying on others. In Ayurveda, Acharyas given a treatment modality *Snehana*, *Swedana* & *Shodhana* helps in expulsion of vitiated Doshas and further makes the motor functions of body better.

Key words: *Pakshaghata*, Hemiplegia, *Shodhana*

INTRODUCTION

Pakshaghata is one among *Vataja Nanatmaja Vyadhi*. There will be impairment of *Karmendriyas*, *Gyanendriyas* and *Manas*. The Lakshanas are *Cheshta Nivritti of Vama* or *Dakshina Parshwa*, *Vaksthambha*, *Ardhakaya Karmahani*, *Suptata in Hasta* and *Pada*.

The synonyms for *Pakshaghata* are *Pakshavadha*, *Pakshavaata*, *Ardhavapurvata*, *Ashtanga Shosha*

Acharya Vagbhata considered *Ekangavata* and *Pakshaghata* are one. Most of the Acharyas call it as *Ekangaroga*, *Pakshavadha*, *Pakshaghata*.

Pakshaghata is *Madhyama Roga Marga Vyadhi*. Acharyas have not mentioned directly the Nidana for *Pakshaghata*, considered the *Samanya Nidana* of *Vata Vyadhi* for this disease. The *Dushyas* in *Pakshaghata* will be *Snayu*, *Sira*, *Kandara*, *Rakta*. Acharya Charaka mentioned *Dhatukshaya* and *Margavarana* are *Karana* for *Vataprakopa*. *Abhigata* can also does the *Vataprakopa*.

In Madhava Nidana mentioned that *Pakshavadha* and *Angaghata* are similar. When *Vata* associated with *Pitta* then there will be presence of *Daha*, *Santapa* and *Vata* associated with *Kapha* *Sheetata*, *Shotha*, *Guruta* will be there. *Kaphanubandha*, *Pittanubandha*, *Dhatukshayajanya* and *Margavaranaajanya* are the types of *Pakshaghata*².

Ayurveda suggested various therapeutic measures for treating *Pakshaghata* and *Panchakarma* is one among them. *Panchakarma* is a potential treatment modality of Ayurveda by doing *Shodhana* through *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*. Even though *Pakshaghata* considered under *Vataja* *Nanatmaja* *Vyadhi*, but it not only *Shuddha* *Vataja*. There will be *Samsarga* of *Pitta* and *Kapha*. The root cause mainly resides in *Mastishka*.

MATERIALS AND METHODS

Ayurvedic review of literature

1. *Nirukti*
2. *Nidana Panchaka* of *Vyadhi*
3. *Chikitsa*
4. *Sadhya Asadhya*

1. *Nirukti* :

Pakshya deha angasya ghatam vinashana yasmath yatra va ||
(*Shabdhakalpadruma*)

The condition where there is destruction and paralysis of either left or right side of the body.

Acharya Sushruta given that *Vata* *Dosha* travels in *Urdva* *Adhoga* *Tiryak* *Dhamani* and causes *Sandhi* *Bandhana* *Moksha* that ultimately leads to loss of function in one half of body called *Pakshaghata*. There will be a *Shareerardha* *Akarmanya* *Achetana*.

2. *Nidana Panchaka*: *Nidanas* are same as the *Vatavyadhi* *Nidanas* like

Aharaja Nidana: *Ruksha*, *Sheeta*, *Alpa*, *Laghu* *Ahara*

Viharaja Nidana: *Ati* *maithuna*, *Ati* *jagarana*, *Langhana*, *Plavana*, *Atyadhva*, *Ati* *vyayama*, *Ati* *vicheshtita*, *Shrama*, *Divasvapna*, *Dukha* *shayyasana*, *Mala* *mutra* *vegadharana*, *Rogatikarshana*, *Marmaghata*, Falling from swift moving *Gaja*, *Ushtra*, *Ashwa*, *Ati* *chankramana*,

Manasika Nidana: *Chinta*, *Shoka*, *Krodha*, *Bhaya*

Poorvaroopa : *Avyakta* *Lakshana*

Roopa: *Chestanivritti* in *Vama* or *Dakshina* *Parshwa*, *Ardhakaya* *Karmahani*, *Vaksanga*, *Suptata* in *Hasta* and *Pada*, *Daha*, *Santapa*, *Sheetata*, *Shotha*, *Guruta*

Samprapti:

Acharya Sushruta included it under *Mahavataroga* and the disease, in which the the *prakupita* *vayu* affects the *Dhamanis* which spreads either in the *Urdhva*, *Adho*, *Teeryak* and does the *Sandhibandhana* and *Sandhimokshana* and there will be loss of motor function of one side of the body and it may lead to death also. Its not only a *Shuddha* *Vataja* condition there is a *Samsarga* of *Pitta* and *Kapha* *Dosha* as mentioned by Sushruta³.

Due to *Nidana* *Sevana* which does the *Vata* *Prakopa* gets *Sthana* *Samshraya* in *Shareerardha* *Bhaga* does *Shoshana* of *Sira* *Snayu* and *Shithilata* of *Sandhi* *Bandhana*. Because of this there will be a *Kriyaheenata* in *Ardhashareera* or *Sampoorna* *Shareera* and *Sanjnaheenata*⁴.

In *Vatavyadhi* *Nidana* *Adhyaya*, when *Prakupita* *Vata* takes *Sthanasamshraya* in *Shareerardha*. Then there will be a *Shoshana* of *Sira* *Snayu* and does *Shithilata* of *Sandhi* and does the *Karmahani* of the affected side of the body⁵.

Prakupita *Vayu* gets *Sthanasamshraya* in *Ardha* *Shareera* and does the *Shoshana* of *Sira* and *Snayu* does *Sandhi* *Bandha* *Vimokshana* and then leads to *Ardhakaya* *Karma* *Vichetana*⁶.

Upashaya : The *Upashaya* can be taken as the *Nidana* which contributes in *Pakshaghata*.

Chikitsa:

Acharyas	Chikitsa
Acharya Charaka	<i>Snehana, Swedana followed by Snehayukta Virechana</i> ⁷
Acharya Sushruta	<i>Mastishkya, Shirobasti and Sthanika Chikitsa</i> ⁸
Acharya Vagbhata	<i>Snehana, Swedana, Mridu Samshodhana, Anuvasana and Asthapana Basti</i>
Chakradatta	<i>Nasya, Basti etc</i>
Acharya Harita	<i>Vatagna Chikitsa</i>

Acharya Vagbhata considered *Ekangavata* and *Pakshaghata* are one and given the *chikitsa* as *Snehana* and *Swedana, Mridu Samshodhana, Anuvasana* and *Asthapana Basti*.

Sadhya Asadhyata:

Acharya	Sadhya	Krichchrasadhya	Asadhya
Charaka	Pitta and Kapha Samsarga Vata	Kevala Vata	Raktadi Dhatu Kshayajanya
Vagbhata	-	Kevala Vata Dosha and Pitta and Kapha Samsarga Vata	Rasadi Dhatukshayajanya
Yogarajnakara	Pitta and Kapha Samsarga Vata	Kevala Vata	Rasadi Dhatukshayajanya

Nasya is one among Panchakarma. In some places it has been given first place in the sequence of Panchakarma like in the chapter *Apaamarga Tanduleeyam* of Charaka Samhita Sutrasthana. Acharya Vagbhata in the context of Panchakarma *Nasya* is explained after the *Vamana, Virechana, Anuvasana Basti, Niruha Basti* in order.

Utpatti – *Nas* Adesh *Yat* Pratyaya. It is derived from “*Nasa*” Dhatu, refers to the sense of *Gati* i.e., *Nasa Gatau* and *Vyapti* i.e., *Nasa Vyaptau* (Pervation).

In Ayurveda the literary meaning of the *Nasya* word is being in the nose or the things beneficial to nose as like Vachaspathya given the word *Nastaha*.

Aushadha Aushadhasidhdho Va Sneho Nasikabhyam Deeyate Iti Nasyam/

The therapeutic measure where the medicated *Taila, Kwatha, Svarasa, Choorna* etc. are administered through nose is *Nasya*. It helps in elimination of the vitiated *Dosha* situated in *Shira* and to treat the *Urdhwajatrugata Vikaras*.

In Ayurveda Acharya Charaka mentioned “*DWARAM HI SHIRASO NASA*”⁹, which means *Nasa* is the gateway of *Shira*. It doesn't mean that any channel that directly connects brain and nose, it may be suggestive of any connection through blood vessels, lymphatics and nerves. Acharya Charaka given the term “*Nastaha Pracchardhana*” which denotes that *Shodhana* done by *Nasya*. Under the complications of *Nasya Karma* Sushruta noted that the excessive *Shodhana Nasya* may cause *Mastulunga* (Cerebro Spinal Fluid) to flow out through the nose. So, it can be concluded that, there is a close relation between Brain and Nose.

Synonyms of Nasya Karma: *Shirovirechana, Shirovireka, Murdhavirechana, Nastaha Pracchardhana, Nastaha Karma, Navana*

Nasya Bheda :

On the basis of its form of administration it is classified into *Navana, Avapeedana, Dhmapana, Dhooma* and *Pratimarsha*¹⁰.

Based on *Karmukata – Virechana, Brihmana, Shamana*

Based on Dosage – *Marsha* and *Pratimarsha*

Shirovirechana Nasya – Avapeedana, Dmana, Pradhamana

Sushruta given 5 types of Nasya are as follow *Shirovirechana, Pradhamana, Avapeedana, Nasya, Pratimarsha*. Videha given *Sanjna Prabodhaka, Sthambhana*.

The basic idea behind the concept of *Nasya Karma* is that, it removes the vitiated Doshas from the *Urdhwajatrugata Pradesha* very effectively. In case of *Pakshaghata* main pathology lies in the brain.

Discussion:

As the pathology of *Pakshaghata* lies in the brain, the medications which are administered through nose reaches the *Shringataka Marma* and then enters to the *Siraas* of *Shiras, Netra, Shrotra, Kantha* and removes the *Doshas*¹¹. Acharya Sushruta, clarified that *Shringataka Marma* is a *Siraa Marma* formed by the union of *Siraas* (blood vessels) supplying to nose, ear, eye and tongue. Indu, the commentator of Ashtanga Sangraha, opined about *Shringataka* as “*Shiraso Antar Madhyam*” i.e., inner side of middle part head, which helps in integration and transference of *Nasya* drug in local and general circulation. The main reason why it removes the vitiated *Doshas* from *Shiras* because, the *Shringataka Marma* is a *Siraa Marma*.

Acharya Charaka given an example of *Munja-Ishika*. The method of pulling the *Dosha* is similar as the *Ishika* is pulled from *Munja*. In *Nasya Karma* also the *Dosha* are removed in a very small amount but it is sufficient to break the integrity of *Dosha* in *Uttamanga* leading to their complete destruction.

Navana Nasya is *Snehana Nasya* it handles the *Uttamangasthitha Vata* and does *Vatanulomana* and pacifies the *Dosha* responsible for producing the disease. *Avapeedana Nasya* as it's a *Shodhana Nasya* Because of its action it removes the *Margavarana* and does *Srotoshodhana* helps in the free movement of *Vata* which further helps to regain the functionality of the affected site in *Pakshaghata*¹².

Mode of action of *Nasya* should be understood in accordance with its drug content and type of *Pakshaghata*. The various factors that attributes to the effect on neurovascular junction in *Nasya Karma* are the *Poorvakarma* and the postures adopted.

Conclusion:

Pakshaghata mainly occurs due to the obstruction of cerebral blood vessels i.e., ischemic stroke and ruptured blood vessel causes bleeding inside the brain i.e., hemorrhagic stroke. There will be a loss of motor function of the either right or left side of the body. Though *Pakshaghata* is difficult to manage, when proper treatment modalities are followed at proper time management will be easy by doing *Shodhana Chikitsa* good results can be obtained as it removes the root cause of the disease and pacifies the *Prakupita Dosha*. The medications which are administered into nose through *Nasya Karma* reduces systemic exposure of drug and it eventually decreases the systemic side effects, further it would directly act on central nervous system as well as to break the pathology of disease.

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