



REVIEW STUDY ON AYURVEDIC MANAGEMENT OF PAKSHAGHATA

*Nitesh Anand, **Kimmi Seth, ***Sanjay Kumar Singh

*MD Scholar (Final year), Dept. Of Panchkarma, Rishikul Campus, Haridwar.

**M.D.(Ayu.), Asst. Prof., Dept. of Kayachikitsa, Motherhood Ayurved Medical College and Hospital, Roorkee.

***M.D.(Ayu.), Ph.D., Associate Professor, Dept. of Roga Nidana evam Vikriti vigyan, Rishikul Campus, Haridwar.

* Corresponding Author: Dr. Kimmi Seth

M.D.(Ayu.), Asst. Prof., Dept. of Kayachikitsa, Motherhood Ayurved Medical College and Hospital, Roorkee.

Article Received on 18/05/2016

Article Revised on 08/06/2016

Article Accepted on 28/06/2016

ABSTRACT

In the present developing World, human habits and life style are continuously changing without any consideration of their benefits or harms. Adaptation of new diets, maintenance of wrong postures, avoidance or over-indulgence of exercise, suppression of natural urges, anxiety, strain etc. of the present life are becoming responsible for increasing the incidence of *Vatavyadhi* like *Pakshaghata* (Hemiplegia). In Ayurvedic text there are 80 *Nanatmaja vyadhies* which are attributed to *Vata dosha*, *Pakshaghata* is one of them. *Pakshaghata* is a disabling disease which is manifested as paralysis of one side of the body caused by vitiation of *Vata dosha*. *Acharya Sushruta* has described the disease under *Mahavaatvyadhi prakarana*. There is dominancy of *vata dosha* in *Pakshaghata* its main clinical features are *Vaakasanga* (slurring of speech), *Sandhi bandh shaithilya* (weakness of muscles), *Vakradavakra* (mouth deviation), *Spurana of jihva* (fasciculation of the tongue), *Cheshta Nivritti* (impairment of motor function) and *Cheshta Nasha* (loss of consciousness). When the vitiated *Vata* follows *Dhamanis*, spreads in upwards, downward and in oblique direction, sometime it enters into head and affect the *Dhamanis* of right or left half of brain, it produces symptoms like *Sandhibanhan Vimochhayana* means dislocation of joint and *Sharirardhkarmanya Achetanam* means loss of function of half of the body. Hemiplegia is a highly prevalent disease of today's era and can be correlated with *Pakshaghata* in which there occurs paralysis of one side of the body. Stroke is the most common cause of this disease which leaves the diseased to live a monotonous and still life. In modern science, its treatment mainly includes surgery, rehabilitation, physical & occupational therapy which helps in some extent to overcome the disabilities related to the disease. In *Ayurveda Vata prakopa aahara & vihara* are considered the main causative factors for the disease *Pakshaghata* and its principle of treatment mainly involves : *Nidana parivarjana* , *Shodhana & Shamana* which not only can add years to the life of the patients having *Pakshaghata* But can also add LIFE, to the years of the patients.

KEYWORDS: Hemiplegia, *Pakshaghata*.

INTRODUCTION

Disease *Pakshaghata* or *Pakshvadha* has been described under Ayurvedic classics, the picture presented there thousand of years ago, can now be correlated with Hemiplegia in modern science. The word '*Pakshaghata*' is made up of two words '*paksh*' means half and '*aaghat*' means paralysis, So in *Pakshaghata* there occurs paralysis of left or right side of the body. Hemiplegia, is the most alarming & most grievous disease to the spectator. In Hemiplegia there occurs the loss of strength of one side of the body leading to decreased functioning of the same side it may be right or left. Its main causes are sudden increase of B.P., infectious disorders (meningitis), hereditary disorders, diabetes, head injury, brain tumour, diseases affecting nerves.

Its clinical manifestations may vary from headache to neck rigidity, from giddiness to ataxia, from mere tingling sensation to sensory loss, from weakness of limb to its total paralysis and from temporary loss of consciousness to instantaneous death.

Incidence of Hemiplegia are on flare in today's era because of the increase in average life span of human beings, which is always related with atherosclerosis and HTN and often calls for unwanted STROKE and results into physical and mental impairment of the body. Management of this disease is not an easy task as complete remission of the disease is not possible. Surgery and conservative treatments are often employed but can only add few years to the life of the patients along with rehabilitation. So it becomes the need of the today, that a kind of treatment modality must be employed so that the sufferers may again try to start their

new life with the help of that system of medicine that not only can provide longevity but also **can add Life, to the years of the patient.**

Ayurveda, the science of Life, has got very important role to play in the management of *Pakshagahata*, as it is that system of eternal medicine which believes in the concept of complete health that means attaining health at all four dimensions –physical, mental, spiritual and social wellbeing of all. So, Principles of *Ayurveda* can be employed successfully in the management of this panic disorder.

AYURVEDIC ASPECT OF PAKSHAGAHATA

All the *Acharyas* clearly mentioned the role of *Vata prakopak ahara-vihara* as etiological factors of the disease. *Acharya Sushruta* specifically mentioned the role of excessive indulgence in sex as the cause of *Pakshagahata*. Besides its self provoking *Nidana*, *vayu* is also vitiated by *Dhatukshaya* and *Avarana in Srotasa* (Ch. Chi. 28/56). There are no *purvarupa* of *vata vyadis*. Main features of the disease are *cheshtanivritti* (loss of voluntary movements), *ruja* (pain), *vakstambha* (aphasia or dysarthria) of *vama* or *dakshina* side of the body as per *Acharya Charaka*. *Anyatra Pakshahanana, Sandhi bandha vimoksha, Akarmanyat, Acetanam* (loss of sensation or consciousness) as per *Acharya Sushruta*.

According to *Madhav Nidana*, in *Kaphanubandhi Pakshagahata Shotha, Shaitya* and *Stambha* are present whereas in *Pittanubandhi Pakshagahata* symptoms of *Pitta* like *Murccha, Daha* and *Santapa* are present.

While mentioning the Pathogenesis of *Pakshagahata*, *Acharya Charaka* says that on account of various aetiological factors, *Vata* gets *vitiated* and it fills up the *Rikta srotas* of the body causing various kinds of *Vatavyadhi*, which affects the whole body or some specific part of it (Ch. Chi. 28/18). Also, *Vayu* beholds either side – right or left of the body, dries up *sira* and *snayu* of that part rendering it dead, along with *Ruja* and *Vakstambha*.

According to *Acharya Sushruta*: Excessively agitated *vata* holds on *Adhoga, Urdhvaga* and *Tiryaka dhamanis*, loosens the *sandhi bandha* of either half of the body and renders it dead (Su. Ni. 1/60-61).

Its main *dosha* are *vata* (esp. *Prana, Udana & Vyana vayu*); *dushya* are: *Rasa, Rakta, Mansa, Meda, Sira, Snayu, Dhamani & Mala*; *Srotas* involved are: *Rasavaha, Raktavaha, Mansavaha & Medovaha* & type of *Srotodushti* is *Atipravritti, Sanga, Sira Granthi & Vimargagamana*.

Pakshagahata caused by *shuddha Vata* is considered *Kashtasadhya*, one caused by *Samsrushta dosha (Pitta or Kapha)* as *Sadhya* and that caused by *Kshaya* as *Asadhya* (Su. Ni. 1/63). Its graveness is admitted by

Acharya Charaka by saying it to be *Gambhira Sthana Ashraya*.

MANAGEMENT

Samprapti vighatana is the line of treatment in any disease as per *Ayurveda*. In *Pakshagahata* main culprit is *vata dosha* so all the treatment modalities considered should inhibit the property to bring down the *vata dosha* at its *samyaka* level. Main principles for the management of *Pakshagahata* are:

1. ***Nidana Parivarjana***: All the etiological factors responsible for vitiation of *vata dosha* should be avoided by *Pakshagahata* patients.

2. ***Shodhana***: Biopurification of the body performed through *Panchkarma* therapy, restores the integrity of the channels or *srotansi* of the body which augments the inner transport system with improved nutrition, bioavailability of medications and clearance of excretable toxins. Oil massage whole body fomentation and medicated purgation is the main treatment of *Pakshagahata*.

Snehana, Swedana, Shodhana via *Vamana-Virechana-Vasti-Nasya-Raktamokshana* can be employed successfully for this purpose.

Acharya Charaka specifically mentioned “***swednam snehsanyuktam pakshagahate virechnam***” for the management of *Pakshagahata*, that means *Snehayukta Swedana & Snehayukta virechan* should be administered to treat *Pakshagahata*. *It is observed in practice that Virechana after the medicated Vamana, gives more positive results.*

- *Vata* Constitution- *Shirodhara, Shirobasti* along with alternate *Niruha* and *Anuvasana basti* is useful.
- *Pitta* Constitution- *Virechana* with *Trivrita Avleha, Shirodhara* with *Jatyadi oil* is useful.
- *Kapha* Constitution- Massage with dry powders of *Vacha* and *Satala*, should be done everyday, followed by sudation with *Nirgundi patra pottali* is beneficial.

3. ***Shamana-*** or palliative therapy in the form of *dravyabhoot & adravyabhoot rasayana* is designed for balancing of *vitiated doshas & dhatus* through appropriate use of planned diet, drugs and therapeutics and life style management.

a) ***Dravyabhoot Rasayana*** like

Medohar dravya: rasona, guggulu

Mootral dravya: gokshur, trina panchmool

Balya dravya: ashwagandha, bala

Raktabharshamak dravya: sarpagandha, arjuna, pushkarmool

Medhya dravya: brahmi, shankhpushpi

According to doshas

- Vata Constitution- *Kalyanaka ghrita* with *Maha vidhvansa rasa*.
- Pitta Constitution- *Amrita guggulu* with *Balarishta*.
- Kapha Constitution- *Shlemantaka rasa* *Maharasnaadi kwath*.

Some important preparations commonly used for management of *Pakshaghata* are: ***Vatakulantak rasa, Rasaraaj rasa, Sameerpannaga rasa, Brihat vatachintamadi rasa, Mahayograj guggulu, Maharaasnaadi kwatha, Brahmi vati, Lasunadi vati, Arjun ksheer paak, Erand paka, Ashwagandharishta, Punarnavashtaka kwatha, Giloye satva, Bala taila, Mahamasha taila.***

b) *Adravyabhoot Rasayana* - following principles of ayurveda like *dincharya, ritucharya, ratricharya, sadvritt palan* following rules of nutrition (*ashtaaahar vidhi visheshaytan-dwadash ashan vichaaar*) & *swasthvritta*.

CONCLUSION

Pakshaghata though difficult to cure by other system of medicines, but can be managed successfully with the knowledge of ancient system of medicine by using *Shodhana* and *Shamana Chikitsa* after considering the *Roga-bala, Rogi-bala, Dosha, Dushya, Prakriti* of the patient. Hence the Ayurvedic treatment modalities like *Snehukta Swedana & Snehukta Virechana, Shamana ausadhi* can be prescribed as a worth full procedure considering the effective and safe regimen for *Pakshaghata (Hemiplegia)*.

REFERENCES

1. *Ācārya Agnivesha, Charaka Samhita, edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi reprint 2011, Chikitsasthana 28/59; page no. 788.*
2. *Ācārya Agnivesha, Charaka Samhita, edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi reprint 2011, Chikitsasthana 28/19; page no. 780.*
3. *Ācārya Agnivesha, Charaka Samhita, edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi reprint 2011, Chikitsasthana 28/53; page no. 787.*
4. *Sushruta Samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi print 2010, Nidanasthana 1/61-62; page no. 233.*
5. *Madhava Nidana, by Prof. Yadunandana Upadhyaya, Chaukhambha Prakashan, Varanasi 2010, part 1, 22/42, page no.475*
6. *Ācārya Agnivesha, Charaka Samhita, edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi reprint 2011, Chikitsasthana 28/100; page no.795.*
7. *Sushruta Samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi print 2010, Nidanasthana 1/60-61; page no. 233.*
8. *Sushruta Samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi print 2010, Nidanasthana 1/63; page no.233.*
9. *Ācārya Agnivesha, Charaka Samhita, edited by Vaidya Yadavaji Trikamji, Chaukhambha Subharati Prakashan, Varanasi reprint 2011, Chikitsasthana 28/100; page no.795.*