



CASE REPORT

AYURVEDIC MANAGEMENT OF PAKSHYAGHATA - A CASE STUDY

1,*Dr. Bishnupriya Mohanty, 2Mast. Akshay Shet, 3Sangamitra Sada Parwar and 4Dr. Sangram Keshari Das

¹MD(Samhita), PhD(Basic Principle), Professor & Head Department of Sanskrit Samhita and Siddhanta.

^{2,3}IV B.A.M.S., Gomantak Ayurveda Mahavidyalaya and Research Centre, Shiroda, Goa. 403103

⁴Professor & Head, DravyagunaVijnana, Gomantak Ayurveda Mahavidyalaya and Research Centre, Shiroda, Goa, 403103

ARTICLE INFO

Article History:

Received 20th June, 2022

Received in revised form

27th July, 2022

Accepted 09th August, 2022

Published online 30th September, 2022

Key words:

Pkshaghata, Stroke, KsheerabalaTaila, ShashthikaShali Pinda Sweda.

*Corresponding Author:

Dr. Bishnupriya Mohanty

Copyright©2022, Bishnupriya Mohanty et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dr. Bishnupriya Mohanty, Mast. Akshay Shet, Sangamitra Sada Parwar and Dr. Sangram Keshari Das. 2022. "Ayurvedic management of pakshyaghata - A case study". International Journal of Current Research, 14, (09), 22317-22319.

INTRODUCTION

Pakshaghata is Vata Nanatmaja Vyadhi which causes loss of function of either side of the body. It may be correlated to hemiplegia of any origin. Hemiplegia is the commonest manifestation of a stroke with neurological deficit affecting the face, limbs and trunk on one side or either side of the body. Stroke is one of the leading causes of death and disability. Stroke is defined as the rapid onset of focal neurological deficit resulting from diseases of the cerebral vasculature and its contents. The prevalence of stroke in India is approximately 200 per ten thousand persons and 9.94% of total deaths¹⁻². The aggravated Vata paralyze one side of the body either right or left, leads to immobility. Acharya Charak has mentioned that PrakupitaVata making Adhistana in one part of the body which is associated with stiffness of joints. According to Acharya Sushruta, Vata Dosha travels in Urdhwa Adhoga Tiryak Dhamani and causes the Sandhi Bandhana Moksha which further causes loss of function of the one half of the body which is called Pakshaghata. Chikitsa of Pakshaghata in various texts includes Snehana, Swedana and Mridu Samshodhana firstly then Vasti with Balya Dravya, Anu TailaNasya, Shirovasti and Abhyanga are mentioned³.

Case History: The patient is 72 years old lady with chief complaints of hampered movement in the left half of the body and is unable to walk and unable to talk properly after she got two paralysis attacks.

ABSTRACT

Pakshaghata is one among Vata Nanatmaja Vyadhi which causes loss of function of either side of the body. Strongest reason for Pakshaghata observed in these days is brain stroke, which is approximately 200 per ten thousand persons and 9.94% of total deaths in India. Immediate management after attack from this disease may reverse the pathology and protect from crippling life. But generally it does not happen. This article is success story of treating clinical case of Pakshaghata after around two years of allopath treatment. Ayurveda have promising clinical benefits in such Nanatmaka Vata Vikaras, but messages of success story need to connect with Public health; hence it presented here with details of Shodhana & Shamana Chikitsa of three month duration.

She was diagnosed with CVA left hemiplegia. Artherosclerotic vessel wall changes noted in the arteries of both lower limbs with vessel wall calcification in the distal arterial tree limiting the evaluation of the distal ATA, PTA & DPA bilaterally was observed. Since many years she is also having amlapitta (gastritis), Malavstambha and does not get motions if laxatives are not taken.

Past History: The patient has been suffering from Diabetes and Hypertension since five to six years. And CVA Left Hemiplegia since two years.

Medication History: Patient had taken Tab. Nebicard, Tab. Amlodipine, Tab. Neurobion Forte, Tab. AV Gastro, Tab. Glimestar, Tab. Pan 40. The patient is allergic to Pethsafa, Sleepwell, PravalaPanchamruta.

Personal History: Food habits: Routine Dal, Bhat Bhaji, Fish, Fish curry etc. Disturbed sleep.

Family History: Not significant.

Nidana Panchaka:

Hetu:

Aharaja: Vidahi, Klinna, Abhishyandi Ahara.

Viharaja: Divaswap, Chinta.

Other: Vriddhavastha (old age).

Rupa: Muscle weakness or stiffness on one side, muscle spasticity or permanently contracted muscle, poor fine motor skills, troublesome walking, poor balance, trouble in grabbing objects.

Samprapti: Due to Vata Pradhana Ahara and Vihara there is Prakopa (aggravation) and Prasara of Vata Dosha which takes Sthana Samshraya in Sira and Snayu which further cause the Shoshana of Sira and Snayu and then half part of the body will not be able to work properly⁴.

Samprapti Ghataka⁵:

- Dosha: VataPradhanaTridosha.
- Dushya : Rasa, Rakta, Mamsa and Meda.
- Adhithana : Shariardha Bhag (Left part of Body).
- Srotas : Rasavaha, Raktavaha, Mamsavaha and Pranavaha.
- SrotodushtiPrakara : Sanga.
- Agni : Vishamagni.
- VyadhiSwabhava: Chirakari, Ashukari.
- Sadhya/ Asadhya : KricchraSadhya, Asadhya.

Diagnosis: Pakshaghata (VamaParshwa).

Treatment: Three months duration.

Shodhana Chikitsa: Three sitting of each in three months.

General principle of treatment mentioned by Acharya Charaka are Snehana, Swedana and MriduVirechana along with Panchakarma procedures Shirodhara, Shiropichu and Basti etc.

Sarvanga Snehana with Ksheerabala Taila⁶: It has analgesic and anti-inflammatory actions and ideal choice in arthritis and other joint diseases. It is beneficial in neuromuscular pain and good for sciatica, spondylosis, and paralysis. It contributes to asrejuvenation; nourishment also improves quality of voice.

Shastika Shali Pinda Sweda⁷: Indian rice bolus dipped in a nourishing milk, herbal decoction (Bala Mula Kwatha) and massaged on the body. Shastika means "sixty"—denoting rice that matures in sixty days; Shali means "rice"; Pinda implies a bolus or bag and Sweda is the name of a sudation therapy. Shastika Shali Pinda Sweda is performed Ekangam (on one part of the body) or Sarvangam (on the whole body).

Dashamoola Kwatha Niruha Basti: The potent magical concoction of ten dried roots of ten different plants, which have been widely used in Ayurveda since ages due to its amazing health benefits. It possesses those qualities that work in tandem for effectively offering ultimate remedies for numerous health conditions, especially related to nerves, muscles, bones, joints and lungs. It is not only used for pain disorders and inflammatory diseases including osteoarthritis, rheumatoid arthritis and gouty arthritis but also frequently used as an enema as it helps to alleviate constipation, anorexia, abdominal lump, bloating, flatulence, lower back conditions and inflammation in the pelvic and sacral areas. Owing to its incredible expectorant, analgesic, nerve, and febrifuge actions, it is extremely significant since it helps to direct the air and space elements, i.e. the Vata doshas in the body to flow downward and alleviates most nerve disorders associated with weakness, debility and pain. It is also pivotal in case of tremors, sciatica and Parkinson's disease. Dashamula has also been found effective in cases of dry coughs, persistent cough, breathing trouble, asthma, hoarseness (hoarse voice), chronic fever, and other health anomalies associated with respiratory weakness.

Shamanachikitsa

1) **Sutashekhar Rasa:** Sutashekhar Rasa pacifies the disruption of Pitta and Vata Dosha. It is formulated to treat hyperacidity, acid

reflux and other related conditions. Not only this, it helps in binding stool to lower the stress on abdominal muscles. Owing to this, the pain of passing the stool is also curbed. This works progressively to treat gastritis.

- 2) **Chitrakadi Vati:** It is a potent digestive medicine used for treating a host of ailments including indigestion, constipation, anorexia, abdominal distension, stomatitis, abdominal pain, etc. Imbued with digestive, caustic, stimulant and carminative properties, it eliminates harmful AMA toxins from the body which has accumulated due to malabsorption of food particles.
- 3) **Makaradhwaja Vati:** It is aphrodisiac and rejuvenative properties, it is also pivotal in treating premature ejaculation, oligospermia (i.e., low sperm count), hypospermia (low volume of semen), asthenozoospermia (i.e., sperm motility), teratospermia (i.e., abnormal sperm shape), heart problems, fever, dyspepsia, arthritis, neural disorders and strengthens overall immunity. It is chiefly used for strengthening and stimulating the penile tissue.

OBSERVATION AND RESULT

Improvement was noticed in upper and lower extremity functions at the end of the treatment. Patient showed remarkable recovery in Speech ability and Mobility. The patient could speak properly and the slurred speech had improved.

DISCUSSION

The given ShodhanaChikitsa helps to clean up Leena Dosha and refresh system to act properly. ShamanaAushadhi ignites Agni, corrects digestion, prevents Ama Rasa formation, channelizes transport system, prevents the lodging of body tissue, accelerates Dhatu Poshana, counteracts VataVriddhi and also the AvaranaSamprapti too. Patient age was not encouraging or suitable to bring big changes in Dhatu and delay starting of Ayurveda management are the important factors. Shows not a big difference in treatment but at least her routine life problems like speech, gate improved⁸⁻⁹.

CONCLUSION

This case demonstrates the successful management of Pakshaghata using ayurvedic treatment. Ayurveda can be enormously beneficial in treatment of Pakshaghata. Pakshaghata is VataPradhana ailment which causes loss of function of one half of the body or either side which may be compared to hemiplegia of any origin. Panchakarma is a minimal invasive Bio-Cleansing procedure which can be adopted in life style, metabolic, autoimmune diseases and also periodic healthy individual as preventive measures.

REFERENCES

1. Sharma PV Commentator. Niruha Krama Chikitsa Adhyaya, Chapter 38, verse 83. In: Sthana C. NibandhaSangraha of Dalhana on Sushruta Samhita of Sushruta. Varanasi: ChaukhambhaViswabharti; 2010. P. 169.
2. Acharya Vagbhatta. Astangahridaya. Shri Arunadatta & Hemadri, editor Chikitsa Sthana, 15/21 Varanasi: Chaukhambha Surbharti Prakashan; 2017 p-648.
3. Munjal YP API Text book of medicine. Vol-2, 9th edition. New Delhi. Jaypee brothers Medical publishers (p) Ltd. 2012; P- 14015.
4. Agnivesha, Charaka, Dridhabala. Charaka Samhith, Sutrastana, Maharoga Adyaya, Chapter 20, Verse 11.
5. Acharya Bhavamishra. Bhavaprakasha Samhitha. Vol II, Madyama Khanda, Shwasarogadhikara, Chapter 14, Verse 51. Edited by Pandit Sri BrahmaSankara Mishra. Choukamba Sanskrit Bhawana 2013.
6. Vagbhatacharya, Astanga Hridaya, Uttarastana, Unmada Pratishedaniya Adyaya. Chapter 6, Verse 23-26, Edited by Dr

- Anna Moreshvara Kunte and Dr Krishna Shastrynavare, Choukhamba Samskruta, Varanasi 2010.
7. Acharya Bhavamishra. Bhavaprakasha Samhitha. VolIII, Madyamakanda, Shwasarogadhikara, Chapter14, Verse51. Edited by Pandit Sri Brahma Sankara Misra. Choukamba Sanskrit Bhawana; 2013; P16613.
 8. Acharya Bhava Mishra, Bhavaprakasha Samhitha, Vatadivarga. Edited by Bramha Shankara Mishra, Choukhamba Samskruta Samsthana, Varanasi;P 51610.
 9. Acharya Sharangadhara. Sharangadhara Samhitha. Uttarakanda, Chapter 8,Verse22, Edited by Brahmanandtripathi. Choukamba Surabharati Prakashana Varanasi;2004;P 37512.