

PAKSHAGHATA (HEMIPLEGIA) - A DISEASE REVIEW

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ABSTRACT

Pakshaghata is a *Vataj Nanatmaja Vyadhi* considered as *Mahavatavyadhi*. *Pakshaghata* can be correlated with Hemiplegia, which results from cerebrovascular accident-stroke. Stroke is defined as sudden onset of neurologic deficit from vascular mechanism 85% is ischemic and 15% are primary hemorrhages. According to the World Health Organization, 15 million people suffer stroke worldwide each year, of these, 5 million die and another 5 million are permanently disabled. Modern science believes that the brain tissues once damaged completely cannot be repaired by the therapies leading to permanent neurological deficit. Hence, the disease has a poor prognosis, making the person disabled dependent. In present article I tried to find aetiopathogenesis, clinical features and management of disease from *Ayurved* classics which will provide baseline data to help young physicians to deal with this disabling disease.

Keywords: *Pakshaghata*, *Vataj*, Hemiplegia, Stroke, Cerebrovascular, aetiopathogenesis

INTRODUCTION

The term *Pakshaghata* literally means paralysis of one half of the body, here impairment of *Karmendriyas*, *Gnyanendriyas* and *Manas* seen. *Gnyanendriyas* are considered as part of the sensory system and *Karmendriyas* are considered a part of the motor system. *Pakshaghata* is a *Vatavyadhi* of *Nanatmaja* ^[1] variety & *Mahavatavyadhi* ^[2]. *Pakshaghata* can be correlated with hemiplegia which results after stroke. Stroke is

defined as sudden onsets of neurologic deficit from vascular mechanism 85% are ischemic and 15% are primary hemorrhages ^[3]. According to the World Health Organization, 15 million people suffer stroke worldwide each year, of these, 5 million die and another 5 million are permanently disabled ^[4]. The prevalence of stroke in India is approximately 200 per 100000 people ^[5]. This disease has posed a great problem to the medical field as

far as its treatment is concerned. Modern science believes that the brain tissues once damaged completely cannot be repaired by the therapies leading to permanent neurological deficit. Hence, the disease has a poor prognosis, making the person disabled dependent. In present article I tried to find aetiopathogenesis, clinical features and management of disease from *Ayurved* classics which will provide baseline data to help young physicians to deal with this disabling disease.

MATERIALS & METHODS

Ayurvedic review of literature categorized under

- 1) Etymology
- 2) *Nidan Panchak of Vyadhi*
- 3) *Sadhya Asadhyata*
- 4) Pathophysiological aspect of *Vata*
- 5) *Chikitsa*
- 6) *Pathya Apathya*

1) ETYMOLOGY

The nomenclature of *Pakshaghata* indicates the main symptom of the disease.

Synonyms - *Pakshaaghata, Pakshaghata, and Pakshavadha*

The word *Pakshaghata* derived from *Shashthi Tat Purusha Samaas* ^{6},

'Pakshya Dehangasya Ghaatam Vinashanam Yasmaat Yatra Vaa' ^{7}

In the above synonyms, word *Paksha* is common but the suffixes, viz. – *Aghata, Ghata, and Vadha* vary. Here *Paksha* means side, the flank or side of a man and *Ghata,*

Aghata means *Hanan* to kill, *Vadha* means to Kill, destruction, paralysis.

2) NIDAN PANCHAK OF PAKSHAVADHA VYADHI

A. NIDAN

With the review of *Ayurvedic* literature, it is evident that no specific etiological factor described separately for *Pakshaghata*. So all factors vitiating *Vata Dosha* in body are root cause of *Pakshaghata*. *Nidan* described for *Vata* disorders in various *Ayurvedic* texts are classified systematically as below:

1. *Aharajanya* Factors
 2. *Viharajanya* Factors
 3. *Manasa* Factors
 4. *Abhigataj* Factors
 5. *Anya* Factors
- **Aharajanya factors vitiating Vata Dosha**
It includes all factors related to diet, its consumption, and quality of food materials which provoke *Vata Dosha*. ^{8, 9, 10, 11, 12, 13}
 - **Viharajanya factors vitiating Vata Dosha**
It includes behavioral factors which provoke *Vata Dosha* ^{14, 15 & 16}
 - **Manasajanya factors vitiating Vata Dosha**
It includes factors affecting mind like *Chinta, Shoka, Kama, Krodha, Bhaya etc* which in turn provoke *Vata Dosha*
 - **Abhigataj factors vitiating Vata Dosha**
It includes *Abhigataj* factors which cause provoking of *Vata Dosha* ^{17, 18, 19, 20, 21, & 22}
 - **Any factors vitiating Vata Dosha**
It includes all other factors like seasonal variation, excessive purificatory measures etc., which provoke *Vata Dosha*. ^{23, 24, 25}

Tabular Presentation of etiological factors as,

Table 1: Aharajanya Factors vitiating Vata Dosha

Sr.	Factor	C.S.	S.S.	A.S.	A.H.	Sr.	Factor	C. S.	S. S.	A. S.	A.H.
1	Ruksha	+	+	+	+	19	Adhyashana		+		
2	Sheeta	+	+	+	+	20	Vishamashana		+		
3	Laghu	+	+	+	+	21	Vallura		+		
4	Katu	+	+	+	+	22	Trunadhanya			+	+
5	Tikita	+	+	+	+	23	Karira			+	+
6	Kashaya	+	+	+	+	24	Virudhaka			+	+
7	Rukshashaka		+			25	Tumba			+	+
8	Varaka		+			26	Kalingaka			+	+
9	Uddalaka		+			27	Chirapinda			+	+
10	Koradusha		+			28	Shaluka			+	+
11	Shyamaka		+			29	Jambava			+	+
12	Nivara		+			30	Tinduka			+	+
13	Mudga		+			31	Alpa/Pramit Anna	+		+	+
14	Masura		+			32	Laghu Anna	+		+	
15	Adhaki		+			33	Langhan	+			
16	Harenu		+			34	AbhojanaAnnashan	+	+		
17	Kalaya		+			35	Vishamashana		+		
18	Nishpava		+			36	Adhyashana		+		

Table 2: Viharjanya Factors vitiating Vata Dosha

Sr.	Factor	C.S.	S.S.	A.S.	A.H.	Sr.	Factor	C. S.	S. S.	A. S.	A.H.
1	Ativyavaya	+	+	+	+	12	Ati vicheshta	+			
2	Ati Prajagaran	+	+	+	+	13	Bharavahana	+	+		
3	Plavana	+	+			14	Vegasandharana	+	+	+	+
4	Pratarana		+	+		15	Uchchabhashana	+		+	+
5	Adhava gaman	+		+		16	Gajaticharya		+	+	
6	Ativyayama	+	+	+	+	17	Turangaticharya		+		
7	Dukhashaiyya	+				18	Ratha-aticharya		+		
8	Dukha-asana	+				19	Pada aticharya		+		
9	Divaswapna	+				20	Gadhochhadana			+	
10	Atiadhayana		+	+		21	Trushitasana			+	
11	Pradhavana	+		+		22	Kshudhita ambupana			+	

Table 3: Manasajanya Factors vitiating Vata Dosha

Sr.	Factor	C.S.	S.S.	A.S.	A.H.	Sr.	Factor	C. S.	S. S.	A. S.	A.H.
1	Chinta	+			+	4	Bhaya	+			+
2	Shoka	+		+	+	5	Kama	+			
3	Krodha	+				6	Apravritta Vega Udirana			+	+

Table 4: Abhighatjanya Factors vitiating Vata Dosha

Sr.	Factor	C.S.	S.S.	A.S.	A.H.	Sr.	Factor	C. S.	S. S.	A. S.	A.H.
1	Abhighata	+	+	+		4	Prapatan	+	+		
2	Marmaghata	+				5	Prapidan/ Prahar		+		
3	Balvad Vighraha		+	+							

Table 5: Anya Factors vitiating Vata Dosha

Sr.	Factor	C.S.	S.S.	A.S.	A.H.	Sr.	Factor	C. S.	S. S.	A. S.	A.H.
1	Pravata		+			11	Pragvata			+	
2	Grishma Ante			+	+	12	Dhatu Kshaya	+			
3	Jeerna Ante		+			13	Rogati Karshanam	+			
4	Ahoratri Ante			+	+	14	Aama	+			
5	Varsha Rutu	+	+	+	+	15	Margasyaavarana	+		+	+
6	Bhukta Ante				+	16	Vishama Upachar	+			
7	Shita Kala		+			17	Ati Dosha Stravana	+	+		
8	Abhara		+			18	Ati Asrika Stravana	+	+	+	
9	Prabhat Kala		+			19	Kriyati Yoga /			+	+
10	Aparahan		+	+		20	Vaya	+	+	+	+

B. POORVARUPA

Poorvarupa of Pakshaghata are not described in any text. Pakshaghata being a Vata Vyadhi; Poorvarupa of Vata Vyadhi can be considered as that of Pakshaghata. Acharya Charaka mentions Avyakta Lakshana as the Poorvarupa of any Vata Vyadhi^[26].

C. RUPA

Various symptoms of Pakshaghata described in Ayurvedic literatures are, ^{27, 28, 29, 30}

Table 6: Representing Symptoms of Pakshaghata

Sr.	Factor	C.S.	S.S.	A.S.	A.H.
1	Anyatara Paksha Chesta Nivritti	+	+	+	+
2	Anyatara Pakshahanan	+	+	+	+
3	Achetana		+	+	+
4	Akarmanyata		+	+	+
5	Hasta Pada Sankocha	+			
6	Sira Snayu Vishosha	+		+	+
7	Vak Stambha	+			
8	Ruja	+			
9	Toda	+			
10	Shoola	+			
11	Sandhibandha Vimoksha		+	+	+
12	Patatya		+		
13	Daha, Santap, Moorcha		+		
14	Shaitya, Shopha, Gurutva		+		

D. UPASHAYA

The specific factors for *Upashaya* of *Pakshaghata* have not been pointed out in the classics. However, factors, which are opposite to *Nidan* described in manifestation of the disease, may be understood as *Upashaya* for it.

E. SAMPRAPTI

Conventionally the *Samprapti* of *Pakshaghata* can be of two types.

1. Saamaanya Samprapti of Pakshaghata

This is a common pathogenesis, *Acharya Charaka* quotes on account of various etiological factors; *Vata* gets vitiated and fills up the *Rikta Strotas* of the body and causes various kinds of *Vata Vyadhi*. Again, this *Vata Prakopa* occurs due to two causes, A. *Dhatukshaya* B. *Margavarana*^{31}

a) Vata Prokopa due to Dhatukshaya

Langhana, *Laghu* and *Ruksha Ahara*, etc. factors, lead to *Rasa Kshaya*, *Atimaithuna* leads to *Shukra Kshaya*. Because of this *Kshaya* of the *Dhatu*s occurs, and the *Strotas* becomes *Rikta* and *Vata* gets vitiated.

b) Vata Prakopa due to Margavarana

Causative factors like *Ama*, *Vegasandharana*, *Marmaghata*, etc., cause *Margavarana*, which means the obstruction of the path. Here the obstruction may be complete or partial leading to *Riktata* of the *Strotas* beyond the site of obstruction and leads to *Vata Prakopa*. *Sanga* type of *Strotodushti* occurs in such cases.

2. Vishishtha Samprapti Of Pakshaghata

This is a specific pathogenesis for a particular subtype, *Acharya* have mentioned *Vishishtha Samprapti* of *Pakshaghata*, which is as under:

a) Charaka Samhita

Acharya Charaka says that *Vayu* beholds either side right or left of the body, dries up the *Sira* and *Snayu* of that part and producing loss of movements, contraction of hand or leg along with *Ruja* and *Vakstambha*^{32}

b) Sushruta Samhita

Sushrutacharya quote that, **aggravated** *Vata* traverses through the *Urdhvaga*, *Adhoga* and *Tiryaka Dhamanis*, loosens the *Sandhi Bandha*, and leads to *Vaam* or *Dakshinapaksha Hanan*. Here patients half of body become inoperative and loses sensibility, suddenly falls down or expires^{33}

c) Ashtanga Sangraha & Ashtanga Hrudayam

Vagbhatacharya has assimilated *Samprapti* of both *Charaka* and *Sushrutacharya* and he says that *Vayu* hold half of the body, dries up *Sira* and *Snayu*, loosens *Sandhi Bandha* and leaves either half of the body dead and leads to *Ardhakaya Akarmanyata* and *Vichetana*^{34,35}

Further *Samprapti* of *Pakshaghata* enumerated under following heads,

A. Sankhya Samprapti

There are three types of *Pakshaghata* as said in *Sushruta Samhita*

1. *Shuddha Vataja*,
2. *Pittanubandhi*,
3. *Kaphanubandhi*^{36}

B. Pradhanya Samprapti

In account the *Tara-Tama Bhava* of *Doshas*, *Pakshaghata* is a *Nanatmaja Vatavyadhi* so, naturally *Vata Dosh*a is affected. However, even in *Vata*, the subtypes chiefly affected are *Prana Vayu*, *Udanavayu* and *Vyana Vayu*. In addition, *Pitta* and *Kapha Dosh*a also associated in *Pittanubadhi* and *Kaphanubandhi* *Pakshaghata* respectively^{37}.

3) SADHYA - ASADHYATVA

Before initiation of treatment of any disease, it is important to know curability of that disease. Various opinions about *Pakshaghata* in *Ayurvedic* literatures are as follows –

a) *Charaka samhita*^{40,41}

Charakacharya classified *Pakshaghata* under *Kashtasadhya* or *Asadhya*. Recent occurrence of disease, without any complication and patient is *Balawana* then only cures otherwise not.

b) *Sushruta samhita*^{42}

Pakshaghata caused by *Shuddha Vata* considered as *Kashtasadhya*, one caused by *Samsrushta Dosha Pitta* or *Kapha* as *Sadhya* and that caused by *Kshaya* as *Asadhya*.

c) *Ashtanga Sangraha and Hrudyam*^{43,44}

Acharya Vagbhata in his context quote that *Pakshaghata* caused by *Shuddha Vata*

is *Krichha Sadhyatama*, that caused by *Samsrushta Dosha* is *Krichha Sadhya* and that caused by *Kshaya* is *Asadhya*.

4) PATHOPHYSIOLOGICAL ASPECT OF VATA

All *Acharya* have emphasized that *Vata* is the predominant *Dosha* in the manifestation of *Pakshaghata*. Even though the association of *Pitta* and *Kapha* may be found, but the main causative factor is *Vata*. Hence, it is essential to understand clearly the physiological and pathological aspect of *Vata*^{45, 46, 47, 48, and 49} and then only appropriate treatment should be initiated. Amid of *Tri-Doshas* *Vata* is chief *Dosha* because *Pitta* and *Kapha Dosha*, *Rasaadi Dhaatu* and *Mootra*, *Purishaadi Mala* are self movement less^{50}. With help of *Vayu* they reach desired site in body and able to perform function.

Table 8: Pathophysiological Aspect of *Vata*

<i>Prana Vayu</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Murdhaa, Ura, Kantha, Jeevhaa, Aasya, Nasika</i>	<i>Vaktra</i>	<i>Murdhaa, Kantha, Ura</i>
Functions	<i>Shitheevan, Kshavathu, Udgaar, Shvaas, Aahaar</i>	<i>Dehadhaarana, Annapravesha, Praanavalamban</i>	<i>Buddhi, Hrudya, Indriya, Chitta Dharana, Shitheevan, Kshavathu, Udgaar, Nishvaas, Annapravesha</i>
Vitiation in <i>Pakshaghata</i> cause	Disturbance in consciousness, intelligence, memory, emotions, delusions, and hallucination, orientation of place and time, sleep and dreams; difficulty in swallowing, sneezing, coughing, respiration etc		
<i>Udana Vayu</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Nabhi, Ura, Kantha</i>	<i>Urdhvagatikrut</i>	<i>Ura, Nasa, Nabhi, Gala</i>
Functions	<i>Vaakpravritti, Prayatna, Urja, Bala, Varna</i>	<i>Bhashit, Geeta etc Visheshha Karya</i>	<i>Vaakpravritti, Prayatna, Urja, Bala, Varna, Smruti</i>
Vitiation cause	Disorders of speech		
<i>Vyana Vayu</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Sarva Deha</i>	<i>Krutsnadehachara</i>	<i>Hrudisthita, Krutsnadeha</i>
Functions	<i>Sheeghragati, Gati, Prasarana, Akshep, Nimesha, Rasadhatu Vikshepana</i>	<i>Rasasamvahan, Sveda & Asrukstravana Prasarana, Akunchana, Vinaman, Unnamana, Tiryaggaman</i>	<i>Gati, Apakshapan, Utkshapan, Nimesha, Unmesh</i>

Vitiating cause	Difficulty in the movement of limbs, convulsions, exaggerated jerks, Involvement of the movement of eyeball.		
<i>Samana Vayu</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Sveda and Ambu Vahini Strotas Samadhishthit, & Jathraagni Samipstha</i>	<i>Amapakvashayachara, Vanhisangat</i>	<i>Agnisamipastha, Koshthe Charati Sarvatah</i>
Functions	<i>Agnibalaprada</i>	<i>Anna Pachan, Vishesh Vivinakti</i>	<i>Anna Gruhan, Pachan, Virechan, Munchan</i>
Vitiating cause	Disturbance of gastro-intestinal system, stasis, flatulence, and indigestion		
<i>Apana Vayu</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Vrushana, Basti, Medhra, Nabhi, Uru, Vankshana, Guda, Antra</i>	<i>Pakvadhan</i>	<i>Apana, Shroni, Basti, Medhra, Uru</i>
Functions	<i>Shukra, Mootra, Shakrut, Artav, Garbha Srujati</i>	<i>Shakrut, Mootra, Shukra, Garbha, Artav Nisaran</i>	<i>Shukra, Artav, Shakrut, Mootra, Garbha Nishkraman.</i>
Vitiating cause	Loss of control of sphincters, i.e., urinary bladder and rectum		

Table 9: Consideration of *Kapha* In *Pakshaghata*^[51,52,53,54]

<i>Tarpaka Kapha</i>		<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>		<i>Shir (Head)</i>
Functions	By its <i>Snehana</i> quality, it nourishes the <i>Majja</i> of the <i>Mastishka</i> and by its <i>Soumya</i> quality soothes the <i>Indriya</i> enabling them to perform their ascribed functions.	
Vitiating cause	<i>Tarpak Kapha Kshaya</i> hampers nourishment of <i>Mastishka</i> and hence forbid the dual set of <i>Indriyas</i> to perform their functions resulting in <i>Pakshaghata</i> .	
<i>Shleshaka Kapha</i>	<i>Sushruta Samhita</i>	<i>A. Sangraha &Hrudyam</i>
<i>Sthana</i>	<i>Asthi Sandhi</i>	<i>Asthi Sandhi</i>
Functions	Keeps the joints firmly united; protect their articulation and oppose their separation. <i>Asthi Sandhi</i> is made up of articulating bones, covered by <i>Snayu</i> (tendons) and <i>Peshi</i> (muscles) which give strength to them. In all the bony joints <i>Shleshmadhara Kala</i> is present, which is bathed in <i>Shleshma</i> .	
Vitiating cause	<i>Sandhibandhan Vimoksha</i> , one of the Symptoms encountered in <i>Pakshaghata</i> results due to the affection of <i>Shleshaka Kapha</i> and <i>Snayu</i> .	

5) **CHIKITSA**

Different opinions put forth about *Pakshaghata Chikitsa* in *Ayurved* classics as

1. **Charaka Samhita**^[55]

Charakacharya mentioned *Swedan*, *Snehan*, and *Virechana* as treatment modality for *Pakshaghata*. *Acharya Jejjata & Gangadhara* interprets this as *Snehayukta Swedan* and *Snehayukta Virechan*.

2. **Sushruta samhita**^[56]

A patient of *Pakshaghata* who is not emaciated, has pain in the affected part, habitually follows the rules of diet, and regimen; who can afford to pay for the necessary accessories considered for the treatment. Initially, *Snehan* and *Swedan* are to be provided, and then followed by *Mrudu Vaman* and *Virechan*. Thereafter *Anuvasan* and *Asthapan Basti* should be administered. After this, the general directions and remedial measures laid down under the treatment of

Akshepaka should be imparted at proper time. Mastishkaya, Shirobasti, Abhyanga by Anu taila, Salvana upnaha sveda, and Anuvasan by Bala Taila are the specific measures described. All these above-mentioned measures should be followed carefully for a continuous period of three or four months.

3. Ashtanga Sangraha ^{57}

Ashtanga Sangrahaakar Vagbhat followed Sushruta opinion and mentioned Snehan,

Svedan, Mrudu Shodhan, Anuvasan, Asthapan Basti and Bala Taila for Anuvasana Basti especially. Besides that, use of Kukkuti Rasayan Kalpa advocated as per Doshasangraha.

4. Ashtanga Hrudyam ^{58}

Ashtanga Hrudyakar Vagbhat followed Charaka treatment method and advocated Snehan and Snehayukta Virechana.

Table 10: Tabular Presentation of Chikitsa described in Bruhat-Tratyai

Sr.	Therapy	C.S.	S.S.	A.S.	A.H.
1	Snehan		+	+	+
2	Svedan	+	+	+	
3	Vaman		+	+	
4	Basti		+	+	
5	Mrudu Virechana		+	+	
6	Sneha Virechana	+			+
7	Mastishkya		+		
8	Shirobasti		+		
9	Abhyanga		+		
10	Upanaha		+		
11	Rasayana			+	

6) PATHYA – APATHYA

In Ayurvedic classics, separate Pathya-Apathya for Pakshaghata is not given. Hence the Pathya-Apathya of Vata Vyadhi can be taken as that for Pakshaghata.

a) Pathya for Vata Vyadhies ^{59}:

Aahar:

- Anna Varga:
Kulthi, Mash, Godhooma, Raktabha Shali, Navina Tila, one-year-old Shashtikashali.
- Phala Varga:
Amla Rasayukta Phala, Draksha, Dadima, Jambira, Parushka, Badar, Pakwa Tal, Rasala, Nagaranga, Tintindi Phala

- Shaka Varga: Vartaka, Lashuna, Patola, Shigru
- Dugdha Varga: Ghruta, Dugdha, Kilota, Dadhi Kurchika
- Taila Varga: Tila Taila, Rubu Taila, Sarshapa Taila
- Drava Varga: Yusha, Vasa, Majja, Mamsa rasa
- Mamsa Varga :Gramya, Anupa, Audak, Jangala Mamsa
- Anya : Matsyandika, Prasarani, Gokshura, Kshirkakoli

All dietary articles having Madhur, Amla, Lavana Rasa, Ushna Veerya, Snigdha Guna and having Brihana and Vrishya properties are

compatible for patients ailing from *Vata Vikaras*.

Vihaara

Sukhoshna Parisheka, Nirvata Sthana, Abhyanga, Mardana, Basti, Swedanam, Avgahana, Upanaha, Agnikarma, Bhushaiya, Snan, Aasana, Taildroni, Shiro Basti, Shayanam, Samvahanam, Nasya, Agni-Atapa Sewan, Snigdha-Ushna Lepa, Bramhacharya. Use of *Kesar, Agar, Tejapatra, Kooth, Ela, Tagar, Silk clothes, woolen clothes, soft bedding, to live in a place which has good sunlight, but devoid of direct wind.*

b) Apathya for Vata Vyadhies

Aahara

Trunadhanya, Kalaya, Chanaka, Rajmasha, Kathillaka, Nishpava Beeja, Neevar, Kanguni, Bimbi, Kesheruk, Shara, Vainava, Kordusha, Shyamak Churna, Kuruvinda, Mudga, Yava, Karir, Jambu, Trunaka, Kramuka, Mrunal, Talaphalasthimajja, Shaluka, Tinduka, Bala Tal, Shimbi, Patra Shaka, Udumbar, Lake, and river water, Shitambu, Rasabha, Viruddhaanna, Kshara Padartha, Shushka Mamsa, Dushita Jala. Diet with Katu, Tikta, and Kashaya Rasa and Ruksha and Shita properties

Vihaar

Vyayama, Vyavaya, Atibramana, Prajagarana, Vegavidharana, Chardi, Shrama, Anashana, Rakta Mokshana, Chinta, Ati-Gaja, Ashwa, Yana Sevana

CONCLUSION

Though *Pakshaghata* is difficult to manage, but if proper treatment is given at appropriate time with logical use of internal and external medicines, good results are obtained and patient remain self dependant. The other

rehabilitation therapy besides *Panchakarma*, as occupational therapy, vocational therapy, physiotherapy etc. should also be incorporated for its complete management.

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