



PAKSHAGHATE VIRECHANAM- A COMPREHENSIVE CRITICAL REVIEW

MAMTA MUDGAL¹VASANT PATIL²

ABSTRACT

Panchakarma is a potential treatment modality of Ayurveda which utilizes various *Karma* such as, *Vamana* (emesis), *Virechana* (purgation), *Basti* (enema), *Nasya* (nasal administration) and *Rakta Mokshana* (blood-letting) for achieving health benefits. *Panchakarma* not only possess ability to treat disease but also prevent diseases prevalence effectively. *Pakshaghata* is a brain injury which associated with motor & cognitive impairments. *Pakshaghata* is one among the 80 *Vatajananatmaja Vikara*. It is a condition in which one half of the body is affected leading to loss of function, pain, loss of speech and loss of sensation. Hemiplegia is the condition which is correlated with *Pakshaghata* in the current era. Though there are different causes for hemiplegia, the most common correlation is made with CVA. *Margavarana* and *Dhatukshaya* are two reasons for any *Vatavyadhi* which are understood as ischemic and hemorrhagic strokes respectively. The line of treatment explained by different Ayurveda texts includes *Snehana*, *Svedana* and *Virechana*. This Article focuses on the *Virechana* as the treatment in *Pakshaghata* based on explanations available in *Ayurveda* texts.

Keywords- *Pakshaghata*, Cerebro vascular accident, Stroke, *Virechana*, Hemiplegia, *Avasthanusara Chikitsa*

*¹MD Scholar, ²Professor, PG Dept. of Panchakarma, Ayurveda Mahavidyalaya, Heggeri, HUBLI

Corresponding Email id: drmamtamudgal95@gmail.com Access this article online: www.jahm.co.in

Published by Atreya Ayurveda Publications under the license CC-by-NC-SA

INTRODUCTION

Stroke is also commonly called cerebrovascular accident; it is defined as the acute onset of focal neurological findings in a vascular territory as a result of underlying cerebrovascular disease. Stroke is the 5th leading cause of death and first leading cause of disability^[1]. There are mainly two types of stroke. The common type is an ischemic stroke, caused by interruption of Blood flow to the certain areas of Brain. It accounts for 85% of all strokes and remaining 15% are haemorrhagic strokes. According to *Ayurveda*, this condition can be correlated with *Pakshaghata*. *Pakshaghata* is the *Vataj Nanatmaja Vyadhi* where impairment of *Gnanendriya*, *Karmendriya* and *Manas* are seen. The common line of treatment in *Pakshaghata* as per many Acharayas is *Virechana*. But we should not generalize the treatment that is told in Shastras. The treatment told is only for particular *Avastha* not for every condition of the disease. Different neuropeptides and hormones of gut are found in brain. They have great effects on neurons, smooth muscles and glands. *Virechana* can improve the number of neuropeptides by cleansing the gastrointestinal tract, as a result it may affect the brain and modify its various functions. Here an attempt is made to understand the

treatment that are told by different Acharyas and role of *Virechana* in *Pakshaghata*.

AIM AND OBJECTIVES

1. To Critically analyse the statement '*Pakshaghate Virechanam*'.

METHODS AND MATERIALS

Brihatrayi (*Charaka Samhita*, *Sushruta Samhita*, *Asthanga Hridaya*) were screened to compile references. Harrison's Medicine, Davidsons Medicines were screened for the word stroke and online search was done using the keywords stroke and CVA.

Definition

Pakshasya Dehangasya Ghatam Vinashanam Yasmat Yatra Vaa^[2]

Here *Paksha* means side of a man / flank and *Ghata* means to kill / destruction.

As *Pakshaghata* is described under *Vatajananatmaja Vyadhi* it means it gets manifested due to *Vata Dosh*a involvement and the line of treatment described is *Virechana*. But *Virechana* cannot be applied in *Kevala Vatajanya* condition keeping the above points in mind critical analysis of "*Pakshaghate Virechanam*" is very necessary.

Nidana

Specific *Nidana* for *Pakshaghata* are not described. General *Vatavyadhi* Nidanas can be taken as causative factors in *Pakshaghata*.

- Excessive intake of *Ruksha, Shita, Laghu gunayukta ahara, Alpa Ahara Sevan, Langhana.*
- *Ativyayama, Ativyavaya, Atiplavana, Atiprajagaran, Dukhasana, Diwaswapna, Vegadharana.*
- *Abhighata, Marmaghata, Vishama Upachaya, Dosha Astiravan* etc.^[3]

Samanya Samprapti^[4]

Acharya Charaka says that on account of various etiological 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. Besides its *Nidana*, *Vayu* is also vitiated by *Dhatukshaya* and *Avarana* in *Srotasa*.

Vishista Samprapti^[5]

Vayu affects either side (right or left) of the body, dries up *Sira* and *Snayu* of that part, along with *Ruja* and *Vakstambha* it causes *Pakshaghata*. *Samprapti* of *Pakshaghata* explained by *Acharya Sushruta* differs from *Acharya Charaka*, as he explained the involvement of *Dhamani* instead of *Sira* and *Snayu*, along with laxity of *Sandhibandha*.

Acharya Madhav has explained 3 types of *Pakshaghata*

Shuddha Vataja

Pittanubandhi

Kaphanubandhi

Samprapti Ghataka of Avaranajanya Pakshaghata

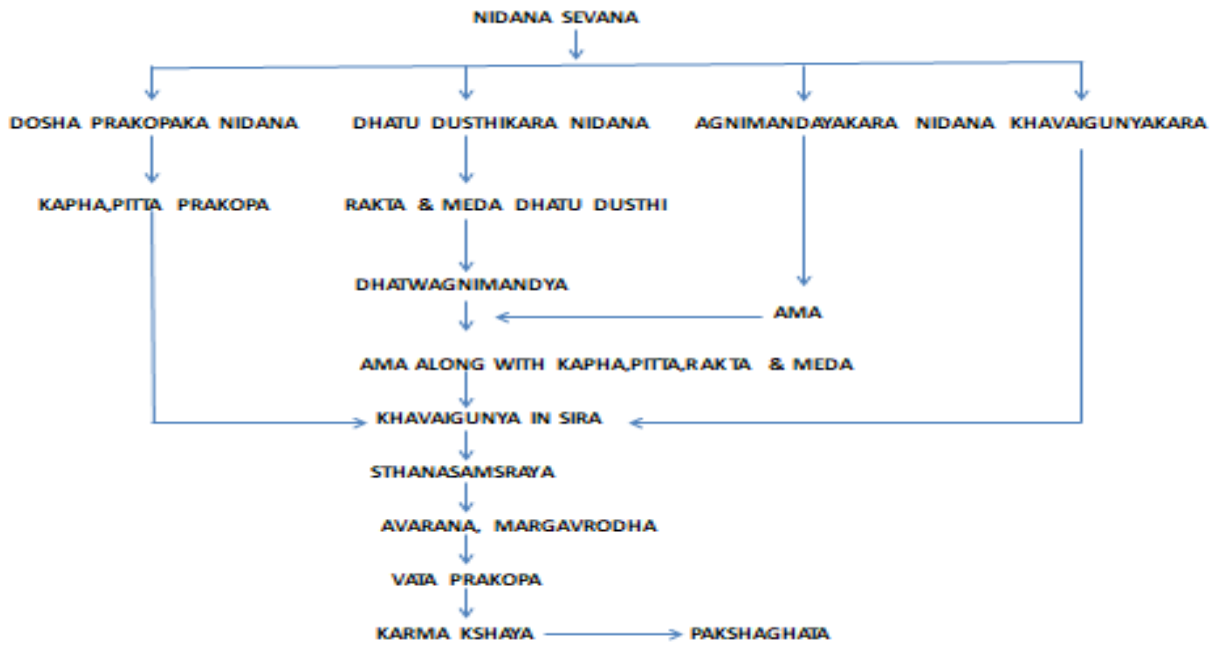
Dosha	<i>Pradhana Dosha –Vata</i>
Anubandhi Dosha	<i>Pitta, Kapha</i>
Dushaya Dhatu	<i>Rakta, Mamsa, Meda, Majja</i>
Upadhatu	<i>Sira, Snayu, Kandara</i>
Agni	<i>Jatharagni, Dhatwagni</i>
Ama	<i>Dhatwagni Mandya Janya</i>
Srotas	<i>Raktavaha, Mamsavaha, Medavaha, Majjavaha</i>
Srotodusti	<i>Sanga, Siragranthi</i>
Udbhava Sthana	<i>Amasaya</i>
Sanchara Sthana	<i>Dakshina Vama Sira, Dhamani, Snayu</i>
Vyakta Sthana	<i>Ardha Sarira</i>

Samprapti Ghataka of KevalaVatajanya Pakshaghata

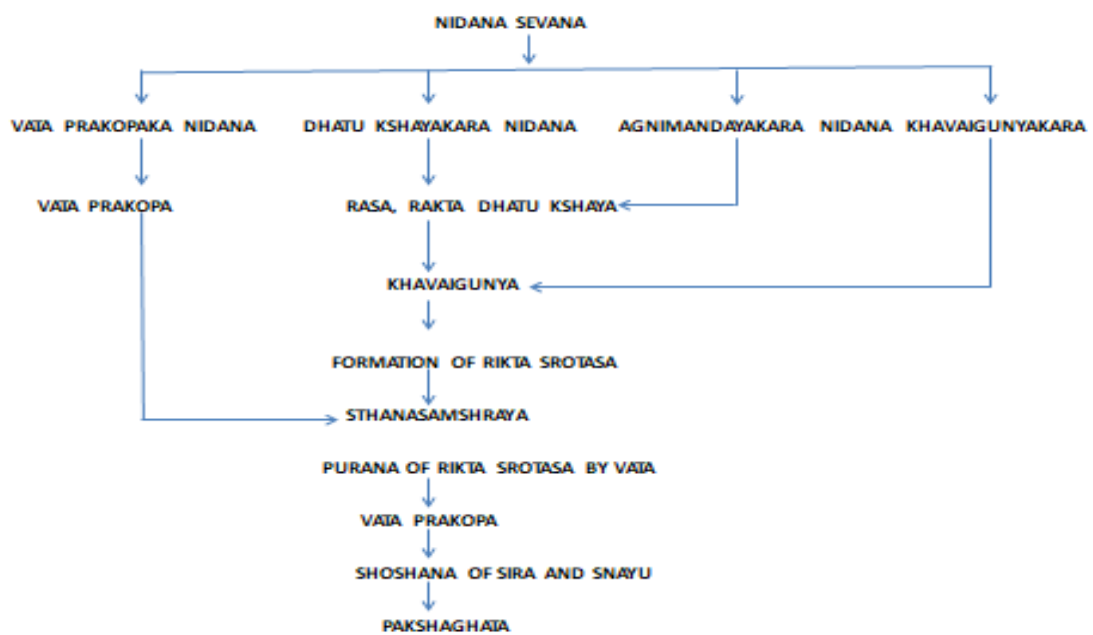
Dosha	<i>Vata</i>
Dushaya Dhatu	<i>Rakta, Mamsa, Majja</i>
Upadhatu	<i>Sira, Snayu, Kandara</i>
Agni	<i>Jatharagni, Dhatwagni</i>
Ama	<i>Dhatwagni Mandya Janya</i>

Srotas	<i>Raktavaha, Mamsavaha, Majjavaha</i>
Srotodusti	<i>Atipravritti, Vimargamana</i>
Udbhava Sthana	<i>Pakwasaya</i>
Sanchara Sthana	<i>Dakshina Vama Sira, Dhamani, Snayu</i>
Vyakta Sthana	<i>Ardha Sarira</i>

Samprapti chart of Avarnajanya Pakshaghata



Samprapti chart of Kevala Vatajanya Pakshaghata



Chikitsa Siddhanata

VirechanaYogyavastha

a) Virechana as primary line of Management

Different opinions put forth about *Pakshaghata Chikitsa* in *Ayurveda* classics as **Svedanam Snehasanyuktam Pakshaghate Virechanam**^[6]

Charakacharya mentioned *Swedana Snehana* and *Virechana* treatment modality for *Pakshaghata*. *Acharya Jejjata & Gangadhara* interprets this as *Snehayukta Svedana(Sneha Dhara Sweda)* and *Snehayukta Virechana* (with *Eranda Taila, Tilwaka Ghrita*).

Sushruta Samhita^[7]

Initially, *Snehana* and *Svedana* are to be provided and then followed by *Mrudu Vamana* and *Virechana*. There after *Anuvasana* and *Asthapana 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. *Mastishkya, Shirobasti, Abhyanga, Salvana Upnaha Sweda, Anuvasana* by *Bala Taila* are the specific measures described.

Ashtanga Sangraha

Vridha Vagbhata followed *Sushruta* opinion along with that use of *Kukkuti Rasayana Kalpa* advocated as per *Doshasangraha*^[8].

Ashtanga Hrudyam

Vagbhata followed *Charaka* treatment method and advocated *Snehana* and *Snehayukta Virechana*.

Virechana as Secondary line of treatment

Mridu Virechana is done by mixing it with *Sneha, Tilwaka ghrita*^[9], *Satala ghrita, Eranda taila* pacifies the *Doshas*.

Anulomana

Due to the intake of *Snigdha, Amla, lavana, Ushna Ahara* there is accumulation of *Doshas* in the microchannels and cause obstruction in the passage of *Vata*^[10]. This is cured by giving *Anulomana* drugs.

Sodhana Nasya Yogyavastha

The body of the patient should be first anointed with *Sneha* and then fomented, strong medicated snuff should be administered for purifying the head^[11]. For immediate *Sanjna prabodhana* ^[12] *Acharya Dalhana* has told *Shirovirechana* Where *Vata* has reached to the place of *Kapha* and in *Shudha Vataj* condition.

Stambhana Nasya Yogyavastha

In *Kevala Vatajanya Pakshaghata* due to haemorrhage, *Sthambhana Nasya* is indicated^[13].

Snehana & Brimhana Nasya Yogyavastha

Snehana type is recommended in emptiness of head, for increasing the strength of neck, shoulder, chest, improving the vision, hence the term *Nasya* in the specific sense^[14],

is particularly used with reference to the snuffing of any *Sneha*.

Snehapana Yogya Avastha

Aacha Sarpi pana^[15] and in the case of *Apatanaka*^[16] due to combined action of two or more Doshas, drugs, measures to each of them, should be employed in combination. In *Vegantara Avapida* should be employed.

Vamana Yogya Avastha

Mridu Vamana is indicated in *Sasophayukta Ardita*

Basti Yogyavastha

Especially *Vata* should be protected first because it is the cause for aggravation of *Pitta*^[17] and *Kapha*. There is no treatment equivalent to *Basti* in the protection of Marma and in the management of their affliction, which are considered as vital parts in the body. *Basti* is a treatment in condition such as stiffness, contractures, *Pangu*, fractures where *Vata* gets vitiated in the *Shakha*^[18]. In weak and persons unfit for *Virechana Niruha Basti* is the suitable line of treatment^[19].

Indicated Avastha of Anuvasana Basti

When *Vata* is provoked in the entire body, oil massage, evacuative enema and unctuous enema^[20] should be given.

Raktamokshana Yogyavastha

When blood is affected, thick and cold external applications, purgation and blood letting^[21] are to be done.

DISCUSSION

- *Virechana* is the treatment for *Pittadosha* but in *Vatavyadhi Chikitsa* *Virechana* is also indicated along with *Basti*, which is the treatment of choice for *Vatadosha* Because *Pakshavadha* is basically caused due to *Prana Vayu* obstruction, the natural direction of *Prana Vayu* is from above downwards and this can be achieved by *Virechana*.
- In *Pakshaghata*, *Sira* and *Kandara* are vitiated which are *Upadhatus* of *Rakta*. In this conditions treatment is given for main *dhatu* and treatment for *Rakta Dhatu* is *Raktamokshana* and *Virechana*^[22], therefore *Virechana* is useful in *Pakshaghata*.
- *Virechana*, as the main line of treatment cannot be applied in *Kevala Vata* condition. *Virechana* is the line of treatment for *Vata Vyadhi* condition where *Vata* is associated with *Kapha*, *Pitta*, *Rakta* and *Meda*. Highly effectiveness of *Virechana* in *Pakshaghata* supports the fact that its *Samprapti* is due to *Aavarana* of *Vata* with *Pitta*, *Rakta*, *Kapha* and *Meda*.
- *Pakshaghata* is also said to be a disease of *Majjavaha Srotas*. *Majja dhatu* and *Pitta* are said to be from same origin *Ya Eva Pittadharakala sa Eva Majjadhara Kala*. Therefore treatment for *Majja* and *Virechana* is best treatment for

Pitta. Therefore *Virechana* is the treatment of choice in *Pakshaghata*.

- The *Adhithana* of *Pakshaghata* is *Indriyasthan* (*Mastishka*). *Mastishka* is referred as *Mustulunga*.
- *Dalhana* describes the word *Mustulunga* as *Ghratakaram* [23] and *Mastishka Majja*. He further describes *Mastishka Majja* as *Majja dhara Kala* and again says that *Majjadhara Kala* and *Pittadhara Kala* are one and the same. In *Pittadhara Kala Vikriti*, *Virechana* is the best *Shodhana* Chikitsa. As *Majjadhara Kala* and *Pittadhara Kala* are same, *Virechana* may also act well in *Majjadhara Kala vikriti*. So, *Virechana* can be adopted in case of *Pakshaghata*.
- *Kaphanubandhita* and *Pittanubandhita* *Pakshaghata* have been described in *Madhava Nidana*. This can be compared with *Kaphavritta* and *Pittavritta* *Vata* respectively. In treatment of both these conditions *Virechana* has been mentioned.
- *Virechana Karma* is a specific process for elimination of *Pitta dosha*. It also eliminates *Kapha dosha* either associated with *Pitta dosha* or situated in *Pitta Sthana*. *Virechana Karma* is also said to be capable of mitigating *Vata Dosh*. *Mridu Sanshodhana* [24]

(*Virechana*) has been indicated for the treatment of *Vata Dosh*.

- In *Pakshaghata* the main *Dosha* involved is *Vata*. The natural *Sthana* of *Vata* is *Pakvashaya*. In *Pakvashaya gata vata*, *Virechana* is indicated. [25]
- In case of *Samsargaja Dosh*, i.e. if *Vata* is affected by *Pitta* and *Kapha* both, then *Pitta* should be controlled first and for controlling *Pitta*, *Virechana* [26] is considered to be best. Hence in *Doshanubandhita Pakshaghata* *Virechana* can be considered as a treatment.
- *Vagbhata* has mentioned *Mridu Sanshodhana* (*Virechana*) in the general line of treatment of *Vata*, which can also be adopted for *Pakshaghata*. [27]
- *Mridu Sanshodhana* has been mentioned in treatment of *Margavarana*. Hence in *Margavaranjanya Pakshaghata Mridu Sanshodhana*, i.e., *Virechana* can be advocated [28].
- *Majjavahasroto dushti* takes place in *Pakshaghata* and in order to combat the morbidity related to *Majja*, timely *Shuddhi* has been mentioned. So here *Virechana* can be taken as a *Shodhana* measure.

- If we see the general line of treatment for *Vata Vyadhi* given by *Acharya Charaka* in *Chikitsasthana* 28th chapter, after *Snehana* and *Swedana*, *Virechana* has been mentioned as main *Shodhana* measure. In the patients contraindicated for *Virechana*, *Basti* has been mentioned. Hence *Virechana* is considered to be treatment of choice in *Vata Vyadhi* and so in *Pakshaghata*.
- Therefore from all the above said statements it can be concluded that *Virechana* is the best line of Treatment in *Pakshaghata*.

CONCLUSION

The description of *Virechana* as the line of management in *Pakshaghata* can be disputable as *Basti* is the prime line of treatment for *Vata Dosha* but *Virechana* has been given priority in *Pakshaghata*. All such doubts are explained here justifying the selection of *Virechana* in *Pakshaghata*. In *Avrita Avastha* of *Pakshaghata* *Sasneha Mridu Virechana* is indicated. *Virechana* is best to remove the Avarana of *Vata* by *Kapha*, *Pitta*, *Meda*. Thus by the above said points it can be concluded that *Virechana* is the best line of treatment for *Pakshaghata* patients.

REFERENCES:

1. Kavita, Uttamarama Yadav, Ajay kumar Meher, Prasanth Dharamrajan: International Ayurvedic Medical Journal,(pdf) Management of pakshaghata through panchakarma with special

reference to spastic hemiplegia accompanied with dystonia- A Case Study(researchgate.net) https://www.researchgate.net/publication/339844749_MANAGEMENT_OF_PAKSHAGHATA_THROUGH_PANCHAKARMA_WITH_SPECIAL_REFERENCE_TO_SPASTIC_HEMIPLEGIA_ACCOMPANIED_WITH_DYSTONIA

2. Shabdakalpadrum Volume 3 Page-2 Deva, Radhakanta-Choukhambha Publication 1967.
3. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no.15-17 Varanasi; Chaukamba publishers, reprint – 2020:617.
4. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no.18 Varanasi; Chaukamba publishers, reprint – 2020:617.
5. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no.53-55 Varanasi; Chaukamba publishers, reprint – 2020:617.
6. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no.100 Varanasi; Chaukamba publishers, reprint – 2020:621.
7. Yadavaji Trikamji (editor). Commentary: Nibandha Samgraha of Shree Dalhana Acharya and Nyayachandrika Panchaka of Sri Jayadasa Acharya on Sushruta Samhita, Chikitsasthana, Chapter - 5, verse no.19 Varanasi; Chaukamba publishers, reprint-2019:427.
8. Ashtang Sangraha- Chikitsasthan 23/27 Dr.Jyotimitra-Choukhamba Prakashan Chaukamba publishers, reprint-2010.

9. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 83-84, Varanasi; Chaukamba publishers, reprint – 2020:620.
10. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 86, Varanasi; Chaukamba publishers, reprint – 2020:620.
11. Vasant C. Patil and Rajeshwari N. Susrutha of Maharsi Susruta, with English Translation of Text And Dalhana's Commentary With critical Notes Volume 2, Chikitsa Sthana ,Chapter 5, Verse no. 18, Varanasi; Chaukamba publishers, reprint -2019:329.
12. Yadavaji Trikamji (editor). Commentary: Nibandha Samgraha of Shree Dalhana Acharya and Nyayachandrika Panchaka of Sri Jayadasa Acharya on Sushruta Samhita, Chikitsasthana, Chapter - 5, verse no.19 Varanasi; Chaukamba publishers, reprint-2019:427.
13. Vasant Patil, Principles and practices of Panchakarma, Chaukhambha Publications, New Delhi, 4 th Edition:Reprint,2019:636.
14. Vasant C. Patil and Dr. Rajeshwari N. Susrutha of Maharsi Susruta, with English Translation of Text And Dalhana's Commentary With critical Notes Volume 2, Chikitsa Sthana, Chapter 40, Verse no. 22 Varanasi; Chaukamba publishers, reprint 2019:644.
15. Yadavaji Trikamji (editor). Commentary: Nibandha Samgraha of Shree Dalhana Acharya and Nyayachandrika Panchaka of Sri Jayadasa Acharya on Sushruta Samhita, Siddhisasthana, Chapter - 5, verse no.18 Varanasi; Chaukamba publishers, reprint-2019:427.
16. Yadavaji Trikamji (editor). Commentary: Nibandha Samgraha of Shree Dalhana Acharya and Nyayachandrika Panchaka of Sri Jayadasa Acharya on Sushruta Samhita, Chikitsasthana, Chapter - 5, verse no.18 Varanasi; Chaukamba publishers, reprint-2019:427.
17. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Siddhisthanam, Chapter – 9, verse no. 7 Varanasi; Chaukamba publishers, reprint – 2020:717.
18. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Siddhisthanam, Chapter – 1, verse no. 32-34 Varanasi; Chaukamba publishers, reprint – 2020:682.
19. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 86 Varanasi; Chaukamba publishers, reprint – 2020:620.
20. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 91 Varanasi; Chaukamba publishers, reprint – 2020:621.
21. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 92 Varanasi; Chaukamba publishers, reprint – 2020:621.
22. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Sutrasthanam, Chapter – 24, verse no. 18 Varanasi; Chaukamba publishers, reprint – 2020:125.
23. Yadavaji Trikamji (editor). Commentary: Nibandha Samgraha of Shree Dalhana Acharya and Nyayachandrika Panchaka of Sri Jayadasa Acharya on Sushruta Samhita, Chikitsasthana, Chapter - 5, verse no.18 Varanasi; Chaukamba publishers, reprint-2019:427.

- Acharya on Sushruta Samhita, Sarirasthanam, Chapter - 10, verse no.42 Varanasi; Chaukamba publishers, reprint-2019:391.
24. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Vimanasthanam, Chapter – 6, verse no. 16 Varanasi; Chaukamba publishers, reprint – 2020:256.
25. Hari sadasiva Paradakara. (editor). Commentary: Ashtanga Hridaya elaborated by Vagbhata with Joined commentaries of Ayurveda Rasayana by Hemadri and Sarvanga Sundari by Arunadatta, Sutrasthanam, chapter-12 verso no.1 Varanasi; Chaukamba publications, 2020:192.
26. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 28, verse no. 188 Varanasi; Chaukamba publishers, reprint – 2020:624.
27. Hari sadasiva Paradakara. (editor). Commentary: Ashtanga Hridaya elaborated by Vagbhata with Joined commentaries of Ayurveda Rasayana by Hemadri and Sarvanga Sundari by Arunadatta, Sutra Sthanam, chapter-13 verso no.1 Varanasi; Chaukamba publications, 2020:211.
28. Yadavaji Trikamji (editor). Commentary: Ayurveda Deepika on Charaka Samhita of Charaka, Chikitsasthanam, Chapter – 9, verse no. 25 Varanasi; Chaukamba publishers, reprint – 2020:470.

CITE THIS ARTICLE AS

Mamta Mudgal, Vasant Patil. Pakshaghate Virechanam- A Comprehensive Critical Review, *J of Ayurveda and Hol Med (JAHM)*. 2022;10(2): 15-24

Source of support: Nil

Conflict of interest: None Declared