

# A Conceptual Study on Pakshaghate Tu Virechanam

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## ABSTRACT:

*Pakshaghata* is one among the *Vatavyadi*, considered under *Astamahagada*, which is *Swabhavatahduschikitsya*. When the greatly aggravated *Vata* invades the *Urdhwa*, *Adha* and *Thiryakgatadhamanis*, then it destroys any one half of the body which is called as *Pakshaghata*. By this, affected side of the body becomes incapable of any work. In *Vatavyadhi*, *Basti* is considered as the best treatment, but for *Pakshaghata sneha* is the line of treatment. *Acharya Charaka* also explained *Swedana* and *Snehayuktavirechana* in *Pakshaghata*. *Virechana* is the chiefly advocated, purificatory measure in this disease and all the *Acharyas* mentioned, *Virechana* is one among the chief line of treatment for *Pakshaghata*. In *Pakshaghata*, *Snehana* and *Snehayuktavirechana* explained by *Acharya Vagbhata*.

**Keywords:** *Pakshaghata*, *Virechana*, *Snehayuktavirechana*.

## INTRODUCTION:

*Pakshagata* is the disorder manifested due to vitiation of *Vata* in association with *Pitta* & *Kapha* in etiopathogenesis – *Vatadosha* is vitiated due to dietary factors like excessive intake of foods having *Katu*, *Tikta* & *Kashaya Rasa*. *Vata* also vitiated due to excessive strain & stressful conditions of life & irregularities in diet. When vitiated *Vata* attains strength for & external factors, it provoke & interacts with *Raktadhatu*. The normal functions of *Sira*, *Snayu* & *Khandara*, which are *Upadhatus* of *Raktadhatu*, are impaired due to interaction of *Rakta* with *Vata*. This result in into loss of functions of half of the body. this painful condition is *Pakshagata*. The most paradoxical thing about treatment of *Pakshagata* is “*Pakshagate Virechanam*”. Usually *Virechana* is the treatment for *Pittadosha* but in this *Vatavyadhi* *Virechana* is more effective than *Basti*, which is the treatment of choice for *Vatadosha* because of the following points.

*Ayurveda*, the ancient science of life has its two intentions as protecting the health of healthy individual and curing the diseases of the ill<sup>[1]</sup>. On the basis of this, a number of texts are written on Ayurvedic understanding of various principles of health, disease and treatments. Any derangements in the *Tridosha* cause diseases and their normalcy is the state of wellbeing<sup>[2]</sup>. Diseases are caused by the *Dosha* either alone or in association with other *Dosha* and *Dushya*. *Vata Dosha* is the most potent among the three and it can take other *Doshas* from their normal site to different places to cause various disorders<sup>[3]</sup>. Similarly there are 80 disorders explained which are caused by *Vatadosha*, 40 and 20 by *Pitta* and *Kapha* respectively<sup>[4]</sup>. *Vatavyadhi* is included among the *Ashtamahagadas*<sup>[5]</sup>. Two main reasons for any *Vatavyadhi* are; *Avarana* to *Vata Marga* and *Dhatu Kshaya*<sup>[6]</sup>. *Pakshaghata* is one among these. It is a disease of the *Madhyamaroga marga*<sup>[7]</sup>. The *Nidanasevana* leads to *Vataprakopa* and the vitiated *Vata* resides in one half of the body causing the *Vishoshana* of *Sira* and *Snayu* develop into *Pakshaghata*<sup>[8]</sup>.

One half of the body is affected with symptoms like loss of function, pain, loss of speech and sensation<sup>[9][10]</sup>. The symptoms of association of *Pitta* and *Kapha* are also explained in texts<sup>[11]</sup>. *Margavarana* and *Dhatukshaya* *Pakshaghata* are correlated with ischemic and hemorrhagic strokes respectively. *Chikitsasutra* of *Pakshaghata* by different *Acharyas* include *Snehana*, *Swedana* and *Virechana*. *Virechana* is one among the *Panchakarma*. The *Oushadha* is taken through the mouth and the *Dosha* are eliminated through the anal route in *Virechana*<sup>[12]</sup>. *Basti* is the main line of treatment advised for *Vatavyadhi*<sup>[13]</sup> but *Virechana* is given the priority in *Pakshaghata*. Here in, the various facts explained in *Ayurveda* texts justifying *Virechana* as the treatment for *Pakshaghata* are discussed.

*Pakshaghatachikitsa Sutra*: *Pakshaghatachikitsa Sutra* explained by all *Acharyas* includes *Virechana*. As per *Charaka*, *Snehana-Swedana-Virechana* are the main treatments for *Pakshaghata*<sup>[14]</sup>. *Susruta* describes the selection criteria of *Pakshaghata* patient suitable for treatment and he says the initial line of management of *Pakshaghata* is through *Snehana*, *Swedana* and *Mrudushodhana* (*Mruduvirechana*)<sup>[15]</sup>. He also advises particular duration for *Chikitsa* and gapping between each course of treatment. *Snigdha Virechana* is advised by *Vagbhata* in *Pakshaghata*<sup>[16]</sup>.

*VatasyaUpakrama*: As *Pakshaghata* is a *Vatavyadhi*, the *Vatasyaupakrama* told by *Vagbhata* can be applied in the management of *Pakshaghata*. *Mridu Shodhana* after *Snehana* and *Swedana* is advised as *Vatasyaupakrama*<sup>[17]</sup>. *Teekshnashodhana* is contraindicated as it may provoke *Vatadosha*<sup>[18]</sup>.

*Pakwashaya* is *Vatasthana*: The normal abode of *Vatadosha* is *Pakwashaya*<sup>[19]</sup>. The first *Chikitsa* for *Pakwashayagata* is *Snehavirechana*<sup>[20]</sup> and it should be followed by *Basti* and other line of treatments. The normal pathway of *Pakwashayasthavata* will be obstructed due to the association of other *Dosha*. This can be corrected by giving *Mrudusnehavirechana* with *Tilwkasarpi*, *Sathalaghrita* or *Erandataila* with milk. After *Shodhana*, obstructions to *Vata* will be removed and *Vatadosha* will be pacified<sup>[21]</sup>.

Involvement of *Sira* and *Snayu*: In the *Samprapti* of *Pakshaghata*, the vitiated *Vayu* resides in one half of the body and causes the drying of *Sira* and *Snayu* of that side<sup>[22]</sup>. *Sira* and *Kantara* are the *Upadhatu*s of *Raktadhatu*<sup>[23]</sup>. *Kantara* is also considered to be the *Sthulasnayu*<sup>[24]</sup>. The treatments advised for the *Saptadhatudushti* are also applicable for their *Upadhatu* also. In *Raktadhatudushti*, *Virechana* is explained as one of the treatments<sup>[25]</sup>. So *Virechana* can be given in the *Dushti* of *Sira* and *Kantarawhich* in turn is applicable in *Pakshaghatachikitsa*.

Involvement of *Majja*: The *Adhishtana* of *Pakshaghata* is *Masthishka* or *Mastulunga*. *Mastulunga* is considered as the “*Avileenaghritakaramastakamajja*”<sup>[26]</sup>. *Dalhana* says *Pittadhara* and *Majjadharakala* are same<sup>[27]</sup>. The treatment advised for *Pittadharakalavikriti* is *Virechana*. In *Majjadushti* “*Kaaleshuddhi*”<sup>[28]</sup> (timely purification) is advised as the treatment.

Concept of *Avarana – Anubandha*: One among the Concept of *Avarana – Anubandha*: One among the main pathology behind *Pakshaghata* is *Margavarana* to *Vata*. It is correlated with the ischemic stroke which accounts for 87% of all stroke cases. *Pakshaghata* may present with symptoms of the *Avarakadosha* along with *Vatajalakshanas*. *Visheshalakshanas* of *Pakshaghata* are also explained based on the association with *Pitta* and *Kaphadoshas*. *Mridushodhana* is indicated for the removal of *Avarana* to *Vata*<sup>[29]</sup>. *Virechana* in common is explained in *Pittavruta* and *Kaphavrutavata* conditions<sup>[30]</sup>. Whenever *Pitta* and *Kapha* are together associated with *Vata*, the prior treatment should be given to *Pittadosha*<sup>[31]</sup>. The main treatment for *Pitta* is again *Virechana*.

*Prana Vatavikriti*: *Pakshaghata* is generally compared with CVA stroke, ischemic being the most common. It is caused due to the lack of oxygen supply to the brain tissue leading to cell death. This can be compared with the obstruction to *Pranavata*. The normal pathway of *Pranavata* is from above downwards.

*Virechana* has *Anulomana* effect and thus it can re-move the obstructions to *Pranavata* to bring it in natural pathway. *Virechanaphala*: *Virechana* is the elimination of the *Dosha* through the lower passage (anal route). *Virechana*, when carried out in the proper manner with all its precautions yields multifaceted effects to the person. It improves the intelligence, strength, stability of *Dhatu*, *Agnibala* and it can delay the ageing process<sup>[32]</sup>. Through *Virechana*, *Shareerashudhi* occurs which in turn leads to *Manashudhi* and then *Buddhiprasada*; improvement in the intelligence<sup>[33]</sup>.

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