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Conceptual study on *Nidana* of *Pakshaghata*

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ABSTRACT

Health and ailing, pleasure and pain, ease and disease are inborn properties of human life, centuries and centuries succeeded in struggle between man and disease. The infliction of pain, either on mind or body or both is what Vyadhi means. Pakshaghata is one such Vyadhi where mind and body both are inflicted. Pakshaghata can be correlated with hemiplegia (due to hypertension). Hemiplegia is paralysis of one half of the body i.e. upper & lower limbs of the same side. It may be associated with weakness of facial muscle on the same side (ipsilateral hemiplegia) or opposite side (contralateral hemiplegia). Here in the present study an effort is made to better understand nidana of Pakshaghata (hemiplegia).

Key words: Hemiplegia, Paralysis, Pakshaghata

INTRODUCTION

Ayurveda is a science of life. Its first and foremost aim is to preserve the health and prolong the life, secondly to combat the diseases. To fulfill the aim of Ayurveda nidana plays a very important role in diagnostic as well as Preventive aspect of the diseases.

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

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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]

NIDANA

In Ayurveda the word Nidana has been used in two ways: As the Causative Factor of the disease and as diagnosis.

Nidana, the causative factor of a disease. Can be broadly classified as general and specific. In case of disease Pakshaghata no specific causes have been mentioned. As Pakshaghata comes under *Nanatmaja Vata Vyadhi*, the general causative factors mentioned for the *Vata Prakopana* by different Acharya are enlisted in detail here after.

Table 1: General causative factors mentioned for the Vata Prakopana.

AAHARAJA (Dietetic)	CS ^[6]	SS ^[7]	A.S ^[8]	AH ^[9]
Dravyatah (Substantial)				
Aadhaki (Cajanuscajan)	-	+	-	-

Bisa (Nelumbuo nucifera)	-	+	+	-
Chanaka (Cicerarietinum)	-	-	+	-
Chirbhata (Cuccumusmelo)	-	-	+	-
Harenu (Pisumsativum)	-	+	-	-
Jambava (Eugenia jambolena)	-	-	+	-
Kalaya (Lathyrus sativus)	-	+	+	-
Kalinga (Holarrhena antidysenterica)	-	-	+	-
Kariya (Cappaaris deciduas)	-	-	+	-
Koradusha (Paspalum scrobiculatum)	-	+	-	-
Masoor (Lens culinaris)	-	+	-	-
Mudga (Phaseolus mungo)	-	+	-	-
Nishpaava (Hygroryza aristata)	-	+	-	-
Neevara (Hygroryza aristata)	-	+	-	-
Shaluka (Nelumbium speciosum)	-	-	+	-
Shushkashaaka (Dry vegetable)	-	+	-	-
Shyamaka (Setaria italica)	-	+	-	-
Tinduka (Diospyros tomentosa)	-	-	+	-
Tumba (Lagenana valgaris)	-	-	+	-
Uddalaka (Paspalum scrobiculatum variety)	-	+	-	-
Varaka (Carthamus tinctorius)	-	+	-	-
Viroodhaka (Germianated Seed)	-	-	+	-
Gunatah				

Rukshaanna (ununctous diet)	+	+	+	+
Laghvanna (light diet)	-	+	+	-
Gurva anna (heavy diet)	-	-	+	+
Sheetanna (cold diet)	+	-	+	-
Rasatah				
Kashaayaanna (astringent taste)	-	+	+	+
Katvanna (acidic taste)	-	+	+	+
Tiktaanna (Bitter taste)	-	+	+	+
Karmatah				
Vishtambhi (constipative diet)	-	-	+	-
Viryatah				
Sheeta (cold)	-	-	-	-
Maatratah				
Abhojana (fasting)	+	+	-	-
Alpashana (dieting)	+	-	+	+
Vishmashana (Taking unequal food)	-	+	-	-
Kaalatah				
Adhyashana (eating before proper digestion)	-	+	-	-
Jeernanta (After digestion)	-	+	+	+
Pramitashana (eating in improper time)	-	-	+	+
VIHARAJA (Behavioral)				
Mithyayogatah				
Ashmabhramana (Whirling stone)	-	-	+	-

Ashmachalana (Shaking of stone)	-	-	+	-
Ashmavikshepa (Throwing of stone)	-	-	+	-
Ashmotkshepa (pulling down stone)	-	-	+	-
Balavat vighraha (wrestling with trained one)	-	+	+	-
Damyagaja nighraha (subduing unteameable elephant) cow and horse	-	-	+	-
Divasvapna (day sleep)	+	+	-	-
Dukha asana (uncomfortable sitting)	+	-	-	-
Dukha shayya (uncomfortable sleeping)	+	-	-	-
Ghadhotsadana (strong rubbing)	-	-	+	-
Kashtachalana (shaking of wood)	-	-	+	-
Kashta vikshepa (throwing of wood)	-	-	+	-
Kashtotkshepa (pulling down wood)	-	-	+	-
Lohabhramana (whirling of metal)	-	-	+	-
Lohachalana (shaking of metal)	-	-	+	-
Lohavikshepa (Throwing of metal)	-	-	+	-
Lohotkshepa (pulling down metal)	-	-	+	-
Paragatana (strike with others)	-	-	+	-

Shilabhtamana (Whirling of rock)	-	-	+	-
Shilachalan (Shaking of rock)	-	-	+	-
Shilavikshepa (Throwing of rock)	-	-	+	-
Shilotshepa (Pulling down rock)	-	-	+	-
Bhaaraharana (Head loading)	-	+	+	-
Vegadharana (Voluntary suppression of natural urges)	+	+	+	+
Vegodeerana (Forceful drive of natural urges)	-	-	+	+
Vishamopachara (Abnormal gestures)	+	-	-	-
Atiyogatah				
Atigamana (excessive walking)	+	-	+	-
Atihaasya (Loud laughing)	-	+	+	+
Atijrumbha (Loud yawning)	-	+	-	-
Atikharacapakarshana (Violent stretching of the bow)	-	-	+	+
Atilanghana (Leaping over ditch)	+	+	+	-
Atiplavana (Excessive bounding)	+	+	-	-
Atiprabhashana (Continous talking)	-	-	+	+
Atipradhavana (Excessive running)	+	+	-	-
Atiprajagarana (Excessive awakening)	+	+	+	+
Atiprapatana (Leaping from height)	-	+	-	-

Atiprapidana (Violent pressing blow)	-	+	-	-
Atipratarana (Excessive swimming)	-	+	+	-
Atiraktamokshana (Excessive Blood letting)	-	-	-	-
Atishrama (Over exertion)	-	-	-	-
Ati Sthaana (Standing for a long period)	-	+	-	-
Ativyayama (Violent exercise)	+	+	+	+
Ativyavaya (excessive sexual intercourse)	+	+	+	+
Atiadyayana (excessive study)	-	+	+	-
Adyashana (sitting for a long period)	-	+	-	-
Atyuchabhashana (speaking loudly)	-	-	-	+
Gajaticharya (excessive riding on elephant)	-	-	+	+
Kriyaatiyoga (excessive purification therapy)	-	-	+	+
Padaticharya (walking long distances)	-	+	-	-
Ratha aticharya (excessive riding on chariot)	-	+	-	-
Turangaticharya (excessive riding on horse)	-	+	-	-
Aganthuja (External factors)				
Abhighata (trauma)	+	-	-	-
Gaja, Ushtra, Ashvas ighrayanapatamsana (Falling from speedy, running	+	-	-	-

animals)				
Manasika (Mental factors):				
Bhaya (fear)	+	-	+	+
Chinta (worry)	+	-	+	-
Krodha (Anger)	+	-	-	-
Mada (Intoxication)	-	-	-	-
Shoka (Grief)	+	-	+	+
Utkantha (Anxiety)	-	-	+	-
Kalaja (Seasonal factors):				
Abhra (cloudy season)	-	+	-	-
Aparahna (evening)	-	+	+	+
Aparatra (the end of the night)	-	-	+	+
Greeshma (summer season)	-	-	+	-
Pravaata (windy day)	-	+	+	-
Sishira (winter day)	-	-	-	-
Sheetakala (early winter)	-	+	-	-
Varsha (rainy season)	-	+	+	-
Anya Hetuja (Miscellaneous causes)				
Aama (undigested article)	+	-	-	-
Asrikshaya (loss of blood)	+	+	+	-
Dhatukshaya (loss of body elements)	+	-	-	-
Doshakshaya (depletion of Dosha)	+	-	-	-
Rogatikarshana (Emaciation due to disease)	+	-	-	-

1. Aharaja (Dietic factors):

Excessive consumption of Tikta, Katu, Kashaya Rasa; substances having Ruksha, Sheeta, Laghu Guna, and Adhaki, Chanaka, Kalaya and Alpa Bhojana, Vishmashana leads to Vata Prakopa and Dhatukshaya.

2. Viharaja (Habit and regimens):

The factors like Vegadharana, Ratrijagarana, excessive indulgence in exercise, traveling, walking, talking, swimming, sexual intercourse are highlighted. Excessive indulgence in these Nidanans may lead to Dhatukshaya and Vata Prakopa.

3. Agantuja factors (External factors):

Marmaaghata, Abhighata, Bhagna are also considered under Agantuja factors.

4. Manasika (Mental factors):

The Manasika factors like Bhaya, Chinta, Krodha, Shoka, and Utkantha will also result in Vata Prakopa.

5. Kalatah (Seasonal factors):

Over exposure to air, cold climate, Varsha kala, summer season, cloudy atmosphere may also cause Vata Prakopa.

6. Anya Hetu (Miscellaneous causes):

All the other Nidanans that cannot be included in any of the above groups are considered here, like excessive hemorrhage (Asrikshaya), Rogatkarshana, Vishal, Dhatukshaya, Ama and Margavarodha.

All the above Nidana can further be classified into three types of Nidana of Vata Vyadhi viz. Dhatukshayakara, Avaranakara and Svanidana.

CONCLUSION

By studying the *Nidana of Pakshaghata* we have observed that there is not a single specific causative factor for pakshaghata there could be a multiple cause to produce pakshaghata as we have seen above that it would be cause due to aharaja nidana or due to

viharaja or due to kalaja nidana or by all so foremost important thing is prevention and later on for treatment purpose we should first diagnose the cause and then treat the patient so hence it shows the importance of nidana that's why a study is made to understand the nidana of pakshaghata.

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