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### Review Article

## EFFECT OF ABHYANG AND SWEDAN IN THE MANAGEMENT OF PAKSHAGHAT W.S.R TO HEMIPLEGIA-A CONCEPTUAL STUDY

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### ABSTRACT

Hemiplegia is characterised by increasing loss of function or weakening in one or both legs. Whether caused by ischaemia or haemorrhage, injuries to the brain's motor centres can lead to loss of function, trouble speaking, and poor balance. In the world, there are nine cases of hemiplegia for every 1000 persons. This illness's clinical manifestations are similar to those of Ayurvedic *Pakshaghata*. According to Acharya Charaka, *Pakshaghata* is a *Vatavyadhi*, which means that vitiated Vata Dosha contributes to its pathophysiology. Since *Pakshaghata* is *Nanatatmaja Vaat Vyadhi*, it is recommended to combine Panchakarma treatments with oral ayurvedic drugs. *Sweden* and ayurveda *massage* can help hemiplegic individuals stand up more quickly and with less assistance.

### KEYWORDS

*Pakshaghata*, Hemiplegia, *Panchakarma*, *Abhyang*, *Swedan*

### INTRODUCTION

India is the birthplace of the alternative and traditional medical system known as Ayurveda. The earliest known accounts of Indian medicine are from the Vedic period, which started in the middle of the second millennium BC. The foundational works of Ayurveda include the medical encyclopaedias Sushurta and Charaka Samhita. To cure a wide range of ailments, Ayurvedic physicians developed a number of surgical methods and drug compositions during the next centuries. Ayurveda is one of the ancient treatments that up

to 80% of Indians utilise, according to some sources. Globally, the prevalence of noncommunicable illnesses is increasing, highlighting the need for prevention and treatment. Among these illnesses is hemiplegia, which results in both mental and physical instability. Strokes, also known as cerebrovascular accidents, are the third leading cause of disability and the second leading cause of death globally. Their prevalence is approximately 9 cases per 1000 people.<sup>1</sup> Hemiplegia is a disorder in which one side of the body is completely or partially paralysed; symptoms include limb numbness, slurred speech, etc. Cerebrovascular accidents, including cerebral artery haemorrhage and thrombosis, are thought to be the primary cause of this illness.<sup>2</sup> This appearance is analogous to a condition called *Pakshaghata* in Ayurveda.<sup>3</sup> According to Acharya Maadhava, "*saadhyam anyen samyuktam*" indicates that *pakshaghat* and other doshas are readily cured. According to Ayurveda, the prescribed treatments for this illness are *swedan* and *snehan*. *Snehan* can be used externally and internally in a number of ways, including *moordhataila*, *abhyanga*, *nasya*, *vasti*, and *snehapana*, depending on the situation.

## CONCEPTUAL STUDY

### Hemiplegia

Paralysis affecting only one side of the body is known as hemiplegia. Although it can sometimes occur with less harmful ailments and situations, this symptom is frequently a major sign of serious or life-threatening conditions like a stroke. The inability to move or control the muscles in the affected body part is known as hemiplegia. Muscles that are totally limp may result from that. Spastic hemiplegia, a form of paralysis in which muscles contract wildly, can also result from it. Either the right or left side of your body might be affected by hemiplegia, with the separation between the two parts being marked by your spine, or backbone. Your face, arm, and leg on one side of your body may be affected by hemiplegia in a number of ways. In all three of these body parts, the paralysis might not be present or might not be as severe. Hemiplegia can even be intermittent, affecting one or both sides of the body as it occurs in certain uncommon disorders. It may be possible to treat hemiplegia, depending on how and why it occurs. While some patients require no treatment at all, others require prompt medical attention to rectify the hemiplegia's underlying cause. Issues affecting your central nervous system (CNS) can result in hemiplegia. Your brain and spinal cord are the two components that comprise your central nervous system.

### *Pakshaghata*

Due to the similarities in their symptoms, Acharya Charaka Hemiplegia is clinically related to *Pakshawadha* and Acharya Sushruta to *Pakshaghata* in Ayurvedic classics. The primary causal cause is vitiated *vata*. *Vata*, the primary *Tridosha* and the dynamic element of life and movement, becomes vitiated due to many factors such as improper eating habits and lifestyle changes. *Pakshaghata* (hemiplegia) is one of the disorders that arises from vitiated *Vata*. Among the eighty varieties of *Nanatmaja Vata Vyadhies*, *Pakshaghata* has been listed and is thought to be the most notable of all *Vata Vyadhies*.<sup>4</sup> The pathogenic phenomena of *vata*, namely

*Suddha Vata Prakopa, Anyadosha Samsirsta Vata Prakopa, and Dhatukshayajanya Vata Prakopa*, are crucial in the expression of Pakshaghata.

### **Prevalence rate**

It has been observed that hemiplegia occurs quite frequently in young people; the prevalence rate per 1,000 is 44.8 for women and 68.5 for males. Completed stroke and hemiplegia from any cause affect 56.9 out of every 1,000 individuals.<sup>6</sup>

### **Nidan**

There is no description of Nidan for *Pakshaaghaata* in the classics. Take in *Shita, Ruksh, Laghu Ahara, Katu, Tikta Rasa Ahara*, excessive walking or activity, excessive loss of Dhatus, Vega Dharana, stress, chronic disorder, waking up in the middle of the night, and so on.<sup>7</sup>

### **Rupa (clinical symptoms)**

Pain (Ruja), *Vakstambha*, and loss of movements. Half of the human body is functionless and unconscious.<sup>8</sup>

### **Samprapti (Pathogenesis)**

A condition known as *Pakshaghata* occurs when vitiated Vata paralyses one side of the body the right or left causing that side to become immobile along with pain and loss of speech. Because it affects half the body, an aggravated Vata can lead to constriction of the arteries and ligaments, which can cause contracture in one hand or leg as well as excruciating or penetrating pain. This condition is known as monoplegia, or *ekang rog*. The condition is known as Sarvang Rog (Paralysis of the complete body) if the aforementioned morbidity affects every part of the body.

### **ABHYANG AND SWEDAN**

One of the most prevalent neurological conditions, hemiplegia continues to provide difficulties for many healthcare systems. Hemiplegia has been extensively studied in both Ayurveda and contemporary medicine, but no medication has yet been shown to provide a full cure for the condition. There are specific Ayurvedic therapies for *Pakshaghata*. Acharya Charka states that the primary methods of treating patients with *pakshahta* are *Swedana* (sudation), *Snehana* (oleation), and *Virechana* (purgation).

### **ABHYANG**

Ayurveda states that Abhyanga, a component of *Dinacharya*, is necessary for anyone who want to be content and healthy. Abhyanga is a method of healing, relaxation, and illness treatment. According to *Dinacharya*, it is among the most important daily routine therapies.<sup>9</sup> Abhyanga is an Ayurvedic treatment that involves massaging the entire body, from head to toe, with warm oil infused with herbs according to each person's dosha. Abhyanga has a healing effect through the pharmacological effects of the drugs used in the oil processing. There is no description of the Abhyanga technique other than Dalhana's remarks that it should be done in an Anuloma (downward) direction. Again, later eras have recorded the exact movements of

Abhyanga's limbs and joints. He suggested performing Abhyanga in the direction that the limbs' hair develops. This is probably due to the possibility that recipients may experience discomfort and hair breakage if Abhyanga is applied in the opposite direction of hair growth. The circular movements over the joints may be explained by the co-lateral venous networks and lymph nodes that encircle them. The venous and lymphatic drainage of the targeted areas may be improved by massaging these areas. Because of its positive effects on both the treatment of patients' diseases and the promotion and maintenance of health in the healthy, this special manoeuvre has become increasingly important in therapeutic practice. Ayurveda highly recommends the regular use of this method of skin and muscle manipulation, even for healthy people who are conscious of the need of living happy, healthy lives. This therapy method is also thought to be highly effective in minimising and eliminating the sick process that is causing severe damage to the body's tissues. Sneha quickly soothes an agitated Vata when used for *Paana*, *Nasya*, *Anuvasana*, and *Abhyanga* at the right periods. When Vata predominates in an ailment, abhyanga is generally advised. When oleation and sudation are combined, the painful and malformed body parts brought on by aggravated Vata return to normal. In this perspective, it is useful to comprehend Vagbhata's comparison about Abhyanga. An inert dry stick will help return to its former state if it receives the proper *Snehana* and *Swedana*, according to Vagbhata. Usually, warm medicinal oils are used, which dilates blood vessels and activates the *Swedavaha Srotas*. This reduces discomfort, stiffness, and vessel contraction while also increasing blood flow. To treat certain conditions, the oil is frequently pre-blended with herbs. Abhyanga (oil massage) reduces *Srothorodha* (clogging of channels) in *Pakshaghatha* because it has the pacifying quality of *Vatahahara swabhava* and the undetectable nature of *Prabhava* from the medications used in it. Following Abhyanga, purgation (*Virechana karma*) and medicated enema (*Basti karma*) complete the *sodhana* (flushing out), from which oral medications remove all the causes of *Dhoshavaigunya* (Imbalance of Doshas), which was the first cause of the disease's manifestation (*Srothorodha*, or blocking or clogging of channels).<sup>10</sup>

## SWEDAN

The word *Swedana* is derived from the Sanskrit word, meaning to sweat or perspire. *Swedana Karma* is a group of procedures used to induce sweating. *Swedana* helps in relieving stiffness, cold, heaviness in the body and produces sweat. *Swedana* also refers to the internal excreta of the body. It plays a dual role in *Purvakarma* as well as *Pradhanakarma*. *Swedana* has relaxing and detoxifying effects on the human body. Sweda is classified into different varieties according to the different Acharyas. According to Charaka, two main types are *Sagnisweda* (thermal) and *Niragnisweda*. (nonthermal). *Niragnisweda* is further classified into ten types viz. *Vyayama* (exercise), *Ushnasadana* (warm rooms), *Guru pravara* (heavy blankets), *Kshudha* (hunger), *Bahupana* (excessive drinking), *Bhaya* (fear), *Krodha* (anger), *Upanaha* (plasters), *Ahava* (war) and *Atapa* (sunbath).<sup>11</sup> whereas *Sagnisweda* is classified into 13 types viz. *Sankara* (mixed), *Prastara* (hotbed), *Nadi* (steam kettle), *Parisheka* (affusion), *Avagaha* (bath), *Jentaka* (sudatorium), *Asmaghana* (stone bed), *Karshu*

(trench), *Kuti* (cabin), *Bhu* (ground bed), *Kumbhi* (pitcher bed), *Kupa* (pit sudation) and *Holaka* (under the bed).<sup>12</sup> Whereas Acharya Sushruta classified *Swedana* into main 4 types *Tapa sweda* (Direct heat), *Ushmasweda* (Steam), *Upanah Asweda* (poultice), *Dravasweda* (warm liquid).<sup>13</sup> *Swedana karma* (steam bath) corrects the *vathavaigunya* (vitiating Vata) and brings about *srothosudhi* (opens up the channels), re-establishing *Doshasamyatha* (balanced state of Doshas).

## DISCUSSION

When *vata dosha* is vitiated and takes up residence in the body's *rikta strotas*, it eventually leads to *vatvyadhi*, which is a manifestation of *pakshaghat*.<sup>14</sup> *Pakshaghat's* main concept is that *rukshata kharata* in the *strotas* is caused by an increase in *vata's ruksha guna*. It will take time to recover from *pakshavadha*, a *krichrasadhya* illness that is particularly difficult to treat. However, *snehapana* helps to remove accumulated malas that obstruct the *strotas* and cause *vata* vitiation, softens the body, and relieves aberrant Vata. In order to moisten the doshas before they are moved to the *koshta*, where they are dissolved by *sweda karma* and subsequently evacuated from the body by *sodhana* procedures like *virechan*, *snehapana* therapy aims to penetrate the deepest part of the body. Due to *snehana* and *swedana*, doshas become separated from dhatus. They then move in the direction of *koshtha*, where they can be easily and safely removed via *shodhana* (cleaning therapy), such as *virechana* (purgation) or *vamana* (emesis).<sup>1</sup>

## CONCLUSION

Although hemiplegia (*Pakshaghata*) is challenging to treat, favourable results and the patient's ability to remain independent can be attained with the appropriate care given at the appropriate time and with prudent use of both internal and exterior drugs. In addition to Panchakarma, other rehabilitation therapies including occupational therapy, vocational therapy, etc., should be used for its thorough care.

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