



## PAKSHAGAHATA CHIKITSA IN RELATION TO BASTI – REVIEW ARTICLE

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### ABSTRACT

Vayu is the lord. It is responsible for all the function of the body and also its vitiation cause for the manifestation of diseases. *Pakshagahta* is the one of the *Nanatmaja Vata Vyadhi*. *Vata* gets aggravated by two different distinct causes that is *Dhatukshaya* and *Marghavarana*. *Pakshaghata* is having the *Lakshana's* like *Chestanivrutti* in *Dakshina* and *Vama Parshwa*, *Ardhakayakarmahani*, *Vaksanga*, *Ruja*, *Suptata* in *Hasta* and *Pada*. There are mainly two types of *Pakshaghata* based on *dosha Pradhanata* they are as follow *Vatapittaja* and *Vatakaphaja*. It is *Kastasadhya Vyadhi*. Chikitsa includes *Nidana Parimarjana*, *Shamana* and *Shodhana* in *Bahudoshavastha*. *Basti* is the one among the *Panchakarma*. *Basti* is the treatment which is considered as best therapy to control vitiated *Vata*. In present study *Basti* is selected for the treatment of *Pakshaghata* as mentioned in *Samhita* and importance of *Basti* is highlighted.

### INTRODUCTION

*Vata* is life, strength and sustainer of living beings. *Vata* is pervasive and it is controller of all activities of living beings. *Vata* is the only *Dosha* which governs all other entities of body like *Pitta*, *Kapha*, *Dhatu* etc. Diseases caused by vitiation of *Vata* are called as *Vatavyadhi*. *Vata Dosha* is the root cause for manifestation of almost all diseases. *Vata* being independent, manifest *Jwaradi* diseases by its own or in combination with another *Dosha*, *Dhatu*, and *Mala*.<sup>[1]</sup>

According to all *Acharya*, *Vata* is dominated during the old age. But in present lifestyles like untimely intake of food, excessive consuming of junk foods, prolong sitting and standing posture in working place, improper sleep due to late night sleeping habit and night duties, stress etc are the cause for the aggravation of *Vata* in the young generation. *Vata* gets aggravated by two different distinct causes that is by *Dhatukshaya* and *Marghavarana*.<sup>[2]</sup> *Pakshagahta* is the one of the *Nanatmaja Vata Vyadhi*.<sup>[3]</sup> The aggravated *Vata* afflicts either *Vama*(left) or *Dakshina Paksha* (right half) of the body and dries up the blood vessels and ligaments of the affected side of the body and produce loss of movement, pain, obstruction of speech is called *Pakshaghata*.<sup>[4]</sup>

According to WHO, Stroke is focal and global disturbance of cerebral blood circulation which is either

ischemic or Haemorrhagic with symptoms lasting 24 hours or longer are leading death. Stroke is leading cause of disability worldwide and 2<sup>nd</sup> leading cause of death and it is not only changing physical, mental, economical status of patient, but also of their family. The estimated prevalence rate stroke range 26-757/100000 people per year, incidence rate 108-172/100000 per year.<sup>[5]</sup>

The *Basti* is the treatment which is considered as best therapy to control vitiated *Vata* to prevent *Vimargamana* of *Vata* and proper functioning of *Vata* and other entities like *Pitta*, *Kapha*, *Dhatu* and *Mala* to maintain the equilibrium state of body. *Pakshaghata* is also one of the *Vataja Nanatmaja Vyadhi* so importance of *Basti* in *Pakshaghata* as mentioned in *Sushruta Samhita* and its action in *Mastiksta* and *Pakwashaya* is reviewed in this article.

### MATERIALS AND METHODS

Etymology

*Pakshaghata Nidana*

*Poorvaroopa*

*Lakshana*

*Chikitsa* and *Patyaapatya*

*Basti* in *Pakshaghata* and its mode of action

**ETYMOLOGY****“Vamam Dakshina vaa Paksham”**

The *Pakshaghata* is combined with two words that is *Paksha* and *Aghaata*. *Paksha* - that means half side of the body which is right or left. *Aghaata* - means which destroy. That means the affected either side of the body destroy by its action.

Synonyms for *Pakshaghata* as mentioned by other *Acharyas* like *Pakshavadha*, *Pakshavaata*,

*Ardhanagavaata*, *Ardangaghaata*, *Pakshagraha*, *Ardhanaga Shosha*, *Ekanagavata*.

**PAKSHAGHATA NIDANA**

As such *Pakshaghata Nidana*'s are specifically not mentioned in *Samhita*, but *Acharyas* explained *Samanyavataprakopaka Nidana* are the cause for the *Pakshaghata*.

	<b>Samanya Nidana</b>	<b>Vishesha Nidana</b>
01	Aharaja, Viharaja, Mansika, Agantuja, Kalatah	Margavarana, Asruksravana, Shirobhigata, Marmabhigata, Nidanarthakara rogas

<b>Samanya Nidana</b>	
Aharaja,	Excessive consumption of Tikta, Katu, Kashaya rasa, the food which is Laghu, Sheeta, Ruksha guna, Vistambi dravya, Sheeta veerya and food substance like Chanaka, Kalaya, Mudga, the factors like Alpa Bhojana, Alpashana, Vishamashana.
Viharaja,	Vegadharana, Ratrijagarana, Asamyakshodhana, Ativyayama and Adhwagamana, and also uncomfortable sitting and sleeping posture.
Mansika,	Bhaya, Krodha, Chinta, Shoka.
Agantuja,	Marmabhigata, Abhigata, Bhagna
Kalatah	Over exposure to cold air, cold climate, Varshakala, summer season, cloudy atmosphere.

**SAMPRAPTI GHATAKA**

Dosha: Vata (Prana Vayu, Udana & Vyana Vayu)

Dushya: Rakta, Mamsa, Meda and Majja Sira

Agnidusti: Vishamagni

Ama: Jataragni Mandya Janya Ama

Srothas: Raktavaha Srotas and Vatavaha

Srothodusti: Sanga and Atipravrutti

Sanchara Sthana: Rasayani

Vyakta Stana: Vama and Dakshina Parshwa

Udbhava Stana: Pakwashaya

Adhistana: Mastiska

Swabhava: Ashukari Cirakari

Roga marga: Madhyama

**POORVAROOPA**

**“Avyaktam Lakshanam Tesham Poorvaroopam Iti Smrutam<sup>[6]</sup>”**

*Pakshaghata* having the *Avyakta Lakshana* in *Poorvaroopa Avastha* and some of the patients presented with complaints of *Shirashoola*, *Bhrama*, *Tatkalika Tama Pravesha* are also considered as the *Poorvaroopa* of *Pakshaghata*.

**ROOPA**

- Chesta Nivrutti in Dakshina and Vama Parshwa
- Ardhakayakarmahani
- Vaksang
- Ruja
- Suptata in hasta and pada.

**Vata Pittaja Pakshaghata Lakshana:** Murcha and Daha, Santapa in affected limb.

**Vata kaphaja Pakshaghata Lakshana:** Shotha, Gourava and Stambha in affected limb.

**SADHYAASADYATA**

According to *Acharya Charaka Vatarogas* couldn't diagnosed in proper time and couldn't get proper treatment in proper time then it attains *Jeernaavsta* stage, in *Jeernavasta* stage it is *Asadhya/Durupakrama*.<sup>[7]</sup>

Acharya	Sadya	Kruchrasadya	Asadya
Susruta	Vatakapahaja and Vatapittaja	Shuddha Vata	Dhatukshayajanya, Raktatisravaya Janya

**Chikitsa**

<b>Nidana Parimarjana</b>	<b>Shodhana Chikitsa</b>	<b>Shamana Chikitsa</b>
Aahara Vihara Vichara	Virechana Basti Nasya	Bahirparimarjana Anhatparimarjana

- **Acharya Charaka** mentioned the *Chikista* for *Pakshaghata* as “*Swedanam Sneha Samyuktam Pakshaghate Virechanam*”<sup>[8]</sup>.
- **Acharya Suruta:** Explained *Snehana*, *Swedana*, *Mrudusamshodhana*, *Anuvasana*, *Asthapana*, and *Shirobasti*.<sup>[9]</sup>

#### Patya and Apatya

Patya	Apatya
<i>Puranashali, kulatta, Mudgayusha, Lashuna, Ela, Maricha, Hingu, Ushnajala etc.</i>	<i>Anashana, Vishamashana, Atapasevana, Vayusevana, Dhoomapana, Chinta, Shoka, Vegadharana, Divaswapna, Jagarana etc.</i>

#### Basti in Pakshaghata

The word *Basti* is derived from the root ‘*vas*’ to which ‘*tich*’ *pratyaya* is added and it is a *Pulinga Shabda*. *Basti* is one among the *Panchakarma* in which properly processed medicated *oushadhi Dravya* is administered into intestine through rectal route with help of *Basti yantra*, after certain period this *Basti Dravya* will be evacuated out of the rectum along with the vitiated *Dosha* and *Mala*. *Acharya Charaka* has mentioned the mixing of following *dravyas* in the same order *Madhu, Saindhava Lavana, Sneha Dravya, Kalka, Kashaya*.<sup>[10]</sup> *Madhu* is having the properties like *Guru, Sheeta, Kashaya* and *Madhura rasa, Chedana guna* having the capacity to enter the minute channels.<sup>[11]</sup> *Lavana* has properties like *Rochana, Deepana, Avidhahi, Tridhoshagna* and does the *Srotoshodhana*.<sup>[12]</sup> *Sneha* will be *Ghrita, Taila, Vasa* and *Majja* based on *Dosha Pradhanata* and *Agni Bala* of the patient *Sneha Dravya* is selected and helps in lubricating waste inside the colon. *Kalka* gives thickness to the *Basti* and also irritate the rectum. *Kwatha* is decoction of *Basti Dravya*.

In *Pakshaghata Vata* is aggravated due to *Nidanas* like *Ama, Vegasandharana, Marmaghata* etc. causes *Margavarana Janya Pakshaghata* i.e. *Ishemic stroke*. Hence, *Basti* Specially *Niruha Basti* does *Srotosodhana* by eliminating the vitiated *dosha* from the body and also does the *Anulomana* of *Dosha* by *Veerya* of *Basti Dravya*. In *Margavarana janya Pakshaghata Teekshna Basti* can be given as there will be vitiation of the *Kapha* and *Vata Dosha*.

In *Dhatukshaya Janya Pakshaghata* *Basti* restores the normal functions of *Rasa Dhatu* and *Rakta Dhatu*.

*Acharya Charaka* mentioned in *Phala Shruti* of *Basti* that, it pacifies the *Sthabdata, Sankocha, Shoola*. These are the *Lakshana*’s seen in *Pakshaghata* due to *Sheeta* and *Chala guna* of *Vata*. *Basti Dravya* having the properties like *Madhura rasa, Tikshna, Sukshma, Snehana* and *Chedana* will pacifies the Symptoms.

*Anuvasana Basti* can be administered by using *Taila*. *Taila* will combat *Ruksha guna* and *Laghu guna* of *Vata* by its *Singdha guna* and *Guru guna* respectively.

- Some of the *Basti* practiced regularly are:
  - *Dhatukshaya janya pakshaghata - Madhuyasthiksheera Basti, Mustadi Yapana Basti, Baladi yapana Basti.*

- *Avarana janya Pakshaghata - Majistadi kshara basti, Dashamoola ksheera Basti, Dwipanchamoola niruha Basti, Mashadi Kashaya Basti* etc.
- *Anuvasana Basti* with the *Mahamasha Taila, Dhanwantara Taila, Madhuyasti Taila, Bala taila* etc.

#### MODE OF ACTION OF BASTI

*Acharya Susruta* has told that *Virya* of *Basti* drugs reaches all over the body through *Srotas* in the same way as the water poured at the root of the plant reaches up to leaves. He has further explained that even though *Basti Dravya* quickly comes out with *Mala*, their *Virya* acts all over the body by the action of *Apana* and the other *Vayu*. This action takes place just like as sun draws moisture from the earth.<sup>[13]</sup> Whenever *Basti* is introduced into the *Pakwashaya* immediately its *Veerya* is taken up by the *Vyana Vayu* over there *Apana Vayu* then this active fraction is handed over to *Samana Vayu*, then to *Vyana Vayu, Udana Vayu* and *Prana Vayu* respectively by virtue of *Veerya* all vitiated *vayu* revert to normalcy and maintaining the normal function and also regulate *kapha* and *pitta* properly hence one can see improvement from head to feet by the *Prabhava* of *Basti* or *Achintya veerya*. In *Pakshaghata* Administering the *Basti Chikitsa* it restores the *Karma* like *Vakpravrutti, Shareera Bala, Agni Bala, Akunchana, Prasarana, Mutra mala pravrutti* are the functions of *Udana vayu, Samana Vayu, Vyana Vayu* and *Apana Vayu* respectively.

The *Pakwashaya* contains the maximum number of nerve plexuses originating from the hypogastric plexus and lumbosacral plexuses etc and spread all over body. Target drug delivery to the colon would ensure direct treatment at the disease site and also where both local and systematic delivery could be achieved. There are so many similarities between CNS and ENS regarding cellular structure, neuropeptide secretion and specific function. Thus, *Basti* may acts over the receptors of the ENS to stimulate the CNS causing secretion of required hormones or other chemicals. When ENS is stimulated it regulates gastric and pancreatic secretions Which helps for enhancing digestion and metabolism, *Mandagni* is cause for all disease so it is corrected by the *Basti*. *Basti Karma* enhance the *Agni* by eliminating *Srotorodha* in *Pakwashaya* and *Koshtha, Basti Dravya* directly reaches *Pakwashaya* and *Grahani*, by this increasing the *Bala* of *Grahani* which increases *Agni Bala*. Stimulation of ENS by *Basti Dravya Veerya* reaches to CNS through reflex of GIT hence it gives the effect over brain which helps for

nourishing sense organs and proper functioning of sensory and motor system of the body.

## DISCUSSION

*Pakshaghata* is due to *Vataja Nanatmaja Vyadhi* and *Kastasadhya vyadhi* because all the *Vatavyadhi* are difficult to cure and they are said to be *Mahagada*, *Madhyama roga marga*, *Sthana in Marma*, *Sira*, *Snayu Khandara*, *Dhatukshaya*, *Vrudhavasta*. Complete cure of *Pakshaghata* is found very rare but the functional ability of the subject and the quality of life improved by the *Basti Chikitsa*.

## Why Basti why not Virechana

There is no other therapy equivalent to *Basti* as it does *Shodhana* quickly and comfortably. It does *Apatarpana* or *Santarpana* rapidly and free from complications. Drugs used in *Virechana Karma* are nonpalatable due to *Katu*, *Ushana* and *Kshara Gunas* and may produce abdominal discomforts, unpleasant belching, Nausea etc in such condition *Basti* can be administered. *Dathukshaya* is considered as one of the main reasons for *Pakshaghata* which makes the person *Durbala*, Where the line of treatment *Virechana* Cannot be employed, in such situation *Basti Chikitsa* is suitable modality. *Pakwashaya* is the site of *Purishdharakala* and *Grahani* is the site of *Pittadharakala*. *Acharya Dalhana* says that *Purishdhara* and *Asthidharakala* is same and *Pittadharakala* and *Majjadharakala* is same. So, from these we say that *Basti* has direct action on *Asthi* and *Majjadhatu*. Also, *Mastulunga* is considered as *Mastakamajja* is the seat of *Vata*. So, in this way *Basti* is act in CNS. The permutation and combination of the *Dravya* used for the preparation of *Basti Dravya* having the varied or multifaceted action on the body like *Shodhana*, *Shamana*, *Bhumhana* and *rasayana* but *Virechana* will does the *Shodhana* of *Shareera*.

## CONCLUSION

The *Basti* is the treatment which is considered as best therapy to control *Vata* and to prevent *Vimargamana* of *Vata*. *Pakshaghata* is caused due to *Margavarana* and *Dhatukshaya* it can be treated by administering the *Basti Karma* because it is having the multifaceted effect on the body by this it would reduce the signs and symptoms of the *Pakshaghata* and helps to maintain the quality of life.

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