

EFFECT OF AYURVEDA THERAPIES ALONG WITH PHYSIOTHERAPY ON MOTOR RECOVERY IN PAKSHAGHATA– A CASE STUDY CASE REPORT

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ABSTRACT

Pakshaghat (hemiplegia) is a debilitating neurological disorder, closely correlated with stroke in modern medicine. Its management requires prolonged rehabilitation aimed at restoring motor functions and improving the quality of life. In Ayurveda, Pakshaghat is classified under Vata Vyadhi and managed through Panchakarma, internal medications, and supportive therapies. When combined with modern physiotherapy, this integrative approach may significantly enhance functional recovery.

KEYWORDS: Pakshaghat, Hemiplegia, Stroke, Vata Vyadhi, Panchakarma, Physiotherapy.

INTRODUCTION

Pakshaghata is described under Vatavyadhi in Ayurveda. According to Acharya Sushruta, aggravated Vata Dosha travels through Urdhva, Adhoga, and Tiryaka Dhamanis, causing Sandhi Bandhana Moksha, which ultimately results in the loss of function of one half of the body. This condition is termed Pakshaghata and can be correlated with hemiplegia in modern medicine. Ayurveda is the science of life. Vata is one of the tridoshas, is the controller, regulator and its vitiation is the cause for many diseases. In ayurveda Pakshaghata has been explained in vatavyadhi and is important. The word Paksha means half of the body. The disease which is associated with loss of sensation, loss of movements and emaciation in half of body is called Pakshaghata.

Acharya Vagbhatta has included Ekangavata in Pakshaghata.^[1] It is a vatajananatmajavyadhi.

It can manifest due to Margavarana and Dhatukshaya.^[2] *Pakshagata* is an important *Vatavyadhi* described under *Vataja nanatmaja vyadhi* and *Mahavatavyadhi* can manifest either due to *dhatukshaya* and *margavarana*^[3] The term *Pakshaghata* literally means, "Paralysis of one half of the body" where *Paksha* denotes either half of the body and *Aghata* denotes the impairment of *Karmendriyas* and *Gyanendriyas*. So *Pakshaghata* is an *Indriya pradoshaja vikara* and *Upadhatu pradoshaja vikara*^[4] which comes under *Madhyama roga marga*.^[5] *Karmendriyas* are considered as part of the motor system and *Gyanendriyas* which is related to sensory system. *Manas* is supposed to control both. *Acharya Charaka* has given a similarity while explaining *Ardita* and *Pakshaghata*. Involvement of both *Karmendriya* and *Jnanendriya* are seen in *Ardhita* whereas *Pakshaghata* is a *Karmendriya pradhana vikara*^[6] *Acharya Charaka* explained that *Prakupitha Vayu* take shelter in on half of the body causes *Pakshaghata* which is associated with stiffness of joints.^[7] whereas *Acharya Sushruta* explained that *Vata dosha* travels in *Urdhava Adhoga Tiryaka Dhamanis* and caused *Sandhi Bandhana moksha* that ultimately leads to loss of function in one half of body is called *Pakshaghata*.^[8] With the review of Ayurvedic literature, it is evident that no specific etiological factors described separately for *Pakshaghata*. So, certain factors vitiating *Vata dosha* in body are the root cause. *Nidana* described for *Vata* disorders in various Ayurvedic texts are classified systematically as below

1. *Aharajanya* Factors
2. *Viharajanya* Factors
3. *Manasika* Factors
4. *Abhigataja* Factors
5. *Anya* Factors^[9]

Acharya Chakrapani says that *Abhigata* is one of the *nidana* of *Pakshaghata* especially *Marmabhigata*. Head is considered as a vital part (*marma*), the seat of *Indriya* and *Prana*. *Shiromarma-ghata* causes diseases like *Ardita*, *Manyastambha*, *Mukatva*, *Cheshta-Nasha*, etc. which are seen in *Pakshaghata*. Injury to *Lohitakshamarma* causes loss of blood and leads to *Pakshaghata*. Injury to *Kakshadharamarma* also causes *Pakshaghata*^[10] The term "hemiplegia" (Root: "hemi"+"plegia"= "stroke"). Stroke is defined as sudden onset of focal neurological deficit which mainly occurs due to lack of oxygen resulting from disease of cerebral vasculature and its contents resulting in loss of blood flow to the brain^[11] According to the WHO, 15 million people worldwide are affected. In India, there are about 200 strokes per 100,000 people.^[12]

Three types of major strokes are now recognised. These are ischaemic, haemorrhagic and lacunar strokes. Ischaemic variety with cerebral infarction results from atherothrombosis or brain embolism to cerebral vessels. Haemorrhagic stroke with bleeding within the central nervous tissue occurs due to ruptured cerebral aneurysm in the young and hypertensive intra-cerebral bleeding in the elderly. Lacunar strokes are deep, small cerebral infarcts located in basal ganglia or deep white matter, resulting from diseases of small penetrating vessels.^[13]

Currently *Panchakarma* Therapy is commonly Practised for treating the patients of various disorders with the principle of Ayurveda. *Panchakarma* literally means five procedures like, *Vamana* (therapeutic emesis), *Virechana* (purgation), *Asthapanavasti* (enema using medicated decoction), *Anuvasanavasti* (enema using medicated oil) and *Shirovirechana/Nasya* (nasal administration of medicines). Along with these five major procedures there are various other allied therapies like *Snehana* (Oleation), *Swedana* (fomentation) etc which are also *Poorvakarma* of *Panchakarma*. *Panchakarma* is very useful in treating Neurological diseases as well as Paralysis.^[14]

Along with the *Panchakarma* Physiotherapy also acts as “hands-on” manual therapy used to aid in a Rapid recovery and Rehabilitation from *Pakshaghata*. In addition, Physiotherapy can be used to maintain the body in its optimum state and also aid in reducing the chances of and even preventing a re-injury. All of the physiotherapy techniques allow the joints, muscles, ligaments, and tendons to function better.^[15] By considering all the above facts the present study to assess the effect of ayurveda therapies along with physiotherapy in *Pakshaghata*. So, this can be better assessed by the case study what has been conducted.

CASE REPORT

A patient of 69 years aged, married female from Nashik, Maharashtra was brought to Kayachikitsa Outpatient department of Ayurved Rugnalaya Ganeshwadi, Nashik with complaints of Vam Hasta-Pada Kriyahani (loss of function of the left hand and leg), Vam Bahu Karma Alpata (reduced function of the left upper limb), and Ansa Sandhi Stabdghata (stiffness in the left shoulder joint) and difficulty in walking and slurred speech and got admitted on the same day.

HISTORY

As per the statement of the by-stander, patient was healthy before one month and he had a sudden fall down on 11/6/2025, and later developed with complaints like reduced strength in

the left upper and lower limbs with associated complaints difficulty in walking and slurred speech. He was admitted in a local hospital with left hemiplegia and was diagnosed as a case of CVA (Cerebrovascular accident) for which he is treated for 1 month. As per the patient she did not find any relief from the complaints. So, she got admitted in our hospital. From 10/7/2025 to 01/08/2025 she underwent Ayurvedic treatment along with physiotherapy for the same and was discharged after remarkable improvement. She sought Ayurvedic care and physiotherapy to regain normal functions of both the limbs of left side and speech. Her blood pressure was 140/90mm of Hg, Temperature 98.6 Degree Fahrenheit, with only limited movements observed in the left limbs (Power 2/5) and unaffected right limbs (power 5/5). There is a history of Hypertension after the occurrence of stroke. No past history of head injury, Diabetes Mellitus or Dyslipidaemia could be elicited.

Physical Examination

- Blood pressure - 140/90mmhg.
- Pulse rate – 84/min.
- Respiratory rate – 17/min.
- Temperature – 98.6⁰ F
- Edema – No
- Pallor – No
- Icterus – No
- Clubbing – No.

Ashtasthana Pariksha

- *Nadi* (Pulse) - *Vatapradhana kapha*
- *Mala* (Stool) - *Vibhandata*
- *Mutra* (Urine) - *3-4 times per day*
- *Jivha* (Tongue) - *Saama*
- *Shabda* (Speech) - *Slurred speech*
- *Sparsha* (Tactilation) - *Samashitoshna*
- *Druk* (Eyes) - *Prakruta*
- *Akriti* (Anthropometry) – *Madhyama.*

Systemic Examination

- Respiratory system - on auscultation, normal sounds heard and no abnormality

detected.

- Cardiovascular system - S1 S2 heard and no abnormality detected.
- Gastrointestinal system - Soft, non-tender, no organomegaly detected.

Central nervous system Higher functions

- Consciousness- Fully conscious
- Orientation - Fully oriented to time, place and person
- Memory Intact.
- Behaviour friendly.

Cranial Nerve Examination

- Facial Nerve Examination – Asymmetry of Face (Deviation of mouth to Right Side).

Motor functions

- **Gait:** Unable to walk

Power

- Right Upper and Lower limb- 5/5
- Left Upper and Lower limb- 2/5

Reflexes

- Deep reflexes such as biceps, triceps, supinator, knee jerk and ankle jerk on affected side (left) were found to be diminished and on right side found to be normal.

Tone

- Left upper and lower limb was found to be hypotonic (when compared to right side)
- Sensory functions are normal

Laboratory Investigations

Haematological investigations were done on 11/06/2025 and found to be normal.

- Hb - 13.9gm%
- Total WBC count- 10,500 cells/cm
- RBS – 144mg/dL
- Total Cholesterol – 153mg/dL
- Triglycerides – 94mg/dL
- LDL – 55.2mg/dL

- VDL – 49mg/dL
- VLDL – 18.8mg/dL
- Serum Creatine – 1.38mg/dL

Specific Investigation

- 3- TESLA MRI brain study done on 11/06/2025 shows Large areas of acute infarction in the right frontoparietal and left posterior parietal regions. Gliotic ares in right frontal region. Mild volume loss and chronic small vessel ischemic changes.
- Case was diagnosed as a *Pakshaghata* (Cerebrovascular Accident).

MATERIALS AND METHODS

Ayurveded Rugnalaya Ganeshwadi, Nashik Simple random single case study Treatment Advised.

Table 1: Internal Medication (Pachana Chikitsa).

Sl.No	Name of Medicine	Dose	Time	Anupana
1	<i>Ampachak kadha</i>	20ml	2 times Before Food	Luke warm water
2	<i>Sutshekhhar ras</i>	2 tab	2 times Before Food	Luke warm water
3	<i>Gandgarva haritaki churn</i>	2gm	Bed Time	Luke warm water
4	Cap. Palsinuron	2 tab	2 times After Food	Luke warm water

Table 2: Showing details of treatment given to patient.

(Panchakarma)

Sl.No	Procedure	Date	No of Days
1	<i>Sarvanga Abhyanga</i> with <i>Ksheerabala taila</i> (Minutes)	10/07/2025 - 25/07/2025	15
2	<i>Nadi Sweda</i> (Minutes)	10/07/2025- 25/07/2025	15
3	<i>Sirodhara</i> with <i>Tila taila</i> + <i>Bramhi taila</i>	10/07/2025- 01/08/2025	21
4	<i>Virechan</i>	10/07/2025 - 17/07/2025	7
6	<i>Shiropichu</i> with <i>Bramhi taila</i>	10/07/2025- 25/07/2025	15
7	<i>Jihwa nirlekhana</i> with <i>Vacha choorna</i>	10/07/2025- 01/08/2025	21
8	<i>Shastika Shali Pinda Swedan</i>	10/07/2025- 01/08/2025	21
9	<i>Yoga Basti Dashmool kwatha Niruha basti Anuvasana basti</i> with <i>Narayan tail</i>	25/07/2025- 01/08/2025	7

10	Physiotherapy	10/07/2025- 01/08/2025	21
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Table 3: Duration and doses.

Drug	<i>Niruha -Dashmool kwatha Niruha basti Anuvasana – Narayan tail</i>
Dose	<i>Niruha - 700 ml Anuvasana - 80 ml</i>
Kala	<i>Niruha - abhukta Anuvasana - adrapaninam bhojana (immediately after meals)</i>
Duration	<i>Yogabastikrama: D1, D3, D5, D7 - Anuvasana basti D2, D4, D6 - Niruha basti</i>

Table 4: Virechan (Panchakarma).

Snehapana (Tiktak Ghrita), Virechan with Trivrutta Avleha & Abhayadi Modak.

Snehpan by Tiktak Ghrit in vardhaman matra	Pathay		Snehapan lathan
1st day 30 ml	Divaswap varj koshna jal pan	and	Agni dipti
2nd day 60 ml	Divaswap varj koshna jal pan	and	Ang laghvata asahat varcho
3rd day 90 ml	Divaswap varj koshna jal pan	and	Gatra mardavata, purish snigdhatta.
4th day 120 ml	Divaswap varj koshna jal pan	and	Adhomarg sneh nirgaman., vatanuloman
5th day: Sarvanga snehan and swedan			
6th day: Sarvanga snehan and swedan			
7th days: Pradhan karma virechan by trivrutta avleha and abhayadi modak			

Vegiki - 18 veg, Lengiki - Laghavata, Manik-madhyam, Aantik - kaphant

Table 5: Medication prescribed on discharge for 15 days.

Sl.No	Name of Medicine	Dose	Time	Anupana
1	Cap. Palsinuron	1 tab	Before Food	Luke warm water
2	Ekanvir Ras	1 tab	After Food	Luke warm water
3	Chandraprabha vati	500 mg	After Food	Luke warm water
4	Astimajjapachaka kwatha	20 ml	After Food	Luke warm water
5	Gojivhadikwatha	20 ml	After Food	Luke warm water

RESULTS

The condition of the patient improved gradually along with the course of the treatment. The Strength and Power of both Left upper and lower limb was increased to 5/5, also Tone of the muscle improved, Deep tendon reflex was normal after the course of treatment.

Table 6: Assessment of results.

Upper and lower limb	On First day	On 12th day	On Discharge
Power	2/5	3/5	5/5
Tone	Hypotonic	Hypotonic	Hypertonic
Involuntary movements	Present	Reduced	Absent
Reflex	+	Improved	++(Brisk/ Normal)
Speech	Slurred	Improved	Normal

DISCUSSION

Acharya Charaka gave the precise *Chikista Sutra* for *Pakshaghata*. *Charakacharya* mentioned *Swedana*, *Snehana*, and *Virechana* as treatment modality for *Pakshaghata*.^[16] *Acharya Jejjata & Gangadhara* interprets this as *Snehayukta Swedana* and *Snehayukta Virechana*. *Sushrutachrya* explained patient of *Pakshaghata* who is not emaciated, has pain in the affected part, habitually follows the rules of diet, and regimen; who can afford to pay for the necessary accessories considered for the treatment.^[17] Initially, *Snehana* and *Swedana* are to be provided along with *Virechana*. Thereafter *Niruha Basti*, *Anuvasana Bati* and *Shirodhara* with other treatment Procedures should be administered.

Snehana Abhyanga

Abhyanga is one among the *Dinacharya* and is an ancient Indian Ayurvedic approach adopted for healing, relaxation and treating various diseases.^[18] *Abhyanga* means massaging the body with any *Snehas* (fats) in the same direction of hair follicles. How pot, leather and axle of cart become strong and efficient by oiling, similarly the body becomes strong and stable and so also the skin becomes *Drudha* and good by anointing it with oil, which acts on vitiated *Vata*, and body becomes capable of withstanding fatigue and exercise. If there is absolute vitiation of *Vata* without any kind of association (obstruction), it should be treated at first with oleation therapy. In *Pakshaghata* there is *Sira Snayu Sankochana* *Snehana* is very essential for such condition. It pacifies the *Vata doshas* and *Pushti prasada* (nourishes the dhatus).^[19] *Abhyanga* is done for sufficient time, the oil reaches to the different *Dhatu*. Hence, it is clear that the potency of drug used in oil is absorbed into the skin. *Dhatu* it subsides the diseases of that particular *dhatu*. *Acharya Charaka* described that *Vayu* dominates in the *Sparshanendriya* and its site is *Twak*. The *Abhyanga* is exceedingly beneficial to the skin, so one should practice it regularly. *Indriya* are in close contact of mind hence if *Indriya* healthy, mind remains healthy. Thus, *Abhyanga* keeps body and mind healthy. *Acharya Sushrutha* explains that the four *Tiryak Dhamanis*, each divides gradually hundred and thousand times and thus become innumerable. These cover the body network and their

openings are attached to *Romakupa*. Through these only *Virya* of *Abhyanga*, *Parisheka*, *Avagaha*, *Alepa* enter in to the body after undergoing *Paka* by *Bhrajaka pitta* in skin and produces desired therapeutic action. Among the properties of *Snehana snigdha* and *Guru guna* acts as *Vatahara*, *balya* and *Pushtihara*. *Mridu guna* reduces the stiffness by its opposite quality of *Kathina guna* and *Sukshma guna* helps the penetration of drug in to the minute channels.^[20] By *Abhyanga* the nervous system gets stimulated, thus providing stimulation to the muscular system, vessels and glands governed by the particular nerve and keeps the human body healthy. Massaging also improves the circulatory system thus reducing the pain. Usually lukewarm medicated oil should be used for massaging. The warm oil stimulates the *Swedavaha Srotas* (perspiring body channels) thus causing dilatation of the blood vessels there by increasing the blood circulation, thus relieving pain, stiffness and contraction of vessels. In *Marmas*, the *Prana* (energy) resides. By doing massage, the vital points get stimulated and produce positive energy, thereby protecting, rejuvenating and increasing the immunity towards environmental changes.^[21] Here *Abhyanga* was done with *Til Taila* is traditionally the preferred oil for *abhyanga*, especially in *Vata* disorders, because it strengthens muscles, joints, and bones while reducing stiffness and promoting flexibility. In Ayurveda, *tila taila* is described as having sweet (*madhura*) taste with qualities that are heavy (*guru*), unctuous (*snigdha*), and penetrating (*sukshma*), with a warming potency (*ushna virya*) and sweet post-digestive effect (*madhura vipaka*). These properties make it especially good at pacifying *Vata* dosha. Ayurvedic classics state that regular massage with sesame oil through *abhyanga* delays aging, relieves fatigue, and improves sleep, due to its unctuous and warming nature that soothes the nervous system and calms *Vata*.

Swedana Nadi sweda

Swedana (Sweating treatment) is usually given after oleation- *Snehana* therapy. *Swedana* is the procedure that relieves *Stambha*, *Gaurava*, *Sheeta* which induces *Swedana* (Sweating). It plays a dual role in *Poorvakarma* as well as *Pradhanakarma*.^[22] *Swedana* has relaxing and detoxifying effects on the human body. *Nadi Sweda* is a form of sweating treatment in which the steam is sent through a tube. It is a form of *Bashpa Sweda* or providing sweating through the vapors. The vapors coming through the tube are made to reach the afflicted parts of the body after oil massage. *Nadi Sweda* is highly beneficial in many conditions in all diseases caused by vitiated *Vata* and especially in *Stambha/Sankocha pradhana Vata vyadhi*.^[23]

Mode of Action of Swedana

Swedana has its main actions like *Stambhaghna*, *Gauravaghna*, *Shitaghna*, and *Swedakarakatva*. How *Swedana* performs their actions, we can understand it as below.

Stambhaghna

Swedana releases *Sthambha* means stiffness. *Samana Vayu* which promotes *agni*, *Sleshakakapha* which is located in *Sandhi*, *Amarasa*, *Mamsa*, *Meda*, *Vasa* are mainly responsible for *Stambha*. *Samana Vayu*, by *Rukshaghna*, absorbs *Snigdha* and so causes *Stambha*. *Sleshakakapha* is *Snigdha*. Due to its loss of function, *Sthambha* occurs. *Swedana* is *Snigdha* and *Ushna* so it relieves *Stambha*. *Ushnaghna* of *Swedana* does *Srotoshuddhi* and *Amapachana* and so it relieves stiffness. *Gauravaghna*: *Swedana* relieves heaviness in the body. *Apyaghataka*- Liquid substances of the body come out through *Sweda*. *Apyatatva* is *Guru*. Due to their expulsion, lightness is achieved. *Swedana* stimulates muscles and nerves and so lightness is gained.

Shitaghna

Swedana is mainly *Ushna* so it relieves *Shita* by opposite property.

Sweda Karakatva

Swedana promotes Sweating. *Sweda* is a type of *mala*. Impurities of the body come out with *Sweda*. *Sweda* is related to *Dhatvagni* and *Bhutagni* (Metabolism). *Swedana* drugs by *Ushna* and *Tikshnaghna* are capable of penetrating the microcirculatory channels (*Srotas*) where they activate the sweat glands to produce more sweat. after dilatation of micro channels, *Laghu* and *Snigdhadasha* in the channels and direct them to move towards *Kostha* or excrete them through micropores of the skin in the form of sweat, resulting in *Srotoshodhana*. *Dosha* brought in *Kostha* are expelled out of the body with the help of *Vamana* or *Virechana* therapy.^[24]

Virechana

Virechana is the procedure which expels out the *Doshas* through *Adhomarga* i.e., *Guda*. This *Karma* mainly aims to eliminate *Pitta doshas*. After *Virechana* Therapy, the person gets purity of channels of circulation, clarity of the sense organs, lightness of the body, increase in energy, promoting power of digestion and metabolism, freedom from diseases, expulsion of faeces, etc.^[25]

Virechana

Virechana is the procedure for expelling the Doshas through Adhomarga i.e., Guda. This Karma is mostly used to reduce Pitta Doshas. Virechana Therapy results in the purification of circulation channels, the clarity of sense organs, the lightness of the body, a rise in energy, and the promotion of health. Virechana Drugs are Ushna (hot), Tikshna (sharp), Sukshma (subtle), Vyavayi (pervades the entire body before being digested), and Vikasi (causing looseness of joints). Virechana Dravya reaches the heart and circulates throughout the body through the vessels due to their inherent efficacy. They liquefy the compact Doshas due to their Agneya character. They separate the adhering Doshas in the channels of the entire body due to their Tikshna Guna. These act by coating the surface of the faeces with a water-immiscible film and by increasing the water content of the faeces to provide a lubricant action. These drugs expelled morbid material without digestion.^[25]

Mode of action of virechana drugs

Virechana Drugs are *ushna* (hot), *Tikshna* (sharp), *Sukshma* (subtle), *Vyavayi* (pervading the entire body before getting digested) and *Vikasi* (causing looseness of joints). By virtue of their own potency, *Virechana dravya* reach the heart, and circulate in all the body through the vessels. Due to their *Agneya* nature, they liquefy the compact *Doshas*. Due to their *Tikshna guna* they separate the adhered *Doshas* in the channels of the entire body. Due to its nature to move through subtle channels and to flow towards the gastro intestinal tract, this morbid material reaches the stomach. Due to the predominance of *Prithvi* and *Jalamahabhutas* in *Virechana* drugs and because of their specific action (*prabhava*) to move downwards, the *Doshas* or morbid material get expelled through the downward tract (anus). The medicine used for Virechana is Trivrutta Avleha & Abhayadi Modak.^[26]

Basti

disintegration of Mala. Kwatha performs Dosha Anulomana and Nirharana.

Effect from Anuvasana basti

Anuvasana basti will retain the oil for a specific period without causing any adverse effect. It protects *Pureeshadhara kala* by giving *Snehana* effect. *Ksheera bala Taila* having *Guru* and *Snigdha guna* combats *Ruksha* and *Laghu guna* of *Vata*, which in turn does *Vata shamana*. *Acharya Charaka* while assessing the *Anuvasana Basti* records the digestion of *Sneha* by the words “*Sneham Pachati Pavakah*” and after digestion *Dravyas* can be absorbed to cause the effect on the body.^[30] *Bastikarma* is the procedure by which the medicines in suspension

form area administered through rectum or genitourinary tract using *Bastiyantra*. It is the most important procedure among *Panchakarma* procedures and the most appropriate remedial measure for *Vata dosha*. *Basti karma*'s place of action is *Pakwashaya* which is *Vata Dosha*'s main site. Hence it is the major treatment modality for *Vata Dosha*.^[27]

According to the nature of medicine used, two types of enemas are

- *Asthapana/Kashaya/ Niruha Vasti* - Decoction based enema (*Dashmool kwatha Niruha basti*)
- *Anuvasana/ Sneha Vasti* - Oil based enema (*Narayan tail*)

Mode of Action

When *Basti* is introduced into the *Pakwashaya*, the *Veerya* of *Basti* reaches all over the body, collects the accumulated *Doshas* and *Shakrut* from *Nabhi*, *Kati*, *Parshwa* and *Kukshi pradesha*, causes *Snehana* to the body and expels out the *Dosha* along with *Pureesha*. *Charakacharya* have explained that it is 'amrutopamam' for the patients having *Kshina Majja*, *Shukra* and *Oja* and has properties like *Balya*, *Brimhana* and *Pushtikara*.^[28]

Effect from *Niruha basti*

Madhu having *Yogavahi* and *Sukshma marga anusarita* property acts as catalyst and penetrates into the *Sukshma Srotas*. *Saindhava lavana* having *Laghu* and *Tridosha Shamaka guna* was added to it. *Sneha dravya*(*Dashmool*) having *Snigdha guna* combats *Ruksha* and *Laghu guna* of *Vata*, which in turn causes *Vata Shamana*. *Kalka* (*Triphala*, *Bala*) are the main drugs, which gives potency to the whole combination. It helps to disintegrate the *Malas*. *Kwatha* does *Anulomana* and *Nirharana* of *Doshas*.^[29] *Dashamula Niruha Basti*, In *Niruha Basti* *Madhu* possesses *Yogavahi* and *Sukshma Marga Anusarita*, functions as a catalyst, penetrating the *Sukshma Srotas*. The *Laghu* and *Tridosha Shamaka Gunas* were introduced to the *Saindhava Lavana*. The *Snigdha Guna* of *Sneha Dravya* (*Tila Taila*) combats the *Ruksha* and *Laghu Gunas* of *Vata*, resulting in *Vata Shamana*. The major medicines, *Kalka* (*Triphala*, *Bala*), are the ones that give the overall combo its power. It aids in the *Shirodhara Shirodhara* as the name suggests is formed by two different terms *Shira* (head) and *Dhara* (flow) is pouring of fluids like decoction, medicated oil, medicated milk, Medicated butter milk, water etc over the head continuously in rhythm from a specific height for specific period.^[31] *Shirodhara* is done with *Tila Taila* processed with *Bhrami Tail*. Head is the substratum of all the sense faculties or *Indriyas* (sense organs), it is also known as *Uttamanga*. Because of this,

Shirodhara gives strength to the *Prana* and *Indriyas*. *Taila Dhara* has the properties like *Mana Sthairyakara*, imparts strength, induces sound sleep, increases intellect, etc. hence is the therapy of choice.^[32]

Mode of Action

Shirodhara works as *Samvahana* (gentle massage) on the head, and this re-establishes the functions of *Vata* and *Mana*, because *Sparshendriya* (skin) is *Chetsamvahi* (inherently association with mind) and *Vata* is seated in it. Continuous flow of *Shirodhara* on *Shira* may improve the *Dhi* (intellect), *Dhiriti* (restraint/ retention) and *Smirti* (memory) i.e. there is balance of *Raja* and *Tama Dosha* and improvement of *Satwa Guna*. Through its mechanical effect, *Shirodhara* re-establishes the functional integrity between the *Doshas* located in *Shira* or *Hridaya* i.e. *Prana*, and *Vyana Vayu*, *Sadhaka Pitta* and *Tarpaka Kapha*. The forehead has vital spots (*Marma*) *Sringataka*, *Sthapani Marma*. According to *Acharya Bhela*, the site of *Chitta* (mind) is *Bhrumadhya* (region between two eyebrows) i.e. *Sthapani Marma* and *Buddhivaiseshika Alochaka Pitta* also situated on this region. The *Shirodhara* helps the patient to concentrate on this essential area, which eventually leads to stability in the functions of mind.^[33] *Shirodhara* deeply relaxes the nervous system, lowers metabolism, integrates brain function and creates brain wave coherence. When the brain is under stress, cerebral circulation is compromised as the oil is poured on the head the nervous system is deeply stilled the brain waves slow down and coherent. Once the brain is quieted, more life energy and oxygen and other nutrients flow freely to brain. This result is better brain function, mood stability. Regular treatments are said to increase blood circulation to the brain, improved memory and sound sleep and calm body and mind.^[34]

Shiropichu

Shiropichu is a word comprising of 2 terms, *Shiro* meaning Head, *Pichu* meaning a Swab or Sterile cotton pad or a sterile cloth dipped in Medicated oils. Thus, *Shiropichu* means an Ayurvedic treatment procedure which includes keeping a sterile cotton pad dipped in herbal oils on the crown of the head at the *Brahmrandra* (anterior fontanelle) and wrapping it up with a bandage cloth for a specific time interval.^[35] *Shiropichu* is done with Bramhi tail. *Shiropichu* is one of the most effective treatment for reducing stress and nervous tension. It works through action on *Tarpaka Kapha*, *Sadhaka Pitta* and *Prana Vayu*. Due to *Tikshana*, *Vyavayi* & *Sukshma* property of *Taila* it penetrates easily into *Manovaha srotas* correcting vitiation of *Manas Dosha* (*Raja* & *Tama*). At the same time the *Bhrimhana*, *Balya*, *Vata*

shamana, Medhya properties of *Taila* corrects all *Manas vikaras*. *Shiropichu* improves the circulation there by correcting the brain circulation which is very important in stress.^[36]

Shastika Shali Pinda Swedan

Work due to *ushna guna* to stimulate the sympathetic nervous perform vasodilation. Due to *Sara* and *Sushma guna* of *Swedan dravya*. *Lina dosh* are liquefied and came out through micropores of the skin. It decreases stiffness due to massage and heat applied over the area. Nutrients of *Shastika Shali* get absorbed and give strength to the muscles. Sweat pores open and flow out various metabolic wastes. Increased blood flow promotes relaxation process and increasing range of movement. Toxins remove from the body by inducing sweat.

Jihwa Nirlekhana

Jihwa Nirlekhana was done with *Vacha Choorna* very effective in managing speech disorder. *Vacha* has a special place in *Ayurveda* as it is a main *Medhya* drug, which has the property of improving the memory power and intellect. *Acharya Charaka* has categorized *Vacha* in *Lekhaniya* and *Sanjnasthapana Mahakashaya*. *Vacha* has a special potency (*Prabhava*) as a nerve tonic (*Medhya*). Due to these properties, it pacifies *Vata* and *Kapha*. Due to *Pramathi and Lekhana* property by which it disintegrated the *Kleda, Meda, Lasika, Sweda* and *Vasa* and eliminates the *Mala, Kapha* and *Pitta* from the *Srotas* & Due to *Katu Rasa*, all the involved channels are dilated i.e. “*Srotansi Vivrunoti*” action.^[37] *Vata* is the controller of all activities of mind, so by normalizing *Vata Dosha (Prakritavastha)* it leads to maintenance of the functions of mind resulting into promotion of mental health and Speech.^[38]

Palsinuron Capsule

Palsinuron is a remedy for neuro-muscular disorders associated with Central nervous system (CNS) & peripheral nervous system (PNS). It contains *Mahavatvidhwans Rasa, Sameerpannaga Rasa, Sootshekhara Rasa, Ekangveer Rasa, Khurasani Owa* (*Hyoscyamusniger*) and *Lajari* (*Mimosa pudica*). *Mahavatvidhwans Rasa* is a generic preparation, which improves metabolism of CNS & PNS, co-ordinates neuro muscular activity. *Sameerpannaga rasa* Improves tissue oxidation, overcomes Anoxia, normalizes neuro-muscular metabolism. *Ekangveer rasa* Promotes healing of damaged nerves & blood vessels, recanalize blood vessels, activate sensory & motor functions. *Sootshekhara rasa* Provides nutritional support for faster healing of damaged organelles. *Lajari* regenerative effect on neuro-lesions and *Khurasani Owa* checks neuro-irritation. It is also prescribed for Hemiplegia, General Paralysis, Facial Palsy, Hand Shoulder syndrome, Convulsions, Whole

Body Stiffness, Neurasthenia, Sciatica, Neuralgia, Cramps in calf, Myalgia & other Neuro-Muscular Problems. It regulates blood supply in affected areas, overcomes anoxia, and stimulates cerebro-neural activity. Besides this it provides nutrition support to nerves & blood vessels enhances metabolic processes in CNS & PNS, activates neuro-muscular communication. It also Promotes curing of damaged nerves & blood vessels, recanalizes blood vessels and provides nutrition support to nerves & blood vessels^[39]

Physiotherapy

Physiotherapy can be defined as a treatment method that focuses on the science of movement and helps people to restore, maintain and maximize their physical strength, function, motion and overall well-being. Physiotherapy is done in, throughout the treatment to improve the range of motion of joints and flexibility of muscles. Here the physiotherapy is mainly concentrated to improve the joint integrity, muscle flexibility, attaining the delayed developmental milestones as early as possible. The other benefits are increased circulation to all four limbs and temporary relief of pain Consider the spasticity the joint mobility and flexibility was attained through the Range of Motion exercises (ROM), passive stretching and peripheral joint mobilization. Here the Proper Ayurvedic management along with speech therapy, physiotherapy, and other rehabilitation measures help the patient to become self-sufficient.

CONCLUSION

The basic aim of Ayurveda is “*swasthasya swasthya Rakshanam Aturasya Vikara Prashamanam*”. Plenty of Disorders have been classified under all the vitiated Tridosha, among them are Nanatmaja Vikaras. *Pakshaghata* is a *Vataja Nanatmaja Vyadhi* considered as *Mahavata*vyadhi. All *Acharyas* have emphasized that *Vata* is the predominant *Dosha* in the manifestation of *Pakshaghata*. Hence, it is essential to understand clearly the physiological and pathological aspect of *Vata* and then only appropriate treatment should be initiated. However, in the this study the treatment Protocol was planned according to the *Dosha* and *Sthana Dushti* as per *Acharya Charaka*. *Sthanika Chikitsa* and *Basti karma* along with *Shamana Aushadhis* and Physiotherapy was administered to the patient according to *Vyadhi Avastha*, *Rogi Bala* and *Dosha Bala*. This case study demonstrates the successful management of *Pakshaghata* (acute intraparenchymal haemorrhage) using Ayurvedic treatment. These were used here which gave excellent results to the patient. Physiotherapy was given as an add on treatment helping in releasing the restricted range of movement of

limbs. Patient was able to walk independently later. The results were satisfactory and encouraging and this led to improvement in the quality of life of patient. On the basis of this case study it can be concluded that *Panchakarma* treatment along with Physiotherapy was effective in the management of *Pakshaghata*.

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