



ISSN 2456-3110

Vol 3 · Issue 3

May-June 2018

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Role of *Avarna* in the etiopathogenesis of *Ardita* (facial paralysis)

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ABSTRACT

Ardita is one among *Nanatmaja Vata Vyadhi* which manifest suddenly due to *Ashukaritva* of *Vayu*. As *Ardita* has some similarity with *Pakshaghata* and after *Pakshaghata* it takes prime position among *Vata Vyadhi*. *Ardita* is characterized by symptoms like *Ardha Mukha Vavrata*. As it affect the *Mukha* of body mainly, due to its *Adhithana* in *Mukha* patient suffer physically as well as mentally, if not treated properly. So for the treatment of *Ardita* understanding of its *Nidana* and its *Samprapti* become very necessary.

Key words: *Vatavyadhi, Ardita, Facial Paralysis, Hemiplegia, Bell's Palsy*

INTRODUCTION

Ardita is one among the *Nanatmaja Vata Vyadhi*^[1] as word *Ardita* suggest that there is partially distorted “*Ardhae Hatham Iti Ardhitam.*” In other way we can also understand the meaning of *Ardita* “*Ardyati Pidyati Iti Arditha*” means the disease in which half of the face get affected, this condition is termed as *Ardita*. *Ardita* is also called *Mukhardaghata*. According to *Shabdakalpadruma* word *Ardita* means a person afflicted or troubled. But in *Ayurveda* it is explained as a disease afflicting the *Urdhvang* or *Urdhvajatrugata* parts of body mainly the face.^[2] Word *Ardita* is derived from the root word “*Ardana*” which means ‘to pain’ or discomfort or trouble.

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Submission Date : 23/05/2018 Accepted Date: 19/06/2018

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.v3i3.12897

According to *Monnier-Williams* its meaning are injured, begging, pained, afflicted etc.^[3] Face is like a mirror of mind which reflects emotions of the persons like happiness, sorrow, anger, disgust, fear etc. *Sira* is the main co-ordinate of all *Indriyas*. As *Ardita* particular affects the *Urdhvajatrugata* parts of body, hence it become necessary to understand the proper etiopathogenesis of *Ardita*.

About *Ardita* there are different opinions of our *Acharyas*. *Charakaacharya* states that *Ardita* is localized in half of the face or without the involvement of the body.^[4] *Acharya Chakrapani* has mentioned the difference between *Pakshaghata* and *Ardita*. He said that *Ardita* comes in bouts/spells and the episodes are not permanent in nature where as *Pakshaghata / Ardhangavata* is more of a permanent one. Apart from this in *Ardita* the deformities are seen predominantly in the face, where as we can find their absence in *Ardhangavata*. Further *Charakaacharya* has mentioned that the *Ardhangaghata / Pakshaghata* can be classified as namely: *Samanya Ardhangaghata / Vata, Vishista Ardhangaghata / Vata*. *Samanya Ardhangavata* is a paralysis in which the facial deformities are not involved. This is also called *Pakshavadha* or *Pakshaghata* (*Pakshaghata* without facial symptoms). *Vishista Ardhangavata* is a paralysis in which the deformities are found in the

face along with a part of the body. This can be called as *Ardita* (Hemiplegia with facial paralysis). *Acharya Dridabala* also states that “*Ardhae Tasmin Mukhardhae Va Kevalaesyata Arditam*” means *Ardita* is a disease in which there is deviation or crookedness leading to deformity of one side of the face alone or along with one side of the body.

Vagbhataacharya follows *Charaka* and states that in *Ardita* half of the face is distorted with or without the involvement of body.^[5] *Arundatta* has clarified that *Ardita* is the disease which affects half of the face.^[6] *Susrutaacharya* mentioned that in *Ardita* half of face is affected.^[7] *Sharangdhara* explained that *Ardita* is a condition which is affecting half of the face.^[8] *Acharya Bhavamishra*^[9] have told the 3 types of *Ardita* these are namely as :*Vataja Ardita, Pittaja Ardita, Kaphaja Ardita*.

Nidana

Acharya Charaka not mentioned particular *Nidana* for *Ardita* they only said that all *Vatavyadhi Samanya Nidana* is also responsible for *Ardita*, but *Susrutaacharya* and *Vagbhataacharya* have particularly mentioned the *Nidana* of *Pakshaghata*. According to *Acharya Susruta*^[10] and *Vagbhata* following are the same *Nidana* for *Ardita*,

1. Excessively speaking and loud speaking.
2. Excessively taking of substances which are hard.
3. Always laughing loudly.
4. Always yawning.
5. Always lifting or carrying heavy weight.
6. Always sleeping on uneven surface or sleeping in undesired places.

Garbhinistri, Prasutastri, Young, Emaciated, Old aged persons and those who are suffering from the *Raktadhatu Kshaya* are the other *Nidana* for *Ardita* which are mentioned by *Susrutaacharya*.

Poorva Rupa

Charakacharya have mentioned that all *Vatavyadhis* including both *Pakshaghata* and *Ardita* having *Avyaktapoorvarupa* i.e. it manifest sudden due to

Ashukaritva of *Vayu*. Hence it can be considered that the absence of *Lakshana* of all *Vata* disorders are their *Poorvarupa*. *Susrutaacharya*^[11] have mentioned the *Poorvarupa* of *Ardita* these are as below;

- *Romaharsa* (horripilation)
- *Vepathu* (tremors)
- *Aavilaneetrata* (lacrimation of eyes)
- *Vayuurdhavavega* (eructation)
- Loss of sensation of skin/numbness
- *Toda* (tingling sensation)
- *Manyastambha* (neck rigidity)
- *Hanustambha* (lock jaw)

Rupa

In *Bruhatrayee* we didn't get types of *Ardita* any where but *Acharya Bhavmishra*^[12] have mentioned the three types of *Ardita* namely as *Vataja Ardita, Pittaja Ardita, Kaphaja Ardita*. The *Lakshana* of these three types of *Ardita* are explained below;

1. Vataja Ardita

- Excessive salivation
- *Kampa*
- *Vyatha*
- *Hanugraha*
- *Vakagraha*
- *Sotha and Shoola* in lips

2. Pittaja Ardita

- Yellow colouration of face
- Fever
- Thirst
- Delusion
- Feeling of Heat

3. Kaphaja Ardita

- Oedema and stiffness in cheeks, head and neck

Role of Aavarna in Ardita Samprapti

Samprapti of Ardita can be understood in two steps i.e. *Dhatukshayajanya* and *Margavarjananya*. *Dhatukshayajanya* is occurred due to *Apathyaaahara* and *Vihara* while *Margavarjananya Samprapti* occurs due to some specific conditions such as *Ama*, *Vegasandharana* and *Marmaghata* etc.

Dhatukshayajanya

Due to excessive consumption of *Apathya Ahara* (*Ruksha, Laghu, Kathin*), *Apathya Vihara* (*Ratri Jagran, Ati Vayayam*) it leads to *Agni Dusti* as a result of which *Rasa* and *Utrottar Dhatu Kshayam* takes place. In other way *Apathya Vihara* like *Ati Vyavaya* causes *Shukra Dhatu Kshayam* and *Purvotar Dhatu Kshayam*. Due to *Dhatu Kshayam Srotas* become *Rikta* and vitiation of *Vata Dosha* take place, this vitiated *Vata* moves from their sites towards *Urdhwa Jatru Gata Bhaga* and takes *Sthana Samsharaya* in *Mukhardha* and produces *Ardita Roga*.

Margavarjananya

Due to some special *Nidanas* like *Ama, Vega Sandharna* and *Marmaghata* there is production of *Sanga* in *Srotas*, As a result of which there is improper filling of *Srotas* beyond the *Sanga*. Improper filling produces *Rikatata* in *Srotas* beyond the site of *Sanga*, as a result of which *Vata* get vitiated and *Vimargamna* of *Vata* take place. The *Vimargamit Vata* takes *Sthana Shamsharya* in *Mukhardha* and produces the *Ardita Roga*.

Samprapti Ghatakas

- *Dosha* : *Vata Pradhana Tridoshaja*
- *Dushya* : *Rasa, Rakta, Mamsa, Sira, Snayu*
- *Agni* : *Vishmagni*
- *Ama* : *Jataraagni* and *Dhatwagni Mandhya Janya*
- *Srotas* : *Rasavaha, Raktavaha, Mamsavaha, Pranavaha*
- *Sroto Dusti Prakara* : *Sanga, Vimargagamana*
- *Udbhavasthana* : *Ama Pakwashaya*
- *Sancharasthana* : *Urdhvajatrugata*

- *Vyaktasthana* : *Mukhaardha*
- *Vyadhi Savbhava* : *Navina- Mridu, Jirna -Daruna*
- *Sadhya Asadhyata* : *Navina – Sadhya, Jirna-Yapya/Asadhyata*

Chikitsa

Arditae navanam murdhni tailam tarpana meva cha |

Nadi swedopanahascha apyanupa pisitaer hitaha ||

(*Ch.Chi 28/99*)

For the treatment of facial paralysis, nourishing type of inhalation therapy should be administered, and the head should be anointed with medicated oil. *Nadi Swedana* and *Upanaha* prepared with the meat of animals inhabiting marshy lands are useful for the cure of this ailment.

DISCUSSION

In case of *Ardita* there is no direct reference regarding the *Aavarna* that particular which type of *Aavarna* is involved in *Ardita Samprapti*. But when we study *Lakshana* and *Samprapti* of *Ardita* deeply then we can find there is a major role of *Aavarna* in the *Ardita Samprapti* and we can analyze that six types of *Aavarna* features and *Ardita* features are very closely related. So we can assume that the following types of *Aavarna* may play role in *Samprapti* of *Ardita*. *Ardita* is a *Vataja Nanatmaja Vyadhi* which can be correlated with the modern Bell's palsy, *Lakshana* of either *Ardita* and Bell's palsy are found in following types of *Aavarna*, *Pranavrita Udana, Pranavrita Samana, Udanavrita Vyana, Kaphavrita Udana, Pranavrita Vyana, Udanavrita Prana*.

In *Pranavrita Udana*^[13] there is *Sirograha* and *Acharya Susruta* explained that in *Purvaroopo* of *Ardita*^[14] there is *Manya* and *Hanugraha*, these symptom are very closely related to *Ardita*. According to *Bhavamishra* the *Kaphaja* symptoms of *Ardita*^[15] like *Sirograha, Manyagraha* are also having the similar *Lakshana*.

In case of *Pranavrita Samana*^[16] there is *Shareerajadyata* and *Mooka Lakshana* or slurred speech told by *Acharya Charaka* and similarly in case

of *Ardita*^[17] there is *Samkocha* in *Shareeraardha* and alteration in speech, Where as *Acharya Sushruta* also explains that in *Ardita*^[18] there is *Vaksanga*.

In *Pranavrita Vyana Acharya Charaka*^[19] have mentioned that there is *Indriya Shunyata* which is very similar to *Ardita Lakshana* told by *Acharyas* like *Twaka Sparashaagyana* which occur in case of *Poorvaropa* which is told by *Sushruta*^[20] and *Vaksanga, Vaadhyata* in *Lakshana of Ardita*^[21] told by *Acharya Charaka* are similar to *Pranavrita Vyanalakshana*. The *Balakshaya* is present in that case when *Ardita* occurs along with *Pakshavadha*.

Acharya Charaka explains that in *Udanavrita Prana*^[22] there is *Karma Naasha* and *Bala Naasha* which are very similar to the *Ardita* and *Pakshavadha*.

Udanavrita Vyana^[23] there is *Stabhadata* in *Shareera, Chestahani*, closing of eyes these *Lakshana* are very similar to *Ardita*, particularly closing of affected side eye which occurs in Bell's palsy.^[24]

Kaphavrita Udana^[25] there is *Vaksvaragraha, Dourbalya, Gurugatrata Lakshana* told by *Acharya Charaka* are very similar to that of *Ardita Lakshana*.

CONCLUSION

Avarna play a very important role in the pathogenesis of various disease, in case of *Ardita*, *Aavarna* also play a major role for the occurrence of disease. *Ardita* is one among *Vataja Nanatmaja Vyadhi* and its *Samprapti* can be understood in two ways either *Dhatukshyajanya* or *Margavarnajanya*. After understanding proper etiopathogenesis of *Ardita*, *Samprapti Vighatana* becomes easy. *Samprapti Vighatana* is known as *Chikitsa*, so we can say that without understanding proper etiopathogenesis of any disease treatment is not possible.

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How to cite this article: Dr. Kuldeep, Dr. A. S. Prashanth, Dr. S.G.Chavan. Role of *Avarna* in the etiopathogenesis of *Ardita* (facial paralysis). J Ayurveda Integr Med Sci 2018;3:193-197.
<http://dx.doi.org/10.21760/jaims.v3i3.12897>

Source of Support: Nil, **Conflict of Interest:** None declared.
