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 Ardhha Mukha Vakrata. As it affect the Mukha of body mainly, due to its Adhisthana 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 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 Arditaha” 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 Urdhavanta or Urdhavjatrugata parts of body mainly the face. Word Ardita is derived from the root word “Ardana” which means ‘to pain’ or discomfort or trouble.

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. 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

According to Monnier-Williams its meaning are injured, begging, pained, afflicted etc. 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 Urdhavjatrugata parts of body, hence it become necessary to understand the proper etiopathogenesis of Ardita.
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.\textsuperscript{[5]} Arundatta has clarified that Ardita is the disease which affects half of the face.\textsuperscript{[6]} Susrutaacharya mentioned that in Ardita half of face is affected.\textsuperscript{[7]} Sharangdhara explained that Ardita is a condition which is affecting half of the face.\textsuperscript{[8]} Acharya Bhavamishra\textsuperscript{[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 Vatavyadhis Samanya Nidana is also responsible for Ardita, but Susrutaacharya and Vagbhataacharya have particularly mentioned the Nidana of Pakshaghata. According to Acharya Susruta\textsuperscript{[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 Raktadhata 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\textsuperscript{[11]} have mentioned the Poorvarupa of Ardita these are as below;

- Romaharsa (horripilation)
- Vepathu (tremors)
- Aavilanetra (lacrimation of eyes)
- Vayuurthavegeda (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 Bhavamishra\textsuperscript{[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 understand in two steps i.e. Dhatukshayajanya and Margavarnajanya. Dhatukshayajanya is occurred due to Apathyaaahara and Vihara while Margavarnajanya 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 Vyayam) 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 Purvotoar 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 Samgharaya in Mukhardha and produces Ardita Roga.

Margavarnajanya

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 Shamsuraya in Mukhardha and produces the Ardita Roga.

Samprapti Ghatakas

- Dosha : Vata Pradhana Tridoshaja
- Dushya : Rasa,Rakt, 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
- Vyadh Savbhava : Navina- Mridu, Jirna -Daruna
- Sadhya Asadhyata : Navina – Sadhya, Jirnayapa/Asadhyapa

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 inhibiting marshly 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 Samano, Udnavritta Vyana, Kaphavrita Udana, Pranavrita Vyana,Udnavritta Prana.

In Pranavrita Udana[13] there is Sirograha and Acharya Susruta explained that in Prurvaroopa 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 Samano[16] there is Shareeraajadyata and Mooka Lakshana or slurred speech told by Acharya Charaka and similarly in case...
of Ardita\textsuperscript{[17]} there is Samkocha in Shareeraardha and alteration in speech, Where as Acharya Sushruta also explains that in Ardita\textsuperscript{[18]} there is Vaksanga.

In Pranavrita Vyana Acharya Charaka\textsuperscript{[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\textsuperscript{[20]} and Vaksanga, Vaadhyata in Lakshana of Ardita\textsuperscript{[21]} told by Acharya Charaka are similar to Pranavrita Vyanalakshana. The Balakshaya is present in that case when Ardita occurs along with Pakshavadhva.

Acharya Charaka explains that in Udanavrita Prana\textsuperscript{[22]} there is Karma Naasha and Bala Naasha which are very similar to the Ardita and Pakshadhva.

Udanavrita Vyana\textsuperscript{[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.\textsuperscript{[24]}

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

**CONCLUSION**

Aavarna 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 Margavarmanajanya. 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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