Ayurvedic Management of Ardita - A Case Report

Mridula M.K., Aswathi A.T.¹

Resident Doctor, Arogya Bhavanam Hospital, New Delhi. ¹PG Scholar, Sri Sai Ayurvedic Medical College, Aligarh.

ABSTRACT

Ardita is a condition that develops due to excessive aggravation of Vata and causes distortion of face. Facial palsy the paralysis of facial nerve also affects the movement of facial muscles and shows similar symptoms. So we can almost correlate these diseases. Allopathic management of facial palsy includes the use of steroids and some anti-inflammatory drugs only, with a chance of recurrence and side effects. Present study reveals that Ardita can be managed successfully with ayurvedic treatments with lesser chance of recurrence and without any side effects.

Key words: Ardita, Facial palsy, Steroids, Ayurvedic treatments.

INTRODUCTION

Ardita is one among the 80 Nanatmaja Vyadhis of Vata. The word Ardita means partially destroyed. ‘Ardhe hatham ithi ardhitham’. As per Ayurveda, excessively aggravated Vayu causes distortion in half of the face and curvature of the nose, eyebrow, forehead, eye and mandible. But Acharyas have different opinions about Ardita. Acharya Charaka described it as a disease affecting only face. But Acharyas like Vagbhata and Sushruta pointing out the involvement of half of the body also. Causes of Ardita has also been explained in detail in Samhitas. Excessive laughing, speaking loudly, chewing hard food, yawning, sneezing, carrying heavy loads on head, sudden movement of head and neck, exposure to cold and wind etc. are some of the causes for developing Ardita.

These Nidanas (aetiology) leads to vitiation of Vata and manifestation of symptoms of Ardita. The symptoms include distortion of the affected side of the face, deviation of angle of mouth to the normal side, tremors of the head, shaking of tooth, incomplete closure of the eye in the affected side, distortion of the nose, difficulty in speech and hoarseness of voice, loss of hearing and impairment in smell sensation, pain in the ear, difficulty in mastication and swallowing of food etc.[¹]

Facial palsy due to the paralysis of facial nerve almost shows the symptoms of Ardita. So we can correlate this disease up to some extent. Paralysis of the facial nerve may be of the upper motor neuron type or lower motor neuron type. The causes of facial palsy are compression of facial nerve by edema, periostitis at the facial canal, ischemia of the nerve or a viral infection. Commonly occurring facial palsy is Bells palsy, which is a lower motor neuron type. It usually develops suddenly and spontaneously due to idiopathic reasons. Paralysis of muscles of facial expression, weakness of pursing movements of lips, inability to hold water in mouth, deviation of the angle of the mouth to the normal side, incomplete closure of eyes and watering from the eyes, absence or decreased visibility of nasolabial fold etc. are the

Address for correspondence:
Dr Mridula M. K.
439G, Pocket 2, Mayur vihar phase 1
New Delhi 110091
E-mail: drmridulamk@yahoo.com

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common symptoms. Since facial nerve carries sensations from lateral border of anterior two third of tongue it is also affected.[2]

Approximately 7 to 12% of patient develops recurrent type of bells palsy. About 10% of patients are left with poor improvement of condition with allopathic management. Major complications of the condition are chronic loss of taste, chronic facial spasm, facial pain and corneal infections. The oral medications prescribed for patients of facial palsy are steroids, which in turn causes severe side effects. People who are obese, have uncontrolled diabetes, or cannot tolerate steroids might be at higher risk for complications with steroid use.[3]

In Ayurveda, treatment described for Ardita is safe and effective. The treatment provides strength to facial muscles, strengthens the nerves, improve the blood circulation and there will not be any recurrence of the disease. As per Acharya Vagbhata and Charaka, Ardita requires a nourishing type of therapy. Treatment principle is ‘Ardhithe navanam moordhini thailam tarpana mevacha ! Nadi sweda upanahasch apyanoopa pisithair hita !!’ [4] Nasya Karma, Moordha Taila (application of oil to the head), Tarpana Kriya with medicated oil to the eyes and ears, Nadi Sweda, Upanaha Sweda are included in the treatment principle of Ardita.

According to Acharya Sushruta, ‘Ardhita aturam balavantham atmavantam upakaranavantham cha ! Vatavyadhi vidhanena upacharet vaisesikascha masthiskya sirobasthi nasya dhoomopanaha sneha nadi sweda adibhi!!’[5]

CASE DETAILS

A 66 year, old male patient, known case of Diabetes and Hypertension since 7 years was taken for the study. In a winter morning when he woke up from the bed, noticed a weakness in right side of face. Also right side of the mouth was deviated to opposite side, with difficulty in chewing and holding water in the mouth. He could not close the right eye completely. He noticed watering from the right eye also. He consulted an allopathic doctor and took a steroid therapy for 10 days. The problems persisted even after allopathic treatments and visited our clinic to take Ayurveda treatment. Symptoms persisted in the same severity even after 10 days of allopathic treatments. Considering the symptoms we diagnosed it as a case of Arditam. Symptoms are given below

1. Difficulty in wrinkling of forehead in right side.
2. Cannot raise the eyebrows of right side.
3. Difficulty in complete closure of right eye.
4. Watering from right eye.
5. Weakness of muscles in right side of face.
6. Angle of mouth deviated to left side.
7. Dribbling of saliva through right side of mouth.
8. Decreased visibility of nasolabial fold in right side.

A facial nerve function grading by House-Brookman grading measures was used to assess outcomes.[6] As per this grading system, we considered it as a moderately severe case of Ardita. Treatment was conducted in two courses,

Course One: (17 days)

Day 1 to day 3: (for 3 days)

Considering the Amavastha, we adopted thalam and lepam (with Rasnadi Churna and Nimbamrutadi Eranda for 1hr) along with Mukhaabyanga (using Arka Patra (Calotropis gigantia), smeared with Karpasasthyadi Taila for 30 min) and Kavala (with luke warm water).

Day 4 to day 10: (for 7 days)

Pratimarsa Nasya with Karpasathyadi Chikkana Pakam. As a preparatory procedure Mukhaabyanga (using Arka Patra smeared with Karpasathyadi Taila) was done for 30 minutes followed with Ksheera Dhuma (with Ksheerapaka of Vacha (Acorus calamus) and Bala (Sida cordifolia). After Nasya, Dhoomapana [with Varti prepared out of Haridra (Curcuma longa), Karpoora (Cinnamomum camphora) and ghee] and Kavala (with luke warm water) was done.
Day 11 to day 17: (for 7 days)

Mukhaabyanga (using Arka Patra smeared with Karpasasthyadi Taila for 30min) and Anna lepanam with Njavara rice followed with Kavala (luke warm water).

During the entire course of treatment he was taking Dhanadanayanadi Kashayam and Kaisora Guggulu, Rheumalaya forte twice daily. After 17 days of treatment he was advised to continue the internal medicines, facial exercise and Mukhaabyanga with Bala Taila for a period of 14 days.

After course one, we observed the following symptomatic changes in patient,
1. Appeared wrinkles.
2. Complete closure of right eye.
3. Watering from eye was reduced, but slight itching appeared.
4. Facial muscle strength was improved.
5. Normal symmetry of face.
6. No dribbling of saliva.
7. Slight visibility of nasolabial fold.

Course Two: (14 days)
Day 1 to day 7: (for 7 days)

Repeated Pratimarsa Nasya of the first course. Also done Netra Kshalana (with Triphala Kwatha) and Aschyotana (with Jeevantyadi Ghrita).

Day 8 to day 14: (for 7 days)

Shiro Dhara (with Mahamasha Tailam for 45min). Continued Netra Kshalana and Aschyotana.

After 14 days of treatment patient was advised to continue the internal medicines, facial exercises Mukhaabyanga with Bala Taila, Netra Kshalana with Triphala Kwatha and Aschyotana with Jeevantyadi Ghrita for a period of another 14 days.

After course Two, we observed the following symptomatic changes in patient,
1. Normal symmetry of face.
2. Complete strength and control of facial muscles.
3. Complete closure of eyes with no irritation and watering.
4. Was able to hold water in mouth and there was no dribbling of saliva.
5. Was able to wrinkle the forehead and raise the eyebrows.

Patient was reviewed after 14 days. He was perfectly normal, but was advised to continue the facial exercises, Mukhaabyanga with Bala Taila, Netra Kshalana with Triphala Kwatha and Aschyotana with Jeevantyadi Ghrita for 3 months. He came for a review after three months and was perfectly healthy.

DISCUSSION

In Facial palsy, facial nerve dysfunction leads to facial muscle paralysis with impairment of both sensory and motor functions. Ardita is a disease caused by vitiated Vata. Vata is responsible for all activities of body. So sensory and motor activities can be attained by normalcy of Vata. Here we adopted Brimhana type of treatment for correcting the vitiated Vata as per Ayurvedic treatment principles. It improved the motor function by stimulating and strengthening the facial nerves and muscles. The internal medicines selected were Vatavyadhi Shamana drugs.

The treatment started with Amapachana as a general line of treatment. Thalam and Lepam was performed for this purpose. The drugs selected for the treatment were Nimbamruthadi Eranda Thailam and Rasnadi Choornam which has anti inflammatory properties.

Ayurveda stimulate the nerves. It gave passive exercises to muscles there by strengthening them. The gentle pressure used during massage relaxes the muscles. It also provides the sensory motor integrity. Here Karpasasthyadi Taila, which is indicated in Ardita, was selected. Swedana liquifies the deranged Doshas and facilitate their expulsion by subsequent Panchakarma procedures. Here we adopted Ksheeradhuma with Bala and Vacha considering their properties.
Nasya is indicated in all Jatrurdha Vikaras. Ayurveda says nose is the gateway of Shiras (head). Nasya stimulates the higher centres of brain. The drug administered enters into the systemic circulation and intracranial region by vascular and lymphatic path, thereby providing nourishment. Here we selected Karposasthyadi Chikkana Paka, which is again indicated in Ardita. After Nasya, Dhumapana and Kavala was done for clearing the remaining Doshas. Annalepana with Njavara rice was done as a Brimhana therapy. Massage, heat and pressure during this procedure give nourishment to muscles and nerve endings. Shirodhara is one among Murdha Taila, which is indicated in Ardita. It pacifies Vata. Constant flow of liquid in a specified manner relaxes, calms and tranquillizes the patient.

CONCLUSION

The patient was evaluated and treated according to Ayurvedic principles. From the study we can conclude that Ardita can be successfully managed by Ayurvedic treatment with lesser chance of recurrence and without any side effects. The grading done according to modern principles also matched very well with the results. Moderately severe grading (grade 4) done according to house- brookmans scale was reduced to normal (grade 1) stage.

REFERENCES