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A REVIEW OF NASYA'S ROLE IN ARDITA W.S.R. TO FACIAL PALSY

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ABSTRACT:

Ardita is a medical disease causing the Vakratha [deviation] of Mukha ardha and leads to facial asymmetry and malfunction. It arises owing to exacerbated Vata Dosha. Acharya Charaka has listed it in Vata Nanatmaja Vyadhi. Ashtang hridaya has said it as Ekayaam (loss of movement involving one half of the face or half of the body with half of the face). According to Acharya Charaka it affects Sharirardha while half side of the face is affected in Ardita according to Acharya Sushruta. It can be correlated to facial palsy in modern which carries similar complaints to Ardita of deviation of half of the face with sensory & motor impairment on the affected side. According to Acharya Charaka Nasya (Navana Nasya) is the specific treatment of Ardita. Sneha is considered as best Vatashamaka. Viscosity of Sneha increases the absorption of the drug by increasing the contact time to the nasal mucosa (Viryam Yavatadhipivasat Nipatatcha) & lipophilic drugs have better absorptive capacity hence Navana Nasya is considered best.

Keywords- Ardita, Vata, Facial palsy, Navana Nasya, Sneha

INTRODUCTION

"The condition caused due to unusual Vata vitiation" is what the term "Ardita" means, which turns face in an opposite direction"^[1]. Ardita, a Vatika disorder is included among the 80 Nanatmaja Vata Roga by Acharya Charaka and Vagbhata. Vata is the main element of the body which helps in controlling, maintaining, formation for various bodily activities and compounds. It controls all the sense organ in normal state and cause morbidity and mortality when abnormal^[2]. Face, is the mirror of the mind, which conveys the emotions like happiness, sadness, anger, disgust, fear and so on. The ability of both verbal communication & facial expression is hampered in Ardita. Ardita is mentioned in Brihattraai, Laghutrai, and in some other popular texts like Kashyap Samhita and Bhela Samhita. According to Arundatta & Sharangdhara half side of the face is affected. It is considered as Asthimajagata Vata according to Bhel Samhita^[3]. Vagbhata has stated that Ardita results by the vitiation of Pranavata.^[4] Even Rakta Kshaya can manifest Ardita.^[5] Acharya Charaka has quoted Vata Vyadhi Nidana as the Nidana of Ardita & has explained it as a complication of suppressing urge to sneeze in Navegaandharaniya Adhyaya^[6]. Vagbhata has stated Ardita as a result of vitiation of Prana Vata. Both Susruta^[7] & Vagbhata^[8] have enumerated the cause of Ardita as talking loud, due to lifting heavy weight on heads, excessive laughing, sudden fear, sleeping on uneven bed or other Vatavardhaka Ahara- Vihara. This Vata gets localized in head, nose, lip, chin, forehead, eyes & causes deviation of half side of face & neck. Raktkshaya has also been manifested as the cause by Acharya Susruta. The prodromal symptoms explained by Acharya Susruta^[9] are Romaharsha (goosebumps), Vepana (tremors), Avil Netrata (blurred vision), Twachi swapa(loss of sensation of skin), Toda(pain), Manyastambha (stiffness of neck), Hanugraha(jaw stiffness). Clinical features by Acharya Susruta include deviation of the angle of mouth & neck, tremors in neck, difficulty in speech, & distortion of eyes, ear & nose, pain in neck, chin, teeth of the affected side^[10]. Other symptoms explained by Acharya Charaka are difficulty in food ingestion, protruded tongue, slurred speech, while laughing, speaking etc, the face gets deviated or distorted to the normal side, loosening of tooth, sneeze gets suppressed, hearing & speech impairment^[11].

According to Bhavmishra & Yogratnaka ^[12], there are 3 types of Ardita based upon the Doshas.

Vata Ardita: excessive salivation, pain, lock jaw, edema over lips

Pitta Ardita: thirst, yellowish color of face, Daha, Jwara (fever)

Kapha Ardita: edema & stiffness in neck.

DISCUSSION

Facial nerve failure causes facial muscle paralysis in facial palsy, impairing both motor and sensory abilities^[13]. Ardita is a disease caused by vitiated Vata and it is responsible for all motor, sensory and biological activities. Nasya preceded by Abhyanga stimulate the nerves by increasing neural conductivity and improves circulation. Also, Abhyanga with Sneha nourishes the Kapha and provide strength to the facial muscles. Nadi Sweda, a fomentation by vapors of the decoction is given to face. This stimulates nerve endings & open the micro channels below skin level due to which Nasya Dravya is better absorbed. Efferent vasodilator nerves are spread out on the superficial surface of face. These receptors receive stimulation which results in an increase in the blood circulation in the head i.e. momentarily hyperemia. By means of these facial stimulations, the cerebral capillaries dilate up to 22% which ultimately results in 150% blood inflow. Head low position with slight elevation of legs facilitates the absorption of the drug. Nasya acts through blood brain barrier, olfacto hypothalamo pituitary pathway, influencing limbic system, stimulation of baroreceptors in the carotid sinus, momentary hyperemia & absorption (vascular or lymphatic). It surpasses first pass metabolism hence higher bioavailability is present. Rapid action and quick onset of action is seen. The olfactory mucosa is in direct contact with the brain & CSF. Medications absorbed across the olfactory mucosa directly enter the brain. Cellular membrane is composed on layers of lipid material. Lipophilic drugs used in Navana Nasya are rapidly absorbed across the mucous membrane. Nasya Karma definitely has impact on central nervous system. Nasya provides nourishment to the nervous system through vascular, lymphatic and neural pathway surpassing first pass and hepatic metabolism and crossing blood brain barrier. Sneha used in the Nasya pacifies the aggravated Vata and gives strength to all the Dhatus thus subsiding the sign and symptoms of Ardita. Snehana Nasya can be used in Dhatukshayajanya Samprapti as it does Poshan of Dhatus while Shodhan Nasya is used in the Margavarodhajanya Ardita as it clarifies the Srotas and removes the Sanga. Thus Nasya helps in Samprapti Vighatana of Ardita. Extra accumulated Dosha are expelled out from small blood vessels. Ultimately Morbid Doshas are expelled out as nasal discharge, tears and salivation.

CONCLUSION

Because Ardita is a neuromuscular Vata-vyadhi, it can be efficiently treated using Ayurvedic techniques. According to Ayurveda, Ardita is characterized by symptoms that are similar to facial nerve palsy, including weakness and impairment of half of the face muscles and loss of sensory functioning. “Vatasyopakrama sneha sweda...” is the quotation that is highlighting about the primacy of Sneha Dravya in the treatment aspects of Vata Vyadhi and it holds good in Ardita also. Nasya can provide promising solution in arresting the disease progression and in the symptomatic management of the disease.

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