ROLE OF KSHEERBALA TAILA NASYA AND KSHEERDHOOMA IN ARDITA W.S.R TO BELLS PALSY

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ABSTRACT

Ardita is a disease causing the Vakratha [deviation] of Mukha ardha [half of the face] Bell’s palsy cause sudden, temporary weakness in your facial muscles. bell’s palsy is a form of facial paralysis resulting from damage or trauma to the facial nerves. the facial nerve is also called 7th cranial nerve. Bell’s palsy also known as facial palsy, can occur at any age., the exact cause is unknown. Bell’s palsy can be placed under the wide spectrum of Arditti vyadhi. Ardita is a Vatika disorder mentioned in Ayurvedic classics which is included amongst the eighty Nanatmaja Vata disorders by Acharya Charaka. Acharya Vagbhatta describes it as ‘Ekayam’, Acharya Sushruta mentions the involvement of face whereas Acharya Charaka the whole of Shariardha (half of the body). Both Acharya Charaka and Sushruta described Nasya (Navana) and Nadi sweda as the prime treatment modalities for Ardita. Sneha is considered to be the best Vata-shamaka and also the lipid-soluble substances have greater affinity for passive absorption through nasal mucosa and crossing Blood Brain Barrier (BBB) hence, Navana Nasya is considered the best. Nasya drug enters the brain through Shringataka Marma which is a congruence of the nerve fibres for smell, taste, speech, vision and hearing sensations. Ksheerdhooma in the form of Nadisweda (A decoction of cow milk and Vatahara drugs) not only serves the purpose of Swedana helping in better absorption of the drug administered through Nasya, but also helps to reduce the symptoms. Thus, this whole treatment can prove to be a promising management of Ardita by reducing the symptoms and correcting the pathophysiology.

KEYWORDS: Ardita; Ksheerdhooma; Nasya; Shringataka Marma; Swedana.

INTRODUCTION

Ardita, a Vatika disorder is included among the 80 Nanatmaja Vata Roga by Acharya Charaka and Vagbhatta. Vagbhatta has stated that Ardita results by the vitiation of Pranavata.[1] Even Rakta Kshaya (desiccation of blood) can manifest Ardita.[2] Charaka has mentioned Avyakta Lakshana (latent features) as the Prodromal symptom of all Vata Vyadhis.[3]

All the causative factors which are mentioned as

Carrying heavy weight on head, excessive yawning-laughing, shouting loudly, pregnant female, fear and grief elevate Vata[4] which then gets localized in head, nose, lips, chin, forehead, eyes and causes deviation of half side of face and neck[5] and produce symptoms-Deviation of angle of mouth and nose, absence of blinking of eyelids, unable to sneeze, impaired tongue functions with slurred speech, impaired hearing along with pain in affected side of body.[6] Acharya Sushruta has described weakness, inability to close eyelids completely, consistent slurred speech, tremors and duration exceeding 3 years as incurable symptoms.[7] The Vata vitiated by the earlier stated causative factors, settles in the regions of head, nose, chin, forehead and the eyes and produces the disease called Ardita Vata.[8][9]

The symptom of Vaksanga (Difficulty in speaking) indicates that the vitiated Vata affects the tongue also. Vagbhatta has indicated the affliction of the ear on the affected side.[10] The features of incurability of Ardita are Ksheena (debilitated), Animeshaksha (unable to close the eyes), Avyakta Bhashina (whose speech gets obstructed constantly), Trivarsha and Vepana (tremors).

Trivarsha is suggestive of two things either the disease is 3 years old or discharge from mouth, eyes and nose.[11][12][13]

According to signs and symptoms Ardita resembles Facial Paralysis. Facial nerve paralysis is a common problem that involves the paralysis of any structures innervated by the facial nerve[14] Facial nerve paralysis is characterised by unilateral facial weakness, with other symptoms including loss of taste, hyperacusis, and decreased salivation and tear secretion. Symptoms may develop over several hours.[15] Acute facial pain radiating...
from the ear may precede the onset of other symptoms.[16]

The Epidemiology[17] of disease is –
- Lifetime prevalence: 6.4 to 20 per 1,000
- Incidence: Increases with age Age 20: 0.1 per year per 1,000 Age 80: 0.6 per year per 1,000
- Male = Female, or slight Female predominance
- Recurrence: 7%
- Side: Right in 63%

Some of the main causes of facial palsy are:
- Viral infections such as- Ramsay Hunt syndrome.
- Surgical causes: for example during removal of acoustic neuroma or facial nerve tumour, or when operating on the parotid gland.
- Bacterial causes such as Lyme disease or following a middle ear infection.
- Neurological conditions such as Neurofibromatosis or Guillain-Barre syndrome.
- Traumatic injury such as fractures to the brain, skull or face.
- Birth trauma: for example caused by forceps or facial presentation delivery.
- Congenital conditions such as an abnormal development of the facial nerve or muscle in the womb.

Stroke: although a stroke can cause facial palsy, it is slightly different as the problems are not caused by direct damage to the facial nerve. The paralysis in this case is caused by brain damage and the messages not being transferred properly to the facial nerve.

Although the most commonly known cause of facial paralysis is idiopathic (Bell’s palsy), there are actually many different causes also, the treatment and prognosis vary greatly depending on the cause.

Facial paralysis is seen in three clinical forms for the differential diagnosis.[18]
1. Upper motor neuron paralysis (U.M.N. lesion)
2. Lower motor neuron paralysis (L.M.N. lesion)
3. Myopathy.

MATERIAL AND METHODS
Nasya and Nadi Sweda have been described as the prime treatment modalities by both the Acharyas.[19][20]

Nasya
Is described best for the expulsion of Doshas present in supraclavicular region (Uttamanga) and Ardita is mainly the disease (Vyadhi) of supraclavicular region (Uttamanga). Among Nasya, Navana is considered as the best type.

Ardita is mainly a Vata disorder so; Brihana Nasya (Nourishment therapy) can provide better results.

For this purpose, Ksheerbala Taila Nasya is chosen. Ksheera-dhooma not only serves the purpose of Swedana enhancing better absorption of the Nasya drug but the drugs present in this help in alleviation of Vata and correction of the pathology.

Ksheerbala taila[21]
Bala (Sida cordifolia)
It is kept among Balya (Strengthening) Mahakashaya by Acharya Charaka and Vata alleviating drugs by Acharya Sushruta. These properties not only help in alleviation of Vata but also provide nourishment to nerves. Due to its ephedrine content, it possesses psychostimulant properties, affecting the central nervous system.[22]

Tila Taila (Sesame Oil)
It provides lipophilic base to Nasya drug which helps in its better absorption- as lipid soluble substances have greater affinity through cell walls of nasal mucosa.[23]

Ksheera-dhooma
A decoction prepared by Vatahara drugs with Cow’s milk.

Ksheeradhuma is a type of sa-agni sweda because we use fire to heat milk or prepare medicated milk used for providing vapours. though ksiradhuma can be called as swedana it is termed as dhuma [somoke or smoking] because steam is inhaled with gapping mouth. But the procedure resembles that of swedana. it can be included under bashpa sweda [vapour steaming, bashap = vapours] or nadi sweda [tube fomentation, wherein the steam comes through a long heat resistant tube]

The Drugs selected here not only serve the purpose of Vata alleviation but also help in the management of symptoms.
The drugs selected here are

Vacha (Acorus calamus)
It is Katu Vipaka, Ushna Virya, Kapha-vata hara and is Medihya (nervine tonic) in nature. It shows neuro-protective effect against stroke and neuro-degeneration.[23] From the ancient times it has been used for the development of speech abilities in children. As slurred speech is a main symptom of Ardita, it can prove beneficial here by improving the speech functions and prevent nerve degeneration.

Bala (Sida cordifolia)
It is kept among Balya (Strengthening) Mahakashaya and Madhura Skandha by Acharya Charaka[26] and Acharya Sushruta has kept it among Vatahara drugs present in this help in alleviation of Vata, hence it is best for promoting strength and alleviating Vata.

Rasna (Pluchea lanceolata)
Acharya Charaka has stated Rasna best among all Vata alleviating drugs- ‘Rasna Vataharanam’. Due to its Katu Vipaka and Ushna Virya it alleviates Vata. It is helpful in suppressing the inflammation and is also a nervine tonic.
So it helps to reduce the inflammation of the nerve involved here.[27]

As the main pathological cause behind Facial Palsy is inflammation of Facial nerve and the modern system of medicine prescribe steroids for resolving this inflammation, the same purpose can be solved by using Rasna.

Ashwagandha (Withania somnifera)
Ashwagandha is a well-known Ayurvedic Rasayana, and belongs to a sub-group of Rasayanas known as Medhya-rasayanas. It slows, stops, reverses or removes neuritic atrophy and synaptic loss so, can be used to treat various neurodegenerative diseases at any stage of the disease[28] Go-Dugdha

Due to Madhura-rasa, Madhura-vipaka and Sheeta Virya it is Vata-Pitta Shamaka thus can help in suppressing the inflammation of facial nerve and reducing symptoms.

DISCUSSION
Ardita primarily is a Vata disorder. So the treatment should mainly be emphasised on Balya, Brihna drugs which alleviate Vata. Navana Nasya is described to be the best remedy to pacify Vata present in Utamanga (Supra-clavicular region). Nasya drugs via Srigataka Marma enter brain which is a main vital point corresponding to nerve centres responsible for speech, vision, smell, taste and hearing. Facial Palsy involves disturbances in almost all the sense organs, the Nasya with Ksheerabala oil suppresses nerve inflammation due to its Sheeta property and promotes nerve regeneration with Ksheera property and alleviates Vata. Navana Nasya is described to be the best remedy to pacify Vata present in Uttamanga which alleviate Vata. Navana Nasya is described to be the best remedy to pacify Vata present in Uttamanga.

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