

A REVIEW STUDY ON THE MODE OF ACTION OF KSHEERA DHOMA IN THE MANAGEMENT OF ARDITA (BELL'S PALSY)

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ABSTRACT

Ardita is a medical condition causing the *Vakratha* [deviation] of *Mukha ardha* and leads to facial asymmetry and malfunction. It occurs due to aggravated *Vatadosha*. It has been included in *Vataja Nanatmaja Vyadhi*. 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. *Acharya Sushruta* and *Charaka* mentioned *Nadi sweda* in the *Ardita chikitsa sootra*. The modified form of *Nadisweda* itself is *Ksheera Dhooma*. As there is a weakness of Facial nerve in Bell's palsy and the same moist heat is indicated in Bell's palsy by modern medicine. This effect is ensured by *Swedana* and it has the capacity to stimulate the nerve centres and increases the tactile sensibility. It is seen that *Ksheeradhooma* is having good efficacy on *Ardita*.

Keywords: *Ardita*, *Ksheera dhooma*, *bell's Palsy*

INTRODUCTION

The incidence of Bell's palsy is around 15-30 cases per 100,000 population. It's thought to account for approximately 60-70% of cases of acute unilateral facial paralysis, with right side affected 63% of the time.¹ Bell's palsy is also termed as idiopathic facial paralysis (IFP), is the most common cause of unilateral facial paralysis. In the great majority cases, Bell's palsy gradually resolves over time and its cause is unknown and it involves weakness of facial nerve. According to *Charaka* and *Vagbhata*, *Ardita* is included under the *Vataja nanatmaja vyadhis*. It is also explained as *Ekayama* by *Ashtanga hruday*². *Charaka Acharya* opines that this disease is localized in half of the face with or without the involvement of the body. The condition involves unilateral facial weakness with other symptoms deviation of face, loss of taste, hyperacusis, improper closure of eye, decreased salivation and tear secretion. *Ayurveda*, the holistic approach of disease management generally described use of *Snehana*, *Swedana*, *Bastikarma* and *Nasya* for the management of *Vvatvyadhi*.

Concept of Ksheeradhooma

Ksheeradhooma is a traditional treatment practiced in Kerala in different *vata vyadhis* especially in *Ardita*. *Charaka* and *Sushruta* mentioned *Nadisweda* and this *Ksheera Dhuma* comes under this category. It is also called as *snigda sweda*. This treatment acts mainly as *snehana*, *swedana* and *bruhmana* which is required for *Vata Vyadhis*. *Swedana* is *Stambhaghata*, *Gouravaghata*, *Sheetaghata* and *Svedakarakata* in nature³. The term consists of two words i.e. *ksheera* and *dhooma*. *Ksheera* is the milk and *dhooma* is Vapour, smoke. In general application of medicated vapours from heated milk through tube is called *Ksheera dhooma*. It is *mridu* in nature and used mainly for *Swedana* of face region. Hence *Ksheera dhooma* is a modified form of *Nadisweda*. *Palpuka* is the name used for *Ksheera Dhuma* in Kerala In *Ksheera dhoma* steam is generated by boiling milk and *Bala moola / Rasna / Dashamoola / Vacha*. It is dealt under three headings i.e. *poorva karma*, *pradhana karma* and *paschat karma*.

Materials

Milk- 500ml, *Bala moola qwatha*- 500ml, Oil for *abhyanga*, *Rasnadi choorna*-5 gm, Blanket, Cotton pad, *Nadisveda* apparatus, Chair.

Preparation of medicine⁴

Bala Kwatha: 500gm of crushed *Balamoola* is boiled with 2litres of water, 500ml of milk and reduced to 500ml. This is used to generate steam for the therapy.

Poorva karma

Patient should be seated in a chair and *thalam* should be applied with suitable oil. *Abhyanga* is done over the *Shiras*, *Karna Lalata*, *Chibuka*, *Nasa*, *Gala*, *Bhru Greeva Pradesa*. *Abhyanga* should be done for 15 to 20 minutes gently and carefully. Eyes should be covered with cotton pad after placing lotus petals over both eyes. The head and neck portion are covered from the back with a blanket.

Pradhana Karma: The patient should sit comfortably for the procedure. Then from the apparatus is directed over face, neck, chest and shoulder. Special care should be taken to avoid burns and uniform steam. The procedure is continued up to appearance of sweat. It is done about 15minutes. Intermittant opening of the mouth is to be done.

Paschat karma

Eye pads are removed and sweat is wiped off. *Thalam* is removed and *Rasnadi choorna* is applied and the patient is advised not to expose to cold wind.

Mode of action of Ksheeradhooma in Ardita

Drug effect

Bala (*Sida cordifolia*)- It is kept among *Balya* (Strengthening) *Mahakashaya* and *Madhura Skandha* by *Acharya Charaka*⁵ and *Acharya Sushruta* has kept it among *Vatashamaka Gana*, hence it is best for promoting strength and alleviating *Vata*, *Vacha* (*Acorus calamus*) -It is *Katu Vipaka*, *Ushna Virya*, *Kapha-vata hara* and is *Medhya* (nervine tonic) in nature. It shows neuroprotective effect against stroke and neurodegeneration.⁶ 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. *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 symptoms⁷. *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 does *Vata shamana*. It is helpful in suppressing the inflammation and is also a nervine tonic. So, it helps to reduce the inflammation of the nerve involved here⁸. 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*.

Procedural effect

Ksheera Dhuma is a type of *Snigdha Sweda*. *Abhyanga* followed by *Snigdha Sweda* in the form of *Ksheera Dhuma* relieves *stabdata* by *ushna guna*, *Rukshata* by *Snigdha Guna*, *Sthanika Srotovikasanaby ushna guna mrudutwa* and *balya* properties produced by of mixture of *balamoola kwatha* and *ksheera*. This leads to *akshinimeshana karma*. Muscle tissue – Rise in temperature induces muscle relaxation and increases the efficiency of muscle action, as the increased blood supply ensures the optimum conditions for muscle contraction⁹. The most important temperature sensors involved in the regulation of temperature and sweat are heat sensitive neurons in the anterior region of Hypothalamus. These neurons respond to change in the temperature of the blood circulating through this organ. A change of only 0.01⁰c in the temperature of the blood circulating through the hypothalamus has been shown to stimulate the thermoregulating mechanism for the necessary adaptive measures¹⁰. It can be inferred that the *ushna guna* of *swdana karma* leads to stimulation of sympathetic nervous system and there is vasodilation. *Ushna guna* also increases the *Rasaand Rakta* in the body. *Abhyanga* is done as a *poorva karma*, it increases the blood supply to the area where *Abhyanga* is applied. It also influences the emotional status. The efficacy can be enhanced by using some specific oil. *Abhyanga* can induce tranquility and *anuloma gati* in neck and back is much beneficial for nervous system. The *Abhyanga* is acting

over the skin, which is the seat of both *Vata* and *Lasika*. Thus, lymphatic drainage will be prime effect of *Abhyanga*. Lymph possesses relatively large amount of amino acids, tryptophan, especially when compared with dietary intake and large amount of protein, glucose and histamines. Hypothetically amino acids like tryptophan increase in blood after massage. An increase in plasma tryptophan subsequently causes a parallel increase in the neurotransmitter serotonin, which is made from tryptophan, a motor end plates¹¹. Massage and heat therapy are also told in modern sciences in the treatment of Bell's palsy. Moist heat may help relieve pain, relax the muscles, and make it easier for to move the face muscles. Moist heat includes moist heating pads, a warm wet washcloth, or a hot shower. Try gentle facial massage to help to get back more muscle movement.

DISCUSSION

Ardita primarily is a *Vata* disorder. So, the treatment should mainly be emphasized on *Balya*, *Brimhana* drugs which alleviate *Vata*. *Nadi Sweda* in the form of *Ksheera-dhooma*, *Ksheeradhuma* is a type of *sa-agni sweda* because we use fire to heat milk or prepare medicated milk used for providing vapours. Though *Ksheera dhuma* 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* where fomentation by vapours of the decoction is given to face. This is to stimulate nerve endings and open the micro channels below skin level due to which the *Nasya dravya* is better absorbed. To potentiate the effect of *Swedana*, decoction of various *Vatashamaka* drugs with milk is taken.

CONCLUSION

As described by *Acharyas*, *Ardita* is *Vataja roga* and characterized by weakness and impairment of the half part of the facial muscles along with loss of sensory functions which very much resembles the Bells palsy described in modern science. *Ardita* is mainly caused by the vitiation of *Vata* and the management described in this review is *Nadi sweda* and *Ksheera-dhooma* has

significant effect on the symptoms of *Ardita* and also has *Bruhmana* effect. Hence, research should be done on the effect of *Ksheera dhooma* in other *Vata vyadhis*.

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