

## LITERARY REVIEW OF ARDITA AND AYURVEDIC TREATMENT MODULES

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### ABSTRACT

*Ardita* (Bell's palsy) is one among the eighty *Vataj Nanatmajaj Vyadhis* in Ayurveda. It is correlated with bell's palsy in modern aspect, which is an acute, apparently isolated, lower motor neuron facial palsy for which there is no specific aetiology. It is characterized by sudden onset of paralysis or weakness of the muscles of one side of face controlled by the facial nerve. The present study was conducted for literary review of *Ardita* through different ayurvedic formulations and panchakarma therapy i.e. *nasya*, *abhyanga*, *nadi sweda*, *sirobasti*.

**KEYWORDS:** *Ardita*, *Vataroga*, Facial paralysis, *Nasya*.

### INTRODUCTION

**Ardita** is an Ayurvedic term for facial paralysis or Bell's palsy, considered one of the eighty *Vata Nanatmaja Vyadhis* (diseases caused by the vitiation of the *Vata* dosha). It is characterized by the deviation of one side of the face due to impaired function of the facial muscles and nerves. It is temporary or permanent damage of facial nerve. Bell's palsy also known as idiopathic facial paralysis. It is almost effect unilateral. *Ardita* a *vyadhi* also known as *ekayama* where the vitiated *vata* affect the upper part of the body specially half of face with or without involvement of body. Facial nerve is the 7<sup>th</sup> cranial nerve situated in pons lateral to root of 7th cranial nerve. Bells palsy is a LMN disease.

### AIM AND OBJECTIVE

To analysis the term *Ardita*. Intake of *rukshya*, *sheeta*, *alpa*, *laghu anna*, *ati vyavaya*, *pragnyaparadha*, *visama upachara*, *ati dosha/ asruk srabana*, *ati plavana*, *ati langhana*,

atyadhabana, ati vyayama, dhatu samkshayaat, chinta shoka karsana, roga atikarsana, dukhasajyasana, vega bidharana, krodha, diba swapna, bhaya, ama formation, marmabhighata, riding over elephant, camel, horse, or speed moving vehicle riding may aggravates vata and consequencely occur Ardita.

## DISCUSSION

Ardita signifies a traditional example of how Ayurvedic perceptions align with modern neurological understanding. The emphasis on Vata pacification, tissue nourishment, and holistic rehabilitation provides long-standing benefits beyond symptomatic relief.

Modern medicine primarily focuses on inflammation control whereas Ayurveda integrates physical, neurological, and psychological aspects of healing. The role of Nasya and Murdhni Taila in cranial nerve disorders is particularly very much effective treatment module.

- **Facial Palsy:** Ardita is considered the Ayurvedic counterpart to facial palsy, particularly Bell's Palsy (idiopathic facial paralysis).
- **7th Nerve Involvement:** It mirrors the functional loss and symptoms of the facial nerve (7th cranial nerve) damage seen in modern neurology.

Key symptoms of **Ardita** typically include:

- Weakness or paralysis on one side of the face.
- Difficulty closing the eye on the affected side.
- Drooling of saliva from the corner of the mouth.
- Slurred speech.
- Impairment or loss of taste.
- Pain or discomfort in the jaw or behind the ear.

## Clinical Findings

*Ashtavidha Pariksha*

*Nadi- Vata-Kaphaj*

*Mala- Koshthbadhta*

*Mutra- Samanya*

*Sparsha- Samsheetoshna*

*Drika- Samanya*

*Jihwa- Niraam*

*Shabda- Aspashta*

*Akriti – Madhyama***Rupa of ardita**

As per Acharya Charaka: Ardh-mukh-jihmata (distortion of the half of the face), Nasa-Bhru-Akshi-Latata Hanu Vakrata (distortion of the nose, eye, brow, forehead, eye and mandible), Vakrabhojana (ingested food moves tortuously to the one side), Vaktra Nasika (curved nose), Stabdha Netra (eye remain fixed), Kshavthu Nigraha (suppression of sneezing), Deenajihwa (speech becomes faint and distorted), Samutkshipta Kala Vak (imperceptible and interrupted speech), Dantachala (loose teeth), Shravanabadhyta (difficulty in hearing), Swrabheda (hoarseness of voice).

As per Acharya Sushruta: Vaktrardha Vakrata (half of the face becomes distorted), Grivaapavartanam (neck rotates), Netravikriti (deformity of eyes), Griva-Chibuk-Dantanam Parshve, Vedana (pain in the side of the neck, chin, teeth), Chala Shiraha (Instability of head), Vaksanga (obstruction of speech).

As per Vagbhatta : Vaktrardha vakrata (half of the face becomes distorted), Hasitmikshitam(), Murdhakampa (shaking of head), Vaksanga (aphasia), Stabdha Netra (eye remain fixed), Dantachala (loose teeth), Swara Bhramsha (hoarseness of the voice), Shrutihani (difficulty in hearing), Kshavagraha (suppression of sneezing), Gandhaghyana (loss of smell), Smriti Nasha (loss of memory), Moha (delusion), Supti (numbness), Parsvataha Nishthivan (salivation from the side of face), Akshi Nimilana (one eye is closed), Urdhvajatru ruja (pain).

According to Acharya Bhavaprakasha, Harita and Yogaratnakara- Ardita has been classified into three types.

1. Vataja Ardita: Lalastrava (excessive salivation), Vyatha (pain), Kampa (tremors), Hanugraha (lockjaw), Vakgraha (difficulty in speaking), Auskth Shotha Shula (swelling and pain in the lips).
2. Pittaja Ardita: Pittamasya (yellowish face), Jwara (fever), Trusha (thirst), Moha (delusion), Ushnta (hotness).
3. Shleshmaja Ardita: Ganda, Shirah, Manya Sotha, Stambha (swelling and stiffness at cheeks, face, neck).

Vangasena added 4th type of Ardita as a Mishrita Ardita.

### **Sadhyasadyata of ardita**

Ardita is considered as Dushchikitsya, because Vatavyadhi is included under the Maharoga. According to Shusruta and Vagbhatta all the Maharoga are Swabhavatah Dushchikitsya. (S.S.Su.33/4; A.H.Ni.8/30). Charaka also mentioned that Vatavyadhi does not yield to any treatment, when there is Bala and Mamsa Kshaya. (CH.In.9/88-90) Acharya Charaka also said that, if patient is continuously afflicted with the pain, which indicates its incurability. Kshina(emaciated), Animishakshi(having fixed eyes), Prasakta-Avyaktabhasi (one whose speech is continuously in articulate) and after three year the Ardita is incurable by Acharya Sushruta which is been given in Nidan Sthana.

### **Chikitsa of ardita**

All the Acharyas mentioned about the treatment of Ardita as Navan, Murdhni Taila, Nadi Swedana, Upanaha Swedana, Abhyanga, Mashenderi Prayoga, Autarbhaaktika Ghrita Pana. All the treatment should given when Vata is not Aavrita by other Doshas. But when Vata is Avrita by Doshas, first treat the Avaraka and then treat the Avruta Dosha. There are two types of Samprapti for manifestation of Vatavyadhi: Dhatukshayajanya and abaranajanya. When Vata gets aggregated due to Vata Vardhaka Aahara and Vihara, causing depletion of the tissue. Vata then fills up the empty channels and moves greatly inside them, and causes the Dhatukshayajanya Vatavyadhi. When Vata is enveloped by the other Doshas which have filled the channels results abaranajanya. In Pittaja condition treatment like Shita Sneha, Ghrita Basti and Praseka should be given. In kaphaja condition, Tikshna Nasya and Purana Sarpi Pana should be given. When Kapha gets decreased treatment should be given which improve the health.

### **CONCLUSION**

Ardita is a neurological disorder in Ayurveda with clear diagnostic criteria and comprehensive management protocols. The integration of Panchakarma therapies, internal medications, dietary regulation, and lifestyle modification provides a holistic approach to facial palsy management. Early diagnosis and timely intervention play a vital role in achieving complete recovery and preventing complications. Ayurveda is an effective treatment options for patients suffering from Ardita.

### **Conflict of interest**

There is no conflict of interest.