

ARDITA VĀTA (FACIAL PARALYSIS) : A CONCISE HISTORICAL SURVEY

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ABSTRACT

In India the struggle to conquer the diseases began centuries and centuries ago and it is as old as human civilisation. It can be safely presumed that during Vedic period diseases like Ardita vata, Pakshaghata etc. were prevalent. The Brhat Trai, composed during samhita period have described Ardita Vata Vyadhi. The Laghu Trai occupy the next place after Samhitas. Ardita¹ has been mentioned in these works. Other popular texts like Kashyapa Samhita and Bhela Samhita also contain the references about this disease. Modern medicine noticed this disease as Facial Paralysis at a very later period in the early 18th century.

History¹ is the continuous methodical record of important events that took place in the course of Human affairs. And medical History reveals systematic account of the events or efforts that have taken place in the past against the Roga or the disease², the painful experience.

In India, the struggle to conquer the disease, began centuries and centuries ago and it is as old as Human civilisation.

Around 2000 BC, during the period of great saint Bharadwāja, different types of diseases occurred with so much frequency and severity that they caused Hindrance (obstruction) in the daily routines of life, such as

Adhyayana, Tapassya, Upavāsa and other religious rituals. Moved by these tragic and traumatic events, the social and health conscious maharjis conducted the first great convention on health on the holy Himālays, the participants were the great maharjis like Bharadwāja, Angirasa, Vasīṣṭha, Jamadāgni, Kaśyapa, Ātreya etc. After prolonged deliberations on the "Ways and means" to eradicate the diseases, ultimately it was resolved to approach the Lord Indra, In turn the Lord preached Ayurveda to great saint Bharadwāja, to propagate this system of medicine on the earth in order to enable the people to achieve the four-fold puruṣārthas viz. Dharma, Artha, Kāma and Mokṣa.

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VEDIC PERIOD :

There are some references in the RIGVEDA⁴ and ATHARVAVEDA, which indicate the 'possible prevalence' of certain Vāta rogas like Pakṣaghāta, Ardita Vāta etc during the Vedic time. In support of this opinion the following references are quoted.

1. There is a prayer recorded in the Rigveda, requesting Aśvini kumārs, the Divine physicians, to restore the vision of Eye sight (AKṢI DARŚANAM). This prārthanā sukta gives us an idea about the diseases or Rogas prevalent during Rigvedic period, where in (such diseases) 'Kriya Heenata of Indriyas', viz. loss of functions of motor and sensory organs were involved, as such it appears that the patients of Neurological diseases of that time used to offer this prayer to AŚVINI KUMĀRS in tune with the 'Daivavyāpāśrya' line of treatment prevalent during the Rigvedic period. Thus, it can be safely presumed that during Rigvedic times diseases like Ardita Vāta, Pakṣaghāta etc. were prevalent.
2. Similarly, in Atharva veda also, there are certain references, which support the above presumption. In the symptomatology of Jvara (fever), a symptom 'Vyanga'⁵ has been mentioned, which gives the meaning of 'Angavikṛti' or

'deformity of the organ' and 'Angavikṛti' occurs in number of Neurological diseases like Polio-myelitis, paralysis, Facial paralysis etc.

3. In Atharva veda⁶, many synonyms were used for 'Vāta' like Maruta, Vātajee, Viṣkhana etc., which clearly indicates that the Somatic doṣa 'Vāta' was well known at that time.
4. 'Jingide'⁷ a drug has been quoted as having the action of 'Vāta (Viṣkhana) Roga Haratwam'. This also clearly establishes the presence of Vāta Vikāras in the Vedic period.
5. Similarly 'Viṣani' and 'Pippali Kṣipta'⁸ drugs have been cited as having 'Vātahara' actions.

All these references indicate the prevalence of Vāta Vyādhis like Ardita Vāta etc., in the Rigvedic and Atharva vedic period.

SAMHITĀ PERIOD :

Samhītā period has given the much needed basic structure, and concrete shape to the Ayurveda. Samhītā granthas like Caraka Samhītā, Suśruta Samhītā, Aṣṭāṅga Saṅgraha/ Hṛdaya (Bṛhat Trai-the ancient great trio) were composed or compiled during this period. As such this period is considered as 'Golden Era' of Ayurveda, these Samhītā granthas

provided a very firm foundation, on which Ayurveda stands even today.

CARAKA SAMHITĀ :

In Caraka Samhita¹⁰ the Ardita Vāta Vyādhi, has been mentioned under 'Vātaja Nānātmaja Vikāras' in Sūtra sthāna¹¹ and Cikitsāsthāna¹², a detailed Saṃprāpti, and Lakṣaṇas are mentioned, along with line of treatment. 'Cikitsāsūtra'.

SUŚRUTA SAMHITĀ :

Suśruta has described the Ardita Vāta Vyādhi, in the Nidānasthāna¹³ (1/68) and in Cikitsāsthāna¹⁴ respectively. Vāgbhaṭa has mentioned it in Aṣṭāṅga Saṅgraha and in Hṛdaya respectively.

LAGHU TRAI :

Mādhava Nidāna, Śāraṅgadhara Samhita and Bhāva Prakāśa, are the later works which are collectively known as 'Laghu Trai, are also important books. These works occupy the next place after Samhithā Granthas.

In Mādhava Nidāna¹⁵, Ardita has been described in detail in Vāta Vyādhi Nidāna chapter. Similarly in Śāraṅgadhara¹⁷, and Bhāvaprakāśa¹⁸,

also Ardita has been figured. Other popular texts like kāśyapa samhita¹⁹, Bhelasamhita²⁰, etc. also contain the references about Ardita Vāta Roga.

MODERN PERIOD :

Modern medicine noticed this disease, as Facial Paralysis at a very later period in the early 18th century.

1. Sir Charles Bell²¹ (1774-1842) a noted Scotch Surgeon, was the first person to describe this phenomenon in the year 1823. As such there after, it is popularly known as 'Bell's Palsy' indicating the name of Inventor Sir Charles Bell.
2. Nicholas²² (1761-1836), a Fredde-
rish Physician also described the Facial Paralysis.
3. Harvey²³, W. Casting, (1889-1939) a Boston Surgeon successfully treated Facial palsy by using the technique of 'Anastomosis' a surgical procedure.
4. Sir Herald Gillis²⁴ the Father of Modern Plastic Surgery, was the first person to perform plastic surgery on the victims of the facial palsy and successfully brought the 'disfigure' in to 'FIGURE'.

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भारत में रीति पर विचार यदि के लिये संभव बहिन २ शताब्दियों पूर्व से ही प्रारम्भ हो चुकी थी तथा इसका जन्म मानव सभ्यता के साथ ही हुआ था। यह कहना वास्तविक है कि वैदिक काल में अहिंस व्रत, पशुपति आदि रीति विद्यमान थी। संहिता काल के प्रमुख ग्रन्थों—वैदिक संहिता, सुश्रुत संहिता तथा अष्टाङ्गसंहिता में इस रीति का वर्णन मिलता है। संहिता काल के प्रचलित लिखित प्रमुख ग्रन्थों—मनुस्मृतिका, शिल्पशास्त्र, संहिता तथा भावप्रकाश में इस रीति का उल्लेख प्राप्त होता है। वैदिक काल के अन्तिम चरण में इस रीति का उल्लेख भी मिलता है। पञ्चम अष्टाङ्गसंहिता के अन्तिम चरण में इस रीति का उल्लेख भी मिलता है।

— एम. सुरेश बाबू

अहिंस व्रत (फौजल प्रैलिमिन) का इतिहास — एक संक्षिप्त सारांश

भारत