



Review Article

UNDERSTANDING UNMADA W.S.R TO SCHIZOPHRENIA

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ABSTRACT

Manasa Vikara are considered as an abnormal mental condition characterised by impairment of mental functions. *Acharyas* have elaborated the importance of *Manas* at various places in the classics. According to *Acharya Susruta* *Manas* is regarded as *Ahankarika*, whereas *Caraka Acharya* mentions *Manas* is evolved from *Khadini*. *Acharya Susruta* considers *Krodha*, *Shoka*, *Bhaya* etc., as the *Nidana* of *Manasa Vikara* whereas *Caraka Acharya* mentions attachment towards undesired objects and loss of desired objects as the *Karana* for *Manovikara*. *Unmada* is the most elaborately dealt *Manasa Vyadhi* in Ayurveda. *Acharyas* have included a broad spectrum of psychiatric disorders under *Unmada*. *Alpa Satwa* individuals are considered to be more prone for such disorders. Even the definition of "Health" by WHO suggest mental well-being along with physical and social well-being. Once any disturbance occurs it in turn disturbs the normalcy which may affect the personality of an individual, a characteristic distortion of thinking, disturbed perception etc. Schizophrenia is such a disease characterised by disturbances in thought, verbal behaviour, perception, affect, motor behaviour and relationship to the external world.

KEYWORDS: *Manasa Vikara*, *Unmada*, Schizophrenia.

INTRODUCTION

The definition of *Ayuis*, the Combination of *Sareera*, *Indriya*, *Satwa*, *Atma*, where "*Satwa*" here means "*Manas*". This shows the role of *Manas* also plays a major role along with other factors in the maintenance of *Doshas* in balanced state.

Manas plays a major role in *Indriyarth* *Sanniharsha*, wherein a person perceives sometimes and sometimes he doesn't, which means in the absence of mind a person cannot perceive things even though his *Indriyas* is proper. *Sareera* along with *Satwa* is the base for any disease or happiness. Balanced utilization of both with respect to *Artha*, *Kala* and *Karma* is considered as *Sukha* whereas improper utilization is considered as *Dukha*. Association with disagreeable things and disassociation with agreeable things is the root cause for *Manasika Vikaras*.

Classification

Manovikaras are classified into three groups

- *Manoadhistana*
- *Nanatmaja*
- *Ubhayadhistana*

Here *Ubhayadhistana* is again classified into two groups like based on the involvement of *Manas* primary in first group and based on the involvement of *Sareera* as primary in second group. There are

certain disease like *Kushta* where involvement of *Sareera* is *Pradhana* and in *Kama* the involvement of *Manas* is considered to be *Pradhana* whereas *Unmada* is a disease in which both *Sareera* and *Manas* are involved equally.

Unmada cannot be correlated with a specific psychiatric disorder mentioned in current science. Through this article an attempt is made to understand a psychiatric condition called Schizophrenia with a specific type of *Unmada*.

Unmada

Unmada is defined as the *Vibrama Avastha*¹ of eight factors such as *Manas*, *Buddhi*, *Sangya Gyana*, *Smrti*, *Bhakti*, *Sheela*, *Chesta*, *Achara*. *Vibrama* means misinterpretation of the original course or a state of perversion.

- When a person does not think about things which are worth thinking instead thinks about such things which are not to be thought of, then it is considered as the deranged state of mind where *Chinta* is *Pradhana Artha* of *Manas*. *Vibhrama* of *Manas* is "*Manah Prabruthibihi Pratyakam Sambatyathe*" which can be considered as abnormal behaviour or disturbance from its normal functions. Normal functions of mind² is of four types,

- ✓ *Indriyabhograha* refers to proper functioning of *Indriyas*.
- ✓ *Manonigraha* refers to mental control.
- ✓ *Uha* refers to the ability to guess.
- ✓ *Vichara* refers to discriminating capacity.
- *Buddhi Vibrama* includes impairment in the discriminating ability, where person understands “*Nitya as Anitya*” and also “useful things as harmful”.
- *Sangya Gyana* includes the orientation of a person to surroundings. Consider a village where there is an isolated house, even though after hearing so many mysterious stories about that particular house if a person is ready to stay there, then consider his orientation ability is impaired.
- *Smrti* is understood by the ability to recall memories which may include *Drista, Sruta, Anubhuta*. Impairment means a state where a person don't remember anything or remembers things incorrectly.
- *Bhakti* includes Impairment of desire which includes “*Yatra Iccha Purvam Tatra Annicha Bavanthi*”, means a person dislikes those things which he liked earlier.
- *Sheela* includes any impairment of manners, though a person was aware of healthy habits like taking bath daily keeps him clean but he doesn't follow it then consider his state of *Sheela Vibrama*.
- *Chesta Vibrama* includes impairment in his psychomotor activity may be abnormal expressions, improper postures etc.
- *Achara Vibrama* includes impairment in conduct which is in accordance to his particular social environment, maybe certain specific rules or rituals of a particular custom, community which the person was following earlier but doesn't do it now is considered as a state of impairment in his *Achara*.

Understanding *Nidana* Aspect

Though there are various types of *Nidanas* mentioned by *Acharyas*, all can be categorised into these four different groups.

- *Viruddha Dushta Ashuchi Bhojana*
- *Pradharshanam Deva Guru Diwijanam*
- *BhayaHarsha Purvo Mano Abighata*
- *Vishama Cesta*

These all are considered as factors which lead to the disturbances in *Sareerika* followed by *Manasika Doshas* too.

Samprapti³

Alpa Satwa individuals indulging



Understanding Each Stage of *Samprapti*

1. *Satwa*

“*Satwachchelti Satwamuchyathe Manah*”

One among the *Pareeksha* in examining the patient is related to *Manas*. Based on the mental strength of an individual, *Satwa* has been categorised into *Pravara, Madhyama, Avara*. Here under *Avara Satwa*⁴ category are those who possess weak mental strength and these are the people who are prone for conditions like “*Vishada Vaivarnya Murcha Unmada Bhrma*”.

2. *Dosha* involvement

The *Prakruta* karma of *Vata Dosha* is “*Niyanda Pranadha Cha Manas*”, that which restrains and impels the mental activities. But when this *Dosha* becomes *Prakupita* it causes *Mano Vyaharshayati* thereby leading to *Bhaya, Shoka, Moha, Dhainya, Pralapa*.

3. *Buddhi*

Once mind perceives, it is the *Buddhi* which determines the specific property, thereby understands *Hita- Ahita, Nitya- Anitya* and acts accordingly.

4. *Mano Vaha Srotas*

“*Srotamsi Manovahinilti Hrdayasritha Dasha Dhamanya*”, where it has been mentioned that *Manovaha Srotas Mula* is *Hrdaya* and *Dasha Dhamanis*.

5. *Manas*

When *Manas* is getting afflicted it's *Gunas* like *Anutwam* and *Ekathwam* gets affected and also various *Arthas* of *Manas* like *Chintya* (thinking), *Vicharya* (considered upon), *Uhgya* (speculated about), *Dheya* (meditated upon), *Sankalpa* (imagined) also are hampered.

Samanya Lakshanas

According to *Caraka Acharya*, *Dhi Vibrama* (intellectual confusion), *SatwaPariplava* (fickleness of mind), *Pariyakula Dristi Adhiratha* (unsteadiness of vision), *Abaddha Vakyatwam* (incoherent speech), *Hridayam Cha Sunyam* (vacant mind), *Sa Muda Na Sukham Na Dhukam Na Achara Dharmo* (such a person becomes incapable of experiencing pleasure and sorrow). Whereas *Vagbhata Acharya* in *Astanga Samgraha* quotes, *Manobhuddhi Smrti Adhi Sampramosha*, *Akasmath Bhramadhi* i.e. the person behaves without aim.

Concepts of Agantu Unmada

“*Samuthana Purvarupa Linga Vedana Upashaya- Vishesh Samanvidho*”. *Agantu Unmada* are different from those caused by *Doshaja* in all the factors like its aetiology, premonitory symptoms, its cardinal symptoms, the type of pain, its aggravating factors etc.

This can be considered as a specific nature of *Agantuja Unmada* wherein the time of onset and remission cannot be predicted.

Nidana involves sinful activities of past life and also another important aspect of *Prajnaparadha* is considered as one among the causative factors, “*Tasya Cha Hetu Prajnaparadha*”.

Coming to the aspect of *Prajnaparadha*⁵, where it is mentioned as a stage where *Dhi, Dhrti, Smrti Vibramsha* is seen. These factors further explained as “*Samam Bhuddhi Hir Pashyathi*” is *Dhi Vibramsha*, “*Dhrti Hi Nimathmika*” is *Dhrti Vibramsha* and *Smrti Vibramsha* as “*Smrthavyam Hi Smrtho Sthitham*” means that which contains everything memorable is impaired.

Samprapti of Agantuja Unmada

Due to *Prajnaparadha*, the person resorts in *Ahitanyaachradhi* (indulges in undesirable activities) thereby *Deva* etc., causes *Unmada* in such individuals due to their inauspicious activities.

Purvarupa

- *Deva go Bhramana Tapasvinam Himsa*- Desire for inflicting injury
- *Kopanatwam*
- Liking for mischievous work
- *Arati*
- Impairment of *Ojas Varna Chaya Balam*.

Objectives⁶

- *Himsa* (to inflict injury)
- *Rati* (to play)
- *Abyarchana* (to offer prayers)

Their intentions can be judged from the characteristic features of the patient. In case if the

intention is to inflict injury then this type of *Unmada* is considered as *Asadhya*, whereas the other two is said to be *Sadhya*.

Schizophrenia

A disorder that affects a person's ability to think, feel and behave clearly. This is characterised by disturbances in thought and verbal behaviour, perception, affect, motor behaviour and relationship to the external world⁷.

Clinical Subtypes

Paranoid Schizophrenia

- Most common type and Dominated by delusion.
- Accompanied by Hallucination [auditory].
- Irrational suspiciousness / distrustfulness of others.
- E.g. “Delusion of Grandeur” “Believing that the government is monitoring him” or “Co- worker is poisoning your lunch”.

Disorganized / Hebephrenic Schizophrenia

- Dominated by disorganized behaviour / speech.
- Marked thought disorder.
- Severe loosening of associations and incoherence is seen.
- Delusions / Hallucination are fragmentary.
- Emotional disturbances – senseless giggling, poor self-care & hygiene, extreme social withdrawal.

Catatonic Schizophrenia

- Dominated by marked disturbance of motor behaviour.
- Either extreme loss of motor skill or hyperactive motor activity.
- Hold rigid poses for hours / will ignore any external stimuli.
- Catatonic Schizophrenia- has following three clinical forms,
 - ✓ Excited Catatonia
 - ✓ Stuporous Catatonia
 - ✓ Catatonia Alternating

Residual Schizophrenia

- Don't have prominent “positive symptoms” like Hallucination, Delusion.
- Prominent negative symptoms are seen like limited verbal expression, loss of initiative, little or no expressions.

Undifferentiated Schizophrenia

- Very common type.
- When symptoms of one particular type are not fully seen or when features of more than one subtype are exhibited it is brought under this category.

Simple Schizophrenia

- Negative Symptoms are seen
- Social withdrawal, shallow emotional response, a drift down the social ladder, wandering aimlessly.
- Positive symptoms are usually absent.
- Characterised by early onset, insidious, progressive course.

Discussion

Trying to understand Schizophrenia with *Unmada*.

- Based on symptoms like Aggressiveness, at times violent behaviour seen in Excited Catatonia can be understood with *Pittaja Unmada* and also with symptoms like irrelevant, incoherent speech, loosening of associations can be correlated with the *Lakshanas* of *Vatunmada*.
- Suicidal attempts seen in Schizophrenia due to reasons like co-morbid depressive symptoms, hallucinations commanding the patient to commit suicide, impulsive behaviour can be understood under one among the objectives of *Agantuja Unmada* called "*Himsa*"
- Again trying to understand based on *Shareera* and *Manasika Doshas*, Taking example of Hebephrenic Schizophrenia.

<i>Vata + Rajas</i>	Unsteadiness
<i>Kapha + Rajas</i>	<i>Suchi Dweshi</i>
<i>Vata + Tamas</i>	<i>Anavasthitha, Sarana Sheela</i>
<i>Kapha + Tamas</i>	Hateful Conduct & Food Habits

- All the varieties of *Unmada* cannot be understood only under the context of Schizophrenia, Even the pattern of manifestation of *Agantuja Unmada* is more similar to the description given for Schizophrenia. Excited Catatonia type of Schizophrenia can be understood as *Gandharva Unmada*; Hebephrenic type of Schizophrenia with *Pishacha* and *Pitru*.
- In *Agantuja Unmada* the time of onset and remission cannot be predetermined which can be compared with that of Catatonic Schizophrenia wherein the individual may have sudden hyperactive state which cannot too cannot be predicted prior.
- In *Unmada* though the *Vibrama Avastha* of eight factors are mentioned, it is not necessary for the all factors to get deranged, any derangement of one factor can also be considered under the spectrum of *Unmada*.

CONCLUSION

- "*Upadha Hi Paro Hetu Dukha*" means elimination of desire will help to maintain the *Vighata*

*Unmada Lakshanas*⁸ like "*Prasada Indriya Arthanam Bhuddhi Atma Manasam*".

- One should not blame others for the *Dukha* caused, as he himself is responsible for all the misdeeds "*Klishyamanam Swakarmana*".
- Understanding *Unmada* as a condition cannot be limited only to Schizophrenia, various other conditions like Mania, Melancholia and Psychopathic Personality also fall under the purview of *Unmada*.
- "*Devadhinam Upachiti - Hithanam Cha Upasevanam*" means prayers to God and following the wholesome regimen acts as the Antidotes to the misdeeds of the individual⁹.
- As an understanding of *Unmada*, among the eight *Vibrama*, mainly *Mano Vibrama* and *Bhuddhi Vibrama* along with *Sheela* and *Achara Vibrama* are seen in Schizophrenia
- In treatment aspect, *Daiva-Vyapashraya*, *Yukti-Vyapashraya*, *Satvavajaya Chikitsa* have a combined as well as individual effect in treating the patients.

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