MANAGEMENT OF PSYCHIATRIC DISORDERS IN AYURVEDA

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PSYCHIATRIC DISORDERS

- In this world people suffer a lot of problems which can hamper their mental health. Unhealthy mind is the villain in crimes, suicides etc.
- “Ayurveda” the life science has the references about psychiatric disorders. Caraka, Susrutha, Vagbatta all have told in detail about this.
- This presentation is about Ayurvedic view of psychiatric disorders, causes, symptoms, management and prevention.
AIMS AND OBJECTIVES

- To understand the Ayurvedic view of psychiatric disorders as well as modern.
- To know and diagnose different types of psychiatric disorders in Ayurvedic method.
- The management of psychiatric disorders through Ayurvedic treatment procedures.
- Preventive measures through Ayurvedic principles
MANOVIKARAS

- **Definition:** It is an abnormal mental condition characterised by vitiation of Saririka and Manasika doshas, impairment of Manokarma i.e., Abnormal Chintya Vicharya Uha and Sankalpa, presence of Alpa satwa, abnormal Chesta, Budhi Achara and Bhakti etc.

- **Samanya nidana:** Asatmendriyarthasamyoga, Prajnaparadha and Parinama (ch. Vi 6/6)
Asatmendriyarta sayoga → Pragnaparada → Parinama
Sariradosa prakopa → Manodosa prakopa
Manovaha sroto vaigunya
Manokarma vikriti → Manovikara
LAKSHANA OF MANOVIKARA

- Bhaya
- Visada
- Vepathu
- Shoka
- Asthairya
- Uthsaha nasa
- Sighrakopa
- Apravarthana
- Anannaabhilasha
- Alpavakku
- Swedabahula
- Hrtkampa
- Mukhasosa
- Galasosa
- Vakshoparodha
- Alpacheshta
- Anidra
- Sada
- Atyutsaha
- Avipaka
- Sirassoonyata
- Cakshhorakulatha
TYPES

- Manoadhishtitha manovikara
- Ubhayadhishtitha manovikara
  a. manah sariradhisthita manovikara
  b. sarira manoadhishithita manovikara
- Nanatmaja manovikara

CLASSICAL TYPES

- Unmada
- Apasmara
- Atatwabhinivesa
- Kayasatwa rupa vikaras
UNMADA

Greatly deranged bodily doshas traveling to the upper part of body distracts the normal state of mind called as unmada. Another definition says that the unsettled condition of budhi, manah, bhakti, smriti, chesta, achara, etc. is termed as unmada.

Types:-

(A) 1. vatika 2. paittika 3. kaphaja 4. sannipatika 5. agantuja or bhutonomada (ch.chi 9/28)

(B) 1. vattaja 2. pittaja 3. kaphaja 4. sannipataja 5. manogat dukha 6. vishaja (su. su. 62/413)

(C) 1. vattaja 2. pittaja 3. kaphaja 4. sannipataja 5. adhija 6. vishaja (A.H.UT6/15-16)
MODERN VIEW

Definition:- it is a psychological dysfunction within an individual associated with distress or impairment in functioning and a response that is not typical or culturally expected. It is a breakdown in cognitive, emotional or behavioral functioning.

Classification:-

- Psychosis
- Psychoneurosis or neurosis
- Psychosomatic/somatoform disorder
- Substance related disorder
- Sexual and gender identity disorder
- Psychological disorder of childhood and adolescence
- Eating and sleep disorder
- Adjustment and personality disorder
- Psychiatric disorder of old age.
Eg: anxiety, depression, bipolar disorder, phobia, stress, addiction, hyperactivity, ASD, OCD, PME, dysperunia etc.

**EXAMINATION & DIAGNOSIS**

Psychiatric examination can be carried out by collecting the detailed history of patient and can be recorded as:

- Attitude and appearance
- Mood
- Thought
- Perception
- Orientation
- Memory
- Intelligence
- Insight and judgment.
MANAGEMENT

- Psychotherapy
- Drug therapy
- Physical therapy: include ECT, psychosurgery.
AYURVEDIC METHOD OF CLINICAL EXAMINATION

- Sheela
- Cheshta
- Achara
- Mana
- Budhi
- Smrti
- Sangnajnanam
- Bhakti

Assessment of prakriti, satw apariksa is also important.
Daivavyapasraya cikitsa  

This mode of treatment depends upon faith. It refers to the following measures.

- Mantra
- Aushadi
- Mani
- Mangala
- Bali
- Homa
- Upavasa
- Swastyayana
- Pranipatha
- Niyama
- Prayaschitha
- Yathra gamana

by these all measures the patient will get happiness and satisfaction.

**Satvavajaya cikitsa**

This implies therapeutics for mental or emotional disturbances. This is to restrain mind from unwholesome objects through njana, vijnana, dairya, smrithi and concentration.
YUKTIVYAPASRAYA CIKITSA

1. Dravyabuta
   - Ahara
   - Oushada
   - Vihara

2. Adravyabuta
   - Bhayadarasana
   - Vismapana
   - Vismarana
   - Kshobana
   - Harsana
   - Bharthsana
   - Vadha
   - Bandana
   - Swapna
   - Samvahana
UNMADA CIKITSA

In patients suffering from unmada first should be administered with snehana then swedana then should be administered with vamana or virechana (ch.chi.9/25). In vataja paitika and kaphaja unmada the line of treatment goes symptomatically also with dravyas and vihara which reduces that particular dosas, like in vataja condition patient is given with madhura snighda mrudu dravyas etc in paitika he will be administered with madhura sheeta and virechana karma will be done. In kaphaja ushna katu ahara will be given patient will be administered with vamana karma. In bhootonmada purana sarpi is given drugs with high potency like vacha hingu, jatamansi, mohana sringi, sarpagandha, called as grahanasaguna dravyas are used. Rakshogna dravyas like hair skin, fat, urine, blood, are used in preparation of grtas, these grta is used for abyanga, nasya, pariseka etc.
Procedures that are in practice

**DHARA**

Dhara is very effective treatment cold water, amalaki juice, juice of kushmanda ksheerabala thailam, asanawilwadi, aarukaladi etc oil can be used. In jaladhsara cold water is made to be poured directly on patient’s head after being massaged with medicated oil. The amount of water poured will be like 21,41 pots.
This is another type of practice in which chandanadi thailam and kachooradi choornam are mixed and applied on head. Kupilu bheeja made paste with ghomutra is applied over forehead for 14 days can cure unmada. Chandana is made paste with breast milk and it is to be applied in bregma. Tuber of lotus is also applied on head after making a paste with navaneetham.
Nasya can be done using bringaraja swarasa, mandukaparni swarasa, brahmi swarasa, etc. Another combination is powder of jambubeeja mixed with breast milk or coconut milk and administered through nostrils. The juice of bamboo leaves and turmeric can also be used as nasya.
Silver or copper sheets are usually used for this, in this sheet holy hymns, navagraha slokas, panchaboota slokas are written then this sheet will be smeared with kalkas of jatamansi, kupilu, gugulu, hingu, vacha, tulasi, haridra, neem, satapushpa, candana, raktachandana, shiris ha, etc drugs, and these are filled inside a silver hollow amulet, and made to be worn around neck or waist, for a long period.
POOJAS

In this some place is made suitable for homa with a agnikunda, surrounded by panchavarna clothes, navadanya, flowers and attendants, homa will be done by chanting slokas while offering some dravyas to the fire like bark of panchaksheerivruksha, panchagavya, plants like jatamansi, tulasi, darba, ikshu, saariva, pachasugandhi, etc and patient is made to inhale the dooma from that homa.
TREATMENT DONE IF PATIENT BECOMES UNCONSCIOUS

(sagnjaprabhodaka cikitsa)

Cold water is to be sprinkled over face then inhalation of dhoomavarthi made of vacha, sirisa, kushta, lasuna, tagara, triturated in goats' urine is to be administered, anjana made by same things, is also applied, nextly kasturi made paste with jati tail should be applied to guda, daha (burning) is made over body, nail bud is pinched sometimes, rubbing body with kapikacchu, etc are done to regain conscious.
SOME INTERNAL YOGAS

- Swarasa of dhoorva is given orally
- Amaranthus is given in large amount
- Swarasa of amrtha, bilwa and brahmi is given
- Vacha, ginger, curry leaves swarasa is given
- Rudraksha, vishnukrantha, seed of dhattura can be cooked in milk is given
Ayurvedic Drug Spectrum in Manasa Roga

Bhrhat kasthuri bhairava ras, Shiva gulika, Prathap langeswar ras, pushpadhanwa ras, Manasamitravadakam, Bhramthi vadi, Aswagangharishta, Dasamularishta, Dhanwanth-ararishta, srikandasava, saraswatarishtam, Kalyanaghritam lashunyadi grtham, panchagavyagritam, brhat changalyaadidi grtam, Naladadhigirtham, Asanamanjistadì tail, ksirabala 101 avarthi taila, chandanathí taila, bramhi tail etc. are some among them.
PREVENTIVE MEASURES

Ayurveda the life science relays on the prevention of illness and promotion of health. By following dinacharya, ritucharya, satvrutta, roganutpathana and anna paana vidhi we can keep away from diseases. In order to be free from mental disorders the Ayurvedic ways are

- Avoidance of prajnaparadha.
- Performance of our duty successfully.
- To be friendly, truthful, merciful towards fellowbeings.
- One should follow the path of brahmacharya, knowledge, charity, friendship, compassion, happiness and peace.
- One should eat sathwika aahara.
If we follow principles of ayurveda during

- Garbothpadana
- Garbini paricharana
- Prasoothi paricharana
- Dina and ritu charya
- Aarthava kaala samrakshana
- Vridhavastha

we can have a sound mind in a sound body.
A typical case of unmada, a 28 year old male was brought by his family members, complaining that he started talking excessively, and frequent singing without break since days. Reports were normal. He was treated by following measures.
- **DHARA**- Early morning he was administered with jaladara i.e. 41 pots of cold water directly from well, after that

- **TALAPOTHICHIL**- In this head was covered with mud from hermit then mixed with kalka of herbs like brahmi, amla, vishnukranta, mandukaparni etc this was followed by

- **NASYAM**- Swarasa of dronapuspi, was administered through nostrils.

This treatment continued for 21 days along with internal yogas like kalyanagrthham, manasamitravatakam, arjunasavam and sreekandasavam and shiro and paada abyanga with valiya chandanadhi kerataila, along with positive counseling and prarthananas. He was given a medicated amulet to be worn around waist for a long time. He was successfully brought back to normal life.
Another interesting case which was much similar to schizophrenia, here the patient was a 19 year old girl, a polytechnic student, she was very studious but since some days started showing depression, one day started screaming that some one was coming to chock her. A black skinny bald headed creature. They have consulted with many doctors but no use, she was treated in a different way, by asking her to chant slokas like “arjuna phalguna jīshnu kīreedi beebsalu swethavabana vījayapartha savyasachi dbananjaya.”, “ramaskandham banumanthbam vānathbeyva vyakodaram sayaneyasmaremnnityam duswapnam thasya nasyathi.” and etc. during bed time. All solid and liquid diet was medicated, amalaki kalka thalam, aarukaladi oil tailadara and nasya were also done along with counseling and internal yoga, and she was also given with special amulet. she was also cured.
Another interesting case was sisters were affected at the same time. One will be in rest mood while other show ferocious act, interested in destroying things, abusing all, self harming, slowly she will go to rest while the other girls repeats those. Surprisingly both the girls had immense strength during active period, enough to run away from 2-3 persons defense. This was a little bit difficult to tame. Initially did TRASANA, then administered with sadya vamana, then both became a little bit calm, then their horoscope was seen, some graha poojas were conducted, till many days they both were tamed with BANDA, TRASANA, KSHOBANA etc, later theekshna pradhamana nasya was given, slowly other treatments were administered. They were asked to continue medicines for long time, with abyanga, nasya, thalam, etc they were also given with amulets, and was asked to stay in some relatives house with lot of people for some months. This case was also cured.
CONCLUSION

In this era it is told that 60% of population is suffering from one or the other type mental illness, crimes, rate of suicide, people with depression, divorce are more, these are due to our unhealthy diet regimen and conduct. So the relevance of this topic is much noted, as Ayurveda deals almost all aspect of life, this great science should be implemented or made to the reach of common people from primitive classes itself. So that people will be aware of the great principles told in them and will start following, hence we could get a beautiful citizens with good moral codes, pravara satwa and with physical and mental wellbeing, if we dream a better tomorrow we should work from now itself…
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Thank you