Ayurvedic management of psychiatric disorders

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Introduction

Ayurveda, an ancient system of medicine, primarily concerned with the preventive aspects of health for the well-being through the concepts of positive physical and mental health. Management of mental disorders or psychological medicine was an area of specialization even during Acharya Charaka’s time (500 B.C.).

The meaning of the word “Ayurveda” is self-explanatory (Ayu = Life, Veda = Science). Life has been described as the complex combination of Body (Sarira), Senses (Indriyas), Mind (Sattva) and Soul (Atma)1.
In recent years, the incidence of psychosomatic diseases has shown a tremendous increase throughout the world, especially in western affluent society, where most of the infectious and nutritional causes of ill health have been completely eradicated, but the psychosomatic disorders are emerging as a greater and growing challenge before the medical profession.

Psychotherapeutics does not meet properly for therapeutic possibilities for majority of patients with mental health problems but herbal remedies are ultimate therapeutic hope for such patients. Many synthetic drugs because of many unwanted but unavoidable side effects have poor patient compliance. Therefore herbal treatment is being preferred over conventional treatments. Much attention and so scope is drawn towards herbal remedy of many brain disorders.
Mental Disorders described in Ayurveda

- Unmada - Insanity,
- Apasmara - Epilepsy,
- Avasada - Depression,
- Chitto Udvega - Anxiety neurosis,
- Manasa Mandata - Mental Retardation,
- Atatva abhinevisha - Obsessive Disorders,
- Madatyaya - Intoxication.

Describes three ‘guna’ of Mind (manas) -> Satwa, Raja & Tama.

Disease is due to imbalance of the ‘tamas’ or ‘rajas’ in the mind.

Rajas and Tamas are termed as ‘Doshas of mind’.
Manasa Roga

Causes

- मानसः पुनरिष्टस्य
  लाभाल्लाभाच्चचानिष्टस्योपजायत|        

Chikitsa:

- मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिधिभि:
- मानसं प्रति भौषज्यं त्रिवर्गस्यान्ववेक्षणाम् | 
  तदविद्यसेवा विज्ञानमात्मादीनां च सर्वशः
Problems of Modern Life-Style

- STRESS - Physical, mental, emotional.

- HEALTH PROBLEMS - Physical, mental and emotional diseases (including psychosomatic disorders).

- DISTURBD FAMILY RELATIONS.

- VIOLENCE & CRUELTY.

- CORRUPTION/ DISHONESTY/ IMMORALITY.

- DRUG ADDICTION.

- NEGLECT OF LAW & ORDER AND ETHICAL, MORAL AND SOCIAL DISCIPLINE.
AYURVEDA LIFE-STYLE IS ABLE TO OFFER BEST SOLUTION OF THE PROBLEM
APPROACH OF AYURVEDA

*PHILOSOPHICAL * HOLISTIC
*HUMANISTIC

AYURVEDA
More Life and Health oriented
than Disease and Treatment
Human body is inherently endowed with an unique power of
SELF DEFENCE
SPONTANEOUS HEALING
(against injury and disease)

Role of Medicine ➔ To assist the Nature
• Methods of healing-
  1. Daivavyaprashya Chikitsa-
     ◦ Mantra- Chanting of Hymns,
     ◦ Gems- Auspicious Stones,
     ◦ Mangala- Auspicious offerings,
     ◦ Homa- Yajna,
     ◦ Niyama- Regulations,
     ◦ Prayashchita-Atonement,
     ◦ Upavasa-Fasting.
  2. Yukti Vyapashraya (Medicines)-
     a. Antah Parimarjana
        ◦ (a) Shodhana: Cleansing (Panchkarma & Mild purgation, therapeutic Emesis & Purgation in Pitta & Kaphja type).
        ◦ (b) Shamana: Palliative (Medhya Rasayanas, Diet etc.)
2. Yukti Vyapashraya (Medicines)-


3. Satvavajaya Cikitsa (Psychotherapy)-
   ◦ Aim is to augment the sattva guna in order to correct the imbalance in state of rajas (passion) and tamas (inertia).”
Unmada

Nidan:

विरुद्धदुस्टाशुचिभोजनानि प्रघर्षणं देवगुरुद्विजानाम्।
उन्मादहेतुर्भयहर्षपूर्वो मनोभिघातो विषमाश्च चेष्टा:॥

- Viruddhahara (incompatible foods)
- Ashuchi ahara (infected /contaminated food)
- Deva-guru-dwija pragharshana (insult towards teachers and elders)
- Mano abhighata (Mental shock)
- Bhaya (Fear)
- Harsha (unusual /unnatural pleasure due to accidental happening). Etc
TYPES OF UNMADA

- Vataja
- pitajaa
- kaphaja
- Tridoshaja
- Aagantuja
Due to favourable causative factors the morbidity ascends upwards to the mind, from the main site of heart. This leads to functional disturbance in its main location(heart) as well as disposed areas like brain and its various relative compartments. Due to this, the individual gets false belief or delusions and person appear as if intoxicated due to unawareness or the situation. This condition is called Unmada.
General clinical feature

- Buddhivibrama (Illusion of intellect)
- Satwapariplava (dilemma of the mind)
- Akuladristi (biased willing and thinking)
- Adhhererata (loss of confidence)
- Abaddhavak (irrelevant talk)
- Hridayashoonyata (emptiness of the mind)
- Moodhachetana (disorganized consciousness) etc.
Schizophrenia
The schizophrenic disorders are characterized in general by fundamental and characteristic distortions of thinking and perception, and affects that are inappropriate or blunted. Clear consciousness and intellectual capacity are usually maintained although certain cognitive deficits may evolve in the course of time.

**Schizophrenia is defined by**

- A group of characteristic positive and negative symptoms
- Deterioration in social, occupational, or interpersonal relationships
- Continuous signs of the disturbance for at least 6 months
Characteristic Psychotic Symptoms of Schizophrenia

- Audible thoughts
- Voices arguing or commenting
- Thought withdrawal or insertions by outside forces
- Thought broadcasting
- Impulses, volitional acts, or feelings imposed by outside forces
- Delusional perceptions
The juice of each *Bramhi*, *Kusmanda*, *Vacha* and *sankhappasi* mixed with *Kustha* and honey alleviates insanity. (chakradatta)

*Bramhi*: *Bacopa monneri*,
*Kusmanda*: *Benincasa hispida*
*Vacha*: *Acorus calamus*
*Kustha*: *Saussurea lappa*
*Sankhappasi*: *Convolvulus pluricaulis*
# Rasapanchaka

<table>
<thead>
<tr>
<th>No.</th>
<th>Dravya</th>
<th>Rasa</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Guna</th>
<th>Dosha</th>
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<tbody>
<tr>
<td>1.</td>
<td>Vacha</td>
<td>Katu, Tikta</td>
<td>Ushna</td>
<td>Katu</td>
<td>Laghu, Tikshna</td>
<td>K, V↓</td>
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<td>2.</td>
<td>Bramhi</td>
<td>Tikta, Kashaya</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Laghu</td>
<td>K, P ↓</td>
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<td>Kustha</td>
<td>Tikta, Katu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Laghu</td>
<td>V,K↑</td>
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<td>7.</td>
<td>Sankhapospi</td>
<td>Tikta, Kashaya</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Snigdha, Picchila</td>
<td>K,P,V↓</td>
</tr>
<tr>
<td>8.</td>
<td>Kusmanda</td>
<td>Madhura</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Snigdha, Picchila</td>
<td>P,V↓</td>
</tr>
</tbody>
</table>
Discussion:

These drugs are having tikta rasa and mainly ushna virya. These drugs are also indicated in the management of Apasmara. Tikta rasa is said to be a medhya property and by Ushna virya they alleviate vata. Kusmanad is only the fruit which is indicated in Mansika vyadhi.

Research:

Acute toxicity study of Benincasa hispida as per OECD guideline showed that fruit juice was found to be nontoxic up to 5000 mg/kg dose. (Shreevathsa et al. methanolic extract of (0.6 and 1 g/kg administered three times and only once, respectively) of B. hispida fruits in mouse forced swim test (FST) showed antidepressant like activity.

Sir,

Depression is one of the major illnesses affecting millions of people. Many newer antidepressants from plants. Benincasa hispida (Cucurbitaceae)
Definition

Apsamara is defined by Charaka as Apagama of Smrti associated with Bibhatsa Chesta due to derangement of Dhi and Sattva (Cha. Ci. 10/3). The features, Tamah Pravesa is equivalent to Jnana Abhava i.e., absence of consciousness, Bibhatsa Chesta includes all loathsome expressions and Samplava indicates Vibhrama or perversion (Ca. Ci. 10/3).

It is classified by Indu that 'Smrityapaya' is 'Smrti Apagama' i.e., loss of Smrti, Dhi is Buddhi and Sattva is Dhairya (Ind. on. As. Sa. Utt. 10/2). The same definition is given in Astanga Hrdaya. The meaning of Apaya is commented as Vinasa by Aruna Datta (Ar. Da.on.As. Hr. Utt. 7/1).
**Types of Apasmara**

- **Vataja**
  - Frequent fits, regaining consciousness in shortest time interval;
  - Bulging eyes;
  - Excessive crying, frothing at mouth;
  - Reddish rough and blackish nails, eyes, face and skin;
  - Hallucinations and trembling.

- **Pittajā**
  - Regaining consciousness in shorter periods, scratching of ground, greenish-yellow and coppery nails, eyes, face and skin; and visions of bloody, agitated, irritated, frightful and burning objects.

- **Kaphaja**
  - Has features of prolonged fits with delayed recovery; increased frothing at mouth; white nails, eyes, face and skin; and visions of white, heavy, unctuous, smooth objects.

- **Sannipatika**
  - Is caused by the simultaneous vitiation of all the three dosas that gives rise to a combination of symptoms and signs and is incurable.
Symptoms:

The term “Apasmara” implies ‘loss of memory’, characterized by 
Tamah pravesha- loss of consciousness (entering into darkness) and 
Bibhasta chestam- fearful disgusting movements of limbs caused by 
Dhi sattva samplavat - Derangement of intellect and the mind.

Samprapti

विभ्रान्तबहुदोषाणामहिताशुचिभोजनात् 
रजस्तमोभयां विहते सत्त्वेदोषावृत्ते हृदि ||४||
चिन्ताकामभयक्रोधशोकोद्िेगाहदभभस्तथा 
मनस्त्वषभिहते नृणामपस्मारः प्रवर्तते ||५||Cha.chi.10/5)
Treatment

- Sanshodhan chikitsa.
- Bahi Parimarjana Chikitsa eg. Massages, fumigation etc.
- Shanshamana Chikitsa: It includes oral use of different single and compound Herbo-mineral formulation.
- Vegakaalina Chikitsa: Treatment during attack of seizures and primary aim is to bring back the consciousness of the patient eg. Pradhamana nasya (strong nasal insufflations) etc.
- Rasayana Chikitsa: As it is chronic disease, one should use the Rasayana drugs like Vacha, Guduchi, Shankhpushpi etc.
- Sattvavajaya Chikitsa – It is the non-pharmacological approach for treating the mental disorder and equal to psychotherapy. It should be aimed to make the patient happy and satisfied.
EPILEPSY
Epidemiology of Epilepsy

- 5% - 7% will have a seizure at sometime during their life
- 1% - 2% of the population suffers from epilepsy
- Peak age incidence: newborn, first decade, elderly
- In only 50% is an etiology identifiable and 80% respond well to treatment
- Chance of having a second seizure after an initial unprovoked episode is 30%.
- Chance of remission from epilepsy in childhood is 80%.*

Side Effects of AED

- Fatigue, abdominal discomfort, dizziness, or blurred vision during the first week.
- Rash, inflammation or failure of the liver or pancreas, a serious reduction in the number of white blood cells (needed to fight infection), a serious reduction in the number of platelets (needed to control bleeding)
- Osteomalacia with certain AED
1. यः खादेत् क्षीरभक्ताशी माक्षिकेण वचारजः।
अपस्मारं महाघोरं सुधचरोत्थं जयेद् ध्रुवम्॥

One who takes vacha powder with honey keeping on the diet of milk and rice overcomes even and chronic epilepsy.

2. प्रयोज्यं तैऱऱशुनं ऩयसा िा शतािरी ।
ब्राह्मीरसञ्च मधुना सर्वाअपस्मारभेषजम्॥

oil and garlic, Shatavari with or Bramhi juice with honey – these are remedies for all types of epilepsy.
Study shows only combination of both oils was able to significantly (p < 0.002) reduce the latency to death induced by the strychnine. It was concluded that combination of S. indicum and A. sativum oil was effective against experimental induced convulsion. The results obtained from the present study clearly confirmed the anticonvulsant activity of raw Vacha and subjecting to classical Shodhana procedure did not alter the efficacy of Vacha rhizomes instead it enhanced the activity profile of the Vacha.
3. ब्राह्मीर्से वचाकुष्ठश्धकुष्पपक्षीभिरेक च।
पुराणं मेध्यमुन्मादग्रहापस्मारनुद् घृतम् ॥

Old ghee cooked in *Bramhi*, juice and the paste of vacha, *Kustha* and *sankhpuspi* promotes intellect and alleviates insanity, seizures and epilepsy.

**Research:** *Bacopa monnieri* is a nerve tonic used for raising the mental performance in Ayurveda therapy. It helps in concentration, comprehension, recall and alertness. indicates the neuroprotective role of *B. monnieri* extract in glutamate-mediated excitotoxicity during seizures and cognitive damage occurring in association with pilocarpine-induced epilepsy (Reas Khan *et al* 17).
## Single herbs for mental disorders

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Plant Name</th>
<th>Common name</th>
<th>Useful part</th>
<th>Actions/uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Acorus calamus</em> Linn. (Araceae)</td>
<td><em>Vacha</em></td>
<td>Dried rhizome</td>
<td>Medhya, Apasmara, Unmada, Smriti daurabalya, Medhya rasayana</td>
</tr>
<tr>
<td>2.</td>
<td><em>Adiantum capillus-veneris</em> Linn. (Polypodiaceae)</td>
<td><em>Hamsapadi bheda</em></td>
<td>Dried whole plant</td>
<td>Apasmara, bhrama</td>
</tr>
<tr>
<td>3.</td>
<td><em>Ailanthus excelsa</em> Roxb. (Simaroubaceae)</td>
<td><em>Aralu</em></td>
<td>Dried stem bark</td>
<td>Bhrama</td>
</tr>
<tr>
<td>4.</td>
<td><em>Albizia procera</em> Benth. (Mimosaceae)</td>
<td><em>Sweta Shirisa</em></td>
<td></td>
<td>Manasa Roga</td>
</tr>
<tr>
<td>5.</td>
<td><em>Allium sativum</em> Linn. (Alliaceae; Liliaceae)</td>
<td><em>Lasuna</em></td>
<td>bulb</td>
<td>Apasmara, Unmada</td>
</tr>
<tr>
<td>6.</td>
<td><em>Alstonia venenata</em> R.Br. (Apocynaceae)</td>
<td><em>Analvegam</em></td>
<td>-</td>
<td>Unmada, Apasmara</td>
</tr>
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<td>7.</td>
<td><em>Angelica archangelica</em> Linn. (Umbellifra; Apiaceae)</td>
<td><em>Choraka Pratimidhi Canda</em></td>
<td>Dried root</td>
<td>Apasmara</td>
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<tr>
<td>9.</td>
<td><em>Anthemis nobilis</em> Linn. (Compositae, Asteraceae)</td>
<td><em>Babuna bheda</em></td>
<td>-</td>
<td>Medhyd</td>
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<tr>
<td></td>
<td>Name</td>
<td>Common Name</td>
<td>Part</td>
<td>Uses</td>
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<td>10.</td>
<td><em>Argyreia nervosa</em> (Burm.f.) Boj. (Convolvulaceae)</td>
<td><em>Vridhadaru Bastantri</em></td>
<td>Dried root</td>
<td><em>Medhya, Rasayana, Unmada, Apasmara</em></td>
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<tr>
<td>11.</td>
<td><em>Artemisia absinthium</em> Linn. (Compositae; Asteraceae)</td>
<td><em>Dipantara Damanaka</em></td>
<td>Dried whole plant</td>
<td><em>Apasmara</em></td>
</tr>
<tr>
<td>12.</td>
<td><em>Asparagus racemosus</em> Willd. (Liliaceae)</td>
<td><em>Satavari</em></td>
<td>Root</td>
<td><em>Medhya, Rasayana, Unmada, Apasmara</em></td>
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<tr>
<td>13.</td>
<td><em>Bacopa monnieri</em> (Linn.) Penn.(Scrophulariaceae)</td>
<td><em>Brahmi</em></td>
<td>Whole plant</td>
<td><em>Medhya, Apasmara, Unmada, Manasavikara, Medhya rasayana</em></td>
</tr>
<tr>
<td>14.</td>
<td><em>Benincasa hispida</em> (Thunb.) Cogn. (Cucurbitaceae)</td>
<td><em>Kusmanda</em></td>
<td>Dried pieces of fruit</td>
<td><em>Medhya, Unmada, Manasa Vikara, Medhya rasayana</em></td>
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<tr>
<td>15.</td>
<td><em>Boswellia carterii</em> Birdw. &amp; other sp. (Burseraceae)</td>
<td><em>Kunduru Bheda</em></td>
<td>-</td>
<td><em>Unmade, Apasmara</em></td>
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<td>16.</td>
<td><em>Brunella vulgaris</em> Linn. (Labiatae, Lamiaceae)</td>
<td><em>Ustukhuddus</em></td>
<td>-</td>
<td><em>Medhya, Apasmara</em></td>
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<tr>
<td>17.</td>
<td><em>Callicarpa macrophylla</em> Vahl. (Verbenaceae)</td>
<td><em>Priyangu</em></td>
<td>Dried fruit</td>
<td><em>Bhrama</em></td>
</tr>
<tr>
<td>18.</td>
<td><em>Cannabis sativa</em> Linn. (Cannabinaceae)</td>
<td><em>Vijaya</em></td>
<td>Dried leaves</td>
<td><em>Anidra</em></td>
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<tr>
<td>19.</td>
<td><em>Celastrus paniculatus</em> Willd. (Celastraceae)</td>
<td><em>Jyotismati</em></td>
<td>Ripe seed</td>
<td><em>Smrtidaurbalya, Smritivardhaka</em></td>
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# Formulations

<table>
<thead>
<tr>
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<tr>
<td>1.</td>
<td>Aswagandharista</td>
<td>AFI, Part I, 1:6</td>
<td>Murccha, Apasmara, Unmada</td>
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<td>Kumaryasava (A)</td>
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<td>AFI, Part I, 1:36</td>
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<td>AFI, Part I, 2:3</td>
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<td>Trayantyadi Kvatha Curna</td>
<td>AFI, Part I, 4:8</td>
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<td>Apasmara</td>
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<td>Saptavimsatika Guggulu</td>
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<td>Apasmara, Unmada</td>
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<td>13.</td>
<td>Amritabhallata Ghrita</td>
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<td>Smrtikṣaya</td>
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<td>Apasmara, Unmada</td>
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<td>Dhatryadi Ghrita</td>
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<td>Mada, Murccha, Unmada</td>
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<td>17.</td>
<td>Dhanvantara Ghrita</td>
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<td>18.</td>
<td>Nirgundi Ghrita</td>
<td>AFI, Part I, 6:24</td>
<td>Apasmara, Unmada</td>
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**Note:** Detailed descriptions and usage notes are not provided in the table. Further context or additional details can be found in the referenced sources.
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<tbody>
<tr>
<td>22.</td>
<td>Sarasvata Ghrita</td>
<td>AFI, Part I, 6:43</td>
<td>Improves Medha, Smritti</td>
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<td>Unmada, anidra</td>
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<td>AFI, Part I, 8:45</td>
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<td>Sahacaradi Taila</td>
<td>AFI, Part I, 8:59</td>
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<td>29.</td>
<td>Kaccuradi Curna</td>
<td>AFI, Part I, 11:2</td>
<td>Buddhi bhrama</td>
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<td>AFI, Part I, 12:9</td>
<td>Smrtinasas</td>
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<td>32.</td>
<td>Manasamittra Vataka</td>
<td>AFI, Part I, 12:21</td>
<td>Manodosa, unmade, apasmara, manadabudhitva, murccha</td>
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<td>33.</td>
<td>Mritisanjivani Gutika</td>
<td>AFI, Part I, 12:23</td>
<td>Apasmara, Manovibhrama</td>
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<td>34.</td>
<td>Saubhagya vati</td>
<td>AFI, Part I, 12:33</td>
<td>Murccha, Manoglan</td>
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<td>36.</td>
<td>Mukta Bhasma</td>
<td>AFI, Part I, 18:10</td>
<td>Manovikara</td>
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<td>Rajata Bhasma</td>
<td>AFI, Part I, 18:13</td>
<td>Apasmara</td>
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<td>AFI, Part I, 18:15</td>
<td>Buddhimandata</td>
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<td>Anidra, Apasmara</td>
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<td>Apasmara</td>
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<td>Caturbhuja Rasa</td>
<td>AFI, Part I, 20:13</td>
<td>Apasmara, Unmada</td>
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<td>Caturmukha Rasa</td>
<td>AFI, Part I, 20:14</td>
<td>Apasmara, Unmada</td>
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<td>44.</td>
<td>Cintamanicaturmukha</td>
<td>AFI, Part I, 20:17</td>
<td>Apasmara, Unmada</td>
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• to cure mental disorders and be spiritual strong, we have to do spiritual therapy only Shankhpuspi syrup and other medhya drugs can’t cure mental disorders completely.

• सत्ताध्ययनं वादः परतन्त्रावलोकनम् | तद्विद्याचार्यसेवा च बुद्धिमेधाकरो गणः
THANK YOU