

## **COMPARATIVE STUDY OF CHIKITSA SUTRA OF UNMADA ACCORDING TO THE BRUHATRAYEE**

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### **Abstract:**

Unmada Chikitsa refers to the management of unmada (insanity). The approach to the management of unmada with the lens of bruhatrayee is unique & essential. The uniqueness of the Unmada chikitsa by all the three bruhatrayee lies in the broad description of all three forms of therapies i.e. yukti-vyapashraya (rational treatment) to daiva- vyapashraya (spiritual therapy) and sattvavajaya chikitsa (psychotherapy) for the management. Apart from these three types, the fourth type of therapy, called upayabhipluta (consolation, mental support) chikitsa, which is instilled with a variety of Adravya bhoota chikitsa (Non-medicinal treatment), has also been described. It is the only disease which requires all the three folds of treatment which includes various management principles, techniques, drugs, counseling, psychotherapy and therapeutic modalities, which are to be utilized appropriately by the physician based on their specific indications and the state of the disease.

**Keywords:** Unmada, Hridaya, Unmada Mukta Laxana, Agantuja Unmada.

### **Introduction**

Man has been astonishing in the field of research in the last few decades but still there is a faculty on which man has not been able to gain the control i.e. Mind. This has become the greatest threatening problem which is causing harm to the human existence. Man is unaware of the fact of mind that if it is

used properly it will be beneficial for human body where as the vice versa as harmful to the human body.

In almost all Samhitas there is a detailed description of psychological disorders i.e. Mismanagement of mind, particularly unmada. Charaka Samhita more aptly describes the unmada where there is a vibhramsha of manas,

buddhi, sanjna, gnyana, bhakti, sheela, cheshta, & achara which are said to be the underlined entities for the development of various abnormalities, it provides essential insight into the psychopathology of mental disorders. Unmada is the base for all the mental disorders as it is the vibhrama condition of above 8 factors, Hence it should be perceived in a broader sense, because it forms the entire psychiatric science, So one should be very efficient & accurate with the chikitsa of Unmada due to its due importance as it is the key to unlock all the psychiatric illness.

Acharya Charaka, Sushruta & Vagbhata have detailed the chikitsa of Unmada into all the three folds i.e. Daivavyaashraya, Yuktivyapashraya & Satvavajaya Chikitsa.

### **Review of literature**

#### **According to Charaka Samhitha**

In Vataja Unmada, ascertaining the exact nature of Vata, and in the beginning, administer Snehana.<sup>1</sup>

If the passage of Vata is Avruta Marga, then it is advised for mrudu shodhana, only in small quantities i.e. Sasneha Mrudu Shodhana. If caused by Kapha or Pitta, Vamana and Virechana

treatments are to be given, after Snehana and Swedana. These therapies are followed up with Samsarjana karma. Thereafter, followed by Niruha basti, Sneha Basti and Nasya therapy. Depending upon the predominance of Doshas, these elimination therapies are required to be administered repeatedly<sup>2</sup>

If, even after the body is being done with Shodhana, though the patient exhibits perversion of conduct, then Teekhsna Navana Nasya & Teekhsna Anjana should be administered and even beatings which are useful for stimulating his mind, intellect and the body. If the patient has a strong physique, and disobedient, then the patient is to be tied tightly without hurting the body, with pieces of cloth, and kept confined to a dark room devoid of iron rods and wooden pieces.<sup>3</sup>

Shouting with anger, terrorizing (with the help of police men), and, exhilaration, consolation, fear and exhibition of surprising acts bring back the natural state of the mind by counteracting the causes of his loss of memory.<sup>4</sup>

Further the unmada rogi is to be administered with Pradeha ,Utsadana ,Abhyanga, Dhuma and ghruta internally to stimulate his mind, intellect, memory and consciousness & if there is a need one can also opt the siravyadhanaChikitsa.

The patient suffering from Agantuja type of Unmada is to be given sarpi Pana and Mantras to be recited & one should worship the Lord Shiva for his benefit

#### **“Regimens to be followed in unmada patients”**

The patient is to be consoled by friends with religious and moral statements. They should announce the news of loss of something which the patient loves or exhibit surprising events. Having smeared his body with sarshapa taila and tied with rope, patient is made to lie flat in the sun and his body is rubbed with Kapikacchu or Branded with hot iron rods or burnt with hot oil or water. Having beaten with a hunter and tied properly, patient is kept confined to lonely house as a result of which the perturbed mind of the patient regains composure.<sup>5</sup>

Patient is terrorized by the biting of snakes having their fangs removed with lions and elephants well tamed or by criminals as well as enemies with weapons in their hands, alternatively by police(royal personnel) having taken him outside and properly arrested with the threat of execution by the order of the king.<sup>6</sup>

In the preventive aspect it is told that a person desirous of being free from unmada vyadhi should restrict himself from Mamsa & Madya & simultaneously the same has been told in the chikitsa of unmada.

At last acharya charaka concludes the chikitsa sutra with the unmada Mukta Laxanas.

#### **According to Sushruta Samhitha**

The patient of unmada after snehana & swedna, should be treated with vamana,virechana & shirovirechana with sarshapa taila. These drugs powdered may also be applied for nose,along with that , patient should be fumigated constantly with putrefied meat of dog and cow .Further nasya and abhyanga with sarshapa taila are also useful.<sup>7</sup>

#### **According to Ashthangha Hrudaya**



He has followed the treatment principal of acharya charaka.<sup>8</sup>

Before to the understanding of unmada chikitsa it is important to know about two things

1)The manovahasrotas

Manovaha Srotas is a sukshma Srotas and this Srotas has not been mentioned separately in charaka samhitha.It is however stated that the entire body represents the abode of manas and therefore all the srotasses of the body should be considered as the manovaha Srotas.

2) Sthana of manas

Chakrapani states that Manas is located in hridaya .Even Bhela has indicated that manas is in hridaya. But Bhela has clearly stated that location of manas in shiras (Between vertex and hard palate) The maovaha Srotas transport the manas or the information related to it ,which is under the control of vata.(cha sut 12/8

### **Discussion on Chikitsa Sutra of Charaka samhitha;**

Vitiation of vayu takes place in two different ways ,namely

1) Vata gets aggravated without any obstruction

2) Vata gets obstructed to the channel of its circulation.

In the former snehana should be given where as in case of latter mrudu virechana should be given along with sneha in small quantities. The term sasneha in the chikitsa sutra is to be interpreted as "ISATSNEHA" meaning "along with very small quantity of sneha . Administering large quantity of sneha in the later is prohibited.

Keeping in this view, it is stated vata being obstructed by medas and kapha causes niruddha shula, anga supti, shavayatu etc. If to such a patient snehana is administered by ignorant physician then these signs and symptoms will get aggravated

By the administration of emetic therapies,etc the Hrudaya,Koshtha,and indriya shuddhi takesplace ,as a result of which ,the mind gets refreshed and the patient gets memory as well as consciousness. By cleansing of the hudaya,Koshtha and indriya which are physical organs ,how does the mind gets refreshed is the question?

Thus this relationship of body and mind is expounded in shareerasthan 4<sup>th</sup> chapter 34<sup>th</sup> shloka which says Doshas (vata,pitta and kapha)viatiate

the body where as rajas and tamas vitiate the mind. Vitiating of body and the mind results in manifestation of diseases –hence there is no disease without their vitiating.

The term sukhaihi is suggested while tying to the unmada rogi with a piece of cloth. Since he is violent, it might be necessary to tie him tightly which might injure his body. This is not desirable and to indicate this, hence the term sukhaihi is used in the chikitsa sutra.

Further it is said that the patient should be kept confined to a dark room (Tamograha) devoid of iron rod and pieces of wood. Otherwise, he might commit suicide or hurt himself with these devices.

Residing in a lonely house is described as one of the causative factors of unmada. But residing in the same lonely house is prescribed here for the treatment of this ailment because of the specific nature of the disease. Bhaya, moha, shoka, chinta etc are explained as the causative factors of unmada. If the patient is made to forget these incidents of bhaya, shoka, moha etc then the normalcy of his mind is restored. For

example, in the case of vishamaja jwara which is characterized by onset of fever at a fixed time, if the patient is kept engaged in such activities and talks by which he forgets the time of the onset of the fever, then this forgetfulness results in the recovery of the patient from his ailment.

The regimens explained in the chikitsa sutra are direct and one can understand them clearly without further clarification. As acharya Charaka clearly says due to those regimens the perturbed mind of the patient regains his composure and the danger to life is taken more seriously than the fear of injury to the body therefore the perverted mind of the patient suffering from unmada gets distracted from all the sides and regains composure through the above mentioned measures

One of the remedial measures described in the Vihara (regimens) is the announcement of loss of something which the patient loves. This itself is the cause of unmada. The patient who has mental perversion, regains his mental composure when the patient is made to worry about the same thing. In mundane affairs, it is

observed that an object which is displaced because of the application of pressure or force can be brought back to its original position by the application of the same pressure or force again. Thus this applies to the patient suffering from unmada . The very factor which causes his mental perversion can also be used to bring about his mental composure.

In the prevention of agantuja unmada it is said to worship lord shiva (The supreme controller of all bhutas and all the omnipotent master of universe)with devotion and in also daivavyapashraya chikitsa it said to worship the pramathas,the attendants of lord Rudra,who roam about the universe ,makes the patient free from unmada.

Whether these to be consider a mythology or a true science?

What if these concepts seem to be jaded with mythology giving them a very unscientific and illogical outlook?

Could they still be considered worthy of studying, to understand and explore the scientific aspect of Ayurvedic principles?

The answer is ,these concepts(related to agantuja unmada and some of the

laxanas and chikitsa of unmadaja vyadhi) being an abstract phenomenon it makes it difficult to be explained and understood; probably because of this, the descriptions in the Indian classics are supported by mythology, to make them acceptable. Variations in these explanations are seen according to the objective of the school of thought; and spirituality. Its description in the Ayurvedic texts revolves around the Sharira and Manas.

Although all these explanations seem to be shrouded in uncertainty and mythology; there definitely seems to be a logical and rational science behind these quotations. The descriptions also seem to be derived from the analysis of physiology and pathology or a mass survey of people and might also said to be easily accepted by people of all intellectual gradients. They only need research, investigation, and explanation on the basis of logic, and a laboratory

Now coming to the preventive aspect of Unmada i.e to restrict / not oneself from madya & mamsa,  
First context of Nidana 7/14(resorting to the remnants of meat, honey, sugar, candy, alcohol)



Second context chikitsa 9/78(Patient is made to drink and eat ghee and meat till satisfaction)

Third context chikitsa ; 9/96(a person who abstains from meat and alcohol doesn't gets afflicted by nija or agantuja type of unmada) .Now comes the question whether to eat the meat or not? which statement to be followed or which to be not?

Intake of meat is prohibited in unmada in third context .Even then, administration of meat in the second context constitutes the therapeutic propriety. For example, bhaya, moha etc are described as the causative factors for unmada ; even then these very factors are prescribed for the treatment of unmada. Hence constitutes the therapeutic propriety.

The third context of prohibiting meat may relate to exogenous type of unmada and the second context may relate to Agantuja type of unmada. Therefore according to them there is no contradiction.

But in the first context, Meat is prescribed as one of the hetu for both the types of unmada and the second context contradicts the one made in the first context. Therefore ,the

solution to the problem of contradiction, suggested earlier ,seems to be more appropriate

The logic behind explaining the unmada Mukta laxanas is the treatment of unmada which includes tadana ,peedana,etc which are very painful for the body. When the patient is free from disease, such a painful therapeutic measure need not to be employed. Hence the Unmada mukta laxanas are enlisted.

#### **Discussion over the chikitsa sutra of Sushruta Samhitha**

Sushruta too advises Shodhana chikitsa but adds shirovirechana with sarshapa taila.He explains the dhoopana with the putrefied meat of cow and dog and aslo nasya,abhyanga with sarshapa taila in place of charakas virechanika dhooma. The putrefied smell directly triggers the brain due to which the perturbed mind of the patient regains composure,memory , consciousness and thus unmada gets pacified.

The different modes of treatment explained by sushrutha are similar too charaka but certain modes explained by him are new such as

1) The patient should be shown surprising things or should tell him the death of his dear ones.

2) The patient should be frightened with water or hit with rope/some strong person should hold him and dip him into the water.

3) After putting him into the a house that should be ignited providing protection to him /should be kept within the well covered constantly.

Sushruta had also advised for siravyadhana but the sites explained by him are different i.e at uro-panga, lalata and shira.

Further Sushruta advises chitta-prasadanam in all types of unmada .

Though sushruta considers only 6 types of unmada (v,p,k,sani,manasaja and vishaja).As he doesn't considers madaja unmada a type but he explains the treatment of madaja unmada (su ut 62/34) i. e mild treatment should be given after Mrdu Shodhana where as in case of manasaja unmada it is advised for Extracting the splinter of grief and in the last type vishaja chikitsa is advised.

### **Discussion over the chikitsa sutra of Ashthangha Hrudaya**

The chikitsa sutra and the modalities of treatment explained by vagbhata are similar to that of charaka.

### **Conclusions**

All the brihatrayee are equivocal in terms of the chikitsa of unmada, They have highlighted all the three folds of treatment equally ,it is on physicians to utilize the proper aid of treatment at proper instance. All the preventive measures mentioned by Brihatrayee are aimed at bestowing relaxation and mental balance, which are the prerequisites of a sound mind.A person who abstains from eating meat and drinking madya, who takes only hitaahara,who is disciplined and pure and who possesses strong will power doesn't get affected by unmada.The excellency of the physician depends on correct therapy which is selected according to locality,time,dosage and homologation.

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