UNDERSTANDING UNMADA W.S.R TO SCHIZOPHRENIA

Nicy Wilson W1*, Prashasth MJ2, Muralidhara3


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 Ayuus, 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 Indriyartho Sanniharsa, 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

- Manoodhistana
- Nanatmaja
- Ubhayadhistana

Here Ubhayadhistana is again classified into two groups like based on the involvement of Manasas 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 Vibhrama Avastha1 of eight factors such as Manas, Buddhi, Sangya Gyana, Smrti, Bhakti, Sheela, Chesta, Achara. Vibhrama 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,
✓ Indriyahigraha 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 “Yatralecha 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 Bhajana
- Pradharshanan 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

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<tr>
<th>Alpa Satwa</th>
<th>Nidana Sevana</th>
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### Understanding Each Stage of Samprapti

1. **Satwa**

   “Satwachcheliti 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 Satwa³ 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 Prakrta 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 Manovahinilte Hrdayasritha Dasha Dhamanay”, 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 Anutvam and Ekathwam gets affected and also various Arthas of Manas like Chintya (thinking), Vichary (considered upon), Ughya (speculated about), Dheya (meditated upon), Sankalpa (imagined) also are hampered.

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Samanya Lakshanas

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

Concepts of Agantu Unmada

“Samuthana Purvarupa Linga Vedana Upashaya– Vishesha 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 Agantu Unmada wherein the time of onset and remission cannot be predicted.

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

Coming to the aspect of Prajnnaparadha, where it is mentioned as a stage where Dhi, Dhrti, Smrti Vibramsha is seen. These factors further explained as “Samam Bhuddhi Hir Pasyathii” is Dhi Vibramsha, “Dhrti Hi Nimathmika” is Dhrti Vibramsha and Smrti Vibramsha as “Smrthayam Hi Smrtho Sthitham” means that which contains everything membrable is impaired.

Samprapti of Agantu Unmada

Due to Prajnnaparadha, 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.

Objectives

- 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 world?

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 Vataonmada.
- 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.

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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 Pitruc.

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 like "Prasada Indriya Arthanam Bhuddhi Atma Manasan".

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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