



## Review Article

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### AYURVEDIC FORMULATIONS FOR THE MANAGEMENT OF PSYCHOTIC DISORDERS

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#### ABSTRACT

Psychosis is the group of psychiatric illnesses with serious distortion of thought, behavior, perception and gross impairment in reality testing. Schizophrenia is the most common disorder in psychiatric outpatient departments. Unmada is a similar clinical condition described in almost all Ayurvedic texts. Presently, in modern medicine mainly two types of drugs i.e. typical and atypical antipsychotic are available for the management of these disorders but still a large number of patients are having either poor response, recurrence or not responding to these drugs. Ayurvedic therapeutics has many herbal and herbo-mineral formulations in different dosage forms viz. Churna, Kwatha, Ashava / Arista, Vati / Guggulu preparations, Ghrita preparations, oil preparations, Bhasma/ Rashaushadhis etc. along with Panchakarma and Sattvavajaya Chikitsa for the management of Unmada. By using these drugs either alone or as an adjuvant with antipsychotic drugs we can not only treat but also can minimize the adverse effects of the same.

**Key words:** Unmada, Schizophrenia, Herbal formulations, Herbo-mineral Formulations

#### INTRODUCTION

Etymological meaning of Unmada (psychosis) is a state of disturbed mental function. According to Acharya Charaka Unmada is unsettled condition of Manas (mind), Buddhi (decision), Smriti (memory), Sanjajnam (orientation & responsiveness), Bhakti (desire), Sheela (habit), Chesta (activity) and Achara (conduct) <sup>1</sup>. All therapeutic text books of Ayurveda including Brihatrayee viz; Charaka Samhita, Shusruta Samhita and Astanga Hridaya have a very detailed description about this major clinical condition including their etiology, pathogenesis and management. Unmada is a disease known to mankind since the time of Acharya Charaka. Due to etiological factors Doshas get aggravated in individual with Alpasatva (weak mental strength), mounting upwards through Manovaha srotas and vitiate heart, which is the seat of Buddhi and disturbs the Manas and occlude Manovaha srotas, as result Chitta become disturbed. Thus in turn causes loss of Buddhi. Due to this, the individual losses the power of discrimination and indulges in faulty activities <sup>2</sup>. Prodromal symptoms <sup>3</sup> include emptiness in the head, restlessness of eyes, tinnitus, hurried breathing, excess salivation, anorexia, dyspepsia, indigestion, aversion to food, catching pain in heart nervousness due to unknown reasons, excitement, horripilation, fever, crazy mind, changed facial expression and unpleasant dreams. General symptoms <sup>4</sup> of Unmada includes impaired intellect, unstable mind, agitated look or involuntary movement of eyes, irrelevant talk, vacuity in the heart, not understanding the pleasure/pain/conduct etc, deprivation of memory/decision/ orientation and responsiveness, aimless activity, and distorted understanding. According to Acharya Charaka it is of five types namely Vataja,

Pittaja, Kaphaja, Sannipataja and Agantuja or Bhutonmada. While Shusruta has classified in to six types namely Vataja, Pittaja, Kaphaja, Sannipataja, Sokaja and Vishaja. Out of them Vataja, Pittaja, Kaphaja are curable, while Sannipataja type and weak, emaciated and insomnic patients are incurable.

Psychotic disorder is a mental condition characterized by gross interference in the capacity to meet ordinary demands of life or loss of ego boundaries or gross impairment in reality testing <sup>5</sup>. Schizophrenia is characterized by disturbance in thought and verbal behavior, perception, affect motor behavior and relationship to the external world <sup>6</sup>. The characteristic sign and symptoms have been present for a significant portion of time during a one month period with some signs of the disorder persisting for at least six months. Schizophrenia has been observed worldwide and about 24 million people suffer from this disorder. Prevalence <sup>7</sup> among adults is 0.5% to 1.5% and annual incidences are in range of 0.5 to 5.0 per 10,000. Paranoid, hebephrenic, catatonic, residual, simple and undifferentiated are the different types of schizophrenia. Currently exact etiology of schizophrenia is unknown. Different treatment modalities like drug therapy, ECT, psychosocial treatment and rehabilitation are applied for the management of the same. Outcome <sup>8</sup> observed after a long period of treatment and follow-ups is complete remission 25%, remission with minor residual deficit 22%, intermediate outcome 24% and severe disability in 18% while 9% shows unstable or uncertain response. It means treatment of these disorders are still challenging and treatment facilities for mental disorders are not very good, especially in India.

Types of formulation	Name of Formulation	Comments / Original Description	
Single drugs <sup>13</sup>	Brahmi	Medhya (intellect promoting)	
	Shankhapuspi	Medhya and used in Apasmara, insomnia etc.	
	Yastimadhu	Medhya Rasayana	
	Jyotismati	Used as memory enhancer	
	Kushmanda	Antipsychotic drug	
	Sarpagandha	Medhya (intellect promoting)	
	Vacha	Used as Resuscitative drug	
	Rasona	Used as anodynes	
	Satavari	Balya and Rasayana	
	Kustha	Rasayana	
Churna (powders)	Saraswata Churna <sup>14</sup>	Promote intellect, memory and poetic capabilities.	
	Apasmara Yoga <sup>15</sup>	Originally described in Bhaisajya Ratnakara.	
Ashava / Arista (fermented preparations)	Ashwagandharista <sup>16</sup>	Used In Murcha, Apasmara, Karshyata etc.	
	Sarswatarista <sup>17</sup>	For various mental disorders, dementia, mental weakness etc.	
Vati / Guggulu preparations <sup>18</sup>	Shiva Gutika	for psychosis, epilepsy, liver & spleen disorders etc.	
	Saptavinshati Guggulu	For Unmada, Apasmara & respiratory disorders etc.	
	Mansamrita Gutika	For Unmada, Apasmara, mental retardation, speech disorders etc.	
	Vijayasatvadi Vati	Contain cannabis	
	Sarpagandhadi Vati	For hypertension, insomnia and convulsive disorders	
Ghritha preparations <sup>19</sup>	Kalyanaka Ghritha	For Unmada due to demons etc.	
	Tiktaka Ghritha	For Unmada, Apasmara and Pittaja disorders	
	Dadhika Ghritha	For Unmada, Apasmara, cardiac disorders.	
	Dhanvantara Ghritha	For Unmada, Apasmara etc.	
	Panchgavya Ghritha	For Unmada, Apasmara, kamala (jaundice) etc.	
	Brahmi Ghritha	For Unmada, dementia, mental retardation etc.	
	Mahakalyanaka Ghritha	Treat Unmada and provide longevity etc.	
	Chetasa Ghritha	For all types of mental disorders	
	Mahapaishachika Ghritha	For Sannipataja Unmada	
	Hingvadya Ghritha	Specially for Unmada treatment	
	Lashunadya Ghritha	For external and internal use in mental disorders	
	Mahachetasa Ghritha	Specially for insanity & epilepsy	
	Kusmanda Ghritha	Medhya Rasayana	
	Siddharthaka Ghritha	Medhya Rasayana	
Oil preparations <sup>20</sup>	Chandanadi Tail	For external use in insanity, fever etc.	
	Tungadrumadi Tail	For application on scalp in insanity, insomnia etc.	
	Balashwagandhalakshadi Tail	For massage in Unmada, Apasmara and emaciation.	
	Sahacharadi Tail.	Both external and internal use in insanity.	
	Mukta Pisti	For mental disorders with Pittaja involvement	
Bhasma/ Rashaushadhis <sup>21</sup>	Rajata Bhasma	Used in Unmada with Ghritha & sugar	
	Svarna Bhasma	Used in Unmada with Brahmi Swarasa	
	Swarnamakshika Bhasma	Rasayana and treat Pitta Dosha	
	Chaturbhujia Rasa	For mental disorders with Pittaja involvement	
	Chaturmukha Rasa	For Unmada, Apasmara, Amlapitta etc.	
	Chintamani chaturmukha Rasa	For insanity, seizures, delusion, cardiac disorders etc.	
	Yogendra Rasa	For insanity, paralysis, diabetes etc.	
	Malla Sindura	Psychosis and respiratory disorders	
	Bhuta Bhairava Rasa	For Bhubonmada and insomnia	
	Vatakulantaka Rasa	Vata Dosha predominant psychiatric disorders	
	Smritisagara Rasa	Various types of mental disorders and Vata Vyadhi.	
	Gyanodaya Rasa	Contain cannabis	
	Jyotismati Rasayana	Intellect promoting	
	Unmadabhanjini Rasa	For insanity, epilepsy, chronic fever etc.	
	Unmadagajakeshari Rasa	For insanity, epilepsy, chronic fever etc.	
	Unmadagajankusha Rasa	Immediately cures the insanity	
	Bhutankusha Rasa	Cure insanity caused by demons	
	Avaleha	Chandravaleha <sup>22</sup>	Given by Acharya Yadava Ji Trikam Ji
		Kayasthadya Varti <sup>23</sup>	Applied in internal lids in insanity etc.
For external applications / Nasya (nasal drops) etc.	Shankhkeetadi Nasya <sup>24</sup>	Used as nasal drops	
	Arka	Chandrahas Arka <sup>25</sup>	By Shree Gopalji Kuwanr Ji

### Ayurvedic Management of Unmada (Psychosis/Schizophrenia)

In patients suffering from Unmada first he/she should be treated with Sneha (unction) and Sweda (sudation) and then subjected for evacuation with drastic emetics, purgatives and Shirovirechana<sup>9</sup>. Ayurveda has described the following line of management for the Unmada.

### Removal of Etiological Factors

**Sanshodhana Chikitsa:** The described principle of management is as follows. In

**Vataja Unmada** – Snehana followed by Mridu Shodhana

**Pittaja Unmada** – Virechana (purgation)

**Kaphaja Unmada** – Vamana (emesis).

After elimination therapy Samsarjana Karma (dietic regimen) should be followed.

- **Shanshamana Chikitsa:** It includes oral use of different single and compound Herbal and Herbo-mineral formulations.
- **Psycho shock therapies<sup>10</sup>:** Ayurveda specially emphasis on the use of psychoshock and physical shock treatments as a therapy in mentally ill patients for restoring the derailed thought process which is more or less based on the same principles on which ECT is practiced in present (modern) psychiatry. The methods advocated in principle are as Bhaya darshana (causing fright), Vismapana (surprise), Vismarana (obligation of memory), Kshobhana (administration of irritants), Harsana (elation of sprits), Bharthsana (threats), Vadha (thrashing), Bandhana (bindings), Swapna (induction of hypnosis) and Samvahana (gentle massage).
- **Pratidvanda Chikitsa<sup>11</sup>:** Mental disorders caused by emotions e.g. excess Kama (passion/desire), Soka (grief), Krodha (anger), Bhaya (fear) etc. should be countered by their opposite emotions.
- **Bhutonmada Chikitsa:** Use of old Ghrita (10-100 years old) and Rakshogna Dravyas.
- **Rasayana Chikitsa<sup>12</sup>:** As it is chronic disease, one should use the Rasayana drugs like Vacha, Guduchi, and Shankhpushpi etc.
- **Sattvavajaya Chikitsa** – It is the non-pharmacological approach for treating the mental disorders and equal to psychotherapy. It is based on the application of Jnana (true understanding or spiritual knowledge), Vijnana (specific knowledge or scriptural knowledge by which spiritualism is brought to practical level), Dhairya (improving the mental tolerance to various emotional situations resulting in minimizing the emotional responses), Smriti (Memory) and Samadhi (Samadhi means mental equanimity or meditation).

#### **Ayurvedic Formulations for management of Unmada**

Following single and compound formulations can be used for the management for the Unmada.

#### **DISCUSSION**

Ayurveda has described three types of managements especially for psychiatric and neuropsychiatric disorders viz; Daiva Vyapashrya Chikitsa (Spiritual Therapy/ Divine Therapy), Sattvavajaya Chikitsa (Ayurvedic Psychotherapy) and Yukti Vyapashrya Chikitsa (Rational use of drugs, diets and activities) which includes Sanshodhana i.e. Elimination of vitiated Doshas by Panchakarma therapy and Samshamana that is the alleviation of Doshas by different types of drugs, diets, and activities. Drugs are described as an instrument (Karana) of physician for treating disease. In Ayurveda, drug or diet articles that reverses or break the Samprapti (pathogenesis) without producing any side effect is considered as ideal. It is often the total effect of all the ingredients in the formula rather than the action of individual drugs that plays a vital role in therapeutics. Drug combinations are envisaged to serve synergistic actions, combined actions, toxicity neutralization actions and specific actions. Although in modern medicine very effective antipsychotic drugs and advanced psychotherapy along with other treatment modalities are available but outcome is still not promising. Since from ancient times

Ayurvedic physicians were managing the Unmada and they get success because they were manufacturing the medicine by themselves or under their strict supervision. Ayurveda has many herbal and herbo-mineral formulations in different dosage forms. Majority of these drugs are either Ghrita preparations or Rasaushadhis. Ghrita is obtained from the class mammalia of the animal kingdom, especially of Cow Ghrita, Taila, Vasa, Majja are the best Sneha Dravyas among all Snehas. Out of these four Snehas 'Ghrita' is the best Sneha Dravya due to its power to assimilate the properties of the substance which accompanies it. This assimilating property is not so prominent in other Sneha Dravyas. It is particularly significant that Ghrita does not give up its own properties even though it is mixed up with other substances which are having other properties. Bhavaprakasa has mentioned that Ghrita is a Rasayana, and is good for health, stimulant for digestion, maintains glow & beauty, enhances memory, increases stamina, longevity and protects body from various diseases. Ayurvedic treatment is based on principle of Samanya and Vishesh i.e. Homology & Heterology in relation to Dhosa, Dhatu and Mala. According to this theory Ghrita preparations may have nootropic actions as the Mastiska (Brain) is made up of Meda (fatty substances). The Rasaausadhis are the back bone of the Ayurvedic therapeutics. These drugs are chiefly based on metals and minerals. Due to small doses, tastelessness, quick action, effectiveness and Rasayana properties Rasaausadhis are more popular and superior over the other medicines and this attracts the attention of patients, physicians as well as pharmaceutical manufacturers. Today most of the medicines are prepared by pharmaceutical industries and majority of them are not following the classical method, which is responsible for the effect and adverse effect of prepared medicines. Other important category of drugs for the management of mental disorders is Medhya Rasayana. Medhya Rasayana drugs have specific effect on mental performance and on higher central nervous system (C.N.S.) functions. It may be a potential source for developing and improving the psychotropic drugs to relieve stress, anxiety and depression related to psychotic and neurotic disorders. Thus Medhya Rasayana acts as brain tonics and promotes the mental health. As far as the pharmacodynamics of Medhya Rasayana is concerned maximum drugs are having "Shita Virya" and "Madhura Vipaka" whereas some of them are "Ushna Virya" and "Tikta Rasa". Medha confines in to Grahana (power of acquisition), Dharana (retention) and Smriti (recollection). Pitta is Ushna, Ashukari, Tikshna and instinct or enhances the Sattva which helps to retain or recapitulate the things. Therefore Pitta vardhaka, Ushna Virya drugs are considered as Medhya drugs. Medha is said to be one of the natural function of normal Pitta. Sharirika Dosha, Kapha provides Dharana by Sthiritava (stability) property and thereby helps in retention of cognition. Dhriti (retention) is mentioned as normal physiological function of Kapha. Hence Shita Virya and Kapha Vardhaka drugs are quoted as Medhya drugs. Thus it can be said that Ushna Virya Medhya drugs are helpful mainly in Grahana and Smarana functions whereas Shita Virya Medhya drugs are helpful in Dharana function. Medhya Rasayana

drugs promote the functions of Buddhi and Manas by correcting the disturbance of Rajas and Tamas also. Beside above mentioned formulations so many other herbal and herbo- mineral formulations are described in various Ayurvedic texts for the management of the Unmada. Different types of dosage forms make these formulations palatable to every patient. The safety and efficacy of these drugs are depending up on the manufacturing of these drugs as per the described classical methods. By use of these drugs as alone or in proper combinations or as adjuvant to allopathic drugs we can not only control but also cure the Unmada.

## CONCLUSION

Unmada (psychosis) is a known disorder since ancient time and Ayurveda has its detailed description including etiology, pathogenesis and management. Ayurveda has many herbal and herbo-mineral formulations in different dosage forms for the treatment of unmada. These drugs need clinical trials and pharmaceutical studies to establish their pharmacokinetic and pharmacodynamic properties on modern parameters. By using these drugs alone or as adjuvant with antipsychotic drugs we can not only control but can cure the Unmada.

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