



Review Article

CRITICAL ANALYSIS ON UNIQUE TREATMENT OF VATAJA UNMADA

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ABSTRACT

Unmada is a plethora of psychological conditions described under one single heading. Cardinal features are explained based on *Ashta vibhrama lakshanas* or due to eight different distraction components, such as *Mana, Buddhi, Sanjnajana, Smriti, Bhakti, Sheela, Cheshta* and *Aachara*. Presentation of signs and symptoms are categorised under two classifications such as *Nija* and *Agantuja*. *Vataja Unmada* is one among the types of *Nija Unmada* classified based on predominance of *Doshas*. *Unmada* is a *Shareerika Manasika vyadhi* as there is an involvement of both *Shareerika dosha* as well as *Manasika dosha* having a fundamental role in the manifestation of the disease. Scrutinizing the literature, in *Vataja Unmada* two pathologies are accounted. In general, the main causative factors which act in the manifestation of *Vataja vyadhi* are *Kevala vata* and *Margavarana*. Adopting the same notion in *Vataja Unmada*, *Kevala Vataja* and *Margavarana* are acting as causative factors. Ayurveda mainly emphasizes on preventive aspect rather than curative aspect. Treatment perception towards the *Vataja Unmada* is based on pathogenesis behind it. In *Vataja Unmada* pathogenesis involved are *Nidanarthakara vyadhi, Swatantra- Paratantra vyadhi* and *Ekarthakari-Ubhayarthakari vyadhi* based on the concept of *Margavarana*. Here *Margavarana* is *Poorva rupa* and *Vataja Unmada* is *Upadrava*. So, for *Kevala Vataja* and *Margavarana* two different treatments are contemplated. This can be explained under different concepts. So, for one single disease multiple treatment modalities are illustrated in this study which includes *Shodhana, Shamana, Rasayana* and other specific treatment modalities which can be applied on based on the pathogenesis of the disease *Vataja Unmada*.

INTRODUCTION

Unmada is amplex of psychological disorders described in Ayurveda under sole entity. It is a disease of mind in which perverted mind is the main cardinal feature and it is either due to *Manasika dosha* or *Shareerika dosha*. Therefore, *Unmada* is mentioned as the illness characterized by the perversion of *Mana, Buddhi, Sanjnajana, Smriti, Bhakti, Sheela, Cheshta* and *aachara* which are also known as *Ashta Vibhrama*^[1]. *Margavarana* and *Kevalavata* are the major etiological factors of *Vatavyadhi*^[2].

The unique pathology in the sequel of *Margavarana* is due to accumulation of *Kapha* and *Medas* within *Raktamarga* which causes *Dhamani pratichaya* and it is one among the *Kaphaja nanatmaja vyadhi*. *Kevala vata* which is one more array for *vata prakopa* and which in turn leads to *Vataja nanatmaja vyadhi*^[3].

Taking *Vataja Unmada* into account, it is having the same pathogenesis as like *Vatavyadhi*. *Margavarana* and *Kevala vata* are two main events in the manifestation of *Vataja Unmada*.

In *Margavarana janita Vataja Unmada*, *Margavarana* is *Nidana* and *Vataja Unmada* is *Nidanarthakara vyadhi*. When a secondary disease manifest from primary disease and after the manifestation of secondary disease the primary disease subsides is called *Ekarthakari*. If both diseases exist then it is known as *Ubhayarthakari*. Here the

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Vataja Unmada is due to *Margavarana* and can be considered as *Ubhayarthakari*.^[3]

In this context of *Nidanarthakara vyadhi*, *Dhamani pratichaya (Kaphaja nanatmaja vyadhi)* is *Swatantra vyadhi* and it leads to *Margavarana* causing *Vata prakopa* and manifests the *Vataja Unmada* and is considered as *Paratantra vyadhi*. *Paratantra vyadhi* can be classified as *Poorva rupa* and *Upadrava*. Entailing the same in this context, *Margavarana* is *Poorva rupa* and *Vataja Unmada* is *Upadrava*.

Unmada is the only disease entity in the entire classical Ayurveda literature, which requires such an extensive and broad spectrum of management principles, techniques, drugs, counselling, psychotherapy and therapeutic modalities which are to be judiciously utilized by the clinicians based on their specific indications and the state of the disease. It is of 5 types according to *Charaka* and *Vagbhata* and 6 according to *Sushruta*. One among the type is *Vataja Unmada*.

In context of *Samanya chikitsa* of *Unmada*, literature specifies '*Avruta margena*'^[4], which gives the meaning that *Unmada* is caused due to *Avarana*. In classics various treatment principles have been mentioned regarding psychological disorders, some of those are classified into *Shodhana*, *Shamana*, *Rasayana* and *Brihmana* line of treatment as *Abhyantara chikitsa* and *Alepa*, *Swedana pariseka*, *Snehana*, *Udvardana*, and *Abhyanga* modality of treatment as *Bahya chikitsa*. Meanwhile *Shamana* and *Rasayana* along with *Bahirparimarjana chikitsa* plays a vital role in planning the treatment mainly aimed as *Vyadhipratyanika* and *Samprapti vighatana chikitsa*.

The treatment of *Vataja Unmada* is based on the classification of pathogenesis. The pathogenesis in *Vataja Unmada* is *Kevala vata* and *Margavarana*. Therefore, for a single disease, two different treatment protocols are crucial. So, the identification of the pathogenesis of *Vataja Unmada* clinically especially the *Margavarana* is very essential. This concept of *Margavarana* can be understood under the headings of *Nidanaarthakara vyadhi*, *Swatantra- Paratantra vyadhi* and *Ekarthakari- Ubhayarthakari vyadhi*.

So, for both *Kevala Vataja Unmada* and *Margavarana Vataja Unmada*, two different treatment modalities are imperative. This can be explained under different concepts; hence treatment for both *Margavarana* and *kevala Vataja Unmada* is required^[5].

The treatment in Ayurveda is mainly based on the fundamental principle mentioned in the literature. Ayurveda mainly accentuate on preventive aspect rather than curative aspect. The most important concept regarding the pathogenesis of the disease is

Nidanarthakara roga i.e., the disease itself becomes the causative factor.

Analysing the concept of *Ekarthakari* and *Ubhayarthakari vyadhi*, Primary disease (*Swatantra roga*) is nothing but the original disease itself and sometime later may cause a secondary disease. In other words, it becomes *Nidana* (cause) for another disease. Also, this primary disease may or may not continue to exist with the secondary disease. If the primary disease exists after the onset of a secondary then it is *Ubhayarthakari* and if primary one subsides after the onset of secondary it is *Ekarthakari*. *Vataja Unmada* is *Ubhayarthakari* and *Nidanarthakari vyadhi*.

Treatment modalities explained for *Vataja vyadhi* in general are

1. *Shamanam*
2. *Shodhanam*
3. *Brihmanam*
4. *Rasayanam*

Almost in all *Vataja vyadhis* these principles are followed^[6]. But with respect to *Vataja Unmada* something more is obligatory. That is the uniqueness of treatment of *Vataja Unmada*.

Vataja Unmada Chikitsa

On scrutinizing the etiological factors and pathogenesis of *Vataja Unmada* explained in literature, it emphasizes that *vata* gets aggravated by intake of *Ruksha*, *Alpa ahara*, *Sheeta ahara*, excessive evacuation of *Doshas*, *Dhatu kshaya* and *Upavasa*. Thus, aggravated *Vata doshas* afflicts the *Hridaya*, which is already affected by *Chinta* and other *Kevala manovikaras*, and it results in the derangement of intellect and memory of an individual. In turn it exhibits the clinical features such as laughing, smiling, dancing, singing at inappropriate places and time, irrelevant speech, and abnormal movement of body parts, weeping at improper places and time. Along with that individual exhibit the somatic symptoms like dryness, roughness, emaciation, reddish discoloration of the body parts. Symptoms will be exaggerated after digestion of the food^[7].

Vataja Unmada is a Shareerika-Manasika Vyadhi

At the pathological level, *Shareerika doshas* influence *Manas* i.e., *Kupita vata* has the property of impairing the normal functioning of sense organs. It causes *Bhaya*, *Shoka*, *Moha*, *Dainya* and *Atipralapa*. Also, *Manas* influences *Shareerika doshas* i.e., *Manasika bhavas* like *Kama*, *Shoka*, and *Bhaya* aggravates *Vata*^[8].

At this instance both *Shareerika* and *Manasika bhavas* are interrelated to each other in pathological state^[9]. So *Vataja Unmada* needs both *Dravya-adravya bhuta chikitsa*. As *Unmada* is concerned, *Manas* has an

important role, so *Adravya bhuta chikitsa* too is applied.

On the basis of different entities involved in the presentation of *Vataja Unmada*, the treatment modalities can be classified under following different headings like *Dravyabhuta* and *Adravyabhuta*, *Naishtiki* and *Laukiki* and *Yukti vyapashraya*, *Sattwavavjaya*, and *Daivavyapashraya chikitsa*.

In this context treatment is planned for both *Margavarana* as well as for *Kevala vata*^[10].

1. *Yukti vyapashraya chikitsa* (objectively planned therapy)
2. *Satwavavajaya chikitsa* (psychological therapy)
3. *Daivavyapashraya chikitsa* modality is taken up (spiritual therapy)

Yuktivyapashraya Chikitsa

This includes two types of therapy – *Shodhana* and *Shamana chikitsa*. The *Shodhana* treatment modalities include *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Shirovirechana*, *Basti*, *Rakta mokshana* and *Shamana aushadi*.

Shodhana Chikitsa

Here the main *Dosha* is *Vata*. So *Pakvasaya Shodhana* is needed as it is the main location of *Vata*. *Vasti* or *Virechana* can be done according to the *Bala* of patient^[11].

Yapana Basti can be done for *Vataja Unmada*. Depending on the strength of patient and *Dosha*, *Shodhana* measures should be repeatedly applied

- ❖ **Basti:** Both *Anuvasana* and *Niruha Basti* are indicated in all varieties of *Unmada* after the preliminary process and *Samsarjana krama* is followed based on the *Vega* and *Pramana* of the *Dosha*. After the *Shodhana karma*, if the patient persists with the *Ashta vibhrama* then based on the predominance of *Dosha* involved above mentioned measures can be repeatedly followed. *Hrudaya*, *Indriya*, *Shira*, *Koshta* are purified by *Vamanadi karma*. As a result patient gains *Mana prasadana*, *Smruti* and *Samjna* are improved.
- ❖ **Virechana:** After *Snehana* and *Swedana*, *Virechana* is the treatment modality to be followed. In *Avaranajanya Unmada Mrudu Shodhana* is indicated with “*Ishat matravat Sneha*”.

Shamana

Administration of *Sneha* is the major treatment protocol for *Kevala Vataja Unmada*. The medicated *Ghrita* preparations enlisted in literature are:

Kalayanaka Ghrita, *Mahakalyanaka Ghrita*, *Mahapaishachika Ghrita*, *Lashunadya Ghrita*, *Hingunam Hinguparnaya Chetyakam Ghrita*, *Phala Ghrita*, *Hingwadi Ghrita*, *Brahmi Ghrita*, *Siddhartaka Ghrita*,

Mahachaitasa Ghrita, *Dashamoolapurana Ghrita*, *Paniyakalayanaka Ghrita*, *Ksheerakalyanaka Ghrita*, *Chaitasa Ghrita*, *Mahachaitasa Ghrita*, *Swalpa Chaitasa Ghrita*, *Shiva Ghrita*, *Shiva Taila*.

Managing the *Margavarana* and *Vataja Unmada* simultaneously is the idea behind administration of any medicine in *Margavarana janya vataja unmada*. It should not aggravate both conditions. Preparations that can be administered in such conditions are:

- *Anabhishyandi Ghrita*
 - *Shilajatu Rasayana*
 - *Chyavana Prasha Rasayana*
- Irrespective of predominance of *Dosha*, other *Shamana* which can be prescribed are as follows:
- **Swarasa Yoga** – *Chatwara Swarasa* – *Brahmi*, *Kushmanda*, *Vacha* and *Shankapushpi* is administered each one separately with *Kushta* and *Madhu* which alleviates *Unmada*.
 - **Churna** – *Saraswata Churna*
 - **Rasa aushadhi** - *Bhutabhairava Rasa*, *Indra Brahma Vatika*, *Gandhaka Pishti*, *Vijaya Gutika*, *Unmada Parpati Rasa*, *Unmada Bhanjani Vatika*, *Unmada Gaja Kesari Rasa*, *Unmada Gaja Ankusha Rasa*, *Bhutaankusha Rasa*, *Chaturbhujia Rasa*
 - **Agada** - *Siddhartaka Agada*, *Karanjadi Agada*^[12].

Even after the completion of cleansing procedure, if the abnormal behaviour persists, the application of irritant snuffing, collyrium and beating should be done, which are useful for stimulating his mind, intellect and body which are as follows:

- ❖ **Nasya**^[13]
 - *Shirisha*, *Madhuka*, *Hingu*, *Lashuna*, *Tagara*, *Vacha*, *Kushta*.
 - *Vyosha*, *Haridra Dwaya*, *Manjishta*, *Hingu*, *Sarsapa*, *Shirisha*.
 - *Shwetha Sarshapa*, *Vacha*, *Hingu*, *Karanja*, *Devadaru*, *Manjishta*, *Triphala*, *Trikatu*, *Priyangu*, *Haridra* mixed with goat's urine – *Abhyantara Pana*, *Anjana*, *Navana Nasya*, *Lepa*.
 - *Brahmi*, *Aindri*, *Vidanga*, *Trikatu*, *Hingu*, *Sura*, *Mamsi*, *Vishagni*, *Lashuna*, *Rasna*, *Guduchi*, *Tulasi*, *Jyotishmati*, *Shunthi*, *Sariva*, *Haritaki*, - pounded in *gajamutra*- *varti* prepared is used as *Navana*, *Anjana*, *Avapidana*, *Abhyanaga*, *Nasya*, *Dhuma*, *Pralepa*.
 - *Avapidana Nasya* – *Sarshapa Sneha Samyuta*
 - *Shweta Aparajita Nasya*
 - *Nasya Dwayam* – *Indravaruni Phala* and *Gomutra + Ghee*

❖ **Raktamokshana**^[14]

- Raktamokshana is done in between *Shankha pradasha* and *Keshanata*.
- *Ura*, *Apanga* and *Lalata pradasha Sira Vyadhana* is done.

❖ **Anjana**^[15]

- *Trayushnadi Varti*, *Krushnadya Anjana*, *Darvya digutikanjana*, *Marichanjana*, *Trayushnadi Anjana*.
- *Apamarga*, *Hingu Hartala*, *Hingupatrika* (equal parts), *Maricha* half part *Varti* is prepared with bile of cow and jackal applied as *Anjana*.
- *Maricha*, *Gopitta* dried in sun for 1 month applied as *Anjana*.

❖ **Dhuma varti**^[16]

- *Unmada* associated with excessive salivation and *Peenasa- Ghanda Dhumavarti*
Virechana dhuma pana – Shwetha Sa Hingu
- *Unmada sudani varti – Anjana, Lepa, Dhupana, Nasya*.

Dhumapana by inhalation of *Tikshna dravyas ‘Sa Hingu Tikshna Dhuma’*.

- *Ruksha lomaka dhoopa*
- *Maheshwara dhoopa*
- *Nimbapatradi dhoopa, Karpasasthyadi dhoopa*
- *Nimbapatradi dhoopa, Maha dhoopa*

In *Unmada*, even after the completion of *shodhana* procedures, if the disease is persisting various *Daivavyapashraya* and *Sattvavajaya chikitsa* are mentioned for treatment of *Unmada*. According to action of the patient, physician has to adopt a suitable measure. The *Yukti* of *Vaidya* has a key role in executing *Daivavyapashraya* or *Sattvavajaya chikitsa*.

Daivavyapashraya chikitsa^[17]

Daivavyapashraya (believe in spiritual power) and *Sattvavajaya* (trying to improve the *Sattva* of patient) *Chikitsa* are very much important for managing a *Manasika vyadhi*. Based on *Nidana*, culture and presentation of the patient we can adopt any of the *Chikitsa*.

Mode of action of *Daivavyapashraya chikitsa* is by *Prabhava*. It is *Ashukari* also, that is why it is explained first among 3 types. Different *Homa* and other modalities are beneficial in *Unmada*.

- In order to overcome from the fear of *Unmada*, the lord of *Bhuta's adhipathi*, *Ishwara*, lord of world – *Shiva* is worshipped daily and it is beneficial in *Agantuja Unmada*. *Pramthas* the attendants of lord *Rudra* who move all around the world if worshipped individual will get rid of from the fear of *Unmada*

- In *Agantuja Unmada* management should be done by following the procedures like *Bali*, *Mangala acharana*, *Homa*, *Aushada agada dharana*, *Satyachara*, *Tapa* and *Adhyatmika jnana*. One should worship *Deva*, *Go* and *Brahmana*. By *Siddha aushadis* and *Siddha mantras agantuja Unmada* will be pacified.

- *Upahara-* In order to satisfy *Bhuta*, certain things should be given as offerings like *Mamsa*, *Palala*, *Saktu pinda*, *Madhura ahara*, *Ghritha*, rice mixed with blood, *Pakwa mamsa* of *Sura*, *Maireya*, *Aasava* on the leaf which should include *Atimuktasya pushpa*, and it is kept in the place where two rivers meet each other or where all the cow resides.

For example-

- **Mantra-** *Shiva mantra* in *Agantuja Unmada*.
- *Bhutonmada mantra* is explained in *Unmada*.
- **Oushadi-** *Dharana* of *Vacha* over arms is advised in *Unmada*, *Vishada* etc.

Sattvavajaya Chikitsa^[18]

Sattvavajaya chikitsa aims at the control of mind by restraining the mind from desires for unwholesome objects. Some of the treatment strategies explained. Depending on the presentation of disease or activities of patient, *Adravya-bhuta chikitsa* should be selected judiciously.

The literature mentions a few examples as treatment:

❖ **Ashwasanadi Chikitsa**

- A friend should console him with religious and purposeful words, or should tell him the loss of some favourite person or thing or show him some astonishing things.

❖ **Kshobhaka Chikitsa**

- Individual is massaged with *Sarshapa taila* and tied with cotton cloth and made him to stand under the sun and should touch him with *Kapikachu* bristles or hot iron rod or *Ushna taila* or *Ushna taila sparsha* should be given.
- The person should be wrapped with thick cloth and should be whipped and put him in a lonely room, by this mind will become calm.
- The individual is bitten with toothless serpent, he should be feared with trained lion and elephant, or thieves or from enemies, or the king's servants should take him out of the town and intimidating to kill him as per the king's order.
- Patient should be terrified with *Truna agnitransana*.
- *Tarjana chikitsa-* *Balawana purusha* should control him and should act like drowning him in the water.
- Avoiding *Marma Pradesha*, he is pricked with thick needle.

- Should be isolated him in the house and should set the house into fire by taking all the precautions to protect him from injuries.
- Should keep him constantly in a deep well which is devoid of water and should be dry.
- ❖ **Ishtalabha and Manojnaartha-** Attainment of desired objects and pleasant objects.
- ❖ **Ishtadravya vinashat- Tat sadrisha prapti-** Regaining of similar objects.
- ❖ **Pratidwandwa Chikitsa**
Unmada developed from *Kama, Shoka, Bhaya, Krodha, Harsha, Lobha*, should be treated with *Praspara pratidwandwa chikitsa*.
- ❖ **Harshana chikitsa-** Recreational therapy

DISCUSSION

Apart from this, literature explains the treatment modalities under two headers in general. They are, *Nidana parivarjana* and *Samprapti vighatana*.

Nidana Parivarjana

Nidana parivarjana is the primary management of the disease i.e., to abstain from the causative factors. *Nidana parivarjana* helps in the prevention and cure of the disease by avoiding the causative factors in the form of *Ahara* and *Vihara* or sometimes both^[19]. Further *Nidana parivarjana* helps in the stoppage of progression of the disease by their respective *Nidanas*^[20].

In *Vataja Unmada ruksha anna, Alpa anna, Sheeta anna*, excessive evacuation of *Doshas* by *Vamana* and *Virechana, Dhatukshaya* and *Upavasa* are the exact *Vataja Unmada nidanas*^[21]. *Vireka* in this context means *Vamana* and *Virechana. Gangadhara* also explains the same^[22]. Even though the appropriate treatments in terms of internal and external means are given, if the patient is continuing these etiological factors treatment will not be effective. So avoiding these etiological factors is an important treatment modality that should adopted.

Samprapti Vighatana

Samprapti of *Kevala Vataja Unmada* is explained in literature as, if an *Alpa sattva* person is indulging in *Nidana sevana*. It leads to the vitiation of the *Shareerika dosha* i.e., *Vata dosha*, which afflicts the *Hridaya* and affects the *Manovaha srotas* and affects the *Manas* for the manifestation of *Vataja Unmada*^[23]. And the treatment i.e., *Samprapti vighatana* can be done by the administration of *Shamana Sneha pana*.

The concept of *Margavarana janya Vataja unmada* can be understand under the headings of *Nidanarthakara vyadhi, Swatantra- Paratantra vyadhi* and *Ekarthakari- ubhayarthakari vyadhi*.

Nidanarthakara vyadhi is a secondary disease manifestation from a primary disease. The *Margavarana* causing *Unmada* can be explained under this concept.

Diseases act as a causative factor for other diseases as well. Even though a disease is caused by another disease, the causative factor of the primary disease should be considered as the etiological factors for the secondary disease as well. For example, elevated temperature in *Jwara* can cause *Raktapitta* and *Raktapitta* can cause *Jwara*. Both the diseases (i.e., *Jwara* and *Raktapitta*) may lead to *Shosha*. *Pleeha* causes *Jathara* which leads to *Shotha*. *Arsha* causes *Jathara* that leads to *Gulma*. *Pratishyaya* (rhinitis) leads to *Kasa* (cough) which further leads to *Kshaya* (depletion of *Dhatu*), consequently resulting in *Shosha* (emaciation).

So, the secondary is called *Nidanarthakara vyadhi* and primary is called *Nidanarthakara*. In this case of *Vataja Unmada, Margavarana* is *Nidanarthakara* and *Vataja Unmada* is *Nidanarthakara vyadhi*.

The existence of *Margavarana* and *Vataja unmada* together in the pathophysiology deserves an important role in deciding the treatment. After the secondary manifestation i.e., the *Vataja Unmada* the primary disease, *Margavarana* may exist or not. It is well explained under the concept of *Ekarthakari* and *Ubhayarthakari*.

When a secondary disease manifest from primary disease and after the manifestation of secondary disease the primary disease subsides is called *Ekarthakari*. If both diseases exist then it is known as *Ubhayarthakari*. Here the *Vataja Unmada* due to *Margavarana* can be considered as *Ubhayarthakari*. So, treatment for *Margavarana* and *Vataja Unmada* is required. Since these two are of opposite character there should be a balanced approach. That is why, the literature mentioned the treatment for *Margavarana janya vatavyadhi* with *Sneha* with *Anabhislyandi* quality. So, the *Sneha* will subsides the *Prakupita vata* and due to *Anabhislyandi* property it will not aggravate the *Margavarana*. So *Anabhislyandi Ghrita* will be the best choice.

When primary and secondary diseases are existing together, a balanced treatment approach should be adopted. The literature explains about the treatment strategy of this condition under the heading of *Swatantra- Paratantra vyadhi*. *Swatantra* means independent. *Swatantra roga* have their own way of origin, *Upashaya* and distinct symptoms. *Paratantra vyadhi* is a secondary disease manifest from *Swatantra vyadhi*. It doesn't have any their own way of origin, *upashaya* and distinct symptoms. *Paratantra roga*

usually get relieved with the alleviation of *Swatantra vyadhi*. If it does not get cured, it should be treated after curing the *Swatantra vyadhi*. If the *Upadrava* is severe than the *Swatantra roga*, it should be treated first, since it can be greatly tormenting to the patient, who is already weakened by the *Swatantra roga*. In this context of *Nidanarthakara vyadhi*, *Dhamani pratichaya* (*Kaphaja nanatmaja vyadhi*) is *Swatantra vyadhi* and it leads to *Margavarana* causing *Vata prakopa* and manifests the *Vataja Unmada*. *Paratantra* can be classified as *Poorva rupa* and *Upadrava*. Here *Margavarana* is *Poorva rupa* and *Vataja Unmada* is *Upadrava*.

Sneha prayoga in Vataja Unmada

As the *Vata* is the predominant *Dosa* in *Vataja Unmada*, *Sneha prayoga* is very important for the management. Based on pathogenesis the application will varies accordingly^[24].

Sneha prayoga is the treatment for *Kevala Vataja Unmada* but in *Margavarana Unmada*, the administration of *Sneha* will aggravates the condition. This is explained by *Chakrapani* with an example quoted from *Siddhi sthana*,

"If *Vayu* being obstructed by *Medas* and *Kapha* cause colic pain, numbness of body and oedema. If *Sneha* is administered to such a patient, then the condition will aggravate"^[25].

So *Margavarana chikitsa* should be adopted along with the *Vataja Unmada chikitsa*. In *Margavarana chikitsa* medicines should possess the properties such as

- अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः
- **Anabhishtyandi**
- **Snigdha**
- **Sroto shuddhikara**^[26]

That is why *Acharya* explained the treatment of *Vataja Unmada* as

1. वातजे पूर्वं स्नेहपानं
2. कुर्यादावृतमार्गे तु सस्नेहं मृदु शोधनम्

Chakrapani explains the term *Ishat Sneham* as a little quantity of *Sneha*. Then it will not create *Abhishtyanda* and will produce *Snigdhatata*. In *Vataja Unmada sarpi pana* is the first choice. *Sarpi pana* is used in all varieties of *Unmada* for *Sneha pana* as a *Purvakarman* for *Shodhana karma*. In *Avaranajanya Unmada*, *Isat matravata Sneha pana* is recommended

before the administration of *Mrudu Shodhana*. And the *Shodhana* will act as *Sroto-shudhikara*. So, this aspect clears the *Margavarana* pathogenesis.

Pathya- Apathya

Pathya means wholesome or conducive to health. *Pathya* is related to *Patha* which is having different meanings. It indicates the channels of circulation which is called as *Srotas*. *Chakrapani* comments that *Patha* is *Dosha* and *Dhatu* which is present in *Srotas*. He also quotes that *Pathya* is the *Swastha rakshana* and also *Vyadhi prashamana*. So, the food and activities which is performed and which is *Anapayakari* (not harmful) to person and also to disease is called as *Pathya* it depends on the *Matra*, *Kala*, *Kriya*, *Bhumi*, *Deha*, *Desha* and *Gunantara Pathya* has been given importance. That means, no medicine is needed, if *Pathya* is followed properly and there is no use of medicine if *Pathya* is not followed properly^[27].

The patient with *Vataja Unmada* is made to drink and eat *Ghruta* and *Mamsa ahara* till his satisfaction and thereafter made to sleep in *Nirvata pradesha*. As a result of this he overcomes perversion of the mind, loss of memory and regains consciousness. Returns to normal state of mind thus free from the disease *Unmada*^[28].

Chakrapani commenting on the same, in the same context the person who is free from *Madya* and who doesn't consume *Mamsa ahara* will be free from *Unmada*. But still, *Mamsa prayoga* in *Unmada* is considered as beneficial. Few authors spotted that in *Agantuja Unmada*, *Prayoga* of *Unmada* is not done, according to them in *Nija Unmada chikitsa* i.e., *Prayoga* of *Mamsa* can be advised.

Individuals who are not consuming *Madya*, *Mamsa*, taking *Hitakara ahara*, always maintains *Shuchitwa*, the *Purusha* who is *Sattvavan* will not be affected by *Nija* or *Agantuja Unmada*^[29].

On alternate days learned physician should provide him with *Mantha* prepared from *Yavagu* and *Yava*, *Lajja sattu trapana* is given. *Sattu* is given only with water, and patient is provided with half boiled *Yava* to eat. *Ahara* which is *Agni deepana*, *Hrudya* and *Hitakara* is given as *Pathya*.

Although specific *Pathya* is not mentioned for *Vataja Unmada*, the wholesome food and regimens explained for *Vatavyadhi* is taken as *Pathya*.

Ahara	Yogaratnakara	Bhaishajya Ratnavali
Sneha		Taila
Shaka varga	Patola, Kushmanda, Shigru, Charthaka	
Shuka dhanya varga	Godhuma, Rakta shali	Godhuma, Purana shali
Shimbi dhanya varga	Masha, Kulattha	Masha, Kulattha

<i>Mamsa</i>	<i>Kukkuta, Tittiri, Chataka, Jangala mamsa</i>	
<i>Matsya varga</i>	<i>Shilendra, Naskara, Gargara, Khudisha</i>	
<i>Phala varga</i>	<i>Dadima, Parooshaka, badara, Draksha</i>	
<i>Gavya varga</i>	<i>Ghrita, Dugdha, Kilaata, Dadhi, Koorchika</i>	
<i>Oushadha dravya</i>	<i>Lashuna, Tambula, Matsyandika</i>	<i>Brihati, Vastuka, Kasamarda, Dunduka, Mishi, Kataka</i>
<i>Lavana</i>	<i>Saindhava</i>	

Apathya for *Vata vyadhi* in *Yogaratanakara* and *Bhaisajya Ratnavali* are mentioned as

Apathya	Yogaratanakara	Bhaisajya Ratnavali
Food taken	<i>Anashana</i>	<i>Guru, Abhishyandi</i>
<i>Shaka varga</i>	<i>Koshataki, Kareera</i>	<i>Kareera</i>
<i>Shuka dhanya varga</i>		<i>Nava dhanya</i>
<i>Shimbi dhanya varga</i>	<i>Masha, Kulattha</i>	<i>Masha, Kulatha</i>
<i>Jala varga</i>	<i>Thataka, Thatini, Pradushta salila</i>	<i>Sheetambu</i>
<i>Rasa</i>	<i>Kasaya, Katu, Tikta</i>	
Other substances	<i>Kshoudra, Kangu, Nimba</i>	<i>Mrunali, Sarasi, Nimba</i>
<i>Vihara</i>	<i>Chinta, Prajagara, Vega vidharana, Vyavaya, Chankramana, Khatwas (sleeping in cot), Hasti- Ashwayana, Dwija gharshana</i>	<i>Seeta parvata</i>
<i>Karma</i>	<i>Chardi</i>	

Signs of Complete cure of *Unmada*

Blissful feeling (in perception) of sense objects and also of intellect, self and mind along with normalcy of tissue elements (*Dhatus*) are the signs of having recovered from *Unmada* [29].

CONCLUSION

Vataja Unmada is an important disease among the mental disorders explained in Ayurveda. Comparing to others it is considered as unique. Even though it is a single disease entity, the treatment varies with the difference in pathophysiology. So, for a single disease two pathophysiology that leads to two different treatment aspects i.e., for *Kevala Vataja Unmada- Snehapana* is indicated and in *Margavarana janya Vataja Unmada- Ishat Snehana* and *Mridu shodhana* is indicated.

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