



Ayurvedic Management Of Behavioural Disorders In Relation To Unmada And Apasmara In Children: A Review.

¹Dr.Kiran Ramesh Sathe.² Dr.Ravindra R Dhanwade. ³Dr.Kishor Pacharane.

1.PG Scholer,Department of Balroga.

2. Guide & Asso.Professor,Department of Balroga

3. HOD & Professor,Department of Balroga.

PMT's Ayurved College,Shevgaon.

ABSTRACT

Behaviour is how someone acts. Behavioural disorders are defined as patterns of disruptive behaviours that cause problems at school, home, or in social situations. Community studies on behavioural disorders in children and adolescents conducted in India have yielded desperate point prevalence estimates (2.6% to 35.6%). Behavioural problems of children are becoming common and roughly 6 million children globally and out of these 33.4% in India are affected by different Behavioural problems. In DSM-5 attention deficit hyperactivity disorder (ADHD), oppositional defiant disorder (ODD), conduct disorder (CD), autism spectrum disorder (ASD), anxiety disorder, depression, bipolar disorder are included in Behavioural disorders. In ayurveda behavioural disorders can be considered as vyadhi of Manovahasrotasa, Buddhivahasrotasa, Sangyavahasrotasa, and described in mainly two-chapters of Charak Samhita, Unmada and apasmara. Unmada is vibhrama(instability) of Mana (mind), Buddhi (intellect), Sanjana (conscious), Jnana (knowledge), Smrti(memory), Bhakti(obsession), Sheela(desire), Chesta (manners), and Achara (behaviour). These are responsible for disorders Behavioural disorders. Causative factor of Behavioural is Heena yoga, Atiyoga, Mithya yoga of sense organs, season, and action. The three types of treatment principle (Daiva -vyapashraya, Sattvavajaya, Yukti Vyapashraya) are applicable for Behavioural disorder according to person and . Purpose of Ayurvedic Treatment protocols for Behavioural disorder is to maintain equilibrium stage of Shareerika and Mansikadosha.

Keywords: Behavioral disorders, Mental disorders, Unmada, Apasmara, Mansika dosha, Balroga.

INTRODUCTION

Ayurveda, offers a unique range of conditions that affect their behaviour, emotions perspective on the etiology and management of diseases. Behavioural disorders in children can encompass a , and interactions with others. These disorders can significantly impact a child's academic performance, social relationships, and overall well-being. Behavioural disorders consist of a broad spectrum of conditions, including disorder of attention, disorder of communication, low self-esteem, low social competence, etc. Studies suggest that children having behavioural disorders experience peer rejection, leading to

involvement in antisocial behaviours in early adolescence. In the United States, the prevalence of mental disorders in children aged 3-17 years is ADHD 9.8%, anxiety 9.4%, behaviour problems 8.9% and depression 4.4%⁽³⁾. In a cross-sectional study, 5.7 % of children between 6 to 8 years of age are found to be battling with anxiety disorders⁽⁴⁾. An observational study among the preschool children in Iran shows a relatively high rate of prevalence of behavioural disorders⁽⁵⁾. About 12 % of school-going children have an emotional or behavioural disorder (EBD), and at least a third of all school children will probably have had an EBD at some point before reaching graduation⁽⁶⁾. According to Ayurveda, mind, body, and spirit are tripod of life.⁽⁷⁾ There are two seats of disease Shareera (body) and Manas (mind)⁽⁸⁾. Vata, Pitta, Kapha, are Shareerikadosha responsible for physical wellbeing as well as illness⁽⁹⁾. Raja and Tama are Mansikadosha responsible for Mansika Vyadhi, which can be assumed as Behavioural Disorder in children. Imbalance between these Doshas is the main cause of any disease. Asatma-indriyarth Samyoga, Pragyaparadha, and Kaal Parinam are said to be the three nearest etiological factors responsible for diseases⁽¹⁰⁾. Chapter Unmada and Apasmara of Charaka Samhita deals with all types of mental and behavioural disorder. Unmada is Vibhrama (instability) of Mana (mind), Buddhi (intellect), Sangya (conscious), Gyana (knowledge), Smriti (memory), Bhakti (loyalty), Sheela (desire), Chesta (manners), and Achara (behavior)⁽¹¹⁾. Loss of Smriti (memory) and loss of consciousness is main feature of Apasmara. Imbalance of Atamaja Bhav is responsible for behavioural disorder in children. Atmaja Bhava are attributes of Aatma (spirit) which includes Mana (mind), Buddhi (intellect), Sangya (consciousness), Gyana (knowledge). Smriti (memory) is Atmaja and Sattvaja bhava; Sheela is Sattvaja Bhava formed by Mana. The word Unmada in the context of mental issues had broad sense and include a wide variety of emotional, Behavioural and mental disorders. Chittavibhrama (instability of mind) is seen in various types of mental illness. Mental disorders can be classified into two groups, Common Mental Disorder, and Severe Mental Disorder⁽¹²⁾. Common mental disorders includes anxiety disorders and its types such as social anxiety disorder, panic disorder, phobias; mood disorders, obsessive-compulsive disorder (OCD), post-traumatic stress disorder (PTSD), eating disorders, attention-deficit/hyperactivity disorder (ADHD), substance use disorders (alcohol and drug dependence) and hysteria. Whereas, schizophrenia, bipolar disorder, severe depression, borderline personality disorder (BPD), psychotic disorders, severe obsessive-compulsive disorder (OCD) are severe mental disorder. Depending upon the dominance of Dosha, Unmada is classified into five and Apasmara into four types. These are Vataja Unmada, Pittaja Unmada, Kaphaja Unmada, Sannipatataja Unmada and Agantuja Unmada. Four types of Apasmara as mentioned by Acharya Charaka are Vataja apasmara, Pittaja apasmara, Kaphaja apasmara and Sannipatataja apasmara.

ETIOLOGY BEHIND BEHAVIOURAL AND MENTAL DISORDERS

1. Congenital factor

: Child born by Vikrit beeja dosha of parents can suffer with behavioural disorder⁽¹³⁾. Vikrit beeja dosha can be correlated with disruption or imbalance in the genetic makeup that governs a person's health and constitution.

2. Factors related to diet and dietetics: Intake of Viruddha (incompatible), Dushta (unclean), and impure foods. Acharya Charaka had mentioned that Unmada is Viruddha aharajanya vyadhi⁽¹⁴⁾. Viruddha Ahara adversely affect our immune system, cellular metabolism, hormonal system as well as our psychological health.

3. Mental factors

: Affliction of the mind by grief, fear and sudden happiness are the risk factors for mental and behavioural disorder. Heart is a seat of Indriya, Indriyarth, Vigyana, Atma, and Buddhi⁽¹⁵⁾. By grief, fear, sudden happiness etc.

Manovahasrotasa and Sangyavaha srotasa get disturbed and causes mental illness.

4. Social factors: Deva guru pragharsana (disobey of elders) are Paapkarma (sinful act), which are said to be the etiology of many diseases⁽¹⁶⁾. In Ayurveda sinful deeds are considered to be the cause for the origin of diseases.

5. Lack of Sattva Guna : Sattva Guna is responsible for balance, harmony, purity, creativity, positivity and peacefulness. Lack of these characteristics cause mental and behavioural disorder. When the intellect and mind become covered with Mansika Dosha due to increase of Raja and Tama, the heart becomes disturbed resulting in behavioural disorder.

6. Mansika Dosha Increase of Raja and Tama are etiology for mental illness ¹⁷. Rajas is associated with the quality of activity, passion, and energy.

Tamas Guna represents the quality of darkness, inertia, ignorance, and laziness.

7. Imbalance of Shareerika Dosha: Balanced state of Dosha is responsible for mental and physical wellbeing, unbalanced Dosha cause disease ^[18].

8. External factors: Improper practice of breathing exercise, yoga and meditation contribute to agitated mental state. Certain process, methods and techniques are mentioned in ancient text for Sadhana(meditation), wrong practice cause mental disorder¹⁹

TREATMENT MODALITIES IN AYURVEDA-

Three types of treatment plan, Daiva-Vyapashraya Chikitsa, Sattvavajaya Yukti Vyapashraya Chikitsa are mentioned for mental and behavioural disorder according to the person and diseases. Daiva-Vyapashraya Chikitsa is based on Mantra(sacred chanting), Aushadha(medicine), Mani(gem), Homa, Uphara (offerings) etc. Sattvavajaya Chikitsa is non pharmacological approach aimed to control mind by restraining from desire. Yukti Vyapashraya Chikitsa is based on the proper implementation of Ahara(food) and Aushadha (medicine)²⁰.

Purpose of treatment is to maintain equilibrium state of Shareerika and Mansika Dosha. For fulfilling this purpose following oral medication in the form of single or combined drug or procedure can be planned:

USE OF SINGLE DRUGS:

single Drug to Treat Behavioural Disorders in Drug

1. Garlic (Allium sativum)
 - Vatnashak, Vrishya (Charak Sutra 27)
2. Brahmi (Bacopa monnieri)
 - Medhya (Bhavprakash nighantu)
3. Jatamansi (Nardostachys jatamansi)
 - Medhya, Nidrajanan (Bhavprakash Nighantu)
4. Jyotishmati (Celastrus-paniculatus)
 - Medhya (Bhavprakash Nighantu)
5. Shankhapuspi (Convolvulus-pluricaulis)
 - Medhya (Charak chikitsa 1/3)
6. Kushmanda (Benincasa Hispida)
 - Medhya Charak Sutra 27
7. Sarpagandha (Rauvolfia-serpentina)
 - Nidrajanan (Bhavprakash nighantu)
8. Vacha (Acorus calamus)
 - Medhya, Vaak prabodhak (Bhavprakash nighantu)
9. Yastimadhu (Glycyrrhiza glabra)
 - Medhya (Charak chikitsa 1/3)
10. Puran Ghrita
 - Medhya, Pavitra (Charak chikitsa 9)
11. Haritaki (Terminalia chebula)
 - Medhya, Vatanulomana (Charak chikitsa 1)
12. Mandukaparni (Centella asiatica)
 - Medhya (Charak chikitsa 1/3)

13.Giloy (*Tinospora cordifoli*)
-Medhya (Charak chikitsa 1/3)

Many drugs are described which act on Manovahasrotasa, Buddhivahasrotasa, and Sangyavaha srotasa. The substance which increases intelligence is called Medhya Dravya [21]. Intelligence in this context means Buddhi (intellect), Sangya (conscious), Gyan(knowledge), Smriti (memory), Bhakti (obsession), Sheela (desire), Chesta (manners), and Achara (behaviour). Generally, these Medhya Dravya(nootropic drugs) used with suitable Anupaan(vehicle) can treat behavioural disorders in mild phase.

Ayurvedic Formulations

Many formulations are mentioned in text of Ayurveda for Unmad and Apasmara. Use of these formulations are beneficial in behavioural disorder.

- Mahakalyanaka Ghrita [22]
- Kalyanaka Ghrit [23]
- Sarswatarishta [24]
- Sarpagandha Ghanavati [25]
- Bhrami Ghrita [26]
- Lashunadya Ghrita [27]

Yoga for Children

Yoga is essential for harmony between mind and body. In Ashtanga Yoga, various Asana are mentioned which signifies specific body posture, and Pranayama for regulation and control of breath. Mudra is specific figure position for specific purpose. Some important Asana, ranayama and Mudra are listed below, which can play important role in the treatment of behavioural and mental disorder.

CONCLUSION

The description of Behavioural Disorders in children aligns with the symptoms mentioned in the chapters on Unmada and Apasmara. In Ayurveda these disorders are primarily a disease of the ManovahaSrotas. The treatment is determined based on the complexity of the disease. Medicinal drugs or formulations that work on the Manovaha Srotas are used individually. Shodhan procedure (detoxification) are also prescribed for the purification of body and mind. Additionally, Yogasana, Pranayama, Mudra, use of specific substances, rituals, and Mantra recitations can also be utilised effectively to treat Behavioural disorders.

REFERENCE

- 1.Wissink IB, Dekovic M, Yagmur S, Stams GJ, de Haan M. Ethnic identity, externalising problem behaviour and the mediating role of self-esteem among Dutch, Turkish-Dutch and Moroccan-Dutch adolescents. *Adolesc* 2008; 31(2):223-40. DOI: 10.1016/j.adolescenc.2007.12.002.
- 3.Laird RD, Jordan KY, Dodge KA, Pettit GS, Bates JE. Peer rejection in childhood, involvement with antisocial peers in early adolescence, and the development of externalising behaviour problems. *Dev Psychopathol.* 2001 Spring;13(2):337-54. DOI 10.1017/s0954579401002085
<https://www.cdc.gov/childrensmentalhealth/data.html> Accessed on Date 11-11-2023.

4.Wogelius P, Poulsen S, Toft Sorensen H. Prevalence of dental anxiety and behaviour management problems among six to eight years old Danish children. *Acta Odontologica* 2003; 61(3): 178-83. DOI: 10.1080/00016350310003468

5.Pourhossein R, Habibi M, Ashoori A, Ghanbari N, Riahi Y, Ghodrati S. Prevalence of behavioural disorders among preschool children. *Journal of Fundamentals of Mental Health*.2015;17(5):234https://www.academia.edu/35062925/Prevalence_of_Behavioural_disorders_among_preschool_children Accessed on Date:11-11-2023.

6.Forness SR, Freeman SFN, Paparella T, Kauffman JM & Walker HM. Special Education Implications of Point and Cumulative Prevalence for Children with Emotional or Behavioural Disorders. *Journal of Emotional and Behavioural Disorders*, 2012; 20(1), 4- 18 https://doi.org/10.1177/1063426611401624

7.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana*. ch. 1., Ver.46. Varanasi Chaukhamba Bharati Academy;2017. P.18

8.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana* a. ch. 1., Ver.55. Varanasi Chaukhamba Bharati Academy;2017. P.31

9.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana*. ch. 1., Ver.57. Varanasi Chaukhamba Bharati Academy;2017. P.32

10.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Nidansthana*. ch. 1., Ver.3. Varanasi Chaukhamba Bharati Academy;2017. P.599

11.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Nidansthana*. ch. 7., Ver.5.Varanasi Chaukhamba Bharati Academy;2017. P.656

12.Guidelines for The Management of Common Mental Disorders by Ministry of Health and Family Welfare Government of Indian http://clinicaestablishments.gov.in/WriteReadData/606.pdf Accessed on Date 612-2024

13.Shastri Kashinatha, editor. *Charaka Samhita of Charaka sharirsthana*. ch. 2., Ver.29. Varanasi Chaukhamba Bharati Academy; 2017. P.846.

14.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana*. ch.26., Ver.102. Varanasi Chaukhamba Bharati Academy; 2017. P.523

15.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana*. ch.30., Ver.4. Varanasi Chaukhamba Bharati Academy; 2017. P.582

16.Shastri Kashinatha, editor. *Charaka Samhita of Charaka chikitsa sthana*. ch. 9., Ver.4. Varanasi Chaukhamba Bharati Academy; 2017. P.305

17.Shastri Kashinatha, editor. *Charaka Samhita of Charaka chikitsa sthana*. ch. 10., Ver.4.Varanasi Chaukhamba Bharati Academy; 2017. P.328

18.Shastri Kashinatha, editor. *Charaka Samhita of Charaka utrasthana*. ch.19., Ver.5. Varanasi Chaukhamba Bharati Academy; 2017. P.392

19.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Nidan sthana*. ch.7., Ver.4. Varanasi Chaukhamba Bharati Academy; 2017. P.656

20.Shastri Kashinatha, editor. *Charaka Samhita of Charaka Sutrasthana*.ch.11., Ver.54. Varanasi Chaukhamba Bharati Academy; 2017. P.238

21.Sharma PV, editor. *DravyagunaVijnana* vol.1, ch.2., Varanasi Chaukhamba Bharati Academy; 2015. P.299

22.Shastri Kashinatha, editor. *Charaka Samhita of Charaka chikitsa sthana*. ch. 9., Ver.42-44. Varanasi Chaukhamba Bharati Academy; 2017. P.319

23.Shastri Kashinatha, editor. *Charaka Samhita of Charaka chikitsa sthana*. ch. 9., Ver.36-41. Varanasi Chaukhamba Bharati Academy; 2017. P.318

24.Shastri Rajeshwardatta, editor. *Bhaisajyaratnaval*, ch.73., Ver.182-196 Chaukhamba Prakashan;2017. P.1115

25.Vaida YadavJiTrikamJi Acharya,editor. *Siddha Yoga Sangrah*. Ch.19. Shree Baidhyanath Ayurved Bhawan Naini; 2018. P.101

26.Shastri Rajeshwardatta, editor. *Bhaisajyaratnaval*, ch.25., Ver.35 Chaukhamba Prakashan;2017.P.524

27.Shastri Kashinatha, editor. *Charaka Samhita of Charaka chikitsa sthana*. ch. 9., Ver.49-51. Varanasi Chaukhamba Bharati Academy; 2017. P.320

28. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 7., Ver.44-50. Varanasi Chaukhambha Bharati Academy; 2017. P.270

29. Sharma Ramnivas, editor. Sahasrayogam. ch.3. Chaukhambha Sanskrit Pratishtan; 2024. P.79

30. Sharma Ramnivas, editor. Sahasrayogam. ch.10. Chaukhambha Sanskrit Pratishtan; 2024. P.253

31. Shastri Rajeshwardatta, editor. Bhaisajyaratnaval, ch.71., Ver.119-1122 Chaukhambha Prakashan; 2017. P.1083

