



**UNDERSTANDING OF SCHIZOPHRENIC DISORDERS IN CHILDREN-THROUGH AYURVEDA-BAAL UNMADA**

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**ABSTRACT**

According to World Health Organization mental disorders are going to increase in the coming years to come. Thus the practice of child psychology is the need of the hour. The concept of child psychology in Ayurveda is scattered throughout the classical literature. No disease is only somatic in nature, to some extent all disease are psycho somatic in their origin. Therefore a good knowledge of the concepts of Manas and its applied aspects in context to kaumarbhritya becomes mandatory to every balachikitsaka. Unmada is a vyadhi affecting the hridaya which

is considered as a sthana of Manas and this in turn affects the manovaha srotus and causes Unmada.

**KEYWORDS:** Child Psychology, Manas, Unmada.

**INTRODUCTION**

Kaumarabhritya is one of the Astanga of Ayurveda, and it has a recognition as a separate branch of medicine with books like Kashyapa Samhita devoted for the purpose. Care of the child starts with zygote formation itself & many influencing factors like mother's nutrition, mental state & environmental factors which play an important role in proper growth & development of the fetus. Proper management during delivery including the avoidance of birth injuries, early & effective resuscitation is equally important to a paediatrician or else they cause permanent disabilities. Defective nutrition & infection influence the growth &

development of the child. Even emotional dissatisfaction leads many disorders. Thus paediatrics has got a wide range of applicability & Acharya Harita has correctly defined Kaumarbhritya as the branch of medicine dealing with the antenatal, natal & post natal care of child.

Unmada can be co related with Schizophrenic Disorder in Modern Parlance. Schizophrenia can be termed as “Splitting of Mind”. It is a group of disorders manifested by characteristic disturbance of thinking, mood and behavior. Disturbance in thinking is marked by alteration of concept formation which may lead to misinterpretation of reality and sometimes to delusions and hallucinations. In childhood schizophrenia some of the common symptoms are; inability to respond emotionally, frustration –tolerance level is low, autistic thinking, the child is not able to relate to others. Disordered motor activity. The child may adopt a bizarre posture, extreme restlessness, sudden kicking and screaming. Refusal to talk or to eat. Loss of interest in play or continuously plays with one toy only. Head banging and an irregular sleep pattern.

## **CAUSES OF SCHIZOPHRENIA**

### **1. Genetic factors**

Monozygotic twins have four times higher chances of developing Schizophrenia

Children of Schizophrenic parents are more prone to develop Schizophrenia

### **2. Psycho Social Factors**

Mother Infant Relationship – defect in mother infant relationship in early mothering reduces the childs capacity to socialize.

Pathogenic Family interactions – Parents maintaining superficial relationship or children coming from broken homes are more prone to get Schizophrenia.

Impaired Ego functioning – reality testing and judgement is affected.

### **3. Sociocultural Factors**

children coming from low socio economic families are more prone to schizophrenia. Children engaging in work in early ages deprive from affection of parents, schooling and playmates.

**4. Organic factors** – Infection, poison, trauma and metabolic disorders.

**5. Vitamin Deficiency** – Vitamin B1, B6, B12 and vitamin C deficiency also has role in aggravating schizophrenic incidents.<sup>[2]</sup>

## CAUSATIVE FACTORS IN GENERAL

Defective and impure food, insult to gods, teachers, Brahmins, sages, forefathers, ghandharva etc, unmethodical performance of religious duties, past deeds, deranged mental status due to fear or exhilaration and inappropriate postures.<sup>[3,4]</sup>

## ETIOLOGY OF *Unmaada in "baala"*.

1. Influence of past birth deeds
2. Improper antenatal care adversely influencing on fetal mind (*dauhrudi-iccha-asampurti*)
3. Genetic errors (*bijaanugata bhava*)
4. Environmental influences especially during the phase of growth and development
5. Dietetic irregularities (*ahara vikruti*)

## CLASSIFICATION

Depending on the **etiopathogenesis** unmada is of 5 types by each dosha separately viz Vataja, Pittaja, Kaphaja combination of all doshas Sannipathaja and Aaganthuja.

**According to sushrutha** - Acharya Sushrutha has mentioned 6 types of Unmada viz., vataja pittaja, kaphaja, tridoshaja, shokaja and vishaja.

## Samprapti / Pathogenesis

The vitiated bodily humours ascends upwards to vitiates the mind, block the manovaha srotas and alter the mental functions too. Thus charaka and vagbhata mentioned the same as a confused state of mind in it's perception, remembrance resulting in delusion where the mind and body loses the feeling of happiness and unhappiness and like a chariot devoid of charioteer, the person begins to resort to activities without any thinking.<sup>[5]</sup>

## GENERAL CLINICAL FEATURES

- Loss of mental capacities of judgement, morality and all disciplines
- Deserted feeling with anxious look,
- Confused mind
- Unsteady consciousness
- Irrational talk with loss of courage and behavior
- **Kaashyapa** says such child presents with anxiety and delirium associated with the fluctuations of grief and sorrow.<sup>[6,7,8]</sup>

**CHIKITSA SUTRA**

- In Nija Unmada respective *doshaghna* treatment should be adopted. Vataja should be given snehana, kapahaja and pittaja should be given mrudu shodhana vamana and virechana followed by snehapana, sansarjanadi karma, niruha , anuvāsana vasti and nasya. Tikshna nasya, tikshna anjana and taadanaadi karma can also be employed. Sira vedha at shankha and keshanta pradesha also has been advised. Panchakarma upakarmas like shirodhara, shiropichu, shirobasti, talam can also be recommended.

- In Agantuja unmada

Yuktivyapashraya chikitsa like ghritapanadi

Daiva vyapashraya chikitsa like mantra, homa, bali pujaadi Satvavajay chikitsa like daanadi karma can be done.

Paraspar Pratidvanda chikitsa like harshana, krodha, bhayadi chikitsa has also been advocated. <sup>[9]</sup>

**IMPORTANT FORMULATIONS**

- ***Ghruta kalpanas***

Kalyaanaka ghruta

Mahakalyaanaka ghruta

Maha pishaacha ghruta

Lashunaadhya ghruta

Braahmi ghruta

Panchagavya ghruta

- **Rasa Kalpanas**

Kumara kalyanakarasa

Smrutisaagara rasa

Unmaada gajakesari rasa

Unmaada gajaankusha rasa

Brihatvata chintamani rasa

Yogendra rasa

**Others**

- *Saarasvata churna*
- *Sarswatarista*

- *Sarpagandha Ghana vati*
- *Anjana and nasya yogas*

## CONCLUSION

The word unmada is well described to state a mentally unstable person. Unmada is a disease which is commonly seen throughout history in all cultures with different types of treatment modalities. *Kaashyapa's* also highlights the role of *dhatrī* (governess) of the child should bear ideal mental and physical characters as it plays an important role in giving the imprint to the growing child. Diet also plays an important role in vitiating the humors of mind and *satvika* diet is always preferable. Thus a child lacking affection and support gets psychologically disturbed showing difficulty in feeding, disturbed sleep, anger and altered bowel habits. He cries restlessly. With such disturbed psychology *grahas* easily seize the child. Thus Ayurveda propogates to improve the satva guna and maintain a proper healthy diet and lifestyle in order to retrieve from mental disorders.

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