

## A CRITICAL REVIEW OF SANNIPATIK UNMADA W.S.R. TO AUTISM

Anjali Soni<sup>1\*</sup> and Nagendra Singh Raghuwanshi<sup>2</sup>

<sup>1</sup>Student of BAMS 2<sup>nd</sup> Proff., Shubhdeep Ayurved Medical College & Hospital, Indore (MPMSU Jabalpur).

<sup>2</sup>Associate Professor Dept. of Samhita Siddhant, Shubhdeep Ayurved Medical College & Hospital, Indore (M.P.).

Article Received on  
27 August 2024,

Revised on 17 Sept. 2024,  
Accepted on 07 October 2024

DOI: 10.20959/wjpr202420-34224



**\*Corresponding Author**

**Anjali Soni**

Student of BAMS 2<sup>nd</sup> Proff.,  
Shubhdeep Ayurved  
Medical College & Hospital,  
Indore (MPMSU Jabalpur).

### ABSTRACT

Autism is a group of psycho-neuro-developmental disease in which children fail to acquire social interaction and other regular motor & verbal milestones. Ayurveda understand the nature of human brain in a completely different manner from modern psychiatrics and physiological theories. Autism has close similarities to the features of the UNMADA which is described in Ayurveda. The condition may be due to khavaigunya [Disarrangements] of srotas [Channels] which nurtures Manas [Mind] as a consequences of many Agantuja [epigenetic and toxic insults and post -natal environmental factors] and Sahaj [Genetic] factors. Among the various type of treatment modalities Yuktivyapashrya chikitsa, Satvavjay chikitsa both are playing a vital role in managing the symptoms of Autism in children.

**KEYWORDS:** Unmad, Autism, Ayurvedic Management & Supportive Therapies.

### INTRODUCTION

Autism is a neurodevelopmental disorder of unknown etiology begins in early childhood. The main characteristic features of Childhood Autism are impairment in communication skills, social interactions and reciprocity, and imagination and play. The features of Autism are much similar to that of Unmada (Disease of mind characterized by mental confusion etc.), a disease condition mentioned in Ayurvedic classics. Due to various etiological factors, the conjunction between Atma (the self) and Manas (mind) is disrupted resulting in the vitiation

of Manovaha Srotas (channels of consciousness). Along with this, the vitiation of three Doshas (Vata, Pitta, and Kapha) will end up in the manifestation of Unmada. Manovaha Sroto-Dushti together with Tridosha Dusti is the basic cause of Childhood Autism. Due to etiology of vitiation Dhee, Dhriti and Smriti that causes imbalance of Kala and Karma which results into improper contact of the senses with their objectives (Asatmendriyarthasamyoga) and give rise to inattention, hyperactivity and impulsivity.<sup>[1,2]</sup> There is a high recurrence risk (2-19%) for autism among siblings and a higher concordance rate (37-90%) in twin studies. As per case report- Boys are diagnosed with autism 4.2 times more often than girls. ASD is more common in males, but in recent meta analysis, the true male-to-female ratio is closer to 3:1 than the previously reported 4:1.<sup>[18]</sup>

## AIMS AND OBJECTIVES

Critical review and analysis of the effects of various conventional Ayurveda treatment modalities in the management of Autistic children.

## MATERIAL AND METHODS

All relevant Ayurvedic & Modern science literature along with internet databases is referred for study. A literature review to evaluate the effect of ayurveda modalities, modern medicines, association of biochemical parameters, other interventions in Autism.

### Literature review

#### Definition of unmada

According to Acharya Charak – Unmada is the Manasvyadhi which understood as the unsettled condition of the Manas (Mind), Buddhi (Understanding), sangya (Consciousness), Gyan (Perception), Smriti (Memory), Bhakti (Inclination), Sheel (Character), Chesta (Behaviour) & Achara (Conduct).<sup>[3]</sup>

#### Classification of unmada

Classification is based on the prognosis, the knowledge of which is very essential in treating any disease is focusing on aetiology, mode of manifestation, prognosis & principles of treatment. Samhita offers two more classifications as nija & agantuj, nija unmada is further divided into four kinds. They are also known as Doshaja Unmadas (Those arising from the morbidity of Doshas). Out of these the fourth kind namely Sannipataja unmada is said to be incurable according to Acharya Shushruta & Vagbhata.<sup>[4,5,6]</sup>

## Nidana

The Hetu of Unmada are given as –

1. Aharaj Hetu
2. Viharaja Hetu

**Aaharaj hetu-** Incompatible, dirty, impure food like fruits and milk, heavy diet like non-veg, dhadhi, bakery products etc. increases Tridoshas.

**Viharaja hetu** – Disrespect of Dev (god), Guru (teachers), Brahmans (learned), Excessive Bhaya (fear), Harsha (joy) to produce Manobhigata disturbing all the normal mental functions increases Rajas and Tamas Mansik Doshas. Agantuj Unmada arising Hinsra (cruelty) the Rati (lust) and Abhyarchana (extortion).<sup>[7]</sup>

## Etiopathogenesis

### Samprapti of autism as per ayurveda

As per Ayurvedic classics, the acquisition of knowledge takes place by a sequence of events where the conjunction of Atma (the self), Manas (mind), Indriya (sense organ), Indriyarth (object of perception). Atma (the self) is responsible for the cognition and Manas is the substratum of Indriyas (sense organs) to perceive Indriyarth (object of perception). The factors responsible for the mental constitution of the foetus are Satwa (mind) of mother and father, the objects of hearing, actions of the pregnant mother and past deeds. In children with Autism, the conjunction between Atma and Manas is disrupted. i.e.; Manovaha-Srota-Dusti (vitiation of channels of consciousness that flows through mind) along with Tridosha Dusti (vitiation of three doshas) is the characteristic feature of Childhood Autism. As per Ayurvedic classics, the same etiopathology is explained in the context of Unmada (Disease of mind characterized by mental confusion etc.)<sup>[8]</sup>

## Characteristics

The features of unmada as per ayurvedic classics are:

1. Manovibhrama (Perversion of mind) - Due to this, the subject does not think about such matters. which are worth thinking, and he/she also indulge in thinking about the matters which he/she is not supposed to think about.
2. Budhi Vibhrama (Perversion of intellect) Due to this, the subject understands the eternal things as noneternal and advantageous as disadvantageous.
3. Samijnajnana Vibhrama (impaired sensory)

4. Smruti Vibhrama (impairment of memory)
5. Bhakti Vibhrama (abnormal desires)
6. Sheela Vibhrama (inappropriate manners and behaviors)
7. Cesta Vibhrama (abnormal activities)
8. Achara Vibhrama (loss of learned skills) By analyzing the etiopathology and clinical features of Autism, it can be included under the broad spectrum of Unmada. As per Ayurvedic classics, Garbhopaghatakara bhavas (the prenatal factors which harm the product of conception)

These are considered as major etiological factors in its causation. Among cases of childhood Autism, etiopathogenic factors and line of treatment varies from individual to individual.

**Etiopathogenesis of autism as modern science:** Autism is a neurodevelopmental disorder of unknown aetiology. The cardinal features of Autism are impairment of social interaction, communication and imagination, and restricted interests and repetitive behaviour. Childhood autism has its manifestations usually at around 18-24 months of age and is well established by 3 years of age. World Health Organization has estimated that worldwide 1 in 160 children has Autism Spectrum Disorder (ASD). Latest survey by Autism and Developmental

Disabilities Monitoring (ADDM) Network of Centre for Disease Control and Prevention (CDC) suggest a 15% increase in prevalence that 1 in every 59 children are being identified with Autistic Spectrum Disorder in the United States and is about 4 times more common among boys than in girls. These statistics calls for the urgency of evaluating this condition in scientific backgrounds. The exact cause of Autism is unknown. However, the various causes which are believed to contribute to the occurrence of Autism are genetic factors, various environmental factors, perinatal brain injury, hormonal imbalance etc. Abnormalities in brain structure and function have also recommended by neuro-radiological and neurochemical studies. But, the findings of various studies are conflicting and there is no diagnostic imaging or other tests specific for Autism. The factors like emotionally distant parenting styles (Refrigerator mothers) and MMR vaccination were previously thought as etiological factors for Autism. But currently, the causation of Autism by above-mentioned factors stays invalid.<sup>[9,10]</sup>

### Treatment of autism as per ayurveda

Unmada is a holistic approach with due importance to the logic based pharmacotherapy, Panchakarma interventions and psychotherapy in the form of spiritual and psychological interventions.<sup>[11]</sup>

#### Daiva-Vyapashraya chikitsa (Spiritual therapy)

Ayurveda considers individuals as part of the supreme conscience and the role of spirituality has been explained in detail in various contexts. Logical use of Mantra, Aushadhi, Mani (wearing gems), Bali (auspicious offerings), Upahara (gifts to deserving people), Homa (oblations), Niyama (observance of scriptural rules), Prayashchitta (atonement), Upavasa (fasting), Svastyayona (chanting of auspicious hymns), Pran-Patagamana (obeisance to the Gods, going to pilgrimage), etc. are aimed at boosting the self- confidence and mental strength to the individuals.

**Satvavajaya chikitsa:** Satvavajaya Chikitsa literally means controlling the mind, in such a way that it is not acted upon by various stressors making it prone to Prajnaparadha. Acharya Charaka defines Satvavajaya as withdrawal of mind from unwholesome objects. It includes:

**\*Mano nigraha:** Regulating mind/subjugating mind from unwholesome interactions.

**\*Dhee-Dhairyaatmadi vijnanam:** It is providing a deeper level of understanding which helps ultimately in better control of mind. Acharya Charaka also explains the utility of replacing negative emotions with that of positive emotions that is beneficial to psyche. Thus, Satvavajaya encompasses various aspects that deal with mind -its physiology, morphology, morbidity and also management of Psychological as well as Psychosomatic diseases.

#### Yuktivyapashraya chikitsa

This includes treatment through logical use of medicines and modification of Ahara and Vihara to suit the needs of the person. The patient should be encouraged to follow proper dietary regimen, follow rules of Sadvrita, to use Medhya Rasayana (medicines that boost psyche) and Doshahara Ousadha (medicines) to control the imbalanced mind.

**Dietary management:** Most of ADHD affected patients have the proper nutrients deficient that's why, parents who are troubled with medicating their children are often more comfortable with the initiative of dietary interventions. Proper nutrition is essential for growing children, and children who eat a diet high in "junk food" in early childhood are more

likely to exhibit hyperactivity by age seven; this may reflect a long-term nutritional imbalance. So advised the parents to refined, carbohydrates, sugars, and processed foods containing additives should be completely eliminated from the diet.

### **Single herbal drugs used in autism as per ayurveda<sup>[12,13,14,15,16,17]</sup>**

Mandukaparni, Yastimadhu, Guduchi, Shankhapushpi, Brahmi, Vacha, Kushtha, Ashwagandha, Jyotishmati, Kushmanda, Jatamanshi.

**Supportive therapies:**<sup>[18]</sup> Supportive therapies should be focused on (in young kids) language, speech, special education, parent education, training, and support. In an older child / Adolescent (with relatively higher intelligence) but poor social skills. So, psychotherapy and behavioural therapy are required. Working with families of Autistic children is vital. In general, services/care for the autistic child are the following:

1. Early (started before 3 years age child) intensive behavioural and educational rehabilitation.
2. Use of visual structures for optimal education.
3. Childhood Autism Rating Scale (CARS).
4. Multidisciplinary training for all professionals
5. Methods are adapted for spontaneous language improvement.
6. Hold in a language increases communication, and decreases the tendency of autism.
7. Psychotherapy.
8. Social skill training.
9. Vigorous aversion therapy
10. Auditory integration training is also hopeful.

### **CONCLUSION**

Psychiatric disorder is well explained in Ayurvedic Samhita. That ancient knowledge of Ayurveda will helps in diagnosis and management of Unmad in present era very well. In Ayurveda it may be correlated to Unmad (Autism) disease. So, line of treatment such as neuro-protective medications along with Panchakarma therapies have definitely shown outcome on the disease and thus pave way to further researches in employing Ayurvedic methods towards the management of Autism. So, this review article is an attempt to highlighting on details of Unmada with co- relating with Autism.

**REFERENCE**

1. Pt. Kashinath Pandey, Charak Samhita of Mharashi Charak, Chukhambha Prakashan, Varanshi, nidansthan, Chapter, 2023; 7: 580.
2. Brahmanada Tripathi, Charak Samhita of Maharshi Charak, Chukhambha Prakashan, Varanshi, Sharir sthana, Chapter, 2010; 1: 822.
3. Brahmanada Tripathi, charak Samhita of Maharshi charak, chukhambha Prakashan, Varanasi, nidansthan, chapter, 2010; 7: 639.
4. R. R. Srikantha Murthy, Astanga Hryadium of vaghbhata. Chaukhamba orientalia, varansi. Edition Uttartantra Chapter, 2002; 6.
5. Anant Ram Sharma, Acharya Priyavat sharma, Sushruta Samhita, Chaukhambha surbharti Prakashan, Varanshi. Uttartantra, Chapter, 62: 504.
6. R.R. Srikantha Murthy, Ashtanga Hryadium of Vagbhata, Chaukhamba Orientalia, Varanshi Edition, Uttartantra, Chapter, 2002; 6.
7. Ajay Kumar. Madhav nidan an Android book Chapter, 67.
8. Brahmanada Tripathi - Charak samhita of Mharshi charak. Chukhambha Prakashan, Varansi, chikitsasthan, chapter, 2011; 9: 376.
9. <https://www.imedpub.com>
10. Giulia Enders, Gut, speaking Tiger Publishing Pvt.Ltd. New Delhi, 2015.
11. Acharya vidyadhar Shukla, Ravidutt Tripathi. Charaka Samhita, vaidya Manorama Hindi Commentary Sutra, Chaukhamba Sanskrit pratisthan, Delhi, 2006; 25: 1-53.
12. Upadhyay AK, Kumar K, Kumar A and Mishra HS: *Tinospora cordifolia* (Willd.) Hook. f. and Thoms. (Guduchi) - Validation of the Ayurvedic pharmacology through experimental and clinical studies. *Int J Ayurveda Res*, 2010; 1(2): 112-121.
13. Thilakchand K, Mathai R, Simon P, Ravi R, Baliga-Rao M and Baliga M: Hepatoprotective properties of the Indian gooseberry (*Emblica officinalis* Gaertn): A review. *Food & Function*, 2013; 4(10): 1431.
14. Sharma L, Saini D, Ajmera P, Singh M, Therapeutic Benefits of Long Pepper (Pippali). *Int J Creative R Thoughts (IJCRT)*, 2018; 6: 468-477.
15. Singh B, Upadhyaya S and Nuna S: Critical Review of Trikatu in Ayurvedic classics. *Dev Sanskriti Interdisciplinary International Journal*, 2014; 4: 73-78.
16. CritchfieldW, Hemert SV, Ash M, Mulder L and Ashwood P: *Gastroenterology Res and Practice*, 2011; 161358: 1-8.
17. Ayurvedic Pharmacopeia of India API, Government of India, ministry of Health and Family welfare Department of Health, 2001; 1(4): 69-71.

18. Hodge H, Fealko C and Soares N: Autism spectrum disorder: definition, epidemiology, causes and clinical evaluation. *Transl Pediatr*, 2020; 9(1): 55-65.