



REVIEW ARTICLE ON APSMARA AND AYURVEDIC MANAGEMENT

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ABSTRACT

The vitiate *Dosha* related to the condition are *Vata* and *Rajo Dosha*. The main features of *Apsmara* are impairment in memory or awareness. Even though most of the time, it is considered *Manasaroga* (psychic disorders), it is not a *Manasaroga*. *Apsmara* is one of the diseases, which affects both *Sharira* (physical) and *Manas* (mental). *Apsmara* –the disease characterized by its peculiar features like convulsive movements, frothy discharges from the mouth, up rolled eyes, and above all, temporary loss of memory stands first in the category. Having origin in *Manas*, manifested through the nervous system and ending with *Manas* by loss of a major function of the mind that is *Smriti*. *Acharya Sushruta* had advised *siravedha*. *Ayurveda* is a traditional system of medicine that possesses great potential to eradicate the disease from its base.

Keywords: *Apsmara, Manasaroga, Smriti, Siravedha, Ayurveda,*

INTRODUCTION

In Ayurveda all psychiatric disorder is described under the heading of *mansika vyadhi* *Apsmara* is one of them. “*Apsamarm punah: smrutibudhi satwasamplawat Vishamachesta Swastiuakram Tama: praveshamachakaste*”- it’s the one-line unique identity

of *Apsmara*. It is the transient appearance of unconsciousness with loath some expression due to derangement of memory, intelligence, and mind. *Acharya Charaka* described *Apsmara* (epilepsy) as *Apagama* (loss of) of *Smriti* (memory/retention)

associated with *Bibhatsa Chesta* (scary/irrelevant behavior) due to derangement of *Dhi* (thinking capacity) and *Sattva* (mental strength) ^[1]. Transient loss of memory or loss of memory of convulsions is known as *Apasmar*. In this disease, the patient gets convulsions, attacks of falling down and frothing from the mouth. After convulsions patient is again normal. According to *Ayurveda* constituents of the body are divided into two types *1stSthula* and *2nd Sukshma*. *Dosa*, *Dhatu* and *Mala* are of *Sthula* type and *Atma*, *Indriya Mana* are of *Sukshma* type. According to *Ayurveda*, *Apasmar* ^[2] is a psychosomatic disorder. In more or less proportion *Apasmar* is found in almost all countries. Being prevalent in both sexes, all age groups, and in any socio-economic condition, it has a predilection for children. The word “*Apasmara*” indicates only a clinical sign and not a supernatural cause. *Smaran* means memory. It includes memory, intelligence, and consciousness. *Apa* means loss. Loss of consciousness is one of the important signs ^[3]. *Apasmara* is described in *Madhava Nidana* as the loss of *Smriti*, characterized by *Tamaha Pravesha* (feeling of aura), which occurs spontaneously ^[4]. The clinical features of *Apasmara* can be correlated with epilepsy in modern medicine. The disease epilepsy is featured in a disturbed normal pattern of neural activity, which causes strange sensations, occasional convulsions, muscle spasms, and loss of consciousness ^[5]. *Apasmara* is mentioned as *Mahavyadhi* ^[6] Hence management remains difficult. Before advising *Shamana Aushadhi* (palliative therapy), *Shodhana* (purificatory) therapy is essential. From the results of the previous study, it is evident that *Virechana* eliminates all morbid *Doshas* from all micros to macro-Dhatu (channels) and thus regulates the *Vata Dosh*. Henceforth in this study, the disease *apasmara* with its relative *ayurvedic* management is being explained.

DEFINITION OF APSMARA:

According to Acharya Charak, the definition of *Apasmara* is “*Apsamarm punah: smrutibudhi satwasamplawat Vishamachesta Swastiuakram Tama: praveshamachakaste*” which means *Tama Pravesha* and *Bheebatsa cheshta* due to the perversion of *Smruthi*, *Buddhi* and *Satva* ^[7].

Nirukti: *Apasmar* is defined as the transient appearance of unconsciousness with loathsome expression due to the derangement of memory, intelligence, and mind ^[8].

NIDAN OF APSMARA.

Aaharaja-Karana: Acharya *sushruta* told that • *Viruddha* (unwholesome), • *Malina* (unhygienic) *Ahara*, etc are some of the *Nidan*as told for *Apasmara* (*Sushrut. utartantra-61/4 Viharaja-Karana* ^[9-10]. *Vegadharana* is included in *Vihara Hetus*. • *Gachtam ch rajaswala* (sex during menstruation) • Persons afflicted by *Rajas* and *Tamas*. • Affliction of *Manas* by *Chintha*, *Kama*, *Bhaya*, *Krodha*, etc. • *Mithya*, *Ayoga*, and *Atiyoga* of *Indriyarthas* and *Karma*.

Manasika-Karana Mind is overshadowed by *Raja* and *Tama* (nescience), by force passion, anger, fear, greed, attachment, excitement, grief, anxiety, perturbation, etc.

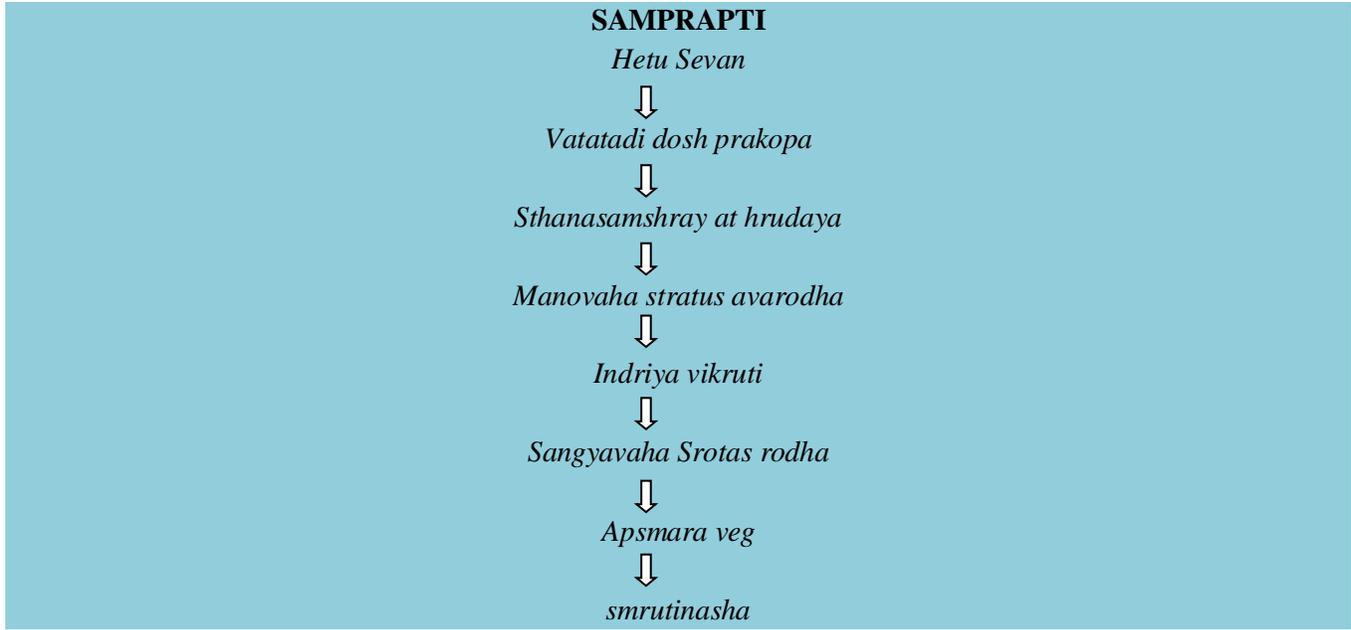
Anya-Karana

When the *Doshas* get exceedingly aggravated and their equilibrium is disturbed; when one suffers from excessive debility; and *Atiyoga*, *Ayoga*, and *Mithyayoga* of *panchakarma*.

CLASSIFICATION:

The *Apasmara* is classified basically into 4 Types ^[11].

1. *Vataja Apasmara*
2. *Pittaja*
3. *Kaphaja Apasmara*.
4. *Sannipataja Apasmara*



Samprapti Ghatakas of Apsmara	
<i>Doshas</i>	<i>Vata-Pran, vyan, udan vayu Pitta- Sadhak pitta, Kapha- Tarpak kapha</i>
<i>Dushya</i>	<i>– Rasa dhatu, Mana</i>
<i>Agni</i>	<i>– Jatharagni-Mandya</i>
<i>Srotas</i>	<i>– Manovaha strotas</i>
<i>Srotodusti Prakara</i>	<i>– Sanga</i>
<i>Kha-vaigunya</i>	<i>– Mana</i>
<i>Udbhavasthana</i>	<i>– Hruday</i>
<i>Adhithana</i>	<i>– Man, indriya</i>
<i>Vyadhimarga</i>	<i>– Madyama Marg</i>

PURVARUPA^[12-13]

The premonitory symptoms of *Apasmara* are *Hurd kampa* (palpitation), *Sweda* (sweating), *Dhyanam*, *Moorcha* (syncope), *Pramoodatha*, *Nidra nasha* (insomnia), *Bhruvyudhasya*, *Akshi vaikrutha*, *Ashabdha sravana*, *Bhrama*, *Tamo darshana*, *Avipaka*, *Aruchi*, *Kukshi adopa*, etc.

RUPA

All the four types of *Apasmar* exhibit a group of symptoms with the help of which we can differentiate between them.

1] *Vataja*^[14]

- The patient trembles, bites his teeth, emits froth, respire excessively, and sees things as rough, reddish, and black.

- The patient fancies that a dark supernatural being is coming thing is coming after him to seize his person and is frightened and faints as consequence with shivering, grinding of teeth i.e., lockjaw, labored breathing, and foaming at the mouth

2] *Pittaja*^[14]

- The patient has yellow froth, limbs, face, and eyes see things as yellow and red, suffers from thirst and heat, and views the environment as caught with fire.
- Fainting is excited by the terror of being seized by a yellow and fierce-looking being in the *pittaja* type, which is further worked by thirst, increased heat of the body, perspiration, fainting,

mild tremor of the limbs, and restlessness.

3] *Kaphaja*^[14]

- The patient has white froth, limbs, face, and eyes are cold horripilate, heavy and views things as white. He recovers after a long period.
- When the patient is excited by a fancied trade dreads if a supernatural being of the white color is coming to apprehend him, it is a case of *kaphaja* type which is more characterized by the exhibition of such symptoms as shivering, nausea, sleeplessness, falling prostrate on the ground and vomiting of mucus.

4] *Sannipataj*^[14]:

- This *Apasmar* is caused by the simultaneous vitiation of all the three *doshas* and shares the symptoms of all the three *doshas*

SADHYA ASADHYATA If *Apasmara* occurs newly, having strong immunity does not make any complications than it is *sadhya*. If it is prolonged, then *Kricha Sadhya*

Chikitsa Siddhanta (Treatment Protocol).

Chikitsa of *Apasmara* can be classified broadly under *Yuktivyapashraya* (*Shamana* and *Shodhana*), *Dai-vavyapashraya*, and *Satwavajaya*. It can again be classified into *Antaparimarjana*, *Bahiparimarjana*, and *Shashtra pranidhana*. *Antaparimarjana chikitsa* includes *Vamana*, *Virechana*, *Basti* and *Nasya*. *Abhyanga*, *Utsadana*, *Anjana*, *Lepa* and *Dhupana* are the *Bahiparimarjana chikitsa* administered in *Apasmara*; and under the *Shastra*, *pradidhana* comes *Raktamokshana*. As *Apasmara* or Epilepsy is a disease that has *Vegavastha* and *Avegavastha* the treatment should also be administered considering that. *Panchkarma* T/t utilizes a number of formulations as *Acharya Sushruta* also recommended *Siravedha* (bloodletting) from the veins of the temples in epilepsy.^[16]

1) *Ghritas* (clarified butters) - *Panchgavyaghrita*, *Brahmighrita*, *Vachadighrita*, *Goghrita*, *kulat-thadighrita*, *Saindhavadighrita*, *Jivaniyaghrita*, *Amalakadighrita*, *kushmandaghrita*

2) Medicated oil- *Katbhayadi oil*, *Palankshadi oil*, *Triphaladi oil*, etc.

3) *Dhupanadravyas* and *nasyayoga*^[15]

4) *Rasaushadhi-Smritisagararasa*, *Rasasindura*, *Indrabrahmavati*, *Unmadagajakesarirasa*, *Chandabhairav rasa*, *Amarasundari vati*, *Bhutbhairava rasa*, *Vatakulantka rasa*, *Sutbhasma* etc

5) *Churna-Saraswatachurna*, *kalyanakachurna*, *apasmarahara yoga*, *Sarpagandha churna yoga*.

6) *Gutika- Saptavinshatigugglu*, *Manasamritagutika*, *Mritasanjeevanigutika*, *Bramhivati*, *Vijayasatvadivati*.

7) *Asava/Arista-Ashwagandharista*, *Kumaryaa-sava*, *Sarswatarista*, *Chandasava*.

8) *Ekala Aushadha yoga* – *Amalaki*, *Rasna*, *Yash-timadhu*, *Brahmi*, *Choraka*, *Hingu*, *Jatamansi*, *Pathya*

Light and easily digestible food, all measure which gives mental pleasure, assurance, *Medhya Rasayana*, Cow's milk, cows ghee, etc. red rice, older wheat, green gram, dries grape, etc, good sleep *Apathya*

Alcohol, pungent, and spicy food, penetrative and irritant food, Irritating or provocative incidence and activities, suppression of natural urge, incompatible and polluted food, sleeplessness, etc.

DISCUSSION

Apasmara is relieved with the help of *panchakarma*, *Shamana* treatment like *yoga*, *pranayama*, and *Asana*. *Panchakarma* and internal *ayurveda* medicines work surprisingly in this area and they do a remarkable job. *Abhyanga* cures *Kampa*, *Akshepa*, *unmada* and all types of *vataja rogas*. *shirodhara* makes satiety in the head, removes facial wrinkles, *Santarpana* of *indriya*, and does the *pratipurana* of *shiras* and acts as *nidra labha sukha*. *Body* massage with simple or medicated oil increases the blood amino acids such as tryptophan, simultaneously reducing the stress and stimulating the nervous system. ultimately which acts on a muscular system that governed particular nerve actions. *nasya* acts as anticonvulsant *pranayama* or deep diaphragmatic breathing exercise reported changes in metabolism blood flow and oxygen levels in the blood. so by following ayurvedic regimen in

apasmara and facilitate the society with harmless productive treatment

CONCLUSION

Panchakarma treatments such as *Shirodhara*, *nasya*, and *basti* along with palliative treatment (*Shamana Chikitsa*) are safe without any interactions and adverse effects in the treatment in *apasmara*. *Apasmara* is a neuropsychiatric disease and has episodic manifestation etiopathogenesis should be properly understood to diagnose and manage the cases of *apasmara*. *Apasmara* has *sthayi* and *vega kalian samprapti*. Management of *apasmara* is divided into *vega kalian* and *vegantara kalian chikitsa*. Duration of treatment should be planned according to chronicity, severity, etc of the disease and response to the treatment.

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