



A Literary Study on *Unmada Vyadhi* - A Mental disorder

Dr. Balbir Singh¹, Vd. Sandeep Aggarwal², Dr. Suman Aggarawal³, Dr. Sujit Kumar⁴

1. Professor & Guide, Department of *Kayachikitsa*, Shri Krishna AYUSH University, Kurukshetra, Haryana
2. PhD Scholar, Department of *Kayachikitsa*, Vivek College of Ayurvedic Sciences & Hospital, Bijnor, UP
3. Assist Professor, Department of *Dravyaguna*, SKD Govt. Ayurvedic Medical College, Muzaffarnagar, Uttar Pradesh
4. Assist. Professor, Department of *Kriya Sharir*, Vivek College of Ayurvedic Sciences & Hospital, Bijnor, UP

***Corresponding Author**– Vd. Sandeep Aggarwal, Ph.D Scholar, Department of *Kayachikitsa*, Vivek College of Ayurvedic Sciences & Hospital, Bijnor, UP

ABSTRACT

Manasa Vikara is a mental disorder characterized by impairment of mental processes. The significance of Manas has been expounded on by Acharya's in numerous places throughout the classics. Manas is considered Ahankarika by Acharya Susruta, but Manas is said to have developed from Khadini by Charaka Acharya. The Nidana of Manasa Vikara is Krodha, Shoka, Bhaya, and so on, according to Acharya Susruta, whereas the Karana of Manovikara is attachment to undesirable items and loss of desired objects, according to Charka Acharya. In Ayurveda, Unmada is the most complex Manasa Vyadhi. Unmada has been applied to a wide range of mental illnesses by Acharya's. Individuals from the Alpa Satwa tribe are said to be particularly susceptible to such illnesses. Even the WHO's definition of "health" includes mental as well as physical and social well-being. Any disruption disrupts normality, which may influence an individual's personality, a characteristic distortion of thinking, disrupted perception, and so on. Depression is a mental illness marked by disruptions in cognition, language, perception, mood, motor behavior, and connection to the outside environment.

KEYWORDS: Manasa Vikara, Unmada, Depression etc.

INTRODUCTION

Ayu is defined as a combination of Sareera, Indriya, Satwa, and Atma, where "Satwa" refers to "Manas." This demonstrates that Manas, along with other variables, plays an important role in keeping the Doshas in a balanced condition.¹

Manas is important in Indriyarthā Sanniharsha, where a person observes things sometimes and not others, implying that without mind, a person cannot sense things even if his Indriyas is correct. Any sickness or happiness may be traced back to Sareera and Satwa. Sukha refers to the appropriate use of both in terms of Artha, Kala, and Karma, whilst Dukha refers to the improper use of both. Manasika Vikaras' fundamental cause is her attachment with unpleasant things and her disassociation from pleasant things.

CLASSIFICATION

Manovikaras are divided into three categories: Manoadhistana, Nanatmaja, and Ubhayadhistana. Ubhayadhistana is divided into two groups based on the major participation of Manas in the first group and the primary involvement of Sareera in the second group. Certain diseases, such as Kushta, are termed Pradhana when Sareera is engaged, and Kama when Manas is involved, but Unmada is a sickness in which both Sharir and Manas are equally involved.² Unmada has not been linked to any specific psychiatric condition in recent research. This page aims to explain a mental disorder known as depression, which is caused by a specific form of Unmada.

Unmada –

The Vibrama Avastha¹ comprising eight components, such as Manas, Buddhi, Sangya Gyana, Smrti, Bhakti, Sheela, Chesta, and Achara, is characterised as Unmada. Vibrama refers to a deviation or a misunderstanding of the original route.³ When a person thinks about things that aren't worth thinking about instead of those that are, it's called a disordered state of mind, and Chinta is Manas's Pradhana Artha. Manas' Vibhrama is "*Manah Prabruhibihī Pratyakam Sambatyathe,*" which may be thought of as aberrant behavior or a disruption in its regular functioning. The four categories of normal mental functions are-

The term Indriyabhigraha refers to the correct operation of Indriyas.

1. Mental control is referred to as manonigraha.
2. The capacity to guess is referred to as uha.
3. Vichara refers to the ability to discriminate.

Buddhi Vibrama is characterized by a loss of discerning capacity, in which a person interprets "Nitya as Anitya" and "helpful things as harmful."

The orientation of a person to their environment is included in Sangya Gyana. Consider a hamlet where there is an isolated home; if a person is willing to stay there after hearing so many mysterious things about it, then consider his orienting ability to be compromised. The capacity to recollect memories, such as Drista, Sruta,

and Anubhuta, is what Smrti is all about. Impairment is defined as a state in which a person is unable to recall information or recalls information inaccurately⁴

Bhakti comprises Impairment of Desire, which includes "Yatraiccha Purvam Tatra Annicha Bavanthi," which implies a person dislikes what he enjoyed previously. Sheela Vibrama is defined as any impairment of manners. If a person is aware of good habits such as taking a bath every day to maintain himself clean but does not follow them, he is in the state of Sheela Vibrama.

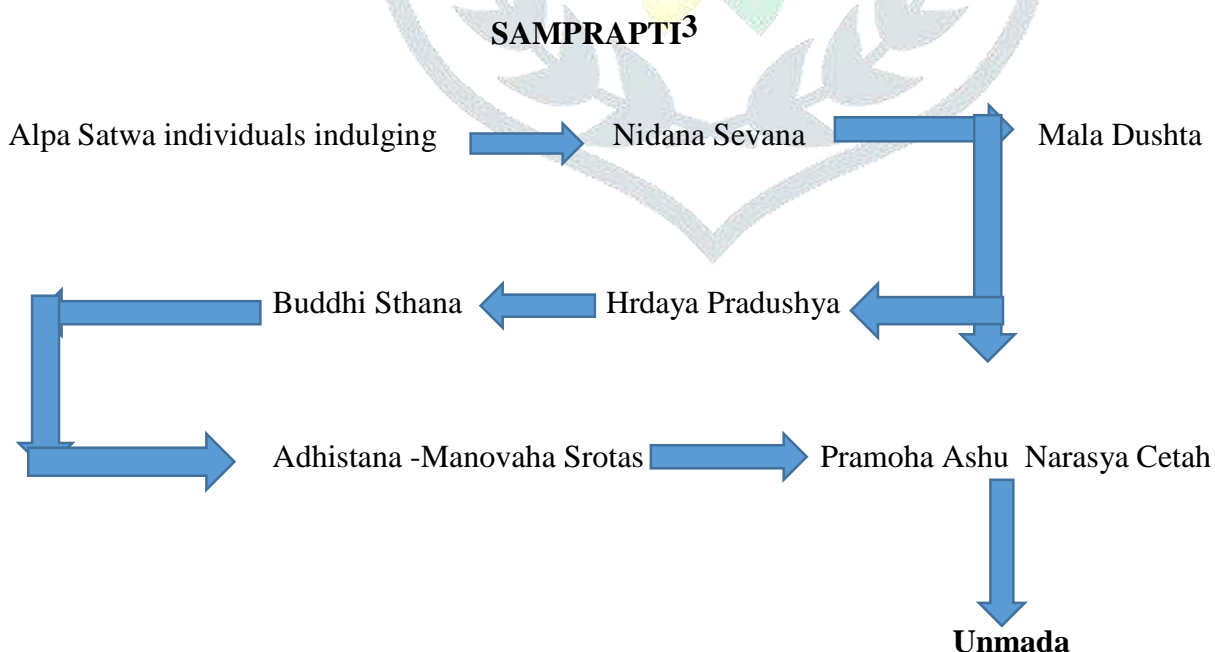
Chesta Vibrama's psychomotor activity may be impaired, resulting in aberrant expressions, incorrect postures, and so on. Achara Vibrama comprises impairment in behavior that is consistent with his social environment, such as some specific norms or rituals of a certain tradition or society that the individual used to follow but no longer does, and is termed a condition of impairment in his Achara.

Understanding Nidana Aspect

Despite the fact that Acharya's mentions a variety of Nidanas, they may all be divided into four categories.

- Viruddha Dushta Ashuchi Bhojana (Viruddha Dushta Ashuchi Bhojana)
- Deva Guru Diwijanam Pradharshanam
- BhayaHarsha Purvo Mano Abighata (BhayaHarsha Purvo Mano Abighata)
- Vishama Cesta (Vishama Cesta)

All of these things are said to be variables that cause problems in Sareerika, as well as Manasika Doshas.



STAGES OF SAMPRAPTI

Satva

Manas is one of the Pareekshas used to examine the patient. Satwa is divided into three categories based on an individual's mental strength: Pravara, Madhyama, and Avara. Those who fall into the Avara Satwa4 group have a poor mental strength and are prone to situations such as "*Vishada Vaivarnya Murcha Unmada Bhrma.*"

Involvement of Dosha

Vata Dosha's Prakruta karma is "Niyanda Pranadha Cha Manas," which both restrains and propels mental activity. When this Dosha becomes Prakupita, however, Mano Vyaharshayati occurs, resulting in Bhaya, Shoka, Moha, Dhainya, and Pralapa.

Buddhi

When the mind senses anything, the Buddhi identifies the precise quality, understanding Hita- Ahita, Nitya–Anitya, and acting appropriately.

Manovaha Srotas

Manovaha Srotas Mula is Hridaya and Dasha Dhamanis, according to "Srotamsi ManovahiniIti Hridayasritha Dasha Dhamanya."

Manas

When Manas is afflicted, it affects Gunas like Anutwam and Ekathwam, as well as different Arthas of Manas like Chintya (thinking), Vicharya (considering), Uhgya (speculating), Dheya (meditating), and Sankalpa (imagining).

Samanya Lakshanas

Dhi Vibrama (intellectual fuzziness), SatwaPariplava (fickleness of mind), Pariyakula Dristi Adhiratha (unsteadiness of vision), Abaddha Vakyatwam (incoherent speech), Hridayam Cha Sunyam (empty mind), and *Sa Muda Na Sukham Na Dhukam Na Achara Dharmo*, according to Charaka Acharya (such a person becomes incapable of experiencing pleasure and sorrow). In Astanga Samgraha, Vagbhatta Acharya cites Manobuddhi Smrti Adhi Sampramosha, Akasmath Bhramadhi, i.e. the individual acts without purpose.

Agantu Unmada Concepts

"Vishesha Samanvidho– Samuthana Purvarupa Linga Vedana Upashaya– Samuthana Purvarupa Linga Vedana Upashaya– Samuthana Purvarupa Linga Vedana Upashaya In many aspects, such as aetiology, premonitory symptoms, cardinal symptoms, kind of pain, aggravating causes, and so on, Agantu Unmada differs from those produced by Doshaja.

This is due to the Agantuja Unmada's unique character, in which the onset and remission times are unpredictable. Nidana refers to past-life sins, and another major component of Prajnaparadha, "*Tasya Cha Hetu Prajnaparadha*," is regarded one of the causal causes. When it comes to Prajnaparadha⁵, it is described as a stage in which Dhi, Dhrti, and Smrti Vibramsha may be observed.

Agantuja Unmada's Samprapti

Due to Prajnaparadha, the person resorts to Ahitanyachradhi (undesirable actions), and Deva, etc., creates Unmada in such people as a result of their unlucky activities.

Purvarupa

- Deva go Bhramana Tapasvinam Himsa- Desire to cause harm
- Kopanatwam
- A fondness for nefarious activities
- Arati
- Ojas Varna Chaya Balam is impaired.

DISCUSSION

Aggressiveness, and at times violent behavior exhibited in Excited Catatonia, can be attributed to Pittaja Unmada, as can symptoms like irrelevant, nonsensical speech, and loosening of connections, which can be attributed to Vatomanada's Lakshanas.⁸ Suicidal attempts in depression can be explained under one of Agantuja Unmada's "Himsa" goals, which includes co-morbid depressed symptoms, hallucinations instructing the patient to commit suicide, and impulsive behavior. Using Hebephrenic depression as an example, trying to comprehend based on Shareera and Manasika Doshas. All kinds of Unmada cannot be described solely in terms of depression; in fact, the pattern of manifestation of Agantuja Unmada is more close to the depression description. Hebephrenic form of depression with Pishacha and Pitru; Excited Catatonia type of depression with Gandharva Unmada⁹

In Agantuja Unmada, the start and remission times are unpredictable, as opposed to Catatonic depression, when the individual may have a sudden hyperactive condition that cannot be predicted in advance.¹⁰

CONCLUSION

Understanding Unmada as a disease is not confined to depression; it also encompasses a variety of other disorders like as Mania, Melancholia, and Psychopathic Personality. "Upadha Hi Paro Hetu Dukha" implies that removing desire would aid in the maintenance of the Vighata Unmada Lakshanas, such as "Prasada Indriya Arthanam Bhuddhi Atma Manasam." One should not blame others for the problems that Dukha has produced, for he is the one who is accountable for all of the "Klishyamanam Swakarmana" crimes. According to Unmada, depression is caused by the eight Vibrama, namely Mano and Bhuddhi Vibrama, as well as Sheela and Achara

Vibrama. In terms of treatment, Daiva-Vyapashraya, Yukti-Vyapashraya, and Satvavajaya Chikitsa have both a combined and individual influence on patients.

Conflict of interest –Nil

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