

A CRITICAL STUDY OF THE CLASSIFICATION OF UNMAADA

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Attempts to study mind in its scientific perspective have been existing for ages. Yajurveda, one of the oldest literary records has tried to give the picture of mind as 'Divine Light' and the 'Via Media' of perception, memory, etc.¹ Unmada has been recorded in Atharva Veda with its stages and treatment for the first time.² The word has been used as UNMADA. Gradually towards Samhita period (800 B.C. to 600 B.C.) UNMADA seems to have become UNMAADA. In Taittiriya Samhita it is said that Pishacha (Manohana) a kind of krimi, impairs mind and Gandharvas and Apsaras cause unmaada in man 3, 4, 4a.

In premier Ayurvedic classics like Charaka Samhita, Sushruta Samhita and Astangahridaya, Unmada has been defined with different view points, 5 to 9. Out of these, Charaka's definition appears to be more appealing on account of being easily understandable. He states that Unmaada has to be understood as the unsettled condition of the Manas (mind), Buddhi (understanding), Samjna (consciousness), Gnana (perception), Smriti (memory), Bhakti (inclination), Sheela (character), Chesta (behaviour), and Achara (conduct).

Considering various aspects of the disease, Unmada has been classified by ancient Ayurvedic savants. Charaka records Unmaada as of five kinds at one place and two viz., Nija and Agantu at the other in the chapter he has devoted for "Unmada Nidana" (pathology of unmada).¹⁰ Shushruta and Vagbhata, the former being known as a contemporary of Agnivesha, the author of Charaka Samhita (500 to 300 B.C.) and the latter who flourished during 7 A.D., recognize unmada as of six types.¹¹

Thus we come across varieties of opinion about the classification. These are sometimes feared to be confusing albeit the truth is far from this. Charaka has stated the purpose of classification of diseases 12. A dispassionate and critical yet technical examination would reveal the importance of such classifications.

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Charaka who is held high as the most authentic expert on Chikitsa (treatment) has dealt every disease he has recorded in his work in great detail. Before prescribing the treatment he warns the physician by giving some vital hints to be considered lest the physician would err. His classification of Unmaada is based on the prognosis, the knowledge of which is very essential in treating any disease.¹³ Focussing on aetiology, mode of manifestation, prognosis and principles of treatment he offers two more classifications as Nija and Agantu (endogenous and exogenous)¹⁰. Accordingly he has laid down separate principles of treatment for these two varieties.¹⁴

Nija Unmada is further divided into four kinds. They are also known as Doshaja Unmaadas (those arising from the morbidity of Doshas. Out of these the fourth kind namely Sannipataja unmaada. (insanity of tridiscordance) is said to be incurable, 15 the others being curable. 16 Similarly the fifth variety namely Agantu Unmaada arising from Himsa (cruelty) is said to be incurable. Agantu Unmaadas arising the Rati (lust) and Abhyarchana (extortion) are said to be curable.¹⁷ Although Vagbhata and Shushruta have not made classifications of Unmaada as curable and incurable they have not omitted this aspect. They have declared Unmaada as curable or incurable depending on certain sets of symptoms.¹⁸

By going through the Nidanasthana of Charaka Sambhita, we can understand that Aagantu Unmaada has been classified further into ten kinds.¹⁹ Again while dealing with the management of Unmaada two more classifications namely, Brahmarakshasa Unmaada and Rishishapadijonmada have been added to them, with their own symptoms.²⁰ As Charaka has not given the signs and symptoms of Aagantu Unmaada in Nidana Sthana (section on pathology) he might have considered Rakshasa Unmaada as one in that section. This is clearly supported by Chakrapani's commentary.²¹ Although these eight or nine varieties of Aagantu Unmaada are counted, other varieties which are caused by "possessions" may also be considered as Bhootnmaada (Agantu Unmaada), according to Chakrapani.²¹ This is supported further by Sharngadhara who counts 20 varieties²⁷ of Bhootnmaada. Charaka has not included Vishaja Unmaada (those originating on account of poisoning) and Aadhija Unmada (originating from purely mental tensions) in his work. This is probably because of the similarity in signs and symptoms of Vishaja Unmaada with those of Visha Vegas (different degrees or stages of poisoning) which have been described by him in twentythird chapter of Chikitsa Sthana (section on treatment). Secondly, visha will not be the direct reason for causing mental disease. Doshas are first affected in poisoning. Only at a stage mental symptoms crop up as in case of

Sannipata Jwara.²¹ Shushruta and Vagbhata though have documented Vishaja and Aadhija Unmaada their descriptions have been very brief in nature when compared with the other varieties they explain. They have remained silent in describing the treatment for Vishaja variety. This may be with an intention to emphasise the importance of aetiology of Unmaada on one hand and the similarity of its symptoms on the other as said before. The treatment for Vishaja Unmaada can be understood by the method of treatment of Visha Vegas which has been included in Uttara Sthana (concluding section) by Vagbhata and Kalpasthana (section on pharmaceuticals) by Shushruta.²²

Aadhija Unmaada has also been omitted by Charaka as said before. But while stating the aetiological factors of Unmaada he has stated causes which are enough to directly impair the mind. Besides this, he has laid down general principles of treatment for Unmaadas originating from Kama (lust), Krodha (anger) etc. As these originate mostly on account of exogenous factors they can be considered under Aagantu Unmaada. Hence the Aadhija variety of Unmaada mentioned by Vagbhata and Sushruta may be studied under Aagantu Unmaada of Charaka. Aagantu Unmaada is also termed as Bhootnmaada (insanity born of spirit possession).²⁴ Unlike others he has dealt with this in the Chapters on Unmaada because Bhootnmaadas exhibit mental disorders principally.

Sushruta and Vagbhata classify Unmaada into six kinds. Sushruta has excluded Bhootnmaada because he has dealt with Devagrahajusta lakshana, Gandharvagrahajusta lakshana, etc., which are similar to Bhootnmaada varieties of Charaka with their treatment in 'Amanushopasarga pratishedhadhyaya' (a chapter on treatment of disorders caused by inhuman possession) of Uttara tantra (concluding section)²⁵ Besides this, the usage 'Amartya' found in Charaka has been commented by Chakrapani as 'Amanushairvargadibhirlakshitam'.²⁶ The word 'Amanushopasarga' of Sushruta has also been used to convey the same meaning. Hence by this observation we can justify the exclusion of Aagantu unmaada by Sushruta.

Vagbhata has also omitted the term Agantu Unmaada. But Arunadatta, in his commentary says that the treatment of Aagantu Unmaada with Bhootanubandha will have to be done as per Bhootapratishedha, the treatment of disorders caused by spirit-possession.²⁷ Therefore we can conclude that the Agantu Unmaada of Charaka has been described by Vagbhata in Bhootapratishedha Chapter in Uttara Sthana.²⁸

One question which obviously arises is, "Why Sushruta and Vagbhata have counted Chittaja or Aadhija Unmaada separately when

Unmaada as a whole has been considered as a mental disease?" For answering this, an exhaustive study of the nidana (aetiology) of Unmaada becomes indispensable. By listing the aetiological factors given in the texts, we can make clearly two categories, one being of the factors which cause imbalance mainly of Sharirika (somatic) doshas (humours) viz., Vata, Pitta and Kapha and the other of those which principally cause the derangement of Manasika doshas viz., Rajas and Tamas. Another possible explanation would be that, in Doshaja Unmaadas it is sharira that is affected first and then the mind and in Manasa Unmaadas (Agantū or Bhootonmadas) it is mind that is first deranged and then the body.²⁹

In the available incomplete Bhela Samhita it has been said in Chikitsa sthana that 'Unmaada is of five kinds.' But in the actual text we see only 4 types being explained.³⁰ Agantu Unmaada which is not found there probably because of the loss of relevant literature, has been described in Nidana stana (section on pathology).^{30a} Bhela has stated that Mada is a milder form or preliminary stage of Unmaada.³¹ Sushruta also holds the same opinion. But Charaka, Vagbhata and even Madhava have dealt with Mada, Moorcha and Sanyasa under one group in different chapters of their works. There again Charaka has dealt this group under 'Vidhishoniteeyaadhyaaya' (chapter dealing with the importance of blood) and Vagbhata under 'Madatyaya Nidana' and 'Madatyaya Chikitsa' Adhyayas or chapters dealing with the stages and treatment of Alcoholism.^{31a}

By a keen study of these chapters we can conclude that Sushruta and Bhela have dealt Mada in the chapter devoted to insanity depending on the symptoms and their nature like moderate, mild, etc., and Charaka has dealt in Vidhishoniteeya chapter because of the relationship between Mada and Raktavaha srotas. Vagbhata has described Mada in Madatyaya chapters depending on the aetiology and symptomatology of Mada and Madatyaya (alcoholism).

In Kashyapa Samhita which is available only in incomplete form we fail to find any chapter devoted to Unmaada. Hence no details are available in this ancient work. Only at one place Kashyapa explains how to diagnose Unmaada in children who are unable to express their discomforts; a very valuable information indeed.³⁴

Madhava who is regarded as the best author in Nidana (aetiopathogenesis) has included the various Grahakshanas described by Sushruta and Vagbhata, in the chapter devoted to Unmaada.^{35a}, 38

Sharngadhara has counted 20 types of Bhootonmaada as said before.³⁷ Some of the varieties viz., Vriddhakrodhaja Unmaada,

Gurushapjanita Unmaada, Siddhakrodhaja Unmaada which are said by him have been included by Charaka while describing the aetiological factors of Unmaada³⁶. Even in Chikitsasthana these have been recorded by Charaka³⁶.

Summary

An attempt to study the classifications of Unmaada chronologically has been made although they are numerous and varied. Totally 28 varieties of Unmaada are recorded in ancient texts. All are important in view of the study of the disease. A table is given below for understanding the varieties of this disease found in Ayurvedic lore.

No.	Names	CHS	SUS	AH	BHS	KAS	MAN	SNR	AHS
1.	Vetonmada	+	+	+	+	-	+	+	+
2.	Pittonmada	+	+	+	+	-	+	+	+
3.	Kaphonmada	+	+	+	+	-	+	+	+
4.	Sannipatonmada	+	+	+	+	-	+	+	+
5.	Aadhijonmada (Chittaja, Shokaja or Manasa).	-	+	+	-	-	+	+	+
6.	Vishajonmada	-	+	+	-	-	+	+	+
7.	Agantonmada (Bhootonmada).	+	-	-	+	-	+	+	-
8.	Devonmatta	+	-	-	-	-	+	+	-
9.	Pitrumatta (Pitrugraha unmatta).	+	-	-	-	-	+	+	-
10.	Gandharvonmatta	+	-	-	-	-	+	+	-
11.	Yakshonmatta	+	-	-	-	-	+	+	-
12.	Rakshonmatta	+	-	-	-	-	+	+	-
13.	Brahmarakshonmatta	+	-	-	-	-	+	+	-
14.	Pishachonmatta	+	-	-	-	-	+	+	-
15.	Sarponmada (Sarpagrahajanya Unmaada).	-	-	-	-	-	+	+	-
16.	Rakhasagrabajanya	-	-	-	-	-	+	-	-
17.	Danavonmada	-	-	-	-	-	+	+	-
18.	Kinnaronmada	-	-	-	-	-	-	+	-
19.	Gurushapjanita	+	-	-	-	-	-	+	-
20.	Pretonmada	-	-	-	-	-	-	+	-
21.	Gubyakonmada	-	-	-	-	-	-	+	-
22.	Vriddhapurusaha, Krodhajonmada.	+	-	-	-	-	-	+	-
23.	Siddhakrodhajonmada	+	-	-	-	-	-	-	-
24.	Jaladevonmada	-	-	-	-	-	-	+	-
25.	Kooshmandonmada	-	-	-	-	-	-	+	-
26.	Krityonmada	-	-	-	-	-	-	+	-
27.	Vetelonmada	-	-	-	-	-	-	+	-
28.	Rishishapadijonmada	+	-	-	-	-	-	-	-

CHS—Charaka Samhita SUS—Sushruta Samhita AH—Astanga Hridaya
 KAS—Kashyapa Samhita BHS—Bhela Samhita MAN—Madhava Nilana
 SNR—Sharngadhara AHS—Astanga Sangraha

*According to Charaka, 1 to 3 are curable and 4th is incurable, 7 to 14 and 28 if caused on account of cruelty will be incurable, 7 to 28 are Agantu unmada or Bhootonmada.

सन्दर्भः (References)

1. (a) यज्जाग्रतो दूरमुपैति देवं तद् सुप्तस्य तथैवेति ।
दूरंगमं ज्योतिषां ज्योतिः एकंतन्मे मनः शिवसंकल्पमस्तु ॥
यजु ॥ अ ॥ 34.
- (b) यत्प्रज्ञानमुपचेतो धृतिश्च यज्ज्यातिरंतरमृतम्प्रजासु ।
..... मनः शिवसंकल्पमस्तु ॥ यजु ॥ अ ॥ 34.
2. यदि ते मन उद्यतं । . . . कृणोमिद्विद्वान् भेषजं यथानुमदितोऽस्तसि ।
. . . . इमं मे अग्ने पुरुषं मुमुग्धि । अथर्व । अ. 6/111/1, 2, 3.
3. देवेनसादुन्मदितम् । अथर्व । अ. 6/111/3.
4. गंधर्वाप्सरसो वा एतं उन्मादयन्ति य उन्माद्यति । त. सं. 3/4/8/4.
- 4 (a). मनोहनम् । अथर्व. S 129। 10.
5. उन्मादं पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृतिभक्तिशीलचेष्टाचारविभ्रमं
विद्यात् ॥ च. नि. 7/5.
6. मदयत्पुद्गता दोषा यस्मादुन्मार्गमाश्रिताः ।
मानसोऽप्यमती व्याधिरुन्माद इति कीर्तितः ॥ सु. उ. 62/3.
7. समुद्भ्रमं बुद्धिमनःस्मृतीनामुन्मादम् । च. चि. 9/7½.
8. उन्मादो नाम मनसो दोषैरुन्मार्गगमदः ॥ वा. उ. 5/1.
9. तत्र उन्मादो नाम च उन्मार्गगैः शारीरमानसदोषैर्मनसो मदः ।
अ. सं. उ. 9/2.
10. ते तु खलु निजागंतुविशेषेण साध्यसाध्यविशेषेण च प्रविभज्यमानाः
पंच सन्ती द्वावेव भवतः ॥ च. नि. 7/16.
- 10 (a). आगंतुरभिघाताभिषंगशापाभिचारतः ॥ चतुर्धा . . .
वा. उ. 2/37½.
11. एकैकशः समस्तैश्च दोषैरत्यर्थमूर्च्छितैः । मानसेन च दुःखेन स
पंचविध उच्यते । विषाद्भवतिषष्ठश्च । सु. उ. 62/4-4½.

12. न च संख्येयाग्रेषु भेदप्रकृत्यन्तरीयेषु विगीतिरित्यती बोधवती स्याद्वै.
काचित् प्रतिज्ञा, न चाविगीतिरित्यतः स्याददोषवती । भेत्ता हि
सेखमव्यताभिनत्ति, अन्यथा पुरस्ताद्भ्रमं भेदप्रकृत्यंतरेण भिदन्
भेदसंख्याविशेषभाषादयत्यनेकधा, न च पूर्वं भेदाग्रमुपहन्ति ।
च. वि. 6/4.
13. साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः । कालेचारभतेकर्म यत्तत्
साध्यति द्रुवम् । अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् । प्राप्नु-
यास्त्रियतं वैद्यो योऽसाध्यं समुपाचरेत् . . . इत्यादि च. सू. 10/7-20.
14. तत्र द्वयोरपि निजागंतुनिमित्तयोर्नुमादयोः समासविस्तराभ्यां भेषज
विधिसन्ध्याख्यास्थामः ॥ च. चि. 9/24.
15. तत्र बोधनिमित्ताश्चत्वारः ।
16. त्रिदोषलिंगसन्निपाते तु साक्षिपातिकं विद्यात् ; तमसाध्यमावक्षते
कुशलाः । च. नि. 7/7.
17. तत्र हिंसार्थिनोन्मद्यमानोऽग्निं प्रविशति . . . तमसाध्यं विद्यात् ।
साध्यौ पुनर्दावितरौ । च. नि. 7/15.
18. (a) सर्वायतनसंस्थान सन्निपाते तदात्मकम् । उन्मादं दारुणं विद्यात्
तं भिषक परिद्वर्जयेत् ॥ वा. उ. 6/7.
- (b) विशेषेण श्याववदनो नष्टच्छायाबलेन्द्रियः ।
वेगान्तरेऽपि संभ्रान्तो रक्ताक्षस्तं विवर्जयेत् ॥ वा. उ. 6/14.
19. उन्मादयिष्यतामपि खलु देवेषिपितृगंधर्वयक्षराक्षसपिशाचानां गुरु-
बुद्धिसिद्धानां वा . . . । च. नि. 7/14.
20. प्रहासन्तुव्यप्रधानं देवविप्रबैद्यद्वेषावजाभिः ब्रह्मराक्षसोन्मत्तं
विद्यात् । च. चि. 9/20.
21. अमर्त्येत्यादिनाऽऽयन्तूनां सामान्यलिगान्याह अमर्त्यैः अमानुषवर्गादि-
भिरक्षितम् । चक्रपाणि टीका ; च. चि. 9/17.
22. वा. उ. 35 ; सु. क. 2/5.
23. इष्टद्रव्यविनाशात्तु मनोयस्योपहन्यते । तस्य तत्सदृशप्राप्तिसान्त्वा-
शवासः शमं नयेत् । कामशोकभयक्रोध हर्षेण्यालोभसंभवान् । परस्पर
च. चि. 9/85-86.

24. अमात्यं वा निवृत्तमधीर्यं चेष्टो ज्ञानादिविज्ञानं बलादिभिः । उन्माद-
कालोऽनियतश्च यस्य भूतोत्थमुन्मादमुदाहरेत् । च. चि. 9/17.
“अमर्यैः अमानुषैर्बर्गाभिर्लक्षितं भूतोत्थमुदाहरेत् ॥”
चक्रपाणि टीका ; च. चि. 9/17.
25. सु. उ. 60.
26. अमत्यैत्यादिनाऽऽगतूनां सामान्यलिङ्गानाह । चक्रपाणि टीका,
च. चि. 9/17.
27. भूतानुबन्धमीक्षेत प्रोक्तलिङ्गाधिकारकृतिम् । यद्युन्मादे ततः कुर्यात्
भूतनिर्दिष्टमीषधम् । वा. उ. 6/55.
भूतनिर्दिष्टम् इति सूत्रप्रतिषेधोक्तम्—अरुणवत् टीका—वा. उ. 6/55.
28. वा. उ. 5.
29. पूर्वं शरीरे शरीरे तापो मनसि मानसे । वा. नि. 2/47.
30. सवातिकानि रूपाणि इलेष्मपित्तोद्भूतानि च । उन्मादः श्रूयते धीरैः
सन्निपातमकानि च । मे. चि. 6/17-17½. पञ्चोन्मादसमाख्याता
निदानेषु सविस्तरा । मे. चि. 8/1.
- 30 (a) आगतं पञ्चमं विद्यादित्युन्मादं शरीरिणाम् । मे. नि. 7.
31. एतानि यस्य रूपाणि स मदो नाम कीर्तितः ।
विषर्जमानस्तु स मदः उन्मादत्वं नियच्छति । मे. चि. 8/15½-16½.
31. (a) च. सू. 24 ; वा. नि. 6.
32. यदा तु रक्तवाहीनि रससंज्ञावहानि च । पुष्यकपृथक् समस्ता वा
स्रोतांसि कुपिता मलाः । मदमूर्ख्यं सन्यासास्तेषां विद्यादि-
चक्षणः । च. सू. 24/25-26½.
33. वा. नि. 6.
34. प्रलापश्चित्तवर्चित्यं हन्मादं चोपलक्षयेत् । का. सं. सू. 25/20.
35. चरक-निदान 7/14.
36. चरक-चिकित्सा 9/20.
37. शाङ्गधर-पूर्वखंड 7/39.
38. चक्र०-च. चि. 9/16.

AETIOLOGY (NIDANA) OF MENTAL DISEASES IN AYURVEDA

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In Ayurveda disease has been mentioned to be understood by five processes viz., Nidana (aetiology), Poorve Roopa (Prodromal symptoms), Roopa (Signs, symptoms), Upsaya (The-repeutics test) and samprapathi (Pathogenesis)¹. As we are concerned with the aetiology of mental disease it would be proper to describe Nidana (aetiology) as propounded in Ayurveda. The word Nidana derives from the root “DISATISARJANE” (Gadadhar). The word Nidana means Hetu (aetiology) or cause. In Sushruta Sambhita it is mentioned that it is called Nidana because it indicates Hetu (aetiology) as well as signs and symptoms of a disease². Further explanation of this is, that the process by which one gets the complete knowledge of disease is known as Nidana³. The synonyms of Nidana described by Vagbhata are Nimitta, Hetu, Aytana, Pratyay Uttan and Karana⁴.

LAKSHANA (SIGNS) OF NIDANA : All those factors which vitiate the doshas and produce the disease are known as Nidana⁵. For example, the use of incompatible, dirty and impure diets have been mentioned to vitiate the doshas and produce the disease. The causative factors have been classified under the following group :

- A. (1) SANNIKRISTA (Immediate)
(2) BIPRIKRISTA (Remote)
(3) BYABHICHARI (Insufficient etiology to cause a disease)
(4) PRATHAMIKA (Strong etiology which provokes doshas and cause a disease)

- (1) निदानं पूर्वं रूपाणि रूपाण्युपशयस्तथा सम्प्राप्ति रश्चेति विज्ञानं
रोगाणां पंचधा गतिः । वा. नि. अ. 1
(2) हेतुलक्षणं त्रिदेशानिदानानि । सु. सू. अ. 8
(3) निदियश्ते व्याधारिनेनेति निदानं — गांदाधर
(4) निमित्तहेत्वाऽयतनप्रत्ययोत्थान कारणैः निदानं माहुर्यपर्यायः ।
वा. नि. अ. 1
(5) सेति कर्तव्यतःकः रोगोत्पादक हेतुनिदानम् । मधुः मा. नि. अ. 1

- B. (1) ASATMENDRIYARTH (Aetiology pertaining to non-homologatory contact of the senses with their sense object.)
 (2) PRAJNAPARADH (Volitional transgression)
 (3) PARINAMA (Aetiology pertaining to time effect)
- C. (1) DOSAHETU (Etiology causing the stage wise derangement of dosas to produce disease)
 (2) VYADHI HETU (Aetiology causing a specific disease)
 (3) UBHAI HETU (Aetiology responsible for derangement of Doshas and a disease corresponding to such derangement)
- D. (1) UTPADAKA (Predisposing)
 (2) VYANJAKA (Catalising)
- E. (1) VAHYA (Extrinsic aetiology)
 (2) ABHYANTARA (Intrensic aetiology)

The above classification of Hetu (Cause) shows that the ancient authors were more on the lookout for the root cause of disease than the mere signs and symptoms.

Charaka has described Doshas into 2 categories i.e., physical and mental. Vata, Pitta and Kapha are said to be Shariraka Doshas whereas Rajas and Tamas are the mental doshas¹ (Ch. Su. 1. 57).

A disease produced by Rajas and Tamas Guna or by Agantuja factors affects the mind, which is known as a mental disease. For example, Unmada. The imbalance produced Rajas and Tamas doshas can be divided into two groups, i.e., Iccha and Dvesha. Excessive desire for a particular thing is Iccha whereas the opposite interest for a particular thing is Dvesha. The imbalance between physical doshas i.e., Vata, Pitta, and Kapha take place in the next stage. Charaka has described that Vata gets vitiated by Kama, Shoka, and Bhaya. Pitta gets vitiated by Krodha. All the three physical doshas get vitiated by the interference of all the Grahas. (Grahas are paranormal influences).

(1) वायुः पित्तः कफश्चोक्तः शरीरो दोष संग्रहः मानसः पुनरुद्दिष्टो रजश्चतम एव च । च. अ. 1/59

In physical doshas, Vata has been said to be the main because if Vata is in a normal condition the other doshas like pitta, kapha, are also found in a normal condition. Though they have got their own normal conditions, their movement is due to Vata. Whereas Rajo Guna is main in mental doshas because even if tamo guna exceeds it does not act without Rajo Guna. Here it is necessary to describe what is disease?

Sushruta has given a nice description¹, whenever a feeling of disturbance is there, it is known as a disease which is divided into four categories. (1) Abhighatha (Traumatic) (2) Sharirik (Physical) (3) Mansik (Mental) and (4) Swabhavika (Natural) Table I.

The above Table I shows a long list of factors in Agantuja group namely, mental affections. Their number may increase or decrease depending upon the severity of the mental illness. Swabhavika group may also produce the mental symptoms for example, a lady in menopause may think that she will not get full affection from her husband and such prolonged thinking may lead to mental symptoms in her.

While describing Unmada, Charaka says (Ch. N. 7/4) that there is unsettlement of all Manas (mind) Buddhi (understanding) Sanjya (consciousness) Smriti (memory), Bhakti (Inclination) Sheela (character) Achara ((conduct)². While describing the Aetiology of Unmad Charaka explains³ the role of incompatible, dirty, impure food, disrespect of Dev (God) Guru (Teachers), Brahmins (learned), excessive bhaya (fear), Harsha (joy) to produce namobhighata disturbing all the normal mental functions. Even these mental factors will not be capable of producing unmada unless the person possesses heena satwa (weak constitution). Charaka says⁴ (Ch. 6/9) that these factors produce imbalance in doshas, and hridya which has been said to be

(1) तद्दुःख संयोगो व्याधयः उच्यन्ते ते चतुर्विधा शरीरा आगन्तव्य मानसा स्वाभाविकश्चेति ।

(2) उन्मादं पुनर्मनो बुद्धि संज्ञाज्ञान स्मृतिभक्तिशीलाचेष्टाचार विघ्नम् । चं. नि. 6

(3) विरुद्धदृष्टा शुचि भोजनानि प्रधर्षणं वेदगुरुद्विजानाम् उन्माद हेतुर्भयहर्षपूर्वो मनोभिघातो । विषमाश्च चेष्टा । च. नि. 7

(4) तैरल्प सत्वस्य मला प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य --- प्रमोहयन्त्यासु नरस्य चेतः । च. नि. 8

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the seat of knowledge is affected. The dosas reaching to Manovaha Srothas (pathways of mind) produces Manovibhrama (Disorganisation of mind).

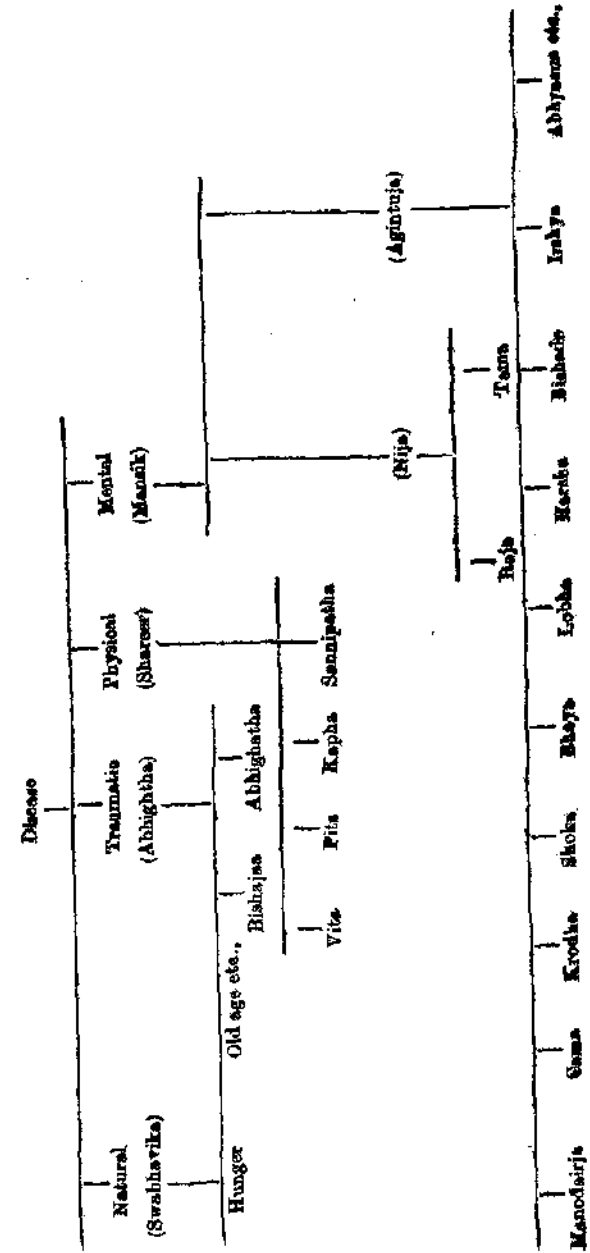
In Apasmara (epilepsy) the main symptoms of which is loss of memory, both physical and mental symptoms are found. The mental functions as has been described by Charaka, are not fully disturbed. This attack may be for a few seconds or minutes. The frequent attack of Apasmara may lead to some major mental disease. A controversy exists to accept Apasmara as a mental disease.

The above descriptions shows that aetiological factors described in Ayurvedic text have definitely scientific base.

ACKNOWLEDGMENT

I am thankful to Dr. H. N. Murthy, Head of Department of Psychology for his valuable suggestions in preparation of this paper.

APPENDIX 'A'





YOGA AND MENTAL HEALTH

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Yoga is one of the systems of Indian Philosophies and mainly deals with mental discipline. The word yoga is used to denote various meanings ; like means as in भक्तियोग, ज्ञानयोग etc., compound as in chyavana prasa yoga, etc. ; union as in संयोग and वियोग and concentration as समाधियोग. In this paper yoga is discussed in connection with mental discipline.

More than two thousand years ago our ancient seers were capable of telling the world that transactions of the human mind could be controlled by practice. Beside controlling they have shown the way of improving the various psychic capacities. This they called as yogasiddhi or success of yoga.

Concentration

The conscious element in the body is called चितिशक्ति or the knowing capacity. This owns an instrument called mind stuff or चित्त through which it acquires the knowledge of the surrounding world i.e., knowable or ज्ञेय. The mind stuff is said to have three aspects, illumination, action, and stasis, (rest). On account of this it is called physical and thus a nonsentient thing. It becomes sentient as it reflects the purusha or चितिशक्ति. By this reflection it gains consciousness from purusha like water gaining brightness on account of the reflection of the bright sun. In the same way it is capable of grasping things by means of sensory organs and changes itself into the shape of those things. Thus mind stuff is the meeting place of purusha and outside stimuli, i.e., knower and knowable. In every transaction mind is both sentient and nonsentient. (बृहदारण्यकोपनिषद् चित्तं सवर्षिम्. Y. S. 4, 23).

Healthy Mind

Mind is the most active element in the body. In the subtlest unit of time it could change from one transaction to another. These various changes are called vrittis in the mind. If the sensory organ is not misleading, it could perceive things as they are ; if the right reasoning were practised, it could infer the things unperceived but connected with