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A Critical Review of Historical Literature on *Unmada*

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ABSTRACT

Knowing the history is getting to know the stream of information. A systematic study of a subject always starts with information which are available already. In this era of rising population with psychiatric disorders, a humble attempt has been made here to reveal the descriptions from historical literature regarding the psychiatric illness *unmada*. The analysis of the disease includes literary sources available from Vedic period to new age Ayurveda books. The present historical review of literature may be helpful to analytically study the origin of disease and its intensity and incidence since the ages.

Key Words *Unmada, Historical Review, Veda, Samhitha, Ayurveda Psychiatry*

INTRODUCTION

Scientists are generally of the opinion that Homo-sapiens may have appeared through evolution on the earth thirty million years ago. Efforts are still on this long past of human life and behavior pattern. Evidences recorded in relics take us back only to three or four millennia before Christ. Even in the case of such relics, like remnants of Central Asian and Indus Valley civilizations, our efforts to decipher them are yet to be succeeded. Thus, what we consider as history covers only a fragment of long age of Homo-sapiens. There are many factors that throw light on the dark ages like the relics collected from excavations by archeologists, the help of science in analyzing and studying them with accuracy, the compatibility of the results of such studies and what we know about their beliefs and concepts from our epics, the similarities and dissimilarities of the language and customs of

different races etc. It is evident that over the years the medical need was established among the population. Science is a continually altering stream of knowledge- based on logic, the conclusions of which are like a pilgrim stranger tarrying for a while awaiting his destination. To know the present, the review of the chronological literature becomes very essential.

AIMS AND OBJECTIVES

Critical review of historical literature exploring the descriptions of *unmada*.

MATERIALS AND METHODS

For the present review article, detailed literary study is performed. The content and references are analyzed from *veda, purana, samhitha* and other *Ayurveda* literary books.



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Veda kaala (10,000- 500 BC). *Veda* are the oldest written literature available. There is individual references regarding *Atma*, *Manas*, *Unmada* along with its etiology and treatment in *Rigveda*, *Yajurveda* and *Atharvaveda*. Few more references for *Unmada* as a disease and *mantra chikitsa* and other treatment modalities is found in *Atharveda*.

*Rigveda*¹:

References showed that if oneself has to keep away from *papa* or any *vyadhi*, then his *mana* has to be kept clean. References about *Mana* acting as a tool between *Atma* and *Indrias* in the origin of knowledge is found here. A verse about *unmada* is found in this *veda*.

*Yajurveda*²:

Siva Samkalpasutra quoted here which deals with psychological health which means let the mind have all good thoughts and *mana* itself is considered as the controller of all functions of body.

Atharva veda:

Ample references regarding *Unmada* are available in *Atharva veda*. A special chapter like *Unmada Adhishtana Bheda* is attributed to this illness. Verses about treatment of *Unmada* is present highlighting *Daiva vyapashraya chikitsa* if the causative factor is by curse of *Guru Devata*. *Dhairya*, *santwana* are mentioned to increase mental power of individual. Descriptions about *eershya*, *krodha*³ are seen which are considered as *monvikara*. *Darbhamanyushamana*, *eershya bhesaja* are explained to palliate the same. The text narrates about *unmattha naasha upaaya* as

Agni. It is said that drugs like *karpooora*, *chandana*, *tulasi*, *kesari*, *guggulu* are kept in fire and the aroma from them open up the *chethana*, *spoorthi* and *prasannatha* in *masthishka*⁴. *Manohana*⁵, a type of *pisacha* is been mentioned which causes *unmada*.

Purana Kaala-

Garuda purana mentions about a formulation of *vacha*, *trikatu*, *karanja*, *devadaru*, *manjishta*, *triphala*, *shwetha*, *shireehsa*, *rajani dwaya*, *priyangu*, *nimba*, *trikatu* processed with *gomutra* which should be used in *nasya*, *alepa*, *snana*, *udwarthana* in conditions of *unmada*⁶.

Bhagavad geetha explains about *Vishada yoga* where in great philosopher Sri Krishna narrates *geethopadesha* to Arjuna when he is depressed to face reality. Concepts of *manas*, *athma*, *indriya*, *indriyarth*, *janma*, *moksha*, *karma phala*, *moha*, *kama*, *shokadi mano vikara*, *dhyana saadhana*, *satwa*, *raja*, *thama guna* are all dealt in detail in different chapters of this unique text⁷.

In *Valmiki's Ramayana*, in the context of *Ayodhya kaanda*, *Seetha parithyaga*, death of *Dasharatha*, the *unmada* features have been narrated.

In *Mahabharata*, the epitome of epics, in connection to *Yudhishtira's* conversation, during *theertha yathra parva* the descriptions of *unmada* are seen.

In *Natya shastra*, a text book by *Bharatha Muni* on theatrical expressions, the word *unmada* is mentioned as one among the 33 *vyabhichari bhava*. It is one among the expressions under *sathwika abhinaya* that is enacted which is related to mind and emotions of an artist.



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In the texts of *Darshana*, *Upanishad* many references about normal and abnormal mind, its origin, functions are cited.

The drug *Brahmi*, *Vacha* have been mentioned in *Brahmana grantha*⁸.

Samhita kala-

Charaka samhita (1500 B.C):

Acharya Charaka has explained elaborately about the disease *unmada*⁹.

Nidana, Samprapti, Purvaroopo, Lakshana,

Bheda, Sadhyasadyata, Chikitsa like *shamana, shodhana, unmada muktha lakshana* and *pathya,*

apathya in the *nidana* and *chikitsasthana*.

Formulations like *kalyanakagritha,*

mahakalyanakagritha, mahapaishachikagritha,

lashunadyagritha, shireeshadinasya,

apamargadinasya, siddharthakaaganasya,

siravyadha, rudrapooja are all explained in detail.

Acharya has also mentioned the unique pathology

of *unmada* with involvement of *rajas, tamas*

manodosha. The *shareerika dosha* gets

aggravated because of various causes enlisted

under *aahara, vihaara, manovikarajanya*

categories. The extra information about

manovahasrotas has been mentioned here. The

buddhi residing in *hridaya* gets vitiated because of

aggravated *dosha*. The *vibhrama* of *mano, buddhi,*

samjnajnana, bhakthi, sheela, cheshta, aachara

are dealt in detail here for the first time among all

literature.

Anjana nidana (1500 B.C):

*Anjana Nidana*¹⁰ claimed to be written by

Agnivesa. The explanation regarding *nidana,*

lakshana, symptoms of six types of *unmada* are cited. *Asadhya unmada lakshana* is given here.

Sushruta samhita (600B.C- 400B.C):

*Acharya Sushruta*¹¹ attributed a complete chapter

for *unmada*. The *nirukthi, poorvaroopo, roopa,*

chikithsa, pathyaapathya are explained in detail.

Along with *vataja, pittaja, kaphaja,*

sannipatajaunmada, the descriptions of

manodhukaja and *vishajaunmada* are added.

Kalyanakagritha, mahakalyanakagritha,

phalagritha are few of the formulations cited here.

Snehabasti is advised after *unmada* has been

relieved. *Saanthwana chikithsa* has been given

importance in *manodhukaja unmada*.

Sangraha kala-

Astanga sangraha (5th Century A.D)

*Acharya Vagbhata*¹² has explained similar to

explanations of *Acharya Charaka*. In *uttara*

sthana he has cited about *unmada* causes

aggravation of *shareera* and *manasa dosha* in turn

affecting the *raja, tamo dosha* and causing *mada*

of *manas*. *Vataja, pittaja, kaphaja, sannipathaja,*

adhija, vishaja are given under varieties. *Nidana,*

samprapthi, lakshana are narrated with treatment.

Shodhana treatment is explained by *sneha pana,*

mridu shodhana, vamana, virechana, basti, shiro

virechana.

Various formulations like *shireesha gritha* in

vataja type, *maha kalyanaka gritha* in *pittaja* type

and *panchagavya gritha* in *kaphaja* type is

mentioned. Formulations like *hingwadhi gritha,*

brahmi gritha, kalyanaka gritha, mahakalyanaka

gritha, mahapaishachika gritha, lashunadi gritha,

ashwagandhaadi taila, nasya, anjana, varthi



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prayoga are given. Based on the causative factor, different modes of treatment is explained. *Vigathonmada lakshana* are given clearly in this text.

Ashtanga Hridaya (5th Century A.D):

*Acharya Vagbhata*¹³ has explained similar to explanations of *Acharya Charaka* and in *uttara sthana* he has cited about *paribhasha, nidana, samprapthi, lakshana. Vataja, pittaja, kaphaja, aadhija* and *vishajaunmada* are explained. Along with *samana chikitsa* for *doshaja* varieties, treatment modalities like *teekshnanaavana, anjana, harshna, aashwaasana, thraasa, bhaya, thaadana, tharjana, abhyanga, udwarthana* are mentioned.

Formulations like *hingwadhi gritha, brahmi gritha, kalyanaka gritha, mahakalyanaka gritha, mahapaishachika gritha, unmada sodhanivarthi* are mentioned. *Unmada mukthi lakshana* has been narrated.

Madhavanidana (7th Century A.D)

*Acharya Madhava*¹⁴ has explained about the *nidana, samprapti, Purvaroop, roopa, bheda* according to *doshadhikata, mano vikara janya, visha janya* and *upadrava*.

Bhelasamhita-(7th Century A.D):

Descriptions of *unmada* are available in *nidana* and *chikitsasthana* of *Bhela samhitha*¹⁵. Only *pittonmada, sannipathonmada* and *aganthu unmada* are available. The descriptions of *sthana* of *manas, buddhi, chitta* are given in *chikitsasthana*. He has proposed with evidence that *manas* is situated between *shira* and *thaalu*. Later he has explained about *samprapthi,*

madonmaada, chikithsa, daivavyapashraya chikithsa, upaya chikithsa, theevra thraasa prathishedha and *asadhyalakshana*.

Chakradatta(12th Century A.D):

*Chakradatta*¹⁶ has explained only about formulations of *Unmada* like *chatvara swarasa, dashamoola kwatha, datturamula payasa, trayushanadi varthi, kshirakalyanaka gritha, paniyakalyanaka gritha, lashunadya gritha, chaitasa gritha, hingvadya gritha*. He ends the chapter with *vigathaunmada lakshana*.

Gadanigraha (12th Century A.D):

*Shodala*¹⁷ has explained about *nirukthi*, six *bheda* being *vataja, pittaja, kaphaja, manodukhajanya, vishaja unmada, nidana, Samprapti, lakshana, chikithsa. Vamana, virechanadi shodhana* is explained along with *harshana, ashwaasana, thraasana* etc *adravyabhootha chikithsa*. Formulations like *brahmyadi varti, pippalyadi pradhmana nasya, siddharthaka agada, shireeshaady anjana, marichaadyanjana, hingwadi gritha, aparaajitha dhoopa, santhraasanaadi yoga* are given in detail.

Haritha Samhita (12th Century A.D):

Mentioned about *samprapthi, eka doshaja, dwandwaja, sannipathaja* and *vishaja* types, various types of *Nidana* as told by *Maharshi Atreya*¹⁸.

Vangasena Samhita (12th Century A.D):

*Vangasena*¹⁹ explained about the *nidana, purvaroop, symptoms* according to *doshadhikata, manodukhajanya, vishaja* type of *unmada, asadhya lakshana, upadrava, sadhyasadyata*. Treatment which includes



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trayushadi varti, saraswatha choorna ,hingvadya gritha, saraswatha gritha, nisadi gritha .

Sharangadhara Samhita (13th Century A.D):

*Sharangadhara*²⁰ has mentioned about the six types of *unmada-vataja, pittaja, kaphaja, sannipathaja, manodukhajanya, vishaja*. He has indicated *brahmyadi swarasa, paniyakalyanaka gritha, chandanadi taila, lakshaditaila abhyanga, vamana* therapy, *madhookasaaradi nasya karma* in different chapters.

Basavarajiyam (15th Century A.D):

*Basavarajiyam*²¹ explained *unmada* in 20th chapter which is termed as *vimshamprakaranam*. Explanations of *apasmara* and *bhootonmaada* are given in same chapter. He has given details of six types in *nijaunmada* as *vataja, pittaja, kaphaja, sannipathaja , manodukhajanya* and *vishajanya*. Detailed descriptions about *nidana, samprapti, lakshana, chikithsa* and *pathyapathya*. Formulations like *bhootabhairava rasa, vijaya gritha, gandhaka pishti, vijaya gutika, apamargadi nasya* are given. Few verses like *maranasoochakani* are given in *Telugu* language too.

Yogachandrika (15th century A.D.)

In this book only the treatments of *unmada* is explained like *snehana, swedana, abyanjana, udwarthana, harshana, tarjana, lepa, dhoopa* and *grithapana*. Along with *kalyanakagritha, mahapaishachaadigritha* , a unique preparation of *bharathi sarpi* is explained here²².

Bhavaprakasha (16th Century A.D):

Explained about *nirukthi*, types based on *avastha* like *taruna* and *vridhdha unmada, viprakrusta nidana, sannikrushta nidana, samprapthi*, types according to dominance of *dosha* like *vataja, pittaja, kaphaja, sannipathaja. Manodhukaja unmada, vishaja unmada* are described along with *unmada arishta lakshana*. *Chikitsa* includes *shodhana* based on *dosha* dominace is given in detail. It is especially told that *unmada* patient has to be saved from water, fire, mountain areas as they are highly dangerous to them. Formulations like *siddharthakaadi gritha, trayushanadi anjana, saraswatha choorna, mahachaithasa gritha, krishnaadyanjana, rukshalomaka dhoopa, kalyanakadi gritha* are explained along with *tarjanadi adravya bhoota chikithsa*²³.

Yoga ratnakara (17th Century A.D):

Mentioned about *Nidana, samprapti, purvaroopo*, types of *unmada ,sadyasadyatha, upadrava, chikitsa*. While explaining the *chikitsa* he considers two types as *doshaja* and *manodukhja unmada*. Details of *pathya* and *apathya* are followed similarly like *Achaya Charaka*²⁴.

Yoga tarangini (17th Century A.D):

A brief chapter on *unmada* is explained with few explanations of *nidana* and treatment. Along with general principle of treatment , formulations like *siddharthakadi agada , kalyanagritha* and *hingwadigritha* are given²⁵.

Adhunika kala-

Bhaishajyaratnavali (19th Century A.D)

Explained about *samana unmada chikithsa, basthi karma* and utility of *panchakarma* in *unmada*. *Brahmyadi unmadahara yoga, pika-*



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chataka mamsa prayoga, siddharthakadi agada, krishnaadyanjana, daarvyadi gudikanjana, marichanjana, nimbapathradi dhoopa, maha dhoopa, saraswatha choorna, rasaushadhi like unmada gajakesari rasa, unmada gajankusha rasa, unmada parpati rasa, unmada bhanjani vatika, unmada bhanjana rasa, bhootankusha rasa, chaturbhujra rasa, swalpachaitasa gritha, hingvadya gritha, kalyanaka gritha, mahakalyanaka gritha, ksheerakalyanaka gritha, mahapaishachika gritha, shiva gritha , shibataila, different modalities of *adravyabhoota chikithsa* are explained. A detailed descriptions of *pathyaapathya* is given here²⁶.

Bharatha bhaishajya ratnakara-

There is mentioning of various formulations for *unmada* like *unmada bhanjanigutika, ashwagandharishta, brahmyadiswarasa, drakshyadichoorna, nishaadigritha, purana gritha, paishachaka gritha, changerikashaya, krishnanjana, trayushanadyaanjana, chandravaleha, rasaushadhi like unmada gajakesari rasa, unmadagajankusha rasa, chandabhairava rasa, chaturbhujra rasa, chaturmuka rasa* according to different types of *Unmada*²⁷.

RESULT AND DISCUSSION

The penetration into the subject with an alternative view to understand it in a better way throws light towards the disease *Unmada*. The present literary review showed mammoth references are available on the major psychiatric illness *Unmada*. The

understanding of the disease was updated from vedic period to latest literature due to increased incidence of the illness. The altered life style over hundreds of years changed the perception of the disease in terms of its causes, symptoms and treatment modality.

CONCLUSION

From the manuscripts of veda till Ayurveda and psychiatry books written in 21 century, a huge era of mankind has suffered from this disease *unmada*. Continuous efforts from medical fraternity to fight against this disease are clearly visible through various time tested literature sources. A thorough understanding of literature has helped to further plan treatment meticulously. The present historical review of literature may be helpful to critically analyze the origin of disease and its intensity and prevalence since the ages.

ACKNOWLEDGEMENT

The author would acknowledge Prof. Dr. G.Shrinivasa Acharya, Principal, Department of Kayachikitsa and Manasaroga, S.D.M. College Of Ayurveda , Udupi for his constant support and guidance.



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