

“Review article of Manasvikar w.s.r. to Unmada.”**** Dr. Narayan Ahirwar * Dr.Nitin Urmaliya**

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Abstract:

However, visitor diseases become personal and personal diseases also turn into visitor diseases. Similarly, mental and physical diseases can also be interchangeable. In this way, physical and mental disorders affect each other. It is for this purpose that Ayurveda has adopted a holistic psychological approach from the beginning. Acharya Charaka has specified the interplay of body and essence. The same principle is visible everywhere, from the body to the nature and disease. Ayurveda is the science of age, science of life is- Jeeva = Sattva + Soul + Body is a combination of Therefore, in every disorder, it is natural for the Sattvatmashir to be affected. Nevertheless, with the best distinction, some diseases are considered physical and some mental and some in the spiritual category. Therefore, diseases in which mainly mental disorder occurs and symptoms are mainly mental rather than physical are called diseases. Like - Mania, epilepsy, abstinence, etc. On the contrary, diseases which arise due to mental reasons and their expression is predominantly physical are called psychiatric diseases. Finally main intention for presenting this paper is to share basic details of Causes of Manasvikar as proper Treatment.

Key words – Manas, Dhi, Dhriti, Mental, Pragyaparadh etc.

Introduction:- Ayurveda is one of the most ancient system of medicine in the world. It is a precious heritage for humanity. Ayurveda denotes the life continuity Scientific research subject where all types of conceptual Fundamental Pharmacological and clinical subject includes everywhere, as Knowledge for study in conceptual base, so that in whole universe peoples disturb from hectic lifestyle stress & strain , insomnia, grid, Anger, sorrow etc. Mental illnesses occur when non-favorable things are received and when unpleasant things are not received, ie from the attainment of the desired object (such as work, joyful birth) and from the attainment of the evil thing (such as being grieved). Raz and Tama are psychotic. Due to these, the following disorders arise, such as work, anger, greed,

fascination, jealousy, honor, item, mourning, anxiousness orchittodveg, fear, joy etc. These are all mental disorders.

Ayurveda is said as eternally continuing of its beginning less-ness, the characters of entities having been determined by universal nature and the characters of substances being eternal, there was never non-existence of the flow of life or intellect the knower of Ayurveda is also eternally continuing pleasure (heath) and pain (disease) along with material factors, cause and symptoms, because of their inter- relation are also eternal all these point towards the eternal continuity of Ayurveda (secondly) substances having properties of heavy light cold hot unclosed rough etc. are subjected to increase or decrease by the law of similarity and dissimilarity as I said in case of regular intake of heavy substance. The heavy will increase in the light will decrease thus in case of other substance as will this characters of the substance like earth their properties are eternal Ayurveda never arose out of non-existence except understanding and precepts, some say its origin in view of these two Its nature of fire and liquidity of water It has also get the eternal continuity of nature characters of entities such as increase in heavy substances by regular intake of the heavy ones. That why on the beginning of Ayurveda basic concept are related to -Triguna siddhant having more pure to Raja & Tama dusthi occurs everywhere out of this Rajadusthi is main originate parameter in Anger (Krodha).

Materials & Method:-

All Ayurvedic literature related to **Manasvikar**.

Details are as follows –

Ayurvedic literature of Manasvikar :-

These are all mental disorders.

- 1 Kama - Keeping more infirmity in the subjects of senses is called "Kama".
- 2 Anger - the tendency to hurt another by which the mind and body also suffer is called "anger".
- 3 Avarice- The desire for the eclipse of another's wealth, woman, etc. is called "Avarice".
- 4 Fascination - Ignorance or false knowledge (opposite knowledge) is called "Fascination".
- 5 Jealousy (dah) - Unable to bear the other's wealth, prosperity is called "jealousy".
- 6 Maan- To believe more of one's qualities and to see other's qualities inferiorly is called "Maan".
- 7 Item - The increased state of value is called "item".
- 8 Mourning - The agitation that occurs in the mind due to the separation of the

things of the son etc. is called "mourning".

- 9 Anxiety - Excessive attention to something is called "anxiety".
- 10 Excitement - The nervousness which occurs due to not taking proper measures on time is called "Excitement".
- 11 Fear - Fear of other objectionable object is called "fear".
- 12 Harsh- Happiness or feeling of happiness in the mind of another person without any reason is called "Harsh".

So details of Unmada (Manasvikar) are as follows -

Unmada (psychosis):-

Obsession of the word Unmada: -

Unnamadanam unmadah the word unmada is derived from the prefix prefixed with the word madi Hershe metal. It means Chitta Vibhram i.e. happiness of the state of intoxication. This is a mental disorder, which is the fourth condition of drinking.

Classification of unmada (psychosis):-

Unmada (psychosis) is definitely of five types viz. caused by vata, pitta, kapha and sannipata (endogenous causes) and one is caused by exogenous factors.

5 distinctions of unmada are described

- (1) Aeolian
- (2) Bile
- (3) Kafaj
- (4) Typhus
- (5) Visitors

Revenue of Unmada:-

The four caused by dosas manifest quickly in following types of persons

Those who are carven or shy, have distressed mind or whose sattwa is damgaed, thus have predominance or raja and tama; are seized with excessively aggravated dosas (or dosas as excessively aggravated, agitated and wandering), consume defiled or impure or dirty and unsuitable food items (or the food items or contrary properties mixed together or the food brought by dirty, or by the one suffering from kustha, vyanga etc.), observing the rules of dietetics (prakrti, karana etc. rules) very irregularly or improperly; perform tantrika practices with wrong or opposite procedures; perform other physical activities in abnormal way, who are over emaciated or scraggy, whose mind is confused due to intensity of (any other) disease,

or whose mind is repeatedly inflicted or injured due to passion, anger, greed exhilaration, fear, delusion or infatuation, exertion, grief, worry or anxiety and perturbation or consternation, or else whose mind is damaged and intellect becomes bewildered or unstable.

In such conditions the aggravated dosas spreading towards heart covering the manovahastrotasas produce unmada (psychosis)

Clinical features of unmada (psychosis):-

After these (premonitory features) the unmada (psychosis) manifests and following are the specific features.

(a) Clinical features of vataja psychosis:-

Constant wandering sudden movement (as if throwing) of eyes, eyebrows, lips, shoulders, jaw, forearms, legs and other body parts, continuous incoherent talks forth coming out of mouth, frequent smiling, laughing, dancing singing and playing with musical instruments at an improper place or occasion. imitating in loud voice the sounds of lute, flute, conch-shell, samya (a kind of cymbal-M.M.W, Apte), tala (cymbal M.M.W, a musical instrument made of bell-metal-Apte), moving on vehicles which are actually not vehicles (such as riding on dog etc.), adorning oneself with the articles which are not for adornment, longing for non-available eatables and disregard for available articles strong malice or envy or displeasure emaciation, roughness, bulging red eyes and unwholesomeness for the things, which are wholesome for vata. These are the features of vatika psychosis.

(b) Clinical features of pittaja psychosis: -

Intolerance, anger, excitement, anger or rage at an inappropriate place or occasion, Inflicting injury on own people or others by weapons, brick-bats, whips, wooden sticks and fists, running (helter-skelter), desire for shade, cold water and food (cold), (feeling of) of excessive heat for a long time, has coppery, greenish yellowish and congested eyes and unsuitability for the things which are contrary to suitability for pitta, these are the features of pittaja psychosis.

(c) Clinical features of slesmaja (kafha) psychosis:-

Remaining seated or standing at one place, observing silence, less walking discharge of saliva and thick nasal secretions, aversion to food, liking for solitude or seclusion, hideous looks aversion to cleanliness remaining always sleepy facial edema

white, moist eyes with excessive dirt and Unsuitability for the things, which are contrary to suitability for kapha. These are the clinical features of kaphaja psychosis.

(d) Clinical features of sannipataja psychosis: -

By observing the clinical features of all the three dosas it should be known as sannipatika psychosis which is said to be incurable.

Agantuka unmada (exogenous psychosis):-

The unmada (psychosis), which is different from that caused by dosas in terms of etinopathogenesis, premonitory features, clinical features, and suitability (upasya) is said to be exogenous. Few erudite say that it is caused due to inauspicious deeds done in previous life. However, punarwasu Atreya says that intellectual error (Prajnaparadha) is the cause of this also. Due to intellectual error the person disregarding the gods, rsis (sages), ancestors, gandharvas (divine musicians), raksasas, pisacas (fiends or deemons), preceptors, elders, accomplished persons, teachers and other respectable persons behaves in undesirable way or else does other inauspicious actions. To such person having been injured by him'self (with earlier mentioned actions) the god further inflicts and makes him psychotic.

Premonitory features of Agantuka unmada (exogenous psychosis):-

In exogenous unmada (psychosis) caused by wrath of devas (gods) etc. following premonitory features are seen -

Desire to inflict injuries to gods, cows, brahamans and ascetics, excitement or wrathfulness; cruel disposition, disquietude, impairment of ojas, complexion, lustre, strength and body dreams of reproachment and enforcement by gods; all these are followed by the manifestation of psychosis.

Mode of action of causative agents of agantukaunmada (exogenouspsychosis):-

Bhutas etc. causative agents of exogenous unmade (psychosis) produce psychosis in following way.

The gods produce psychosis by their looks; preceptors, elders, accomplished persons and great sages by curses; ancestors by showing (themselves i.e. by their appearance) or insolence; gandharwas (divine musicians) by their touch; the yaksas by entering (in the psyche or body of person), raksasas by making one to smell their body odour and pisacas by riding and driving (their victim).

Conclusion:

- **Unmada is indicated in Manas vikar.**
- There are many causative factors for Unmada.
- So avoid causative factors of Unmada for normal health.

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