

A Systematic Review of Vishada & It's Management

Dr.S.G.Patil,(Ph.D. Scholar)

Assistant Professor, Department of Kayachikitsa,
Dhanwantari Ayurved Medical College and Hospital, Udgir ,Maharashtra

Due to speedy life, irregular food habits, peer pressure, mental stress psychological disorders affect wide population of the globe. Depression is one of the common psychological problems. In ayurveda it is described as Vishada. It is characterised by both psychic and somatic symptoms like Shoka, dainya, bhaya, daurbalya, ojakshaya, kamp, karmalpta etc. Therefore, we need a holistic approach for treatment of Vishad.

Key words. Vishada, Depression

Introduction

Ayurveda aims at preservation and promotion of health, and prevention and cure of diseases through the concepts of positive physical and mental & spiritual health. Health comprises of physical, mental, social and spiritual well being. Among this mental well being is most important as this is the connecting path for the rest of three. Mind is considered as the foremost factor for the attachment and detachment and for the fulfillment of desire. One of the commonest affliction of mind is Vishada. The existence of disease Vishada can be traced from the period of Ramayana, Mahabharata, in vedic literature and Samhita. Based upon clinical presentation Vishada can be correlated to depression in modern medicine. The incidence of depression and related complications are ever increasing globally due to present day life style and stress

Historical Review

SAMHITA PERIOD:

Ancient ayurvedic scientists like Charaka, Sushruta highlighted conditions as Vishada and Avasada. Later the commentators like Dallhana and Chakrapani focused more on these terminologies, elaborated them from which symptomatology of depression in ayurveda can be inferred.

Charaka Samhita:

Vishad is symptom of vataj jwara.¹ Vishada is one of the eighty Vataja nanatmaja vikara² which indicates that it can not occur without the

involvement of Vata dosha.. It is the foremost factor capable to worsen the condition of any disease. This suggests that there may be a relationship between immunity, Vyadhikshamatva (Oja) and vishada. While describing the mental factor examination by inference, it is stated that Bhaya can be examined by presence of Vishada and Dhairya by its absence. This means that the negative factor Bhaya (fear) and the positive factor Dhairya (courage) both are good indicators for Vishada . Hinasattva patients are more prone to Vishada.³ 'Manodainyam' is the factor from which Shoka (state of grief) can be examined. According to Chakrapani,' it is nothing but tendency to weep which is one of the sign of depression.

Sushruta Samhita:

Vishada is included in Manasvyadhi (mental diseases) category in the classification of diseases. This shows that it is a pure psychiatric condition .It is one of the characteristics of Tamas Prakriti.

ASHTANGA SAMGRAHA:

Vishada is a causative factor for vitiation of Vyanavayu⁴ and also a sign of vitiated Vyana⁵ itself.

Etymology

VISHADA:

Vi + Sad + Ghan = Vishada

Vi- Visheshena Siyante Asminanena.⁶

Vishaddhyate Anena

The term 'Vishada' is derived from the Sanskrit root 'Sad' by applying prefix 'Vi'. Its literal meaning is Stupor, Inactiveness, Dejection, Depression and Despondency. Dejection, depression, despondency are the meanings given by

Mahabharata and Maitreya Upanishada, While as per Bhartrihari it means aversion, disgust. Online Sanskrit dictionaries translate Vishada in the meanings of dismay, dejection, sorrow, melancholy, sadness. Synonyms like Dainya and Kheda are mentioned for Vishada .

2) AVASADA:

Ava + Sad = Avasada ⁷

This term Avasada is derived from the Sanskrit root 'Sad' by applying the prefix 'Ava'. Its literal meaning is sinking down, growing faint, fatigue. According to Mahabharata, it means to render downhearted, dispirit, ruin.

Definition

"Asiddhibhayat dvividheshu karmeshu apravritti Vishada |" ⁸

Dallhana defines Vishada as a condition originated from apprehension of failure resulting into incapability of mind and body to function properly. There is significant reduction in both the activities.

"Vishado amushtheyoatmana ashaktatajananam |" ⁹

In this definition, Chakrapani comments that Vishada is a feeling of incompetence to accomplish or perform a desired work. This refers to the loss of self confidence in the disorder leading the person to triad of hopelessness, helplessness and worthlessness.

"Vak kay chittaavasadah vishadah" ¹⁰

This means Vishada comprises a condition Avasada i.e. lassitude of speech, body and mind. This definition clearly indicates the feelings of unwillingness to respond or retardation of physical and mental activities.

"Vishada Sarvada manakhedah" ¹¹ And

"Vishannatvam dukkhitatvam" ¹²

Vishada is a persistent feeling of sadness and inappropriate guilt which are the

5) "Avasadsa Chitta dehayoh glani." ¹³

The other condition Avasada is defined as lassitude of mind and body in their functions. As narrated above Avasada may be a partial condition in Vishada. Modern science defines depression as a psychiatric disorder characterized by an inability to concentrate, insomnia, loss of appetite, feelings of extreme sadness, guilt, helplessness and hopelessness, and thoughts of death. It is also called 'clinical depression'

Nidana

Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. There is no separate description of *vishada* is mentioned in *Ayurvedic* classics so as the *nidana* of it. But in general for all *manasika vikaras* basic pathogenic factors are *rajas & tamas*. The factors which vitiates these two can be considered as *nidana* of *vishada*. In general, common etiological factors of all *sharirika & manasika rogas* ¹⁴ has been stated as follows-

a) Asatmyendriarthasamyoga (deficient, excessive or perverted use of senses)

Indriyarthasamyoga are the cognitive processes through which a man becomes aware of both external and internal environment. Sensory perceptions which are not congenial with sensory organs called *asatmendriarthasamyoga* i.e. unwholesome contact with the objects may be in the form of *atiyoga* (excessive or overutilization), *ayoga* (hypo utilization or non-utilization) and *mithyayoga* (non-judicial or wrong utilization). In present conditions, human beings are living in the state of ever increasing stressful situations leads to imbalance of *sharirika* and *manasika doshas* causing psychological disorder.

b) Pragyaparadha (volitional transgression)

The discrimination and judgment capacity of human is related to wisdom, intelligence or understanding which is known as *pragya*. An action carried out with non-justifiable understanding due to *dhivihbramsa* (impairment of intellect), *dhritivibhramsas* (impairment of will) and *smritivibhramsas* (impairment of memory) is termed as *pragyaparadha*.

c) Parinama (deficient, excessive or perverted incidence of seasons)

Affections resulted by influences of seasonal variation called *parinama*. *Acharya Charaka* has explained advent of maturity of the time (*kala*) and it is considered as the causative factor for mental disorders. Various descriptions are given in the classical texts describing the affect of *parinama* which are as follows:

- Acharya *Chakrapani* states that the presence of chronic physical illness may also cause *manas roga* and even one *manasroga* may cause another *manasroga* in its *bhedavastha* or chronicity.
- Relation of various *manas bhava* like *kama* (passion), *shoka*(grief), *bhaya* (fear) etc. have their effect on *vata*, *krodha* has its effect on *pitta*.¹⁵
- All *sharirika* and *manasikarogas* occur due to initiation of the controllable *vegas* (*dharaniyavegas*) like *kama*(lust), *krodha* (anger), *udvega* (exhaustion) and suppression of the *adharaniya vegas* (urges which should not be suppressed).¹⁶

The etiological factors show their influence according to the individual's personality and the circumstances.

Table 1 Nidana of Vishada

| Aharaj Hetu | Viharaj Hetu | Mansik Hetu | Rogaj Hetu |
|-------------------------|--------------|--|-------------------------|
| Tamasika ahara | Avyayam | Events such as death of relatives, rejection | Vataj jwara |
| Kaphavruddhikara ahara | Diwasap | Lack of self esteem | hypothyroidism |
| Improper dietary habits | Ayas | Distorted thinking | Diabetes mellitus |
| Misuse of alcohol | | Physical, Psychological abuse | Cerebrovascular disease |

Samprapti

As a result of *nidansevana mansik gunas* and *sharir doshas* get vitiated. *sattva* and *raj guna kshaya* and *tamo vrudhhi* leads to disturbed coordination of *manas* resulting in *bhakti*, *smruti*, *buddhi vibhramsha*. Due to which there is *asiddhibhaya* resulting into *vishada*. disturbed coordination of *manas* result into *sharir karmalpata*. As a result *aruchi*, *tandra*, *daurbalya*, *agnivaishmya* occurs. These symptoms ultimately leads to *vishada*,

Table 2 Samprapti Ghatak of Vishada

| | |
|-----------------------|---|
| Dosha | Manas - Rajas, Tamas (Specially tamas) <i>Sharira - Vata, kaha (Specially Vata)</i> |
| Dushya | <i>Manas, Sarvadhātu</i> |
| Srotas | <i>Manovaha Srotas (Specifically), Sarvastrotodushti</i> |
| Agni | <i>Jatharagni, Dhatvagni</i> |
| Udbhavasthaana | <i>Manas (Hridaya)</i> |
| Adhistaana | <i>Hridaya (Shiro-hridaya)</i> |
| Vyaktisthaana | <i>Manas, Sarvasharira</i> |
| Rupa | <i>Dainyam, apravrutti, kheda, daurbalya etc.</i> |
| Rogamarga | <i>Madhyam</i> |
| Sadhyasadyat | <i>Kriccha Sadhya</i> |
| Upadrava | <i>Unmadadi Manovikara, Sarva Shariravikara</i> |

LAKSHANAS

Psychic symptom

- Dukkhatvam (Feeling of sadness or depressed mood)
- Atmanoashktata (loss of Self confidence)
- Asiddhibhaya (fear of failure to perform)
- Anavasthita Chitta (instability of mind and poor concentration)
- Nidravaishmya (Sleep disturbances)
- Atichintana (excessive thoughtfulness and worries)
- Apravritti (lack of activities or decreased productivity) Aruchi (loss of interest)
- Vishamaabinivesha (improper perception or delusion)
- Dainya (misery and helplessness)
- Kheda (inappropriate guilt)
- Chiitodvega (anxiety)
- Aruchi (loss of interest)
- Dourbalya (weakness)
- Nairashya (Hopelessness)
- Smritirhasa (decreased memory)

Somatic symptom

1. Dourbalya (Fatiguability and weakness)
2. Sharirasada (lack of energy)
3. Ksudhamandya or Kshudhaadhikya (Anorexia or increased appetite)
4. Karma alpata (decreased activities and productivity)
5. Vibandha (Constipation)
6. Mukhashosha (Dryness of mouth)
7. Prasveda (Sweating)
8. Kampa (Tremors)
9. Romharsha (Horripilation)
10. Hridrava (Palpitation)
11. 11BharaKshaya or Bharavridhi (Weight loss or
12. Weight gain)
13. Avipaka (Indigestion)
14. Vakavasada (Decreased talk)
15. Rahaskamata (wishing to live alone)
16. Rodanashilata (crying spells)
17. Angagourava (Heaviness in the body)

CHIKITSA

The treatment is divided into 1.Preventive measures 2.Curative measures

Preventive measures: *Ayurveda* believes that prevention of diseases is better than cure hence following measures described in classics as follows:

1. Sadvritta (Good conduct) ¹⁷ : According to Ancient texts, on practicing of *sadvritta*, the *satvaguna* prevails over *rajas* and *tamas*, thus preserves good mental health. *Acharya Charaka* has prescribed a long list of good conduct e.g. should not be impatient or over exhilarated, do things at right time and should devoted to knowledge, charity, friendship, compassion, cheerfulness, indifference and calmness etc.

2. Achara Rasayana (Moral and Behavioral conduct) ¹⁸: *Acharya Charaka* stated a schedule of good conduct to be followed by the man for longevity, immunity and promotion of mental health which is called the *achara rasayana* e.g. *satya vadinam* (truthful), *akrodha* (free from anger), *ahimsaka* (do not indulge in violence) etc. It is claimed that the practicing of *achara rasayana* yields in an individual all benefits of *rasayana*, may it be biological or psychological.

3. Dharaniya vega vidharana (Urges which should be controlled) ¹⁹: *Dharaniya vega* such as *lobha* (greed), *shoka*(grief), *bhaya*(fear)etc. must be restrained as they induce a variety of mental conflicts at the level of individual psyche causing mental ill health of the individual besides their untoward impact on the society including the family and relatives.

Curative measures: *Vishad* can be treated on the basis of these three basic modalities of treatment which are as follows-

1. Daivavyapashraya chikitsa (Divinetherapy):

It deals with methods of treatment such as *mantra*, *mani*, *mangala*, *bali*, *upahara* etc. It creates confidence in the patients by removing the fear and negative tendencies indirectly helping the person in gathering confidence and help in the management of *manovikara*.

2. Yuktivyapashrayachikitsa (Rationaltherapy):

It deals with uses of *ahara*, *vihara* and *aushadha* to cure the disease.

Importance of ahara (dietetic regimen) and vihara (behavioral regimen):

Food has a direct and intimate connection with the mind and plays a vital part in the make-up of the mind e.g. *satvic* diet calms the mind; excessive intake of pungent, spicy, sour, hot, dry etc. food items increase *rajas manas dosha* which excites the mind; cold tasteless, foul smelling, leftover food increase *tamasa manas dosha* etc. *Vihara* like *vishamachesta* i.e. abnormal motor activities like abnormal posture, excessive exercise and violation of good conduct can also be considered as the etiological factors of *manas roga*.

Aushadha Chikitsa (management through drug)

: There are two types of *yuktivyapashraya chikitsa*:

1. Antah Parimarjana Chikitsa:

It can be

a) Shodhana: It includes following processes.

, *Virechan* , *Nasya* , *Basti* , *Raktamokshan*

b) Shamana: It includes the following

Dravya *Vacha* , *Shankhapushpi* , *Brahmi* , *Yastimadhu* , *Mandukparni* , *Jatamansi*, *Ashwagandha*, *Amalaki* , *Guduchi*.

Ghrita *Brahmi Ghrita*, *Maha Kalyanaka Ghrita*, *Maha Paishachika Ghrita*, *Lahsunadya Ghrita*, *Kushmanda Ghrita*.

Kalpa: *Smritisagara rasa, Caturmukha rasa, Manasamitravataka, Sarswatarishta*

2. Bahi Parimarjana Chikitsa: It can be further classified as:

Abhyanga: *Mahnarayna taila, ksheerbala taila*

Swedana Chikitsa: *Nadisweda, Vashpasweda*

Shirodhara: *Kshiradhara with Godugdha, Tailadhara with Brahmi taila, ksheerbala taila.*

In *vishad* both *sharirika* and *manasika doshas* are vitiated. *Shodhana* (purificatory) measures are advocated to do the cleansing of the vitiated *dosha* and removes *avarana* of *manas dosha*. When the *shodhana* is properly done, *shamana* and *rasayana* therapies are suggested.

3) Satvavajaya Chikitsa (Mental therapy) ²⁰ : It contains spiritual and scriptural knowledge, patience, memory and meditation so it is specified for the management of mental disorder. The line of treatment of mental diseases is based on the theory of normalizing the *manasika doshas*. *Acharya Caraka* defines *sattvavajaya* as a mind control therapy in which stress has been laid on restraining the mind from unwholesome *arthas* (subjects of senses).

PATHYA APATHYA

Following *pathya* and *apathya* should be followed to prevent and cure *chittodvega* :

Pathya :- *Ahara* – Wheat, green gram, cow milk, *shatadhouta ghrita*, old and new *ghrita*, old white *kushmanda* fruit, *brahmi* leaves, grapes etc.

Vihara – Meditation, fixed sleeping time (only in night), God worship, proper programming of any work etc.

Apathya :- *Ahara* – Alcohol, oily and spicy food etc.

Vihara – Suppress the urges of thrust, hunger, day sleep etc.'

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