

The Concept of Vishada According to Ayurveda's Approach of Mental Health and Depression: A Review

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Abstract—Vishada, or depression, is a complex mental health disorder that affects millions worldwide. Ayurveda, the traditional Indian system of medicine, offers a unique perspective on the etiology and management of Vishada. This review explores the Ayurvedic concept of Prakriti (individual constitutional type) and its relationship to Vishada. A comprehensive analysis of Ayurvedic texts and research studies reveals that Prakriti plays a crucial role in the development and manifestation of Vishada. Individuals with certain Prakriti types (e.g., Vata, Pitta) may be more prone to Vishada due to inherent imbalances. This review highlights the importance of considering Prakriti in the diagnosis and treatment of Vishada, and discusses the implications for personalized Ayurvedic interventions. By integrating Ayurvedic principles into modern mental health care, healthcare providers can offer more holistic and effective treatment strategies for individuals with Vishada.

Index Terms—Ayurveda, Prakriti, Vishada, depression, mental health

I. INTRODUCTION

Vishada is considered as a different disease but description of sickness is limited in works of art. According to Sushruta, Vishada is defined as per tika “Vak kay chitta avasadah vishadah” this means Vishada comprises a condition avasada i.e., exhaustion of talking, body and attention. ¹ Manasika vyadhi are Krodha, soka, bhaya, harsa, vishada, irshya, abhyasuya, dainya, matsarya, kama, lobha by the forms of desire and hatred get manifested. Here vishada is a state of mind where the person does not initiate any task or loses enthusiasm in it due to fear of failing. Manasastu Krodha soka Bhaya harsa

vishada ersya bhya suyadain yamatsarya kama lobha prabhrtaya. ²

Acharya Chakrapani comments that Vishada is a feeling of vanity to act upon an anticipated work. This states to the loss of self confidence in the disorder leading the person to threesome of worthlessness, hopelessness and helplessness.^{3, 4} As per Acharya Charak, Vishada has been mentioned as an extraordinary disease of the vata nanatmaja vyadhi also considered as Apatarpanjanya vyadhi.⁵ Mana is constituent of human body does not only represent the behavior of a person but also it helps to recognize a healthy state of a person. Increase incidence of Manasika Vikara or mental illness is the main concern in today's world. Manasika dosha generally vitiates the mind and causes different psychological conditions.

In Bhagvat Gita lord Krishna says that, our Ataman is our real friend but positive thinking and control over mind is very important otherwise it becomes our enemy and at that time mental disorders occur.⁶

Manasa is made up of three qualities i.e. Satva, Rajasa, and Tamasa. In which Rajasa and Tamasa are the Manasa doshas.⁷ Acharya Sushruta explained the various Manasa rogas like Krodha, Shoka, Bhaya, Harsha, Vishada, Irshya, Asuya, Dainya, Matsarya, Kam, Lobha, Iccha, Dvesha and Bheda.⁸ Vishudha one of the Manasa Vikara in which Rajasa and Tamasa doshas are increases.

A. Vishada (Depression)

Avasaada- “Chittar dehe glani” (Dalhana)

Shoka- “Putradi vinashaja dainam” (Dalhana)

Vishada- “Vishadschetasa bhanga upayabhavanashayo” (Sahitya darpana)

Vishada is said to be a VatikaN anatmajaVyadhi 16. It is the factor that increases the range of all diseases.¹¹

Acharya sushruta in the very first chapter of sutrasthana has discussed about Chaturvidha Vyadhi as- Agantu, Sharira, Manas and Swabhavika. Vishada is enlisted among the types of manas vyadhi. In the Dalhana commentary of Sushruta Samhita, the definition of vishada is given as- “Asiddhibhayat vividheshu karmeshu apravritti vishada”⁹

B. Definition

Avasaada/ Vishada is defined as a “change in mood” characterized by a feeling of “tone of sadness” which may vary from mild despondency to the most abject despair. This “change in mood” is relatively fixed and persists over a period of days, weeks, months or years in depression.¹¹

Vishada Shabda Kalpadruma and Vachaspatyam and Hemachandra refered Vishada as Avasada. Vishada = Manoavasada = Swakarya Akshamatva = Inability of mind to perform its routine functions effectively.¹⁰

C. Hetu of Vishada^{14, 15, 16}

When the desires in mind doesn't fulfill almost everyone appears to be stressed and confused, which can lead to mental disability [5].

Acharya Charaka mentions following causes for manas roga or Vishada [6]

Lack of coordination between mental functions of Dhi (learning), Dhriti (retention) and Smriti (long time memory) Imbalance or weakling of Prana Shakti (Life Force) Pragyapradha [7] (violation of nature and virtues)

After review of some ayurvedic treatises the hetu for vishada can be summarized as

1) Sharira, manas hetu, lakshana, upadrava swarupa e.g., Ajeerna, Atisara, Unmada, Grahani, Murccha vyadhi

2) Manas (rajas-tamas) dushti e.g., “Ishtasya labhat- alabhat ch anishtasya upajayate” = Obtaining undesired things and non-acquiring the desired ones.

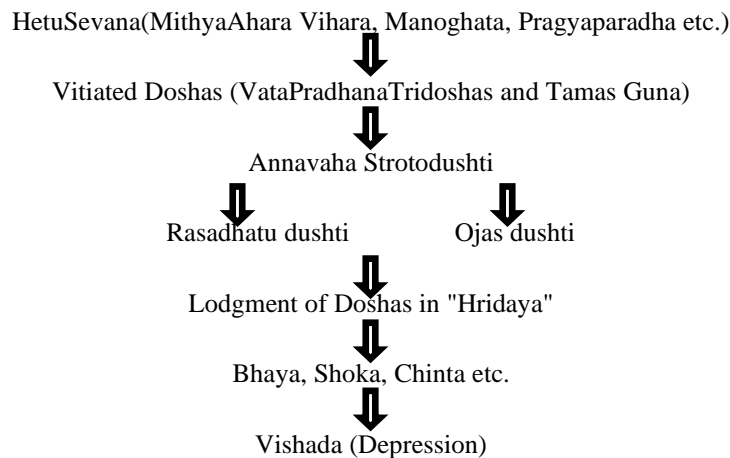
3) Indriya dushti/ Indriya vikruti janita e.g. Ati-Hina-Mitthya yoga of Indriya; Buddhi upaghata; Pradnyaparadha

D. Lakshanas of Vishada^{12, 14}

Three types of Lakshanas are mentioned in ayurveda i.e Kaayika, Vachika and Manasika lakshanas.

Kayika Lakshanas	Vachika Lakshanas	Manasika Lakshanas
Anidra	Alpavaka	Atichinta
Atinidra	Ativaka	Bhaya
Aruchi		Dukha
Hritspandana		Asthirata of Mana
Aplacheshta		Loss of self confidence
Aalasyata		Arati Smritinasha etc.

Samprapti of Vishada^{13, 14}



Dosha – Vata Pradhana Tridosha, and Tamas Guna.
 Dushya - Rasadhatu and Oja.
 Srotasa - Rasavaha and ManovahaSrotasa.
 Srotodushti - Sanga
 Rogamarga - MadhyamaRogamarga.
 Sthana - Hridaya.
 Vyadhiprakar - Chirakari
 Sadhyasadhvatva- Naveen - Sadhya,
 Puratan - Yappa.

Vishada may appear at any stage of life in a person but the duration is very important before intervention. Some kind of Vishada heals up by pharmacotherapy. In Bhagvat Gita the psychotherapy by lord Krishna played a major role to get a way through for Arjuna. Relation between Dosha Awastha which is prone to Vishada / Avasaada:

1. Vatakshaya - Apraharsha, Mudhasamghata Su.15/11
2. Pittavridhi - Alpanidra, Balahani and Indriyadaurbalya Su. Su.15/18
3. Sleshma Vriddhi - Avasada Su. Su.15/18
4. Rasadushti - Tandra, Saangmarda Ch.Su. 28/9
5. Oja Vyapada - Glani, Tandra Su. Su.15/31
6. Vataj JwaraLakshana -Vishada Ch. Ni 1/21
7. Vishajanya Updravya - Vishada Ch.Chi.23/43
8. Manas Roga - Vishada Su. Su.1/25
9. Vishotpatti - Vishada Su. Kalp.3/21.

E. DEPRESSION¹⁷

The word depression is derived from latin 'depressio' meaning 'pressing down'

In modern science it is used in various other means like

F. DEFINITIONS: Depression is a mood disorder that causes persistent feelings of sadness, emptiness, and loss of joy. It is different from the mood fluctuations that people regularly experience as a part of life.

1. Signs and symptoms of depression¹⁷

Depression can cause a range of psychological and physical symptoms

- persistent depressed mood
- loss of interest or pleasure in hobbies and activities
- changes in appetite and body weight
- a loss of sexual desire
- unusually slow or agitated movements
- decreased energy or fatigue

- difficulty sleeping or oversleeping
- agitation, restlessness, and pacing up and down
- excessive feelings of guilt or worthlessness
- difficulty concentrating or making decisions
- thoughts of death or suicide, or suicide attempts

If a person experiences five Trusted Source or more Trusted Source of these symptoms during the same 2-week period, a doctor may diagnose them with depression.

Depression may also cause Trusted Source other symptoms, including irritability and restlessness, and it can also make symptoms of chronic pain, headaches, and digestive conditions worse.

II. DISCUSSION

Ayurveda considers sharira (frame) and Sattva (mind) are interrelated with each other and every follow each extraordinary's pattern in terms of functioning. even as sharirik dosha get disturbed subsequently mansika dosha (rajas and tamas) get worse therefore on the side of physical illness, intellectual contamination additionally takes place and vice versa.

In Ayurveda numerous elements are gambling a main feature for pathogenesis of Vishada like Prakruti, Deha Prakruti, Manas Prakruti, Manas Bhava, Triguna and Tridoshas and plenty of others.

Acharya Charaka has defined that there is a relationship among depression and immunity. He says "vishado rogavardhananam" technique vishada (depression) is the most triggering issue in worsening the disorder circumstance.

The idea of Vishada, as defined in Ayurveda, offers a completely unique attitude on intellectual fitness and melancholy. in step with Ayurvedic concepts, Vishada is a nation of mental disturbance characterised through feelings of sadness, hopelessness, and disconnection. This situation is assumed to rise up from an imbalance of the three doshas (Vata, Pitta, and Kapha) and the 3 gunas (Sattva, Rajas, and Tamas).

The Ayurvedic method to mental health emphasizes the interconnectedness of the body, thoughts, and spirit. It recognizes that mental health is encouraged with the aid of a complicated array of factors, inclusive of eating regimen, way of life, environment, and genetics. with the aid of addressing these

underlying factors, Ayurvedic practitioners' intention to repair stability to the man or woman's intellectual and emotional kingdom.

One of the key ideas of Ayurvedic psychology is the concept of "Satva." Satva refers back to the country of mental readability, calmness, and balance that arises from healthy and balanced thoughts. Ayurvedic practitioners consider that cultivating Satva is critical for preserving top intellectual fitness and stopping conditions like Vishada.

III. CONCLUSION

Ayurveda considers the frame (Sharir) and thoughts (Satva) to be interconnected. Whilst the physical doshas are disturbed, the intellectual doshas (Rajas and Tamas) end up annoyed, main to each bodily and intellectual ailment.

Vishada is a circumstance where it affects the regular Mano Karma and impairs the features of Mano Vishay in which when affected an individual is unable to choose or react. To a selected scenario. persistent tension features can result in despair in the future. Differentiating tension from despair is very tough inside the case of Vishada in which continuous publicity to persistent worry makes a man or woman reflect onconsideration on destiny effects like Failure and makes the character sense sad and discouraged.

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Written by Laura Goldman — Updated on
January 28, 2025