



AN AYURVEDIC OUTLOOK ON VISHAD (DEPRESSION) AND ITS MANAGEMENT

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ABSTRACT: - Depressive disorders commonly affect wide population due to causative factors such as irregular food habits, peer pressures and mental stress. Traditional Ayurvedic literature reveals that the premonitory symptoms of Unmada and Vishad term used in ayurvedic classics can be co-related with symptoms of depression denoting restricted or hypokinetic activities of speech, body and mind. In management of depressive disorders various herbal and herbo-mineral formulations are prescribed in Ayurvedic system.

KEY WORDS: - Vishad, depression, Unmada, Chikitsa

INTRODUCTION: - Depression is a mood disorder characterized by loss of interest, feelings of guilt, reduced desire of sex etc. Depressive disorders commonly affect wide population due to causative factors such as irregular food habits, peer pressures and mental stress. It is currently believed that depression is primarily the result of biochemical alterations in the brain. Recurrent episodes of this disorder lead into chronic state of disease. Traditional ayurvedic literature reveals that changes in dietary and lifestyle habits leads to disturb physiological as well mental attributes.

Imbalance in the equilibrium of the mental and physical attributes, results in depletion of Dhriti (retaining power of mind), Smriti (hampered memory), Bhuddhi (hampered intellect) Thus, predisposing to occur any of psycho-somatic disorders as well mental illness such as Unmada [Insanity], Apasmar (Epilepsy). The premonitory symptoms of Unmada can be co-related with symptoms of depression as both are seen to be similar i.e., emptiness in thought, dysfunction of intellect and impairment of memory. In ayurvedic classics Vishad term is used which denotes Vak-kay-Chitta Avasad which means restricted or hypokinetic activities of speech, body and mind thus it can be correlated with depression.

World Mental Health survey conducted in 17 countries states that about 1 in 20 people reported an episode of depression in a year. Depressive disorders stand as fourth most significant cause of disability worldwide, and are expected to become the second most important by 2020. To manage these manifestations, in modern science antidepressants drugs have been prescribed along with psychotherapy. Yet, a number of adverse reactions are reported for administration of antidepressant drugs, including anticholinergic and gastrointestinal effects such as nausea, constipation, arrhythmias, weight gain, and sexual dysfunction.

AIMS AND OBJECTIVES: - To elaborate and discuss of Vishad (Depression) through Ayurveda and Modern Views.

-To discuss the Ayurvedic management of Vishad (Depression).

AYURVEDIC ASPECT: - In Ayurveda healthy individual is represented as one having equilibrium of Dosha (Biological entities-Vata, Pitta, Kapha), Agni (metabolic activity), Dhatu (metabolites), Maal (proper elimination of waste products), Atma (soul), Indriya (sense organ) and Mana (mind).

The word Mana is derived from the root verb “Manu” meaning knowledge [Cha.Su 8/4]. The synonym of mana is Chitta, Chetas, Satva, Manas etc. Mana is called as “Atiendriya” (above the level of all sense organs) and “Ubhayendriya” (helping in actions of five sense organs). The philosopher Naiyayeeek and Vaisheshik, as well Acharya Charak explained atomic dimension and indivisible properties of Mana. According to classical text the diseases have been classified as Kayaroga (diseases of somatic origin) and Manasik-roga (diseases of psychic origin). Satva, Raja, Tama are three attributes of mana (Mind). SATTVA is intelligence and impairs balance and stability. RAJAS is the quality of change, activity and turbulence. TAMAS is the quality of dullness, darkness and promotes insensitivity or loss of awareness. Every living matter is characterized by these three attributes. Sattva represents the state of normalcy, Rajas represents passion and Tamas inertia. The preponderance of sattva over the other two Gunas is inferred as normalcy of the mental state, whereas dominance of Rajas and Tamas develops imbalance in mental state thus named as Manasik Doshas.

In Vaidik literature it is explained that the positive or negative effect of food articles is seen on mind attributes. Thus, one should consume “Satvic” diet to remain calm and anxious free. If the diet is spicy, non-vegetarian (Tamasic, Rajasic) and it is consumed repeatedly by the individual then this diet may affect physical entities and mental attributes too. Satvic, Rajasic, Tamasic also reflects impression on animals, vegetables, food, drinks and drugs. Ayurveda emphasized a sattvic diet for healthy living. The prime factor in sattvic diet is vegetarian food. Rajasic and Tamasic diet disturb function of mind and produce different conditions and disease. Rajasic food is extreme spicy, salty, and sour well as Tamasic diet is stale, re-cooked, rancid, preserved and heavy food like meat, fish, pork etc. Satvic diet keeps mind healthy and in peace well as Rajasic and Tamasic diet cause irritability, lethargy, excess sleep. Thus disturb the motor or sensory activities and keep emotions heavy and resistant. The consumption of excess of Rajasic and Tamasic food lead to disturb normal functions of sattva, raja and tama leading to manas roga (mental illness).

Imbalance in the equilibrium of the mental and physical attributes is brought by three exciting causes viz Asatmyendriyasanyog (the hyper, hypo and perversion of objects with the special sense), Pradnyaparadha (errors in judgment) and Parinam (seasonal crises). The whole phenomenon results in depletion of Dhriti (retaining power of mind), Smriti (hampered memory), and Bhuddhi (hampered intellect), predisposing to occur specific psychosomatic disorders as well mental illness such as Unmad (Psychosis) and Apasmar (Epilepsy).

Classical texts have explained Vishad term which can be correlated with Manovikaar (depression) and it is defined as Vak-Kaya-Chitta Awasad (sinking, fainting, declined defect).

Acharya Charak - States that person with Alpa-Satvwa is more prone to emotions like anger, grief, fear etc. as they have inferior type of mental faculties therefore may fall victim to the mental illness. [Cha.Vi 8/119]. He has also explained about Dhairyam (courage) is a quality of mind and lack of Dairyam (courage), could lead a person to get influenced by Bhaya (fear), Moha (illusions) therefore mind is shield with Tamo Guna hence there is aggravation of negative thoughts, low mood etc. further landing into Vishada [Cha.Vi 4/8].

In Nanatmaja Vata Vyadhi Acharya Charak has mentioned “Vishada” term where he has explained that mind gets vitiated by vata and hypokinetic activity of Vaka-Kaya-Mana is seen [Cha.Su20/11].

Acharya Sushruta - States that every human being experience emotion like anger, grief, fear etc. which are generated due to specific desires and envoy under the influence of Rajas and Tamas attributes. These conditions last for short-term phase and is a temporary abnormal phase of mind However when a particular individual is

unable to overcome this temporary phase, he might be prone to enter into certain kinds of Mental illness. He has explained about varieties of physical, social, environmental and psychological factors which are the contributing factor to develop onset of mental illness [Su.su 1/24/3].

Acharya Vagbhata - Explains that due to affliction of „Dukha“ (unpleasant situation) the persons mind may get shield by Rajoguna or Tamoguna therefore causing Rajogunatmaka Stage (hyperactive mind) or Tamogunatmaka Stage (Hypoactive mind) Thus aggression or irritability contributes to develop mental illness [Ast.Hri.Su.1]

SYMPTOMS OF CLINICAL DEPRESSION: -Clinical depression is characterized by the presence of 5 or more of these depressive symptoms: 1) Persistent depressed mood most of the day, nearly every day. This is indicated by either subjective report such as feeling sad, down or empty. Sometimes observations are made by colleagues, friends, family members he or she is non active, always remain apart/alone and appears weeping mode or about to cry. In children and adolescents, symptoms may be present as an irritable and sad mood.2) Reduced interest in regular daily activities, not getting pleasure. No interest in hobbies, sports, or any other things.3) Due to irregularity in food consumption and decrease in appetite, significant weight loss is seen in patients of depression.4) Insomnia i.e., not getting calm and quite sleep or difficulty in regular sleeping pattern or sleeping more than 8 hrs. without any reason.5) Retardation in movements and in speech i.e., lowered speech. 6) Psychomotor disturbance: Impatience, lack of ability to sit stable, sometimes rapidity in activities.7) Weakness, fatigue, loss of energy in doing smallest tasks, routine work too. Very lethargic about dressings etc.8) Unnecessary Guilt, feeling insecure, worthlessness, diminished appropriate thinking power and also in concentration, thus distracted from goals and facing memory related problems.9) Severe symptoms are persistent thoughts of death, merging into suicidal ideas or attempts with or without a specific plan.

Physical Symptoms of Depression: A person with depression may experience: 1) Being tired all the time. 2) Feeling sick and “run-down” 3) Headaches and muscle pains 4) A churning gut 5) Sleep problems 6) Loss or change of appetite 7) Considerable weight loss or gain

Behavioral symptoms of depression: A person with depression may: 1) Have stopped going out 2) Not be getting things done at work or school 3) Be withdrawing from close family and friends 4) Be relying on alcohol and sedatives 5) Have stopped their usual enjoyable activities 6) Unable to concentrate.

Thoughts caused by depression: A person with depression may have thoughts such as: 1) “I’m a failure”; “It’s my fault” 2) “Nothing good ever happens to me.” 3) “I’m worthless.” 4) “Life’s not worth living.” 5) “People would be better off without me.”

Feelings caused by depression: A person with depression may feel: 1) Overwhelmed, guilty, irritable, frustrated, unhappy, miserable, sad 2) Disappointed, lacking in confidence, indecisive 3) Helpless, worthless

Types of Depression: Depression occurs in various types i.e., 1) Bipolar disorder, 2) Dysthymic disorder, 3) Post-natal depression, 4) seasonal affective disorder. Depression according to severity classifies as Mild, Moderate and Severe depression.

In review classical texts literature, it is found that the premonitory symptoms of Unmad i.e., distortion and emptiness in thought, dysfunction of intellect and impairment of memory can be co-related with the symptoms of depression. It is stated in table Co-relation of pre-monitory symptoms of Unmada and symptoms of Depression is as follows.

SR. NO	PRE-MONITORY SYMPTOMS OF UNMADA	SYMPTOMS OF DEPRESSION
1	Shirashunyata	Feeling of voidness in head
2	Chakshurokulata	Restlessness of eyes
3	Swankarnayoh	Noise in ears(tinnitus)
4	Uchwasadhikya	Hurried respiration
5	Aannanabhilasha	Loss of appetite
6	Arochaka	Anorexia
7	Avipaka	Indigestion
8	Hrudgraha	Chest tightness
9	Santat Lomharsha	Horripilation
10	Jwarasch Abhilakshana	Frequent fever
11	Udardittatwam	Pain in upper half of body
12	Ardita Krutikaran	Abnormal facial expressions
13	Swapnesh Abhikshanam Darshanam	Frequent dreams of unstable inauspicious things.

TREATMENT MODALITIES OF DEPRESSION: IN AYURVEDA FOLLOWING TREATMENTS ARE ADVISED TO TREAT CNS DISORDERS.

1) DAIVAVYAPASHRAY CHIKITSA (DIVINE OR SPIRITUAL THERAPY) - In Atharva Veda this type of treatment is well elaborated. It is also believed and stated in Ayurvedic literature that some diseases are the cumulative effect of “Karmas” of previous birth of a diseased person. Unknown origin of episodes of Unmada, Apasmar, Balgrah are also elaborated in Ayurved. Thus, to treat such diseases, Acharya Charak has quoted the treatment as Mantra Pathan (chanting of mantra), Mani Dharan (wearing different gems), Houma (spiritual oblivion), Upwas (fasting), Swastivachanam (reading good books). This might play important role for a person to be anxiety, fear, anger free and get stable at spiritual level.

2) SATVAVAJAY CHIKITSA (PSYCHOTHERAPY) - In Ayurveda, role of psychotherapy has been emphasized in the treatment of mental disorders. It is aimed at restoring mental equilibrium through diversified techniques. If there are feelings of fear, anger, exhilaration, jealousy or greed then psychotherapy is aimed at replacing the negative emotions with development of positive feelings.

3) YUKTIVYAPASHRAYA CHIKITSA (RATIONAL TREATMENT) - It includes Shodhan as well as Shaman Chikitsa. Use of various drugs and food as medicine is done in this type of treatment modality.

Shodhan (Purification of body channels): - 1) Vaman (Emesis) 2) Virechan (Purgation) 3) Basti (Medicated enema)

Shaman (To treat disease manifestations): - Administration Formulations: Swaras, Kalka, Kwath, Churna, Ghrita, Tail, Asav - Arishta, Khalvirasayan

It is said that before administration of any drug to patient, Shodhan of body channels should be done. Thus, in Shodhan Chikitsa Emesis, Purgation, Medicated enema treatment is done as per vitiation of Vata, Pitta, Kapha entities. Thereafter Shaman Chikitsa is done.

In Shaman Chikitsa administration of several herbal, mineral and Herbo mineral formulations are prescribed by ayurvedic fraternity. Specific dietary regimen is also recommended and advised to maintain healthy status of body or to treat disease condition.

Ayurvedic Herbs and Medicine for Vishad (Depression)

Churna: - Ashwadandha, Brahmi, Vacha, Jatamansi, Kapikacchu, Mandukparni, Shatavari, Chandan, Yastimadhu, Guduchi, Jostishmati, Neembu, Aparajita, Shankhpushpi, Nagarmotha, Dhatura, Surajmukhi, Khurasani Ajawayan, Akhrot, Mehendi, Peepal, Kali Marich, Dhadima, Munakka, Tagar, Haritaki, Lavang, Gorakh Mundi, kantakari

Guti-Vati- Brahmi Vati, Manas mitra vata, Vatakulantak Rasa (Keshar Yukta), Unmadgajankush Ras

Asav-Arishta:- Sarawasarishta, Ashwagandharishta, Chanadanasava.

Ghrita:- Kalyana Ghrita, Mahakalyanak Ghrita, Brahmi Ghrita, Panchagavya Ghrita

Taila:- Himsagar Taila, Vishnu Taila

Rasayana: - Rasayana are used to rejuvenate the body, increase longevity and improve the quality of life. Rasayanas improves immunity levels as well as enhance the function of endocrine, Psychological and neurological system. Shilajit Rasayana Kalpa, Amalaki Rasayana, Brahmi Ghrita, Panchagavya Ghrita

Total 112 Ayurvedic formulations are stated to treat such mental illness amongst them Medicated ghee prepared with specific herbal drugs, is the drug of choice used to manage mental disorders. Due to lipophilic nature and extraction of active constituents of herbal drugs in lipid base, these formulations might be crossing blood brain barrier, showing potent effects towards brain functions.

Following yoga is to be important for relieve of depression: -

- 1) Padmasana, Savasana, Suryanamaskara, Bhujangasana, Paschimottanasana, Sarvangasana
- 2) Pranayama like Kapalabhati, Bhastrika, Surya anuloma villoma
- 3) Mediation

GLIMPSES:

1. Due to certain causative factors like Asatmyendriyasanyog (the hyper, hypo and perversion of objects with the special sense], Pradnyaparadha (errors in judgment) and Parinam (seasonal crises) imbalance in physical and mental attributes leads to mental illness like unmada, Apasmar or vishada condition.

2. Premonitory symptoms of unmada can be co-related with symptoms of depression as maximum symptoms are similar to depression symptoms.

3. Specific term “Vishad” which is used in Charak Samhita and narrated in Shabdakosh is also correlated to symptoms of depression.

4. To treat mental disorders Satvavajaya chikitsa followed by yuktivyapashraya chikitsa is used. In specific cases where etiological origin is not clear, then Daivavyapashrya chikitsa is can be used.

5. Various herbal, herbo-mineral dosage forms are mentioned in ayurvedic literature.

Medicated ghee formulations are most widely prescribed. These are having lipoid base along with medicinal drugs might be helping in reduction of symptoms of depression.

DISCUSSION: - Depression is one of the most common disorders which cause sadness, loss of interest, feelings of guilt, reduced desire of sex and also appetite. Due to depleted psychomotor activity the symptoms seen in this disorder are restlessness, agitation, anxiety, irritability, guilt feeling, anger, body ache. Classical text explains alteration in equilibrium of physical entities and maximally in mental faculties precipitate into mental disorders. Asatmyendriyasanyog (the hyper, hypo and perversion of objects with the special sense], Pradnyaparadha (errors in judgment) and Parinam (seasonal crises). The whole phenomenon results in depletion of Dhriti (retaining power of mind), Smriti (hampered memory), Bhuddhi (hampered intellect) predisposing to occur

Specific psycho-somatic disorders as well mental illness. Literature of Ayurveda mentions that the term “Vishad” and symptoms of depression seems to be similar where along with distortion in thoughts impairment is seen in process of cognition. In the same way comparison is also done between premonitory symptoms of Unmada and symptoms of depression.

SUMMARY AND CONCLUSION: - Depression is a Mood disorder characterized by low mood, persistent sad feeling, loss of appetite, sleep disturbance etc. World Mental Health survey conducted in 17 countries states that about 1 in 20 people reported an episode of depression in a year. Depressive disorders stand as fourth most significant cause of disability worldwide, and are expected to become the second most important by 2020. Life style changes, peer pressures, stress are the trigger factors promoting mental illness. This may lead to develop Depression. Classical text explains term Vishad which can be correlated with depression. It is defined as Vak-kay-Chitta Avasad which means sinking, fainting, decline in speech, body and mind. The literature review showed that the pre-monitory symptoms of Unmada can be co-related with symptoms of depression i.e., distortion and emptiness in thought, dysfunction of intellect and impairment of memory.

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