



VISHADA – A COMMON PROBLEM IN CURRENT ERA

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Abstract : Now-a-day, due to changes in lifestyle individual may suffers from stress, strain results in new varieties of diseases for which enough explanation may not be available in our classics. Each person is different from another because of his discriminatory, creative and intuitive mind. Mind is a special gift to mankind, which is very complex in nature. It has potentiality to act mainly as dual nature. It is creative as well as destructive, positive as well as negative, active as well as dull, happy as well as sad. All these entities are well balanced by mind knowingly or unknowingly to people in their life.

Vishada is one of the Vata Nanatmaja Vikara and one of the Manasika Roga described in Ayurvedic literature. The symptoms of this disease are mostly similar with disease depression. Depression is the disease condition in which the person's mood is affected or derailed. Charaka and Sushruta have mentioned Vishada, but its details has not been described. In Charaka Samhita it has been mentioned as Vata Nanatmaja Vikara, in the context of Agrya Dravya Vishada is Agrya for Rogavardhananam and under Anumana Pareekshya Bhava. It is also mentioned as a complication of Visha. Sushruta has mentioned it under the emotional disorders. Further he mentioned that Vishada is common among Tamasika Manasa Prakruti.

Key Words: Lifestyle, Strain, Vishada, Nanatmaja Vikara, Manasika Roga, Rogavardhananam, Tamasika Manasa Prakruti etc.

INTRODUCTION

Now-a-day, due to changes in life style individual may suffers from stress, strain results in new varieties of diseases for which enough explanation may not be available in our classics. For such disorders we have to construct the Nidana Panchaka on the basis of clinical evaluation of patients. One such disease is Vishada, which is associated with impaired thinking process, decreased mental stamina etc

Each person is different from another because of his discriminatory, creative and intuitive mind. Mind is a special gift to mankind, which is very complex in nature. It has potentiality to act mainly as dual nature. It is creative as well as destructive, positive as well as negative, active as well as dull, happy as well as sad. All these entities are well balanced by mind knowingly or unknowingly to people in their life. But this balancing nature of mind nowadays is getting deprived under the influence of growing stress and strains in life. Intellect, thinking power, memory, temperament, behavior, social attitude, etc., of an individual depends upon mental faculties.

Though Manas is a subtle entity, it is also a constituent part of our body. Its seat is Hridaya and the whole body is its pathway. Therefore any disturbance at Shāirira (physical) level reflects at Manasika (psychological) level. This also explains the inter relationship between Vata-Pitta-Kapha (Sharirika Dosha) and Satva-Rajas-Tamas (Manoguna). Vitiating of either of these causes derangement of the other. This may be the reason why Bates noted that the mind comes under a great strain in many diseases of the body.

Vishada is one of the Vata Nanatmaja vikara¹ and one of the Manasika Roga² described in Ayurvedic literature. The symptoms of this disease are mostly similar with disease depression. Depression is the disease condition in which the person's mood is affected or derailed. The manifestation of this condition gives major symptoms like depressive mood and loss of interest in usual pursuits along with other symptoms like loss of appetite, poor intellect, changed sleep pattern (Hypersomnia or Insomnia) etc.

In Bhagavat Geeta Vishada of Arjuna is explained³, it is a state of depression. Then further the word Vishada is used in Tamas Dhriti⁴. In this period Charaka and Sushruta have mentioned Vishada, but its details has not been described. In Charaka Samhita it has been mentioned as Vata Nanatmaja Vikara⁵, in the context of Agrya Dravya Vishada is Agrya for Rogavardhananam⁶ and under Anumana Pareekshya Bhava⁷. It is also mentioned as a complication of Visha⁸. Sushruta has mentioned it under the emotional disorders⁹. Further he mentioned that Vishada is common among Tamasika Manasa Prakruti¹⁰.

In Astanga Sangraha and Astanga Hridaya, it is mentioned as those who are having Tamasguna predominance are more prone to suffer from Vishada¹¹. It is also mentioned that Vishada causes vitiating of Vyana Vayu which results into Purushatwa Hani, Utasah Hani, Bala Hani, Chinta, Arati, and Angajadyata¹² Madhavakara mentioned in the Grahani chapter as Manah Sadanam Avasada¹³.

THE CONCEPT OF MANAS

Life is a complex union of body, senses, mind and soul¹⁴. Human being is a tripod having three pillars, Satva (mind), Atma (soul) and Sharira (body)¹⁵. Here Satva is a connecting link between Atma and Sharira, which is otherwise called as Manas. It has an immense influence on the health and ill health of the individual. 'Prasanna' Manah is a sign of healthy life¹⁶.

Manas work in close association with the ten outward directed organs, it has important function to collect sense-data from perception and synthesize it. It is also involved suggesting alternative courses of action. Thus it has the functions of perception and action. The main function of Manas is Sankalpa, which literally means 'constructing well'. It is the task of Manas to take the information, select and process it so that it has meaning to the organism and relates action to future¹⁷.

The Buddhindriyas are the organs of perception. Each sensory organ grasps one quality of the environment¹⁸. The five Karmendriyas are the organs of action, namely, speech, hands (manipulation), feet (movement), the organs of excretion and sex organs¹⁹.

The world as an object of perception has the five Tanmatras, the subtle, imperceptible principles and the five gross elements, the Mahabhutas, which are perceptible. They produce the stimuli which are perceived by the five organs of perception.

Relationship between the Manas and the Body: -

As Manas is originated from Ahamkara and due to which it is called Ahamkarika, its nourishment continues according to the different types of consumable articles and hence Manas is also said to be Bhautika. On the basis of its Bhautikatva, it can be said that Manas is related to the body. As far as the knowledge production phenomena are concerned it can be very easily concluded that the Manas has got some relationship with the living body. This relationship between the body and the Manas can be explained further.

On the basis of normalcy some definite idea cannot be presented, but in the pathological condition it is seen that if the mind is affected by some etiological factors the psychological disorders will be produced, which will exhibit some disturbance in the bodily functions also. Similarly if any bodily disease is produced, some psychological symptoms will also be produced. According to this, we can say that whether the Manas are normal or abnormal and that it has got the relation with the body. Charaka has also accepted this fact, and on the basis of this realization he has said that the mind follows the body and Vice Versa²⁰.

Relationship between the Mind and Other Sense Organs: -

As the Manas are related to the body it is also related to the other sense organs. This relationship can be explained by one example regarding the process of knowledge production. It has been stated that for the production of knowledge, four components are required viz. Atma, Manas, Indriyas and Arthas²¹.

If and only when they are interrelated with one another, the knowledge is produced. This relation is called 'Sannikarsha'. First of all, the Atma unites with the Manas. By the union of Atma, Manas assumes Chetana and its motility will be inspired. Then it will unite with the Indriyas, which will get the activation of Manas and Chetana of the Atma. Finally the Indriyas will be united with the Arthas and the knowledge will be produced. Here in this example, though the direct contact between the Indriyas and Arthas take place, the contact of Manas and Atma is also necessary though, not apparent.

CONCEPT OF VISHADA

Definition of Vishada:

Fear of non achievement of any work leads to non indulgence or initiation is called as Vishada²².

It is a state of an individual where in because of foolishness of mind initiation for anything is not taken is called as Avasada²³.

Synonyms of Vishada:

The word Vishada is described in different names in different contexts. Various words are used to denote Vishada- 1. Avasada 2. Sada 3. Anga Sada etc.

Nidana (causes) of Vishada:

There are no direct references regarding the causative factors of Vishada. So Samanya Nidana of Manasa Roga can be taken into consideration of Vishada. Generally in our classics Nidana of disease are mainly individual oriented or self related. These are as follow²⁴-

1. Asatmendriyarthasamyoga
2. Prajnaparada
3. Parinama

These have been described as overuse, misuse and disuse in relation to Indriya, Artha, Karma, and Kala. Thus with reference to the sense of vision, it is overuse to gaze inordinately at excessively luminous objects, it is no use is not to look at anything and remain in darkness while it is misuse to gaze at objects that are either too close or too remote, frightful, prodigious etc.

Karma comprises activity of speech, mind and body. Excessive action of any one of these in overuse with reference to it, Misuse with reference to body action includes forced suppression or expression of natural urges, body movements etc. Similarly, misuse with reference to Manas consists of giving way to fear, grief, and greed, infatuation, self conceit, envy, etc.

In respect of Kala, it is said that if a season is marked with exaggeration of its characteristics, it is spoken of as seasonal excess.

Other Nidanans are accrual of undesired objects and not getting the desired ones are the cause of Manovikaras²⁵. Not following Sadvritas²⁶ and Achara Rasayanas²⁷ etc.

Some of the specific Hetus mentioned in our classics are as follows -

1. Vishada is caused mainly by Tamadosha²⁸.
2. It occurs in Heena Satva Purusha²⁹ and a person having Satva Sara may not be affected by Vishada.

3. In the context of Anumana Pareeksha it is told that Bhayam Vishaden and Dhairyam Avishadena³⁰.
 4. It is also told that Vishada is Agrya for Rogavardhananam³¹.
 5. In the context of Heena Satva Purusha it is said that if they will see the Mamas and Rakta of a person they will get the Vishada³².
 6. Asiddhi-unable to get desired object³³.
 7. Bhaya - fear from known object or unknown object³⁴.
 8. Visha is mentioned as one of the specific cause for Vishada³⁵.
- So considering all these Nidana factors the Sharirika Doshas such as Vata, Kapha, and Manasika Dosha Rajas and Tamas may be the principal causative factors for Vishada.

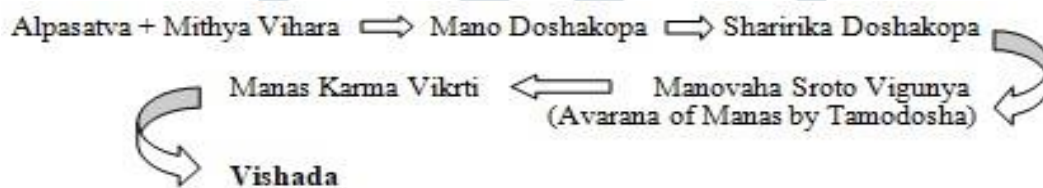
SAMPRAPTI:

As Vishada is not explained as a detailed disease in Ayurveda so it's Samprapti are also not available. However it can be constructed on the basis of Dosha, Dushya, etc. involved.

Vishada occurs when a Heena Satva Purusha indulges in Mithya Vihara which leads to the vitiation of Mano Dosha specially the Tamodosha. And when this person indulges into other bodily activities then Sharirika Dosha Kopa takes place. These both will leads to Manovaha Sroto Vigunya in terms of Avarana of Manas by the Tamodosha. Finally it will leads to Manas Karma Vikrti and results Vishada.

Hence it is evident that the Vata, Kapha, Rajas, Tamas, Hridaya and Manovaha Srotas play important role in the Samprapti of Vishada. So the vitiation of these factors leads to the condition of Vishada.

The schematic diagram of Samprapti of Vishada can be represented as follows:



Purva Rupa:

As Vishada is not explained in detailed disease in Ayurveda so it's Purva Rupa are also not available. But milder form of Rupa can be taken as Purva Rupa.

Rupa:

In Ayurvedic classics some symptoms are mentioned. Acharya Sushruta has mentioned the term Vishada, on that Dalhana commented as

1. Asiddhi - unable to get desired object.
2. Bhaya - fear from known object or unknown object.
3. Sada and Apravrtti- non indulgence or initiation of any work³⁶.

SAPEKSHA NIDANA:

Vishada has been explained as a disease. Hence those disorders with similar Lakshana should be considered of Sapeksha Nidana for Vishada. Such as

1. Kaphaja Unmada³⁷.
2. Smaro Unmada³⁸.
3. Manodukhaja Unmada³⁹.

CHIKITSA

As Vishada is not explained as a detailed disease in our classics so it's Chikitsa are also not available. But general method of treatment can be taken into consideration. As in our classics the treatment for the mitigation of the disease has been explained through holistic approach. The Chikitsa for treating mental illness are three types⁴⁰-

1. Daivayapashrya Chikitsa.
2. Yuktivyapashrya Chikitsa.
3. Satvavajaya Chikitsa.

Daivayapashrya Chikitsa:-

Mantradi Chikitsa are recommended in various mental disorders caused by Agantu factors and administered judiciously after considering the nature, faith, religiosity, culture and educational level of the patient.

Yuktivyapashrya Chikitsa:-

This refers to use of Ahara, Aushadha and Vihara. The following are some of the Upakrama, Rasayana and Aushadha that are being administered in treating various mental disorders.

1. Treatment processes⁴¹

- a) Abhyanga
- b) Virechana
- c) Basti
- d) Nasya

e) Shiro Dhara- Takra/ Kshira/ Taila/ Kashaya etc.

2. Rasayana and Aushadha:-

- a) Ashwagandha Rasayana
- b) Kushmanda Rasayana
- c) Brahmi Rasayana
- d) Chyavanaprasha Rasayana
- e) Brahmi Ghrita
- f) Mahakalyanaka Ghrita etc.

Satvavajaya Chikitsa:-

The aim of this therapy is to restrain mind from desire for unwholesome objects. This is achieved by increasing Satva to subdue the exaggerated Rajas and Tamas. The best approach to achieve the goal of Satvavajaya Chikitsa are Jnanam (Knowledge of self), Vijnanam (analytic knowledge), Dhairya (confidence), Smriti (scriptural wisdom), and Samadhi (concentration).

Mano Vikara Anutpadana (preventive measure):-

These measures are Dinacharya, Ritucharya, Sadvritta, Annapanavidhi Niyama Palana, Roganutpadana etc.

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