

**THE CONCEPTUALIZED UNDERSTANDING OF VISHADA W.S.R TO DEPRESSIVE AND ANXIETY DISORDERS.****Soumya.R.Korawar<sup>1</sup>, Dhaneshwari.H.A<sup>2</sup>, Vijayendra G Bhat<sup>3</sup>, Shrilatha Kamath T<sup>4</sup>**

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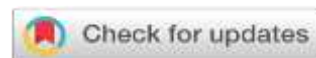
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**ABSTRACT**

*Ayurveda* is one of the most ancient systems of medicine in the world. It is the science of life, health, and cure based on the eternal laws of nature. *Ayurveda* provides a special language for understanding mental physiology and pathology. *Vishada* is a mentally imbalanced condition that brings the inability of the mind to perform its routine functions effectively. The term *Vishada* is more applicable to illustrate or to understand Anxiety or Depressive disorder. Anxiety disorder is a mental and behavioural disorder characterized by excessive, uncontrollable, and often irrational worry about events or activities. Worry often interferes with daily functioning and individuals with anxiety disorder. Anxiety disorder is often estimated to affect approximately 3%-6% of adults and 5% of children and adolescents. Although estimates have varied to suggest an anxiety prevalence of 3% in children and 10.8% in adolescents. The depressive disorder also known as clinician depression is a mental disorder characterized by at least two weeks of pervasive low mood, low self-esteem, and loss of interest or pleasure in normally enjoyable activities. A large South Indian population-based survey showed a prevalence of depression at 15.1% after adjusting for age using 2001 census data. A study in a primary care setting showed a prevalence of 30% and

in 66% of cases diagnosis was missed by the treating physicians. This article comprises the study related to the topic of *Vishada* and how it can be understood in modern science.

## MATERIALS AND METHODS:

### MATERIALS -

1. *Ayurvedic Grantha – Charaka Samhita, Sushruta Samhita*
2. *Bhagvad Geeta*
3. Modern medical literature
4. Previously published research articles

**METHOD-** All the references of *Vishada* from *Ayurveda Grantha* and Anxiety - Depressive disorders from the medical literature are considered and compared to evaluate and enlighten the concept.

**Keywords:** *Vishada*, *Doshas*, *Manasa Roga*, *Samanya- Nanatmaja Vikara*'s, *Bhagvad geeta*, depressive disorder, anxiety disorder

## INTRODUCTION

*Ayurveda* is a science that mentioned various principles and treatments for disease. *Ayurveda* has adopted and recognised the role of psychosocial stress in the maintenance of physical and mental health. *Ayurveda* explores the symbolic relationship among the Mind, Body, Senses, and Soul, as *Shareera* and *Manas* both comprise the formation of any disease. When someone feels Anxious, Hopelessness, Worthlessness, Guilty, and Hurt comes under the categorization of *Vishada* (Depression). The disease *Vishada* is considered one of the *Manasaroga*. It is one among *Vataja Nanatmaja Vikara*. When an individual fails to initiate any activity due to fear of failure can be considered *Vishada*.<sup>1</sup> One of the best examples of *Vishada* can be taken from *Bhagvad Geeta* where *Shri Krishna*, as the divine voice of *Yoga*, *Dharma*, and *Karma*, not only convince *Arjuna* to fight but to fight with the will to win, to restore good, to restore balance, to fulfil his duty as a warrior. Every day we face confusing situations in our lives and struggle to take the right decision. Fortunately, *Arjuna* had *Krishna* to guide them, whom do we have? the chariot symbolises the human body, driven horses which are senses, the five senses of hearing, vision, touch, smell, and taste. If the horses are under control, they will take the chariot, they will take the chariot to the desired destination, if not it will lead us to hell.<sup>2</sup> Today's youth is *Arjuna*. They are confused and unsure of their future like *Arjuna* on the battle field. The cir-

cumstances and situations around them are threatening and unnerving (causing someone to lose courage). Generally, a problem looks big and insurmountable (too great to overcome) when don't have a solution. The moment one has the solution and problem disappears. The right knowledge applied at the right time, right place, and right way give us effectiveness. This condition can also be understood as both Depressive Disorder and Anxiety disorder in modern science based on the presentation of an individual. Depressive Disorder is a common mental disorder disturbing mood, interest, and pleasure, affecting cognition and symptoms. The mood in a depressive episode is often described by the person as depressed, sad, hopeless, and discouraged. It significantly reduces the quality of life of patients. Depressive Disorder is a chronic disorder with considerable variation in remission and chronicity. The episode of at least 2 weeks during which there is either a depressed mood or the loss of interest or pleasure in nearly all activities. Depression is caused by a multifactorial combination of genetic, environmental, epigenetic, gender, and personality trait factors along with biological components of the hypothalamic adrenal pituitary axis, central nervous system, and immune and endocrinal components. These problems can become chronic or recurrent and lead to substantial impairments in an individual's ability to take care of his or her everyday responsibilities.<sup>3</sup> The Anxiety disorders

differ from one another in types of objects or situations that induce fear, anxiety, or avoidance behaviour, and the associative cognitive ideation. Fear is the emotional response to the real or perceived imminent threat, whereas Anxiety is the anticipation of future threats. The individual with a separation anxiety disorder is fearful or anxious about separation from attachment figures to a developmentally inappropriate degree. There is persistent fear or anxiety about harm coming to attachment figures and events could lead to loss of separation from attachment figures and reluctance to go away from attachments and physical symptoms of distress.<sup>4</sup>

### VISHADA

#### The etymological derivation of Vishada:

Root- *Vi upasarga + shad dhatu + gna pratyaya = Vishada.*<sup>5</sup>

Which means *Mano Avasada* in *Swakarya* which leads to *Akshamatva*. This is the condition where it causes the inability or failure of the Mind to perform its normal functions. There will be a major reduction in the activities of both the Mind and the Body. In the context of Ayurveda, this condition is assessed as *Vishada*. This condition arises out of low self-worth. Low self-worth results in low-performance expectations and may end up in *Udvignata*(high anxiety), *Apravritti* (inactivity), or *Sada* (depression).<sup>6</sup>

#### According to Acharya Charaka:

There are countless diseases as per the *Ayurveda* Classics and for easy understanding, various classifications have been made depending upon the application of the right treatment principle and drugs, correct knowledge of disease becomes of the utmost importance for the *Vaidya*. A balanced and imbalanced state of *Tridoshas* is accepted to be the cause of both health and diseases. And the concept of *Samanyaja* and *Nanatmaja Vikaras* depends upon the *Tridoshas* only. *Samanyaja* has 48 diseases and *Nanatmaja Vikaras* has 120 diseases respectively.

*Samanyaja Vyadhi* arises when there is an imbalance of one or all the *Doshas*. It is caused due to the disequilibrium of any one of the *Doshas*. *Samanyaja* has further classifications *Ekadoshaja*, *Dwidoshaja*, *Tridoshaja*, and *Agantuja*. *Samanyaja* are having

causative factors that may be a single *Dosha*, a combination of *Doshas*, and exogenous factors (*Agantuja*). *Nanatmaja Vikaras* are caused due to disequilibrium of any one particular *Dosha*. It may be due to *Vata, Pitta, or Kapha Dosha* specifically. They are based on the endogenous factor; they are also called *Atmaja*.<sup>7</sup>

*Acharya Charaka* has considered *Vishada* as one of the *Vataja Nanatmaja Vikara*. And in the context of *Yajjahapurushiya Adhyaya*, he has mentioned that *Vishada* is the main causative factor for *Roga Vardhana*.<sup>8</sup>

#### According to Acharya Sushruta:

In the chapter *Vedotpatti Adyaya*, *Acharya* explained that the factor which causes *Dukkha* to the *Purusha* (Manushya- human beings) is called *Roga*. These *Rogas* are classified into four categories they are – *Agantuka, Shareerika, Manasika, and Swabhavika*.

In this *Agantuka Roga* are caused *Abhigatajanya*. *Shareerika Roga* caused due to *Hina*(deficient), *Mithya*(incorrect), and *Atiyoga*(excessive) influenced by *Ahara* factors, or it may be due to *Prakupita Vata, Pitta, Kapha, and Sannipatika Doshas*. *Manasika Roga's* are caused due to the following factors they are – *Krodha*(Anger), *Shoka*(Mourning), *Bhaya*(Fear), *Harsha*(Happiness), *Vishada*(Depression/Anxiety), *Irshya*(Jealousy), *Abhyasuya*(Envy), *Manodainya*(Pathetic), *Matsarya*(Jealous/envy), *Kama*(Lusty desires), *Lobha*(Greed), *Ichha*(Excessive desires), *Dwesh*(Hatredness) *Aadi*. *Swabhavika Rogas* are caused due to *Ksuth*(Hunger), *Pipasa*(Thirst), *Jara*(old age), *Mrutyu*(death), and *Nidra*(Sleep). Here *Acharya* has mentioned *Vishada* as one of the disease-causing factors.<sup>9</sup>

**According to Acharya Dalhana:** *Dalhana* defines *Vishada* as a condition originating from apprehension of failure resulting in the incapability of mind and body to function properly. There is a major reduction in both activities. This condition arises out of low self-worth and results in low performance, the expectation that again ends up in high anxiety (*Udvignata*), reduced effort (*Apravritti*), and Depressed(*Sada*).<sup>10</sup>

**According to Bhagavad Geeta:** After completing the exile, the *Pandavas* (*Arjuna* and His brothers) have come to take back the kingdom from king *Dhritarashtra*, who wants to give it to his son *Duryodhana*, even though the crown rightfully belongs to *Arjuna*'s eldest brother, *Yudhistira*. The *Pandavas* is upholding *Dharma*, the duty to rule their kingdom, and their cousins *Kauravas* who use deceit and other forms to maintain power. Although set on a battlefield, the discourse of *Shrimad Bhagvad geeta*, is essentially a two-person conversation about philosophy and yogic principles, as opposed to a treatise of battle. *Shri Krishna*, as the divine voice of *Yoga*, *Dharma*, and *Karma* must not only convince *Arjuna* to fight but to fight with the will to win to restore good, to restore balance, to fulfil his duty as a warrior. In the process of convincing him, *Krishna* will lay out essentially a philosophy for living and the basic tenets of Hinduism. *Gita* teaches us the art of living. It brings proper perspective to our thought process and guides one's actions towards success and fulfilment. It shows us the way forward. Knowledge gives one's proficiency. Applied knowledge is efficiency. The right knowledge applied at the right time, right place, and right way give us effectiveness.<sup>11</sup> The first chapter of *Bhagvad Geeta*, *Arjuna Vishada Yoga* states that -

**Arjun said: O Krishna, seeing my own kinsmen arrayed for battle here and intent on killing each other, my limbs are giving way and my mouth is drying up.**<sup>12</sup>

*Arjuna* realized that all the warriors on the battlefield ready to shed blood were none other than his own relatives, friends, and family. He was filled with remorse and fearful of performing his duty of fighting this war. The cause for these sentiments was his attachment to his bodily relatives. He became forgetful of his spiritual existence, that he was not just the body. His affection for his bodily relatives had blinded his consciousness. For these words of *Arjuna*, *Lord Krishna* describes - In the materialistic concept, we consider ourselves to be only the body, which is emotionally attached to all its bodily relatives. As this attachment is based on ignorance it carries with it the physical burdens of life like pain, sorrow, grief, and

death. Only the death of the physical body can end these materialistic attachments. We are more than just the physical body; our eternal souls are beyond life and death. Tangled in the various attachments of the material world.

Here *Arjuna* explains his condition to *Lord Krishna* and how difficult he is feeling fighting against his family members -

**My whole body shudders: my hair is standing on end. My bow, the Gāṇḍīv, is slipping from my hand, and my skin is burning all over.**<sup>13</sup>

*Arjuna* is explaining his feeling in this situation whereby seeing his family members in the battle field he is confused about what to do and is not able to take any decisions and is feeling helpless. *Arjuna*'s symptoms in this situation are out of material fear - namely, Loss of life. This is evident from other symptoms also; he became so impatient that his famous bow *Gāṇḍīv* was slipping from his hands, and because his heart was burning within him, he was feeling a burning sensation in the skin. All these are due to a material conception of life.

**O Janardan (Krishna), why should we, who can see the crime in killing our kindred, not turn away from this sin?**<sup>14</sup>

A *kshatriya* (Military/ruling class) is not supposed to refuse to battle or gamble when he is so invited. Under such an obligation, *Arjuna* could not refuse the fight, because he had been challenged. In this connection, *Arjuna* considered the opposite party may be blind to see the effects of a challenge but however, *but Arjuna* could see the evil consequences and could not accept the challenge. The obligation is actually binding when the effect is good, but when the effect is otherwise, then no one can be bound. Considering all these pros and cons, here *Arjuna* decided not to fight. How strange it is that we have set our minds to perform this great sin with horrifying consequences. Driven by the desire for kingly pleasures, we are intent on killing our own kinsmen (blood relation). It would be better if, with weapons in hand, the sons of *Dhritarashtra* kill me unarmed and unresisting on the battlefield.<sup>15</sup> *Arjuna* was surprised; despite being aware that this war would only bring misfortune to

all, those who were on the battlefield and the families they would leave behind; they were all hankering to commit this sin. He had enumerated all the possibilities that were imminent if this war took place, but he was ignoring the very fact that if the wrongdoers were not punished, it would cause greater damage to society. Often, we keep blaming the circumstances or others but turn a blind eye to our own weaknesses. *Arjuna's* justification for not killing his greedy cousins and relatives was driven by his own attachment and compassion towards them. Even though he felt it was a sin to kill them, as they were his relatives, he did not realize that his sentiments were actually materialistic and not transcendental. Blinded by compassion, he had forgotten his *dharma* as a warrior; that he was beyond this material body. His delusion had come to a point where he was willing to drop his weapons and allow his enemy to kill him instead. And surrendered himself in front of *Lord Krishna* he is completely devastated and unable to make any firm decisions about what to do next. He seems to look so helpless in this situation. Hence further *Lord Krishna* makes him understand that he is not performing any sin but his duty and one cannot escape from their duties. **Sanjaya said: Speaking thus, Arjuna cast aside his bow and arrows, and sank into the seat of his chariot, his mind in distress and overwhelmed with grief.**<sup>16</sup> Here *Sanjaya* explains the scenario to the *Dhritarastra* - While observing the situation of his enemy, *Arjuna* stood up on the chariot, but *Arjuna* was so afflicted with lamentation that he sat down again, setting aside his bow and arrows. Such a kind and soft-hearted person, in the devotional service of the lord, is fit to receive self-knowledge by self-surrendering to God. In this world, most people are trying to earn money to become rich by hook and crook in a short period by not hesitating to adopt unfair methods and running behind it which gives only temporary pleasure and comfort. Majority of the people are under the illusion that the materialistic comforts in this world are real, and not even trying to get rid of this mortal world. In *Bhagvad Geeta*, *Lord Krishna* gave a wonderful message to the public through *Arjunaa* about the mysteries of the world and

how to lead a meaningful life by following "*Dharma*". *Bhagvad Geeta* is not just for *Arjuna*, but it is for the whole world. It covers the topics such as how to control wants, to know about the soul, about God, the practice of Yoga, Devotion, and *Moksha*, etc. *Lord Krishna* gave the message that "Truth can never be destroyed, so one should not be afraid of telling truth and doing good". All desires, feelings, and thoughts are born in the mind which leads to attachment, a cause of anger. Desire and anger are the greatest enemies of a person "person's best friend and enemy is a person himself, so one must put effort to raise oneself. For success on the path, one has to cultivate detachment and remain free from attraction and aversion to things, besides knowing the difference between actions that bind and actions that make them free. One should engage in performing one's obligatory duties as a selfless service and an offering to God. One must live without expectations, free from desires, and without abandoning one's duties and obligations. One should accept the results gracefully and gratefully. One should think that they are the only means to discharge their duties and end results are left to the Lord, who gives fruits according to one's "*Karma*" that is according to their works."<sup>20</sup>

## DISCUSSION

Depression is a leading cause of morbidity and mortality worldwide with profound public health concerns. In today's era stress at home, the workplace, to match pace with others, to reach given targets, constant or recurrent fear of failure or lagging behind, and incomplete desires to achieve something like fitness, body shapes, etc are psychological causes of stress and depression. Apart from psychological factors, dietary factors like incompatible, contaminated, and distasteful food also play a major role in causing stress. *Ayurveda* considers *shareera* (body) and *Satva* (mind) to be interrelated with each other, and both follow each other's pattern in terms of functioning. When *shareerika* dosha gets disturbed eventually *manasika* dosha (*raja* and *tama*) aggravates thus physical and mental illness also occurs and vice versa. *Acharya Charaka* has explained that there is a



relationship between depression and immunity. A positive and healthy mind helps to recover from physical ailment fast and keeps the body healthy and it can be best achieved by Ayurveda psychological approach.<sup>17</sup>

Anxiety is defined as a subjective feeling of apprehension or dread about the present or the past accompanied by a number of autonomic and somatic signs and symptoms. It is the feeling of fear with no adequate cause. According to ICD 10 & DSM IV, symptoms of Anxiety Disorder are worry, apprehension, psychological arousal, muscle tension, sleep disturbances, and restlessness. Anxiety Disorder is what many people experience in day today life, and interferes with the ability to participate in a relationship, careers, and other aspects of life. Such types of symptoms and disorders are increasing day by day because of the present day lifestyle as well as the challenges of the materialistic competitive world. *Anavastitha Chittata* – "A State of consciousness gripped with fear and uncertainty in response to stressful event paving too, restlessness agitation of the mind". The increased circular current stressful thoughts are one of the symptoms of *Vataja Nanatmaja Vikara*. which is clinically related to the symptoms and features of Anxiety Disorder.<sup>18</sup> *Vishada* is a concept that can be understood in both ways it may be as a Depressive disorder or Anxiety disorder based on the presentation of an individual. Where studies have been conducted and many say that *Vishada* has similarities with the condition of *Kaphaja unmada*, but exactly the *Lakshanas* of *Kaphaja Unmada* cannot be co-related. *Vishada* is called '*Asiddibayat vivideshu karmas*' When a person is unable to perform work due to fear of failure thinking of the future or even stepping back to initiate the work and think oneself as hopeless, worthless, etc., this condition is called *Vishada*. The best example taken here is the concept of *Arjuna* from *Bhagavad Geeta*, where due to fear of defeat in the future or loss of his family or loved ones *Arjuna* steps back from the war field accepting the defeat. Where *Arjuna* presents the typical Anxiety presentation (fear of failure, anxious about separation, etc) also thinks of himself as worthless, and

hopeless, and lacks confidence in taking the responsibilities shows that *Vishada* can be understood in both ways.

## CONCLUSION

*Vishada* is a condition where it influences the normal *Mano Karma* and impairs the functions of *Mano Vishay* where when affected an individual is unable to judge or react.

To a particular situation. Persistent Anxiety features can lead to Depression in the future. Differentiating Anxiety from Depression is very difficult in the case of *Vishada* where continuous exposure to persistent Fear makes an individual think about future consequences like Failure and makes the person feel sad and discouraged. Hence co-relation cannot be done exactly but based on the individual presentation it can just be differentiated and can be understood as both anxiety disorder or Depressive disorder.

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