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### Understanding *Avasada* from *Ayurvedic* point of view and its relation with emotional quotient a review article

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#### Abstract:

Depression is a prevalent but underappreciated illness. Because of social pressure and embarrassment, most people don't want to admit it. However, individuals are gradually coming to terms with the difficulties associated with mental health. Depression is the most common of the terrible psychological conditions. Mind is one among the three basic pillars of life along with Body Conscious. In the holistic approach *Ayurveda* gives prime importance to positive mental health. "*Vishada Sarvada manah khedah*" *Vishada* is a persistent feeling of sadness and inappropriate guilt which are the cardinal signs of depression as well. *Vishada* and *Avasada* are two conditions which are closely similar to Depression in *Ayurveda*. The basic etiological factors at physical and mental level of *Vishada* are depletion of *Vata Dosha* and *Rajas* respectively, while those *Avasada* being vitiation of *Kapha Dosha* and

*Tamas* respectively. The aim of this project was to comprehend the concept depression in *Deha Prakriti*. For that Review of literature regarding *Avsada* is collected from various *Ayurvedic* classics. Research articles are also searched from PubMed, Google Scholar, etc, focusing on *Ayurvedic* literature regarding *Avasada* & *Dehaprakriti*. All Compiled matter is reorganized and critically analysed for the discussion and attempt has been made to draw some fruitful conclusions. *Avasada* is correlated with General anxiety disorder and Depression. According to *Ayurveda*, *Avasada* is *Kaphaj* disease and *Sadvrutta* is best remedy over it.

**Keywords-** *Depression, Avasada, Vishada.*

#### INTRODUCTION:

A prolonged sense of melancholy and disinterest are symptoms of depression, a mood condition. It causes a range of emotional and physical issues and is sometimes known as

major depressive disorder or clinical depression. People can find it difficult to go about their daily lives. An estimated 3.8% of people worldwide suffer from depression, including 5.0% of adults and 5.7% of persons over 60. Depression affects about 280 million people worldwide. Normal mood swings and fleeting emotional reactions to problems in daily life are not the same as depression. Depression can develop into a significant medical disease, particularly if it is persistent and of moderate to severe intensity.

*Prakriti* is an expression of one's constitution. *Prakriti* is enumeration of body features, internal as well as external. *Prakriti* is unique concept of Ayurveda. In the development of fetus, due to its own reasons *Dosha* becomes intensified. This non-pathogenic intensified status of *Dosha* remains constant from birth to death and this is known as *Prakriti*. *Prakriti* is enumeration of body features, internal as well as external. Due to predominance of *Dosha* physical *Prakriti* are of seven types. By determine the *Prakriti* one can advise the daily and seasonal regimen to that person. Different dietary regulations and exercise should be suggested according to the *Dehaprakriti*.

So by knowing the importance of *Prakriti* this topic was selected. The present study was attempt to review the concept of *Avasad* in context to *Prakriti*.

#### **Aim & Objective:**

- Comprehend the concept depression in *Deha Prakriti*.
- To analyse the relation between *Avasada* and *Deha Prakriti*
- To analyse the relation *Avasada* and *Emotional quotient*.

#### **Material & METHODS**

This systematic review was conducted by analyzing classical Ayurvedic texts, contemporary scientific literature, and recent research studies related to *Avasad* in context to

*Dehaprakriti*. A comprehensive literature search was performed using databases such as PubMed, Google Scholar, etc, focusing on Ayurvedic literature regarding *Avasad & Dehaprakriti*. Relevant studies were critically evaluated to compare Depression with traditional Ayurvedic concept like *Dehaprakriti*.

#### **Discussion:**

##### ***Deha Prakriti:***

The Indian subcontinent has been home to the age-old *Ayurvedic* medical tradition for thousands of years. One of the key tenets of *Ayurveda* is the *Tridosha*, a framework for comprehending health and illness. The concept of *Tridosha*, which involves the three doshas of *Vata*, *Pitta*, and *Kapha*, is introduced in the first chapter of the Charaka Samhita, the oldest *Ayurvedic* text. It is a cornerstone of *Ayurveda*.<sup>1</sup> The ancient *Ayurvedic* texts discuss many dosha traits and how they affect a person's physiology or *Prakriti* based on the dominance of one or more doshas.<sup>2</sup> A person's physiological strengths and weaknesses, mental tendencies, and vulnerability to specific illnesses can all be reasonably predicted by their *Prakriti*. According to Ayurveda, each patient should be examined separately utilising the *Prakriti* evaluation technique.<sup>3</sup>

The following is the definition of perfect health. A person is considered to be in perfect health when all of their *Dosha* (essential elements, such as hormones and biochemical secretions), *Dhatu* (all of the body's tissues), *Agni* (the capacity of the individual to make the food that has been consumed available for all of the tissues), and *Mala* (waste products in the body) are in balance, along with a contented soul and mind (a positive mental attitude is equally crucial for a person's overall health).<sup>4</sup>

The core ideas of *Ayurveda* are *Tridosha* and *Triguna*. The *Doshas*—*Vata*, *Pitta*, and *Kapha*—are in charge of a person's bodily well-being, while *Triguna*, or *Satva Raja* and *Tama*,

are in charge of their mental health<sup>5</sup>. *Tridosha* is also in charge of a person's physical characteristics. Seven distinct constitutions are produced by various combinations of *Doshas*. These combinations are called *Prakriti*.<sup>6</sup> Based on the *Dosha* dominance, these constitutions are further divided into seven types: *Sama Prakriti*, *Vataja*, *Pittaja*, *Kaphaja*, *Kaphavataja*, *Kaphapittaja*, and *Vatapittaja*. While *Kapha vataja*, *Kaphapittaja*, and *Vatapittaja* are more prevalent to disease. *Vataja*, *Pittaja*, *Kaphaja Prakriti*, *Sama Prakriti* are less common<sup>7</sup>.

*Avasada*/-

*Avasada* is linked to major depressive disorder and is regarded as one of the *Manasika Rogas*<sup>8</sup>. In addition to being an illness (*Manasika Vyadhi*), it is also an emotional state (*Manasika Bhava*).<sup>9</sup> Furthermore, According to *Charaka*, "*Vishado Rogavardhananam Agrya*" indicates that *Vishada* is the primary cause of the illness<sup>10</sup>. This is the first Ayurvedic concept pertaining *Ava+sada*" is a noun that comes from the Sanskrit root (dhatu) "*Sad with the prefix Ava.*"

<sup>11</sup> In its literal sense, it refers to a variety of feelings and conditions, such as slumber, inactiveness, despair, depression, and despondency.

*Avasada*- "*Chittar dehe glani*" (*Dalhana commentary on Su, Su 15/13*)<sup>12</sup>

*Chitta* means *mana* i.e .mind *Glani*- sadness

In different parts of their writings, *Samhitakar*s such as *Charaka*, *Sushruta*, and *Vagbhatta* addressed the subject of *Avasada*. Commentators like *Chakrapanidatta* and *Dalhan* however, went into further detail on this topic and offered precise formulations that consistent with contemporary scientific perspectives.

"*Apravriddhi Vishada dvividheshu karmeshu asiddhibhayat.*"<sup>13</sup>

*Vishada*, also according to *Dalhana*, is a state that arises from a fear of failing and affect body and mind unable to keep functioning normally.

Both of the activities have signified decrease in body movements.

"*Vishada Sarvada manah khedah*" *Vishada* is a persistent feeling of sadness and inappropriate guilt which are the cardinal signs of depression as well.<sup>14</sup>

As *Vishada* is mentioned in a *Vataja NanatmajaVyadh*, *Avsada* is mentioned in *Kaphaja Nanatmaja Vyadhi*, we can say that *Vishad* and *Avasada* are the same. *Vishada* is depletion of *Vata Dosha* and *Rajas* while *Avasada* is vitiation of *Kapha Dosha* and *Tamas* respectively.<sup>15</sup>

*Vishada* and *Avasada* are two conditions which are closely similar to Depression in *Ayurveda*.

*Nidan*<sup>16</sup>

The *nidanas* that cause *Manovikaras* can be taken into consideration because there are no specific etiological factors for the occurrence of *Avasada* in the classical literature. Mental illnesses are associated with the concepts of *Rajas* and *Tamas* in the Ayurvedic system. *Rajas* is responsible for motivating and activating activities, while *Tamas* regulates and sometimes stops activities.<sup>17</sup>

### 1. *Aaharaj* (Dietary causes)

*Malina-Ayogya* and *Tamasika Aahara* (impure, inadequately set up expired food)-

*Kapha vriddhikara Aahara*: These conditions might result in *Jadatva* (heaviness Gaurava, and *Avasada*, which lower activity levels.

*Pragya-paradha* (inappropriate eating habits brought on by a lack of self-control an greedy temperament) causes *Samashana*, *Adhyashana*, and *Vishamashana*.

### 2. *Viharaja* (Life style causes)

Depression is mostly caused by *Ayogya Vihara* and *Avyayama*, or a lack of mental. physical exercise. *Divasvapna* (sleep during the day): Both excessive *Tamas* activity and *Kapha Dosha* accumulation may result from this.

Excessive and/or unnecessary indulgence Because of an imbalance in *Vata Dosha* and

*Rajas guna* intensify mental and physical activity might result in *Vishada*.

### 3. Rogaja

Long-term untreated somatic diseases may contribute to or result in the de psychological disease. The symptoms of *Vataja Jwara*, which indicate the onset of a psychosomatic are documented in classical sources.

### 4. Manasika karana (Psychological factors)

*Vishada* may be the destination for *Shoka*, *Bhaya*, *Irshkya*, *Dhainya*, *Lobha*, *Chintha*, a *Krodha*<sup>17</sup>.

*SAMPRAPTI of Avasada*<sup>18</sup>

*Hetu Sevan (Mithya Ahara Vihara, Manoghat , Pragyaparadha etc)-----*

*Alpa satva person (weak minded people)-----*

*Vitiation of doshas (Vata Pradhan Tridosha and Tama Guna).....*

*Annavaha strodushti- Rasadhatu Dushti + Ojas Dushti-----*

*Lodgement of Dosha in 'Hridaya'*

*Manas + psychic personality Sharir (Manovaha strotas ) -----*

*Bhaya Shok Chinta----Avasada*

*Dosha- Vata pradhana , Tri dosha, Tama guna.*

*Dushya - Ras dhatu and Oja*

*Strotas – Rasa vaha and ManoVaha Strotas.*

*Sthan – Hridaya*

*Dosha: Imbalance of the doshas state in Avasada*<sup>19</sup>.

### 1. Vata Karma Kshaya

According to *Susruta*, the body's diminished *Vata dosha* manifests as the following symptoms

*Manda cheshtata* also known as *Manda kaya vyaparata*, refers to the slowness. retardation of bodily functioning.

*Alpavaktvam*-This indicates a reduction in talkativeness.

*Arushti -Apraharsha*- It indicates discontent or a lack of enjoyment at work.

*Nashta sammyaka dnyanata, ot Moodha sandyata*, refers to an improper understanding perception.

## 2. Kapha Karma Vriddhi

*Sthairya* (immobility)

*Gauravam* (heaviness)

*Avasadha*(Depression)

*Tandra* (drowsiness)

*Nidra* (sleepiness)

*Sandhivishlesha* (looseness of joints).

*Kapha Vriddhi* is the main pathogenic focus of *Avasada*, resulting in a condition marked by heaviness, drooping, lethargy, inactivity, and excessive sleepiness.

*Pitta Karma kshaya-*

*Mandoushmata* reduced body temperature

*Mandangni* sluggish digestive fire

*Nishprabhata* decrease body lustre. In the indications of deficient *Pitta dosha*, *Sushruta* rep *manda Agni* (decreased digestive fire) causing *Anorexia* and loss of shine of body. It is evident from the descriptions above that in *Avasada*, the *Kapha dosha* is exacerbated along with *Vata* and *Pitta Dosha*<sup>20</sup>

**Relation between Deha prakriti and Avasada.**

It is evident from the descriptions above that in *Avasada*, the *Kapha dosha* is exacerbated along with *Vata* and *Pitta Dosha*<sup>20</sup> are the same. *Vishada* is depletion of *Vata Dosha* and *Rajas* while *Avasada* is. vitiation of *Kapha Dosha* and *Tamas* respectively.<sup>21</sup>

*Vishada* is also one of the *Manasa Vikara* in which *Rajas* and *Tamasa Doshas* are increased. In this way, accurate knowledge of *Manas* is necessary to understand about nature of life, health as well as disease. It is known to that *Avasada* is caused by increased *Kapha* and *Tama guna*. All the causative factors that increase *Kapha dosha* in our body alike *aavyaama*, *achinta*, etc. are responsible for *Avasada*. If the etiological factors are prevented *Avasada* can be prevented. Consuming of *Kapha Virudha* gunas like *ushna*, *teekshna*, *katu*, *tikta* and *kshaya rasa*, that alleviate *Kapha*, *Tama guna* and follow

*sadvritta*<sup>22</sup> as suggested by Acharya Charaka *Avasada* or *manovikars* can be prevented. Relation with *Avasada* and *Emotional Quotient*.

**Emotional quotient:**

Emotional quotient is a new way to understand and assess people's behaviours, management styles, attitudes, interpersonal skills, and potential. Emotional intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service. The essential premise of EQ is that to be successful requires the effective awareness, control and management of one's own emotions, and those of other people. EQ embraces two aspects of intelligence

- Understanding yourself, your goals, intentions, responses and behaviour
- Understanding others and their feelings.

**Goleman identified the five 'domains' of EQ as:**

1. Knowing your emotions – self awareness
2. Managing your own emotions – self regulation
3. Motivating yourself – self motivation
4. Recognising and understanding other people's emotions – social awareness

**Table no 1. Managing relationships – social skills.**

Sr.no.	Personal competence	Social
1.	Self-Awareness.	4.Social Awareness
	Emotional awareness	Empathy
	Accurate self-assessment	Service Orientation
	Self confidence	Developing Others

2.	Self-regulation	Leveraging Diversity
	Trustworthiness	Political skills
	Conscientiousness	5.Social Skills
	Adaptability	Communication
	Innovation	Leadership
3.	Self motivation	Change catalyst
	Achievement drive	Conflict management
	Initiative	Building bonds
	Optimism	Competition and collaboration
	Commitment	Team capabilities.

**Relation with *Avasada* and emotional quotient**

Based on the provided search results, the conclusion regarding *Avasada* (*Vishada/Depression*) and Emotional Intelligence (EQ/Emotional Quotient) highlights a significant inverse relationship, where higher emotional intelligence acts as a protective factor against depression *Avasada*. Inverse Relationship: Studies indicate that higher levels of emotional clarity and mood repair (components of EQ) are associated with lower levels of anxiety and depression Preventive Mechanism: EQ enables individuals to recognize, understand, and regulate emotions, which helps in navigating personal and professional challenges, thereby reducing the likelihood of falling into a state of *Avasada*.

The process and outcomes of emotional intelligence development also contain many elements known to reduce stress for individuals and organisations, by decreasing

conflict, improving relationships and understanding, and increasing stability, continuity and harmony.

### Conclusion;

*Avasada* is co-related with General anxiety disorder and Depression. It is known to that *Avasada* is caused by increased *Kapha* and *Tama guna*. All the causative factors that increase *Kapha dosha* in our body alike *aavyaama*, *achinta*, etc. are responsible for *Avasada*. If the etiological factors are prevented *Avasada* can be prevented. Consuming of *Kapha Virudha* gunas like *ushna*, *teekshna*, *katu*, *tikta* and *kshaya rasa*, that alleviate *Kapha*, *Tama guna* and follow *sadvritta* as suggested by Acharya Charaka *Avasada* or *manovikars* can be prevented. EQ enables individuals to recognize, understand, and regulate emotions, which helps in navigating personal and professional challenges, thereby reducing the likelihood of falling into a state of *Avasada*. Effective community approaches to prevent depression include school- based programmes to enhance a pattern of positive coping in children and adolescents. Interventions for parents of children with behavioural problems may reduce parental depressive symptoms and improve outcomes for their children. Exercise programmes for older persons can also be effective in depression prevention.

### Limitations & Further Scope of Study:

As it was conceptual study, clinical trial was not carried out. By taking the clinical trial the efficacy of Ayurvedic drug can be assessed in the different *Dehaprakriti*.

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