

**THE ROLE OF MEDHYA RAYANA IN MANASA ROGA**

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College, Shevgaon.**ABSTRACT**

In Ayurveda Diseases are classified in to various subtypes, In that Manas is given utmost importance, Manasa rog are associated with emotional trauma, negative attitude, stress. According to Ayurveda manasa roga are born out of disturbance in satwa guna. Ayurveda gives more stress to Sattvvajaya Chikitsa and Daivavyapashraya Chikitsa in managing manovikaras. This article will help readers to understand role of Ayurveda in maintaining Manasika Swasthyam. Manas Bhavas are best treated by Medhya Rasayanas mentioned in Ayurvedic Texts.

**KEYWORDS:** Manasa, Sattvvajaya Chikitsa Daivavyapashraya Chikitsa, manovikaras, Medhya Rasayanas

**INTRODUCTION**

Health is a state of complete physical, mental and social well-being and not merely the absence of diseases. Vata, pitta, & kapha are sharir doshas where as Raja & Tama are manas doshas. As vata dosha play a major roll in body in the same way Raja play important role in manas doshas.<sup>[1]</sup>

In Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (Divine therapy), Yuktivyapashraya Chikitsa (Rational therapy) and Satvavajaya chikitsa. The mind is the set of faculties such as consciousness, imagination, perception, thinking, intelligence, judgement, language and memory, as well as emotion and instinct.

Medhya Rasayana: In Charaka Samhita there is detailed narration of Rasayana, its method and classification. Acharya Charaka has mentioned four medhya drugs Mandookaparni, Yashtimadhu, Guduchi and shankapushpi as Medhya Rasayanas.<sup>[2]</sup>

They are *Mandukaparni Swarasa* (*Centella asiatica*), *Yastimadhu Churna* (*Glycyrrhiza glabra*), *Guduchi Swarasa* (*Tinospora cordifolia*), and *Shankhapushpi Kalka* (*Convolvulus pluricaulis*). *Mandukaparni Swaras*, *Yastimadhu Churna* with *Ksheer*, *Guduchi Swaras*, and *Shankhapushpi Kalka* are anxiolytic, disease-relieving, and boosters of strength, *Agni*, complexion, voice and *Medhya*. *Medhya Rasayana* medicines are used to suppress and treat mental illnesses in people of various ages. These medications improve the ability to acquire (*Dhi*), retain (*Dhriti*), and remember information (*Smriti*). *Medhya Rasayana* medicines are used to prevent and cure mental disorders and health Promotion in people of all age's groups.<sup>[3]</sup>

### AIMS AND OBJECTIVES

To study the Literary Aspect of the role of medhya rasayana in manasa roga.

### MATERIALS AND METHODS

Information extracted from various ayurvedic texts, Modern literature, Journals and Review articles for comprehensive understanding of concept of Rasayana, Literature of Charaka Samhita, Susruta Samhita.

### DISCUSSION

Drug Name	Yastimadhu	Mandukaparni	Guduchi	Shankhpushpi
Botanical Name	Glycyrrhiza glabra	Centella asiatica	Tinospora cordifolia	Convolvulus plauricaulis
Rasa	Madhura	Tikta, Kashaya, Madhura	Tikta, Katu, Kashaya	Tikta, Kashaya
Guna	Guru, Singdha	Laghu, Sara	Guru, Snigdha	Snigdha, Pichhila
Virya	Sheeta	Sheeta	Ushna	Sheeta
Vipaka	Madhura	Madhura	Madhura	Madhura
Karma	VP Shamak	VPK Shamak	VPK Shamak	VPK Shamak

Medhya rasayana is a beautiful concept. The 4 medhya are explained because of their increased efficacy towards forming new neural conections i.e increasing budhi. Medya rasayana is not only limited to regulate the higher mental functions but also have pronounced potency in treating many mental disorders and disturbances such as Parkinson's, alzhiemer's, depression secondary to any disease, epilepsy, amnesia, bipolar disorder, insomnia, obsessive compulsive disorder and so on. Medhya rasayana is not limited only to the 4 medhyas explained in classics but is a broder concept and allows vaidya to apply his yukti and use different forms of medicines as ghruta kalpanas, swarna kalpana, choorna, arishta kalpanas

etc. Manas chikitsa is mainly concerned with aachar rasayan and sadvrutta palan. Good behaviour, proper diet & avoiding suppression of natural urges, following dinacharya, rutu charya, will maintain the equilibrium of doshas. **Mandukaparni** is having laghu gunas, tikta rasa, kashaya and madhur anurasa, madhur vipaka and sheeta virya. By prabhava it acts as medhya and rasayana. Bhavprakasha mentions the qualities of mandukaparni as medhya and smrutiprada.<sup>[4]</sup>

Caharaka samhita has also mentioned it as medhyani chaitani rasayanani. Susruta samhita says that vardhaman prayoga of mandukaparni shows medhavi effects.

**Yastimadhu** is guru and snigdha guna, madhur rasa, madhur vipaka and sheeta virya. Yastimadhu is used as sarva dhatugami rasayan and great rasayana in vardhaman prayoga as mentioned in ashtanga hridaya chikitsasthana.

**Guduchi** has laghu and snigdha guna, tikta and kashaya rasa, madhur vipaka and ushna virya. Bhavprakash mentions it as rasayani.<sup>[5]</sup> According to rajnighantu it is bhramaharini. It is also hridya playing a vital role in rasa-rakta vikshepana of hridaya and manasa.

**Shankhapushpi** has medhya and smrutihita as synonyms. It has snigdha, pichhil, guru and sara gunas, katu, tikta and kashaya rasa, madhur vipaka and sheeta viryas. Prabhava is medhya. Rajnighantu has mentioned it as medhakrut, grahabhootadidoshaghni.

Kaideva nighantu says that shankhapushpi is rasayani, varnamedhagnibalayuhu and is useful in relieving unmade, apasmara, bhrama and is nidrakara.charaka sanmhita describes it as medhyavisheshen cha shankhapushpi.

## CONCLUSION

The rasyana therapy in the form of medhya rasayanas increases the satwa gunas and decreases the raja and tama doshas by acting on the hridaya and manasa.

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