APPLICATION OF MEDHYA RASAYANA IN ASTANGA AYURVEDA: A REVIEW

Sushruth Kumar Jain M J 1, Savitha H P 2, Suhas Kumar Shetty, 3
1PGi scholar, SDM College of Ayurveda, Hassan, Karnataka, India
2Associate Professor, SDM College of Ayurveda, Hassan, India
3Professor, SDM College of Ayurveda, Hassan, Karnataka, India

ABSTRACT

Medhya rasayana are those drugs which improve comprehension. Medhya rasayana mentioned in Charaka Samhita are Mandukaparni Swarasa (freshly extracted juice of Centella asiatica leaves), Yashtimadhu choorna with Ksheera (Powder of Glycyrrhiza glabra root) with milk, Guduchi Swarasara (freshly extracted juice of Tinospora cordifolia leaves), Shankhapushpi Kalka (Paste of Withania somnifera panchanga). Other drugs in practice for Medhya benefit are: Brahmi (Bacopa monniera), Jatamansi (Nardostachys jatamansi), Jyothishmati (Celastrus panniculata), Kushmanda (Benincasa hispida), Vacha (Acorus calamus). Some poly herbal preparations promoting Medha are Kalyanaka Ghritha, Panchagavya Ghritha, Mahapaishachaka Ghritha, and Saraswatharishta. These drugs have intellect promoting activity. They also have plenty of other applications, apart from promoting Medha. Their applications are seen in all eight branches of Ayurveda. i.e. Kayachikithsa, Balaroga, Graha, Shalakya Tantra, Shalya Tantra, Agada Tantra, Jara and Vrisha Chikithsa. This paper attempts to emphasize upon the wide range of clinical applications of these Medhya drugs.

KEY WORDS: Rasayana, Ashtanga Ayurveda, Medhya rasayana

INTRODUCTION

Ayurveda is ancient system of traditional medicine which aims at prevention and cure of diseases with its holistic approach. Rasayana concept of Ayurveda is considered as unique approach through its rejuvenation and revitalization methods. Rasayana is defined as the means of achieving the finest quality of Rasaddhatu (body tissues) where it increases life span, improves Medha (intelligence), cures disease, stabilizes youthfulness, improves lustre, complexion, voice and makes body and senses strong and healthy etc. Rasayana is classified into three varieties 1,2,3.

1. Naimittika rasayana – This is curative type of Rasayana. This is used in the treatment of specific diseases.
2. Ajasrika rasayana- Used to maintain good health and improve the quality of life through daily intake of dietary supplements like milk and ghee.
3. Kamya rasayana- This is described as to fulfill a wish or desire or to serve a special purpose. It is of three types:
   a. Prana Kamya- Best quality of Prana (life energy) in the body.
   b. Medha Kamya- enhancing the memory and intellect.
   c. Shree Kamya – aimed at attaining good wealth and physical beauty

So, Medhya rasayana is included under Kamya Rasayana. Those who are desirous to attain Medha are advised with Medhya Rasayana. Medha is defined as Granthaavadhaaaraana karshana Saamarttham 4 i.e. the capacity to retain information and comprehend it.

Medha has four components viz: Viveka Shakti (power of discrimination), Grahama Shakti (power of grasping), Dharana Shakti (power of retention) and Smarana Shakti (power of recollection)5. And usage of Medhya Rasayanas enhances the functioning of these components.

MEDHYA RASAYANA

Medhya rasayana are those drugs used to improve comprehension ability. They are group of drugs widely used in Ayurveda since with manifold benefits specifically to improve memory and intellect by their Prabhava. Medhya rasayana mentioned in classics of Ayurveda are Mandukaparni Swarasa (freshly extracted juice of Centella asiatica leaves), Yashtimadhu choorna (Powder of Glycyrrhiza glabra root) with milk, Guduchi Swarasara (freshly extracted juice of Tinospora cordifolia leaves) and Shankhapushpi Kalka (Paste of Withania somnifera panchanga) 1,2,3.

Yet other drugs used in practice for Medhya benefit are Brahmi (Bacopa monniera), Jatamansi (Nardostachys jatamansi), Jyothishmati (Celastrus panniculata), Kushmanda (Benincasa hispida), Vacha (Acorus calamus). Some polyherbal preparations promoting Medha are Kalyanaka Ghritha, Panchagavya Ghritha, Mahapaishachaka Ghritha and Saraswatharishta 5.The benefits of these medicines are seen in all the eight branches of Ayurveda. These Medhya drugs are efficiently used in Ayurveda in treating neuropsychiatric and psychosomatic diseases.

The eight branches of Ayurveda 10 are Kayachikithsa – General medicine, Balaroga- Paediatrics, Graha- Science of evil spirits, Shalakya Tantra- Upper clavicular diseases, Shalya Tantra- General Surgery, Agada Tantra- Toxicology, Jara chikithsa- Rejuvenatory science and Vrisha chikithsa- Aphrodisiacs. A
SHALAKYA TANTRA

Shalaka Tantra is a branch in which various surgical interventions are done. During surgeries anxiousness can be observed which is termed as preoperative anxiety. To relieve the pre-operative anxiety Medhya drugs like Jatamansi (Nardostachys jatamansi) are prescribed.

AGADA TANTRA

Agada tantra deals with management of toxicity. Visha or toxins have an intimate relationship with psychological presentations. Vishaja Ummada (Psychosis due to psychoactive substances) and psychosis caused due to intake of certain drugs like Datura (Datura metel) are mentioned in the classics. In the cases of snake bite, to relieve this Mahakalyanaka Ghritha which is a Medhya promoting drug is advised as a first line of management. Vishaja Ummada is caused by Dooshi Visha. It needs to be treated with Medhya drugs along with other Vishahara drugs.

JARA CHIKITHSA

Jara chikithsa deals with management of diseases of old age. Old age is a hub of various psychological illnesses like dementia, delirium, depression and so on. Medhya drugs are used to prevent the psychological symptoms of old age along with managing them. In old age dementia is common disorder. To improve the quality of life by promoting memory and in old age Medhya drugs are advised. In old age Vishada, Kampavata, Chittodwega are also commonly observed diseases. In the management of these cases also Medhya drugs like Ashwagandha (Withania somnifera) are having prominent role.

VRISHA CHIKITHSA

In Vrisha chikithsa it is the branch which deals with the promoting sexual vigour of a person. It is told that good mental health acts as aphrodisiac. Manasika klaibya (psychological erectile dysfunction) is mentioned in classics as one of the causes for infertility. In the treatment of psychosexual disorders where mental faculties will be affecting the sexual activities, Medhya drugs like Ashwagandha (Withania somnifera) are advised.

DISCUSSIONS

So, Medhya drugs are beneficial in various fields along with improving Medha factor. They need to be utilized in all those areas which are mentioned above for the better management of those conditions. Nowadays increased stress level are observed in everyone’s life due to the competition in the world. Those who are having illness will be still more stressed in order to come out of illness as soon as possible to get back to normalcy. The involvement of psychological factors needed to be assessed, even though the presenting features are seated in the body. Wherever psychic factor involvement is seen prescribing the Medhya drugs will be beneficial to patients.

CONCLUSION

Medhya drugs and their above mentioned wide ranged utilities are needed to be understood and incorporated by every clinician for better clinical practice. Their effective utilization at proper dose and conditions will lead to better management of psychosomatic and psychiatric illnesses. Their utility as comprehension promoters are also at great needs in this highly competitive era by improving memory, intelligence, academic performances and interpersonal skills.
REFERENCES

1. Acharya YT, Ayurveda Deepika Commentary, Chakrapanidatta, CharakaSamhita, Agnivesha, Chithsasthana 1st chapter, Rasayanadhnya, 1st paada verse no.08, 4th ed, Varanasi: Chaukamba Sanskrit Sansthan, 2009; p. 376
2. Acharya YT, Nibhandasangraha commentary Dalhana, Sushruthasamhitha, Chithsasthana 27th chapter, Sarvapaghatasamaneeya rasayanadhhya, verse no. 1, 3rd ed, Chaukamba Sanskrit Sansthan, 2009; p. 10
10. Acharya YT, Nibhandasangraha commentary Dalhana, Sushruthasamhitha, Sutrasthana 1st chapter, Vedotpatti adhyaya, verse no. 7, 3rd ed, Chaukamba Sanskrit Sansthan,2009 ; p. 2
12. Vridha jivaka, Kashyapa Samhitha, Sutra sthana, Leha Adhyaya, 10th ed, Chaukamba Sanskrit Sansthan, 2005;p. 4-5

How to cite this article: