

ROLE OF MEDHYA RASAYANA IN MANAS ROGA***Dr. Hemlata**

(PG Scholar Dept. of Kayachikitsa) State Ayurvedic College and Hospital, Lucknow.

Article Received on
21 January 2020,Revised on 11 Feb. 2020,
Accepted on 01 March 2020

DOI: 10.20959/wjpr20203-22559

Corresponding Author*Dr. Hemlata**(PG Scholar Dept. of
Kayachikitsa) State
Ayurvedic College and
Hospital, Lucknow.**ABSTRACT**

Manasa rog are associated with emotional trauma, negative attitude, stress. According to Ayurveda manasa roga are born out of disturbance in satwa guna. In Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (divine therapy), Yuktivyapashraya Chikitsa (rational therapy) and Satvavajaya Chikitsa (psychotherapy). Daivavyapashraya Chikitsa involves measures to combat Daivakrit diseases. Yuktivyapashraya is treatment based on fundamental principles of Ayurveda. Sattvavajaya Chikitsa is to control the mind by withdrawing it from undesired objects. Ayurveda gives more stress to Sattvavajaya Chikitsa and Daivavyapashraya Chikitsa in managing

manovikaras. This article will help readers to understand role of Ayurveda in maintaining Manasika Swasthyam. Our Acharyas talk about both Mansika swasthya and shareerika swasthya. In today's world shareerika swasthya is possible by many ways explained in Ayurvedic text and preventive measures are also written. Mana, Mathishka, budhi, are other entities which have been constantly working to keep up the higher mental functions.

KEYWORDS: Manasa, Stress, Satwa, Yuktivyapashraya, Daivavyapashraya.**INTRODUCTION**

Manasa rog are associated with emotional trauma, negative attitude, stress. According to Ayurveda manasa roga are born out of disturbance in satwa guna. 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. For a healthy life, not only physical well being but also mental health is also very important. 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.^[1]

Medhya Rasayana is elaborated into two words „Medhya“ and „Rasayana“. Most popular shabdha kalpa druma 2 (shabdha kosha) explains word meaning of Medhyam, “medhyayati iti” That is one which provides medha (intellectual power). In the next line he explains about Medhyaha, “medhayaii hitaha” One which is hita to mastishka or which improves the easy manipulations of mastishka; one which increases medha. Further gives some examples like rakta vacha, jyotishmati, ketatki, shankhapushpi, brahmi, shweta vacha, mandookaparni etc. Coming to Rasayana which is divided into Rasa (dhatu) + Ayana (movement/marga) through which Poshana/nutrients reaches to all the saptadhatu including oja. Further in shabda kalpa druma explaining about laxanas of Rasayana; one which does vyadhi vidhamsa (destroys any disease), which acts as vayasthapaka, chakshushya, bruhmana, vrushya. When we combine these two words it becomes a wider aspect. Medhya Rasayana is a self explanatory concept in broad way.

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.^[2]

In Sushruta Samhita exhaustive information about Medhya Rasayana is available in a separate chapter in chikitsa sthana, named: Medhayushkameeya Adhyaya (su.chi28chapter)4. In this chapter detailed description about the method of administration, dosage and duration of different Medhya Rasayanas are available.^[3]

In charak Samhita, Daivayapashray chikitsa is one of the three treatment, mentioned in sharirik dosha and manasik dosha. Commenting on this acharya chakrapani explains Daivavyapashraya chikitsa is mentioned first because its mode of action can’t be ascertained through a general logic, but gives immediate results. Daivavyapashraya chikitsa acts on the basis of Prabhav. Daivavyapashraya chikitsa (divine therapy) The word Daiva refers to sinful acts committed in past life. Daivavyapashray chikitsa is a treatment based on pleasing the god.

Daivavyapashraya chikitsa revives normal functioning of Sattaguna and removes obstacales of Raja and tama. Acharya Sushruta also explained usage of bali,(offerings) homa,

havan,(offering ghee to holy fire) etc as a shanti karma for the grahas as one of the Ashtanga of Ayurveda, called as bhoot vidya.^[4] Satwavajaya chikitsa (Trans therapy)- Satva means mind, and avajaya means to win or conquering. Thus, satvavajaya treatment is to gain control over the mind of the patient and helping them to keep their mind and senses detached from the unwholesome subjects. Is aimed at regaining the normal mental activity by conducting practice of yama, niyam, asana, & pranayam. Satwavajaya chikitsa uplift the satwa of the patient. This enhances pran vayu circulation throughout the body resulting in removal of blockage of channels of circulation linked to mind. Recent research has showed satwavajaya chikitsa superior to shunthi tablet in the treatment of manasa dosha ajeerna. Satwavajaya chikitsa prevents the impairment of intellect, patience and memory and bring them back to normal condition.

Yuktivyapashraya chikitsa- Yuktivyapashraya chikitsa rational treatment. Yuktivyapashraya chikitsa is a treatment in which the medicine, lifestyle, and diet are skilfully planed and administered.

DISCUSSION AND CONCLUSION

Medhya rasayana is a beautiful concept. The 4 medhya are explained because of their increased efficacy towards forming new neural connections 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, alzheimer'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 broader 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.

REFERENCES

1. Agnivesh, Charaka Samhita, elaborated by Charaka & Dudhabala, with 'Ayurvedadipika' commentary by Shri Chakrapanidatta, Edited by Vd. Yadavji Trikamji Acharya, Reprint 2019, Chaukhamba Surbharati Prakashan, Varanasi, sutrasthan 1/57.

2. Acharya Siddhinanda Mishra, edition: 2012 Vyakhyakara: Vaidya Harischandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika"s Ayushi Hindi Commentry, Part 2 Chaukamba Publications.
3. Kaviraja Ambikadutta shastri, 2001 edition, foreword by Dr Pranajevana Manekchanda Meheta, Sushruta Samhita of Maharshi Sushruta, edited with Ayurveda Tatwa Sandeepika, hindi commentry, Chaukhambha sanskrit samsthana Varanasi. (Su chi 28/27 chapter.
4. Sushrut Samhita sutrasthan 1/12 Chaukhambha sanskrit samsthana Varanasi.