

The Role of Medhya Rasayana in Manasa Roga

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Abstract:

Diseases are classified in to various subtypes but ultimately all of them are psychosomatic. Manas is given utmost importance in Ayurveda as mentioning of pramanas Yukti pramana is held responsible for treating Chikitsya purush including both Sharira and Manas. Manas Bhavas are best treated by Medhya Rasayanas mentioned in Ayurvedic Texts.

Aims and Objectives: To study the Literary Aspect of the role of medhya rasayana in manasa roga

Materials and Methods: Literature of Charaka Samhita, Susruta Samhita, Ashtang Hridaya, Ashtang Sangraha, Madhav Nidana, bhavaprakasha nighantu, rajnighantu, kaideva nighantu

Introduction:

Acharya Charaka has stated that the samyoga of Sharira, Indriya, Manas and Atma is called Ayu. In Medicine both the body and mind need treatment. The definition of Swastha in Ayurveda says that dosha dhatu mala and agni in samavastha as well as the persons indriya manas and atma must also be in prasannavastha. according to modern medicine Psychology as a science studies facts, lawlike regularities and mechanisms of the mind.

Satwa is the gunas of manasa rogas while raja and tama are the manasa doshas. the three causative factors for manasa rogas are asatmyendriyarthasamyoga, pradnyapradha and parinaama. The inequilibrium of which causes various manasa rogas. the vikaras of manasa doshas are kaam, krodha, lobha, moha, irshya, maana, mada, shoka, chinta, udwega, bhaya and harsha. The vishayas or arthas of manasa are chintya, vicharya, uhyam, dhyeyam, sankalpam. The manasa is also called ubhayendriya as it stimulates both dnyanendriyas and karmendriyas.

There are many manasarogas in our day-to-day life due to the disruption in the routine activities of manasa bhavas. In ayurveda the manasa is the site of hridaya and also atma is a site of hridaya. The charaka samhita commentator chakrapani aptly states in indriyasthana of charaka samhita that hridaya and its dasa dhamanis are important

constituents of manovahastrotasa. Hence hridaya is also called the site of chetana, ojas, prana and chaitanya. The various manasarogas mentioned in ayurvedic classics are unmade, apasmar, atatwabhinivesha, manovikshiptata, vishada, avyavasthichittata, bhrama, vibhrama, samvibhrama, vyamoha, manahshranti, manogranthi and various vridhawasthajanita vikaras.

The samanya chikitsa of manasarogas are daivavyapashraya chikitsa, yuktivyapashraya chikitsa and satwavajaya chikitsa. The vaidyas must use their yukti to treat the manasa rogas. The rasayana chikitsa is the wonderful therapy having miraculous effects on the body and mind of an individual. The word Rasayan means that which is a ideal path to uttarottar dhatu poshan. Rasa+ayan means rasa as saptadhatu and ayan means path. The modern life is stressful and with full of tensions having physical and mental disturbances. The lifestyle disorders like heart disorders(hridroga), hypertension(uccharaktadaba), diabetes mellitus (madhumeha), irritable bowel syndrome(grahani), migraine (ardhashishi), hyperacidity (amlapitta), anxiety, depression (mano-avasada) and many such disorders are due to the vishamawastha of manobhavas and hinasatwas of manasa.

Susruta samhita mentions the importance of rasayana swastha vyakti as jaravyadhinashanam. Rasayantantra is a science for vayasthapanam, ayur-medha-balakaram and also

rogapaharanam. according to charaka samhita commentator

Shri acharya kaviraj gangadhar mentions rasayana as that treatment which imparts dirghayu, dhi-dhruti-smriti to the person. Dalhana commentary on susruta samhita sutrasthana shows that the constituents of ahara (diet) and bhesaja (medicines) like rasa, gunas, virya and vipakadi qualities are supplied by rasayanas. The rasayana yogas not only act on the body but also on the manasa. In ayurveda charaka samhita rasayanachikitsadhyaya third padas karaprachitiya rasayana pada medhya rasayanas like mandukaparni swarasa, mulethi churna, guduchi swarasa and shankhapushpi kalka along with moola and pushpa have been mentioned. These medhya rasayanas due to their antianxiety and antistress and adaptogenic qualities decreases the catecholamines in the brain and produces tranquilizing effects. The samanya samprapti of all the manasa rogas says that due to nidana sevana the satwa gunas of manasa is decreased while the rajas and tamas doshas are increased. These increased doshas enter the hridaya and causes dushti. These doshas also causes avarodha of manovaha strotas and these causes manasa rogas. Here the role of medhya rasayanas is very vital as they reduce the strotorodhas and causes sadnyaprabodhan. These rasayana drugs in the form of medhya rasayanas increases the satwa gunas of manasa and promotes the dhi-dhruti-smriti of manasa.

Mandukaparni is having laghu gunas, tikta rasa, kashaya and madhur anurasa, madhur vipaka and sheeta virya. By prabhava it acts as medhya and rasayana. Bhavprakash mentions the qualities of mandukaparni as medhya and smrutiprada. Caharaka samhita has also mentioned it as medhyani chaitani rasayanani. Susruta samhita says that vardhaman prayoga of mandukaparni shows medhavi effects. Mulethi is guru and snigdha guna, madhur rasa, madhur vipaka and sheeta virya. Mulethi 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. 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, pichchil, 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 samhita describes it as medhyavisheshen cha shankhapushpi.

Conclusion:

The samanya nidanas causes the dosha dushti and samanya samprapti of manasa rogas like unmade, apasmara, atatwabhinivesh, manovishada, manodainya, bhrama and etc shows the resemblance of stawa gunahinata and rajasa and tamasa doshas vardhan. This causes sadnyanasha by avarodha of manovaha strotas. The rasayana 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. They show sadnyaprabodhan karya and hence act as hridya.

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