



ISSN 2456-3110

Vol 4 · Issue 1

Jan-Feb 2019

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

A Critical Analysis of *Medhya Rasayana*

Dr. Navyashree KL,¹ Dr. Manjunatha Adiga²

¹Post Graduate Scholar, ²Professor, Department of Kayachikitsa, Sri Kalabyraveswaramy Ayurvedic Medical College, Hospital and Research Centre, Bengaluru, Karnataka, INDIA.

ABSTRACT

Purpose: Living in fast paced world “there is so much to learn but so little time to learn” is what people complaints. After people get into the job they tend to lose interest in reading books that’s where declining in the gaining of knowledge which in turn give rise to intellect. The creative mind to apply logic to analyze the subjects of day today life in necessary context is more important to become intellect in available time which may give more or less same intelligence as daily reading. **Methods:** Reviewed all available literature and e-source about the topic. **Results:** Unless *Shodana* is followed by *Rasayana* the benefits of *Rasayana* becomes similar to that of colorings the dirty cloth probably indirectly stating towards the *Ashudha Shareera* cannot keep the *Manas* to act as time demands. *Yogas* available for the purpose of *Medhya* are also beneficial in many of other health conditions may be stating that those *Rasayana* help in health condition which coordinated with *Manas*. Choosing the type of *Rasayana* becomes important to gain required benefits along with which *Medhyakara Gana* plays major role in attaining the *Medhya*. **Discussion:** Benefits of *Rasayana* cannot be attained just by undergoing *Rasayana* therapy which also requires individual to involve in the context to react intellect.

INTRODUCTION

Medhya which can be broadly co-related to *Intellect*,^[1] *Rasayana*, which can be split into two, *Rasa* and *Ayana* that means by which one gets the excellence of the *Rasadi Dhatu*, in whole that which rejuvenates.^[2] *Medhya Rasayana* is useful mainly in two conditions namely healthy and diseased. For general improvement of intellect in healthy adults. In neurological and psychiatric disorders which are generally associated with loss of memory, cognitive deficits, impaired mental function and other

symptoms related to intellect.

PURPOSE

Analysis of *Medhya Rasayana* through drugs and formulation in *Medhakara Gana*.

METHODOLOGY

A systemic computerized search of databases were performed for studies published to generate the review.

1. *Medhya Rasayana Drugs*^[1]

Drugs

- *Mandukaparni Swarasa*
- *Yasthimadhu Churna*
- *Guduchi Swarasa*
- *Sankapushpi Sa Moola Pushpa Kalka*

Indication

Ayu, Amaya Nashana, Bala Agni Varna Swara Vardhaka, Medhya

2. *Medhyakara Gana*^[3]

- *Satata Abhyasa*
- *Vaada*

Address for correspondence:

Dr. Navyashree KL

Post Graduate Scholar, Department of Kayachikitsa, Sri Kalabyraveswaramy Ayurvedic Medical College, Hospital and Research Centre, Bengaluru, Karnataka, INDIA.

E-mail: navyashreekl@gmail.com

Submission Date: 12/01/2019 Accepted Date: 18/02/2019

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.4.1.8](https://doi.org/10.21760/jaims.4.1.8)

- *Paratantra Avalokana*
- *Tadvidhya Acharya Seva*

Table 1: Medhya Rasayana Dravya and their other indication

Drugs ^[1]	Indication
<i>Mandukaparni</i>	<i>Unmada, Kamala, Jwara, Kasa, Rakthapitta</i> , general ability, behavioural pattern improvement, ^[4] <i>Medhya</i> ^[1]
<i>Yastimadhu</i>	<i>Vrana, Shotha, Chardhi, Trushna, Visha Roga, Kshaya, Daaha, Rakthapitta, Hrudroga, Vrana,</i> ^[5] <i>Medhya.</i> ^[1]
<i>Guduchi</i>	<i>Jwara, Trushna, Vatarakta, Pandu, Kamala, Daaha, Prameha, Kushta, Krimi, Kandu, Raktha Arshas, Medoroga, Visarpa, Bhrama, Jara,</i> ^[6] <i>Medhya.</i> ^[1]
<i>Shankha-Pushpi</i>	<i>Bhrama, Anidra, Apasmara, Manasa Roga, Kushta, Krimi, Visharoga,</i> ^[7] <i>Medhya.</i> ^[1]

Table 2: Formulation for Medhya Rasayana and their other indication

Yogas ^[8]	All Indication
<i>Shweta Avalgujadi Yoga</i>	Gets ride of sinful diseases, endowed with good strength, completion, power of retention of scriptures, remembrance, absence of disease and lives for a hundred years. ^[9]
<i>Manduka Parni Yoga</i>	Endowed with divine complexion, power of retention of scriptures, long life. ^[10]
<i>Suvarna Yoga</i>	Intelligence, long life, health, nourishment and increases auspiciousness. ^[11]
<i>Mandukaparni</i> ^[12]	Long life, eradicate disease, augment strength, improves

	digestive power, Voice, , intellect ¹³
<i>Shankapushpi Yoga</i>	Make a dumb person talkative, memory enhancer, ingenuity, disease free. ^[14]
<i>Chatush Kunalaya Grita</i>	Improves intelligence even to cow ^[15]
<i>Brahma Rasayana</i> ^[16]	Intelligence, memory, strength, unlimited life, free of stupor, exertion, exhaustion, wrinkles of the skin, grey hairs and disease. ^[17]
<i>Cyavanaprasha</i> ^[16]	Intelligence, memory, completion, healthy state, long life, strength, digestive fire, improves sense organ. ^[18]
<i>Triphala Yoga</i> ^[16]	Cures all diseases, bestows intelligence, long life and good memory. ^[19]

3. Action of Medhya Rasayana

As there are many other indication of all the *Medhya* drugs that is helpful in *Medhya* also helpful in *Jwara, Trushna, Vatarakta, Pandu, Kamala, Daaha, Prameha, Kushta, Krimi, Kandu, Raktha Arshas, Medoroga, Visarpa, Bhrama, Jara, Vrana, Shotha, Chardhi, Visha Roga, Kshaya, Kamala, Rakthapitta, Unmada, Anidra, Apasmara, Manasa Roga* and *Medhya* formulation for curing disease, good memory, voice, completion, long life, sense organ, improves digestive fire, wrinkles of the skin, grey hair, strength, freeing the stupor helps the person keep the body supportive for the continuous study, engaging in debates, studying other science, devotion to the preceptors which are said to be necessary along with the *Medhya Rasayana*.

Since *Medhya Rasayana* act at different levels that is at the level of *Dhatu*, act by stimulating and improving the function of *Agni*, improve circulation of *Rasa*, by opening and cleaning the micro channel and acting at minute level along with improving health condition of

both body and mind upholds the *Medhya*, thus does act in improving *Medhya* function.

RESULTS

Unless *Shodana* is followed by *Rasayana* the benefits of *Rasayana* becomes similar to that of colouring the dirty cloth. It is indirectly stating towards the *Ashuddha Shareera* cannot keep the *Manas* to act as time demands and one should be wise in choosing *Dravya / Vargas* for *Medhya* as there are many and indication of which are wide ranging.

DISCUSSION

Benefits of *Rasayana* cannot be attained just by undergoing *Rasayana* therapy which also requires individual to involve in the context to react intellect which will be attained by involving in *Medhyakara Gana*. *Medhya Rasayana* which are beneficial as *Medhakara* are also indicated and are beneficial in other health condition which may stabilize the *Shareerika* and *Manasika Dosha* making them to attain at most strength to co-ordinate with the environment to pursue the usual process to analyze and adopt the same in required situations.

CONCLUSION

Both healthy and unhealthy individual desires of intellect belong to the group where they cannot reside in specialized *Trigarbha*, as unhealthy is neurological deficit patient with lack of stable mind and as healthy desires for *Medhya* mostly belong to young school going, dependent individual, hence *Vatathapika* may give better results. Choosing the type of *Rasayana Yoga* becomes important to gain required benefits. Along with *Medhyakara Gana* plays major role in attaining the *Medhya*. *Medhya Rasayana* alone cannot improve intelligence until and unless the *Medhya Gana* is provoked to act supportive to the body and mind to become intellect, since *Medhya Dravya* helps in the *Dhatu* which are also involved for the *Medhya Gana*, *Shodhana* followed by *Medhya Rasayana* may be beneficial for improving the *Medhya*.

REFERENCES

1. Agnivesha, Charaka Samhita, Ayurveda Dipika Commentary of Chakrapanidatta, translated by; Dr. Ram Karan Sharma and Vaidya Bhagwan Dash, Chaukambha Orientalia, Varanasi, Reprint Edition : 2000, Volume 3, Pp : 632, chikitsasthana, Ch no : 1(3), Sloka no :30-31
2. Agnivesha, Charaka Samhita, Ayurveda Dipika Commentary of Chakrapanidatta, translated by; Dr. Ram Karan Sharma and Vaidya Bhagwan Dash, Chaukambha Orientalia, Varanasi, Reprint Edition : 2000, Volume 3, Pp : 632, chikitsasthana, Ch no : 1(1), Sloka no : 7-8
3. Sushruta, Sushruta Samhita, translator Prof. K. R. Srikantha murthy, Chaukhambhaorientalia, Varanasi, reprint-2014, Pp: 516, on chikitsa sthana 28th chapter, Sloka no : 27
4. Dravyaguna vijnana, by Dr, J. L. N. Sastry, forwarded by Prof. K.C. Chunekar, Chaukhambha orientalia, Varanasi, Reprint 2014, volume 2, Pp: 1134, Pg No. 245-249
5. Dravyaguna vijnana, by Dr, J. L. N. Sastry, forwarded by Prof. K.C. Chunekar, Chaukhambha orientalia, Varanasi, Reprint 2014, volume 2, Pp: 1134, Pg No. 152-155
6. Dravyaguna vijnana, by Dr, J. L. N. Sastry, forwarded by Prof. K.C. Chunekar, Chaukhambha orientalia, Varanasi, Reprint 2014, volume 2, Pp: 1134, Pg No. 33-49
7. Dravyaguna vijnana, by Dr, J. L. N. Sastry, forwarded by Prof. K.C. Chunekar, Chaukhambha orientalia, Varanasi, Reprint 2014, volume 2, Pp: 1134, Pg No. 359-362
8. Sushruta, Sushruta Samhita, translator Prof. K. R. Srikantha murthy, Chaukhambhaorientalia, Varanasi, reprint-2014, Pp: 516, on chikitsa sthana 28th chapter
9. Sushruta, Sushruta Samhita, translator Prof. K. R. Srikantha murthy, Chaukhambhaorientalia, Varanasi, reprint-2014, Pp: 516, on chikitsa sthana 28th chapter, Sloka no : 3
10. Sushruta, Sushruta Samhita, translator Prof. K. R. Srikantha murthy, Chaukhambhaorientalia, Varanasi, reprint-2014, Pp: 516, on chikitsa sthana 28th chapter, Sloka no : 4
11. Sushruta, Sushruta Samhita, translator Prof. K. R. Srikantha murthy, Chaukhambhaorientalia, Varanasi, reprint-2014, Pp: 516, on chikitsa sthana 28th chapter, Sloka no : 18-19

12. Vagbhata, Astanga Sangraha, , translator Prof. K. R. Srikantha murthy, Chaukhambha orientalia, Varanasi, reprint-2012, Pp: 654, on Uttara sthana 49th chapter
13. Vagbhata, Astanga Sangraha, , translator Prof. K. R. Srikantha murthy, Chaukhambha orientalia, Varanasi, reprint-2012, Pp: 654, on Uttara sthana 49th chapter, Sloka no : 63-64
14. Vagbhata, Astanga Sangraha, , translator Prof. K. R. Srikantha murthy, Chaukhambha orientalia, Varanasi, reprint-2012, Pp: 654, on Uttara sthana 49th chapter, Sloka no : 65-66
15. Vagbhata, Astanga Sangraha, , translator Prof. K. R. Srikantha murthy, Chaukhambha orientalia, Varanasi, reprint-2012, Pp: 654, on Uttara sthana 49th chapter, Sloka no : 68
16. Vagbhata, Astanga Hrudaya, , translator Prof. K. R. Srikantha murthy, Chowkhambakrishnadas academy, Varanasi, reprint-2014, Pp: 586, on Uttara sthana 39th chapter
17. Vagbhata, Astanga Hrudaya, , translator Prof. K. R. Srikantha murthy, Chowkhamba krishnadas academy, Varanasi, reprint-2014, Pp: 586, on Uttara sthana 39th chapter, Sloka no : 15-23
18. Vagbhata, Astanga Hrudaya, , translator Prof. K. R. Srikantha murthy, Chowkhamba krishnadas academy, Varanasi, reprint-2014, Pp: 586, on Uttara sthana 39th chapter, Sloka no : 33-41
19. Vagbhata, Astanga Hrudaya, , translator Prof. K. R. Srikantha murthy, Chowkhamba krishnadas academy, Varanasi, reprint-2014, Pp: 586, on Uttara sthana 39th chapter, Sloka no : 42-43

How to cite this article: Dr. Navyashree KL, Dr. Manjunatha Adiga. A Critical Analysis of Medhya Rasayana. J Ayurveda Integr Med Sci 2019;1:43-46. <http://dx.doi.org/10.21760/jaims.4.1.8>

Source of Support: Nil, **Conflict of Interest:** None declared.
