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# Critical review on *Mandabuddhitva* in children and role of *Samvardhana Ghrita* in treatment

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## ABSTRACT

Ayurveda, which is the science of life, also called an eternal science; deals with spiritual, psychological and physical well being of the individual. Ayurveda being the science of life deals with all its aspects including the aspect of psyche. Although not explained in separate chapters, still conditions referred by our Acharyas as "Alpabuddhi, Mudha, Jada, Abudh" (indicating stunted growth of mental faculties) appear to be state of 'mental retardation' these conditions have been attributed to impaired development of buddhi. Mandabuddhitva can be correlated with Mental retardation. Mental retardation is a disorder consisting of below average intellectual functioning and impairment in adaptive skill, which is present, before the person is 18 years of age. This is the period when the brain along with the entire nervous system is in a state of development in order to reach maturity. In Ayurveda Samvardhana Ghrita mentioned by Acharya Kashyapa in the management of Mandabuddhitva.

**Key words:** *Mandabuddhitva, Samvardhana Ghrita, Balrog.*

## INTRODUCTION

Buddhi, may be described as the knowledge, produced by successive interaction between the Atma, Manas, Indriya and Indriyarthas. The knowledge, thus gained can be elicited by Manas from its power of perception, memory, recognition, conceptualization and reasoning. This quality is known as Medha. Impaired Medha causing defective perception, memory-reasoning etc. can be thus called the condition of mental retardation. Mandabuddhitva

is a disease which belongs to Manovahastrotas. It deals with Mana as a supreme of Indriyas coordinating its specific role with Indriyas time to time as pervarious necessities.<sup>[1]</sup> e.g. physical, mental, emotional, spiritual, psychological, physiological, etc. Mandabuddhitva is considered by Acharyas as one of the twenty kaphaja Nanatmaja diseases.<sup>[2]</sup> Adhamalla in the commentary of Sarangadhara Samhita describes Mandabuddhitva as Buddhimandata i.e. mental deficiency.<sup>[3]</sup> In Mahabharata the term Jada has been used in the meaning of stupid and unintelligent. In the same way in Pancatantra, Kavyadarsa, Rajatarangini also. Jada has been mentioned to describe stiff, motionless, apathetic and senseless.

Mental retardation is a multidimensional problem including psychological, medical, educational and social aspects with the social aspect being the most important.<sup>[4]</sup> It is a social problem of great magnitude. It is met alike in the families of the rich and poor, educated as well as illiterate and in all casts and communities. The untold amount of misery, suffering and emotional disturbance that it causes to the

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parents and others concerned in the care of these children have a great bearing on their management. It is very refreshing to know that the mentally defective children are capable of great improvement in contrast to most of the cases of mental degenerative conditions, which show a downward trend in their mental state. Although no effective treatment has been claimed to treat mental retardation, by the modern medicine, but many drugs mentioned in Ayurvedic classics do claim to promote buddhi and Medha. In Kashayap Samhita Leha Adhyaya Acharya declares that Samvardhana Ghrita is effective in the child suffering from the symptoms of Panguta, Mukata, Jadata, which are collectively seen in the mentally retarded child.<sup>[5]</sup>

### AIMS AND OBJECTIVE

1. To review the Mandabuddhitva in Ayurvedic classics
2. To study the role of Samvardhana Ghrita in Mandabuddhitva

### MATERIALS AND METHODS

A detailed review of the available literature on the drug and disease, such as classical text of Ayurveda was done. Data was collected from various books, papers published in the e-journal etc.

In the Samvardhana Ghrita there was predominance of following;

- Rasa - Madhura followed by Tikta Rasa.
- Guna - Laghu and Snigdha
- Virya - Sita
- Vipaka - Madhura
- Dosakarma - Vata Pitta Shamaka

**Table 1: ingredient of Samvardhana Ghrita**

SN	Ingredients	Latin Name	Part
1.	Khadira	<i>Acacia catachu</i>	1/7
2.	Prisniparni	<i>Uraria picta</i>	1/7

3.	Syandana	<i>Terminalia arjuna</i>	1/7
4.	Bala	<i>Sida cordifolia</i>	1/7
5.	Ati Bala	<i>Abutilon indicum</i>	1/7
6.	Musta	<i>Cyperus rotundus</i>	1/7
7.	Saindhava	Rock salt	1/7
8.	Ksira	Milk	1
9.	Ghrta	Ghee	½
10.	Jala	Water	4 Kwatha, 1 part

### Disease review

**Nirukti of Buddhi:** The word buddhi has originated from the Sanskrit word “Budh Grahane”. Applying suffix ‘ktin’ to Buddh dhatu, the word has been derived. It can be defined as a phenomenon by which knowledge is gained ‘Budhyate Anena Iti Buddhi’.<sup>6</sup>

**Definition:** “Uhapoha purvak vastu vimarsha Buddhi” – has been stated by Dalhana which means coming onto final conclusion only after proper reasoning and logic.<sup>7</sup> According to chakrapani, Buddhi means means it gives an initiative to work, to come to final conclusions after proper analysis.<sup>8</sup>

### Mandabuddhitva Nirukti and Vyutpatti, Synonyms<sup>9,10</sup>:

- ‘Abuddha buddhibhinna murkhe’ - Idiot in whom intellect is poor.
- Jada- ‘Jalatighane bhavati’ and ‘ach’ Pratyaya - means stationary, motionless, inanimate.
- Mudha- Murkha- Mudha means jada (Hemacandra)
- Mandah – Murkha (Raghuvamsa) – a person of extremely low intelligence
- Murkha – Kriyahinasya murkhasya
- Alpa Buddhinam – Anuemanakusalanam – One who is not having thinking capacity.
- Jada – Nirbuddhiyoh

- Anjanavatam - the people, who are having only direct knowledge, fail to think and understand more from hidden knowledge

**Nidana:** As separate description of 'Mandabuddhitva' has not been described in any of the classics, only indirect and scattered information about the etiology of this disease can be found. These causes can be classified as - Nija Nidana and Agantuja Nidana.

**1. Nija Nidana** - Nija Nidana again may be classified as Sahaja, Garbhaja and Janmottara.

**a) Sahaja Nidana:** While describing the formation of Garbha with the combination of maternal etc. (Matrujadi) six factors all our Acharyas have described buddhi (intelligence), Medha and smriti (memory) as the properties of Atma, Satmya and Satva. Thus of the six factors which result in formation of the foetus, the above mentioned three factors influence the intelligence of a person. Defect in any of these three factors may adversely effect intelligence. According to Acharya Sushruta and Vagbhata, Medha (intellect) is also a satmyaja bhava, i.e. use of congenial articles by the couple is also responsible for the development of intelligence in their offspring. Thus use of non-congenial articles may also be considered as one of the causative factors for reduced mental functions of the offspring. While describing the formation of a sibling affected with sensory neural defects Acharya Charaka has held the defects in the following factors responsible;

- Bija - Sperm and Ovum. link with chromosomal defect clearly supports the role of bija dusti in causing mental retardation.
- Atma karma - Sinful acts in previous birth.
- Asaya - uterus.
- Kala - particular time(ovulatory, ANC) or age of the parents
- Maturahara vihara - the diet and practices of mother.

**b) Garbhaja Nidana:** Under this heading all the factors affecting the foetus during its development in the womb are included. One of the important factors

which directly influences the development of the foetus is the type of food which mother eats during pregnancy. Acharya Vagbhata has described clearly all the pathological conditions that may arise in the foetus if the pregnant woman eats unwholesome and non-congenial food. While describing these he writes that if a pregnant woman eats food which vitiates Vata the vitiated vata inturn causes mental deficiency, deafness, dumbness and other Vataja vikara in the foetus. Another reason described by our Acharyas for mental deficiency in the offspring is unfulfilled longings of the pregnant woman. If the desires (for specific eatables etc.) expressed by a pregnant woman in Daurhda are not fulfilled the Vata dosa gets vitiated and causes mental deficiency in the foetus.<sup>[11]</sup> Acharya Susruta says that if the lady starts bearing down, before it is desired then the child may suffer from various abnormalities.<sup>[12]</sup>

**c) Janmottara Nidana:** These include the factors, which affect the child after his birth. Postnatal etiology of Jada has been mentioned by Charaka and Kashyapa that feeding of Kapha or Tridosas vitiated milk causes Jadata in a child. Kashyapa has mentioned this etiology while describing the Ksiraja Phakka, which indicates that 'Jadata' may be also a complication of various paediatric diseases.<sup>[13]</sup>

**2. Agantuja Nidana:** These may be classified under three headings as follows;

**a) Sirobhighataja:** Sirobhighata or trauma of head (cranium) is usually caused during forceps delivery. Though the incidence rate has decreased due to adaptation of caesarian section, but unavailability of obstetrics surgeons in small cities and towns and training of the inexperienced house surgeons etc., still cause a lot many traumas to the foetal skull during its delivery by applying forceps. Fall over head is another cause of Sirobhighata.

**b) Bhutavesaja (Infections):** Bhutavesa or infections to the structures inside the cranium is another cause for Buddhimandya. E.g. Encephalitis (tuberculous being the commonest), meningitis etc. when the infection subsides by treatment the

affected part which is damaged will cause permanent disabilities of intellectual functions.

**c) Visajanya ( Toxic):** Poisons taken internally will affect the brain structures and cause impaired intellectual capabilities leading to Mandabuddhitva. It has been proved that drugs like 'barbiturates, opium' etc. impairs mental as well as intellectual states. But the impairment is comparatively less in severity.

#### Samprapti Ghataka of Mandabuddhitva

1. Dosha - Mano Dosha – Tamas
2. Saririka Dosha - Vata – Prana, Udana , Vyana
3. Pitta - Alocaka (Buddhi Vaisesika) , Sadhaka
4. Kapha - Tarpaka.
5. Dushya - Rasa, Sarva Dhatu
6. Srotamsi - Manovaha, Sarvasrotamsi
7. Agni - Visama, Manda
8. Udbhava Sthana - Manas
9. Adhithana - Sirohrdaya
10. Vyakti Sthana - Manas, Indriya, Sarva Sarira
11. Sancara Sthana - Manovaha Srotas
12. Purvarupa - Alpa Vyakta Lakshana
13. Rupa - Manasika Chesta Hani , Bhaya , Krodha
14. Sadhya Sadhyata - Krichhasadhya To Asadhya
15. Rogamarga - Madhyama.

#### DISCUSSION

Jada or Mandabuddhitva is a condition of buddhi, where there is impaired perception, retention and recollection of the knowledge. It has been mentioned by Acharyas that Atiyoga, Mithayoga and Hinayoga of any entity as kala, buddhi, Indriyarthas can produce this disease. Even Acharya Charaka has separately emphasized that Atiyoga, Mithayoga or hinayoga of the manas together with buddhi can make the etiology of the disease. Here, in jada also, there is poor genesis of knowledge due to hypofunction (Hinayoga) of Manas and buddhi (with its sub

component i.e. Dhi, Dhrti and Smrti). Various etiological factors like dishonored longings of a pregnant woman, excessive consumption of Vata Vardhaka Ahara, intake of alcohol, excessive sleeping by a pregnant lady vitiate the Dosas (the vata dosa mainly). This provoked vata either directly reaches the fetal heart through Nabhinadi or may form an avarana i.e. Pranavrta Samana, which results into Jada or Aggravated Vata, vitiates kapha and the two reaches the foetal heart, through the Nabhinadi. The doshic predominance in Balyavastha is that of kapha, hrdaya too, is a seat of kapha dosa. Thus vata along with kapha obstruct the functions of entities having their seat in the Hridaya such as Manas, Buddhi, Pranavayu, Udanavayu, Sadhaka Pitta, Alocaka. The hypo function of all these entities and higher concentration of Tamasa Guna can manifest into the hypo functioning of buddhi. During delivery, if there is any trauma (Abhigata) especially on head, which is also a seat of Indriyas, it may effect the Indriyas leading into hypo functioning of the buddhi. In the postnatal period, Kaphaja milk feeding to a child provokes the Kaphadosa and this aggravated kapha creates sanga (obstruction) in the Manovaha Srotas In the Hriday which is the seat of buddhi and its functional units. It results into the impaired genesis of knowledge causes Jada or Mandabuddhitva in a child.

#### Probable mode of action of Samvardhana Ghrita<sup>[14]</sup>

The Ghrita is Madhura rasa dominant and thus acts as sad Indriya Prasadaniya. Owing to its laghu and guru gunas in equal proportion it may be boosting the Satva Guna directly (there by increasing medha) on one side and could also increase Tarpaka and Avalambaka Kapha on the other hand. The Samvardhana Ghrita is Sita in Virya and is thus Manahprasadaniya and increases the Tarpaka and Avalambaka Kapha thus improving the dharana sakti. Samvardhana Ghrita has Madhura, Laghu and Snigdha Guna, aslo having Balya Rasayan and Medhya property improves the Medha buddhi and Smriti in Children. The base of the preparation is Ghrita which is Dipana, Pachana, Medhavardhaka thus it may also regulate Sadhaka and Alocaka Pitta.



**CONCLUSION**

Manda buddhitva is considered by Acharyas as Kaphaja Nanatmaja diseases. Sahaja (genetic factors), Garbhaja, Janmottara and Agantuja Nidana, disturbs the physiology of buddhi, resulting into its hypo functioning and the foetus affected is born mentally deficient. During delivery, if there is any trauma (Abhighata) especially on head, it may effect the Indriyas leading into hypo functioning of the buddhi. Which causes Manda buddhitva. Samvardhana Ghrita has Madhura, Laghu and Snigdha Guna, aslo having Balya Rasayan and Medhya property improves the Medha buddhi and Smriti in Children.

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