

## MEDHYA DRUGS: ANCIENT REMEDIES FOR MAINTAINING HOMEOSTASIS OF PSYCHOPHYSICAL WELL-BEING

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### **Abstract:**

*A good health with a proper physical and mental functions has always been desire of an individual. WHO defines Health as a state of Physical, mental and social wellbeing of a person. The physical health is directly related to mental health and poor health with poor mental state is responsible for poor intellectual. Lifestyle diseases, also known as noncommunicable diseases (NCDs), have emerged as a significant health burden globally. They are primarily caused by unhealthy lifestyle choices, including sedentary behavior; poor dietary habits, and stress. These diseases, such as obesity, diabetes, hypertension, cardiovascular diseases, and metabolic disorders, pose a major threat. Ayurveda the science of life deals with the art of living. This not only teaches about health & disease but also focuses on philosophy of life, social, cultural and spiritual component of living being. As a matter of fact, we all are living in the era of global competitiveness in terms of to become more rich and powerful. The spirit of this competitive attitude is instilled in each individual from childhood. The capacity to retain what has been learned and to recall it at the appropriate time and in the right place is the only way to succeed at every level. As we see in our daily life it becomes more difficult to follow proper life style. Such altered life style causes an imbalance of psychophysical components of a person leading many non-communicable disorders. In such circumstances the grasping, retention and recalling abilities of an individual are badly affected. This also includes an inability to control one's thoughts, excessive pondering, a lack of confidence, failure to attain set goals, and a person who falls behind.*

*As a matter of fact, we all are living in tight compartments of daily stress, which affects the quality of life of an individual. Stress may be of a chronic or episodic in nature and is naturally occurring mind-body response to demanding and/or emergency situations. Proper management and monitoring of stress response maintain the state of optimum health and well-being. If it is not done properly the stress response may lead to a variety of medical, psychological, and behavioral health problems. These can put an individual at increased risk for a variety of physical and mental health issues, including anxiety, depression, digestive issues, headaches, muscle tension and pain, heart disease, heart attack, high blood pressure, stroke, sleep problems, weight gain, and memory and concentration impairment. There may be some individual differences in personality dimensions, which moderate the stress-health relationship. However, there are several stressful activities including aerobic exercise, weight training, and flexibility training, which contribute to a number of health benefits.*

*Ayurveda is basically a psychosomatically oriented system of medicine and it is found that psychosomatic drugs have been in prevalent use in this system. Review of literature shows that a special class of drugs namely, "Medhya Dravyas" has been profusely used single or in combination for improving the Medha (Dhi, Dhriti and Smriti) and treating the psychic disorders. The nature of the use of Medhya Dravyas as advocated in Ayurvedic literature and the modern researches so far indicate the possibility of varying degree of psychotropic action Specially anti-anxiety in these drugs.*

*A large number of drugs having the pharmacological properties of psychosomatic actions are mentioned in ancient texts of Ayurveda. While searching in classics of Ayurveda those are mentioned under a special class of drugs namely, "Medhya dravyas. Medhya is mentioned in Ayurveda in a wide sense. Medhya is made up of the three mental faculties, Dhi, Dhriti, and Smriti, which are interconnected with each other. Medhya drug is basically supposed to improve the Medha i.e., Dhi or the intelligence, Dhriti or the will power and Smriti or the memory and treating the psychic disorders. The clinical application of Medhya dravyas advocated in texts of Ayurveda and the observations of researches indicate the possibility of varying degree of psychotropic action of these drugs especially antianxiety and antistress. Medhya is mentioned in ayurveda in a wide sense.*

*Medhya Rasayana is beneficial in two types of situations: healthy and ill. In order to boost general intelligence in healthy persons. In neurological and psychiatric illnesses, memory loss, cognitive deficiencies, poor mental function, and other intelligence-related symptoms are common. Dhriti, which has control over the functions of manas is reduced by rajas ahara. Other causes include an inability to control one's thoughts, excessive pondering, a lack of confidence, failure to attain set goals, and a person who falls behind.*

*Medhya rasayana is a "Nootropic drug". The word nootropic comes from the Greek word's nous, which means "mind," and trepein, which means "to turn". Memory enhancers, cognitive enhancers, intelligence enhancers and nerve tonics are all terms used to describe nootropic medications. By encouraging nerve development, nootropic medications boost the oxygen supply to the brain. In a recent paper, the potential of Medhya rasayana (herbal nootropic medicines) for the mental, physical health was discussed.*

*An effort has been made to collect the ancient wisdom and current information's of those herbal drugs, categorized under the heading of Medhya drugs in classics of Ayurveda. The compilation of various relevant information's related to Medhya drugs at one place definitely will not only help the scholars of medical practice but also provide information to common people to maintain their good physical and mental fitness.*

**Keywords:** *Medhya, Dhi, Dhriti, Smriti, cognition, Psychophysical mental, memory. unmada, insanity, apasmara, epilepsy and atatwabhinivesha.*

### **Introduction:**

**Concept of Medhya:** Throughout history, the concept of Medha, often personified as Saraswati, the Goddess of learning, has held immense significance. It symbolizes intellect and wisdom, celebrated in various cultures and practices. The world itself serves as a teacher to the wise, offering lessons and insights, while posing challenges to the unwise. One profound testament to the importance of Medha can be found in the Gayatri Mantra, a revered Hindu prayer. Within this mantra, devotees beseech the Sun God for blessings of Dhi, representing Medha, to lead a virtuous life illuminated by knowledge and wisdom.<sup>1</sup>

In the realm of Ayurveda, the holistic system of traditional Indian medicine, the concept of Medha is highlighted in the context of mental well-being. Ayurvedic texts introduce the idea of Medhya Rasayanas, substances and practices that nurture and enhance Medha (intellect) and Buddhi (intellectual capacity). These Rasayanas encompass herbs, dietary choices, mental exercises, and lifestyle recommendations aimed at promoting cognitive health.<sup>2</sup>

**Medha:** The convergence of intellectual faculties: In essence, Medha is not just a concept; it is a timeless embodiment of the pursuit of knowledge and mental acumen. It emphasizes the profound connection between intellect, spirituality, and a harmonious life. As the world unfolds its lessons and challenges, Medha remains a guiding light, reminding us of the transformative power of wisdom and the goddess Saraswati's enduring influence in our quest for enlightenment. In today's global landscape, the significance of mental health is gaining widespread recognition, primarily due to its profound influence on everyday human activities. Remarkably, our ancient Ayurvedic scholars displayed an extraordinary level of foresight in this regard. Charaka, one of the pioneering figures in Ayurveda, delineated a comprehensive classification of medicinal substances, highlighting their dual roles in promoting vitality and treating ailments.<sup>3</sup>

Charaka's categorization encompassed two fundamental categories: first, the "Urjaskara Rasayana," comprising substances aimed at enhancing vitality and overall well-being; second, the "Vyadhinirjatkara," focusing on remedies for the treatment of specific ailments. What is particularly noteworthy is that a substantial portion of the drugs and compounds described in the Rasayana chapter, dedicated to rejuvenation and longevity, also possessed the invaluable attribute of "Medhya," indicating their profound impact on cognitive health and mental well-being. This ancient wisdom underscores the holistic nature of Ayurveda, where the nurturing of both the body and mind is deemed essential for a balanced and harmonious life. As the contemporary world increasingly recognizes the inseparable connection between intellectual processes and daily existence, the wisdom of Ayurvedic scholars continues to resonate, emphasizing the integral role of Medhya properties in promoting mental clarity, vitality, and overall health. The enduring relevance of these insights reinforces the timeless wisdom of Ayurveda in addressing the intricate interplay of physical and mental health in the modern age.<sup>4</sup>

The term "Medhya" finds its linguistic roots in "Medha," originating from the ancient Sanskrit root "Medhi Sangame (Medhati-te)." This root signifies the convergence of all mental faculties, where cognition and intelligence meet. In the Amara kosha, Medha is interpreted as "Dhi Dharmavati," suggesting that Medha is synonymous with "Dhi," which encompasses the capacity for retention and is generally translated as intellect or intelligence. Furthermore, Medha is often personified as the embodiment of Saraswati, the goddess of learning and wisdom.<sup>5</sup>

The derivation of "Medhya" is explained by Apte, who notes that when the root "Medha" is combined with the Nyat Pratyaya (Suffix), it transforms into "Medhya," signifying that which is beneficial for intelligence. Shabda-Kalpadruma also mentions the origin of "Medhya" from the root "Medha," emphasizing its connection to intellect. In various Ayurvedic texts, Medha is synonymous with a range of terms, including Pragya, Buddhi, Medha, Vidya, Siddhi, Mati, and Gyana, among others. These terms collectively encompass the multifaceted aspects of cognitive functions and wisdom. From these insights, it becomes evident that anything that aids or enhances Medha or Buddhi, such as herbs, practices, or qualities, can be aptly described as "Medhya." This term encapsulates the means and methods that support and enrich cognitive abilities and intellectual prowess, reflecting the profound understanding of the mind's potential in ancient Indian traditions.<sup>6</sup>

**Ayurveda and the philosophy of Buddhi:** Ayurveda, a holistic system of medicine, aligns closely with the practical aspects of Indian philosophy, primarily drawing from the principles of Samkhya Darshana. This ancient philosophy serves as a foundational framework for understanding life, with a central tenet being the triad of mind, soul, and body as the pillars of existence. In Ayurveda, the sequence of evolutionary processes closely mirrors the Samkhya philosophy. Here, the mind, soul, and body form an inseparable tripod of life. Buddhi, often translated as intellect or discernment, occupies a pivotal role in this intricate web of existence. It is considered the seat of all knowledge, the point where decisions are made, and actions are initiated. Atma, or the soul, assumes the role of a silent observer, bearing witness to life's unfolding events.<sup>7</sup>

According to Charaka, the illustrious Ayurvedic sage, the body and mind jointly serve as the seat of all diseases. Disease, in this context, is often attributed to the overuse or misuse of Buddhi, the sensory organs, and the mind itself. This profound insight highlights the delicate balance required for optimal health. The significance of Buddhi extends beyond mere cognition; it underpins all intellectual processes and decisions. Any lapse or incorrect response can potentially harm the individual; a concept encapsulated in Ayurvedic texts as "Pragyapradha." This term underscores the critical importance of proper discernment and timely decision-making in maintaining well-being. Ayurveda's practical wisdom, deeply rooted in Samkhya philosophy, emphasizes the intricate interplay of mind, soul, and body in shaping an individual's health and well-being. Buddhi, as the beacon of intellect and decision-making, emerges as a vital component in this holistic understanding of life and health.<sup>8</sup>

The sequential framework of human perception: Samkhya has suggested the following steps in the hierarchy of perception of knowledge:

Panchendriya → Mana → Amhankara → Buddhi

The ancient wisdom of Ayurveda offers a profound understanding of human perception and cognition, delineating a sequential and intricate framework that serves as a theoretical guide to how we process information from the external world and arrive at decisions. This theoretical framework comprises five key components: Panchendriya (the five senses of perception), Manas (the mind), Ahankara (the ego), and Buddhi (intellect).<sup>8</sup> At the foundation of this framework are the Panchendriya, the external organs of perception. These senses - sight, hearing, touch, taste, and smell, act as our initial receptors, collecting a wealth of data from the surrounding environment. They serve as the gateways through which the outside world enters our consciousness.<sup>9</sup>

The relay of sensory information to the higher faculties involves a critical intermediary - Manas, the mind. Manas serve as a central processing unit, where sensory inputs are collected, integrated, and refined. This inner "filter" sorts and analyzes the incoming data, making it more coherent and comprehensible. Beyond Manas lies Ahankara, the ego or the sense of self. Ahankara plays a pivotal role in the process, shaping our individual perspective and personal identity. It's here that our biases, beliefs, and personal experiences come into play, influencing how we interpret and respond to the filtered information from Manas. Finally, at the apex of this cognitive pyramid stands Buddhi, the seat of intellect and discernment. Buddhi receives the refined and processed information from the lower stages, and it's here that the final verdict is rendered. Buddhi is responsible for making decisions, forming judgments, and guiding our actions based on the insights derived from the entire cognitive process.<sup>10</sup>

This sequence, while theoretical, underscores the intricate and layered nature of human perception and decision-making. It highlights the importance of each component in shaping our understanding of the world and our responses to it. Ayurveda's holistic approach recognizes that a harmonious interplay between these elements is essential for maintaining physical and mental well-being. Ultimately, this ancient framework serves as a valuable reminder of the richness and complexity of the human experience.<sup>11</sup>

**Buddhi or Medha:** Ayurveda, the ancient system of Indian medicine, offers a unique perspective on Buddhi, focusing primarily on its functional and physiological aspects rather than delving into philosophical dimensions. In Ayurvedic literature, Buddhi is classified as one of the forty-one properties or "Ganas," signifying its pivotal role in understanding the human constitution. Ayurveda acknowledges the interconnectedness of Buddhi with the soul, considering the soul as one of the nine essential matters or "Dravyas" mentioned in these texts. The Taittiriya Upanishad enriches our understanding by equating Buddhi with Shri, Medha, or Pragya, highlighting its multifaceted nature.<sup>12</sup>

Expanding on the functions of intellect, the Aitreya Upanishad discerns various facets within Buddhi, such as Samgyana, Agyana, and Vigyana, elucidating the intricate workings of human cognition. These distinctions showcase the intricate web of intellectual processes encapsulated by Buddhi. The Manduka Upanishad offers profound insight, describing Buddhi as the repository of the knots that bind the soul. It elucidates that it is through Buddhi that the soul connects with the external world in myriad ways, emphasizing its central role in shaping our interactions and experiences. The Kenopanishad and Prashnopanishad further emphasize Buddhi's significance, characterizing it as the principal faculty in humans responsible for comprehending the entirety of perceptions received through the various senses. This underscores Buddhi's function as the core orchestrator of our sensory experiences, allowing us to make sense of the world.<sup>13</sup>

In the context of Yoga, *Buddhi* is described as "Ritambhara" in the Yoga Sutras, denoting its capacity to discern ultimate truths. The *Pragya Samhita* elevates *Buddhi* to the status of "Satya *Buddhi*," underlining its role in discerning truth and wisdom. *Ayurveda*'s exploration of *Buddhi*, as illuminated by various *Upanishads* and other ancient texts, unveils a holistic understanding of the mind's intricate operations. *Buddhi* serves as the fulcrum between the soul and the external world, orchestrating our perceptions, decisions, and intellectual pursuits. Its multifaceted nature, from discerning truth to binding the soul, underscores its profound significance in the tapestry of human experience.<sup>14</sup> Commentary on the term "Vigyana," a synonym used for *Buddhi* in the *Upanishads*, provides intriguing insights into the nature of knowledge and its connection to consciousness. Sir William Monier, in his commentary, suggests that *Vigyana* represents knowledge for selection. This perspective underscores the role of *Buddhi* in the discernment and decision-making processes, where it aids in selecting and prioritizing information or choices. Scholars like Raja Krishna and Moore, in their exploration of the theory of *Samkhya*, propose that *Mahar* (the cosmic aspect) and *Buddhi* (the individual psychological component) are interconnected. In this context, *Buddhi* is regarded as a subtle substance underlying all mental processes. This perspective aligns with the holistic nature of *Ayurveda*, which recognizes the interplay between individual consciousness and the broader cosmic order.<sup>12,15</sup>

**Role of *dhriti*, and *smriti* in memory and cognition:** As mentioned earlier, *Pragripaechs* (*Pragya Pradhana* in *Ayurveda*) is identified as a causative factor for various diseases, contributing to the disturbance of cognitive functions such as memory (*smriti*), and perception (*Dhriti*). In contemporary psychology, the process of memory involves a sequence of perception, retention, and retrieval. However, for immediate decision-making, *Dhi* (perception) can function in conjunction with *Buddhi*. This highlights the dynamic interaction between different cognitive faculties. *Dhi* and *Buddhi* are often used interchangeably, reflecting their close association in mental processes.<sup>16</sup> The disruption of *Dhi*, characterized by impaired perception, is described as a derangement of *Buddhi*, emphasizing the profound connection between these elements in *Ayurveda*'s understanding of cognitive function. Ultimately, *Dhi* plays a pivotal role in various facets of intelligence, encompassing the capacity for perception, discernment, and decision-making. *Ayurveda*'s nuanced approach to understanding the mind and its interconnectedness with the body and the cosmos offers valuable insights into the complex nature of human cognition and mental health.<sup>17</sup>

In *Ayurveda*, the faculties of *Dhriti*, *Smriti*, and their relationship with the mind (*Mana*) and overall intellect offer profound insights into the workings of memory and cognition. *Dhriti*, often interpreted as "holding, keeping, seizing, supporting," embodies the capacity to fix the mind. *Charaka* describes it as "Niyamatmika i.e.," suggesting that it regularizes and can be equated with the concept of retention in modern psychology.<sup>18</sup> In contemporary terms, retention represents the second step in the memory process. Any disruption or derangement at this stage can interfere with normal cognitive functioning, affecting memory and intelligence.<sup>19</sup>

*Smriti*, the faculty of memory, is elucidated as knowledge attained through *Samskaras*, which encompass training, education, and the process of forming well-defined mental imprints. It signifies that *Smriti* is not an immediate but an indirectly acquired form of knowledge, often refined through training or education. William's interpretation of *Smriti* as "remembrance, memory, or calling to mind" aligns with the idea that memory is a result of the interplay between faculties like *Dhi* (perception) and *Dhriti* (retention).<sup>20</sup>

The intricate connection between *Smriti* and *Mana* (mind) is highlighted in *Ayurvedic* texts. Memory, in many ways, depends on the functioning and state of the mind. Derangements or disturbances in *Dhi* (perception) or *Dhriti* (retention) can significantly impact *Smriti*, underscoring the interdependence of these cognitive faculties. *Ayurveda* underscores the separation of *Dhi*, *Dhriti*, and *Smriti* from *Buddhi* (intellect) while recognizing them as functional units of intellect. Their integration and harmonious functioning contribute to *Pragya* (wisdom), *Buddhi* (intellect), or *Medha* (intelligence), as previously explained in the context of *Amarkosha* (*Dri dharanavati Medha*).<sup>21</sup> *Ayurveda*'s comprehensive understanding of cognitive processes and memory emphasizes the intricate interplay between *Dhi*, *Dhriti*, *Smriti*, *Mana*, and *Buddhi*. This holistic approach acknowledges the multifaceted nature of human intelligence and highlights the importance of maintaining the balance and functionality of these faculties for optimal cognitive health and memory retention. In the texts of *Ayurveda* drugs viz. *Ashwagandha*, *Brahmi*, *Shankhpushpi*, *Jatamansi*, *Vacha*, *Satavari*, *Yastimadhu*, *Guduchi* and *Kushmand* etc are mentioned under the heading of *Medhya* drugs.<sup>22</sup> *Ayurveda* is basically a psychosomatically oriented system of medicine and it is found that psychosomatic drugs have been in prevalent use in this system. Review of literature shows that a special class of drugs namely, "Medhya *Dravyas*" has been profusely used single or in combination for improving the *Medha* (*Dhi*, *Dhriti* and *Smriti*) and treating the psychic disorders. The nature of the use of *Medhya dravyas* as advocated in *Ayurvedic* literature and the modern researches so far indicate the possibility of varying degree of psychotropic action especially antianxiety in these drugs.<sup>23</sup>

Through literally a *Medhya* drug is basically supposed to improve the *Medha* i.e., *Dhi* or the intelligence, *Dhriti* or the will power and *Smriti* or the memory. However, in view of the present context, these latter effects may be secondary to the antianxiety activity of these drugs as it is practically possible to improve the mental ructions of an individual by relieving his anxiety.<sup>24</sup>

**Pharmacodynamic concept of *Medhya* drugs:** *Ayurveda* is the science of life, which helps to achieve balanced physical and mental health. The wealth of *Ayurvedic* Pharmacology suffers a great dearth of pharmacodynamic study in modern

scientific attitude specially in the field of Sangyaharan (anaesthesia), where sedatives and tranquilizers are being practiced frequently. History shows that many of our present day important pharmacopoeial drugs were known and used in some form of other long before they were introducing in the western medicine. Many workers have proved that Medhya drugs mentioned in Ayurvedic texts have sedative and tranquillizing Properties on their scientific parameters, which could be use as adjuvants in Sangayharan (anaesthesia) Practice for relieving anxiety and apprehension and to produce Sedation.<sup>25</sup> Medhya drugs have been widely used alone or in combination for the treatment of psychic disorders in Ayurvedic system of medicine. Besides their use in normal, person as Rasayana, for improving the function of Medha (intelligence), Including Dhi (Perception), Dhriti (to fix the mind) and Smirti (memory), cognitive functions, etc. these drugs form the basic constitution of medicine suggested for the treatment of major mental disorders like unmada (insanity), apasmara (epilepsy) and atavabhinivesha (enfeebled in intelligence), etc. The indication of Medhya drugs suggests that use of these drugs as tranquilizers and anxiolytics. These drugs described as Medhya in Ayurvedic treatise and as per scientific investigations, they have shown varying degree of psychotropic actions. <sup>25</sup>

A large number of references are available regarding the use of Medhya drugs for the treatment of psychological and psychophysical disorders. Though these drugs produce other beneficial effects in the body, but the mental effect as relieving anxiety (Chinta) predominates.<sup>26</sup>

However, drugs described by Bhava Prakasha for the treatment of anxiety as well as other mental disorders have also Medhya properties. After analyzing the pharmacodynamic properties of the drugs mentioned as medhya (Table) seems to process predominately madhura and tikta rasa, snigdha and laghu guna and sheeta virya. However, majority of these drugs show a mixed picture and so it is difficult to interpret the medhya effect of all Medhya drugs on one uniform principle, i.e., on the basis of their pharmacodynamic properties, described in Ayurvedic text. Most probably these drugs exert their Medhya effect through their specific action similarly as different drugs act at different levels, such as rasa, guna, virya, vipaka and prabhava. However, the greater incidence of mdhura rasa, snigdha guna, sheeta virya and medhura vipaka as found in Medhya dravyas might be producing preponderance of Kaphaja prabhava and similar effects on the persons consuming such drugs. In principle, such drugs are restorative and rejuvenative and should sedate the mind due to their predominance of Kaphaja prabhava.

Though this interpretation holds good for the majority of Medhya drugs but quite a few of such drugs possess varied pharmacodynamic properties and their Medhya pravhava cannot be interpreted so easily.<sup>27</sup>

#### Pharmacodynamic properties of Medhya drugs:<sup>28</sup>

S. N.	Name of the Drug		Rasa	Guna	Virya	Vipaka
1.	Aparajita	C. Ternata	C, TM	G	U	C
2.	Ashwagandha	W. somnifera	T, K, M	LS	U	M
3.	Bhallatak	S. anacardium	M, T	LST	U	M
4.	Bala	S. Cardifolia	T, C, K	R	U	C
5.	Bramhi	B. monnieri	T, K, M	L	Si	M
6.	Dadima	P. granitorum	M, K, A	LS	U	M
7.	Gambhari	G. arborea	T, K, M	G	U	C
8.	Guduchi	T. Cardifolia	T, T, K	L	U	M
9.	Haritaki	T. Chebula	M, A, C, T, K	LR	U	M
10.	Jatamansi	N. Jatamansi	T, K, M	LSTi	Si	C
11.	Jyotishmati	C. peniculata	C, T	Ti S	Si	C
12.	Kadambapushpa	S. indicus	C, T, K	LR	Si	C
13.	Mandukaparni	H. asiatica	T, K, M	L Sa	Si	M
14.	Pippali	P. longum	C	LS Ti	Si	M
15.	Darpagandha	R. serpentine	C, T, K	R	U	C
16.	Shankhpushpi	C. pluricaulis	K, C, T	S Pi	Si	M
17.	Shatawari	A. recemosus	M, T	GS	Si	M
18.	Shwetavalguja	P. corylifolia	M, T	R	Si	C

19.	Vacha	A. calamus	T, C	LTi	U	C
20.	Yasthimadhu	G. glabra	M	G	Si	M

M- Madhura, G-Guru, U- ushna, A-Amla, L – Laghu, Si- Sheeta, C-Katu, Ti-Tikshna, Sa-Sara T-Tikta, R-Ruksha, K- Kashaya, S- Snigdha.

### Conclusion:

Medhya is based on cognitive development, memory improvement and intellectual vitality -ancient Indian traditions. The effort of the writer will explore ancient wisdom in the context of modern issues, making it an academic gem and practical advice. Ayurvedic sages and intellectuals understood the connection between mental health, intellectual clarity and well-being. Medhya drugs made from natural sources were widely described in classical writings for their unique ability to nourish the mind and boost cognition. These remedies were not just medicinal, but also essential for a balanced existence. With the increased incidence of stress, anxiety and cognitive impairment, Medhya drugs are more important than other remedies. Their non-invasive, natural brain health solutions hold great potential for children seeking attention and the elderly for maintaining mental acuity. This book reflects the richness of Ayurvedic knowledge and invites readers to examine how ancient medicines can complement modern medicine. It carefully blends old concepts with modern science, making it useful for physicians, researchers and health care enthusiasts. The compile of this book will develop new vision, which will not only provide a new direction in the academic field but will also prove to be an important text for students, researchers and health care givers.

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