



Review Article

REVIEW OF YASHTIMADHU ON MENTAL HEALTH W.S.R TO MEDHYA RASAYANA

Pooja Nanda^{1*}, Jai Kumar Singh¹, Satya Manav Dayal²

*1P.G. Scholar, ²Professor and H.O.D., P.G. Dept. of Swasthivritta and Yoga, Uttaranchal Ayurvedic College and Hospital, Dehradun, U.K. India.

KEYWORDS: Mental health, *Yashtimadhu*, *Glycyrrhiza Glabra*, *Medhya Rasayana*.

ABSTRACT

Ayurveda lays stress on various measures to be adopted in order to promote mental health and to prevent mental disorders through *Sadvritta*, *Dincharya*, *Ritucharya*, *Vegavidharana* and *Rasayana*. *Yashtimadhu Churana* (powder of *Glycyrrhiza Glabra* with milk) is one among four *Medhyarasayana* mentioned in *Charak Chikitsa*. Generally most of the *Rasayana* are micro-molecular nutrients having *Balya*, *Medhya*, *Agnivardhaka*, *Ojovardhaka* and *Vayasthapana* properties and had been also proven the pharmacological properties like immunomodulator, adaptogenic, anti-stress, anti-anxiety, anti-depressant, anti-oxidant and nutrient tonic. *Mandukparni Swarasa* (juice of *Centella asiatica*), *Yashtimadhu Churana* (powder of *Glycyrrhiza Glabra* with milk), *Guduchi Swarasa* (juice of *Tinospora cordifolia*) and *Kalka* (paste) of *Shankhapushpi Moola* and *Phala* (root-fruit of *Convolvulus pluricaulis*) are mentioned as *Medhyarasayana*. *Rasayana* nourishes each and every cell of the body and hence contributes to the integrity and replenishment of *Saptadhatu*s. Also it helps in the promotion of memory and intelligence, provide immunity against disease and maintain optimum strength of body and mind.

*Address for correspondence

Dr. Pooja Nanda

P.G. Scholar,

Swasthivritta Department,

Uttaranchal Ayurvedic College,

Dehradun, U.K.

Email:

poojachaudhary0687@gmail.com

Mobile: 8755590627

INTRODUCTION

A healthy individual i.e. *Swastha* is one who's bodily structure and functions in terms of *Dosha*, *Dhatu*, *Agni* and *Mala* are in a state of equilibrium and who is in a state of sensorial, mental and spiritual well-being.^[1]

Mental health is a level of psychological wellbeing or an absence of mental illness- "psychological state of someone who is functioning at a satisfactory level of emotional and behavioural adjustment". From the prospective of positive psychology or of holism, mental health may include an individual's ability to enjoy life, and to create a balance between life activities and efforts to achieve psychological resilience. According to WHO, mental health includes "subjective well-being, perceived self-efficacy, autonomy, competence, inter-generational dependence and self-actualization of one's intellectual and emotional potential, among others. The WHO further states that the well-being of an individual is encompassed in the realization of their abilities, coping with normal stresses of life,

productive work and contribution to their community.^[2]

Ayurveda conceives *Ayu* (life) as a four dimensional entity comprising of *Sharira* (body), *Indriya* (senses), *Sattva* (psyche), and *Atma* (soul). Thus the individual life being a comprehensive psychological-spiritual unit is highly dynamic.^[3]

Anxiety and panic disorder, Schizophrenia, post traumatic stress, eating disorder, obsessive compulsive disorder, ADHD, Psychosis, bipolar disorder, mood disorder, psychological stress, personality disorder, major depressive disorder, borderline personality disorder, behavioural disorder, agitation, dissociative identity disorder, autistic spectrum disorder, alcoholism, intellectual disability, mixed anxiety-depressive disorder, stress sleep disorder, schizoaffective disorder, somatic symptom disorder, conduct disorder, substance use disorder, antisocial personality disorder, developmental disorder, confusion, paranoia, delusional disorder, cognitive disorder, addictive behaviour etc are included Mental disorders.

Acharya Charaka has described eight essential psychological factors which affect the functioning of the *Manas* (mind). These factors are *Manah* (mind), *Buddhi* (intellect), *Sangyagyana* (Orientation and responsiveness), *Smriti* (memory), *Bhakti* (desire), *Sheela* (habits), *Cheshta* (Psychomotor activity), *Aachara* (conduct).^[4]

Drug Review

Botanical name: *Glycyrrhiza glabra*

Family: Leguminosae

Gana: *Kanthyā, Jivaniyā, Sandhaniyā, Varnyā, Kandughna, Mutra Virajaniyā, Sonitasthapana, Chardinigrahana, Snehopaga, Vamanopaga, Asthapanopaga (Charaka).*

Kakolyadi, Sarivadi, Anjanadi (Sushruta).

Classical names: *Madhuka, Yashtimadhu, Madhulika, Yasthahya, Madhu, Klitaka, Klitanika, Yasthi.*

Hindi names: *Jethimadh, Mulhatti, Muletu, Mithilakdi.*

Sanskrit names: *Jalayasti, Klitaka, Madhuka, Madhusrava, Madhuyashti, Yashti, Yashtyawa, Yastika, Yashtimadhuka, Yashtimadhu, Yashtikam, Madhukam, Madhuyastika, Lakshmana.*

Synonyms: *Yasti, Madhu, Yastimadhuk, Kalitak, Mulathi.*

Part Used: Root

Rasapanchaka

Rasa - Madhura

Guna - Guru, Snigdha

Virya - Sheeta

Vipaka - Madhura

Prabhava - Vata - Pitta Shamaka

Actions and Therapeutic Uses

It is considered as *Chakshushya, Bala, Varnakrita, Snigdha, Shukrala* and *Keshya*. It is used in *Rakta dushti, Vrana, Sotha, Visha, Chardi, Trishna, Glani* and *Kashaya*.^[5] It is used as a *Vamanopaga Dravya* in *Vamana Karma* and above all it has been considered *Rasayana* by *Acharya Charaka*.

Piles: After application of *Kshara, Ghrita* mixed with *Yashtimadhu* should be applied on haemorrhoids.^[6] **Local Application:** In case of pain in head, sides and shoulders the parts should be sprinkled with milk and decoction of *Madhuka*.^[7] **Hoarseness of voice:** *Payasa* (rice-milk) prepared with *Yashtimadhu* and mixed with *Ghrita* should be taken.^[8]

Heart disease: Paste of *Yashtimadhu* and *Katuka* should be taken with sugar water Enema of oil cooked with *Madhuka* and mixed with honey should be given.^[9] **Hiccough:** Pressed snuff should be used

of *Madhuka* mixed with honey or *Pippali* mixed with fine sugar.^[10]

Thirst: Thirsted caused by wasting is quenched with *Ghrita* extracted from milk meat-soup or decoction of *Madhuka*.^[11]

Erysipelas: The affected part should be sprinkled with *Ghrita-scum*, cold milk and decoction of *Madhuka* or *Panchavalkala*.^[12]

Anaemia: One should take decoction of *Madhuka* or powder of the same with honey.^[13]

Vatarakta: *Satapakamadhuka taila*. (Ch.Chi.29.117-18) In *Vatarakta* predominant in *Vata*, goat milk mixed with half oil and *Madhuka* 10gm should be given.^[14]

Rasayana nourishes each and every cell of the body and hence contributes to the integrity and replenishment of *Saptadhatus*. Also it helps in the promotion of memory and intelligence, provide immunity against disease and maintain optimum strength of body and mind. So *Rasayana* alleviates exertion, lassitude, exhaust and debility. Generally most of the *Rasayana* are micro-molecular nutrients having *Balya, Medhya, Agnivardhaka, Ojovardhaka* and *Vayasthapana* properties and had been also proven the pharmacological properties like immunomodulator, adaptogenic, anti-stress, anti-anxiety, anti-depressant, anti-oxidant and nutrient tonic.

It is considered as *Chakshushya, Bala, Varnakrita, Snigdha, Shukrala* and *Keshya*. It is used in *Rakta dushti, Vrana, Sotha, Visha, Chardi, Trishna, Glani* and *kshaya*.^[15] It is used as a *Vamanopaga Dravya* in *Vamana Karma* and above all it has been considered *Rasayana* by *Acharya Charaka*.

Age Suitable for use of Rasayana

Acharya Sushruta and *Acharya Vagbata* have clearly mentioned that *Rasayana* treatment may best be given to person of younger and middle age group.

DISCUSSION

In the traditional system of medicine, the roots and rhizomes of *Yashtimadhu* have been in clinical use for centuries. The term *Glycyrrhiza* has been derived from ancient Greek word *glykos*, meaning sweet and *rhiza*, meaning root.^[16] *Yashtimadhu* consists of flavonoids, triterpene, amino acids, pectins, saponins, polysaccharides, simple sugars, mineral salts, and various other substances. *Glycyrrhizin*, a triterpenoid compound, accounts for the sweet taste of licorice root. These bioactive constituents contributes to the *Yashtimadhu* roots anti-inflammatory^[17] and antioxidant activity.^[18] The neuroprotective effect root of *Yashtimadhu* may be attributed to its

antioxidant property as it possess many bio amines and active ingredients by the virtue of which susceptible brain cells get exposed to less oxidative stress resulting in reduced brain damage and improved neuronal function with improvement in memory (intelligence). Similarly, studies related to improvement of memory with *Yashtimadhu* use have been reported. The glabridin from *Yashtimadhu* oral 0.00% 10.00% 20.00% 30.00% 40.00% 50.00% 60.00% group I group II group I group II Class A Class D- No Improvement (0-25% in score) Mild improvement (25-50% in score) Moderate improvement (50-75% in score) Very good improvement (above 75% in the score) supplementation remarkably reduced the brain cholinesterase activity. It appears to be a promising candidate for memory improvement.^[19] Additionally, aqueous extract (*Yashtimadhu*), administered systemically has spatial effect on memory retention and memory retention enhancement.^[20] It helps in improving memory and can explore the potential of this plant in the management of impaired learning, dementia, Alzheimer's disease and other neurodegenerative disorders.^[21]

Probable mode of action of *Rasayana-Yashtimadhu Rasayana*

Acharya Dalhana has described that *Rasayana* act through *Rasa, Guna, Virya, Vipaka* and *Prabhava* on the *Saptadhatus* and stabilizes the strength of the individual. The word *Rasayana* (*Rasa+Ayana*) essentially refers to acquisition, movement or circulation of nutrition needed to provide nourishment to the body tissues and tissue perfusion. Such a phenomenon is essential for the promotion of the qualities of *Dhatus*. The improved nutritional status and the better qualities of *Dhatus* lead to a series of secondary attributes of *Rasayana* such as longevity, immunity against diseases, improved mental and intellectual competence etc. By virtue of its *Madhura Rasa* it promotes the formation of *Ojas* and it also pleases the sense organs (including *Manas*), it pacifies *Pitta-Vata*, it potentiates *Jala-Prithvi Mahabhuta*, it nourishes all the *Dhatus* (*Rasa, Rakta, Mansa, Meda* etc.). As depicted by *Acharya Sushruta* that *Ojas* helps in both external and internal sense organs in performing their natural functions normally, so the formulation ultimately promotes the mental functioning. Drugs having *Madhura Rasa* are considered best in providing *Snigdha* and *Sheetala* which are most required for *Manas* to work better.

Due to *Madhura Rasa, Madhura Vipaka* and *Snigdha and Guru Guna* of *Yashtimadhu* normalize

Vata. As said by *Acharya Charaka Vata* is the controller of all activities of mind, so by normalizing *Vata Dosha (Prakritavastha)* it leads to maintenance of the functions of mind resulting into promotion of mental health. *Yashtimadhu* has antioxidant properties, thus acts as *Rasayana*. Antioxidant drugs having rejuvenating, anti stress, tranquilizing effect ultimately improves the functions of mind and promotes mental health.

Yashtimadhu also have good memory enhancer, antioxidant, tranquilizer, anabolic activity, wound healing, and rejuvenating properties so it acts as *Rasayana*. It is also considered *Chakshushya, Balya, Vranahara, Shukrala* and *Keshya*. It provides strength to *Indriyas* (sense organs) including *Manas*.

- Mental health promotion due to *Madhura Rasa* as it promotes the formation of *Ojas*, pleases the sense organs and promotes mental functioning. It also acts as- an antioxidant and tranquilizer and improves the function of mind and promotes mental health.
- Normalizing *Doshas* due to *Madhura, Rasa, Madhura Vipaka* and *Snigdha- Guru Guna* which synergistically normalizes vitiated *Vata* and *Pitta*, potentiate *Kapha*. Here the *Kapha Dosha* maintains balanced condition of the mind. As said by *Acharya Charaka Vata* is the controller of all activities of mind (*Ch.S.12/8*), so by normalizing *Vata Dosha (Prakritavastha)* it leads to maintenance of the functions of mind resulting into promotion of mental health.
- Nourishes the mind (*Upachaya* of *Manas*): *Agnivardhaka* property of *Yashtimadhu* removes the obstruction of *Strotas* and promotes the formation of *Dhatus*, nourishes body and mind. (*Chan.U.6/5/1*)

By virtue of its *Madhura Rasa* it promotes the formation of *Ojas* and it also pleases the sense organs. (*Ch. S.26/43-1*) As depicted by *Acharya Sushruta* that *Ojas* helps in both external and internal sense organs in performing their natural functions normally (*Su.S.15/25*), so the formulation ultimately promotes the mental functioning.

Yashtimadhu also have good memory enhancer, antioxidant, tranquilizer, anabolic activity, wound healing, and rejuvenating properties so it acts as *Rasayana*. It is also considered *Chakshushya, Balya, Vranahara, Shukrala* and *Keshya*. It provides strength to *Indriyas* (sense organs) including *Manas*.

CONCLUSION

The following conclusion can be drawn on the basis of observation, *Yashtimadhu Rasayana* have shown significant results on symptoms like

emotional state, sense of wellbeing, adjustment in life, sleeping pattern, fear, self confidence, attitude and thinking, memory, will power, tolerance, satisfaction, judgement and happiness, which play an important role in promotion of mental health.

REFERENCES

1. Shastri. Kashinath Chaturvedi, Gorakhnath Maharshi Sushruta, Sushruta Samhita sutrasthana, Doshadhatumala kshaya vridhi vijyana Adhayaya 15/48, Chaukhambha Sanskrit Sansthana, Varanasi; 2007:p. 64.
2. Wikipedia, Mental Health, statistics. cited 11-12-2018] Available from: <https://en.m.wikipedia.org>.
3. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha, Charak Samhita sutrasthana, Dhargajivitiyam Adhyaya 1/42. Part 2. Varanasi; Chaukhamba Bharti Academy; 2007:p. 13
4. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha, Charak Samhita Chikitsasthana, Rasayanadhyaya- Ayurveda samuthaniya 1/4/30-35,. Part 2. Varanasi; Chaukhamba Bharti Academy; 2007: p.58.
5. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha, Charak Samhita Sutrasthana, Atrebha drakapiyadhyaya 26/71,.Part 1. Varanasi; Chaukhamba Bharti Academy; 2007: p.515.
6. Pandey G.S. Acharya Bhavaprakasha, Bhava Prakasha Nighantu (India Materia Medica) Haritkyadivarga- Yashtimadhu. Varanasi; Chaukhamba Bharti Academy; reprint 2013p. 62-63.
7. Shastri Ambikadutta Maharshi Sushruta, Sushruta Samhita chikitsasthana, Arshachikitsitam, 6/14. Part-1. Varanasi; Chaukhambha Sanskrit Sansthana; 2008: p.39.
8. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha Charak Samhita Chikitsasthana, Rajyakshma chikitsadyaya 8/85. Part 2. Varanasi; Chaukhamba Bharti Academy; 2007: p.290.
9. Shastri Ambikadutta. Maharshi Sushruta, Sushruta Samhita Uttarantra, Swarabheda pratishedh-adyaya, 53/14, reprint 2016. Part-2. Varanasi; Chaukhambha Sanskrit Sansthana; 2006:p. 395.
10. Shastri Ambikadutta. Maharshi Sushruta, Sushruta Samhita Uttarantra, Hridayapratishedha, 43/. Part-2. Varanasi; Chaukhambha Sanskrit Sansthana; 2006: p.282.
11. Shastri Ambikadutta. Maharshi Sushruta, Sushruta Samhita Uttarantra, Hikkapratishedha, 50/16 Part-2. Varanasi; Chaukhambha Sanskrit Sansthana; 2006: p.369
12. Shastri Ambikadutta. Maharshi Sushruta, Sushruta Samhita Uttarantra, Trishna pratishedha, 48/28. Part-2. Varanasi; Chaukhambha Sanskrit Sansthana; 2006: p.35.
13. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha, Charak Samhita Chikitsasthana, Visarpa chikitsadyaya 21/94. Part 2. Varanasi; Chaukhamba Bharti Academy; 2007:p. 605.
14. Shastri Ambikadutta. Maharshi Sushruta, Sushruta Samhita Uttarantra, Pandupratishedha, 44/20 edited by Part-2 Varanasi;. Chaukhambha Sanskrit Sansthana,; 2006: p.291.
15. Shastri. Kashinath Chaturvedi, Gorakhnath Agnivesha, Charak Samhita chikitsasthana, Abhya mlakiyadhyaya, 1/1/25-28, edited by Pt. reprint 2007. Part 2. Varanasi; Chaukhamba Bharti Academy; 2007: p.9
16. Lakshmi T and Geetha RV, Glycyrrhiza glabra Linn commonly known as licorice: A Therapeutic review. Int J Pharm Sci, 2011; 3:p. 20-25
17. Yokota T, Nishio H, Kubota Y and Mizoguchi M. The inhibitory effect of glabridin from liquorice extracts on melanogenesis and inflammation. Pigm Cell Res, 1998; 11: 355-361.
18. Ju HS, Li XJ, Zhao BL, Han ZW and Xin WJ, Effects of Glycyrrhiza flavonoid on lipid peroxidation and active oxygen radicals. Yao Xue Xue Bao, 1989; 24: 807-12.
19. Cui YM, Ao MZ, Li W and Yu LJ, Effect of glabridin from Glycyrrhiza glabra on learning and memory in mice. Planta Med, 2008; 74(4): 377-80.
20. Sharifzadeh M, Shamsa F, Shiran S, Karimfar MH, Miri AH, Jalalizadeh H, Gholizadeh S, Salar F and Tabrizian K. A time course analysis of systemic administration of aqueous licorice extract on spatial memory retention in rats. Planta Med, 2008; Apr;74(5):485-90.
21. Chakravarthi KK, Avadhani R and Narayan RS, Effect of Glycyrrhiza glabra root extract on learning and memory in wistar albino rats. Int J Pharm Sci, 2012; (4): 199-202.

Cite this article as:

Pooja Nanda, Jai kumar singh, Satya manav dayal. Review of Yashtimadhu on Mental Health W.S.R to Medhya Rasayana. AYUSHDHARA, 2019;6(4): 2325-2328.

Source of support: Nil. Conflict of interest: None Declared

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.