

# SWASTHVRITTA- A RECUPERATIVE INTERVENTION IN COSMETOLOGY WITH SPECIAL REFERENCE TO INTERNAL PERSONALITY EMBELLISHMENT.

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## ABSTRACT-

Personality is the combination of an individual thoughts, characteristics ,attitude, ideas and habits. It is defined as a dynamic and organized set of characteristics possessed by a person that uniquely influence his or her cognitive, emotional, motivational and behavioral patterns that evolve from biological and environmental factors .In present era personality plays very important role not only in an individual profession but also in person lives and makes an individual discipline, punctual and also help in combating stress which ultimately helps in reducing risk of various psychosomatic disorders. Cosmetic effects of various procedures mentioned in Ayurveda not only directed towards developing an attractive external beauty but also plays important role in the restoration as well as enrichment of personality. Ayurveda emphasizes on internal as well as external personality it is not just an ancient system used for maintaining good health but it can also help in balancing our personality flaws and enhance our positive traits. Personality can be enhanced by adopting the basic fundamentals of swasthvritha like Dincharya, Ritucharya, Sadvritha, Suppression of Psychological urges, Aacharrasayan, Avoiding ten sinful acts, Diet,Rasayan etc.This paper presents the Swasthvritha as a recuperative intervention in the field of cosmetology and its role in internal personality enrichment.

Keywords – Aachara rasayan,Diet, Personality, Rasayan, Sadvritha,Sinful acts.

## INTRODUCTION-

Personality is a mirror of an individual. Personality is derived from Latin word Personameaning “mask”. In real life also a person changes so many masks in his life to perform various role.But important is that how beautifully ,perfectly and positively those roles are played on the theatre of life.This frames the personality of an individual. Personality is the ways in which an individual reacts and interacts with others or it is generally defined as the deeply ingrained and relatively enduring patterns of thought, feeling and behavior. In fact when one refers to personality, it generally implies

to all what is unique about an individual ,the characteristic that makes one stand in a crowd .It is the sum total of individuals psychological traits,characteristic,motives,habits,attitudes,beliefs and out looks. Good personality grooms an individual and helps him make a mark of his /her own and also plays important role in reducing stress and conflicts.It also encourages individuals to look at brighter sides of life and face even the worst situation with a smile.Apart from this it also helps in individual to inculcate positive qualities like punctuality,flexible,attitude,willingness to learn friendly nature ,eagerness to help others and so on. Healthy personality is away for a person to act and the

greatest plus point about having a healthy personality is that it allows for a fulfilling and meaningful life. Also has the ability to adapt to his /her social environment. Ayurveda has explained that man is said to be healthy whose doshas, Agni, dhatus and Malas are in the state of equilibrium along with mental, sensory and spiritual pleasantness and happiness<sup>(1)</sup>. So one should adopt various measures like Daily regimen, seasonal regimen, proper diet, hygiene, codes of conduct for the restoration of personality.

#### AIM AND OBJECTIVE-

To explain the concept of personality in Ayurveda.

To explain the cosmetology in Ayurveda for the maintenance of psychological beauty.

To describe various measures for the embellishment of personality.

#### MATERIALS AND METHODS-

All the References have been collected from various classical books of Ayurveda, modern text along with journals and electronic data bases.

All the data is collected, compiled, analyzed and discussed through and in depth understanding about personality in Ayurveda and various measures for its enrichment.

#### CONCEPT OF PERSONALITY IN AYURVEDA-

Ayurveda has perhaps an important role to play as it can enable providing a theoretical and empirical base of personality traits and types. In the Ayurvedic system of Medicine the type of personality has been determined from two angles. Physiological and psychological, as body and mind are very close to each other. Brain, nervous system and hormonal secretion from different glands influence person's mental makeup. The ancient Indian medical men observed person's temperament, personality trait and personality construct. Along with the *gunas*, the three elements of *vata*, *pitta* and *kapha* with their elemental constitutions make up the personality. Combination of doshas and three *gunas* express unique blend of physical, emotional and mental characteristics. *Sattva*, *rajas* and *tamas* correspond to the three doshas *vata*, *pitta* and *kapha* that make up the personality constitution. According to

Ayurvedic system of Medicine, the three *gunas* provide the basis for distinctions in temperament and psychological makeup as well as Moral disposition. Ayurveda has given very beautiful explanation of *Manasprakriti* in the context of Personality. Acharya Sushruta explained that *doshik* predominance at the time of union of male and female gamete forms the *prakriti*. At the time of birth whatever *dosha* is predominant compared to other *dosha*. Then we call individual having *prakriti* of that predominant *dosha*, similar with the *manas prakriti*.<sup>(2)</sup> Like *doshic* constitution, mental constitution is also important. Mental constitution is determined by comparative predominance of *Sattva*, *Raja* and *Tama* qualities. They are the three main constitution and have 7, 6 and 3 sub types respectively. *Sharirik doshas* are the essential component of body, in the similar way the three *gunas* are three essential component or energies of the mind.<sup>(3)</sup>

*Sattavika prakriti*: -Basic attributes of *sattavik prakriti* are Purity, elders, guest loving, worship of teachers, regular study of Vedas, valour, commanding, neutrality, tolerance, acquisition, doing justice, fearless, Pride, Recitation, Ritual observance, Perfect with knowledge, Experience, love, harmony.<sup>(4)</sup>

*Rajasik prakriti*: -Features are brave, wrathful, powerful, Timid, Unstable in movement and behavior, Lustful, Lascivious, Unstable, Intolerant, Does not make equal distribution, Unhappy, Jealous, Unhappy, Jealous, Greedy, Pain, Aversion, Action, Aggression.<sup>(5)</sup>

*Tamasik prakriti*: -Dullness, Crookedness, Negative attitude, Instability, Foolishness, Mutual quarrel, Timidity, ignorance, heaviness, inertia, laziness.<sup>(6)</sup>

*Sattavik* is devoid of defects or due to having beneficial fraction as it is endowed with auspiciousness where as *Rajasik* and *Tamasik* are considered defective because of the fraction of agitation and ignorance respectively.<sup>(7)</sup>

Purpose of description of *Prakriti* /Personality is to facilitate the treatment of various personality disorders according to *Prakriti*.<sup>(8)</sup>

Acharya explains that absolute self is devoid of abnormality and character in all beings, hence the

characters are found only due to specific features of Psyche and body.<sup>(9)</sup>

Acharya Charak says that *vata*, *pitta* and *kapha* are three doshas affect the body. Two *doshas* in *Psyche* and *tamas*. They affect psyche when psyche or body or both or affected Morbidity arises otherwise not.<sup>(10)</sup>

All three *gunas* are always present in all being and objects surrounding us but vary in their relative amount. The *gunas* show our mental and spiritual state through which we can measure our propensity for psychological problems. So if the psychological qualities of our mind are unstable, then this will lead to so many problems. So by adopting various natural ways mentioned in *swasthivritta* for personality enrichment like *dincharya*, *ritucharya*, *sadvritta* etc we enhance our personality.

#### COSMETOLOGY IN AYURVEDA FOR PSYCHOLOGICAL BEAUTY:-

*Prasannatmaindriyamanah*-Acharya says that pleasant state of soul, sense organs and mind is health.<sup>(11)</sup> Here *atma* means *jivatma* or *karma purusa* who experience all feelings like pleasure, pain etc. Even though soul is devoid of blemishes as he is in association with body, he experiences good and bad effects. All sense organs including mind should be devoid of vitiation. Various procedures like *Abhyanga*, *sirobhyanga*, *padabhyanga*, *padatradharana*, *dhupana*, *anjan*, *kaval*, *gandusha*, *karnpurna* etc adopted for maintaining health of *indriyas* as well as for personality restoration.

2 Suppression of mental urges like desire, hatred, greediness, passion, Following principles of *sadvritta* (Codes and conduct) *Acharya rasayana*, *Yoga*, help to keep mind healthy. Thus one can prevent psychosomatic disorders.

3 Food emphasizes the person who always consumes wholesome food, practices, wholesome habits thinks who is not interested in worldly matters who sacrifices, who is always balanced towards all beings, forgives, speaks truth and who follows words of *apta* does not develop any disease.

*Charaka* emphasizes on food which are wholesome to body like *Sastika* (rice), Paddy, rock salt, green gram, *Amalaki*, *Divyaodaka*, *ghrit*, *jangalamamsa* should

be consumed regularly for maintenance of health and prevention of disease.<sup>(12)</sup>

4 *Vihara*-One should avoid *pragyaparadha* (intellectual errors), take care of sense organs by avoiding wrong utilization of sense organs, under utilization of sense organs, over utilization of sense organs.

One should have good memory knowledge about place, time and one self should follow rules of *sadvritta* to prevent psychological diseases and enhance the personality.

5 Rejuvenation therapy used in prevention and cure of disease as well as prevent old age. Mental factor constitutes health both the states lead to the healthy personality which is the basic fundamental of beauty.

#### MEASURES FOR EMBELLISHMENT OF PERSONALITY:-

**1Dincharya:**-*Dincharya* plays very important role in the enrichment or improvement of internal personality or psychological beauty. There are various procedures mentioned in *Dincharya* which increase or improve beauty as well as personality of person and also help in maintenance of hygiene, brighten *indriyas*, give strength to the body, promote the health and longevity and keep mind at peace and harmony.

(a) *Brahmuhurat jagaran*—A healthy individual should assess the digestive condition of the food consumed last night before getting up from the bed in the *brahma muhurta*.<sup>(13)</sup> To get up in the *Brahmuhurat* plays very important role on the embellishment of personality and also provide protection against so many personality as well as mental disorders by develop stress resistance in man and by inducing basic changes in personality with help of appropriate psychophysical practices. To get up early in the morning reduces stress level gives positivity. Release of serotonin hormone keeps individual body and mind active and alert, regulates mood and social behavior, change in serotonin level affects behavior, increase anxiety, violent behavior, anti social personality disorder and also leads to depression.

(b) *Darpanavlokan*—To look at mirror in early morning is considered to be auspicious, enhance colour

complexion of skin (psychological factor) mind resides in skin ,nourishment .<sup>(14)</sup>

(c)*Usapana*- Intake of 8 *prarta* of water (640 ml) during the *suryodayakala* eradicates most of the ailments and make an individual lead a healthy long life by postponing the senile period.<sup>(15)</sup> Keep brain hydrated ,allow to think more clearly .Balance the sodium and electrolyte level in body also maintain cognitive function . If not follows leads to fatigue changes in mood and cognitive function ,tension,confusion.

(d)*Nasa jala pana*-As we know *nasa* is the gate way of brain.So drink water from nasal route also help in the improvement of personality as it is useful in *swarabangha, vali, palitya pinasa* and various mental disorders.<sup>(16)</sup>

(e)*Dhoompaan*-Gives sense of purity,lightness in hridaya, head and all sense organs,pleasure in senses ,voice and mind,cures heaviness of head,loss of conciousnes,excessive sleep.<sup>(17)</sup>It is not follow then leads to *smritinash* and various mental disorders.

(f)*Nasya karma*-*Nasya* is a method by which either the medicated oil or *churan* is introduced through the *nasa marga*.<sup>(18)</sup>

Nose is the entry way for the head and medicine used in the form of nasal instillation ,cures the diseases of the head through this route only.<sup>(19)</sup>Practice of *nasya* at proper time provide lightness of head,proper sleep and awakening ,cure of diseases and clarity of organs and pleasant mind .<sup>(20)</sup>

(g)*Tambul sewan*-Also help in the embellishment of psycho social beauty .Benefits of chewing betel is fragrance,complexion,beauty.<sup>(21)</sup>

(h)*Abhyanaag*-Impart sound sleep,provide nourishment to senses ,increase colour and complexion of body. Prevent all sort of headaches ,hair fall and many psychological disorders.<sup>(22)</sup>

(i)*Padha abhyanga*-Impart sound sleep and increase blood circulation.<sup>(23)</sup>

(j)*Vyayama*-Increase blood circulation which is important for healthy brain function ,blood flow brings the brain oxygen and nutrients .*Vyayama* can also boost mood by triggering the release of feel good hormones

and chemicals like endorphins,which can improve brain health.Also give lightness,brings stability,Gives strength to with stand with pain and discomfort and increase oxygen supply.,improved sleep.,improves mental health by reducing anxiety,depression,negative mood and by improving self esteem and cognitive function .<sup>(24)</sup>

(k)*Snana*- Imparts sense of purity,aphrodisiac,enhance the life span,relieves from tiredness,Improve cardiac strength,Enthusiasm in all sense organs ,enhance the oja and gives sense of satisfaction, reduces the perspiration and eliminates the morbid matter.<sup>(25)</sup>Also creates a feeling of well being ,Balance the hormones,Submergence in water can reduce pain and inflammation,and also calm the nervous system,reducing the levels of stress and anxiety in the body and improving your mood .Regular exercise can have a profoundly positive impact on depression ,anxiety ,ADHD and more.It also relieves stress ,improves memory and helps you sleep better and boost your over all mood.

(l)*Vastra Dharana*-Improves beauty ,prosperityand enhances the life span,takes out the indigent and provides the sense of satisfaction.<sup>(26)</sup>

(m)*Gandh dravya and mala dharan*-Improve virility,life span,nourishment and strength. Provide sense of satisfaction and wipes out destitute.<sup>(27)</sup>

(n)*Ratna dharana*-Provides success,luck,improves the life span and gives ultimate satisfaction and virility.<sup>(28)</sup>

(o)*Padatra dharana*-Improves the visionI ,imparts strength and virility.<sup>(29)</sup>

(p)*Kesa,smasru and nakhadi kartana*-Imparts pleasant look,enhances the strength,provides prosperity,improves lifespan,purity and complexion.<sup>(30)</sup>

(q)Cleaning of *Pada and Mala Margas*-Repeated cleaning of feet and orifices of morbid matters acts as *medhya* (improves intellect),purity,expands life span,prosperity,takes out diseases and bad luck.<sup>(31)</sup>

**2Madhayancharya**-For improving the psychosocial health one should follow *Madhayancharya* and spending valuable time in the company of beloved people ,elderly knowledgeable people,who are liked ,good and helpful. Individual should engage in reading stories dealing with three qualities with *dharma*.Person should indulge in the

activities which enhance the social and economical health. Also avoid physical, verbal and mental sinful acts like

*himsa, steya, anyathakama, paisunya, parusa, antra, sambhinna, vyapada, abhidhya, drk viparya*. Person indulging in humanitarian activities like charity etc will help an individual to attain the salvation.<sup>(32)</sup>

### 3 Sandhya charya-

**Contraindicated Activities in Sandhya kala:-** A healthy and intellectual person should avoid getting engaged in food intake, sexual intercourse, sleeping, studying, thinking and walking in the evening time. Otherwise it may lead to various psychological disorders like indulging in sleep leads to destitute means loss of prosperity concern to physical and mental health.<sup>(33)</sup>

**Recommended Activities in Sandhya kala:-** A healthy individual should engage himself in the *upasna*. Such activities enhance the life span, intellectual strength, success, prosperity, admiration and *Brahma teja*.

**Ratricarya:-** A healthy individual staying quite and calm should try to relieve the mind and senses from their worldly object and should indulge himself completely in the *dharma cintana* (righteousness act) and spend the remaining part of the day happily. Some procedures should be done before going to sleep like *Triphala madhu sarpi sevana* (Enhances the vision), *Pada abhyanga* (Induces the good sleep and help in prevention from various mental disorders), *Anjana-srotanjana* (Enhance the strength of eye by proper nourishment), *Danta dhavana* etc

**4 Ritucharya-** Weather also has an impact on psychosocial beauty.

- *Grisham ritu*—Summer weather affects mental health by wearing down your body. During summer season sun rays are intense and scorching causes sleeplessness, lethargy and also lead to aggressive behavior and anxiety. One should follow Do's and Don't mentioned in regimen of ritucharya for the enrichment of personality as well as for psychosocial beauty.

Do's-1. Eat cold, sweet, unctuous and liquid food.

2. Drink cold mantha

3. Use of milk and ghee is also mentioned.

4. Take rest in cold house.

5. One should have food of soothing rays of moon and stars sitting on top of house which gives pleasant effect.

6. Enjoy children speaking sweetly, should play near by smiling presence of birds like parrot give pleasantness take away the tiredness due to *greesham ritu*.<sup>(34)</sup>

Don't- 1. Excessive exercise

2. Sexual intercourse

3. Exposure to sun<sup>(35)</sup>

- *Shishir ritu*—SAD (seasonal affective disorder/ severe depression) mental disorders occur more in colder climate and patient feel better when exposed to sunlight. *Vyayama, udvartana, abhyanga and atapa sevana*.<sup>(36)</sup>
- *Sarada ritu*—Wearing garland made up of pearls, clear and clean clothes, exposing the body to moon light, residing in the house which is painted with lime gives cooling and pleasant effect on body and mind. Avoid exposure to sun.<sup>(37)</sup>

**5 Sadvritta**—*Acharya charaka* has prescribed a list of good conduct which is very necessary to follow and to obtain perfect health, also helps in the improvement and maintenance of psychosocial beauty. It will also give detail knowledge about what to do, what should not to do, how to live and how to improve your personality behavior.

Association with good people leads to develop good behavior which can be considered as *sadvritta*.<sup>(38)</sup> One should avoid intellectual errors, take care of sense organs by avoiding excessive, improper or disuse of sense organs. Knowledge about place, time and one self and adopt codes of conduct mentioned in Ayurveda to prevent disease.

For maintaining health of sense organs and mind one has to observe following rules<sup>(39)</sup>

1 Proper interaction of sense organs

2 Performing of different actions after proper thoughtful analysis by his intelligence.

3 By acting in contradistinction to the qualities of place, season, prakriti.

**Principles**-Word of noble person is considered as best among the adoptable behaviors. Happiness is best among nourishing things. Detachment is best among enhancers of nourishment. The person who does not believe in god should be boycotted. Greed is prime among trouble makers. Words of the wicked is prime among the factors leading to harmful effects. So these have to be abandoned.<sup>(40)</sup>

*Sadvritta* not only includes mental faculties but also rules related with General hygiene, religion, food consumption, sexual intercourse, exercise leads to the prevention of psychological, physical and psychosomatic disorders.

Codes of conduct are classified in to following groups:-

1 *Vyavaharika sadvritta* (Ethical code of conduct)

2 *Samajika sadvritta* (Social code of conduct)

3 *Mansika sadvritta* (Mental code of conduct)

4 *Sharirka sadvritta* (Physical code of conduct)

5 *Dharmika* (Moral code of conduct)

***Sadvritta concerned to Mana***—

**DO'S**—One should be virtuous, kind and of mild nature

One should always be happy

One should forget the reasons of anger and hatred

One should be able to bear taunts and bad words from others.

**Don'ts**—Being anger

Happiness, sleep, jealousy, unnecessary thoughts, enmity, greed, desire for wanting more than necessary and fear

*Atiyoga, ayoga and mithyayoga of indriyas.*

Being proud and too ambitious.

Thinking bad for others.

Avoiding *dasavidha papakarma* (Ten sinful acts)---*Himsa, steya, Anyathakama, paisunya, Antra vacana, Sambhinnalpa, Vyapada, Abhidhya, Drkviparyaya*, One should not engage himself in occupations which are devoid of the three pursuits *dharma* (Righteousness), *artha*, (wealth) and *kama* (Pleasures). One should accept the occupation without going contrary to *dharma* and *kama* (Pleasures). One should accept the occupation without going contrary to *dharma* and *kama*.<sup>(41)</sup>

***Sadvritta concerned to Social health***—Practices to prevent psychological disturbances.

One should respect parents, elders, guest and teachers.

One should always help the needy and the poor.

One should protect the weak.

One should have a kind heart towards every living creature.

**Things one should abstain from doing are**—

Breaking the social morals and conduct

Unnecessary fight with other people.

Opposing the elders, the prestigious and the well known persons.

Misbehave in public and the act by which there is discomfort among the public, should be avoided.

**Good Religious conduct**---

**DO'S**-One should have faith in God.

One should worship God, parents, cow, teacher, elders and Brahmin.

One should always chant mantras, perform yajnyas, homa and Havana (various techniques of worshipping God)

One should believe in charity.

One should worship fire, wear auspicious herbs and do vedic rituals in morning and evening twice.

Beggars should not be disappointed or abused.

**Don'ts-Baddeeds.**

Cross the shadow of pious tree,flag,teachers,pious things and in auspicious things.

Disrespect the corpse.

**Things that one should follow are-**

One should always speak the truth.

One should be calm and peace loving.

One should be polite ,brave and perfect in his work.

One should have the habit of forgiving others.

Insects and ants also should be treated with compassion and kindness.

God ,cow,brahmana ,elders,physicians ,king and guests should be respected and worshipped.

Friends should be served with affection and good deeds(beneficial acts).

One should be very helpful even to one's foes,even though they are not helpful.

One should maintain a single mind (Balanced mind) during the period of wealth as well as during period of calamity.

One should speak appropriate to the occasion ,with words,which are good ,in brief and pleasing.

One should start conversing (with others) first ,with a pleasant face.

Keeping in mind the nature of the people ,One should deal with them in such a manner that is best pleasing to them,becoming well versed in the art of adoring.

One should share his comfort or happiness with others too should neither believe nor suspect any body.

Have compassion for all living beings.

Control the activities of the body ,speech and mind.

Control the feelings of selfishness in the interests of others are sufficient rules of good conduct.

One should avoid quarrelling without any reason.

Sense organs should neither be strained too much nor should they be fondled too much.

**Things that one should abstain from doing are –**

Losing control over his senses.

Crave for others belongings and money.

Breach the trust and disclose others secret.

Break one's principles of life.

Sneeze ,laugh or yawn without covering his mouth.

Blow his nose unnecessarily,

Perform ugly movements parts body

Sit on one's own heel for a long time.

Make any sound with the body parts,mouth and nails ,nor shake one hand and touch hair frequently.

A wise person should refrain from satisfying the urges related to greed (lobha),grief(soka),fear(Bhaya)

Anger(krodha),narcissism (Andakara)

Using the extremely harsh words,back biting,lyingand use of untimely words.

**Samajika and adhyatmik sadvritta—**

**Do's—**Worshipping and respecting the God,the godly person,guest and elderly person.

Consoling the feared person.

Helping and supporting the indigent people,indulging in reading and following the principles of holy book.

Indulging in homa,Havana,yoga abhyasa,dhyana,japa,chanting of mantra.

With holding the suppressible urges.

Keeping belief in the veda ,purana ,samhita text books.<sup>(42)</sup>

**Generally avoided activities:**-Consumption of alcohol,excessive talking,excessive sleeping in day time and awakening at night ,spending excessive time on unwanted things,working more than the strength etc.

**Importance of *sadvrittapalana*:**-Arogya prapti,indriya jaya and yasa prapti .By adopting the guide lines mentioned in Ayurveda plays very important role in the embellishment of personality and help in prevention of so many psychological as well as psychosomatic diseases.<sup>(43)</sup>

**6Acara Rasayana**-Persons who are truthful and devoid of anger,free from alcohol and sexual indulgence,who donot indulge in violence or exertion,who are peaceful and pleasant in their speech,who practice japa (Incantation) and cleanliness,who are dhira (stable and steady),who practice charity and penance. Who offer prayers to God,cow,brahmanas,teachers and old people,who are free from barbarous act,who are compassionate,whose period of sleep and awakeing are regular who habitually take milk and ghee.

1. Who are acquainted with the measurement of country and time
2. Who are free from ego
3. Whose conduct is good
4. Who are not narrow minded
5. Who have love for spiritual knowledge
6. Who have excellent sense organs
7. Who have reverence for seniors and self control
8. Who regularly studies scriptures and get the bestows regeneration therapy
9. Good health and better life
10. Long life span
11. Admired and loved by others
12. One who adopts the rule of good conduct will surely attain long life ,good physical as well as mental health ,wealth,reputation and the eternal world.<sup>(44)</sup>

**(7)Rasayan therapy***\_Rasayan* remedies act essentially on nutrition dynamics and rejuvenate the body and psyche. They are the powerful means of promotion of health ,longevity and prevention of diseases.They sustain the *ojas* status and *bala* in the body and promote *vyadhiksamatva*.It has been proved scientifically that most of the *rasayana* drugs are anti stress and adaptogenic in nature besides

having immunomodulating effects.Promote quality of life and reduce rate of ageing.<sup>(45)</sup>

**Medhayushkamiya Rasayana** –Principally all *rasayana* agents are supposed to promote both the body and the mind and as such promotion of *Medha* i.e intellect is an important attribute of *Rasayana*.However the Ayurvedic texts describe certain *Rasayana* drugs which specially influence the *Medha* and promote mental competence .Such *Rasayanas* are called *MedhyaRasayana* which promote *Prajna* (*Dhi,Dhrti and smrti* i.e intelligence and memory).Moreover susruta has described certain *Divya –Rasayanas* (Divine remedies)which has been claimed to afford total mental transformation and to impart divinity and super normal powers to man including the siddhis and Aisvryas achievable by higher yogic practices. However ,in present times such *Divya Rasayanas* are practically lost but the *Medhya Rasayanas* are available.

**Caraka has described four types of Medhya Rasayana namely-**

1. *Swarasa of Mandukaparani*
2. Powder of *Yastimadhu with milk*
3. *Swarasa of Guduci*
4. *Kalka (paste) of Sankhapuspi*

A number of other drugs have also been attributed with *medhya* effect.Many such drugs have been scientifically studied in recent years and they have been reported to possess varying degree of anxiolytic activity besides restoration of intelligence, memory and other nootropic effects.They are life promoting ,disease alleviating ,promoters of strength ,agni,complexion,voice and intellect promoting.*Shankh puspi* is specifically intellect promoting.<sup>(46)</sup>

Literally *Medhya* means anything which is beneficial for *Medha* which consists of –

1 *Dhi*(Intelligence)

2 *Dhrti* (Power of Retention)

3 *Smrti*(Memory)



These *Medhya Rasayanas* have beneficial effects more prominently over mind. It improves the mental functions and intellect.

Studies on popular *medhya* drugs like *Brahmi, Sankhapuspi, Mandukaparni, Aswagandha* have shown that these drugs act like mild to moderate anxiolytic agents and adaptogens. These drug also produce a variety of Psychobiological changes in the body which may be responsible for the *medhya* effect of these drugs. Studies have shown that *Medhya Rasayana* drugs of Ayurveda produce a variety of Psycho biological changes and beneficial effects, helping an individual to sustain and adopt in stress and senescence.

### CONCLUSION-

In present era inner personality plays an important role in person life as well as in profession. Apart from this it help in combating stress today which is the main cause of various disorders. On going stress on the body may contribute to serious physical as well as psychological disorders including Mental health problems, such as depression, anxiety and personality disorders like Bipolar disorder, Obsessive-compulsive disorder. So by restoring good inner personality by adopting various measures explained in Ayurveda like Dinacharya, ritucharya, Ahara, Vihar, Sadvritta, Achara rasayana, Rasayan therapy which are the natural cosmetic helps in achieving good health as well as also play very important role in the embellishment of inner personality and also help in prevention of various psychological disorders.

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