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Charakokta Nimbadi Yoga in the management of Mansapradoshaj Vyadhi- A Review

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Abstract: *Mansa Pradoshaja Vikar* are due to *Doshaj* involvement in *Mansa Dhatu*. *Mansa vrudhhi*, *Adhi mansa*, *Arbuda*, *Adhijivha*, *Upakush*, *Keel*, *Galashaluk*, *Shundika*, *Vrudhhi*, *Putimansa*, *Alaji*, *Galaganda*, *Gandmala*, *Upjivhika* are *Mansa pradoshaj Vyadhi*. The treatment regime for *Mansa pradoshaj Vikar* as mentioned in *Bruhatrayee* are- *Shastra Karma*, *Kshar Karma* and *Agni Karma*. From perception of *Vyadhi chikitsa*, two types of *vyadhis* are mentioned - *Chikitsa sadhya* & *Shastrakarma sadhya*. Specific treatment (*aushadhi yog*) for specific *rog chikitsa* is done as per *Adhikaran Tantra yukti* since that specific treatment has the capacity to do *samprapti bhang* and *rog nashan*. The same combination of medicines can prove useful in other *vyadhis* too which have similar *dosha dushya sammurchana* and require similar medicinal action (*karmukta*). *Dhatu Pachakas* act on respective *Dhatus*, where *Dosha vrudhhi* causes *Vaigunya Aashray* in that specific

Dhatu. i.e. where similar *Dhatvashrit Dasha Prakop* occurs. Thus, this review makes an effort in understanding the efficacy of *Nimbadi Yoga (Mansapachak Yoga)* in treating *Mansa Pradoshaj Vyadhi*.

Keywords: *Nimbadi Yoga*, *Mansa pradoshaj Vyadhi*, *Mansa pachak Yoga*

Introduction:

The treatment regime for *Mansa pradoshaj Vikar* as mentioned in *Bruhatrayee* are- *Shastra Karma*, *Kshar Karma* and *Agni Karma*. In many scientific research and review studies, these methods are tried and explained. But, efficacy of *Nimbadi Yoga (Mansapachak Yoga)* in treating *Mansa Pradoshaj Vyadhi* has not been tried. This review makes an effort in that direction.

Mansavaha Srotas

The internal transport system of the body represented by *strotamsi*, has been given a place of fundamental importance in

Ayurveda both in health and in disease. *Mansavah Srotas* has *Snayu* and *Twak* as *mulasthan*¹. *Rakta vahi dhamani* too is considered as *mulasthan*². *Snayu* is *mulasthan* based on *Sangrah* (storage) of *mansa dhatu*. *Twacha* is *upadhatu* of *Mansa* too³. Muscular channels, which originate in the ligaments, tendons, and skin, supply nutrients to the *Mansa dhatu* (all over the body).

Mansa Pradoshaja Vikar are due to *Doshaj* involvement in *Mansa Dhatu*. *Abhishyandi ahar*, *Sthula – guru ahaar* (regular intake of heavy, greasy foods), *Ati matra* and *Satat sevan*, *Diwa swap*, (excessive sleep, sleeping after meals, and sedentary lifestyle)⁴ are *Dushti Karan* (causes of impairment of the channels) for *Mansa pradoshaj Vyadhi*.

When *Mansavah Srotas* gets vitiated, some diseases that occur are *Mansa vrudhhi*, *Adhi mansa*, *Arbuda* (benign tumors produced by the muscular system), *Adhijivha* (a swollen uvula), *Upakush*, *Keel* (*Charmakeel*), *Galashaluk*, *Shundika* (tonsillitis), *Vrudhhi*, *Putimansa*, *Alaji*, *Galaganda*, *Gandmala* (swelling of the thyroid glands and adenoids), *Upjivhika*. These are known as *Mansa pradoshaj Vyadhi*⁵.

In *Mansa Kshay*, the function of *Snayu* also gets diminished and hence the symptoms like *Sandhi vedana*, *Sandhi Sphotana* are produced^{6,7,8}.

Physical appearance of Mansa Dhatu⁹

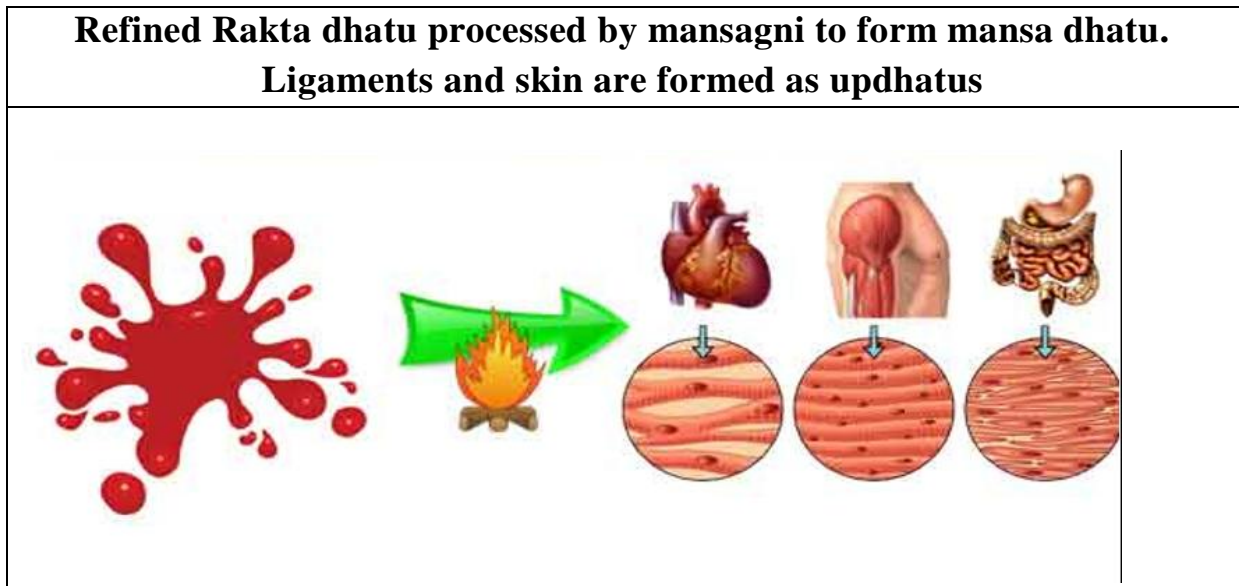
The Sanskrit word “*Mansa*” comes from the word ‘*Mam*’ means to “Hold Firm.” *Mansa Dhatu* means muscle tissues. *Rakta Dhatu* on getting digested by *Swa – agni* (*Rakta dhatwagni*) and solidified by *Vayu*, is known as *Mansa*, which provides stability to the body¹⁰. *Mansa Dhatu* is not

too cold, heavy/ solid, is unctuous, stable and smooth¹¹. Its colour is brownish. *Pruthvi* containing *Aahar*, *Jatharagni* & *Mansagni* builds this tissue, *Udana Vayu* initiates muscle contraction to perform work (expression). *Pruthvi* provides the substance for the bulky structure of muscle, *Agni* directs its focus, and *Vayu* provides action. *Rakta* conjoins with *Vayu*, *Jala* and *Agni* to become stable *Mansa Dhatu*¹². Ligaments and skin are the *upadhatus*¹³ (secondary tissue) which arise from the metabolism of primary tissues. *Mala* of *Mansa* is excrement from the eyes, ears, mouth, nose, external genital organ and hair roots¹⁴.

Swaroop of *Mansa Dhatu* is *Ghana*, *Mrudu*, *Sheet* and *Stheera*¹⁵. It is more solid and stable than *Rasa* and *Rakta* (i.e. first two *Dhatu*s). *Mansa Dhatu* is *Matruj* *avayava*¹⁶ and hence is *Mrudu*. As it is *Kaphaj* *Dhatu*, it is *Snigdha*, *Sheet* and *Guru*¹⁷. *Mansa Dhatu* is important in the context of stability, sturdiness¹⁸, strength and in existence of the body. *Mansa Dhatu* is mainly made up of *Pruthvi Mahabhoot*¹⁹.

Evaluation of the health of *Mansa dhatu* is by visual inspection of the muscles, ligaments, and skin. Additionally, secretions from the eyes, ears, mouth, nose, and hair roots too should be inspected. Well-developed muscles at the temples, forehead, nape of the neck, around the eyes, cheeks, jaw, shoulders, abdomen, chest, arms, legs, over the pelvis, and hands & feet joints too are indication of Healthy *Mansa dhatu*²⁰. The muscle tensile strength is important and not the muscle size.

Diagram 1. Diagrammatic Representation of Prakrut Mansa Dhatu



Mansa dhatu excess; Increased but unhealthy (impure) ^{21,22}

Increased Mansa dhatu apparently has larger muscle mass with thicker skin and ligaments, chubby cheeks, lips, upper thighs, calves, abdomen, and penis. Typical diseases are swellings in the region of the neck and also small to medium sized tumours. Disorders of increased *Mansa dhatu* ²³ are fibrocystic changes in the breasts, enlarged lips, enlarged cheeks & tongue, uterine fibroids, muscle flaccidity, muscle hypertrophy, the undue growth of muscle, ad fibromas & myomas.

Mansa dhatu deficiency ^{6,7,8}

Reduced *Mansa dhatu* is apparent as wastage of the muscular tissues of the neck, abdomen, cheeks, lips, penis, upper thighs, calves, armpits, breasts, and around the eyes. Pinching pains and sore joints are quite usual. Disorders of decreased *Mansa dhatu* are craving for proteins, emaciation, joints dislocation, fatigue, muscle power loss, muscle rigidity, atrophy, and muscle wasting.

Causes of Mansa Vitiation ⁴

Unhealthy food combinations, lack or excess protein intake, too much of meat & dairy products (acidic foods), lack or excess eating, old leftover foods, aged cheese, cold foods, old meat, deep fried foods, and eating meat or cheese late in the day. Daytime sleeping, sleep deprivation, insufficient or excess physical exercise, physical Trauma, and diseases (such as Typhoid and Tuberculosis).

Table 1 Mansa Pradoshaja Vikar

Sr. No	Roga / Vikar	Charak ²⁴	Sushrut ²³
1	<i>Adhimansa</i>	+	+
2	<i>Arbuda</i>	+	+
3	<i>Upjihva</i>	+	+
4	<i>Galshundika</i>	+	+
5	<i>Alaji</i>	+	+
6	<i>Galganda</i>	+	+
7	<i>Gandamala</i>	+	-
8	<i>Putimansa</i>	+	-
9	<i>Galashaluka</i>	+	-
10	<i>Arsh</i>	-	+
11	<i>Adhijivha</i>	-	+
12	<i>Upkusha</i>	-	+

13	<i>Mansa sanghata</i>	-	+
14	<i>Austha prakopa</i>	-	+

In the vitiation of *Mansavah Srotas*, various diseases like, *Arbuda*, *Keel*, *Alaji*, etc. are produced⁵ which pertain to skin (*Twak*). *Arsha* is mentioned in *Mansadoshaj Vikar* by *Acharya Sushruta*²⁵. The emotional symptoms are lack of mental clarity and nervous tension²⁶.

Treatment of the *Mansa Dhatu*²⁷

Sanshodhan, *Shastra karma*, *Kshar karma*, *Agni karma* are the treatment protocols explained in our ancient texts for *Mansa Pradoshaj Vyadhi*.

Dhatu Pachak Yoga

Rog means *dhatu vaishamyā*. Vitiated *doshas* cause vitiation of *dhatu*s and *malas*²⁸. *Malas* in turn vitiate *malayans* and thus *rog nirmitee* occur. *Dosha pachan* and equilibrium maintenance is required for proper *chikitsa*. *Dravya* selection for *dhatu pachan* varies according to which *dhatu* is vitiated or in which *dhatu doshas* are *sthit*. Specific treatment (*aushadhi yog*) for specific *rog chikitsa* is done as per *Adhikaran Tantra yukti* since that specific treatment has the capacity to do *samprapti bhang* and *rog nashan*. The same combination of medicines can prove useful in other *vyadhis* too which have similar *dosha dushya sammurchana* and require similar medicinal action (*karmukta*). According to *Adhyay – Adhikaran Tantra yukti*, a specific *aushadhi yog* has the capacity to break down specific *rog samprapti* and hence is included in the treatment of that disease.

By applying *Atidesh Tantra yukti*, *granthakar* advice usage of *aushadhi yog*

that are explained in some other *rogadhikar*. That means usage of same *aushadhi* in *Sadharmi rog*. For example – *Shwas- Hikka*, *Unmad- Apasmar*, *Pandu-Shoth* etc. which have similar *Hetu*, *Purva Rup*, sub types, *Dushya* or other *Samprapti ghataks*.

In any type of *Vyadhi*, *Agnimandya* is the causative factor. Thus, the first step in treatment of every disease is *aam pachan*., *Agnimandya* occurs on two levels- *sthool* level (macroscopic)²⁹ and *sookshma* level (microscopic). *Sthool* level *Agnimandya* is *Jatharagni mandya* and *sookshma* level *agni mandya* is *dhatvagni mandya*. Once vitiated *dhatvagni* is treated, further treatment becomes easy. And for this, knowledge of *Dhatu Pachak Yoga* is important.

Dhatu Pachak Yoga are the polyherbal formulations mentioned in *Charak Samhita* and *Ashtang Hriday* in the *Jwar adhikar*³⁰. *Charakacharya* has explained five types of *Kashay* in *Visham Jwar chikitsa*, along with five types of *Sampraptis* and different *Dosha- Dushyas*³⁰. *Vagbhatacharya* too has explained this. By the *Nyay - Praamaanak Gaurav na Doshay*, these *Kashay/ Yoga* are to be used in ascending order. Thus, *Dhatu Pachak Yoga* that are mentioned according to the *Santatadi Visham Jwar prakar* are- *Rasa pachak yoga* in *Santat Jwar*, *Rakta pachak yoga* in *Satat Jwar*, *Mansa pachak yoga* in *Anyuedyushka Jwar*, *Meda pachak yoga* in *Triteeyak Jwar* and *Asthi majja pachak yoga* in *Chaturthak Jwar*.

The following are the *Dhatu Pachak yoga* mentioned; they are used when *Dushta Dosha* take *aashray* in *Dhatu*s³¹.

Table 2: Ingredients of various *Dhatu Pachak Yoga*

Sr. No.	<i>Dhatu Pachak Yoga</i>	Ingredients	Type of <i>Jwar</i>
1.	<i>Ras Pachak yoga</i> ³²	<i>Indrayava (Kutaj beej), Patol patra and Kutki</i>	<i>Santat Jwar</i>
2.	<i>Rakta Pachak yoga</i> ³³	<i>Patol patra, Sariva, Musta, Patha and Kutki</i>	<i>Satat Jwar</i>
3.	<i>Mansa Pachak yoga</i> ³³	<i>Nimba patra, Patol patra, Triphala, Mrudvika, Musta and Kutaj</i>	<i>Anyedyushk Jwar</i>
4.	<i>Medo Pachak yoga</i> ³⁴	<i>Kiratikta, Guduchi, Chandan and Shunthi</i>	<i>Tritiyaka Jwar</i>
5.	<i>Ashtimajja Pachak yoga</i> ³⁴	<i>Guduchi, Amlaki and Musta</i>	<i>Chaturthak Jwar</i>

Dravya Praman of each *dravya* is *Sam praman* according to *Anukta Tantra yukti*³¹

The above said *yoga* are specifically mentioned for *Visham Jwar*. In this, *Vrudhha Dosha* take *Vaigunya Aashray* in specific *Dhatu*. Also, *Dosha Prakop* occurs in respective *Dhatu*. And since *Aashray Sthan* is specific *Dhatu*, these *Dhatu Pachakas* can be used wherever similar *Dhatvashrit Dosha Prakop* occurs³¹.

Jwar is synonymous to *Vyadhi*. Hence, it can be correlated that -the treatment protocol for *Jwar* can be used in any disease as per the *Yukti* of the physician. The importance of these five *Dhatu Pachak Kashayas* is not confined only in treating *Visham Jwar*. As the etio-pathology of all diseases begins with *Jwar*, hence *Dhatu pachak yoga* is widely used by Ayurvedic physicians in the form of *churna, vati- kwath* etc. to treat various other diseases too.

The concept of *Dhatu yoga* was first conceptualised by Late Vd. Baivaru. According to Late Vd. Baivaru, these *Panch Kashay*, which are useful in treating *Visham Jwar* that have become

Dhatu gat, can also be used in other *Vyadhis* which have the specific and similar *Dhatu Aashrayitva*.

The term *Dhatu pachak* for *Jwar panchak* or *Kashay panchak kwath* was first introduced by late Vd. Ma. Va. Kolhatkar³¹.

Late Vd. Baivaru also put forth an idea that if the contents of these *Kashays* are used in varying ratios, then they will be useful in different *Dosha Sanyogas*.

His disciples like Late Vd. Venimadhavshastri Joshi, and other renowned vaidyas like - Late Vd. Annashastri Karmarkar (Nashik), Late Vd. Ma.Va. Kolhatkar (Pune) and their disciples explored this concept further by using it in various ailments which had specific *Avayav* (organ) *Dushti* as its root cause, looking at its respective *Sharir* and accordingly using this *panch kashay* to see its specific action on specific *Dhatu*.

Action of *Dhatu Pachak* –

1. *Dhatu Pachan* i.e. rectification (*Pachan*) of *Doshas* which have become *Dhatu sthit*,
2. Removes *Dhatvagni mandya* and makes *Dhatvagni prajwalit*,
3. *Dhatu prasadan*,

4. Acts on *Mool sthan* of *Dhatu's* respective *Srotasas*

5. Since majority of *dravyas* are *Tikta rasatmak*, their action is *Dosha pachan*, *Aam pachan*, *Mal shodhan*, *Agni deepan*, *Strotorodha nashak*, *Ruchi kara* and *Jwaraghna*, hence the above combinations are formulated by the *Acharayas*³⁵.

6. *Indrajiva*, *Pahad mul*, *Kutki*, *Jeerak* are *Aam Pachak dravyas*³⁶. *Indrajiv* and *Pahad mul* acts as *Pachaniya dravyas*

Thus, it can be said that whenever *Dosha* becomes *Dhatugat*³⁷ and *Dhatu rupi dushyas* are recognised, *Dhatu Pachak yoga* can be used. The *dhatu pachaks* can be used in *Dosha Vrudhhi – Sansarga – Sannipat*³⁸. *Dhatu Pachaks* remove *avarodh* from corresponding *Srotas* and rectifies *agni* back to normal. They act as catalysts by removing *avarodh* and helping respective *Dhatu*s in regaining their natural *Bal*. Thus, *Dhatu Pachaks* prove useful is *avrodhatmak samprapti*²⁹. Thus, *Mansa pachak*, which is useful in *Mansagat Jwar*³⁹ by its action as *mansa sthit dosha pachak*, can be used everytime when *dushya* is *mansa*. (*mansa pradoshaja vyadhi*.)⁴⁰. This can be determined by studying following factors – *Stroto Dushti* causes, *Stroto Dushti* symptoms, formation of specific *avayava* and *avayava Dushti* and causative *dushyas*.

Although the above said *Pachak yogas* are stated in the form of *Kwath* yet along with evolution in the field of pharmacy they can be used in the form of *Ghanavati*, *Vati*, *capsule*, *syrup*.

Rasa of *Mansa pachak* is *Tikta* and *Madhur rasatmak*³⁵. *Mansa pachak*, as a whole is *Katu*, *Teekshna*, *Pachak* and *Tridoshamak*. It helps in removing *Avarodh* and does *Samprapti bhang*⁴¹.

Thus, *Mansa Pachak* can thus be used in all the *Vikars* caused by *Dhatvagni mandya/ Dushti* by using *Anuman praman*. All the *Dravyas* are *Tikta-Kashay Rasatmak* and *Sheet veeryatmak*. Thus, have *akash – vayu mahabhootaadhikya*. These both *rasas* cause *apatarpan*. *Apatarpan*⁴² is done through – *langhan*, *langhan- pachan* and *doshavasechan*. *Pachan* is done when *doshas* have *madhyam bal*. Thus, *aam sanchiti* caused by *dhatvagni mandya* is digested (*pachan*) by these *pachakas*, *agni bal* is improved and *uttam updhatus* are formed.

Tikta ras is predominantly *Kapha Pitta nashak*. *Kapha* and *Pitta* both are *drava guna pradhan*. *Mansa pachak* absorbs *aam* by *upshoshan* and improves *dhatvagni*. Excess or prolonged *sevan* of *tikta ras* causes *Vat vrudhhi* and is also *dhatu kshay karak*. Hence *Mansa pachak* is not used for longer duration than required. (three weeks).

Triphala from *Haritakyadi varga*, is *Dosha Shodhak* by nature. It is *Visham Jwar nashak*. Acts on *mansa dhatvagni*⁴³.

Nimb which is from *Guduchyadi varga* has *Rasayan* action. it is *Sheet guni* and *Katu vipaki*. Thus, is *Vayu* and *Akash mahabhoota yukta*. When *doshas* reach upto *Mansa dhatu* level, this *dravya* has good action. *Vrana vyapti*, when it reaches till *Mansa* or when *Mansa* becomes *Dushtaa* in *Meha*, *Nimb* proves to be useful.

Patol patra is *Deepan*, *Pachan* and *Pittaghni*. It is *Vayu* and *Akash guni*. Thus, removes *Kha – vaigunya*. It acts on *Rakta dhatu* and is *Vrushya* in nature. Therefore, while doing *dosha Shodhan*, *Abalatva* does not take place.

Musta is *Deepan* and *Pachan*. As it is *Katu – Tikta rasatmak*, it has predominantly *Akash* and *Vayu*

mahabhut, so whenever *Pruthvi* and *Jal mahabhut aadhikya* causes imbalance, *Musta* proves useful. Also, as it is *Sugandhi dravya* and its *Utpatti* is through *jal mahabhoota*. Thus, it helps in balancing various *mahabhootas* in the body.

Mrudvika helps in eliminating *Mutra* and *Purish* from the body. It acts on *Rakta* as well as *Mansa dhatu*. During the process of *dosha Bahirgaman* from *dhatu*, *Daurbalya* occurs. To negate or minimise

daurbalya, *Mrudvika* proves to be useful. As it is *Madhur rasatmak*, it is more useful in *Pitta janya mansa dhatugat vyadhi*.

Kutaj is *Kashay rasatmak*, yet has *Deepan* properties.

All the contents together (other than *Kutaj*) are *Soumya virechak* in nature. Thus, to balance this action, *Kutaj* is added. As it acts on *Rakta* and *Mansa dhatu*, it is useful in *Arsha*, *Kushtha*, *Mansarbuda* and *Pratishyay*.

Table No. 3:

Summary of Dravyas and their Karmas used in *Mansa Pachak Yoga*

Sanskrit Name	<i>Nimb</i> ⁴⁴	<i>Patol</i> ⁴⁵	<i>Triphala</i> ⁴⁶	<i>Mrudvika</i> ⁴⁷	<i>Musta</i> ⁴⁸	<i>Kutaj</i> ⁴⁹
Botanical Name	<i>Azadiracta indica</i>	<i>Tricosanthes dioica</i>		<i>Vitis vinifera</i>	<i>Cyperus rotundus</i>	<i>Holarrhena antidysenterica</i>
Family Name	Meliaceae	Cucurbitaceae		Vitaceae	Cyperaceae	Apocynaceae
Rasa	<i>Tikta, Katu, Kashay</i>	<i>Tikta</i>	<i>Madhur, Amla, Katu, Tikta, Kashay</i>	<i>Madhur</i>	<i>Tikta, Katu, Kashay</i>	<i>Tikta, Katu, Kashay</i>
Veerya	<i>Sheet</i>	<i>Ushna</i>	<i>Ushna</i>	<i>Sheet</i>	<i>Sheet</i>	<i>Sheet</i>
Vipaka	<i>Katu</i>	<i>Madhur</i>	<i>Madhur</i>	<i>Madhur</i>	<i>Katu</i>	<i>Katu</i>
Guna	<i>Laghu Ruksha</i>	<i>Laghu, Snigdha</i>	<i>Laghu, Ruksha, Sara</i>	<i>Snigdha, Mrudu</i>	<i>Laghu, Ruksha</i>	<i>Laghu, Ruksha</i>
Karma	<i>Nimb</i> acts as <i>Ama pachan</i> . Should be used for alleviation of <i>doshas</i> in <i>Meda</i> and <i>Mansa dhatu</i> in	<i>Patola</i> is useful in <i>Pitta</i> and <i>Kaphaj Jwar</i> to digest <i>doshas</i> and to expel and pacify <i>Niram</i>	As <i>Vishaghna</i> , it exerts its action by <i>Pachan</i> and <i>Shodhan</i> of <i>Doshas</i> which are present in <i>Alina</i> state	To reduce <i>Dah</i> , <i>Trushna</i> and <i>Santap</i> it is given in <i>Jwar</i> . <i>Mansa</i>	It digests <i>Rasgat</i> and <i>Amashaya gat Doshas</i> . Hence is used as <i>Dosha Shaman</i> in <i>Satat Visham</i>	<i>Agni deepan</i> , <i>Pachan</i> , it is used to digest <i>Rasgat Aam</i> and <i>Saam Doshas</i> and to pacify <i>Niram</i>

	<p><i>Anyedyushka Jwar</i>. It also arrests vitiation of the vaginal discharges after delivery. <i>Sarvajwar hanti</i>, <i>Deepan</i>, <i>Hrullas</i>, <i>Arochak</i>, <i>Vami</i>, <i>Pipasa</i>, <i>Daah</i> <i>Nashan</i> ⁵⁰</p>	<p><i>doshas</i>. Hence, it is useful in <i>Rasgat Visham Jwar Doshas</i>. Acts on <i>Hruday</i> and <i>Fuffus</i>. Acts as <i>Raktatagat</i> ³⁵ <i>Pitta Pachak</i>. Does <i>Pitta Shaman</i></p>	<p>in <i>dhatu</i>s. <i>Mansa balya</i> ³⁶ <i>Kapha-Pittaghni</i>, <i>Meha-Kushtha Vinashini</i>, <i>Chakshushya</i>, <i>Deepani</i>, <i>Visham Jwar nashini</i> ⁵¹</p>	<p><i>balya</i>, <i>Trushna harak</i> ³⁵</p>	<p><i>Jwar</i>. It is useful in <i>Pitta Jwar</i>, <i>Sutika Jwar</i>, <i>Stanyodbhava Jwar</i>. But should not be used in <i>Jirna Jwar</i>. Does <i>Rakta Prasadana</i>. <i>Raktatagat Pitta</i> ³⁵ <i>Shamak</i>, <i>Rakta Shuddhikar</i></p>	<p><i>Doshas</i> by its <i>Tikta ras</i>. It digests and pacifies <i>Rasgat Doshas</i>. Its bark digests and excretes <i>Mansatagat doshas</i>. Hence, is used in <i>Anyedyushka Jwar</i>. <i>Deepan</i>, <i>Pachan</i>, <i>Grahi</i> and <i>Kled Nashan</i>. <i>Ras Rakta</i> ⁵² <i>Prasadana</i>, <i>MedLekhan</i>, <i>Stanya Vardhan</i>, <i>Shodhan Sweda Janan</i>, <i>Krumighna</i>, <i>Purish sangrahan</i> Controls excess of <i>mal</i> and <i>mutra visarjan</i></p>
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