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

Deo Kirti*1; Harit Mahesh Kumar2

1. PG Scholar,
2. Dean Professor and HOD,
Department of Sanskrit Samhita Siddhant,
School of Ayurveda, D. Y. Patil University, Nerul, Navi Mumbai 400 614.

*Corresponding author: Contact: vaidyakirti.deo@gmail.com, Ph. No.: 9820286429

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, Ujjivhika 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 Doshaj vruddhi causes Vaigunya Aashray in that specific Dhatu. i.e. where similar Dhatvashrit Dosa 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. Twak is upadhatu of Mansa too\(^3\). Muscular channels, which originate in the ligaments, tendons, and skin, supply nutrients to the Mansa dhatu (all over the body).

Mansa Pradoshaj 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 Mansavahaj get 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 Dhatu**\(^9\)

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 body\(^10\). Mansa Dhatu is not too cold, heavy/solid, is unctuous, stable and smooth\(^11\). 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 roots\(^14\).

**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 Dhatus). 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, sturdiness\(^18\), strength and in existence of the body. Mansa Dhatu is mainly made up of Pruthvi Mahabhooth\(^19\).

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

Refined Rakta dhatu processed by mansagni to form mansa dhatu. Ligaments and skin are formed as updhatus

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

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Roga / Vikar</th>
<th>Charak (24)</th>
<th>Sushrut (23)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adhimansa</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>2</td>
<td>Arbuda</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Upjihva</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4</td>
<td>Galshundika</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>5</td>
<td>Alaji</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>6</td>
<td>Galganda</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>7</td>
<td>Gandamala</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Putimansa</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Galashaluka</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>Arsh</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>11</td>
<td>Adhijivha</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>12</td>
<td>Upkusha</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>
In the vitiation of Mansavah Srotas, various diseases like, Arbuda, Keel, Alaji, etc. are produced which pertain to skin (Twak). Arsha is mentioned in Mansadoshadj Vikar by Acharya Sushruta. The emotional symptoms are lack of mental clarity and nervous tension.

**Treatment of the Mansa Dhatu**

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 vaishamya. Vitiated doshas cause vitiation of dhatus and malas. 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 ghatak.

In any type of Vyadhi, Agnimandya is the causative factor. Thus, the first step in treatment of every disease is aam panchan., Agnimandya occurs on two levels- sthool level (macroscopic) 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. Charakacharya has explained five types of Kashay in Visham Jwar chikitsa, along with five types of Sampraptis and different Dosha- Dushyas. Vagbhatacharya too has explained this. By the Nyay - Praamaanak Gaurav na Doshay, these Kashayl 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 Triiteeyak 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.
Table 2: Ingredients of various Dhatu Pachak Yoga

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

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

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

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 etiological 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. Kolhatkar.

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. Venimadhavastri 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 Dhatus.

**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 prasad,
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.  
6. Indrajava, Pahad mul, Kutki, Jeerak are Aam Pachak dravyas. Indrajav and Pahad mul acts as Pachaniya dravyas Thus, it can be said that whenever Dosha becomes Dhatugat and Dhatu rupi dushyas are recognised, Dhatu Pachak yoga can be used. The dhatu pachaks can be used in Dosha Vrudhhi –Sansarga – Sansnipat. Dhatu Pachaks remove avarodh from corresponding Srotas and rectifies agni back to normal. They act as catalysts by removing avarodh and helping respective Dhatus in regaining their natural Bal. Thus, Dhatu Pachakas prove useful is avrodhmatmak samprapti. Thus, Mansa pachak, which is useful in Mansagat Jwar by its action as mansa shhit dosha pachak, can be used everytime when dushya is mansa. (mansa pradosha vyadhi.) This can be determined by studying following factors – Strotu Dushti causes, Strotu 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. Mansa pachak, as a whole is Katu, Teekshna, Pachak and Tridoshamak. It helps in removing Avarodh and does Samprapti bhang. Thus, Mansa Pachak can thus be used in all the Vikars caused by Dhatvagni mandyal Dushti by using Anuman praman. All the Dravyas are Tikta-Kashay Rasatmak and Sheet veeryatmak. Thus, have akash – vayu mahabhootaadhyika. These both rasas cause apatarpan. Apatarpan 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 Kaptha 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 vruddhi and is also dhatu kshay karak. Hence Mansa pachak is not used for longer duration than required. (three weeks).

Triphala from Haritakyadi varga, is Doshha Shodhak by nature. It is Visham Jvar nashak. Acts on mansa dhatvagni.

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 Dushta 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 dhatus, 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

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

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13. Ibid Charak Samhita, Chikitsa sthana, Grahanis dosha Chikitsa adhyaya, 15/17; 456
14. Ibid Charak Samhita, Chikitsa sthana, Grahanis dosha Chikitsa adhyaya, 15/18; 456
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18. Ibid Sushrut Samhita, Sutra sthana, Doshadhatumala kshay vruddhi vidyaniyam adhyayam, 15/7; 57
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50. Ibid Sushrut Samhita, Sutra sthana, Dravya sangrahaniyam adhyayam, 38/50,51; 145
51. Ibid Sushrut Samhita, Sutra sthana, Dravya sangrahaniyam adhyayam, 38/56,57; 145
52. Ibid Ayurved Patrika; Pg. 45

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