



CRITICAL REVIEW OF MANIBHADRA YOGA

Vd. Tejaswi Raut

PG Scholar, Department of Rasashastra and Bhaishjyakalpana, Government Ayurved College Nagpur, 440009.

Vd. Pradnya S. Swan

Associate Professor, Department of Rasashastra and Bhaishjyakalpana, Government Ayurved College, Nagpur, 440009.

Vd. Manish S. Bhojar

Assistant Professor, Department of Rasashastra and Bhaishjyakalpana, Government Ayurved College, Nagpur, 440009.

ABSTRACT Background: Ayurveda is the oldest methodical branch of knowledge which speaks its reality in the sketch of philosophy. There are numbers of classical formulations successfully practiced by Ayurveda physicians for treating various ailments but in maximum cases there is lack of data regarding details. Present study aimed to compile all the available literature regarding theoretical aspect of drug. Manibhadra Yoga mainly used in skin diseases for virechan and anuloman karma. **Aim:** To study the critical aspect of Manibhadra Yoga. **Material and Methods:** Collection and discussion of different references. **Conclusion:** The detailed critical study of Manibhadra Yoga with various references documentation in logical, sequential manner helps in developing valuable collective data of formulation.

KEYWORDS : Ayurveda, Bhaishjyakalpana, Manibhadra, Yoga, Virechan, Skin disorder.

INTRODUCTION:

Bhaishjyakalpana being a treasure of formulations in which each kalpa being gem of ayurveda. It includes herbal formulations. These are in different forms like liquid (kwaath), solid (vati) semisolid (avaleha) etc Ayurveda recommends the use of plant based as well as mineral-based medicines. These classical medicines should be precisely analyzed before application to the patient for getting a desirable outcome. The drug has been mentioned in Ashtang Hriday Chikitsa in the context of kushtha (skin disorder)^[1] Manibhadra' is name of yaksha. Which is son of kuber. Yaksha regarded as patron of wealth and fertility. This preparation was formulated by yaksha manibhadra for the benefit of bhikshus who were in search of moksha. The main ingredients of manibhadra guda are vidanga, aamalaki, haritaki, trivrutta, guda. This formulation comes under a Vati Kalpana Sharangdhar Samhita^[2] mentioned two methods of vati preparation, Manibhadra yoga is best example of it.

This traditional formulation of ayurveda is using for centuries with claimed efficacy in treatment of Skin disorder, Respiratory disorders. Mainly used as virechak. At present there is no collective data on different references of Manibhadra yoga is available. literary resources have been discussed in this study. Attempt has been made to study critical aspect of Manibhadra Yoga.

Aims

1. To study the critical aspect of Manibhadra yoga.

Material and Methods:

This study has been done in following steps;

Theoretical study:

The name Manibhadra yoga was named after the yaksha manibhadra who gave this for the benefit of bhikshus who desire moksha. Drug manibhadra guda was first mentioned in Brihat trayis by Ashtang Sangraha and Ashtang Hridaya in Kushta roga chikitsa.

Then later books like Chakradatta, Bhaishjyarnavali, Sahastrayoga, Vangsen, Gadanigraha mentioned Manibhadra Guda in different form with different name in different adhyayas.

Ashtang Sangraha^[3] and Ashtang Hridaya –

Both acharyas mentioned same shloka with the name of ' Manibhadra Yoga'.

विडंगसाराम लकाभयानां पलत्रयं वत्रणी पलावन कु म्हात गुडस्य च द्वादश मासमेष वितात्मनां दन्त्यूपयुज्यमान कु ष्टं वित्रिं िसकासोदराशो मेहप्लीहग्रंथी रूगिन्तुगुल्मान्

वसद्धं योगं प्राह यक्षो मुमुक्षो वभिक्षोः प्राणान मवणभद्रः वकलेमम

(अ.ह.वच.अ 19)

The drug has been mentioned in both granthas in the context of kushtha [skin disorder]. The word 'Manibhadra' is name of 'Yaksha' Which is son of kuber. Yaksha regarded as patron of wealth & fertility. This preparation was formulated by Yaksha Manibhadra for the benefit of Bhikshus who were in search of Moksha. The main ingredients of Manibhadra yoga are Vidanga, Amalaki, Haritaki, Trivrutta, Guda.

Here the word “kumbh” was used as synonym for trivrutta. But 'kumbh' is synonym of “Danti” mentioned in Shaligram Nighantu^[4]

Bhaishjyarnavali^[5] and Chakradatta^[6]

Both mentioned same shloka in Arsha Roga chikitsa with the name “Manibhadra Modak”. Ingredients were same as Ashtang Hridaya reference. Difference is that here guda mentioned in 6 parts while in all other references guda mentioned in 12 parts. Here dose mentioned as “Masen Trinshadgutika” - 30 tablets per month. This preparation was formulated for benefit of normal people which are taking normal diet. which means not for bhikshus who were taking special diet. It is also mentioned that suitable for all age groups.

Gadanigraha^[7]

In gadanigraha 'Manibhadra Vatak' mentioned under "Gutikadhikar".

Two references were mentioned, in first reference vati is in the form of 'Gutika' In Second reference vati is in the form of 'Vatak'Sahastra yoga^[8]

The yoga is mentioned in 'Leha prakaran' as 'Manibhadra Guda', shloka is similar to that of Ashtang Sangraha.

AFI Part I

Mentioned same reference that of Ashtang Hriday. Mentioned two methods - Agni siddha, Anagnisiddha.

Method of Preparation**First Method (Agnisiddha)**

Lehya paka is made by adding water to jaggery and boiled. To this, powder of other drugs are added and mixed well. [Gadanigraha]

Second Method (Anagnisiddha)

Powders of drugs are added to the jaggery and kneaded well in mortar with pestle. [Ashtang Hriday, Ashtang Sangraha, Bhaishjyarnavali, Chakradatta, Sahastrayoga]

Table No 1: Showing the References of Manibhadra Yoga

Sr.No.	Reference	Name	Guda Praman	Method
1	Chakradatta	Manibhadra	6 Part	In this all-

		Modak		powdered drug are mixed with guda.
2	Ashtang Hrudayam	Manibhadra Yoga	12 Part	same as above
3	Bhaishjya Ratnavali	Manibhadra Modak	6 Part	same as above
4	Sahastrayoga	Manibhadra Yoga	12 Part	same as above
5	Vangsen	Manibhadra Modak	6 Part	same as above
6	Gada Nigraha	Manibhadra Vatak	12 Part	In this all-powdered drug are mixed in Gudapaka.

Ingredients:

Table No 2: Showing the Ingredients of Manibhadra Yoga

Sr.No.	Dravya	Latin name	Part used	Quantity
1	Vidanga	Embelia ribes	Dried fruit	1 Part
2	Amalaki	Emblca officinalis	Dried fruit	1 Part
3	Haritaki	Terminalia chebula	Dried fruit	1 Part
4	Trivrutta	Operculina turpethum	Root bark	3 Part
5	Guda			12 Part

Drug Review: ^[10]

Table No 3: Showing the drug review of Manibhadra Yoga

	Rasa	Virya	Vipaka	Guna	Karma
Vidanga	Katu	Ushna	Katu	Laghu,Ruksha, Tikshna	Deepan,Pachan,Krimighna,Kushtaghna
Amalaki	Lavanrahit 5 Rasa Amla main Rasa	Sheeta	Madhur	Guru,Ruksha Sheet	Deepan,Anuloman, Keshya ,Medhya
Haritaki	Lavanrahit 5 main kashay	Ushna	Madhur	Laghu,Ruksha	Deepan,Pachan, Anuloman
Trivrutta	Katu,Tiksha Madhur, Kashay	Ushna	Katu	Laghu,Ruksha, Tikshna	Virechan, Anuloman
Guda	Madhur	Ushna	Madhur	Nati Shitsnigdha	Deepan,Pachan, Anuloman

Indications:

This formulation is useful in Kushtha (Psoriasis), Vicharchika (Eczema), Shvitra (Vitiligo), Shwasa (Asthma), Kasa (cough), Udara Roga (Disease of abdomen), Arsha (Haemorrhoids), Pleeha (splenic disorders), Prameha (Diabetes), Granthi (Cyst), Krumi (Worm manifestation) and Gulma (Abdominal Lumps).

Dose: 1 Gutika daily [मासेन वत्रशदगुवतकोपयोगः]

Analysis of Action:

By going through the samprapti of krimiroga it became evident that the kapha dosha plays important role. Vidanga has katurasa, ushna veerya, katu vipaka which are krimighna and kaphhara. Amalaki has tridoshashamak qualities, due to its amla rasa, madhur vipaka and guru guna it acts on vatadosha which causes anuloman and allivate vatadosha. Haritaki has synonym 'pathya' which means it removes doshas by action of anulomana. Trivrutta churn acts by pittakaphahara, sukhvirechaka, anulomana and raktashodhaka properties. Guda has madhur rasa and ushna veerya which is vatadosha shamaka and deepak, pachaka. It allivates vatadosha by action of anulomana.

DISCUSSION:

Manibhadra Yoga mainly mentioned in ashtang sangraha, ashtang hriday, bhaishjyaratnavali, sahastrayoga, gadnighrah, chakradatta and vangsen. This yoga mentioned under Kushta rog and Arshrog chikitsa because of it mainly acts as anulomak and virechak. It is also mentioned in Gutikadhikar and Lehaprakaran.

Acharyas mentioned this formulation with different names in different

references like Manibhadra Yoga, Manibhadra Modak, Manibhadra Vatak, Manibhadra Guda.

In pharmaceutical aspect there is difference in Guda praman. Guda mainly in 6 part or 12 parts. Two methods discussed for preparatory aspect i.e agnisidha and anagnisidha. It has various references among these there is only one reference of agni sidha method i.e Gadanigraha. Shape of final drug were different in different references like Modak, Vatak, Gutika, Leha and Guda. In agnisidha method acharyas mentioned final drug is in the vatak form while in anagnisidha method final drug is in different forms i.e modak, gutika, leha and guda.

When mentioned guda praman is in 6 parts then final drug is in the Modak form, while when guda mentioned in 12 parts then final drug is in different forms like vatak, gutika, leha, guda.

CONCLUSION:

Manibhadra Yoga is one of the most commonly used in clinical practice. It is a simple and economically cheaper formulation. Manibhadra Yoga mentioned in different granthas with different names. Quantity of Guda is different in various references. Mainly mentioned in kushtha & arsha chikitsa adhyay as sukhvirechaka. It has various references among these there is only one reference of agni sidha method while in all other references anagnisiddha method were mentioned. Shape of final drug were different in different references because of this dose is also different. Now it is available in market with the name of Manibhadra leham in the avaleha form.

REFERENCES

1. Garde Ganesh, Sarth Vagbhat, Proficient Publishing House, Edition 2010, pg no 363.
2. Tripathi B. Sharangdhar Samhita Vati Kalpana, Saptam adhyay Choukambha Surbharati prakashan Varanasi, Edition 2013, Pg.No.130.
3. Jyotir Mitra, Ashtangsamgraha, Chikitsa Sthan 21, Chaukhamba Sanskrit Bhawan, Varanasi, 3rd Edition, 2012, pg no 551.
4. Bhrihatnighantukar antargata, Shaligram nighantu, khemraj shrikishnadas prakashan, saptam ashtam bhag, edition -1993, pg no 292.
5. Shastri Ambikadatta, Bhaishjyaratnavali, Chaukhamba Prakashan, Varanasi, Edition 2017, pg no 305.
6. Shastri Ravidatta, Chakradatta, Chaukhamba Surbharti Prakashan, Edition 2000, pg no 37.
7. Sodhala, Gadanighraha, Chaukhamba Sanskrit Pratishtan, Varanasi, Second Edition 1991, Gutikadhikar, pg no 230.
8. Sharma Ramniwas, Sahastrayogam, Chaukhamba Sanskrit Pratishtan, Edition 2019, pg no 178.
9. Reddy K. Ramchandra, Bhaishjyakalpana Vijnanam, Chaukhamba Sanskrit Bhawan, Varanasi, 2nd Edition, 2001, pg no 206.
9. AFI part 1, The controller of publications, edition 2003, 2nd edition, avaleha pg no 44.
10. Chunekar Krishnchandra, Bhavprakash Nighantu, Chaukhamba bharti Prakashan, Varanasi Edition 2018.