



COMPARATIVE ANALYSIS OF HARITA VARGA DRAVYA IN VARIOUS SEASONS AND DISEASES

Dogra Akanksha¹, Jagota Ankush²

¹PG Scholar, Department of Swasthavritta, RGGPG Ayurvedic College and Hospital Paprola 176115, Distt. Kangra (H.P.) India

²Lecturer, Department of Swasthavritta, RGGPG Ayurvedic College and Hospital Paprola 176115, Distt. Kangra (H.P.) India

Corresponding Author: akankshadogra35@gmail.com

<https://doi.org/10.46607/iamj1608112020>

(Published online: November 2020)

Open Access

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Article Received: 07/10/2020 - Peer Reviewed: 21/10/2020 - Accepted for Publication 12/11/2020



ABSTRACT

Ayurveda is an ancient system of medicine bestowed on humanity by the great sages of India. *Ayurveda* lays great emphasis on the concept of health and this is one of its strengths. It is more a way of life and describes methods for promotion and maintenance of positive health. Importance of diet in the promotion of health has been shown by describing various *Aahara Varga* in different *Ayurvedic* texts. *Harita Varga* is one of the 12 *Aahara Varga* described by *Aacharya Charaka*. It includes *Aahara Dravya* (green leafy vegetables, dried fruits and tubers) which are used in daily routine and are very familiar among one and all. Every *Dravya* mentioned there possess different properties and understanding those properties is very essential in present era where everyone is conscious about the diet. Also, for the promotion of health seasonal regimen is given prime importance in our *Ayurvedic* texts. *Aahara* when used in an appropriate way can be used as a medicine in various diseases. The main objective of this article is to understand the use of *Harita Varga Dravya* in different seasons and various diseases. An attempt has been made to explain the use of *Harita Varga Dravya* in different seasons and diseases based on *Ayurvedic* and Modern pharmacology.

Keywords: Aahara, Harita Varga, Season, Disease.

INTRODUCTION

Ayurveda, the science of life is a traditional Indian holistic medicine practice. It has its roots in ancient *Vedic* literature. *Ayurveda* has mainly emphasized on promotion of health and prevention of diseases. *Aacharya Charaka* has mentioned that one should take the articles in daily routine which maintain the health and prevent unborn diseases. ^[1]*Aahara* is the most important factor for sustenance of life and maintenance of health. It is described as foremost pillar among the three pillars of life (*Trayopstambha*). *Aacharya Charaka* has described that *Aahara* not only forms this body but also forms the diseases which occur in us. The wholesome food (*Hita Aahara*) is responsible for happiness and health (*Sukha*) and the unwholesome food (*Ahita Aahara*) cause misery and disease (*Dukha*).^[2] Various *Aahara Varga* has been described in *Brihtrayi*. 12 *Aahara Varga* has been described by *Aacharya Charaka*, *Harita Varga* is one of them. *Harita Varga* includes different green leafy vegetables and tubers. All these and their fruits in dried form alleviate *Kapha* and *Vata*.^[3] The strength and complexion of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced. *Aahara Varga* described by *Aacharya Charaka* when used in accordance with season help in the promotion of health and prevention of diseases. Based on the availability and pharmacological properties, *Dravya* mentioned in *Harita Varga* can be used in different seasons. *Aacharya Kashyapa* has mentioned that no medicine is equivalent to the *Aahara*.^[4] Just by the administration of proper food and diet i.e. food according to the state of *Dosha*, *Dhatu* and *Agni* in the body, it is possible to cure the diseases without the need of administration of medicine and treatment. These *Dravya* can also be used in different diseases based on their pharmacological properties mentioned in *Ayurvedic* as well as Modern texts.

Aim and Objectives

1. To study pharmacological properties of *Aahara Dravya* mentioned in *Harita Varga*.

2. To establish use of *Harita Varga Dravya* in various seasons and diseases.

Materials and Methods

Ayurvedic literature like various *Samhita* (*Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridaya* and *Kashyapa Samhita*) and *Nighantu* (*Bhavprakash Nighantu*, *Dhanwantri Nighantu* and *Raj Nighantu*) related to this topic are studied. Various articles and journals have also been searched.

Concept of Ritu

In *Ayurvedic* texts, a year is divided into two *Ayana*, depending on the direction of movement of sun that is *Uttarayana* (northern solstice) and *Dakshinayana* (southern solstice). Each *Ayana* comprises of three seasons which gives total of 6 seasons in a year. Each season lasts for two months. These six seasons are *Shishira* (winter), *Vasanta* (spring), *Greeshma* (summer), *Varsha* (monsoon), *Sharada* (autumn), and *Hemanta* (late autumn).

Uttarayana and its effect

Uttarayana indicates the ascent of the sun or northward movement of sun. In this period the sun and the wind are powerful. The sun takes away the strength of people and the cooling quality of the earth. It brings increase in the *Tikta* (bitter), *Kashaya* (astringent), and *Katu* (pungent) *Rasa* respectively, which brings about dryness in the body and reduces the *Bala* (strength). It is also called as *Aadana Kala*.

Dakshinayana and its effect

Dakshinayana indicates the descent of the sun or movement of the sun in the southern direction. In this period, the wind is not very dry, the moon is more powerful than the sun. The environment becomes cool due to the clouds, rain, and cold winds. Unctuousness sets in the atmosphere and *Amla* (sour), *Lavana* (salty) and *Madhura* (sweet) *Rasa* are predominant, so the strength of person enhances during this period. It is also called as *Visarga Kala*.

Table 1: Aahara Dravya to be used in different seasons -

Ritu	Kala	Aahara Dravya to be used
Shishira	Aadana Kala	Madhura, Amla, Lavana Rasa and Snigdha Guna dominant Aahara is to be taken. ^[5]
Vasanta	Aadana Kala	Aahara which is Katu, Tikta and Kashaya in Rasa, Laghu and Ruksha in Guna, Ushna in Veerya is advised. ^[6]
Greeshma	Aadana Kala	Aahara which is light to digest and have Madhura, Snigdha, Sheeta and Drava Guna is advised. ^[7]
Varsha	Visarga Kala	Aahara having Amla, Lavana Rasa and of Snigdha, Laghu Guna is to be taken. ^[8]
Sharada	Visarga Kala	Aahara Dravya having Madhura, Kashaya and Tikta taste, and of Laghu and Sheeta Guna are advised. ^[9]
Hemanta	Visarga Kala	Madhura, Amla, Lavana Rasa and Snigdha Guna dominant Aahara is to be taken. ^[10]

Harita Varga in different seasons –

Ritucharya translates to the rules or regimens that vary with the change of seasons. As the time goes, seasonal changes are very evident in the environment, we live in. Various changes occur in bio life around us. As the human being is also a part of same ecology, the body is greatly influenced by environmental changes. If the body is unable to adopt itself with the seasonal changes, it may lead to *Dosha Vaishamy* where body is highly susceptible to one or more disorders. As the adaptations according to the changes is the key for survival, thus the knowledge of *Ritucharya* is important. Following *Ritucharya* supplies our body

with everything it needs to tackle illness caused by seasonal changes.

Harita Varga includes *Aahara Dravya*, which are available in different seasons. Some of them are available in particular one or two seasons. So, based in the availability of these *Aahara Dravya* these can be used in that particular season. These *Aahara Dravya* shows different pharmacological properties, based on which these can be used in different seasons by preserving them. Like, if any of the *Aahara Dravya* described in *Harita Varga* has pharmacological properties which can alleviate aggravated *Dosha* in a particular season. Then, that *Aahara Dravya* can be used in that particular season by conserving it.

Table 2: Pharmacological properties of *Dravya* mentioned in *Harita Varga* -

Dravya	Rasa	Guna	Veerya	Vipaka
Ardra ^[11] 	Katu	Teekshna, Ruksha, Guru	Ushna	Katu
Lashuna ^[12] 	Katu, Madhura	Teekshna, Snigdha, Guru, Sara, Pichhila	Ushna	Katu
Palandu ^[13] 	Madhura, Katu	Guru, Teekshna, Snigdha	Anushna	Madhura
Tulsi ^[14] 	Katu, Tikta	Laghu, Ruksha	Ushna	Katu

Mulaka^[15] 	<i>Katu, Tikta</i>	<i>Laghu, Teekshna</i>	<i>Ushna</i>	<i>Katu</i>
Grinjanaka^[16] 	<i>Madhura, Tikta</i>	<i>Teekshna</i>	<i>Ushna</i>	<i>Madhura</i>
Dhanyaka^[17] 	<i>Kashaya, Tikta, Katu, Madhura</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>
Yavani^[18] 	<i>Tikta, Katu</i>	<i>Laghu, Ruksha, Teekshna</i>	<i>Ushna</i>	<i>Katu</i>
Ajagandha^[19] 	<i>Katu</i>	<i>Ruksha, Teekshna</i>	<i>Sheeta</i>	<i>Katu</i>
Krishnajeeraka^[20] 	<i>Katu</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>
Mishreya^[21] 	<i>Madhura, Katu, Tikta</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>
Jalapipatti^[22] 	<i>Katu, Kashaya</i>	<i>Ruksha</i>	<i>Sheeta</i>	<i>Katu</i>
Tumbru^[23] 	<i>Katu, Tikta</i>	<i>Teekshna, Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>
Shigru^[24] 	<i>Katu, Tikta</i>	<i>Laghu, Teekshna, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>
Jambiri Nimbu^[25]	<i>Amla</i>	<i>Guru, Teekshna</i>	<i>Ushna</i>	<i>Amla</i>

				
Mrishataka ^[26] 	<i>Katu</i>	<i>Teekshna</i>	<i>Ushna</i>	<i>Katu</i>

Hemanta Ritu: The strength of a person remains on highest grade and vitiated *Pitta Dosha* gets pacified. Activity of *Agni* is increased. One should use *Madhura* (sweet), *Amla* (sour), *Lavana* (salty) *Rasa* and *Snigdha* (unctuous) *Guna* dominant *Aahara*. **Palandu** (*Allium cepa*) which is *Madhura* in *Rasa*, *Snigdha* in *Guna*, *Madhura* in *Vipaka* can be used here.

Shishira Ritu: During this season, the environment remains cold, along with cold wind. The strength of the person becomes less, accumulation of *Kapha Dosha* occurs and *Agni* is increased. Diet regimen of *Hemanta Ritu* is to be followed here. As in *Hemanta Ritu*, **Palandu** (*Allium cepa*) can be used here.

Vasanta Ritu: Strength of the person remains in medium degree, vitiation of *Kapha Dosha* occurs and *Agni* remains in *Manda* state. Here, one should use *Aahara* which pacify *Kapha Dosha* and increase *Agni* (metabolism). So, *Aahara* which is **Katu** (pungent), **Tikta** (bitter) and **Kashaya** (astringent) in *Rasa*, **Laghu** (light) and **Ruksha** (dry) in *Guna*, **Ushna** in *Veerya* (hot potency) is advised in *Vasanta Ritu*. Here, **Ardra** (*Zingiber officinale*) may be used which is *Katu* in *Rasa*, *Ruksha* in *Guna* and *Ushna* in *Veerya*. **Mulaka** (*Raphanus sativus*) having *Katu* and *Tikta* *Rasa*, *Laghu* *Guna*, *Ushna* *Veerya* can be used. **Ajagandha** (*Cleome gynandra*), **Krishnajeeraka** (*Carum carvi*), **Lashuna** (*Allium sativum*), **Yavani** (*Trachyspermum ammi*), **Tulsi** (*Ocimum sanctum*), **Tumburu** (*Zanthoxylum alatum*), **Shigru** (*Moringa oleifera*) and **Mrishataka** (*Brassica juncea*) have the pharmacological properties which are helpful in pacifying *Kapha Dosha* and increasing metabolic fire.

Greeshma Ritu: The strength of the person is minimum during this period, deposition of *Vata Dosha* occurs, but the vitiated *Kapha Dosha* is pacified dur-

ing this season. *Agni* of the person will remain in mild state. Foods which are light to digest those having *Madhura* (sweet), *Snigdha* (unctuous), *Sheeta* (cold) and *Drava* (liquid) *Guna*. **Dhanyaka** (*Coriandrum sativum*) which is *Madhura* in *Rasa*, *Laghu* and *Snigdha* in *Guna* and *Madhura* in *Vipaka* can be used. **Grinjanaka** (*Daucus carota*) due to *Madhura* *Vipaka* can also be used. Both due to *Madhura* *Vipaka* do not aggravate *Vata Dosha* which is most likely to be aggravated during this season and also due to *Ushna* *Veerya* both are helpful in increasing *Manda Agni* (low metabolism).

Varsha Ritu: The strength of the person again become less, vitiation of *Vata Dosha* and deposition of *Pitta Dosha*, *Agni* also gets vitiated. Foods having *Amla* (sour), *Lavana* (salty) *Rasa* and of *Snigdha* (unctuous), *Laghu* (light) qualities are to be taken. **Jambiri nimbu** (*Citrus limon*) which is *Amla* in *Rasa* and *Ushna* in *Veerya* pacifies *Vata* and *Kapha Dosha* but does not aggravate *Pitta Dosha*. Due to these properties *Jambiri nimbu* can be used in *Varsha Ritu*.

Sharada Ritu: The strength of the person remains medium, pacification of vitiated *Vata Dosha* and vitiation of *Pitta Dosha* occur, and activity of *Agni* increases during this season. *Aahara* *Dravya* having *Madhura* (sweet), *Kashaya* (astringent) and *Tikta* (bitter) taste, and of *Laghu* (light *Guna* to digest) and *Sheeta* (cold) *Guna* to pacify vitiated *Pitta* are advised. **Jalapippali** (*Lippia nodiflora*) and **Mishreya** (*Foeniculum vulgare*) both having *Sheeta* *Veerya* can be used in *Sharada Ritu* due to its *Pittahara* property.

Harita Varga in different diseases –In *Ayurveda*, food is called ‘*Mahabhaishjya*’ which means the ‘Superior medicine’. Eating wholesome food is very essential to maintain health and prevent diseases. *Vaidya Lolimbaraja* indicated the importance of *Pathya* *Aa-*

hara (wholesome food) by stating that if a patient takes wholesome food then there is no need of medicine and if in other case patient takes unwholesome food then there is also no need of medicine. As in later case, the medicine will not be effective.

Aahara Dravya mentioned in Harita Varga of Acharya Charaka possess different pharmacological properties (i.e. Rasa, Guna, Veerya, Vipaka and Prabhava) based on which these can be used in different diseases.

Ardraka (Zingiber officinale)—Ardraka has pharmacological properties by the virtue of which it can be used in Agnimandya, Ajeerna, Gulma, Grahni, Udarashoola, Vibandha, Arsha, Shleepada, Sheetapitta, Kasa, Shwasa, Hikka, Pratishyaya, Jwara, Shotha, Chhardi, Amavata and Sandhishotha.

Tulsi (Ocimum sanctum)—Tulsi has many medicinal properties. It can be used in Agnimandya, Vishtambha, Krimiroga, Raktavikara, Kasa, Shwasa, Parshwashoola, Yakshma, Mootrakrichchra, Twakavikara, Jwara, Pratishyaya, Visha, Shiroroga and Karnashoola.

Shigru (Moringa oleifera)—Moringa can be used in treating various ailments like Agnimandya, Aruchi, Udararoga, Gulma, Krimi Roga, Kasa, Shotha, Shoola, Jwara, Mootrakrichchra, Medoroga, Visha, Kashtaartava and Charma Roga on the basis of pharmacological properties.

Mulaka (Raphanus sativus)—Mulaka can be used in the treatment of various diseases like Arsha, Atisara, Gulma, Hikka, Kasa, Shwasa, Gulma, Shoola, Pandu, Kamala, Mootrakrichchra, Sheeta Pitta, Kushtha, Shotha, Visarpa, Vatavyadhi, Amavata, Karnashoola, Kantharoga, Jwara, Shosha and Netraroga.

Krishnajeeraka (Carum carvi)—On the basis of pharmacological properties present in Krishnajeeraka, it can be used in Agnimandya, Aruchi, Chhardi, Ajeerna, Udarashoola, Atisara, Gulma, Krimi, Arsha, Shotha, Prasutivikara and Jwara.

Lashuna (Allium sativum)—Lashuna has pharmacological properties by which it can be used in medical conditions like Agnimandya, Aruchi, Ajeerna, Vibandha, Shoola, Gulma, Krimi, Arsha, Kasa, Shwasa, Yakshma, Kashtaartava, Jwara, Vrana,

Yonivyapada, Charmaroga, Parshwashoola, Shotha, Sandhivata, Gridhrasi, Ardita and Pakshaghata.

Yavani (Trachyspermum ammi)—Yavani can be used in Shotha, Charmaroga, Vrishchikadansha, Vrana, Adhmana, Sheetapitta, Aruchi, Agnimandya, Ajeerna, Anaha, Amavata, Sandhishoola, Udarashoola, Gulma, Pleeha, Krimi, Dantaroga, Arsha, Jeerna Kasa, Shwasa, Visuchika, Mootraghata, Kashtartava and Sutikavikara.

Tumbru (Zanthoxylum alatum)—Tumbru can be used in Agnimandya, Atisara, Arsha, Krimi Roga, Kasa, Shwasa, Twakvikara, Jwara, Mootrakrichchra and Danta Roga.

Jambiri nimbu (Citrus limon)—Jambiri nimbu can be used in Aruchi, Trishna, Chhardi, Agnimandya, Ajeerna, Shoola, Vibandha, Kasa, Shwasa and Krimi-Roga.

Mrishtaka (Brassica juncea)—Based on the pharmacological properties of Mrishtaka, it can be used in Agnimandya, Aruchi, Ajeerna, Udarashoola, Gulma, Krimi Roga, Pleehavidhhi and Twakavikara.

Ajagandha (Cleome gynandra)—Ajagandha can be used in many ailments like Agnimandya, Ajeerna, Udarashoola, Gulma, Krimi, Twakavikara, Jwara, Karnashoola, Sandhivata, Vidradhi, Vrana and Shleepada.

Dhanyaka (Coriandrum sativum)—Based on the pharmacological properties present in Dhanyaka, it can be used in Aruchi, Chhardi, Agnimandya, Ajeerna, Atisara, Udarashoola, Gulma, Arsha, Krimi, Kasa, Shwasa, Mootrakrichchra, Jwara, Shotha, Mukhapaka, Raktapitta, Amavata, Vatarakta, Trishna, Daha and Visarpa.

Grinjanaka (Daucus carota)—It can be used various diseases like Aruchi, Arsha, Krimi Roga, Raktapitta, Grahni and Netra Roga based on its pharmacological properties,

Jalapippali (Lippia nodiflora)—Jalapippali can be used in many ailments like Aruchi, Agnimandya, Daha, Vrana, Ajeerna, Atisara, Pratishyaya, Prasutijwara, Shotha, Netraroga and Raktavikara.

Palandu (Allium cepa)—Palandu can be used in many diseases like Agnimandya, Vibandha, Arsha, Kamala, Mootrakrichchra, Shotha, Klaviva, Kasa,

Charmaroga, Visuchika, Sandhivata, Gridhrasi, Karnashoola, Mukharoga, Vata Vyadhi and Vrana.

Mishreya (*Foeniculum vulgare*) – Mishreya on the basis of its pharmacological properties can be used in Agnimandya, Ajeerna, Adhmana, Vrana, Udarashoo-

la, Pravahika, Arsha, Hridroga, Raktavikara, Kasa, Shwasa, Mootrakrichchra, Mootraghata, Stanyalpata, Twagvikara, Jwara, Daha, Netraroga, Yonishoola and Malabaddhata.

Table 3: Harita Varga in various diseases on the basis of Chemical Constituents present

Diseases	Aahara Dravya	Chemical constituents present
Fever ^[27]	Tulsi, Dhanyaka	β - Sitosterol, Rhymol, Eugenol and Camphor in Tulsi and β - Sitosterol, D-mannitol, Coriandrinonediol, Kaempferol, Limonene, Linalool, Thymol in Dhanyaka
Colic ^[28]	Krishnajeeraka, Yavani, Ajagandha	Carvacrol, Carvone, Limonene, Linalool, Carvenone in Krishnajeeraka, Paracymene, Dipentine, Carvacrol, Camphene and Myrcene in Yavani and β - Sitos- terol, α - amyrin, Lupeol, Kaempferol, Rutin in Ajagandha
Hypertension ^[29]	Mishreya, Jalapippali	Quercetin, β - Sitosterol, Stigmaterol, Vanillin, Limonene, α - amyrin in Mishreya and Nodifloridins A and B, Lippiflorin A and B, Nodifloretin in Ja- lapippali.
Respiratory diseas- es ^[30]	Ardraka	Gingerol, Zingerone, Shogaol, Limonene, Linalool, Myrcene, Dihydrogingerol
Jaundice ^[31]	Mulaka	β - Sitosterol, Raphanusol A, Myrosinase, Brassinolide
Obesity, Diabetes ^[32]	Shigru	Gallic acid, Chlorogenic acid, Ellagic acid, Ferulic acid, Kaempferol, Moringine, Moringinine, Quercetin and Vanillin.
Hyperlipidemia ^[33]	Palandu, Lashuna	Quercetin, Flavanoid Allucide G in Palandu and Allicin, Allin, Diallyl disulphide in Lashuna
Worm infesta- tions ^[34]	Tulsi	Rhymol, Eugenol and Camphor

DISCUSSION

The prime principle of Indian system of medicine is preventive aspect which can be achieved by the change in diet and practices in response to change in climatic condition. Ayurveda has depicted various rules and regimens (Charya), regarding diet and behavior to acclimatize seasonal enforcement without altering body homeostasis. Aahara is one of the prime factors described in the Ayurveda for healthy living. Aahara Dravya mentioned in Harita Varga are available in different seasons. However, based on the pharmacology mentioned in Ayurvedic texts they are sometimes not useful in the season in which they are available. So, here Dravya can be conserved or their dried forms can be used in the seasons in which they maintain and promote health due to pharmacological properties present in them. Improper diet leads to the diseased condition in an individual which can be corrected by diet according to varying seasons. So, Aaha-

ra Dravya mentioned in Harita Varga may be used in various seasons and diseases specifically lifestyle disorders based on pharmacology described in Ayurvedic and Modern texts.

CONCLUSION

As our body's environment changes with the changes in seasons mentioned in Ayurvedic texts. Changes that predominantly affect our body and mind are the changes in metabolism (Agni) and strength (Bala). So, one should use Aahara that maintain optimum level of metabolism and strength. Aahara Dravya mentioned in Harita Varga possess different pharmacological properties based on which one can use these in different seasons according to the seasonal changes in the body to maintain health in an individual. If one is not having food according to the seasonal changes, this will lead to diseased condition due to disturbed metabolism (Agni) and decreased immunity (Bala). In

that case also, one can use *Aahara* as medicine to treat various diseases. So, one can also use *Aahara Dravya* described in *Harita Varga* based on the pharmacological properties in various diseases.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Dogra Akanksha & Jagota Ankush: Comparative Analysis of Harita Varga Dravya In Various Seasons And Diseases. International Ayurvedic Medical Journal {online} 2020 {cited November, 2020} Available from:

http://www.iamj.in/posts/images/upload/5064_5072.pdf