

**A DIFFERENT VIEW OF SHRAMAHARA MAHAKASHAYA IN
AYURVEDIC AND CONTEMPORARY ASPECT: A REVIEW****Dr. Ritu^{1*} and Dr. Anil Sharma³**¹P.G Scholar Department of Dravyaguna Vigyana, IASR College & Hospital

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Charaka Samhita is considered one of the oldest ancient medical books among all literary works. The *mahakashayas* are one of the excellent concepts explained by *Acharya Charaka* mentioned in *Shadvirechaniye Adyaye's* chapter based on the pharmacological action of drugs. This chapter explained fifty groups according to their *karmas*, mentioning ten drugs in each group.^[1] *Shramahara mahakashaya* is one of them, which helps to reduce *shrama* (fatigue). The terms *shramahara* and antifatigue are interchangeable. Fatigue syndrome is accompanied by both physical and mental health problems that are indicative of an aggravated Vata dosha. A person who has the physical, mental, and spiritual manifestation of vata may feel completely depleted of all energy and unable to complete even the most simple tasks. *Shramahara mahakashaye* helps to reduce fatigue as an herbal supplement, as the drugs present in *shramahara mahakashya* have *shramahara* properties, are enriched with glucose

and protein, and have action on *vata dosha*. The objective of this review article is to discuss different views of *Shramahara mahakashaya in Ayurvedic* and contemporary aspects.

KEYWORDS: *Shramahara mahakashaya*, antifatigue.

INTRODUCTION

Shrama means fatigue, weariness, exhaustion, exercise and efforts either bodily or mental.^[2] In Shabdakalpdruma meaning of Shrama is aayas (exhausting activity), klama (condition exerted due to slight exhaustion), Klesh (termed as discomfort), Parishram, Prayas, Glaani.^[3] Acharya Charaka has considered Glaani as tiredness of manas (mind) and Gyanendriya sense organs. Shrama is a perceived sense of exhaustion brought on by a decline in both physical and mental stamina. In Ayurveda, the signs of a vesicated vata dosha are comparable to those of exhaustion and include pain all over the body, joint pain, excessive thirst, dryness, memory loss, nervous system impairment, as well as muscular cramps and spasms.^[4] It is a subjective symptom which is present after excessive work/exercise or with pathological condition in form of Purva Rupa (prodromal symptoms), Rupa (clinical features). Shrama is present as purva rupa in jwara^[5] (fever), pandu^[6] (anaemia). As rupa, shrama may occur in vataj jwar (type of fever), rasa kshya^[7], pipasa^[8], medavrudh^[9] etc. Shrama occurs due to imbalance of Vata dosha. Its symptoms are similar to Asheeti Nanatmaja vata vikara in Charaka samhita sutra sathana. As per modern science fatigue is a physiological phenomenon that appears with physical stress or exhaustive exercise, which reduce the physical endurance capacity.^[10] According to modern science fatigue is a subjective feeling of tiredness that gradually develops and goes away with rest. Although fatigue is self-limiting and typically linked to psychological stress, which manifests itself physically and mentally.^[11] Physical fatigue is inability of a muscle to maintain physical performance and is made more critical by exercise. Mental fatigue is reduction in maximal cognitive function brought on by prolonged periods of excessive work. Numerous theories contend that over exertion can result in an imbalance between body oxidation system and its antioxidation system, the build up of reactive free radical will place the body in a state of oxidative stress and bring injury by attacking large molecules and cell organs (Wang et al., 2008).^[12] smet e. According to several studies, post-exercise nutrition, including the intake of proteins, peptides, or amino acids, vitamins, and minerals, can speed the body's ability to recover from exhaustion (Wang et al., 2008). The inclusion of glucose, protein, vitamins, and a number of amino acids in the shramahara mahakashya medications aids in the reduction of shrama. Acharya Charaka has described ten drugs of shramahara mahakashya which includes Draksha (*Vitis vinifera*), Kharjura (*Phoenix sylvestris*), Priyala (*Buchanania lanzan*), Badara (*Ziziphus ziziphus*), Daadimba (*Punica granatum*), Phalgu (*Ficus carica*), Parushaka (*Grewia asiatica*), Ikshu (*Sachrum officinarum*), Yava (*Hordeum vulgare*) Shashtikashali, (*Oryza sativa*). Out of ten

drugs of shramahara mahakashaya 7 drugs are fruits containing more nutritive value and many active principle.^[13]

MATERIAL AND METHODS

Review work and all literary references related to drugs in *Shramahara Mahakashaya* have been collected from:

- *Ayurveda* classical texts
- Research articles
- *Ayurvedic Pharmacopeia* of India
- Internet

Table No. 1: *Ayurvedic* properties of *Shramahara Mahakashaya*.^[14]

S.No	Drugs	Useful part	Rasa	Guna	Virya	Vipaka	Dosha karma
1	<i>Draksha</i> (<i>Vitis vinifera</i>) Vitaceae	Fruit	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pitashamaka</i>
2	<i>Kharjura</i> (<i>Phoenix sylvestris</i>) Palmae	Fruit	<i>Madhura, Kashaya</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
3	<i>Priyala</i> (<i>Buchanania lanzan</i>) Anacardiaceae	Seed kernel	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
4	<i>Badara</i> (<i>Ziziphus ziziphus</i>) Rhamnaceae	Fruit	<i>Amla, Madhura, Kashaya</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
5	<i>Daadimba</i> (<i>Punica granatum</i>) Punicaceae	Fruit	<i>Madhura Kashaya, Amla</i>	<i>Laghu, Snigdha</i>	<i>Anushna</i>	<i>Madhura</i>	<i>Vata-pitta-kaphashamaka</i>
6	<i>Phalgu</i> (<i>Ficus carica</i>) Moracea	Fruit	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
7	<i>Parusshaka</i> (<i>Grewia asiatica</i>) Tiliaceae	Fruit	<i>Madhura, Amla, Kashaya</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
8	<i>Ikshu</i> (<i>Sachrum officinarum</i>) Poaceae	Stem	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata-pittashamaka</i>
9	<i>Yava</i> (<i>Hordeum vulgare</i>) Poaceae	Grain	<i>Kashaya, Madhura</i>	<i>Ruksha, Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kapha-pittashamaka</i>
10	<i>Shashtikashali</i> (<i>Oryza sativa</i>) Poaceae	Grain	<i>Madhura, Kashaya</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhur</i>	<i>VataPittakapha shamaka</i>

Therapeutic uses of *Shramahara-Mahakashaya*^[15]**1 *Drakasha***

- Dried fruits, seedless, nourishing, and invigorating, are used in cough, respiratory tract catarrh, and subacute cases of enlarged liver and spleen.
- The *Ayurvedic Pharmacopoeia* of India recommends dried mature fruits (5–10) for anemia, jaundice, dyspepsia, gout, dyspnea, and alcoholism.^[16]
- Anthocyanins present in leaves and fruits reduce capillary permeability.
- Leaves are astringent and anti-inflammatory; an infusion is used for diarrhea, heavy menstrual bleeding, and uterine hemorrhage; it is also used in the treatment of varicose veins and hemorrhoids.
- The oligomeric proanthocyanidin extract of the seed is used in atherosclerosis due to its free radical scavenging ability; it is also used in venous insufficiency, night vision, edema due to injury, and post-surgery edema.

2. *Daadimba*

- Rind of fruit: astringent, stomachic, and digestive; used for diarrhea, dysentery, colitis, dyspepsia, and uterine disorders.
- According to the *Ayurvedic Pharmacopoeia*, the leaf is used in stomatitis.^[17]
- Fresh juice of the fruit is refrigerant, cosive, and antiemetic; it is given as an adjuvant in diarrhea, dyspepsia, biliousness, inflammations of the stomach, palpitations, excessive thirst, and fever.

3. *Badra*

- The fruits of *badara* are wild varieties: astringent, anodyne, cooling, stomachic, and styptic.
- Ripe and dry-cultivated varieties of *badara* are mild laxatives and expectorants.
- Its stem bark is astringent and used for diarrhea.
- Root bark-juice purgative, externally applied to rheumatic inflammation and gout
- Leaves and twigs: paste applied to abscesses, boils, carbuncles, and strangury

4. *Priyaala*

- Its kernel is laxative and febrifuge, and an ointment made out of the kernels is used to cure itchiness of the skin and to remove blemishes from the face.
- The oil from the kernels substitutes for almond oil and is applied to glandular swellings of the neck.

- The kernels are used as a brain tonic, and the leaves are valued as a cardiotonic.
- Gum (stem exudate) is antidiarrhoeal. Used internally for rheumatism.

5. *Parushaka*

- The fruits of *parushaka* are stomachic, astringent, and cooling.
- The bark of *Parushaka* is demulcent. The root bark is antirheumatic.
- Its leaf is used in pastular eruptions.
- The stem bark exhibited antifertility activity.

6. *Ikshu*

- Cane juice is restorative, cooling, laxative, demulcent, diuretic, antiseptic, and used in general debility, hemophilic conditions, jaundice, and urinary diseases.
- The *Ayurvedic* Pharmacopoeia of India recommends the juice of the stem in hemorrhagic diseases and anuria and the root in dysuria.^[18]
- Cane juice contains glycolic acid, which improves skin complexion as it has an anti-wrinkle effect, prevents scaly growth, and increases natural collagen and elastin in the skin.

7. *Shashtika Shali*

- Rice water (a water decoction of rice) is demulcent and refrigerant in febrile and inflammatory diseases and in dysuria. Also used as a vehicle for compound preparations used for gynecological disorders,
- It is regarded as cooling in haematemesis and epistaxis and as a diuretic.
- The *Ayurvedic* Pharmacopoeia of India recommends the dried root for dysuria and lactic disorders.^[19]
- Ash from the straw is used in treating wounds and discharges, as an antihelmintic, and also for nausea.

8. *Yava*

- Barley is nutritive and demulcent during convalescence and in cases of bowel-inflammatory diarrhea, and it protects the immune system, muscular rigidity, chronic sinusitis, cough, asthma, lipid disorders, and obesity.
- Naked barley extracts have been found to inhibit cyclohexane activity selectively and may be helpful as a therapeutic drug for treating thrombosis and atherosclerosis.

9. Kharjur

- The fruit of *kharjur* is restorative.
- The juice of *kharjur* is cooling and gastric-stimulating.
- The seed of *kharjur* is used in agave.
- Roots are used for nervous debility.

10. Falgu

- The fruit of *falgu* is a gentle laxative and expectorant.
- Syrup of fig is used as a remedy for mild constipation.
- The latex of *falgu* is mildly analgesic and toxic and is used for treating warts, insect bites, and stings.
- The leaves of *Falgu* are used in leucoderma.
- The bark of *falgu* is used for eczema and other skin diseases.

Table No. 2: Ayurvedic Classification of Uses.^[20]

<i>Shramahara Drugs</i>	<i>Charaka</i>	<i>Shushruta</i>	<i>Vaagvata</i>
<i>Draksha</i>	<i>Kanthya, Virechanopaga, Kasahara, and Shramahara</i>	<i>Parushakadigana</i>	<i>Parushakadigana</i>
<i>Daadimba</i>	<i>Shramahara, Haridya, Chardinigrahan</i>	<i>Parushakadi gana</i>	<i>Parushakadigana</i>
<i>Kharjur</i>	<i>Shramahara, Virechanopaga, Madhura, and Kashaya Skanda</i>	-	-
<i>Badara</i>	<i>Haridya, Svedopaga, Virechnopaga, Chardinigrahana, and Shramahara</i>	<i>Nyagrodadigana</i>	<i>Nyagrodadigana</i>
<i>Priyala</i>	<i>Udardaprashamana, Shrmahara</i>	<i>Nyagrodadigana</i>	-
<i>Parushaka</i>	<i>Virechanopaga, Javarahara, and Shramahara</i>	<i>Parusakadigana</i>	<i>Parusakadigana</i>
<i>Falgu</i>	<i>Shramahara</i>	-	-
<i>Ikshu</i>	<i>Aaharadravya</i>	<i>Aaharadravya</i>	<i>Aaharadravya</i>
<i>Yava</i>	<i>Dhanya verga (Shuka dhanya)</i>	<i>Dhanya verga (Shuka dhanya)</i>	<i>Dhanya verga (Shuka dhanya)</i>
<i>Shashtikashali</i>	<i>Dhanya verga (Shali dhanya)</i>	<i>Dhanya verga (Shali dhanya)</i>	<i>Dhanya verga (Shali dhanya)</i>

Table No. 3: Contemporary Uses of Drugs and Chemical Composition.^[21]

<i>Shramahara Drugs</i>	Contemporary uses	Chemical composition
<i>Draksha</i>	Anti-inflammatory, anticoagulant, anti-heamorrhagic, hepatoprotective	Flavinoids, tannins, tartrates, inositol, carotenes, and cholines

<i>Daadimba</i>	Antidysentric, antiemetic, antihelmintic, antidiarrhoeal,	Ellagitannin, punicalagin, punicalin, ellagicpentose, and glycosides
<i>Kharjur</i>	Restorative, antioxidant, anti-inflammatory,	Ascorbic acid, nicotinic acid, isonicotinic acid, riboflavin, thiamine, and amino acids
<i>Badara</i>	Antidiarrhoeal, antispasmodic, antiemetic, anti-inflammatory, anticholinergic	Cyclic AMP, Cyclic GMP, Sisyphus saponins 1,2,and 3, jujubosides A and B, sapogenin, and jujubogenin
<i>Priyala</i>	Cardioprotective, Neuronal, antidiarrhoeal, anti-inflammatory	Neutral lipids, triacylglycerols, free fatty acids, diacyglycerols, monoacylglycerols, and sterols
<i>Parushaka</i>	Antifertility, antirheumatic	Phosphoserine, serine, taurine, amino acids, pelargonidin-3, 5-diglucoside, quercetin, and naringenin
<i>Ikshu</i>	Restorative, antihemorrhagic, antiseptic, diuretic, and antiwrinkle effect	Paragine, glutamine, amino acids, phenylalanine, histidine, arginine, pipecolic acid, methionine, and tryptophan
<i>Yava</i>	Anti-inflammatory, anti-diarrhoeal, antiallergic, antibacterial, antidiabetic, and antioxidant	Beta-glucan, flavonoid, 2-o-glucosylisovitexin, gramine
<i>Falgu</i>	Anti-inflammatory, analgesic, and laxative	Bergapten, psoralen, taraxasterol, beta-sitosterol, rutin, and sapogenin
<i>Shastika Shali</i>	Anti-inflammatory, febrifuge, antiemetic, and andntihelmintic	Monoglycosides, cyanidin, delphinidin, and digycosidic anthocyanin

Mode of action of *Shramahara* drugs

- The mode of action of *shramahara* basically depends on the *rasa*, *guna*, *vipaka*, and *doshakarma*; the mode of action of *rasa* is mentioned in *Charaka Samhita* sutra *sathanaadhaya* 26.^[22] After going through *Charaka Samhita*, it is found that all the *karmas* of *rasa*, like *indriyepersadan*, *tarpana*, and *bruhaman*, have *shramahara* properties.
- Draksha:** *Draksha* is *Brumhama*, *Vrushya*, *Chakshushya*, *Swarya*, and *Ruchiprada*. It has *Madhura rasa*, which is *Saptadhatu Vardhan*, *Shadindriya Prasdana*, *Balakara*, *Pitta-Marutaghna*, *Balya*, *Preenana*, *Jeevana*, *Tarpana*, *Brumhana*, and *Sthairyakara*. It has *guru* and *snigdha guna*, which are the *pardhana guna*, which are responsible for *vata shamana*, and *guru guna* is also *pushtikaraka*. Having *Madhura vipaka* will do *Vata shaman*, *Kapha*, and *shukarvardhana* and help to reduce *shrama*.

2. *Daadimba*: It has dominantly *amla rasa*. *Amla* is *Agnideepana*, *Brumhana*, *Urja*, *Manabodhana*, *Indriya Drudikarana*, *Balavardhana*, *Vatanulomana*, *Hridaya Tarpana*, *Aharajarana*, *Preenana*, and *Ushna-Snigdha*. So basically, it helps to overcome *shrama* as it has *vata pitta kapha shamak* property.
3. *Kharjur*: *kharjur* is *Brumhana*, *Vrushya*, and *ruchikara*. It has *Madhur* and *Kashaye rasa*, *sheet virya*, and *Madhur vipaka*, which will help to reduce thrust after exercise and have *vata pitta shamak* properties to reduce *shrama*.
4. *Badara*: *Hrudya*, *Rechana*, *Bhedana*, *Shukrala*, *Brumhana*, and *Sthairyakara* in action. It has *Amla*, *Madhur*, *Kashaya rasa guru*, *Snigdha guna*, *Madhur vipaka*, and *Vata pittashamaka* properties, which help to overcome *shrama*.
5. *Priyala*: *Vrushya*, *Hrudya*, and *Brumhana* in action. It is *daha* and *trishna shamak*, which are the basic symptoms produced after exercise.
6. *Parushaka*: It is *Bhruman* and *Hridya* in action. It has *Laghu guna* but *Madhur Vipaka* and *Vatapittashamaka* action on body.
7. *Phalgu*: It is *tarpana* and *bruhmana* by action and nourishes all *dhatu*s and rejuvenates the body.
8. *Yava*: *Yava* has *Ruksha Laghu Guna* and *Vata kara* property, but it is *Balya* due to its *prabhava*. This *Prabhava* is because of its *Srotoshodhaka Karma* on clearance of obstruction. It is *balya*, *sthairyakarana* by action.
9. *Ikshu*: It is *balya*, *vrushya*, and *shukar shodhana* by action. It has *Madhur rasa*, *Madhur vipaka*, *Guru Snigdha guna*, and *Vata pitta shamaka* properties.
10. *Shashtikashali*: It is *Grahi*, *Balya*, *Ruchya*, *Swarya*, *Vrushya*, *Varnya*, and *Brumhana* in action. It has *Madhur* and *Kashaya rasa Guru*, *Snigdha guna*, *Madhur vipaka*, and *Tridosha shamaka* properties, which help to reduce *shrama*.

DISCUSSION

Fatigue is actually not a disease; it may be seen in the form of symptoms of many diseases, and after exhaustion, it may hamper your routine work. There are many medicines available on the market that contain multivitamins, glucose, and protein; likewise, in *Ayurveda*, there is *shramahara mahakashya*, which has drugs that contain dietary fibers, proteins, fats, minerals, vitamins, flavonoids, glycosides, saponins, alkaloids, tannins, etc. The drugs present in *shramahara mahakashya* have *shramahara properties* like *balya*, *bruhmana*, *tarpana*, and *indriyapersadana*. The drugs also show their effects based on their *rasa*, *guna*, *virya*, *vipaka*, and *prabhava*. Mostly the drugs present in this *mahakashya* have *Madhur*, *Amla rasa*,

sheetavirya, *Madhur vipaka*, and *Tridosha shamaka* properties and mainly act on *vata dosha*, which is responsible for *shrama*, so ultimately the drugs in *shramahara mahakashaya* help to reduce *shrama*.

CONCLUSION

In the current scenario, fatigue can be felt in every field, whether it is at home, in the office, or in sports. It is becoming a difficult task to overcome this problem. In biomedicine, multivitamins, glucose, proteins, steroids, etc. are used to cure fatigue. In biomedicine, the supplements that are used to remove fatigue have antioxidant, anti-inflammatory, cardioprotective, gastroprotective, hepatoprotective, nephroprotective, antihyperglycemic, anticancer, antimicrobial, and immunostimulant activities, which are also found more or less in each drug of *Shrmahara Mahakashaya*. People use synthetic products to overcome fatigue, but we need to shift towards herbal therapy. The herbs of *shramahara mahakashaya* are easily available and are cheaper than other synthetic drugs. The above discussion directly indicates that *Shramahara mahakashaya* is one of the important groups that increase the stamina and strength of the body, rejuvenate the body through its phytoconstituents, and improve fatigue.

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