



REVIEW ARTICLE

# Role of *Yashtimadhu* (*Glycyrrhiza glabra*) in *Manas Roga*

Author: Swati Kansal<sup>1</sup>

Co Authors: Pushpendra Yadav<sup>2</sup> and Piyush Bhatt<sup>3</sup>

<sup>1</sup>Dravyaguna vibhaga, Satya Ayurvedic College, Meham, Haryana, India

<sup>2</sup>Ayurvedic Medical Officer, Uttar Pradesh Government, UP, India

<sup>3</sup>Samhita Evum Maulik Siddhanta Vibhaga, Madan Mohan Malviya Govt. Ayurvedic College, Udaipur, Rajasthan, India

## ABSTRACT

*Mana* is an organ of sense known as *Atindriya*. It is a connection between *prakriti* and *purusha* and is an important bond between *Sthoola* and *Sukshma sharir*. According to *Acharya Sushruta*, a person is able to perceive knowledge and basic routine activities only when his or her soul works in accordance with all senses including *mana*. It is the function of *mana* to think about what to do and what to not. *Mana* makes distinction between acceptance and rejection. *Manas rogas* or the mental disorders occurs due to *raja* and *tama*. *Ayurveda* deals wonderfully with mental disorders. *Acharya Chakrapani* states that both *ahara cheshta* and *achara cheshta* are necessary to maintain physical and mental health. *Asatmendriya Artha sanyoga* and *pragyapradha* are the root cause of mental defects. Both of these can be controlled by *Sadvritta palan*. There are many formulations as well as single herbs are available in *Ayurveda* to deal with *manas roga*. Among them most easily and commonly available is *Yashtimadhu*. It is considered as *suswadu* and *susnigdha*. It by its action on *pitta*, *anila* and *rakta* balances the *raja* and *tama dosha* and hence aids in treating *manas roga*.

**Key Words** *Mana, Atindriya, Ahara Cheshta, Achara Cheshta, Sadvritta Palan, Yashtimadhu*

Received

Accepted 11<sup>th</sup>

Published 10<sup>th</sup> January 2025

## INTRODUCTION

*Mana* is defined by *Acharya Charaka* as:

शरीर इन्द्रिय सत्त्वात्मा संयोगो धारि जीवीतम।

नित्यगः च अनुबन्धः च प्रयायैः आयुः उच्यते॥

(च.सूत्र. १/४२)<sup>1</sup>

अतीन्द्रियं पुनः मनः सत्त्व संग्यकम चेत इति आहुरेके,

तदर्थात्मसंपत्तदायत्त

चेष्टम

चेष्टाप्रत्ययभूतमिन्द्रियाणाम॥ (च.सूत्र. ८/४)<sup>2</sup>

*Acharya Charaka* states that *mana* is *atindriya*, also known as *cheta*. It is the main factor which makes all other *indriyas* to do their respective work.

सत्त्वात्मा शरीरं च त्रयमेतत् त्रिदण्डवत्।

लोकः तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्॥ (च. सूत्र.

१/४६)<sup>3</sup>

**Etymology of mana:**

मन्यते बुद्ध्यते अनेन इति मनः॥

## REVIEW ARTICLE

*Mana* has *Asuna* suffix. It means which perceives or leads to knowledge. *Mana* is used in two forms *janana* and *avbodhna*. *Janana* means to know, think, feel, concentrate, meditate etc. *Avbodhana* means informing or indicating.

When *atma*, *indriya* and *Artha* are combined with *mana* only then one gets to know something. If all the elements are present whether it is *atma*, *indriya* or *Artha* but *mana* is not there then it is impossible to understand anything as said by *Acharya Charaka*.

लक्षणं मनसो ग्यानस्य अभावो भव एव च। सति हि  
आत्मेन्द्रियार्थाणाम सन्निकर्षे न वर्तते।

वैवृत्यान्मनसो ग्यानं सान्निध्यात् च वर्तते ॥ (च. शा.  
१/१८)<sup>4</sup>

*Amarkosha* used *chitta*, *cheta*, *hridya* and *hrita* as synonyms of *mana*. *Bhela* and *Upnishda* considered *mana* and *chitta* as different entities.

### **Characteristics of mana:**

अणुत्वं च एकत्वं द्वौ गुणौ मनसः स्मृतः ॥ (च. शा.  
१/१९)<sup>5</sup>

*Mana* is atomic. *Mana* takes various forms due to its contact with *triguna* (*satwa*, *raja*, *tama*) but it can perceive only one subject with the contact of only one sense organ at one time.

*Satwik ahankara* along with *raja* makes *mana*. So *mana* is *trigunatmak*.

चिन्त्यं विचार्यम ऊह्यं च ध्येयं संकल्प्यमेव च।  
यत् किञ्चित् मनसो ग्येयम् तत् सर्वम् हि अर्थ  
संग्यकम् ॥ (च. शा. १/२०)<sup>6</sup>

*Chintyam* means to think about to do or not to do something. Three basic pathologies may occur at this level: non-thinking, excessive thinking and erroneous thinking.

*Vicharya* means careful thinking about all the facts related to any object to make a decision. It makes distinction between acceptance and rejection.

*Uhaya* is a process of making opinion or idea that is not based on definite knowledge and is formed by guessing.

*Dhyeya* means distinct knowledge. In this process *mana* put all its efforts on a particular subject without thinking anything else.

*Sankalp* is the will of determination to decide how something happens.

### **Functions of mana:**

इन्द्रियाभिग्रहः कर्म मनस्य स्वस्य निग्रहः।

ऊहो विचारः च ततः परं बुद्धिः प्रवर्तते ॥ (च.शा.१/२१)<sup>7</sup>

*Mana* control all the sense organs . It has the property of self- restraint. *Mana* can make opinions by self discussion without knowing all facts. It is the function of *mana* to think on perceived object for its acceptance or rejection.

*Mana* is present in *Hridya* as per *Acharya Charak*, *Sushruta*, *Dalhana* and *Acharya Chakrapani*.

तत्र हृदये दश धमन्यः प्राणापानौ मनो बुद्धिः चेतना  
महभूतानि च नाभ्यामरा इव प्रतिष्ठानि ॥ (च.सि.९/४)<sup>8</sup>

हृदयं चेतनास्थानमुक्तं ॥ (सु.शा.४/३३)<sup>9</sup>

REVIEW ARTICLE

चेतनासहचरितं मनो अपि विशेषेण हृदयाधिष्ठान  
मतम॥ (सु.शा. ४/३१)<sup>10</sup>

In *Charak Samhita Sutra sthan Acharya Charaka*, said that head or *shira* is the prime location or seat of all *indriyas*. He said it *uttam anga*.

प्राणाः प्राणभृतां यत्राश्रिताः सर्वे इन्द्रियाणि च।

यत् उत्तम अंगम अंगानां शिरः तद् अभिधीयते॥  
(च.सूत्र.१७/११२)<sup>11</sup>

*Acharya Bhela* placed *mana* between *shira* and *talv*.

In *Charak Samhita Viman sthana*, *Acharya Charaka* opines that *mana* is present in whole body.

शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि च स्रोतांसि  
सूर्यमिव गमस्तयः संश्रितानि॥ (च.सि.९/४)<sup>12</sup>

शिरोमूलत्वात् प्रधान इन्द्रियाणाम॥ (सु.शा.३/३०)<sup>13</sup>

**Role of doshas in psychology:**

*Satwa, raja and tama* are the sublimed stage of *vata, pitta and kapha*. Transformation starts from physical level and goes upto intellectual level through the *satwa*.

**Table 1** Mental status or behavior according to tridosha

<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
<i>Chanchal chitta</i>	<i>Krodha</i>	<i>Agyana</i>
<i>Fear, grief</i>	<i>Mada</i>	<i>Aalasya</i>
<i>Atisheeghra Cheshta</i>	<i>Atrupti</i>	<i>Tama</i>
<i>Ushna priyata</i>	<i>Dravana</i>	<i>Ekanta priyata</i>
<i>Asthana hasya</i>	<i>Sheeta priyata</i>	<i>Alpa Cheshta, ushna priyata</i>

*Satwik mana* has *kalyan ansha, rajas* have *rosha ansha* while *tamas mana* possess *moha ansha*.

तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं  
सदोषमाख्यातं रोषांशत्वात्, तामसमापि  
सदोषमाख्यातं मोहांशत्वात्॥ (च. शा.४/३६)<sup>14</sup>

*Satwa, raja and tama* are the basic fundamentals on which the concept of mental well being or psychology is based in *Ayurveda*.

Physically *satwa* is manifested by light and mentally by enlightenment. *Raja* is manifested physically by activity and mentally by excitement and *tama* physically by inertial darkness and mentally by ignorance.

*satwa, raja and tama* act together. They have mutually contraindicated properties but that does not come in the way of harmonic existence as explained by *Acharya Sushruta*.

विषजातो यथा कीटो न विषेण विपद्यते।

तद्वत् प्रकृतयो मत्त्र्यं शक्नुवन्ति न बाधितुम॥

(सु.शा.४/७८)<sup>15</sup>

*Acharya* said that poison does not kill a poisonous insect because of its inborn nature. Similarly things which form *prakriti* of a particular person, which is manifested with togetherness of constituents of agonistic and antagonistic properties does not destroy the being.

*Satwa+ Raja= Gyana+kriya=Gyanvana Kriya*

*Satwa+Tama= Gyana+ Akriya= Gyanvana akriya*

## REVIEW ARTICLE

*Raja+ Tama-* predominance of *raja* upon *tama* makes *Agyanvana kriya* while dominance of *tama* upon *raja* leads to *agyanavana akriya*.

Causes of mental disturbance are *raja and tama*.

रजः तमः च मानसौ दोषौ।

तयोः विकाराः कामक्रोध लोभ मोह इष्या

मानमदशोकचित्तोद्वेगभयहर्षादयः॥ (च.वि.६/५)<sup>16</sup>

*Sharirika and mansik dosha* effect each other mutually, like *vata* causes *ashabhda shravan* (hearing of sounds which does not exist in reality) and *tama*.

*Kapha* causes *tandra, nidra adhikya* etc. Many somatic disorders occur due to psychological factors.

**Table 2** Somatic disorders due to psychological factors

Disease	Mental factor
<i>Vataj jwara</i>	<i>Shoka</i> (grief)
<i>Pittaj jwara</i>	<i>Krodha</i> (anger)
<i>Vataj gulma</i>	<i>Shoka</i> (grief)
<i>Rajyakshma</i>	Fear, anger, grief etc

As per *Acharya Chakrapani*, both *Ahara Cheshta* and *Achara Cheshta* are necessary to maintain physical and mental health. *Ahara Cheshta* produces direct effect on body and indirectly nourishes mental health. *Achara Cheshta* directly affects mental health.

Good food is directly proportional to good mental health.

*Virudha, dushta, ashuchi, malin ahara* are the causative factor of mental disorders.

*Ashta aharavidhi visheshaytan, dwadash ashana vichar, pathya-apathya* are very important for mental health. *Ahara* is an essential factor for mental health because it forms *satwa* as final product of digestion and metabolism.

*Achara Cheshta* comprises *indriyopkramniya, sadvritta, achara Rasayan*. It also includes proper *dincharya, ritucharya, dharniya and adharniya vega, susangati*.

*Indriyopkramniya* means balanced use of *indriya* by which *satwa* gets nourishment. By having control on *indriya*, a person can control *raga and dwesha* and build up *satwa*.

*Sadvritta* is achieved by *satmendriyarthasanyog*, differentiation of harmful and beneficial things by *buddhi* and choose and do right activity.

*Asatmendriya Arthasanyog and pragyapradha* are the root causes of mental defects.

Both of these can be controlled by *sadvritta palan*.

तस्मादात्महितम चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सदवृतमनुष्ठेयम्॥ (च. सूत्र. ८/१७)<sup>17</sup>

*Achara Rasayana* is the method of social and mental conduct known as *nitya Rasayan* which has effect on *satva guna*.

*Prakruti* also effects mental health. *Prakruti* refers to basic nature of a person. *Sharirik prakruti* remains constant but *manas prakruti* is influenced by different external factors like *jati, kula, vaya* etc.

तत्र प्रकृतिः जातिप्रसक्ता च कुलप्रसक्ता च देशानुपातिनी च कालानुपातिनी च वयो अनुपातिनी च प्रत्यात्मनियता चेति॥ (च.इ.१/५)<sup>18</sup>

*Satwik mana:*

## REVIEW ARTICLE

सात्विकास्तु आनृशंस्यं संविभागरुचिता तितिक्षा  
सत्यम धर्म आस्तिक्यं ग्यानं बुद्धिः मेधा स्मृतिः  
धृतिरनभिषंगश्च॥ (सु.शा.१/२३)<sup>19</sup>

ये चान्ये अपि शुभा एतत् आरोग्यं प्रशमो दीर्घमायुः  
सुखात्यक्तम सामान्यम शुद्धलक्षणम॥ (का.सूत्र. २८)<sup>20</sup>

*Rajas mana:*

राजसास्तु दुखबहुलता अटनशीलता अधृति अहंकार  
आनृतिकत्वमकारुण्यं दम्भो मानो हर्षः कामः क्रोधः  
च॥ (सु.शा.१/२४)<sup>21</sup>

*Tamas mana:*

तामसास्तु विषादित्वं नास्तिका  
अधर्मशीलताबुद्धेः निरोधः अग्यानं  
दुर्मधस्त्वमकर्मशीलता निद्रालुत्वं चेति॥ (सु.शा.  
१/२५)<sup>22</sup>

Mental state of a person can be assessed by  
*mana, buddhi, sangya gyana, smruti, bhakti,*  
*Sheela, Cheshta, achara.*

All *manas karma* occur in five stages: *chintan,*  
*vichar, uhaya, dhyeya, samkalpa.* When *manas*  
*dosha* are in equilibrium, *mana and buddhi* work  
in a proper way.

*Bhrama* is the main cause of *manas vikara.*

*Mana vibhransha:* *mana* does not think about  
thinkable objects and thinks about non- thinkable  
ones. In *manovibhransha* thinking become out of  
person's control and he thinks in a bizzare  
manner.

*Budhi vibhransh:* विषमाभिनिवेषो यो नित्यम  
अनित्यमिति हिताहिते। ग्येयः स बुद्धिविभंशः समं  
बुद्धिः हि पश्यति॥ (च.शा.१/९९)<sup>23</sup>

**Budhi vibhrashta** person cannot judge right or  
wrong, useful or harmful. There is disturbance in  
**Dhee and Dhriti.** *Buddhi* processes the perceived  
knowledge in terms of its merits and demerits  
and gives accurate information. In *buddhi*  
*vibhransh* there occur hallucinations, delusion  
and illusion.

*Sangyagyan vibhransh:*

*Sangya gyan* is of two types- one which is related  
with present situation, conscious mind is  
involved known as *tadavasthik* and other which  
is related with sub conscious mind known as  
*anubandhik.*

*Smriti vibhransh:*

*Smriti* is the storing and recalling capacity of our  
mind. It has three steps-registration, retention and  
recollection of past ideas. According to *Acharya*  
*Chakrapani,* characteristics of memory are  
*drishta, shrut and anubhoot.* In *smriti vibhransh,*  
either the person doesn't remember anything or  
remember things wrongly.

*Sheela vibhransha-* person become angry or short  
tempered.

Preventive measures for mental health:

Three basic constituents of mental health are –  
*ahara, achara and vichara.*

*Ahara-*

आहारसंभवं वस्तु रोगाः च आहारसंभवाः ।

REVIEW ARTICLE

हिताहितविशेषाच्च विशेषः सुखदुःखयोः॥ (च.सूत्र.  
२८/४५)<sup>24</sup>

मात्रावद्धयशनमशितमनुपहत्य प्रकृतिं  
बलवर्णसुखायुषा योज्यत्युपयोक्तारमवश्यमिति॥  
(च.सूत्र.५/८)<sup>25</sup>

समांश्चैव शरीरधातून् प्रकृतौ स्थापयति विषमांश्च  
समीकरोतीत्येत्द्धितं विद्धि विपारीतं त्वहितमिति॥  
(च.सूत्र. २५/३३)<sup>26</sup>

*Virudha, ashuchi, malin ahara* increases *raja* and  
*tama*. *Prana, mana* and all *indriya* are the  
products of *ahara*.

प्रशाम्यत्यौषधैः पूर्वोदैवयुक्तित्यपाश्रयैः।

मानसो ग्यानविग्यानधैर्यस्मृतिसमाधिभिः॥ (च.सूत्र.  
१/५८)<sup>27</sup>

*Acharya Vagbhatta* holds the importance of *dhee,*  
*dhairya, aatmadi vigyana* for the treatment of  
mental disorders.

*Acharya Charaka* said that to treat mental  
disorders *gyan vigyan, dhairya* is essential.

When desires dont get fulfilled mental *doshas*  
vitiated. They chan ge into *manas vikara* when  
they meet a trigerring factor with uncontrolled  
*mana*.

मानसः पुनः इष्टस्यालाभाल्लाभात् उपजायते॥  
(च.सूत्र. ११/४५)<sup>28</sup>

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम्। तद्विधसेवा  
विग्यानमात्मादीनां च सर्वशः॥ (च.सूत्र. ११/४७)<sup>29</sup>

Mental disorders can be managed by above said  
treatment modulaties.

Beside them an important and common available  
drug is *Yashtimadhu* which can be used in such  
disorders. There are many references of  
*Yashtimadhu* to treat such mental disorders in  
*Ayurvedic* classics which are given below:

• यष्टी हिमा गुरुः स्वाद्वी चक्षुष्या बलवर्णकृत।

सुस्निग्धा शुक्रला केश्या स्वर्या

पित्तनिलास्त्रजित॥

व्रणशोथविषच्छर्दि तृष्णाग्लानिक्षयापह॥

(भा.प्र.नि.१४६)<sup>30</sup>

As per *Bhavprakash Nighantu, Yashtimadhu*  
balances *pitta, vata and rakta dosha*. It is  
*susnigdha and swadu*. By virtue of the above said  
properties *Yashtimadhu* is used in mental  
disorders.

• *Acharya Chakradutta* mentioned the use of  
*Yashtadhya Anjana* in *apsmara* (epilepsy).

यष्टिहिंमुवचावक्रशिरीषलशुनामयैः।

साजामूत्रैरपस्मारे सोन्मादे नावनांजने॥<sup>31</sup>

• *Acharya Jairam Shukla Shastri* in  
*Vanaushadi sangraha* mentioned the use of  
*Yashtimadhu churna* with milk and honey in  
epilepsy, vertigo. *Yashtimadhu churna* when  
taken with *ardraka and tulsira* is *tridoshas*  
*hara*.<sup>32</sup>

## REVIEW ARTICLE

- In *Mahaushadha Nighantu*:  
व्रणशोथविषच्छर्दितृष्णाग्लानि क्षयापह ॥<sup>33</sup>
- Dr. Dinesh Mudgil in *Sachitra Dravyaguna Vigyana* classified *Yashtimadhu* as *vednasthapak*, *nadibalya*, *Medhya*, *jeevaniya*, *Rasayana* and *balya*.<sup>34</sup>
- In *Charak Samhita Chikitsa Sthana*:  
*Yashtimadhu* (80 gm) along with 640 gm of *ghee* and 10 litres of *Amalak* juice is advised for epilepsy.
- *Yashtimadhu* when taken with *kushmand swarasa* for 3 days helps in treating mental disorders as said by *Bhav Prakash Chikitsa*.<sup>35</sup>

## REVIEW ARTICLE

### REFERENCES

1. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Dhrganjivitiya Adhyaya 1/42, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 14.
2. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Indriyopakramniya Adhyaya 8/4, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 117.
3. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Dhrganjivitiya Adhyaya 1/46, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 18.
4. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Katidhapurusha Sharira Adhyaya 1/18, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 693.
5. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Katidhapurusha Sharira Adhyaya 1/19, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 693.
6. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Katidhapurusha Sharira Adhyaya 1/20, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 693.
7. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Katidhapurusha Sharira Adhyaya 1/21, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 693.
8. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Trimarmiya Siddhi Adhyaya 9/4, Uttardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2016, page no 973.
9. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Prabhashniya Adhyaya, 4/33, Sanskrita Sansthan, Varanasi, Edition 2021, page no 44.
10. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Garbhavyakrana shareera Adhyaya, 4/31, Sanskrita Sansthan, Varanasi, Edition 2021, page no 44.
11. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Kiyanta Shiraseeya Adhyaya 17/12, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2016, page no 231.
12. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Trimarmiya Siddhi Adhyaya 9/4, Uttardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2016, page no 973.
13. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Garbhavakranti shareera Adhyaya, 3/30, Sanskrita Sansthan, Varanasi, Edition 2021, page no 34.

## REVIEW ARTICLE

14. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Mahatigarbavakranti shareera Adhyaya, 4/36, part 1, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 771.
15. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Garbhavyakrana shareera Adhyaya, 4/78, Sanskrita Sansthan, Varanasi, Edition 2021, page no 51.
16. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Roganika Vimana Adhyaya, 6/5, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 600.
17. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Indriyopakramniya Adhyaya 8/17, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 122.
18. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Varnaswareeya Indriyam Adhyaya 1/5, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 856.
19. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Prabhashniya Adhyaya, 1/23, Sanskrita Sansthan, Varanasi, Edition 2021, page no 08.
20. Kashyap Samhita of Vriddha jeevak tantra, edited by Prof P.V.Tiwari, sutra sthana 28, Chaukhamba Vishwabharti, Varanasi, Edition 2020, page no 52.
21. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Prabhashniya Adhyaya, 1/24, Sanskrita Sansthan, Varanasi, Edition 2021, page no 08.
22. Sushruta Samhita of Maharisha Sushruta, Edited by Dr. Ambika Dutta Shastri, Part 1, shareera sthana, Prabhashniya Adhyaya, 1/25, Sanskrita Sansthan, Varanasi, Edition 2021, page no 08.
23. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Katidhapurussha Sharira Adhyaya 1/99, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 711.
24. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Vividhashitapitiya Adhyaya 28/45, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 435.
25. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Matrashitiya Adhyaya 5/8, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 76.
26. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Yajjah Purushiya Adhyaya 25/33, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 315.

## REVIEW ARTICLE

27. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Dhrganjivitiya Adhyaya 1/58, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 26.
28. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Tistraishaniya Adhyaya 11/45, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 166.
29. Charak Samhita of Agnivesha, Hindi commentary by Pandit Kashinath Shastri, edited by Dr. Gangasahay Pandey, Tistraishaniya Adhyaya 11/47, purvardha, Chaukhamba Sanskrit Sansthan, Varanasi, edition 2017, page no 166.
30. Shrimad Bhagvat praneet Bhava Prakasha Nighantu commentary by Prof. K.C. Chunekar and edited by Dr. G.S. Pandey, shlok no 146, haritkyadi varga, Chaukhambha Bharti Academy, Varanasi, edition 2022, page no 62.
31. Chakradutta of Shree Chakrapani dutta by Dr. Indradeva Tripathi, edited by Prof. Ramanath Dwivedi, shlok no 4, Chaukhambha Sanskrit Bhavan, Varanasi, edition 2019, page no 130.
32. Vanaushadhi Sangraha by Jayaram Shukla Shastri, Cahukhambha Vishwa Bharati, Varanasi, edition 2021, page no 186.
33. Mahaushadha Nighantu by Pandit Aryadas Kumar Singh Bhisagvar, commentary by Shree Indradeva Tripathi, Chaukhambha Bharati Academy, Varanasi, edition 2015, shlok no 88, page no 35.
34. Sachitra Dravya Guna Vigyana by Dr. Dinesh Mudgil, Ayurveda Sanskrit Hindi Pustak Bhandar, Jaipur, edition 2019, page 126.
35. Classical uses of medicinal plants by PV Sharma, Chaukhambha Vishvabharati, Varanasi, 23/17, edition 2018, page no 284.