

JATAMANSI (NARDOSTACHYA JATAMANSI): A COMPREHENSIVE REVIEW

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Article Received on
18 February 2018,

Revised on 11 March 2018,
Accepted on 01 April 2018,

DOI: 10.20959/wjpr20187-11654

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ABSTRACT

Jatamansi is identified as *Nardostachya jatamansi* DC. It comes under the family Valerianaceae. It is commonly known as 'Jatamansi' in the Indian system of medicines. It is also known as Spikenard, Indian Nard, Musk root, *Nardus* root etc. in English and used extensively in the system of Ayurveda to cure many diseases like Apasmara (epilepsy) Unmada, Murchha, Chitodvega, Manasavikara, Vismriti, Mastishkadaurbalya, Shirahshoola, Kampavata, Nidranasha, Agnimandya, Anaha, Udarashoola, Amashayashotha, etc. Its synonyms, morphology, properties, actions and medicinal uses are

described in Ayurvediya Samhitas as well as Nighantus. It is an established herbal drug used for the management of hypertension, nervine disorders like epilepsy, convulsions, neurosis etc, skin diseases, liver disorders, inflammation, urinary tract disorders. It possesses many pharmacological activities like antiseptic, analgesic, digestive, carminative, laxative, stomachic, liver stimulant, diuretic, emmenagogue, deodorant, vermifuge, expectorant, deobstruent, nervine tonic, intellect promoting, sedative, aphrodisiac, sudorific, trichogenous, antipyretic and tonic. The reviews summarize the literature review, synonyms, properties, actions and uses, phyto constituents and pharmacological activities of Jatamansi (*Nardostachya jatamansi*) DC.

KEYWORDS: *Jatamansi*, *Nardostachya jatamansi*, *Ayurveda*, *Spikenard*.

INTRODUCTION

The word *Jatamansi* literally means, one which has hairy processes simile to tufts of hair. *Jatamansi* enjoys an important place among medicinal herbs in India since ancient times.

Various parts of *Jatamansi* (*Nardostachya jatamansi*) are used for the treatment of numerous disorders. In Purulia (West Bengal), the tribes eat this plant as a vegetable.^[1]

A native of India distributed in alpine Himalayas from Kumaon, Punjab and Himachal Pradesh to covering Arunachal Pradesh, Uttar Pradesh, Sikkim at an altitude of 3000 to 6000 m. The rhizome is reputed to be aromatic, antiseptic, analgesic, digestive, carminative, laxative, stomachic, liver stimulant, diuretic, deodorant, vermifuge, nervine tonic, intellect promoting, sedative, aphrodisiac, sudorific, trichogenous, antipyretic and tonic. It is useful in liver disorders, nervine disorders, hysteria, convulsions, neurosis, cardiac palpitations, hypertension.

The *Nardostachya jatamansi* has ancient medicinal use in different societies from the times of the B.C. The herbal medicine has evolved and changed through the years. A number of plant products have been identified through phyto-chemistry and the extract of their different plant parts are useful in various diseases without side effects.^[2]

In Ayurveda, this drug is known to be used as *Medhya*, *Bhutaghna*, *Balya*, *Akshepashamana*, (Anti-convulsent), *Nidrajanana* (sedative) This drug has been cited as *Kashaya* (astringent), *Madhura* (sweet) and *Tikta* (bitter) in nature. The main part used is whole plant specifically the mool (rhizome).^[3]

History of any drug gives insight into its morphology, properties and therapeutic or dietary utility as conceived by various authors at different stages of the history. Thus here historical review of *Jatamansi* has been put forward in chronological order.

VEDIC KALA: (2500 B.C. – 600 B.C.)

In *Atharva Parishishta* (35/1/14 & 35/2/1-7) *Mamasi* is denoted as *sobhagyajanana* and *vasikarana*. *Sounaka* quoted it as *soumanasyajanana* (*Sou.Atharva*.6/102/3).^[4]

SAMHITAKALA: (2000 B.C. - 1300 A.D.)

The *Samhitakala* is the important landmark in the history of *Ayurveda*. In this *kala*, the *Ayurveda* came in the glimpses of the common man. In this period various *Samhitas* and compiled work of various *Acharyas* have been done and kept forward. These are following.

A. Charaka Samhita (1000 - 1500 BC)

Aacharya Charaka has categorized Jatamansi in Sangyasthapana mahakashaya^[5] It is mentioned in Kandughna dravya^[6] and tikta skandha.^[7] It is mentioned in Dhoompaan yoga as ingredient of Harenu kadi dhoomvarti, Manahshiladi dhoom as indicated for Kasa,^[8] and Dhoompan dravya.^[9] It is mentioned in Mamsyadi lepa^[10] i.e. indicated for kustha (skin disorders), Putikadi lepa indicated for Mandal kushtha,^[11] Mahapaishachik ghrita indicated for Unmada^[12], Palankashadi taila indicated for Apasmara^[13], Shaileyadi taila indicated for Vataj sotha,^[14] Hriberadi ghrita indicated for Arsha,^[15] Chandanadi kalka indicated for chhardi,^[16] Mritasanjeevanoagada indicated for Visha,^[17] Ksharagada indicated for visha and unmada^[18], Mamsyadi yog indicated for visha and shotha,^[19] Trutyadi churna indicated for gulma and ashmari,^[20] Khadiradigutika taila indicated for danta, gala, mukha rogas^[21], Padmakadi vidalaka indicated for pittaj netra rogas^[22], Bala taila indicated for vata vyadhi,^[23] Amritadya taila indicated for vata vyadhi,^[24] Madhuparnaayadi taila Mahapadma taila and Dahanashaka lepa indicated for vatarakta.^[25] Jatamansi is indicated for Vaman karma as ingredient of Madanphala sadhita modaka.^[26]

B. Sushruta Samhita (1000 – 1500 BC)

Acharya Sushruta has categorized Jatamansi in Anjanadi gana and Eladigana.^[27] Sushruta included jatamansi into sirahdarnarth dravyas.^[28] Acharya Sushruta has indicated Jatamansi as ingredient of Siddharthkadi ghrita for Ksheerpayi shishu.^[29] It is mentioned in Trayodashanga taila indicated for vrana ropan,^[30] Taalishadi taila indicated for sadyo vrana,^[31] Kushthadi taila indicate for bhagna sandhan^[32], Bala taila indicated for Sutika roga, Vata vyadhi.^[33] Acharya Sushruta has indicated jatamansi also as ingredient of diseases of upper clavicle region like Snaihika dhoom for mukhroga,^[34] Tagaradya anjan for netra roga.^[35] According to Acharya Sushruta jatamansi is also an ingredient of various visha nashak agadas like Rishabha agada, Mahasugandhi agada, Pippalyadi dushivishari agada indicated for dushi visha^[36] and Triphaladi leha indicated for keeta dansha.^[37] Acharya Sushruta has indicated Jatamansi for manshik roga (mental disorders) also like Kultthadi ghrita for Vatika Apasmara,^[38] and Brahmyadi Varti for Unmada.^[39] Jatamansi is also an ingredient of Aushdhi dharnarth indicated for Graha roga,^[40] Mustadi dhoomvarti indicated for vata-kaphaj kasa^[41] according to Acharya Sushruta.

C. *Ashtanga Hriday* (7th century)

Acharya vagbhatt has categorized *Jatamansi* in *Anjanadi gana* and *Eladigana*.^[42] *Acharya vagbhatt* has indicated *Jatamansi* as ingredient of *Kaleeyakadi mukhalepa*.^[43] *Acharya vagbhatt* has included *jatamansi* as ingredient of *Dhoompan dravya* which is indicated for *kasa*^[44] and *Haridradi dhumpān yog* which is indicated for *Swasa* and *Hikka*.^[45] *Acharya vagbhatt* has indicated *jatamansi* as ingredient of various *yogas* like *Madhukadi ghrita* indicated for *arsha*,^[46] *Shaileyadi taila* indicated for *shotha*,^[47] *Bala taila* indicated for *vatavyadhi*.^[48] According to him *Jatamansi* is also a ingredient of various *yogas* indicated for *Unmada*^[49] like *Karpaasasthyadi dhoop*, *Mahapaishachik ghrita*, *Unmadasudani varti*. *Acharya vagbhatt* has indicated *jatamansi* as a ingredient of various *urdhva-jatrugata* (disease of upper clavicle region) *rogas* like *Mamsyadi anjan* for *Timir*,^[50] *Mamsyadi lepa* for *Pitta-Raktaj Abhishyanda*,^[51] *Khadiradi Gutika* for *mukharogas*^[52], *Mamsyadi yog* for *kesh roga* (*kesya*).^[53] *Acharya vagbhatt* has indicated *Jatamansi* as ingredient of *Taalishadi taila* which is indicated for *Sadhya vrana ropana*.^[54] He has also indicated *Jatamansi* as ingredient of various *agad yogas* like *Chandrodaya agada* and *Dushivishari agada* for *Dushi visha*.^[55]

D. *Kashyapa Samhita* (6th century)

According to *Acharya kasyapa* *Jatamansi* is ingredient of various *yogas* which are indicated for various *Graha rogas* like two *Tails* indicated for *Revati graha roga*, *Pittra graha*, *Shaishuka dhoop* indicated for *Graha roga*.^[56] *Acharya kasyapa* also indicated *Jatamansi* as a ingredient of *yogas* which are indicated for *Sutika rogas* like *Dharnaartha* use of *Jatamansi*, two *tailas* indicated for *Vataj* and *Kaphaj jwara* of *sutika*.^[57] He has also indicated *Jatamansi* as a ingredient of various *tailas* which are indicated for *Sotha*, *Vataj jwara* and a *kalka* which is indicated for *Vranaropana*.^[58]

E. *Sharangadhara samhita*

Acharya sharangadhara has indicated *jatamansi* as a ingredient of *Lavangadi churna* which is indicated for *Hridroga* and *Yakshma*.^[59] He has also indicated *Jatamansi* as a ingredient of *yogas* like *Baladi taila*, *Prasarini taila*, *Mashadi taila*, *Dashamularistha* which are indicated for various *vata rogas*^[60] and ingredient of *Lepa* which is indicated for *Vatarakta*.^[61] He has also indicated *Jatamansi* as a ingredient of *yogas* like *Chandanadi taila* and *Dhattur taila* which are indicated for *Unmada* and *Apasmara*.^[62] He has also indicated *Jatamansi* as a ingredient of *Tailas* like *Angaaraka taila* indicated for *Jwara*,^[63] *Shatavari taila* indicated for *Vata-Pittaj roga*,^[64] *Marichadi taila* indicated for *Kushtha*, *kandu*.^[65] *Sharangadhara* has

also indicated *Jatamansi* as ingredient of *Dashanga lepa* indicated for *Visarpa, sotha*,^[66] *Mamsyadi yog* indicated as *Daurgandhyahar yoga*.^[67]

F. Harita Samhita

Acharya *harita* has mentioned *Jatamansi* as a ingredient of various yogas like *Chandanadi taila* indicate for *Apasmara, Kshaya*,^[68] *Baladi aushdha taila* indicated for *Jirna jwara and Apasmara*^[69] *Baladi taila Narayan taila, Niruha basti* indicated for *vatavyadhi*,^[70] *Varti prayog* indicated for *Netra rog*^[71] and *Chandra Prabhavati* indicated for *Mohadi roga*.^[72]

G. Bhela Samhita

Acharya *Bhela* has mentioned *Jatamansi* as a ingredient of many yogas like *Mahapaishachik ghrita* indicated for *Unmada, Apasmara*,^[73] *Pipplyadi taila* indicated for *Karna roga*^[74] and *Baladi taila* indicated for *Vatavyadhi*.^[75]

REFERENCES FROM TEEKAS

A. Chakradatta: Acharya *Chakradatta* has mentioned *Jatamansi* as a ingredient of many yogas like *Mahapaishachik ghrita* indicated for *Unmada and Graha roga*,^[76] *Utsadana Yoga* for *Bahya prayog*^[77] and *Palankashadi taila* both are indicated for *Apasmara*,^[78] *Aditya paka guduchi taila* indicated for *Indralupta*,^[79] *Chandanadya taila* indicated for *Khalitya palitya*.^[80]

REFERENCES FROM NIGHANTUS

Ashtanga Nighantu- (8th century A.D.)

Jatamnasi kept into *Anjanadi gana* and its synonyms, *doshghnata* has been described in this *Nighantu*.

Dhanvantari nighantu-(10th century A.D.)

Jatamansi kept into *Chandanadi varga* and its properties, synonyms, indications are mentioned in this *Nighantu*.

Shodhala Nighantu-(13th century A.D.)

Jatamansi kept into *Chandanadi varga* and its properties, synonyms, indications are mentioned in this *Nighantu*.

Hridayadipak Nighantu- *Jatamansi* kept into *Doshaghna varga* and its properties, synonyms, indications are mentioned in this *Nighantu*.

Madanpal Nighantu- (14th cent.A.D.)

Jatamansi kept into *Karpooradi varga* and its properties, synonyms, indications are mentioned.

Kaidev Nighantu- (15th cent. A.D)

Its properties, synonyms, indications are mentioned under *Aushadhi varga*.

Raja Nighantu- (15th cent.A.D.)

Its 22 synonyms, properties and indications are mentioned under *Chandanadi varga*.

Bhavaprakasha Nighantu- (16th cent.A.D.)

Its synonyms, properties and indications are mentioned under *Karpooradi varga*.

Nighantu Adarsh- *Jatamansi* kept into *Jatamamsi varga* and its properties, synonyms, indications are mentioned.

Priya Nighantu- *Jatamansi* kept into *Shatapushpadi varga* and its properties, synonyms, indications are mentioned.

REFERENCES FROM MODERN PERIOD

Dravyaguna vijanam: (P.V.Sharma 20th cen.A.D.) This is the most famous book of dravyaguna of 20th century. Systematic description of single drugs covering all the headings is available in volume II. Every aspect of *jatamansi* has been detailed.

Ayurvedic Pharmacopoeia of India: (20th Cen. A.D.) The description of *jatamansi* is available in the Part-1, Volume-3. We find macroscopic as well as microscopic study of root in A.P.I.

Indian Materia Medica: Volume- 1 (Dr. K.M. Nadkarni – 20th Cen. A.D.) Sanskrit name, habitat, parts used, constituents, action, properties and uses are described in detail.

Database on Medicinal Plant: (CCRAS Vol-1: 20th Cen. A.D., page no.360).

CONTROVERSIAL STATUS^[81]

The Nighantu writers described *Bhutakeshi*, *Putanakeshi* and *Jatila* as separate plants.

Dalhana considered *Bhutakeshi*, *Putanakeshi* and *Jatila* as separate plants, Dalhana considered *Bhutakeshi* and *Jatila* as *Mamsi*.

Different Varieties

- In Sushruta and vagabhatta described two varieties of *Mamsi* viz. *Jatamamsi* and *Gandhamamsi* (*Jata* and *Bhutakeshi*) *Bhutakeshi* and *Gandhamamsi* is identified with *Selinum tenuirolium* wall.
- In Rajanighntu third variety known as *Akaas mamsi* is described.
- In Nighntu ratnakar three varieties known Viz. *Sadharana mamsi*, *Sugandha mamsi*, *Akaas mamsi* are described.

Synonyms of *Jatamansi*

Jatamansi is having many *paryaya* (synonyms). The synonyms quoted in various lexicons and classics are mentioned in Table 1.

1. जटामांसी –जटा-जटा अस्ति अस्याः | (नि.आ.)

It has hairy processes simile to tufts of hair.

2. जटिला –जटाऽस्त्यस्याः | (भा.दी.)

It has hairy processes simile to tufts of hair.

3. तपस्विनी –तापोऽस्त्यस्याः | जटिलत्वात् | अस्माया इति विनिः | (भा.दी.) तापसिवत् जटाः सन्त्यस्याः | (नि.आ.)

It will have tufts of hair like rishis.

4. लोमशाः –लोमानि सन्त्यस्याः | (भा.दी.)

It consists of hairs

5. मांसी - मन्यते जायते वैधैः मेध्यादिगुण-विशेषयुक्ता, 'मन जाने' | (नि.आ.)

Physicians prefer use frequently

6. माता – मातेव निद्रापयति | (राज.नि.)

It is a good sedative and hypnotic like mother.

7. नलदा –सुगन्धि, ‘णल गन्धे’ | (अ.नि.)

The rhizome is highly aromatic.

8. किरातिनी – किरातबहुले पार्वत्यप्रदेशे जाता | (कै.नि.)

Mamsi grows on high altitude.

9. कृष्णजटा - कृष्णवर्णजटायुक्ता | (ध.नि.)

The rhizome with root, useful part, is covered with fibers like hair blackish grey in color.

Table 1: Synonyms in Various Nighantu, total synonym=43.

Synonym	As.Ni	Dh.Ni	Ni.She	H.D.Ni	M.P.Ni	Ke.Ni	Bh.Ni	Rj.Ni	PRM
<i>Jatamansi</i>							+	+	
<i>Jatila</i>	+	+	+	+		+	+	+	+
<i>Jatala</i>								+	
<i>Jatavati</i>								+	
<i>Jata</i>		+	+		+	+		+	
<i>Jati</i>									+
<i>Jatapara</i>				+					
<i>Janani</i>						+		+	
<i>Keshi</i>				+		+			
<i>Keshni</i>								+	
<i>Krishnajata</i>		+	+						
<i>Kravyadi</i>		+	+		+	+		+	
<i>Kiratini</i>						+			+
<i>Taamasi</i>								+	
<i>Tapasvini</i>		+	+			+	+		+
<i>Peshi</i>		+	+			+			+
<i>Pishita</i>		+	+					+	
<i>Pishachika</i>					+				
<i>Pishachi</i>	+					+			
<i>Pishini</i>						+			
<i>Putana</i>		+		+		+			
<i>Putanakeshi</i>					+				
<i>Nalada</i>	+	+	+	+	+	+		+	+
<i>Nalika</i>									+
<i>Bhutakeshi</i>	+				+	+			
<i>Bhutjata</i>						+	+	+	
<i>Mamsi</i>	+	+	+	+	+	+	+	+	+
<i>Mamsini</i>								+	
<i>Mishi</i>		+							
<i>Mata</i>						+		+	
<i>Meshi</i>								+	
<i>Mahishi</i>						+			

<i>Gandhamansi</i>					+	+			
<i>Chakravartini</i>								+	
<i>Lomsha</i>									+
<i>Suloma</i>						+			
<i>Hinsra</i>		+				+			
<i>Shikha</i>					+	+			
<i>Phalini</i>	+								
<i>Kolagirika</i>	+								
<i>Shyama</i>	+								
<i>Kanta</i>	+								
<i>Priyanguka</i>	+								

Rasadigunas (Properties And Actions)

1. Ras Panchak (Ras, Guna, Virya, Vipak, Prabhav)

Ras panchak of *Jatamnasi* according to various nighantus is as below given table.

Rasa panchaka	Dh.Ni.	Ke.Ni.	Bh.Ni.	Rj.Ni.	Ni.Aa	DG.Vi.
Rasa	Madhura, Kashaya	Madhura, Tikta, Kashaya	Tikta, Kashaya, Madhura	Kashaya, Katu	Kashaya, Katu	Tikta, Kashaya, Madhura
Guna	-	-	-	-	-	Laghu, Snigdha
Virya	-	-	Sheeta	Sheeta	Sheeta	Sheeta
Vipaka	-	-	-	-	Katu	Katu
Prabahava	-	-	-	Bhutghna	-	Bhutghna

According to above table *Jatamansi* is *Tikta, Kashaya* and *madhuara* rasa, *Laghu, Snigdha* guna, *Sheeta* virya and *Katu* vipaka pradhan dravya.

2. Doshghnata: *Jatamansi* is declared to be *Tridoshnashaka* in most of the texts.

Doshghnata is mentioned according to various nighantus as below mentioned table.

Doshghnata	As.Ni.	M.P.Ni.	Ke.Ni.	Bh.Ni.	Ni.Aa.	DG.Vi.
Tridoshghna	+	+	+	+	+	+

3. Karma^[82] –Karma according to various available texts are as given below-

Sheetala, Dahaprashamana, Varnya, Vedanasthapana, Sadnyasthapana, Medhya, Bhutaghna, Balya, Akshepashamana, Nidrajanana, Shamaka, Deepana, Pachana, Yakriduttejaka, Pittasaraka, Anulomana, Shoolaprashamana, Hrid-balya, Raktabharaniyamaka, Vajikara, Artavajanana, Swedajanana, Kushthagha, Nadibalya, Keshavardhana, Jwaraghna, Udveshthananirodhi, Mootrala, Mridurechana, Soumyanasyajanana, Raktabhisanottejaka.

4. Therapeuticuses (*Rogaghata*)^[83]

Therapeutic uses(*Rogaghata*)according to various available texts are as given below.

Sannipatikavikara, Vatavyadhi, Shotha, Shoola, Daha, Visphota, Vranashotha, Varnavikara, Swedadhikya, Sweda-daurgandhya, Apasmara, Apatantraka, Unmada, Murchha, Chitodvega, **Manasavikara**, Vismriti, **Mastishkadaurbalya**, **Shirahshoola**, Kampavata, Nidranasha, Agnimandya, Anaha, Udarashoola, Amashayashotha, Chhardi, Yakritchchhota, Kamala, Hridrava, Raktabharadhikya, Arsha, Hikka, Kasa, Shwasa, Mootrakrichchhra, Bastishotha, Klaibya, Pidotartava, Sadyovrana, Bhagna, Garbhashayashotha, Twagvikara, Vatarakta, Visarpa, Daurbalya, Sannipatika jwara, Raktaprakopa, Bhrama, Dantashoola, Mukharoga, Mukhadaurgandhya, Netraroga, Vishavikara, Ashmari, Kushtha, Bhootabadha.

Taxonomical Classification^[84]

- Kingdom : Plantae
- Division : Tracheopyta
- Class : Magnoliopsida
- Order : Dipsacales
- Family : valerianaceae
- Genus : Nardostachys
- Species : N.jatamansi
- Latin name : *Nardostachysjatamansi DC.*

Chemical constituents^[85]

Actinidine, carotene, aristolens, calarene, calarenal, elemol, droaristolene, b-udesmol, jatamols A & B, jatamansic acid, jatamansone, nardol, nardostachonol, nardostachone, seychellane, spiro jatamol, valeranal, valeranone, virolin, angelicin, jatamansin, jatamansinol, orosenol etc.

Part used: Rhizome

Doses: Powder 1-3gm.

Pharmacological activities

Anti-epileptic, hypotensive, analgesic, anti-implantation, CNS-depressant, tranquillising, hypothermic, antiemetic antiarrhythmic, antispasmodic, antibacterial, antifungal, anthelmintic, diuretic, antiestrogenic, antimicrobial, anticonvulsant, antiulcerogenic, antianxiety, hepatoprotective, bronchodilatory effect.

Actions and Uses.^[86]

The rhizome is bitter, astringent, sweet, acrid, cooling, emollient, aromatic, antiseptic, analgesic, digestive, carminative, laxative, stomachic, liver stimulant, diuretic, emmenagogue, deodorant, vermifuge, expectorant, deobstruent, nervine tonic, intellect promoting, sedative, aphrodisiac, sudorific, trichogenous, antipyretic and tonic. It is useful in burning sensation, hiccough, cough, asthma, bronchitis, cephalalgia, inflammations, bodyache, myalgia, dyspepsia, vomiting, colic, flatulence, liver disorders, nervine disorders, strangury, amenorrhoea, dysmenorrhoea, lumbago. It is also useful in skin diseases, leprosy, erysipelas, epilepsy, insanity, hysteria, convulsions, neurosis, cardiac palpitations, chorea, hypertension, premature grey hair, falling of hair, intermittent fever, general debility, calculus, accidental wounds and eye diseases.

Substitutes and Adulterants^[87]

The roots of *Cymbopogon schoenanthus* Spreng and *Nymphoides macrospermum* L. are used as substitute to Nardus rhizome (root). Rhizome of *Selinum vaginatum* Clarke and *Selinum tenuifolium* Wall. ex Clarke are used as an adulterant.

CONCLUSION

Ayurveda is a library of knowledge which inspires each of us to lead a healthy and quality life. With marked changes in the environmental conditions, the effect on the body are well observed as physic-mental disorders. Looking into these challenges, *Jatamansi* is one of the potent herbal drugs that are being used now a days as single or mixed herbal and herbo-mineral formulation. The traditional texts gives us the knowledge about it various properties and formulations being used in various conditions like nervine disorders, mental disoreders, strangury, hypertension, etc. the modern research has also proved the efficacy of rhizome in not only the said disorders but also as antiseptic, analgesic, digestive, carminative, laxative, stomachic, liver stimulant, diuretic, emmenagogue, deodorant, vermifuge, expectorant.

Various pharmacological activities are shown by different parts of *Punarnava* (*Boerhaavia diffusa* Linn.). In view of the many medicinal uses, more clinical studies are also necessary to investigate other grandness of this plant. So we can say that it has been proved as a magical drug due to its multidirectional work. This review article would help the researchers to get a detailed *Ayurvedic* references about the drug *Punarnava* (spreading hog weed).

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