
“AN ARTICLE ON JATAMANSI UNVEILED: CHRONOLOGICAL REVIEW FROM ANCIENT TEXTS TO CLINICAL RESEARCH”.

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ABSTRACT

Nardostachys jatamansi DC. Is an endangered, primitive and therapeutic herbal agent belonging to family Valerianaceae. The rhizomes of this hairy, perennial, dwarf and herbaceous plant are used for therapeutic effect in Ayurvedic and unani system of medicine. Nardostachys jatamansi has been reported to have many therapeutic activities like antifungal, antimicrobial, antioxidant, hepatoprotective and cardio protective properties. It is used in the treatment of insomnia and CNS disorders. The vasodilator, bronchodilator, spasmolytic and platelet aggregation inhibition activities of the plant have also been reported. Jatamansone, nardostachone and actinidine are the major secondary metabolites present in the plant.

In light of this, natural substances like Jatamansi offer a safer alternative for beautification. Nardostachys jatamansi, renowned for its extensive health benefits, beauty- enhancing properties, and medicinal applications, has been a cornerstone of the Indian medicinal system for centuries. It is also applied locally in some skin problem by traditional healers in Himalayan region. It has antioxidant property, antifungal as proved by various research articles, ethanolic extract used for making various formulation¹.

1. INTRODUCTION

Jatamansi consists of dried rhizome of Nardostachys jatamansi (Family-Valerianaceae), is an

erect perennial herb, growing at an altitude of 3000- 5000 m, on the sub-alpine Himalayan tracts.

This review explores the historical and scientific journey of jatamansi across four major timelines: The Vedic period, where it was revered in spiritual and medicinal contexts; the Samhita era, marked by its systematic documentation in foundational Ayurvedic texts; the Nighantu period, which brought detailed pharmacogenetic descriptions; and the Modern era, characterized by research-driven exploration into its pharmacological mechanisms. Together, these perspectives offer a holistic understanding of enduring significance of Jatamansi in both traditional and modern view. This review article is summary of the potential benefits of this medicinal plant as reported in literature. The review also highlights the need for the use of this plant in Ayurvedic system of medicine and future prospects for further research.

KEYWORDS: jatamansi, *Nardostachys jatamansi*.

2. METHODOLOGY

This literature review was compiled from Ayurvedic text, relevant modern science books, research published articles both from print and electronic resources.

3. OBSERVATIONS AND RESULTS

1) Review of *Jatamansi*:

Historical review of *Jatamansi*:

Drug review is described in following stages:

A. *Jatamansi* in Vedic era :

The term "Valeriana" First appears in writings from the ninth and tenth Centuries. This plant has been valued for centuries in Ayurvedic medicine in India. In India, the dried roots and rhizomes of *N. Jatamansi* are used as 'havan samagri' for religious prayers of Hindus. Burning of these plants produces volatiles with biological properties against many diseases. *Jatamansi* has been used since Atharvaved Era. In Atharva Parishishtan Mansi denoted as saubhagyajanan and vashikarana. Sounaka quoted it as soumanasyajanana (Atharva.6/102/3)².

B. Jatamansi in Samhita:

Jatamansi has been mentioned in various conditions in *Samhita*.

Sr.no.	Reference <i>Jatamansi</i> from <i>Charak Samhita</i> ³	Formulations	<i>Adhikaran</i>	Indications
1.	Su.3/25	<i>Lepa (Pradeha)</i>	-	<i>Parshwarujahar</i>
2.	Su.4/11	<i>Kandughnm Mahakashaya</i>	-	<i>Kanduprashaman</i>
3.	Su.4/18	<i>Sadnyasthapan mahakashaya</i>	-	<i>Sadnyathapan</i>
4.	Su.5/21	<i>Dhoomavarti</i>	-	<i>Dhoomapanarth</i>
5.	Sha.8/61, Chi.18/69	<i>Dhoopan yoga</i>	<i>Kaasa -</i>	<i>Dhoopankarma, Sannipatik Kaasa</i>
6.	Chi.7/87, Chi.26/234	<i>Lepa Lepa(Akshi)</i>	<i>Kushtha, Trimarmiyachikitsa</i>	<i>Kushthaghna, Kaphaja Netraroga</i>
7.	Chi.9/45, Chi.14/231	<i>Siddha ghrita</i>	<i>Unmada , Arsh</i>	<i>Unmada</i>
8.	Chi.12/65	<i>Siddha tail</i>	<i>Shotha</i>	<i>Vataja shotha</i>
9.	Chi.17/78	<i>Dhoomavarti</i>	<i>Hikka-Shwasa</i>	<i>Dhoomapanarth</i>
10.		<i>Dhoompan Yoga</i>		
11.	Chi.20/33	<i>Choorna</i>	<i>Chardi</i>	<i>Chardi</i>
12.	Chi.23/54	<i>Agada</i>	<i>Vishachikitsa</i>	<i>Agada</i>
13.	Chi.26/209	<i>Gutika</i>	<i>Trimarmiyachikitsa</i>	<i>Mukharoga</i>
14.	Ka.1/23	<i>Utkarika/Modak</i>	<i>Madankalpa</i>	<i>Vamanartha</i>

Sr.No	References <i>shushrut samhita</i> ⁴	Formulations	<i>Adhikaran</i>	Indications
1.	Su.19/29	-	<i>Vranit</i>	<i>Shirodharnartha</i>
2.	Su.38/24	<i>Eladi gana</i>	-	<i>Vaat- Kaphaj Vikruti</i>
3.	Su.38/42	<i>Anjanadi gana</i>	-	<i>Visha, Antardaah</i>
4.	Sha.10/45 Ut.39/236 Ut.62/30	<i>Siddha ghrita,</i>	<i>Jwarapratishedha, Apasmaar</i>	<i>Kshirad shishu Jwar, Vatik apasmaar</i>
5.	Chi.2/75 Ut.36/4	<i>Siddha tail</i>	<i>Sadyovran, bhgna vaatvyadhi, moodhagarbha chikista, Revatipratishedh</i>	<i>Vranropanarth, bhagnam sarvakarma Vatavyadhi , Revati</i>
6.	Chi.22/69	<i>Choorna</i>	<i>Mukharog</i>	<i>Vaataj sarvasar</i>
7.	Ka.5/35	<i>Pralepa</i>	<i>Annapaanraksha</i>	<i>Vishadushit anna</i>
8.	Ka.2/51	-	<i>Sthavar visha</i>	<i>Dooshivisha</i>
9.	Ka.5/68	<i>Choorna</i>	<i>Sarpadrastavisha</i>	<i>Saravisha</i>

10.	Ut.18/98	Anjan	-	Anjanarth
11.	Ut.39/297 Ut.60/47	Pradeha	Jwarapratishedha, Amaanushopasarga	Jwaropdrava Maanasvikar
12.	Ut.52/22	Dhoomavarti	Kaasa	Vaatkaphaja Kaasa
13.	Ut.61/28	Varti		Anjan, abhyanga nasya, dhooma pan

Sr.No	References of Jatamansi Ashtang Hridaya ⁵ from	Formulations	Adhikar	Indications
1.	Su.15/14 , Su.15/30 , Su.15/43	Shodhanadi gana	Anjanadi gana , Surasadi gana , Eladi gana	Visha, antardaah, Shleshma, meda, krumi Vaat-kaphaj vikruti
2.	Su.21/13	-	Dhoomapan vidhi	Dhoomapaanarth
3.	Su.22/21	Lepa(varsha- rutu)	-	-
4.	Su.29/31	-	Shastrakarmavidhi	Shirodharnartha
5.	Chi.3/68	-	Kaas	Vaat-kaphaj kaas
6.	Chi.4/11	Dhoomavarti	Shwashidhma	Shwashidhma
7.	Chi.8/131, Ut.6/34 , Ut.16/4	Siddha ghrita	Arsha, Unmada, Sarvakshiroga	Arsha, Buddhimedhasm Ritkar, Pittaraktaja Netraroga
8.	Chi.17/23, Ut.26/55	Siddha tail	Shotha , Sadyovrana	Shotha, Ropanartha
9.	Chi.22/42	madhuyashti tail	Vaatshonita	Vaatshonita
10.	Ut.5/1	-	Bhootapratishedha	Rakshoghna
11.	Ut.5/18, Ut.13/38	Dhooapan	Bhootapratishedha, Timira	Maanas vicar, Chakshuraksharth
12.	Ut.13/23	Choorna	Timira	Timira
13.	Ut.22/92	Gutika	Mukhroga	Sarvamukharoga
14.	Ut.24/41	-	Shiroroga	Keshasanvardhana
15.	Ut.35/25,39	Agad	Vishapratishedha	Sarva visha, Dooshivisha

Acharya vaghbat mentioned Mamsi Lepa used in Varsha Rutu.

Sr. no	References from samhita	Indication
1.	Kashyapa Samhita ⁶ (6 th century)	Graha rogas, Sutika rogas, Vataj and Kaphaj jwara
2.	Sharangadhara Samhita ⁷ (13 th century)	1.Lavangadi churna in Hridroga and Yakshma, 2.Baladitaila, Prasarinitaila, Mashaditaila, Dashamularistha in Vatarakta.

		<p>3. <i>Chandanadi taila</i> and <i>Dhattur taila</i> for <i>Unmada</i> and <i>Apasmar</i> .</p> <p>4. <i>Angaaraka taila</i> for <i>Jwara</i>,</p> <p>5. <i>Shatavari taila</i> <i>Vata-Pittaj roga</i>,</p> <p>6. <i>Marichadi taila</i> for <i>Kushtha, kandu</i>.</p> <p>7. <i>Jatamansi</i> as ingredient of <i>Dashanga lepa</i> indicated for <i>Visarpa, shotha, Mamsyadi yog</i> indicated as a <i>Daurgandhyahar yoga</i>.</p>
3.	<i>Harita Samhita</i> ⁷	<p>1. <i>Jatamansi</i> in <i>Chandanadi taila</i> for <i>Apasmara, Kshaya</i>,</p> <p>2. <i>Baladi aushdha taila</i> indicated for <i>Jirna jwara</i> and <i>Apasmara</i>.</p> <p>3. <i>Baladi taila, Narayan taila, Niruha basti</i> indicated for <i>vatavyadhi</i>,</p> <p>4. <i>Varti prayog</i> indicated for <i>Netrarog</i> and <i>ChandraPrabha vati</i> indicated for <i>Mehadi roga</i>.</p>
4.	<i>Bhela Samhita</i> ⁸	<p>1. <i>Jatamansi</i> as a ingredient of <i>Mahapaishachik ghrita</i> indicated for <i>Unmada</i>, 2. <i>Apasmara, Pipplyadi taila</i> for <i>Karna roga</i> and <i>Baladi taila</i> indicated for <i>Vatavyadhi</i>.</p>
5.	<i>Chakradatta</i> ⁹	<p>1. <i>Mahapaishachik ghrita</i> indicated for <i>Unmada</i> and <i>Graha roga</i>.</p> <p>2. <i>Utsadana</i> , <i>Palankashadi taila</i> both <i>bahya</i> and <i>abhyantar prayoga</i> for <i>Apasmara</i>.</p> <p>3. <i>Aditya paka guduchi taila</i> indicated for <i>Indralupt. Chandanadya taila</i> indicated for <i>Khalitya palitya</i>.</p>

C. *Jatamansi* in *Samhita* :

Sr no	Referances from Nighnatu	Indication
1.	<i>Dhanwantari Nighantu</i> (1000-1300 A.D.) ¹⁰	<i>Chandanadi gana</i> , Two varieties i.e. <i>mansi</i> and <i>gandhamansi</i> .
2.	<i>Ashtang Nighantu</i> (800 A.D.) ¹¹	<i>Anjanadi gana vishaghna, pittaghna dahaprashamana</i>
3.	<i>Abhidhan Ratnamala</i> (Shadrasa nighantu) ¹² (1300 A.D.):	<i>Tiktaskanda</i> , various synonyms i.e. <i>pishachi, nalada, mansi, jatila, bhootakeshi, bhoota, bhootajata, keshi, romasha, pootana</i> ,
4.	<i>Madanpal Nighantu</i> (1400A.D.) ¹³	<i>Karpooradivarga</i>
5.	<i>Shodhala Nighantu</i>	<i>Chandanadi gana</i>
6.	<i>Kaiyadev Nighantu</i> (1500 A.D.) ¹⁴	<i>Oshadhi Varga</i> types are mentioned i.e. <i>jatamansi, bhootajata and aakashmansi</i> .
7.	<i>Raja Nighantu</i> (2000 A.D.) ¹⁵	<i>Chandanadi gana</i>
8.	<i>Bhavprakash Nighantu</i> (1600 A.D.) ¹⁶	<i>Karpooradi varga</i> properties like <i>medhya, tridoshaghna, kushthaghna</i>
9.	<i>Priya Nighantu</i> ¹⁷	<i>Kasturyadi varga Jatamansi, bhootajata, jatila, phaldanksha</i> are the synonyms of <i>Jatamansi</i> . It is used for <i>rakatchap</i> , <i>anidra</i> and <i>charmrog</i> .

D. Jatamansi in Modern Period. (2000 A.D. – Present)

Source	Content Summary
Indian Materia Medica, Vol-1	<i>Nardostachys jatamansi</i> (D. Don) DC is described in detail with its vernacular names, habitat, therapeutic actions and uses of plants in <i>Ayurvedic</i> , <i>Unani</i> and <i>Siddha</i> streams of health care. Classical Uses of Medicinal Plants:
Database on Medicinal Plants Used in Ayurveda, (CCRAS Vol-1 : 20 th Cen. A.D)	it gives details of botanical description, habitat, chemical constituents, pharmacognosy, physical constants, chemical constituents, pharmacological activities, therapeutic evaluation and its toxicity
The Ayurvedic Pharmacopoeia of India, Part-1, Vol -3	it includes vernacular names, macroscopic, microscopy, properties, action, therapeutic uses, dosage.
<i>Dravyaguna vijanam: (P.V. Sharma 20th cen.A.D.)</i>	Every aspect of <i>jatamansi</i> has been detailed.

E. Unani medicine

Jatamansi used in Unani medicine in ancient Greece, Arabia, and in ancient Egypt and Rome *Nardostachys Jatamansi* are also extensively used in Unani, Bhutanese, Chinese, Japanese, and Tibetan medicinal system. For its medicinal properties Arabic and Persian physician describe *Jatamansi* under name of Sumbul-i-hindi “Indian spike”. Sumbul means aroma and it is of three types –Sumbul teeb, Sumbul Hindi, Sumbul jabli.

F. Controversial status¹⁸

Putanakeshi, *Jatila*, and *Bhutakeshi* were all referred to by the *Nighantu* authors as distinct plants. However *Jatila* and *Bhutakeshi* were regarded as *Mansi* by *Dalhana*. The roots of *Selinum vaginatum* are used as substitute for *Nardostachys jatamansi* in the Indian herbal drug market.

G.Geographical distribution¹⁹:

Nardostachys jatamansi is distributed in the alpine Himalayan ranges of Bhutan, China, India, Myanmar, and Nepal at altitudes ranging from 3,000-5,000 m above sea level. In India, the species is reported from Arunachal Pradesh, Himachal Pradesh, Sikkim, and Uttarakhand.

H.Botanical Description

- a) Botanical name: *Nardostachys jatamansi* (D. Don) DC
- b) Family: Valerianaceae / Caprifoliaceae
- c) Morphology: Shrub

d) Species: *Nardostachys. jatamansi*

H.1.Morphology

It is an erect, perennial, aromatic herb. Plant height is 10-70cm. Plant has long, woody greyish, rhizomatous, tail-like rootstock covered with reddish-brown hairs or tufted fibrous remains of the petioles of withered radical leaves.

Leaves- Radical leaves are 15-20x2.5cm, longitudinally nerved, glabrous, and narrowed into the petiole. While cauline leaves 1 or 2 pairs, 2.5-7.5 cm, sessile, oblong or subovate.

Flowers- Flower is pale-white or pink coloured in terminal corymbose cymes.



Fruit- Fruit 4mm long, covered with ascending white hairs. They are crowned by ovate, acute, dentate calyx teeth.

Flowering - June-July; Fruiting: September-October.



Rhizome of Jatamansi



shrub of Jatamansi

H.2.Microscopic of Root of *Jatamansi*:

Transverse section of rhizomes shows cork consisting of 2-5 layer of cells filled with oil globules, cortex characterized by the presence of schizogenous canals, phloem in the form of patches of small cells, cambium ring distinct and continuous, xylem consist of vessels, scattered individually or in rows of two or three bases, with scalar form thickening. Elder rhizomes show one or more stellate shaped rings of inter axillary and medullary cork, completely or incompletely separating the rhizomes into four to nine vascular strand by joining outer cork, each separated strand is circled by a few layers of cork cells consisting of

an outer cortex zone followed by two or more functional vascular bundles, tissues in between the strands are usually non-functional except for the cork cells which act as storage organ for oil globule.

I. Chemical constituents

Rhizomes and roots of the plant contain number of chemicals such as essential oil which is rich in coumarins and sesquiterpines (jatamansone, Valerone, Jatamansol, *Jatamansic acid*, dihydro*Jatamansin*, nardosatchone). Pale yellow in color and having pleasant odour Actinidine carotene aristolens, Calarene, calarenal, elemol, droaristolene, b-udesmol, jatamols&B, *Jatamansic acid*, jatamansone, nardol, nardostachonol, spirojat, valeranal, valeranone, virolin, Angelicin *Jatamansi Jatamansinol*, orosenol etc Resins, starch etc. volatile essential oil (0.5%).

*J.Rasapanchaka (Pharmacodynamics)*²⁰

- *Rasa Tikta, Kashay, Madhur, katu*
- *Veerya Sheeta*
- *Vipaka Katu*
- *Guna Shita, Laghu, Snigdha*

J.1.Action on *Dosh, Dhatu* and *mala*.

Doshagnata: Tridosahar

Dhatu: *Rasa: Mana prasadan, Rakta: Raktaprasdan, Majja: Majjposhan*

Mala-Mutral

Part used: Rhizome

Doses: powder 5mg

K. Adulteration:

This plant is adulterated with rhizomes of *Selinum vaginatum* C.B. Clarke (Umbelliferae) (Apiaceous) this contains volatile oil. The rhizomes of *Selinum vaginatum* and *Selinum candolleii* having similar looks like the rhizomes of *Nardostachys jatamansi* are used knowingly or unknowingly under the names *bhutakeśī* or *nakli-jatamanshi* in market. In *Nardostachys jatamansi*, the rhizome is covered with reddish brown fibres and has a sweet-smelling aroma, while the rhizomes of *Selinum vaginatum* and *Selinum candolleii* are covered with bristly dirty brown fibers with a pungent aroma.

L. Propagation and Cultivation:

Nardostachys jatamansi thrives in sandy loam and acidic soils rich in organic carbon and nitrogen, particularly in alpine regions with horizontal and vertical beds. For nursery raising, seeds should be sown in polyhouses: November-December for lower altitudes, March-April for middle altitudes, and May for alpine areas. Fibrous root development typically begins in the third year. Vegetative propagation through root splitting is the most efficient method for multiplication, yielding quicker results than seedling cultivation. The harvesting period lasts 3-4 years; harvested roots should be thoroughly washed in the shade.

M. Toxicity studies

The acute oral toxicity study followed OECD guidelines 423 (acute toxicity class method). No significant changes in body weight were observed before or after treatment, and no signs of toxicity were noted. The LD₅₀ of the aqueous extract was determined to be greater than 5000 mg/kg body weight following oral administration. For the repeated oral toxicity assessment, the extract was given at a dose of 1000 mg/kg body weight daily for 28 days. Rats treated with the extract showed no significant changes in hematological parameters (hemoglobin, red blood cells [RBC], white blood cells [WBC], neutrophils, monocytes, eosinophil, and lymphocytes) compared to the control group.

4. Discussion on selection of the topic

As per the review reveals that *Nardostachys jatamansi* is well known for its medicinal and cosmaceuticals value in the traditional Indian system of medicine, it showed anti-inflammatory properties, including its role as a brain tonic, sleep inducer, mental disorder alleviator, skin disorder preventer, and burning sensation reliever from ancient times to the present era. As we seen *Jatamansi raspanchak* as all Nighantu its *tikta, kashay, katu, madhur Rasatamak* so mainly composed of pachamahabhoot are *vayu* and *prithvi*. But due to its *snigdha guna* it as *snehankar*, *Jatamansi* is Priorly *Tikta rasatmak* but *Madhur vipaki dravya*. *Tikta ras* has been mentioned as '*laghu*' and *ruksha* but its *snigdha guna* nullify it. *Laghu guna* is *raktprasada*, *raktshodhak* Its blood-purifying properties make it effective in maintaining skin elasticity and clarity. It is used in oils and pastes to improve complexion and the general health of the skin. It soothe facial redness. It stimulates fibroblasts to produce collagen and elastin fibers giving more elastic and less wrinkled properties to the skin. The rhizome of *jatamansi* is used as an aromatic adjunct in the preparation of medicinal oil. *Nardostachys jatamansi* ethanol extract has significant antioxidant activity. However

nowadays it becomes endangered plant. As it is highly effective in various health conditions its conservation and cultivation is much needed.

5. CONCLUSION

Nardostachys jatamansi holds prominent place in Ayurveda and other traditional system due to its wide range of therapeutic properties from mental health to skin care. Historically revered across Vedic , Samhita, Nighantu and modern periods its valued for its *tridosha* balancing effect, antioxidant potential and diverse application in formulation .scientific studies have validated many traditional claims highlighting its hepatoprotective neuroprotective, antimicrobial and cosmetic benefits. However, being an endangered species there is an urgent need to promote its conservation, sustainable cultivation and further pharmacological exploration to preserve and expand its use in modern medicine.

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