Review of *Kumari* (Aloe barbadensis Miller) in Ayurvedic Literature

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Abstract

*Kumari* is one of the non controversial plant and very popular these days. It is the known drug for wound healing, burns, hepatoprotective and immunomodulator. This plant is seen in every yard and almost all the people know about this plant. The popularity of this miracle plant forced us to explore it in Ayurvedic literature. It was first appeared in *Bhela sahmita. Kumari, Kanya, Ghritkumari, Mandla, Mata, Phalamatasya, Saha Dirghapatrika, Sthaleruha, Mrudu, Kanya, Bahupatra, Amara, Ajara, Kantakapavrta, Vira, Bhrmgesta, Vipulasrava, Vranaghi, Taruni, Rama, Kapila, Ambudhisrava, Sukantaka and Sthuladala* are various names of *Kumari*. *Virasrava, Sahasara, Kumarirassambhava* have been mentioned as the synonyms of *Musabbar*. *Tikta, Madhura Rasa, Guru, Snigdha, Pichilla Guna, Sheeta Virya, Katu Vipaka* are properties of *Kumari*. *Apasmara, Agnidagdha, Apachi, Bhedna, Balya, Bruhana, Chakshusya, Daha, Gulma, Granthi, Hridutphala, Jwara, Kamala, Krimihara, Kasa, Kushtha, Mootrakricha, Paka, Palihavridhihara, Raktapittahara, Rasayana, Rajorodha, Satanashool, Samriti, Shavasa, Shool, Twakaroga, Vatavyadhi, Visha, Visphota, Vidradhi, Vrana, Vrishya* are therapeutic indications of *Kumari*. *Bhedna, Vitasanga, Sheetpitta, Rajapravartaka, Krimiroga, Shiroruja, Jwaranut, Sanyasa, Pleeharoga Agnijanan, Apasmara, Manadagni, Garabhpatan, Pushpajanana, Rakjakricha* are indications of *Musabbar*. *Arsha, Pushpini, Asrigdara, Yakrit roga, Antvartini, Vriska roga* are contraindications of *Musabbar*.

Keywords  *Kumari*, (Aloe barbadensis Miller)
INTRODUCTION

In Ayurveda *Aptopdesha* is the greatest source of knowledge\(^1\). Hence it is important to explore history of drugs so that one can use them or make trials as per texts. *Vedas* are the foremost text of hindus. *Rigveda* has quoted that drugs are three *yuga* older then gods. *Vedas* have given importance of drugs and also classified them in three types, quoting sky as father of drugs, earth as mother and sea as *moola*(base).we can interpret this as classification of drugs as aerial plants, terrestrial plants and aquatic plants respectively. Later on in *Samhitas* and *Nighanuts* knowledge of drugs developed vigorously, causing detailed knowledge as well as controversies.

Medicine is an ancient art and drugs have been used as long far back as history can take us. Human life has remained dependent on plants for daily life purposes as well as medicinal uses. *Acharya Charaka* has asserted that each substance on this earth is useful in combating illness when applied with planning and for a specific purpose.\(^2\)

*Acharya Charaka* has also said that for the successful management of the disease, it is essential to select proper medicine\(^3\) and examine it in all respects\(^4\). But it is possible only after proper identification of the drug.

In other words correct identification of the drug becomes the main prerequisite for its use as medicine.

*Kumari* is one of the non controversial plant and very popular these days. It is the known drug for wound healing, burns, hepatoprotective and immunomodulator. This plant is seen in every yard and almost all the people know about this plant. This popularity of this miracle plant forced us to explore it in *Ayurvedic* literature.

KUMARI IN AYURVEDIC LITERATURE

*Vedas* are foremost eve written documents of knowledge; *Kumari* is not traced in *Vedas* and *Brihadtrayee*.

- **In Bhela Samhita (1000B.C.):**

  फणिःजुकं महूकानि वीरानीरकदम्बकम् ||
  फलं च पीलूपलां; कुमारीङ्गऽत्त्तदुकम् \(\text{I}^2\)\(\text{I}\)
  (*Bhel Sahmita/ chikitsasthana/25/25*)

  *Kumari* was first described in *Bhela Samhita* as an ingredient of *Rasna tail* in *Vatavyadhichikitsa*.

- **In Ashtanga Nighantu (8th century A.D.):**

  कुमारी आयुग्ग्वशणा कथ्या स्थूलदत्ता च सा ||278||
  (*Ashtanga Nighantu /Viprakirana Varaga* 278)
Kumari has been mentioned in Viprakirana Varaga of Ashtanga Nighantu.

- In Rajamartanda (11th century A.D.):
  Ghrita Kumari has been documented in Rajamartanda (23/3) for external use only.

- In Rasarnava (12th century A.D.):
  उच्चता मानिनीकन्दा कुमारी रक्तचिंतकः
  (Rasarnava/5/10)
  Author has mentioned Kumari as Nirjeekvaraka drug along with other drugs.

- In Dhanvantari Nighantu (10th - 13th century A.D.):
  Kumari has been written as synonym of Taruni and Kumarika as synonym of Vandhyakarkotaki and Karkotaki.

- In Gadanigraha (12th century A.D.):
  गाभ्यनामश्रवयो निहिंसा स्तनायावामापुरूषे प्रेमोपे ।
  शौचां हरिद्रारसितं कुमारीरूपम विषालापरमवश कमस्वर ।
  (Gadanigraha/8/23)

  In Kayachikitsa (Kumar Tantra, Stanrogradhikar) Shodhal has advised to apply the paste of Haridra and Kumari root on breast to relieve pain caused due to death of baby. He has also mentioned it as main ingredient of Kumaryasava.

- In Madava Dravya Guna (13th century A.D.):
  कुमारी भेदनी शीता यकृतपीडकसङ्वरण ।
  निहिंसा वाद-विस्मेतिपल्लितत्वामायणयान ।
  (Madavadravyaguna/ Vividha AushadhiVarga/141)

  Acharya Madhava has mentioned it in Vividha AushadhiVarga and indicated it in Yakrit roga, Pliha roga, Kapha roga and Jwara.

- In Rasa Ratna Samuchchaya (13th century A.D.):
  कुमारीरससमिष्ट जीरक लेपयदिष्टपः
  तेन दाहन्य पाकश्च शमनाशोपितै निश्चितताम ।
  (Rasaratnasamuchya/25/18)

  Application of the paste of Kumari juice with Jiraka has been indicated to pacify the burning sensation and suppuration in Lingapaka.

- In Sharangadhara Samhita (13th century A.D.):
  निषादचूर्णुप्युतः कण्यारसः दीपाहपुच्छिहः
  (Sharangdhara sahmita/ Madyama khanada/1/15)

  Kumari Swarasa with Nisha Churna has been indicated for Pliha roga and Apachi in 1st chapter of Madhyama Khand.

  सुपक्कवरससंस्पृष्ट कुमायः: पत्रायमाहरेत् ।
  (Sharangdhara sahmita/ Madyama khanada/10/15)
Kumaryasava and its uses have been mentioned in 10th chapter of Madhyam Khanda.

- **In Vaidyamanorma (13th century A.D.)**
  Vaidya Kalidasa writer of this book has indicated Kumari in Mutrakrichcha during fever. He has also mentioned that unripe, ripening, ripped abscess should be covered with steamed leaf devoid of pulp.

- **In Madanpala Nighantu (14th century A.D.)**
  Kumari has been mentioned in Madanpala Nighantu with its synonyms and uses. Ghrita kumari has been mentioned in Abhyadi Varaga with its synonyms and uses.

- **In Kaideva Nighantu (15th century A.D.)**
  Kaideva has mentioned properties and synonyms of Kumari along with the indication of its flower as Guru, Vata, Pitta and Krimihara in its Aushdadi Varaga.

- **In Bhavaprakasha Nighantu (16th century A.D.)**
  Shri Bhava Mishra has mentioned Kumari in Guduchyadi Varga with synonyms as Gruhakanaya, Kanya, Ghrita Kumari and mentioned its rasa as Tikta –Madhura and indicated it as Vatahara.

- **In Arkaprakasha (16th century A.D.)**
  Ravna in Arkaprakasha has written in Netrya gana that Girikanya’s Arka is useful in leprosy, pain, wounds and poisoning. He has again mentioned that Kumari is indicated in burning etc.

- **In Ayurveda Sauhkyama (16th century A.D.)**
  Todrananda in Ayurveda Saukhyama has mentioned Kumari in Tikta dravyas.
In Rajanighantu (17th century A.D.)

Narhari pandit has mentioned Ghrita Kumari under Parpatadi Varaga with its twenty one synonyms. These are Grahakanya, Kumari, Kanyaka, Dirghapatrika, Sthaleruha, Mrudu, Kanya, Bahupatra, Amara, Ajara, Kantakapravrtta, Vira, Bhrgmesta, Vipulasrava, Vranaggni, Taruni, Rama, Kapila, Ambudhisrava, Sukantaka and Shhuladala. He further said that it reduces Kapha, Pitta, Kasa, Shwasa and Kustha.

In Yoga Ratnakara (17th century A.D.)

Kumari is the main ingredient of Kumaryasava which has been mentioned in Gulmadhikara.

In Bhaisajyaratanavali (18th century A.D.)

Kumari is the main ingredient of Kumarika Vati which is useful in all type of pains.

In Shaligram Nighantu Bhushana (1896 A.D.)
Guduchi has mentioned GhritaKumari in GuduchyadiVaraga with its synonyms as Kumari, Dirghpatrika, Aphala, Sursa, Kanya, Mrdughritakumari.

He has mentioned the properties of Kumari stem which are same as its patra but specifically it is krimihara and pittaghana and its flowers are Guru, Vatapitta hara and Krimighana.

Eliyaka and Krishnabola have been mentioned as synonyms of Kumarisara.

In Ayurveda Vigyanam (19th century A.D.)

Kumari Swarasa has been mentioned as synonyms of Musabbar. Its properties are Agnijanana (digestive), Pittanirharana, Balakara (strength promoter), Rechana (laxative), Pushpajanana, Garbhapatana (abortificient). It has been indicated in constipation, Krimiroga, anxiety, epilepsy, amenorrhea, urticaria, headache, fever, spleen diseases and Mandaagni.

In Siddhabhesjamanimala (1905 – 1954 A.D.)

Kumarisara has been mentioned as synonyms of Musabbar. Its properties are Agnijanana (digestive), Pittanirharana, Balakara (strength promoter), Rechana (laxative), Pushpajanana, Garbhapatana (abortificient). It has been indicated in constipation, Krimiroga, anxiety, epilepsy, amenorrhea, urticaria, headache, fever, spleen diseases and Mandaagni.

In Priya Nighantu (20th century A.D.)

Acharya Priyavrata has written the Kumari under Shatapusadi Varga. He is of the opinion that Kumari possesses Madhura (sweet) and Tikta (bitter) Rasa (taste), SheetaVirya and Rasayana Karma. It
reduces *Gulma*, *Plihavridhi*, *Yakritavridhi* and *Rajorodha*.

**NIRUKTI OF KUMARI:**

Due to the properties of drug young girls becomes healthy enough to play like boys of the same age.

**INTERPRETATION OF SYNONYMS:**

Knowledge of synonyms mentioned by different *Acharayas* is important as it helps us to understand the morphological characters, properties and therapeutic actions of the drug.

1) *Kumari*: शाकुरी, शकुरीकरण, तीव्रता, यथात्मिक, दुर्दश, दुर्दृश्य, दुर्दृष्ट, दुर्दशन, दुर्दशनम्।

*Kumari* means a virgin up to sixteen years. *(Sir Monier, Monier Williams)*

*Kumari* is a holy plant like virgin of twelve years as it gives benefit to the females to make them healthy like virgins.

2) *Kanya*: तन्त्रयुक्त, सुभाषित, सुधारित, सती, सदाचार, सदाचारित।

*Kanya* means young beautiful colored virgin with good pelvis. This plant has the property of providing good skin complexion and healthy reproductive system to females.

3) *Saha*: सुंगमी, स्मारकी, सुचित, सुधारित, सती, सदाचार, सदाचारित।

It can survive in hot temperature; as it grows in hot temperature region.

4) *Ghrita Kumari*: It means virgin in delicacy like *Ghrita* which liquefies in heat, its leaf pulp liquefies spontaneously.

5) *Ghruh Kanya*: A sweet daughter in house, it blooms due to its *Rasayana* properties.

6) *Dirghapatrika*: Since the leaves of the plant are long.

7) *Bahupatri*: Since the leaves are many in number.

8) *Sthulalada*: The leaves of plant are large, thick and bulky

9) *Rasayani*: The plant exhibits rejuvenative properties.

10) *Mandala*: The leaves are arranged in circular/rosette fashion.

11) *Mata*: The plant has many properties due to which it imparts care like mother.

12) *Falamatsya*: The fruit’s shape resembles fish.

13) *Aakshiki Rasa*: The pulp of leaves is beneficial in curing eye diseases.

14) *Taruni*: The plant appears always young; in the same way it gives young look to user.

15) *Panktikandadala*: Theroots and leaves of plant are in bunch.

16) *Pichhasanvruta*: The pulp is slimy and slippery.
17) Sthalaruha: The plant generally grows in dry land.

18) Dwajabhamadhyadanda: The flag of flowering arises from middle scape.

19) KantakaPravruta: The thorns are prominent on margins of leaves.

20) Sukantaka: The thorns are beautiful and blunt.

21) Vyaghracharna: The thorns on leaves appear like foot of Tiger.

22) Vipulasrava: The leaves contain abundant juice.

23) Ambudisrava: Water is present in the juice.

24) Mrudu: The drug is mild acting.

25) Bala: It appears like young girl.

26) Bhringni: It strengthens the muscles.

27) Vilayika: Due to liquefaction of pulp.

28) Sara: Due to its laxative property.

29) Vistari: Its spreads widely.

30) Vishala: Its spreads in large area.

31) Amara: It never dies.


33) Tikta: Due to its Tikta rasa.

34) Spicchilla: Due to its Pichilla guna.

35) Pruthu: Roots spread in circular pattern.

Classification of Synonyms:

1. According to External morphology of plant-


   Leaves: Dirghapatrika, Bahupatri, Sthuldala, Vyaghracharna.

   Thorns: Kantakapraavruta, Sukantaka.

   Fruit: Falamatsya.

   Root: Pruthu, Vadhakandini.

   Sarava: Vipulasrava, Ambudisrava, Pichhasanvruta, Vilayika.

2) According to Properties –

   Rasa: Tikta, Madhura.

   Guna: Spichilla.

   Virya: Mrudu.

   Karma: Sara, Bhrmgni, Bala, Aakshikirasa, Rasayani.

3) According to Upama –

   Kumari, Kanya, Saha, Ghrita Kumari Ghruh Kanya, Mata, Taruni, Ajara, Amara.
**Vernacular Names:**

Vernacular names are spoken in different provinces by common people who are mentioned here under:

- **Kumari:**
  - Sanskrit: Kumari, Ghritkumari
  - Hindi: Gheekunvar, Gvarpatha, Ghikumari
  - English: Indian aloe, Barbodos aloe
  - Latin: Aloe barbadensis Miller (Syn. Aloe Vera Tourn. ex Linn)
  - Tamil: Kattazai, Sirukattazhai
  - Kannada: Kattihaligida, Lolesara, Kumari
  - Telgu: Kalabanda, Chinnakata
  - Malayalam: Kattuvala
  - Marathi: Marath (Korafota, Pivalaboel)
  - Bangla: Grutakumari
  - Gujarti: Kunwar, Kunvar patha
  - Urdu: Ghiqwara, Kachha Lepari
  - Farsi: Darakhajesebra
  - Chinese: Lu Hui
  - Dutch: Aloe
  - French: Aloes
  - Greek: Aloi
  - Italian: Aloe
  - Persian: Darakhesinin
  - Portuguese: Aloe, Aloes

**Table 1** Classification of Kumari as per Ayurvedic Texts

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Name of the texts</th>
<th>Name of Varga/Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Amarkosha</td>
<td>Vana Aushadhi Varga</td>
</tr>
<tr>
<td>2.</td>
<td>Madhava Dravya Guna</td>
<td>Vividha Aushadhi Varaga</td>
</tr>
<tr>
<td>3.</td>
<td>Madanpala Nighantu</td>
<td>Abhayadi Varaga</td>
</tr>
<tr>
<td>4.</td>
<td>Kaideva Nighantu</td>
<td>Aushadhi Varaga</td>
</tr>
<tr>
<td>5.</td>
<td>Bhavaprakasha Nighantu</td>
<td>Guduchyadi Varaga</td>
</tr>
<tr>
<td>6.</td>
<td>Arka Prakasha</td>
<td>Netrya Gana</td>
</tr>
<tr>
<td>7.</td>
<td>Raja Nighantu</td>
<td>Prapatadi Varaga</td>
</tr>
<tr>
<td>8.</td>
<td>Shaligrama Nighantu Bhusana</td>
<td>Guduchyadi Varaga</td>
</tr>
<tr>
<td>9.</td>
<td>Priya Nighantu</td>
<td>Shatapushpadi Varaga</td>
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</table>

**Table 2** Synonyms of Kumari

Different Ayurvedic texts have been mentioned Kumari with its various synonyms as:


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Table-3 Contraindications of Musabbar

<table>
<thead>
<tr>
<th>Table Name</th>
<th>Arsha</th>
<th>Pushpini</th>
<th>Asrigdara</th>
<th>Yakrit roga</th>
<th>Antvartini</th>
<th>Vrikka roga</th>
</tr>
</thead>
</table>
Table-4 Raspanchaka of Kumari

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
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</thead>
<tbody>
<tr>
<td>Tikta</td>
<td>Guru</td>
<td>Sheeta</td>
<td>Katu</td>
</tr>
<tr>
<td>Madhura</td>
<td>Snigdha</td>
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<td>Pichilla</td>
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Table-5 Rasa

<table>
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<th>Rasa</th>
<th>So.N.</th>
<th>K.N.</th>
<th>B.P.N.</th>
<th>R.N.</th>
<th>P.N.</th>
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<tbody>
<tr>
<td>Tikta</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
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<tr>
<td>Madhura</td>
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<td>+</td>
<td>-</td>
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<td>+</td>
</tr>
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</table>

So.N.- Sodal Nighantu, K.N.- Kaidev Nighantu, B.P.N.- Bhavaprakasha Nighantu, P.N.- Priya Nighantu, + present, - not present

Table-6 Guna

<table>
<thead>
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<th>Guna</th>
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<th>B.P.N.</th>
<th>A.S</th>
<th>P.N.</th>
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<tbody>
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<td>Snigdha</td>
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<td>-</td>
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<td>-</td>
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<tr>
<td>Picchila</td>
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<td>+</td>
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<tr>
<td>Guru</td>
<td>-</td>
<td>+</td>
<td>(flower)</td>
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</tbody>
</table>

So.N.- Sodal Nighantu, K.N.- Kaidev Nighantu, B.P.N.- Bhavaprakasha Nighantu, A.S.- Ashtanga Sangraha, P.N.- Priya Nighantu, + present, - not present

Table-7 Virya

<table>
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<tr>
<th>Virya</th>
<th>So. N.</th>
<th>M.D.</th>
<th>Mp. N.</th>
<th>K.N.</th>
<th>B.P.N.</th>
<th>R. N.</th>
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<td>Sheeta</td>
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Table-8 Doshakarma

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<th>K.N.</th>
<th>B.P.N.</th>
<th>A.S</th>
<th>R. N.</th>
<th>P.N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vatahara</td>
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<td>Pittahara</td>
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<tr>
<td>Kaphahara</td>
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<td>+</td>
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<td>+</td>
</tr>
</tbody>
</table>

K.N.- Kaidev Nighantu, B.P.N.- Bhavaprakasha Nighantu, P.N.- Priya Nighantu, Mp.N.- Madanapala Nighantu, R.N.- Raja nighantu, + present, - not present

Table-9 Karmakta/Therapeutic indications of Kumari

| Karam     | Bh. So. | M. R.R. | Sh. V. | K. B. P. A. A. R. S. B. P. |
|-----------|---------|---------|--------|---------|-----------------|-------|
| S.G.N.    | S       | D. S.   | M. V.  | K. B. N. A. A. R. S. B. P. |
| Apasmara  | -       | -       | -      | -       | -               | -     |
| Agnidagdha| -       | -       | -      | -       | -               | -     |
| Apachi    | -       | -       | -      | -       | -               | -     |
| Bhedna    | -       | -       | -      | -       | -               | -     |
| Balya     | -       | -       | -      | -       | -               | -     |
| Bruhana   | -       | -       | -      | -       | -               | -     |
| Chakshusya| -       | -       | -      | -       | -               | -     |
| Daha      | -       | -       | -      | -       | -               | -     |
| Gulma     | -       | -       | -      | -       | -               | -     |
| Granthi   | -       | -       | -      | -       | -               | -     |
| Hridutphala| -    | -      | -      | -       | -               | -     |
| Jwara     | -       | -       | -      | -       | -               | -     |
### Table 10 Rasanchaka of Musabbar:

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Doshkarma</th>
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</thead>
<tbody>
<tr>
<td>Katu</td>
<td>Laghu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Pittanirharana</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ruksha</td>
<td></td>
<td></td>
<td></td>
<td>Shleshamudbhava</td>
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</tbody>
</table>

**Teekshna**

### Table 11 Karma of Musabbar

<table>
<thead>
<tr>
<th>Bhedana</th>
<th>Vitasonga</th>
<th>Sheepitta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajapravartaka</td>
<td>Krimiroga</td>
<td>Shiroruja</td>
</tr>
<tr>
<td>Jwaranut</td>
<td>Sanyasa</td>
<td>Pleeharoga</td>
</tr>
<tr>
<td>Agnijanan</td>
<td>Apasmara</td>
<td>Manadagni</td>
</tr>
<tr>
<td>Garabhpatan</td>
<td>Pushpajanana</td>
<td>Rakjakricha</td>
</tr>
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</table>

### Table 12 Formulations of Kumari-

<table>
<thead>
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<th>Sr.No.</th>
<th>Formulation</th>
<th>References</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Rasana Tail</td>
<td>Bhel Sahmita</td>
</tr>
<tr>
<td>2.</td>
<td>Kumaryasava</td>
<td>• Gadanigraha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Sharangdhara Sahmita</td>
</tr>
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<td>Formulation</td>
<td>References</td>
</tr>
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<td>-------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>1.</td>
<td>Rajahpravartini Vati</td>
<td>Bhaishajyaratnavali</td>
</tr>
<tr>
<td>2.</td>
<td>Vijyadi Vati</td>
<td>Bhaishajyaratnavali</td>
</tr>
<tr>
<td>3.</td>
<td>Kumarika Vati</td>
<td>Bhaishajyaratnavali</td>
</tr>
</tbody>
</table>

Table-13 Formulations of Musabbar-
REFERENCES


