JATAMANSI (NARDOSTACHYA JATAMANSI): A COMPREHENSIVE REVIEW

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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, nerveine 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, nerveine 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* (*Nardostachys 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, nerve tonic, intellect promoting, sedative, aphrodisiac, sudorific, trichogenus, antipyretic and tonic. It is useful in liver disorders, nerve disorders, hysteria, convulsions, neurosis, cardiac palpitations, hypertension.

The *Nardostachys 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 it 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.Athrva.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)

B. Sushruta Samhita (1000 – 1500 BC)
Acharya Sushruta has categorized Jatamansi in Anjanadi gana and Eladigana.[27] Sushurua included jatamansi into sirahdarnarth dravyas.[28] Acharya Sushuruta has indicated Jatamansi as ingredient of Siddharthkadi ghrita for Ksheerpayi shishu.[29] It is mentiond in Trayodashanga taila indicated for vrana ropan,[30] Taalishadi taila indicated for sadyo vrana,[31] Kushtthadi taila indicate for bhagna sandhan,[32] Bala taila indicated for Sutika roga, Vatavyadhi.[33] Acharya Sushuruta has indicated jatamansi also as ingredient of diseases of upper clavicle region like Snaihika dhoom for mukhrogas,[34] Tagaradya anjan for netra rogas.[35] According to Achrya Sushurutha jatamansi is also a ingredient of various visha nashak agadas like Rishabha agada, Mahasugandhi agada, Pippalyadi duslishvishi agada indicated for dushi visha[36] and Triphaladi leha indicated for keeta dansha.[37] Acharya sushurta has indicated Jatamansi for manshik rogas(mental disorders)also like Kulththadi ghrita for Vatika Apasmara,[38] and Brahmyadi Varti for Unmada.[39] Jatamansi is also a ingredient of Aushdhi dharnarth indicated for Graha roga,[40] Mustadi dhumvarti indicated for vata-kaphaj kasa[41] according to Acharya Sushuruta.
C. Ashtanga Hriday (7th century)

Acharya vagbhatt has categorized Jatamansi in Anjanadi gana and Eladigana. Acharya vagbhatt has indicated Jatamansi as an ingredient of Kaleeyakadi mukhalepa. Acharya vagbhatt has included jatamansi as an ingredient of Dhoompan dravya which is indicated for kasa and Haridradi dhumpan which is indicated for Swasa and Hikka. Acharya vagbhatt has indicated jatamansi as a ingredient of Kaleeyakadi mukhalepa. Acharya vagbhatt has included jatamansi as ingredient of Dhoompan dravya which is indicated for kasa and Haridradi dhumpan which is indicated for Swasa and Hikka. Acharya vagbhatt has indicated jatamansi as ingredient of Kaleeyakadi mukhalepa. Acharya vagbhatt has included jatamansi as ingredient of Dhoompan dravya which is indicated for kasa and Haridradi dhumpan which is indicated for Swasa and Hikka.

According to him Jatamansi is also a ingredient of various yogas indicated for Unmada like Karpasasthyadi dhoop, Mahapaishachik ghrita, Unmadasudani varti. Acharya vagbhatt has indicated jatamansi as a ingredient of various urdhvajatrugata(disease of upper clavicle region) yogas like Mamsyadi anjan for Timir, Mamsyadi lepa for Pitta-Raktaj Abhisarya, Khadiradi Guti for mukharogas, Mamsyadi yog for kesh roga(kesya). Acharya vagbhatt has indicated Jatamansi as ingredient of Taalishadi taila which is indicated for Sadhya vrana ropana. He has also indicated Jatamansi as ingredient of various agad yogas like Chandrodaya agada and Dushivishari agada for Dushi visha.

D. Kashyapa Samhita(6th century)

According to Acharya kasyapa Jatamansi is ingredient of various yogas which are indicated for various Graha yogas like two Tails indicated for Revati graha roga, Pittra graham, Shaishuka dhoop indicated for Graha roga. Acharya kasyapa also indicated Jatamansi as a ingredient of yogas which are indicated for Sutika yogas like Dharnaartha use of Jatamansi, two tailas indicated for Vataj and Kaphaj jwara of sutika. 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.

E. Sharangadhara samhita

Acharya sharangadhara has indicated jatamansi as a ingredient of Lavangadi churna which is indicated for Hridroga and Yakshma. He has also indicated Jatamansi as a ingredient of yogas like Baladi taila, Prasarini taila, Mashadi taila, Dashamularistha which are indicated for various vata yogas and ingredient of Lepa which is indicated for Vatarakta. He has also indicated Jatamansi as a ingredient of yogas like Chandanadi taila and Dhattur taila which are indicated for Unmada and Apasamara. He has also indicated Jatamansi as a ingredient of Tailas like Angaaraka taila indicated for Jwara, Shatavari taila indicated for Vata-Pittaj roga, Marichadi taila indicated for Kushtha, kandu. Sharangadhara has
also indicated Jatamansi as ingredient of Dashanga lepa indicated for Visarpa, sotha,\textsuperscript{[66]} Mamsyadi yog indicated asa Daurgandhyahar yoga.\textsuperscript{[67]}

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

G. Bhela Samhita
Acharya Bhela has mentioned Jatamansi as a ingredient of many yogas like Mahapaishachik ghrita indicated for Unmada, Apasmarra,\textsuperscript{[73]} Pipplyadi taila indicated for Karna roga\textsuperscript{[74]} and Baladi taila indicated for Vatavyadhi.\textsuperscript{[75]}

REFERENCES FROM TEEKAS

A. Chakradatta: Acharya Chakradatta hasmentioned Jatamansi as a ingredient of many yogas like Mahapaishachik ghrita indicated for Unmada and Graha roga,\textsuperscript{[76]} Utsadana Yoga for Bahya prayog\textsuperscript{[77]} and Palankashadi taila both are indicated for Apasmarra,\textsuperscript{[78]} Aditya paka guduchi taila indicated for Indralupta,\textsuperscript{[79]} Chandanadya taila indicated for Khalitya palita.\textsuperscript{[80]}

REFERENCES FROM NIGHANTUS

Ashtanga Nighantu- (8\textsuperscript{th} century A.D.)
Jatamnasi kept into Anjanadi ganu and its synonyms, doshgnata has been described in this Nighantu.

Dhanvantari nighantu-(10\textsuperscript{th} 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.

AyurvedicPharmacopoeiaofIndia: (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.


CONTROVERSIAL STATUS[^1]
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 mamasi is described.
- In Nightntu ratnakar three varities known Viz. Sadharana mamasi, Sugandha mamsi, Akaas mamasi are described.

Synonyms of Jatamansi

Jatamansi is having many paryaya (synonyms). The synonyms quoted in various lexicons and classics are mentioned in Table1.

1. जटामांसी – जटा-जटा अस्तित अस्माः | (निदा.)
   It has hairy processes simile to tufts of hair.

2. जटिला – जटास्त्यस्यः | (भादी.)
   It has hairy processes simile to tufts of hair.

3. तपस्विनी – तापोस्त्यस्यः: जटिलत्वात् अस्माय इति विनिः: | (भादी.तापसिवत् जटा: सन्त्यस्यः:|निदा.)
   It will have tufts of hair like rishis.

4. लोमशा: – लोमानि सन्त्यस्या: | (भादी.)
   It consists of hairs

5. मांसी - मन्यते जायते वैधे: मेध्यादिगुण-विशेषयुक्ता, ‘मन जाने’ | (निदा.)
   Physicians prefer use frequently

6. माता – मातेव निद्रापयति | (राज.नि.)
   It is a good sedative and hypnotic like mother.
7. नलदा –सुगन्धित, ‘णल गनल्धे’ | (अ.नि.)

The rhizome is highly aromatic.

8. किरातिनी – किरातबूढ़े पार्वत्यपर्याप्ते जाता | (कै.नि.)

Mamsi grows on high altitude.

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

Therhizome with root, useful part, is covered with fibers like hair blakish grey in color.

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

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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.

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According to above table *Jatamamasi* 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 below mentioned table.

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3. Karma — *Karma* according to various available texts are as given below-

4. Therapeuticuses (Rogaghanata) Therapeutic uses(Rogaghanata) according to various available texts are as given below.

**Taxonomical Classification**[^84]

- **Kingdom**: Plantae
- **Division**: Tracheopyta
- **Class**: Magnoliopsida
- **Order**: Dipsacales
- **Family**: valerianaceae
- **Genus**: Nardostachys
- **Species**: N.jatamansi
- **Latin name**: *Nardostachys jatamansi* 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, nerve 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, nerve 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 nerve disorders, mental disorders, 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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