

Review of *Haritaki* (*Terminalia chebula* Retz.) in *Harita Samhita*

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Abstract: Haritaki (*Terminalia chebula* Retz.) belonging to family Combretaceae is quoted to be the best among all drugs and is being widely used in traditional Indian medicine system i.e. Ayurveda. It is described in most of the classical Ayurveda texts. Harita also emphasized on its significance and elaborated it in detail in Haritakikalpaadhyaya. Their origins, rasapanchaka, formulations, types, origin-specific action- color of different types have been indicated. Its most common formulation, i.e. Triphala has also been discussed in particular. Apart from that, it is scattered all over the text, being a part of many formulations due to its efficacy in various disorders. Modern Researches unveiled its various chemical components and pharmacological actions, its leading phytochemicals being chebulic acid, gallic acid, corilagin, ellagic acid, chebulagic acid, chebulinic acid, triterpenoids, anthraquinones and leading pharmacological actions being antimicrobial, anti- inflammatory, antioxidant, antidiabetic, cardioprotective, hepatoprotective. Alongwith that, five rasa except Lavana, Madhuravipaka and Ushnaveeryajustify its various pharmacological actions. Although different reviews have been done on Haritaki but consideration of Harita samhita in particular is a novel concept and was planned to explore its minute and unique applications so that one may use it for society in a better way.

Keywords: Haritaki, *Terminalia chebula*, Harita, pharmacological, rasapanchaka.

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Introduction: *Haritaki* is a profusely used herb used for ample of diseases in Ayurveda and is considered to be analogous to mother for all living beings. It is said at times even mother can be unhappy with the child but *Haritaki* never turns *apathyakaraka* [Ha. Ka. 1/ 9]. it is believed to be *pathyatama* for everyone as it destroys all diseases and gives *Ayu, Tushti, Medha, Varna, Oja, Teja, Smriti*. It pacifies all the three *dosha* and helps in elimination of the waste. [Ha. Ka. 1/ 20, 21] It emphasizes the beneficence of the drug in concern which has been described profusely in Vedic literature, Classical Ayurveda texts and Lexicons on medicinal plants. There is a thorough account of *Haritaki* in the *Harita Samhita* as well. The first chapter of *Kalpa Sthana*, named "*Haritaki kalpa*," is devoted to the *Haritaki* where *Haritaki kalpa* is quoted to be the best among other *Kalpa*. [Ha. Ka. 1/ 4] Mythologically, it is said to be originated from drops of *Amrita* which fell on earth while God Indra was drinking it. [Ha. Ka. 1/ 5] Its characteristics, place of origin, range of effects, medicinal applications,

and contraindications are all illustrated in detail. It is said that *Haritaki* is the "Rasayana of Poors." [Ha. Ka. 3/ 7]

Synonyms: The use of different synonyms was a mode of describing the plants in Ayurveda texts. Different synonyms used for *Haritaki* in *Harita samhita* were *Pathya, Abhaya, Vaapi*. It is designated as *Pathya* due to its suitability or acceptability in different diseases while *Abhaya* as it relieves the fear of diseases.

Rasa of *Haritaki*: It is having five *rasa* viz. *Kashaya, Amla, Katu, Tikta, Svadu*; with the only exception of *Lavanarasa*.

Texts such as the *Harita Samhita, Shodhala, Raja nighantu, Kaiyadev*, and *Bhav Prakash Nighantu* have all provided precise information regarding the location of a specific *rasa* in the fruit of *Haritaki* plant. *Harita* identified *Kashayarasa* in *Meda, Amlarasa* in *Medoantar, Katurasa* in *Tvak*, and *Madhurarasa* in *Asthi*. [Ha. Ka. 1/ 6, 7]

Types: It follows the widely accepted concept of seven varieties with addition

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of a new variety under the name of *Kalika*. (Table 1)

Table 1: Seven varieties & identifying character of *Haritaki*

[HS.pancham kalpasathana1/11,12,13,14,15,16,17, 18page 499, 500]

S. No	Types	Utpattisthan	Svarupa	Rogagnata	Vaishiishtya
1	<i>Vijaya</i>	<i>Vindhya</i>	<i>Nilvarna</i>	<i>Sarvaroga</i>	<i>Balanamupkarart h</i>
2	<i>Rohini</i>	<i>Vidisha</i>	<i>Tryasrapitvarna</i>	<i>Kshata</i>	-
3	<i>Putana</i>	<i>Magadha</i>	<i>Chaturasraka</i>	<i>Lepanam</i>	<i>Chaturangula</i>
4	<i>Amrita</i>	<i>Sarayutira</i>	<i>Sthula mamsalkrishanvar na</i>	<i>Lepanam</i>	-
5	<i>Abhaya</i>	<i>Himalaya</i>	<i>Panchasra Shubhravarna</i>	<i>Netraroga</i>	<i>Dvayangula</i>
6	<i>Jivanti</i>	<i>Sourashtra</i>	<i>Dirghamamsal</i>	<i>Churnayogata h (with churna)</i>	<i>sardhangula</i>
7	<i>Chetaki</i>	<i>Champa</i>	<i>Tryasra</i>	<i>Sarvaroga</i>	Varities 1. <i>Shukla (ekangula)</i> 2. <i>Sita (shadangula)</i>
8	<i>Kalika</i>			<i>Shiroroga</i>	

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Seven types of Haritaki



Vijaya – Alabusdarasha



Rohini – Tryasra, pitvarna



Putana – Chaturasra



Amrita-Mansal



Abhaya- Panchasra

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Jivanti – Dirgha mamsal



Chetaki – Krishna (Ekangula)

Ritu Haritaki: Different *Anupana* of the herb is prescribed to be used in different seasons which is slightly inconsistent with the widely approved *Ritu Haritaki* of *Bhav Prakash*. [Ha. Ka. 3/ 10, 11]. (Table 2)

Table 2: Ritu Haritaki of Harita and Bhava Prakash

Ritu	Anupana (Harita)	Anupana (Bhav Prakash)
<i>Sharada</i>	<i>Sita</i>	<i>Sharkara</i>
<i>Himakala</i>	<i>Shunthi Guda</i>	-
<i>Shishira</i>	<i>Saindhava Pippali</i>	<i>Pippali</i>
<i>Vasant</i>	<i>Trikatu Guda</i>	<i>Madhu</i>
<i>Greeshma</i>	<i>Sita Nagar</i>	<i>Guda</i>
<i>Varsha</i>	<i>Saindhava</i>	<i>Saindhava</i>
<i>Hemant</i>	-	<i>Shunthi</i>

Haritaki Prayoga

According to Harita, it lessens *Vata* because of *Amlata*, *Pitta* because of *Madhura*, *Tiktarasa*, *Kapha* because of *Katu*, *Kashayarasa* and is hence *Tridoshashamaka*. [Ha. Ka. 1/ 8]

It is used with *Guda- Nagar- Saindhava* to cure digestive disorders. It cures all the diseases when used with *Ghrita* and reported to be *pathya* when cooked with castor oil. [Ha. Ka. 3/ 12] Apart from these, different *Anupana* are indicated for different diseases.

For *Pandu*, *Haritaki* cooked in *Dhanyakanji*, [Ha. Ka. 3/ 15] and *Haritaki Churna* with an equal amount of *Sharkara* is recommended. [Ha. Ka. 3/ 18] For a number of illnesses, singly *haritiki* with different *anupana* has been suggested.

Formulations:

One of the most common and most significant formulation i.e. *Triphala* has been detailed in a separate chapter which is purported to be *Ayushya*, *Deepan*, *Chakshushya*, *Vranashodhan*, *Varnakara*, *Drishtiprada* and is indicated

in *Kaphapittavikara*, *Mahakushtha*, *Vishamajvara*, *Kandu*, *Vami*, *Gulma*, *Arsha*. [Ha. Ka. 2/3,4] Its different *Anupana* are being prescribed for use in different diseases. *Triphala* is beneficial in all diseases and is used with *Gudanagara*, *Sasharkara- ksheera*, *Shunthi* in *Sheeta*, *Ushna* and *Varsharitu* respectively. [Ha. Ka. 2/15, 16]

Trikatuadi Churna is prescribed in *Kaphajrog*. [HS.tri.2/140, P- 197] *Aaragwadhapanchaka*, [HS.tri.2/101, P- 191] *Kshudradipachana*, [HS.tri.2/102, P- 191], *Parpatakyadikwatha* [HS.tri.2/103, P- 191] are indicated in *Kaphavataj*, *Vatakaphaj*, *Vatakaphaj jvara* respectively. *Sajirakamyoga* [HS.tri.2/203, P-206] and *Ashtangadhoop* [HS.tri.2/205, 208, P- 206] in *Vishamjwara*.

Pathyadikwatha [HS.tri.3/9, P- 213], *Balakadi kalka* [HS.tri.3/34, P- 216], *Trayushanadi pachana* [HS.tri.3/51, P- 219], *Amrita vataka* [HS.tri.3/65, P- 222], *Haritakyadi kalpana* [HS.tri.34/12, P-403] are indicated for *Atisara*. *Pathyadikwatha* [HS.tri.3/10, P- 213] is suggested in *Amatisara* whereas

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Dadimadi kwatha[HS.tri.3/56, P- 220]
and guda bilvadi yoga[HS.tri.3/57,P-
220] in Raktatisara. Abhayadi

leha[HS.tri.3/98, P- 226] and Abhayadi
taila[HS.tri.40/27, P- 427] in Shiroroga.

Other formulations have been enlisted in **Table 3.**

S. No.	Yoga	Indications	Reference
1	Haritakiyadi kwatha	Gulma roga	HS.tri.4/22
2	Haritakiyadi kwatha	Gulma roga	HS.tri.4/23
3	Haritakiyadi vati	Mandagni	HS.tri.6/26
4	Yawani churna	Mandagni	HS.tri.6/27
5	Saindhavadi churna	Vatajshoola	HS.tri.7/28
6	Hingvadi churna	Vatajshoola	HS.tri.7/29
7	Erandamooladikwatha	Vatajshoola	HS.tri.7/32
8	Brahatahingu churna	Vatajshoola	HS.tri.7/33
9	Dhatrupaladi churna	Pittajshoola	HS.tri.7/40
10	Dadimadi churna	Pittajshoola	HS.tri.7/41
11	Yavanyadi churna	Tridoshajparinamashoo la	HS.tri.7/64
12	Hingwadigutika	Sarwashoola	HS.tri.7/65
13	Chyawanprash	Kaphajshoola	HS.tri.9/48
14	Agastaharitakipaka	Durbalyaindriya	HS.tri.9/63
15	Haritaki paka	Durbalyaindriya	HS.tri.9/66
16	Adusakwatha and kalka	Raktapitta	HS.tri.10/28
17	Pipaliyadi churna	Raktapitta	HS.tri.10/32
18	Jambuadi churna	Raktapitta	HS.tri.10/50
19	Mridveekadi ghrita	Raktapitta	HS.tri.10/52
20	Eladi churna	Yonipravaha	HS.tri.10/81
21	Pachanakwatha	Arshroga	HS.tri.11/29

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22	Patradikwatha	Gudaroga	HS.tri.11/32
23	Bhallatakachatushtya	Shoola	HS.tri.11/35
24	Kankayangutika	Chhayaroga	HS.tri.11/50
25	Mustadya vataka	Rajayakshma	HS.tri.11/68
26	Phalatrika churna	Kaphajvamana	HS.tri.12/52
27	Karchuradi churna	Tridoshajvamana	HS.tri.12/53
28	Trikatuadichurna	Vamana	HS.tri.12/59
29	Matulungadi churna	Pittajvamana	HS.tri.12/62
30	-	Tridoshajtrishna	HS.tri.13/25
31	Daadim kola	Talushosha	HS.tri.13/29
32	Pathyakwatha	Madatyaroga	HS.tri.16/12
33	Guduchyadi churna	Amavata	HS.tri.21/24-25
34	Vidangadi churna	Amavata	HS.tri.21/34
35	Guduchyadi churna	Amavata	HS.tri.21/36
36	Palashadikshar	Gulma	HS.tri.26/18
37	Abhayadi churna	Prameha	HS.tri.28/16
38	Haridradikwatha	Prameha	HS.tri.28/40
39	Neelotpaladikwatha	KaphajPrameha	HS.tri.28/41
40	Amlakayadi churna	Pittajprameha	HS.tri.28/43
41	Pashanbhedadi kwatha	mutrakrichha	HS.tri.29/9
42	Pathya +guda	Mutravrodha	HS.tri.30/19
43	Kadambadi lepa	NetraRoga	HS.tri.40/20
44	Haritakyadi churna	Tridoshajnetraroga	HS.tri.45/18
45	Haritakiyadi lepa	Netraroga	HS.tri.45/27
46	Haritaki + guda	Kaphajdantaroga	HS.tri.46/12
47	Haritakiyadi kwatha	Malavrodh	HS.tri.51/10
48	Haritakiyadi churna	Yonishodhana	HS.tri.53/1

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49	Haritakiyadi churna	Dugdhavardhna	HS.tri.53/4
50	Pathyadi churna	Bala kasa	HS.tri.54/16
51	Haritakiyadi churna	smaranashakti	HS.tri.54/23
52	Kapooradi lepa	Visha chikitsa	HS.tri.56/30
53	Pathyalepa+guda	Vrana shodhana	HS.tri.57/9
54	-	-	HS.Chatuthasthana.1/11

Haritaki Nishedha (Contraindications):

Haritaki is contraindicated in persons afflicted with thirst, Hridroga, Kantha Shosha, Hanugraha, Galagraha, Navajvara and persons whose sensory organs are weakened and in pregnant women.[Ha. Ka. 3/ 8]

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Haritaki (myrobalan) is dietary (pathyasvarupa) for every living being because it is a complete disease destroyer. It gives longevity, satisfaction, memory, complexion, strength and radiance. This resolves Vata, Pitta and Kapha – all three. It is a gratifier (Tushtikarak) for the senses, removes faeces and urine etc. and is a cure for all diseases. It should be utilized to the best at different doses and dosage forms, in different combinations and with different anupana.

Discussion:

(HS . pancham
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