



A CLASSICAL REVIEW ON THERAPEUTIC PROPERTIES OF DIFFERENT PARTS OF KAMALA (*NELUMBO NUCIFERA GAERTN*)

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ABSTRACT

Nelumbo nucifera Gaertn (Kamala) is the national flower of India, under the family *Nelumbonaceae*. The flowers are very complex aquatic blooms that grow from rhizomes under the water. Mainly three varieties of Kamala are explained in classics-white, red and blue. They are called *Pundarika*, *Kokakanada* and *indivara* respectively. Each part of *Nelumbo nucifera Gaertn* is varied in its properties and they have different name also. The new leaves of Kamala (*Nelumbo nucifera Gaertn*) called *Samvarthika*, seed pod called *Karnika*, stamens of flower are called *Kinjalkam*, stalk is called *Mrinalam* and rhizome is called *Shalukam*. This aquatic plant is an important ingredient of some commonly using formulations like *Aravindasavam*, *Anutailam*, *Pusyanuga choornam* etc.

KEYWORDS : *Nelumbo nucifera Gaertn*, *kamala*, Therapeutic Uses

INTRODUCTION

Kamala (*Nelumbo nucifera Gaertn*) is an aquatic plant which enhances the beauty of the pond. The flower Kamala plays a critical role in Hindu, Budha and Jain mythologies. In Hindu iconography goddess Lakshmi, Patron of wealth and good fortune, sits on a fully bloomed pink lotus as her divine seat and hold a lotus in right hand. Goddess of wisdom, Saraswathi is associated with the white lotus. Virtually most of god and goddess of Hinduism; Brahma, Vishnu, Lakshmi, Saraswathi, Ganga, Ganesha and Soorya are typically shown sitting on the lotus, signifying the divinity and purity of lotus. The founders called Tirthankaras of Jainism are portrayed seated on standing on lotus thrones and lotus is one of the eight auspicious signs of Buddhism. The flower symbolizes grace, purity, enlightenment, self-regeneration and rebirth. Thus the lotus is very much a part of Indian cultural traditions. In the poster of Hatha Yoga, the lotus position or Padmasana is cross legged sitting posture which is widely used for meditation. In this Shadchakra Concept, the crown Chakra also known as the *Sahasrara chakra* which means lotus with thousand petals.

All parts of the *Nelumbo nucifera Gaertn* such as flower, seeds, young leaves, stalk, stamens and rhizomes are edible and used in therapeutic purposes also. It is the one of the most important drug in *Pushpa varga* of *Bhavaprakasha Nighandu*.

TAXONOMY

Kingdom -Plantae
Class -Magnoliopsida
Super Order -Proteanae
Order -Proteales
Family -Nelumbonaceae
Genus -Nelumbo
Species -Nelumbo nucifera Gaertn
Synonyms: -Nelumbium speciosum wild
Nelumbo komarovii grossh.
Nymphaea nelumbo

REVIEW OF LITERATURE

Classical Categorization
Caraka- Mutravirajaniya varga
Susruta- utpaladi gana
Ashtanga Hrudaya- Padmakadi gana, anjanadi gana, Priyavangi gana
Dhanwantari Nighandu- Karaveeradi varga
Raj Nighandu- Karaveeradi varga
Bhavatrakasha Nighandu- Pushpa varga
Kaiyadeva Nighandu- Oushadi varga

Synonyms

Padma, Nalina, Aravindam, Mahothpala, Sahasrapathram, Satapathram, Kusheshaya, Sarasa, Sarasiruha, Tamarasa, Rajeeva, Jalaja, Varija, Amboja, Nabha, Ambuja, Sreepadma, Kutapam, Pushkaram, Angeruham and Salilaja.

Medicinal properties of Kamala (Su.Su- 46/285)(Ra.Ni- KV 175)
Medicinal properties of Kamala are explained in *Susruta Sutrasthanam* (Su.Su) and *Karaveeradi vargam* of *Raj Nighandu*

(Ra.Ni- KV 175)

Rasa: Tiktha Kashaya Madhuram

Guna: Snigtha, Pichila

Veeyram: Sheetam

Vipakam: Madhura

Dosha Karmam: Kapha Pithaharam

Mukhya Karmam: Tarpana, Varnya

Indication: Raktapitha (Bleeding disorders), Shrama (Tiredness), Bhranti (Dizziness), Santhapa (Burning sensation), Visphota (Skin Boils), Trushna (Excessive Thirst), Visha (Toxicity), Visarpa (Herpes)

TYPES OF KAMALA

Bhaprakasha nighantu and Raj Nighantu explains three varieties of Kamala along with its medicinal properties:

1. Pundarika – White flower
2. Kokanada – Red flower
3. Indivara – Blue flower

• Pundarika- White Flower[Ra.Ni-Ka.Va 176,177]

Synonyms :Swetapatram, Sithabjam, Swethavarijam, Harinethram, Saratpadmam, Shambuvallabham, Shaaradam,

Rasa :Tikta Madhuram

Veeyam :Sheetam

Dosha Karma :Pithahara

Indication :Daha(Burning sensation), Pipasa (Excessive thirst), Brama(Dizziness)

• Kokanada – Red flower[Ra.Ni-Ka.Va 178,179]

Synonyms :Arunakamalam, Raktambojam, Shonapadmam, Raktolpalam, Aravindam, Ravipriya, Raktavarija

Rasa :Katu Tikta Madhuram

Veeyam :Sheetam

Dosha Karma :Tridosha Samanam

Indication :Santharpanam (Nourishing), Vrushyam (Aphrodisiac)

• Indivara – Blue flower[Ra.Ni-Ka.Va 180,181]

Synonyms :Neelakamalam, Neelabjam, Neelapankajam, Neelapadmam

Rasa :Madhura

Veeyam :Sheetam

Dosha Karma :Pithahara

Indication :Ruchyam (Increases the taste of mouth), Kesyam (Strengthens hair), Rasayana (Improve the strength of the body and one of the best rejuvenating Drug)

Kamala- Different parts and its properties



1. Seeds of kamala/Padma Beejam [Ra.Ni-Ka.Va 186,187][Dha.Ni-Ka.Va 140,141]
 Synonyms :Padmaksham, Goladyam, Kandali, Bheda, Padmakarkadi, Kroucha, Krouchadani, Syama,
 Rasam :Madhura Tiktam [Dha.Ni] Katu Madhuram [Ra.Ni]
 Veeryam :Sheetham
 Dosha Karma :Pithaharam [Ra.Ni] Vathakruth [Dha.Ni]
 Mukhya Karma :Garbhastapanam (Prevent Abortion), Pachanam (Improve Digestion), Ruchikarakam (Improve taste of the mouth)
 Indication :Raktapitha (Bleeding disorders), Chardi (Vomiting), Daham (Burning Sensation)

2. Fresh leaves of Kamala/Navadhala [Bha.Ni-PuVa 9]
 Synonyms :Samvarthika
 Rasam :Tikta Kashayam
 Veeryam :Sheetham
 Dosha Karma :Pithahara
 Indication :Daha (Bourning sensation), Trut (Excessive Thirst), Mootra krichram (Dysuria), Gudhavyadi (Anorectal diseases), Raktapitha (Bleeding disorders)

3. Seedpod of Kamala/Beeja kosha [Bha.Ni-PuVa 10]
 Synonyms :Karnika
 Rasam :Tikta Kashaya Madhura
 Veeryam :Sheetham
 Dosha Karma :Kapha Pithaharam
 Mukhya Karma :Mughavaishadyam (Cleanses the mouth)
 Indication :Trushna (Excessive thirst), Raktapitha (Bleeding disorder)

4. Stamens of Kamala/Kesara [Ra.Ni-Ka.Va 192,193][Dha.Ni-Ka.Va 146,147][Bha.Ni-PuVa 11]
 Synonyms :Kinjalkam, Padmakasaram, Kinja, Peetham, Chungam, Paragam, Champeyakam
 Rasam :Kashayam [Bha.Ni, Dha.Ni], Madhuram Katu [Ra.Ni]
 Veeryam :Sheetham
 Dosha Karma :Kapha Pithaharam
 Mukhya Karma :Vrushya (Aphrodisiac), Ruchyam (Improve taste of mouth)
 Indication : Trushna (Excessive thirst), Daha (Burning sensation), Raktarshas (Bleeding piles), Visha (Toxicity), Sotham (Oedema), Aasyavrunam (Stomatitis), Kshayam (Emaciation)

5. Lotus Stalk /Kamala nalam [Ra.Ni-Ka.Va 188,189][Dha.Ni- Ka. 142,143][Bha.Ni-PuVa 12]
 Synonyms :Mrinalam, Padmanala, Mrinali, Mrinalini, Visa, Padma tandu, Visini, Naliniruham
 Rasam :Madhuram [Dha.Ni], Tikta Kashayam [Ra.Ni]
 Veeryam :Sheetham
 Dosha Karma :Pithaharam [Ra.Ni], Increases kapha and vatha [Dha.Ni]
 Mukhya Karma :Vrushya (Aphrodisiac), Samgrahi, Raktapitha Prasadnam, sthanyakruth (improve Lactation)
 Indication : Daha (Burning sensation), Mootra krichram (Dysuria), Raktavanti (Hematemesis)

6. Lotus Rhizome/Kamala Kanda [Ra.Ni-Ka.Va 190, 191][Dha.Ni-Ka. 144,145]
 Synonyms :Shalukam, Padmakandam, Padmamoolam, kadawayam, Shaleenam, Jalalookam, Sakalam
 Rasam :Kashaya Madhura Tiktam [Dha.Ni]
 Veeryam :Sheetham
 Dosha Karma :Kapha Pithaharam [Ra.Ni]
 Mukhya Karma :Ruchyam (improve taste of mouth)
 Indication : Kasam [Cough], Trushna (Excessive Thurst), Daha (Burning sensation)

According to Bhavaprakasha nigantu, Mrinala and shaluka have similar properties

FORMULATIONS OF NELUMBO NUCIFERA

Important formulations of Kamala are shown in the below table:

Table 1

Serial No:	Yogam	Used Part	Indication	Reference
1	Anu Tailam	Kinjalkam	Nasyam for Urdha jatrugadha Rogas (Disease related to head & neck)	A.H.Su 20/37

2	Drakshadi Kashayam	Padmakeasaram, Mrinalam	Vathapitha Jwaram, Raktapitham, Moorcha	A.H.Ch i 1/56
3	Pancharavinda ghritam	Mrinalam, Bisa, Kesaram, Pathram, Beejam	Medhya Rasayanam, Pourusha Vardhanam	A.H.U 39/48
4	Prapoundarikadhi Lepam	Kalamam	Siroruja	Cha.Su 3/24
5	Bhadrasriyadigana	Kamala, Mrinalam	Raktapitham	Cha.chi 4/102
6	Pushyanuga Chooranam	Padmakasaram	Pradaram, Raktarshas	Bhai.Ra .66/25
7	Kumkumadhi Tailam	Padmam	Mukha kanti, Lakshmiyananam	Bhai.Ra 60/122
8	Mahachandanadhi Tailam	Mrinalam, Visa, Shalukam, kesaram	Dhatupushti, Raktapitham, Urakshatam	Bhai.Ra 14/298
9	Lakshadi Tailam	Padmakasaram	Dantachalam, Dalanam, Aruchi	Bhai.Ra 61/142
10	Hriberadi Tailam	Padmakasaram	Raktapitham, Kasam, Swasam	Bhai.Ra 13/156
11	Ushirasavam	Padmam, Pundarikam, Neelakamalam	Raktapitham, Pandu	Bhai.Ra 13/162
12	Madhukadyavalahyam	Komala Nalini Dalam	Pradaram, Yonishoolam, Kukshishoolam	Bhai.Ra 66/37
13	Utpaladi Chooranam	Shalooka	Yonishoolam, Katishoolam	Bhai.Ra 66/32
14	Aravindasavam	Aravindam	Balarogam, Balapushti agnivardhanam	Bhai.Ra 71/162
15	Dwiharidradi Lepam	Padmam	Neelika, Vyangam, Mukhadooshika	Bhai.Ra 60/107
16	Pooga Khanda (Apara)	Kamala	Chardi, Amlapitham	Bhai.Ra 30/220
17	Samangadi Kashayam	Padmakasaram	Pitha Kaphaja atisaram, Raktatisaram	Bhai.Ra 6/53
18	Durvadi ghritam	Kinjalkam	Nasagatha Raktapitham	Bhai.Ra 13/25
19	Aswagandaitailam	Mrinalam, Shalookam, Bisa, Kinjalkam	Asrugdharam, Pushtivardhanam,	Bhai.Ra 26/185
20	Chandanadi Kwatham	Mrinalam	Daham	Bhai.Ra 23/10

CONCLUSION

The Lotus is very much a part of Indian cultural tradition. Its importance has been recognized and it has been grown for use as food, medicine and also for cultural and religious activities. There are classical references available for the drug. The reference of the drug is quoted in Brihatray's, Laghutay's, Nigantus and modern literatures. The literature review of the drug was done from literatures, research papers and reliable internet sources.

All the parts of the Kamala is Sheetha veeryam, so that it is mainly used in Raktapitha (Bleeding disorders), Trushna (Excessive thirst) and Daha (Burning sensation). Apart from this, Kamala also have Rasayana, Vajeeekarana and Tarpana properties. Because of the its Soumanasya Janana properties, it is used in Psychosomatic Disorders. Lotus in spite of being in water and mud, it never gets wet and nor get stained. It is not bothered about its surroundings. But it blooms and performs its duty and vanishes. Lotus is a perfect model for human beings to perform his duty without being bothering about the external factors.

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