

MUSALĪ - A MEDICO-HISTORICAL REVIEW

Bandi Venkateswarlu*, N. Srikanth,
M.M. Rao**, M.M. Padhi***,
Bhuvnesh Kumar Sharma**** & Ala Narayana*******

ABSTRACT

Musalī is a *Śukrala dravya* (Aphrodisiac drug) and number of formulations mentioned in the classics with *Musalī* as one of the ingredients. There are two varieties of *Musalī* are mentioned in *Bhāvaprakāśanighaṇṭu* viz. *Saphēda Musalī* & *Kālī Musalī*. Various botanical sources for both *Saphēda* and *Kālī Musalī* have been described in the literature. The actual botanical source of *Saphēda Musalī* is tuberous roots of *Asparagus adscendens* Roxb. Tuberous roots of different *Chlorophytum species* are also sold under the name of *Saphēda Musalī*, as the descriptions of *Saphēda Musalī* in the classics can also be attributed to *Chlorophytum species*. Botanical source of *Kālī Musalī* is tuberous roots of *Curculigo orchiooides* Gaertn. A detailed account of *Musalī* covering multiple aspects viz. synonyms, properties, actions and indications of *Musalī*, reasons for different botanical sources of *Musalī* has been made which would help academicians, scholars, scientists, pharmaceutical industries etc. for further exhaustive review comprising medico-historical, etymological, botanical, pharmacological aspects from ancient and contemporary literatures would provide a clarity in identification of the plant.

Introduction

The drug "*Musalī*" is told to be '*Śukrala*' by *Śārṅgadhara* and has found a place in many compound preparations indicated in *Vājīkaraṇa yōga*, not only in the *Saṁhitā*, but also in therapeutic treatises such as *Bhaiṣajyaratnāvalī* and *Yōgaratnākara*. It is also referred in *Nighaṇṭu* as a *Vṛṣya dravya*.

The word *Musalī* is first mentioned by *Hārīta* in *Hārītasamhitā*¹⁰, where as the synonyms *Tālamūlī* in *Carakasamhitā* and *Tālapatrī* in *Suśrutasaṁhitā* are seen. *Nighaṇṭukāra* explained two varieties of *Musalī* viz., *Śveta* (white) and *Apara* (black).

* Research Officer (Ay), **Assistant Director (Ay) & ***Deputy Director (Tech.), Central Council for Research in Ayurveda and Siddha, New Delhi-110058, India.
****Research Officer (Ay) & *****Director, Indian Institute of History of Medicine (CCRAS), Hyderabad-500095, India.

According to *Brahmaśaṅkara Miśrā* (commentator of *Bhāvaprakāśanighaṇṭu*), *Saphēda Musalī* is commonly considered as *Asparagus adscendens* Roxb. and also opined that some others are considering the *Chlorophytum arundinaceum* Baker. The *Kālī* (Black) *Musalī* is considered to be as *Curculigo orchioides* Gaertn. Commentators of other *Nighaṇṭu* and in recent books (Indian Medicinal Plants & Indian Materia Medica) authors have opined the same.

Objectives and Methodology

- Review of literature with the focus on medico-historical, botanical, trade which was vogue in contemporary period.
- Critical analysis on the review to clarify the identity of the plant *Musalī*.
- Detailed descriptions on various aspects of *Musalī* are found in various Ayurvedic literatures. Ayurvedic literature records and attributes varying pharmacological actions & therapeutic uses.

Historical perspective

The word *Itihāsa* is derived from *iti (ēvam) + ha (niścayēna) + āsa (āsīt)*, means the origin, development, existence utilities in the past of a particular thing. History tells us the past and guidelines for the future.

References in *Samhitā-grantha*

***Carakasamhitā* (1500-1000 B.C.):** *Musalī* as a single drug is not available. In *Dhūmapāna yōga*, it is indicated in *Kāsa cikitsā*. In this *yōga*, *Tālamūlī* (synonym of *Musalī*) is one of the ingredients.⁷

***Suśrutasamhitā* (1500-1000 B.C.):** In the name of *Tālapatrī* (synonym of *Musalī*) six *yōga* and with the name of *Suvahā* one *yōga* is explained. These are indicated in the treatment of *Aśmarī*, *Śvāsa*, *Granthī* and *Vyaṅga*.

***Bhēlasamhitā* (100 B.C.):** With the name of *Kharjūrī* one *Śukravivardhana vasti* and *Tālapatrī kaṣāya* in *Mūtrakṛcchra* are described.¹²

***Kāśyapasmhitā* (600 A.D.):** Two *yōga* are explained, one with the name of *Musalī* and the other with *Gōdhāpadī* and both are indicated in *Śōtharōga*.

***Hārītasamhitā* (1000-1200 A.D.):** In *Hārītasamhitā*, two *yōga* are formulated with *Musalī*, one in *Khaṇḍakādyavalēhya* in the treatment of *Raktapitta* in the name of *Musalī* and other with *Musalī* for *Vājīkaraṇa*.

References in *Saṅgraha-grantha*

Aṣṭāṅgasāṅgraha (600 A.D.): *Vāgbhata* formulated four preparations with the names of *Tālapatrī* and *Tālapatrikā*.²

Cakradatta (1100 A.D.): In this five compound preparations were explained with *Tālamūli*.⁶

Śārngadharasamhitā (1300 A.D.): In this four preparations were explained.

Rasaratnasamuccaya (1200-1300 A.D.): *Rasavāgbhata* has described both the words *Musalī* and *Tālamūli*, totally 17 *yōga* were explained mainly in *Rasāyana* and *Vājīkaraṇa yōga*.¹

Vaṅgasēna: Totally 19 *yōga* are explained mainly as *Rasāyana*.

Yōgaratnākara (1700 A.D.): Explained around 12 *yōga* with *Musalī* and 3 *yōga* with *Tālamūli* as one of the ingredients, which are mainly indicated for *Vājīkaraṇa* and in *Arśa*, *Udararōga*, *Sūtikārōga* respectively.

Gadanigraha (1100 A.D.): 2 *yōga* are explained with *Musalī* as one of the ingredients, which are indicated for *Arśa*.⁵

References in *Nighaṅṭu-grantha*

Śōdhanighaṅṭu (1100 A.D.): Included *Musalī* in *Lakṣmaṇādi varga* and described with five synonyms *Kharjūrī*, *Tālamūli*, *Musalī*, *Muśālī*, *Sukanda*, and the properties mentioned are *Madhura Rasa*, *Śīta Vīrya*, *Vātapittahara*, *Vṛṣya*, *Sthairyakara* and *Mārdavakara*.

Amarakōṣa (1100 A.D.): *Amarasimha* narrated the plant under *Vanausadhi varga*.

Madanapālanighaṅṭu (1300 A.D.): written by *Madanapāla*, mentioned 8 synonyms including some new synonyms viz. *Tālapatrī*, *Kāñcanapuṣpikā*, *Mahāvṛṣyā*, *Vṛṣyakandā*, *Tālamūlikā*. He described the properties as *Madhura*, *Vṛṣya*, *Uṣṇa vīrya*, *Tikta*, *Bṛmhaṇa*, *Guru* and *Rasāyana*.

Kaiyadēvanighaṅṭu (1500 A.D.): Also known as *Pathyāpathyavibōdhaka* included under *Ausadhi varga* and added two more synonyms i.e. *Hiraṇyapuṣpī*, *Mauśālī*.

Bhāvaprakāśanighaṅṭu (1600 A.D.): A popular, authentic and widely used *Nighaṅṭu* described *Musalī* under *Gudūcyādi varga* and mentioned its properties as *Madhura*, *Vṛṣya*, *Uṣṇa vīrya*, *Bṛmhaṇa*, *Guru*, *Tikta*, *Rasāyana*. He described two varieties of *Musalī* and also stated that the black (*Apara*) variety possess good qualities and best as *Rasāyana*.

Rājanighaṅṭu (1700 A.D.): *Vaidya Narahari* described eight synonyms for *Musalī* including three new, *Gōdhāpadī*, *Suvahā*, *Hēmapuṣpī* and included it under *Mūlakādi varga*.

Śāligrāmanighaṅṭu (2000 A.D.): *Śāligrāma Vaidya* has mentioned four synonyms *Musalī*, *Tālamūlī*, *Khalinī*, *Tālamūlikā* and included in *Guḍūcyādi varga*.

Nighaṅṭu Ādarśa (2000 A.D.): *Bāpālāla Vaidya* has described *Saphēda Musalī* under *Laśunādi varga* and *Kālī Musalī* under *Musalikandādi varga* based on morphological features.

Modern Era

In the modern era, the advancement in the Science and Technology has enabled to study several plants macroscopically and microscopically.

Sir J. D. Hooker included *Curculigo orchioides* Gaertn. under Hypoxidaceae and both *Asparagus adscendens* Roxb. and *Chlorophytum arundinaceum* Baker under Liliaceae and described morphological features elaborately.⁴

Kirtikar & Basu recorded both *Asparagus adscendens* and *Chlorophytum arundinaceum* (Liliaceae) as *Saphēda Musalī* and described their therapeutic properties as demulcent, tonic and indicated in Diarrhoea, Dysentery and General debility. *Curculigo orchioides* (Amaryllidaceae) is considered as *Kālī Musalī* and stated as Bitter tonic, Aphrodisiac, Anti-pyretic, Carminative and indicated in Asthma, Piles, Jaundice, Diarrhoea, Colic and Gonorrhoea.⁸

Dr. K. M. Nadkarni described the same as in Indian Medicinal plants.⁹ George Watt has confirmed that the true *Saphēda Musalī* is *Asparagus adscendens* and *Curculigo orchioides* as *Kālī Musalī*.³ Thakur Balwanth Singh and K. C. Chuneekar (Glossary of vegetable drugs in *Bṛhatrayī*) described that the *Saphēda Musalī* is *Chlorophytum arundinaceum*.¹¹

V.V. Siva Rajan & Indira Balachandran described that the botanical sources of *Saphēda Musalī* are *Asparagus adscendens* and *Chlorophytum arundinaceum*.

Etymological Considerations

Synonyms are different names used to describe the same entity. In *Āyurvēda*, different plants are described with different synonyms. Synonyms found in different *Nighaṅṭu* or even in *Sarīḥitā* are based in their morphological characters of leaves, stems, flowers, seeds, roots etc; their habitat (i.e. to which community they originally grow),

their *Guṇakarma*, their utility to man in health and disease and some are only by tradition i.e. *Rūḍhi* or *Paramparā* (Table 1, 2, 3). The etymology ascribed to this plant also reflects morphological, pharmacological, clinical aspects that facilitate in identifying the plant (Table 4, 6 & 7). Ayurvedic literatures mention this plant under various classification/ categories based on morphology, pharmacology and therapeutic uses (Table 5).

Synonyms of *Musalī* are found in texts denote

➤ **As *Rūḍhi Nāma*:**

- *Muśālī*
- *Musalī*
- *Mauśālī*

➤ **Denoting morphological characters:**

Under ground roots/ rhizomes

- *Dīrghakandikā*
- *Bhūtālī*
- *Khalinī*
- *Tālamūlī*
- *Tālamūlikā*
- *Gōdhāpadī*

Leaves

- *Tālapatrī*
- *Tālapatrikā*

Flowers

- *Kāñcanapuṣpikā*
- *Suvahā*
- *Hiraṇyapuṣpī*
- *Hēmapuṣpī*
- *Mūlapuṣpī*
- *Pītapuṣpā*
- *Mahāpuṣpā*

➤ **Denoting Pharmacological property**

- *Mahāvṛṣyā*
- *Vṛṣyakandā*
- *Māmsalī*

Table -1: Synonyms of *Musalī* in different *Samhitā*

Sl. No.	Synonyms	<i>Caraka samhitā</i>	<i>Suśruta samhitā</i>	<i>Kāśyapa samhitā</i>	<i>Hārīta samhitā</i>	<i>Bhēla samhitā</i>	<i>Aṣṭāṅga hṛdaya</i>
1.	<i>Kāñcanapuṣpikā</i>	-	-	-	-	-	-
2.	<i>Kharjūrī</i>	-	-	-	-	-	-
3.	<i>Khalinī</i>	-	-	-	-	-	-
4.	<i>Gōdhāpadī</i>	-	-	+	-	-	-
5.	<i>Tālapatrī</i>	-	+	+	-	+	+
6.	<i>Tālapatrikā</i>	-	-	-	-	-	+
7.	<i>Tālamūlī</i>	+	+	-	-	-	-
8.	<i>Tālamūlikā</i>	-	+	-	-	-	-
9.	<i>Dīrghakandikā</i>	-	-	-	-	-	-
10.	<i>Bhūtālī</i>	-	-	-	-	-	-
11.	<i>Mahāvṛṣyā</i>	-	-	-	-	-	-
12.	<i>Māmsalī</i>	-	-	-	+	-	-
13.	<i>Muśalī</i>	-	-	-	-	-	+
14.	<i>Musalī</i>	-	-	-	+	-	-
15.	<i>Mausālī</i>	-	-	-	-	-	+
16.	<i>Vṛṣyakandā</i>	-	-	-	-	-	-
17.	<i>Sukandā</i>	-	-	-	-	-	-
18.	<i>Suvahā</i>	-	+	-	-	-	-
19.	<i>Hiraṇyapuṣpī</i>	-	-	-	-	-	-
20.	<i>Hēmapuṣpī</i>	-	-	-	-	-	-

Table-2: Synonyms of *Musalī* in other classical texts

Sl. No.	Synonyms	<i>Śārṅgadhara samhitā</i>	<i>Vaṅga sēna</i>	<i>Rasaratna samuccaya</i>	<i>Bhaiṣajya ratnāvalī</i>	<i>Yōga ratnākara</i>	<i>Abhidhāna mañjarī</i>
1.	<i>Uccatā</i>	-	-	-	-	-	+
2.	<i>Kāñcanapuṣpikā</i>	-	-	-	-	-	-
3.	<i>Kharjūrī</i>	-	-	-	-	-	-
4.	<i>Khalinī</i>	-	-	-	-	-	-
5.	<i>Gōdhāpadī</i>	-	-	-	-	-	-
6.	<i>Tālapatrī</i>	-	-	+	-	-	+
7.	<i>Tālapatrikā</i>	-	-	-	-	-	-

8.	<i>Tālamūli</i>	-	+	+	+	+	-
9.	<i>Tālamūlikā</i>	-	+	-	-	-	-
10.	<i>Dīrghakandikā</i>	-	-	-	-	-	-
11.	<i>Parnapuspikā</i>	-	-	-	-	-	+
12.	<i>Bhūtālī</i>	-	-	-	-	-	+
13.	<i>Mahāvṛṣyā</i>	-	-	-	-	-	-
14.	<i>Māmsalī</i>	-	-	-	-	-	-
15.	<i>Musālī</i>	+	-	+	-	+	-
16.	<i>Musalī</i>	+	+	+	+	+	+
17.	<i>Mausālī</i>	-	-	+	-	+	-
18.	<i>Vārāhī</i>	-	-	-	-	-	-
19.	<i>Vṛṣyakandā</i>	-	-	-	-	-	-
20.	<i>Sukandā</i>	-	-	-	-	-	-
21.	<i>Suvahā</i>	-	-	-	-	-	-
22.	<i>Saukarī</i>	-	-	-	-	-	+
23.	<i>Hiraṇyapuspi</i>	-	-	-	-	-	-
24.	<i>Hēmapuspi</i>	-	-	-	-	-	-

Table-3: Synonyms of *Musalī* in different *Nighaṇṭu*

Sl. No.	Synonyms	<i>Rāja nighaṇṭu</i>	<i>Bhāvaprakāśa nighaṇṭu</i>	<i>Śāligrāma nighaṇṭu</i>	<i>Madanapāla nighaṇṭu</i>	<i>Kaiyadēva nighaṇṭu</i>	<i>Sōdhala nighaṇṭu</i>	<i>Śivadatta nighaṇṭu</i>
1.	<i>Kāñcanapuspikā</i>	-	-	-	+	-	-	-
2.	<i>Kharjūrī</i>	-	-	-	+	+	+	-
3.	<i>Khalinī</i>	-	-	+	+	+	-	-
4.	<i>Gōdhāpadī</i>	+	+	-	-	-	-	-
5.	<i>Tālapatrī</i>	-	-	-	+	+	-	-
6.	<i>Tālamūli</i>	+	+	+	-	-	+	-
7.	<i>Tālamūlikā</i>	+	-	+	+	+	-	-
8.	<i>Tṛṇakākanda</i>	-	-	-	-	-	-	+
9.	<i>Dīrghakandikā</i>	+	-	-	-	-	-	-
10.	<i>Picchilā</i>	-	-	-	-	-	-	+
11.	<i>Pītapuspā</i>	-	-	-	-	-	-	-
12.	<i>Bhūtālī</i>	+	-	-	-	-	-	-
13.	<i>Mahāpuspā</i>	-	-	-	-	-	-	+

14. <i>Mahāvṛṣyā</i>	-	-	-	+	+	-	-
15. <i>Mṛdusārāḷpa patrikā</i>	-	-	-	-	-	-	+
16. <i>Muśālī</i>	-	-	-	-	-	+	-
17. <i>Musalī</i>	+	+	+	+	-	+	-
18. <i>Mauśālī</i>	-	+	-	-	+	-	-
19. <i>Vṛṣyakandā</i>	-	-	-	+	+	-	-
20. <i>Sukandā</i>	-	-	-	-	-	+	-
21. <i>Suvahā</i>	+	-	-	-	-	-	-
22. <i>Hiranyapuṣpī</i>	-	-	-	-	+	-	-
23. <i>Hēmapuṣpī</i>	+	-	-	-	-	-	-

Table-4: Etymological considerations

Sl. No.	Synonym	Derivation	Description	Reference
1.	<i>Kāñcanapuṣpī</i>	<i>Kāñcanamiva pītam puṣpamasya</i>	The plant, which has <i>Kāñcana varṇa</i> (yellowish) flowers	<i>Vācaspatyam</i>
2.	<i>Gōdhāpadī</i>	<i>Gōdhāyā iva pādō mūlamasyāḥ</i>	<i>Mūla</i> (root) of the plant resembles <i>pāda</i> (foot) of the lizard	<i>Vācaspatyam</i>
3.	<i>Tālapatrikā</i>	<i>Tālasya patramiva patramasyāḥ</i>	Leaves of the plant resembles <i>Tāla</i> leaves	<i>Aṣṭāṅgahṛdaya Kōśa</i>
4.	<i>Tālapatrī</i>	<i>Tālavṛkṣasya bālapallava iti</i>	Leaves resemble young tender leaves of <i>Tāla</i> tree	<i>Aṣṭāṅgahṛdaya Kōśa</i>
5.	<i>Tālamūlī</i>	<i>Tālasya mūlamiva mūlamasyāḥ</i>	Root of the plant resemble root of <i>Tāla</i> tree	<i>Vācaspatyam</i>
6.	<i>Dīrghakandikā</i>	<i>Dīrghaḥ kandō yasyāḥ</i>	The plant, which possess long <i>kand</i> (tuber)	<i>Vācaspatyam</i>
7.	<i>Muśālī</i>	<i>Muṣṇā(sya)ti khaṇḍayati dōṣān</i>	The plant which pacify <i>dōṣa</i>	<i>Aṣṭāṅgahṛdaya Kōśa</i>

8.	<i>Vṛṣyakandā</i>	<i>Vṛṣyaḥ</i> <i>śukravardhakaḥ</i> <i>kandō yasyā</i>	<i>Kanda</i> (tuber) possess <i>Vṛṣya</i> property	<i>Vācaspatyam</i>
9.	<i>Suvahā</i>	<i>Suṣṭhu vahati</i> <i>saugandhamiti</i>	Possess good by fragrance	<i>Śabdakalpadruma</i>
10.	<i>Hēmapuṣpī</i>	<i>Hēmēva pītaḥ</i> <i>puṣpamasyāḥ</i>	Possess <i>Hēma</i> (golden yellow) coloured flowers	<i>Vācaspatyam</i>

**Table-5: Morphological / Pharmacological Classification of based on
Ayurvedic Literature**

Sl.No.	Ayurvedic Text	Classification
1.	<i>Śārṅgadharasamhitā</i>	<i>Śukrala</i>
2.	<i>Bhāvaprakāśanighaṇṭu</i>	<i>Guḍūcyādi varga, Vājīkaraṇa</i>
3.	<i>Rājanighaṇṭu</i>	<i>Mūlakādi varga</i>
4.	<i>Nighaṇṭu Ādarśa</i>	<i>Musalīkandādi varga (Kālī Musalī)</i> <i>Laśunādi varga (Saphēda Musalī)</i>
5.	<i>Śāligrāmanighaṇṭu</i>	<i>Guḍūcyādi varga</i>
6.	<i>Sōdhalanighaṇṭu</i>	<i>Lakṣmaṇādi varga</i> <i>Karavīrādi varga</i>
7.	<i>Kaiyadēvanighaṇṭu</i>	<i>Auṣadhi varga</i>
8.	<i>Amarakōṣa</i>	<i>Vanaūśadhi varga</i>

Table-6: Pharmacological Properties and Therapeutic Uses of *Musali*

Sl. No.	Name of the Text	Pharmacological Properties					Therapeutic Uses			
		<i>Guṇa</i>	<i>Rasa</i>	<i>Vīrya</i>	<i>Vipāka</i>	<i>Prabhāva</i>	<i>Karma</i>	Actions on	Therapeutic indications	
1.	<i>Dhanvantari nighaṇṭu sahita Rāja nighaṇṭu</i>	<i>Picchila</i>	<i>Madhura</i>	<i>Śīta</i>	<i>Madhura</i>	-	<i>Vṛ̥ṣya</i> , <i>Puṣṭibala</i> <i>vardhaka</i> ,	<i>Pittahara</i>	<i>Śukrala</i>	<i>Dāha</i> , <i>Śrama</i>
2.	<i>Madanapāla nighaṇṭu</i>	<i>Guru</i>	<i>Madhura</i> , <i>Tikta</i>	<i>Uṣṇa</i>	<i>Madhura</i>	-	<i>Vṛ̥ṣya</i> , <i>Bṛ̥mhāṇa</i> , <i>Rasāyana</i>	<i>Vātahara</i>	<i>Śukrala</i>	<i>Arśa</i> , <i>Vātarōga</i>
3.	<i>Kaiyadēva nighaṇṭu</i>	<i>Guru</i>	<i>Madhura</i> , <i>Tikta</i>	<i>Uṣṇa</i>	<i>Madhura</i>	-	<i>Vṛ̥ṣya</i> , <i>Bṛ̥mhāṇa</i> , <i>Rasāyana</i>	<i>Vātahara</i>	<i>Śukrala</i>	<i>Durnāma</i>
4.	<i>Bhāvaprakāśa nighaṇṭu</i>	<i>Guru</i>	<i>Madhura</i> , <i>Tikta</i>	<i>Uṣṇa</i>	<i>Madhura</i>	-	<i>Vṛ̥ṣya</i> , <i>Bṛ̥mhāṇa</i> , <i>Rasāyana</i>	<i>Vātahara</i>	<i>Śukrala</i>	<i>Arśa</i>
5.	<i>Śāligrāma nighaṇṭu</i>	<i>Guru</i> , <i>Picchila</i> , <i>Śīta</i>	<i>Madhura</i>	<i>Uṣṇa</i>	<i>Madhura</i>	<i>Rakta dōṣa</i> <i>nāśaka</i>	<i>Vṛ̥ṣya</i> , <i>Rasāyana</i> , <i>Bala</i> <i>vardhaka</i>	<i>Vātapittahara</i>	<i>Śukrala</i>	<i>Dāha</i> , <i>Śrama</i> , <i>Raktavikāra</i>
6.	<i>Sōdhala nighaṇṭu</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Śīta</i>	<i>Madhura</i>	-	<i>Vṛ̥ṣya</i> , <i>Agni</i> <i>vardhaka</i>	<i>Vātapittahara</i>	-	<i>Sthaulyadōṣa</i> <i>nāśaka</i>
7.	<i>Śaṅkara nighaṇṭu</i>	<i>Picchila</i> , <i>Śīta</i> , <i>Sthira</i>	<i>Madhura</i> , <i>Tikta</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Rudhira</i> <i>vikāra</i>	<i>Vṛ̥ṣya</i> , <i>Puṣṭikāraka</i>	<i>Vātapittahara</i>	<i>Śukrala</i> , <i>Raktavṛ̥ddhi</i> , <i>Raktavikāra</i>	<i>Dāha</i> , <i>Śrama</i> ,
8.	<i>Nighaṇṭu ratnākara</i>	<i>Guru</i> , <i>Picchila</i>	<i>Madhura</i> , <i>Tikta</i>	-	<i>Madhura</i>	<i>Raktadōṣa</i> <i>nāśaka</i>	<i>Vṛ̥ṣya</i> , <i>Dhātuvṛ̥ddhi</i> - <i>kāra</i> , <i>Balya</i>	<i>Vātahara</i>	<i>Śukrala</i> , <i>Raktavṛ̥ddhi</i>	<i>Śrama</i> , <i>Raktavṛ̥ddhi</i>

9. <i>Nighantu kalapadruma</i>	-	-	<i>Sita</i>	-	-	<i>Puṣṭikāraka, Pittahara Bala vardhaka</i>	<i>Śukrala</i>	<i>Atimūtratā</i>
11. <i>Yunānī dravyaguṇādarśa</i>	-	-	-	-	-	<i>Vājīkara</i>	<i>Śukrala</i>	<i>Śukramēha, Kāmāvasāda</i>
12. <i>Vanaśadhi candrōdaya</i>	-	<i>Madhura, Tikta</i>	-	-	-	<i>Vṛṣya, Rasāyana, Agni vardhaka</i>	<i>Śukrala</i>	<i>Madhumēha, Arśa, Raktadōṣa, Jvara</i>
13. <i>Dravyaguṇa vijñāna</i>	<i>Guru, Snigdha</i>	<i>Madhura, Tikta</i>	<i>Uṣṇa</i>	<i>Madhura</i>	<i>Tridōṣahara</i>	<i>Vṛṣya, Bṛ̥mhāṇa, Rasāyana</i>	<i>Śukrala</i>	<i>Arśa, Mūtrakṛcchra, Daurbalya</i>

Table – 7: Therapeutic Uses;/ Indications of the *Musalī*

Therapeutic Uses/ Indications	<i>Caraka</i>	<i>Suśruta</i>	<i>Kāśyapa</i>	<i>Hārīta</i>	<i>Bhēla</i>	<i>Aṣṭāṅga</i>	<i>Śārṅga</i>	<i>Cakra</i>	<i>Vaṅga</i>	<i>Rasaratna</i>	<i>Bhāva</i>	<i>Gada</i>	<i>Bhaiṣajya</i>	<i>Yōga-</i> <i>samhitā</i>	<i>samhitā</i>	<i>samhitā</i>	<i>samhitā</i>	<i>hrdaya</i>	<i>-dhara</i>	<i>-datta</i>	<i>-sēna</i>	<i>samuccaya</i>	<i>prakāśa</i>	<i>nigraha</i>	<i>ratnāvalī</i>	<i>ratnākara</i>	
Rejuvenation	-	-	-	+	-	-	-	-	+	+	+	-	+	-													
<i>Aphrodisiac</i>	-	-	-	+	+	-	+	-	-	+	+	-	+	+													
<i>Fevers</i>	-	-	-	-	-	-	+	-	-	+	-	-	+	-													
<i>Bleeding disorders</i>	-	-	-	+	-	-	+	+	+	-	+	-	+	-													
<i>Acid peptic disorders</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	+													
<i>Piles</i>	-	-	-	-	-	-	+	+	+	-	+	+	+	+													
<i>Diarrhoea</i>	-	-	-	-	-	-	-	-	-	+	-	-	+	-													
<i>Cough, Dyspnoea</i>	+	+	-	-	-	-	-	-	+	-	-	-	+	-													
<i>Urolithiasis</i>	-	+	-	-	-	+	-	-	-	-	-	-	+	-													
<i>Diabetes</i>	-	-	-	-	-	-	-	-	-	-	-	+	+	-													
<i>Musculoskeletal/ neurological disorders</i>	-	-	-	-	-	-	-	-	+	-	+	-	+	+													
<i>Ear diseases</i>	-	-	-	-	-	-	-	+	+	+	-	+	-	-													
<i>Dysuria</i>	-	-	-	-	-	-	-	-	-	-	-	-	+	-													
<i>Abdominal disorders</i>	-	-	-	-	-	-	-	-	+	+	-	-	+	+													
<i>Inflammatory disorders</i>	-	-	+	-	-	-	-	-	+	-	-	-	+	-													
<i>Anuria</i>	-	-	-	-	-	-	-	-	-	-	+	+	+	+													
<i>Tubercular disorders</i>	-	-	-	-	-	-	-	-	-	+	-	-	+	+													
<i>Gynaecological disorders</i>	-	-	-	-	-	-	-	-	-	-	-	+	+	+													

Discussion

Even though detailed descriptions of *Musalī* are available in Ayurvedic literatures, still there is a great confusion concerning its identity. Currently the plant is available with two names in the market viz. *Saphēda Musalī* and *Kālī Musalī*. The descriptions and citations in the texts are scattered elsewhere which have created difficulty in finding out the exact identity of the source; in turn, creating confusion. A critical analysis on Ayurvedic etymological, pharmacological and medico historical aspects that are vogue in different periods reveal certain facts based on which the identity could be clarified.

Etymological Basis: The plant is ascribed with different synonyms clear cut etymological derivation denoting morphology, pharmacology, therapeutic uses, etc. have been recorded, which greatly helps in identifying actual botanical source.

Correlation of Etymology with Pharmacognosy: The synonyms like *Bhūtālī*, *Dīrghakandikā*, *Kāñcanapuspikā*, *Hēmapuspī*, *Pītapuspā*, *Hiranyapuspī* and *Mūlapuspī* can be attributed to *Curculigo orchioides* Gaertn., as it is a ground palm, possess long root-stock and yellowish flowers and the pedicel of the flower emerges from the underground; where as *Mṛdusārālpatrikā*, *Khalinī*, *Gōdhāpadī*, *Picchilā* can be applied to the *Asparagus adscendens* Roxb., as it contains smooth and small cladodes, possess bunch of roots at one place which resembles to foot of a lizard, mucilaginous.

Pharmacological Basis: Some authors mentioned the *Vīrya* of *Musalī* as *Uṣṇa* and others as *Śīta*. These properties possess diverse therapeutic actions and form a basis for clarifying the botanical source. The scholars of current era considered *Asparagus adscendens* (*Saphēda Musalī*) as *Śīta Vīrya* where as *Curculigo orchioides* (*Kālī Musalī*) as *Uṣṇa Vīrya*.

In recent period, due to very limited availability of *Saphēda Musalī* (*Asparagus adscendens*), it is vogue to use *Chlorophytum* species instead of the original source. This could be justified to certain extent based on etymological descriptions of synonyms viz. *Bhūtālī*, *Gōdhāpadī* which denote the unique pattern of roots.

Conclusion

The use of plant based medicines has been increased many folds during the last decade in India and as well as globally. The safety and quality have become important

concerns to the healthcare professionals and policy makers. Identification of reliable botanical source based on classical literatures would render in the development, preparation of effective formulations. The thorough review of literature on *Musalī* has revealed that the history of medicine has a great role in identifying the reliable source of the drugs and the same can be utilized appropriately in drug development.

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सारांश

मुसली - एक चिकित्सा ऐतिहासिक समीक्षा

बंडि वेंकटेश्वर्लु, एन. श्रीकान्त, एम.एम.राव,
एम.एम.पाढ़ी, भुवनेश कुमार शर्मा एवं अला नारायण

मुसली एक शुक्रल द्रव्य है एवं प्रतिष्ठित पुस्तकों में विभिन्न योगों के संघटक के रूप में उल्लिखित है। भावप्रकाश निघण्टु में दो प्रकार की मुसली (सफेद मुसली एवं काली मुसली) उल्लिखित है। साहित्य में सफेद एवं काली मुसली के विभिन्न वानस्पतिक स्रोत का वर्णन है। सफेद मुसली का वानस्पतिक स्रोत आस्पारागस एडसिन्डेन्स रॉक्स. एवं काली मुसली का वानस्पतिक स्रोत कर्कुलिगो आर्कियायिडस् गार्ट. का गांठदार मूल है। विभिन्न क्लोरोफायटम प्रजाति के गांठदार मूल की सफेद मुसली के नाम से बिक्री की जाती है। प्रतिष्ठित पुस्तकों में सफेद मुसली का वर्णन क्लोरोफायटम प्रजातियों से सामीप्य रूप में है। इस लेख में मुसली के पर्याय, गुण, कर्म और आमयिक प्रयोग एवं मुसली के विभिन्न वानस्पतिक स्रोतों के कारणों से सम्बन्धित विभिन्न पहलुओं पर आधारित विस्तृत विवेचन किया गया है जो कि शिक्षकों, स्नातकों, वैज्ञानिकों, औषधिनिर्माण संस्थाओं आदि की सहायता करेगा। प्राचीन एवं समकालीन साहित्य से चिकित्सा ऐतिहासिक, निरुक्त्यात्मक, वानस्पतिक और द्रव्यगुणात्मक पहलुओं सम्बन्धित विस्तृत समीक्षा के द्वारा पादप की पहचान करने में भी यह लेख स्पष्टता प्रदान करेगा।