

A Meta-Analytical Study of *Shatavari* (*Asparagus racemosus* Willd) References in Classical Ayurvedic Samhitas

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ABSTRACT

An extensive meta-analysis was conducted to systematically compile and interpret references to Shatavari (*Asparagus racemosus* Willd) across the foundational Ayurvedic treatises—Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Kashyap Samhita, Bhela Samhita, Harita Samhita, and Sharangadhara Samhita. The objective was to elucidate the formulation, therapeutic roles, and route of administration attributed to this revered plant, traditionally known as the “Queen of Herbs.” The analysis integrates classical knowledge with interpretations from textual research, highlighting Shatavari’s continuity of use from antiquity to contemporary Ayurvedic practice in various forms.

KEYWORDS: *Shatavari, Asparagus racemosus, Ayurveda, Charaka Samhita, Sushruta Samhita, Rasayana, Meta-analysis*

1. INTRODUCTION

Asparagus racemosus Willd., popularly known as Shatavari, is a premier Rasayana in Ayurvedic medicine, revered for its ability to prevent aging, increase Ayu (longevity), and enhance both Dhatu and Oja Vardhana (immunity). By improving mental function, vigor, and overall vitality, it serves as a foundational herb for systemic rejuvenation. Its therapeutic reach is remarkably broad, extending to the treatment of nervous disorders, neuropathy, dyspepsia, hepatopathy, inflammation, and tumors¹.

Modern pharmacological research supports these traditional uses, indicating that the Moola (root) extract possesses potent anti-ulcer, anti-oxidant, anti-diarrheal, anti-diabetic, and immunomodulatory activities. Because of this diverse clinical profile, *Shatavari* has seen a massive surge in global demand. In India alone, approximately 500 tonnes of *Shatavari* roots are utilized annually for medicinal production, cementing its status as a vital botanical resource in the international healthcare landscape.

2. MATERIALS AND METHOD

An extensive meta analysis of *Charak Samhita*, *Sushrut Samhita*, *Ashtanga Hridaya*, *Kashyap Samhita*, *Bhel Samhita*, *Harit Samhita*, *Sharangdhar Samhita* was done and references of *Shatavari* were categorized.

3. OBSERVATION AND RESULTS

The results have been enlisted and are tabulated below

I. CHARAKA SAMHITA² (1000 BC– 400 AD)

In *Charak Samhita*, *Shatavari* (*Asparagus racemosus* Willd.) has been classified under *Balya and Vaya-Sthapana Mahakashaya*. It is best galactagogue and pacifies *vata* and *pitta dosha*. It is considered as *Rasayana* and *Uttam Vajikar Aushadha*. Also used in the treatment of diseases of *Jwara*, *Raktapitta*, *Kasa*, *vatarakta*, *shoola*, etc. The formulations containing *Shatavari* (*Asparagus racemosus* Willd.) are listed in Table no.1

Table No.1: References of *Shatavari* (*Asparagus racemosus* Willd.) in *Charaka Samhita*

S.N.	<i>Sthana</i> /Ch.No. / <i>Shlok</i> No./ Pg.No.	Terminology Used/ Part Used	<i>Kalpna</i> /Formulations	<i>Karma</i> / Actions	<i>Marga</i> /Route of Administration Internal/External
1.	Su.4/7/77(c hakrapani)	<i>Atirasa</i>	<i>Balya Mahakashaya</i>	<i>Balya</i>	I
2.	Su.4/18/98	<i>Atirasa</i>	<i>Vaya Sthapana Mahakashaya</i>	<i>Vaya Sthapana</i>	I
3.	Su.5/65/12 3	<i>Shatavari</i>	<i>Anu Taila</i>	<i>Sarveindr iya Balyakara</i>	E
4.	Vi.8/135/7 86	<i>Shatavari</i>	<i>Vamanaarth Dravya</i>	<i>Vamana Karak</i>	I
5.	Vi.8/139/7 89	<i>Shatavari</i>	<i>Madhur Sakandha</i>	<i>Vataja- Pitaja Vikara</i>	E

6.	Sh.8/20/92 7	<i>Shatavira</i>	<i>Garbhasthapa na Aushadhi</i>	<i>Garbha Sthapana</i>	I/E
7.	Chi.1- 1/44/12	<i>Shatavari</i>	<i>Pathama Brahma Rasayana</i>	<i>Rasayana</i>	I
8.	Chi.1- 1/58/14	<i>Shatavari</i>	<i>Dvitiya Brahma Rasayana</i>	<i>Rasayana</i>	I
9.	Chi.1- 4/6/52	<i>Shatavari</i>	<i>Indrokta Rasayana</i>	<i>Rasayana</i>	I
10.	Chi.1- 4/16/56	<i>Shatavary a</i>	<i>Dvitiya Indrokta Rasayana</i>	<i>Rasayana</i>	I
11.	Chi.2- 1/25/70	<i>Shatavari</i>	<i>Brihani Gutika</i>	<i>Vajikaran a</i>	I
12.	Chi.2- 1/34/70	<i>Veera</i>	<i>Vajikarana Ghrita</i>	<i>Vajikaran a</i>	I
13.	Chi.2- 2/6/74	<i>Shatavary a</i>	<i>Apatyakari Shashtikaadi Gutika</i>	<i>Vajikaran a</i>	I
14.	Chi.2- 2/14/75	<i>Shatavari</i>	<i>Apatyakara Swarasa</i>	<i>Vajikaran a</i>	I
15.	Chi.2- 2/18/76	<i>Shatavari</i>	<i>Vrishya Ksheera</i>	<i>Vajikaran a</i>	I
16.	Chi.2- 3/18/81	<i>Shatavari</i>	<i>Vrishya Shatavari Ghrita</i>	<i>Vrishya</i>	I
17.	Chi.2- 4/28/88	<i>Shatavary a</i>	<i>Apatyakara Ghrita</i>	<i>Vajiakran a</i>	I
18.	Chi.3/250/1 56	<i>Shatavari</i>	<i>Jeevantyadi Anuvrasna Basti</i>	<i>Jwara Hara</i>	E
19.	Chi.3/258/1 57	<i>Shatavari</i>	<i>Chandanadi Taila</i>	<i>Daahayuk ta Jwara</i>	E
20.	Chi.4/85/19 2	<i>Shatavari</i>	<i>Shatavari Ksheera</i>	<i>Mootrama rgi Raktapitta</i>	I
21.	Chi.4/95/19 3	<i>Shatavari</i>	<i>Shatavaryadi Ghrita</i>	<i>Kaasa, Jwara, Aanaha, Raktapitta Hara</i>	I
22.	Chi.5/123/2 17	<i>Shatavari</i>	<i>Drakshadya Ghrita</i>	<i>Pittaja Gulma</i>	I

23.	Chi.8/79/28 9	<i>Shatavari</i>	<i>Pradeha</i>	<i>Shirshool a,Parshav shoola Hara</i>	E
24.	Chi.8/105/2 93	<i>Shatavary a</i>	<i>Shatavari Ghrita</i>	<i>Yakshma Roga Janya Daaha</i>	E
25.	Chi.10/64 /338	<i>Shatavari</i>	<i>Kalka</i>	<i>Atatvaabh inivesha</i>	I
26.	Chi.11/36/3 44	<i>Shatavari</i>	<i>Amritprash Ghrita</i>	<i>Kshataksh eena</i>	I
27.	Chi.11/46/3 46	<i>Shatavary a</i>	<i>Shvadanshtrad i Ghrita</i>	<i>Vata- Pittaja Hridshool a</i>	I
28.	Chi.11/66/3 49	<i>Shatavari</i>	<i>Chaturtha Sarpiguda</i>	<i>Dhaatu Vardhaka</i>	I
29.	Chi.14/123/ 435	<i>Veera</i>	<i>Shaka</i>	<i>Shushaka Arsha</i>	I
30.	Chi.14/236/ 447	<i>Veera</i>	<i>Saushneeka Changeri Ghrita</i>	<i>Gudaagat a Shotha- Shoola</i>	I
31.	Chi.18/40/5 37	<i>Shatavari</i>	<i>Traushnadi Ghrita</i>	<i>Jvara,Gul ma,Kaasa Hara</i>	I
32.	Chi.18/43/5 37	<i>Shatavari</i>	<i>Rasna Ghrita</i>	<i>Vataja Kaasa</i>	I
33.	Chi.19/50/5 67	<i>Shatavari</i>	<i>Yavagu,Manda</i>	<i>Pittaja Atisaara</i>	I
34.	Chi.19/62/5 69	<i>Varee</i>	<i>Anuvasana Basti</i>	<i>Udara Shola</i>	E
35.	Chi.19/78/5 71	<i>Shatavari</i>	<i>Ghrita</i>	<i>Rakta Atisaara</i>	I
36.	Chi.21/78/6 03	<i>Veera</i>	<i>Yavaka Pradeha</i>	<i>Visarpa Hara</i>	E
37.	Chi.21/79/6 03	<i>Veera</i>	<i>Baladi Alepa</i>	<i>Visarpa Hara</i>	E
38.	Chi.21/84/6 03	<i>Shatavari</i>	<i>Nyogradi Pralepa</i>	<i>Visarpa Hara</i>	E
39.	Chi.23/244/ 666	<i>Shatavari</i>	<i>Amrit Ghrita</i>	<i>Vishahara</i>	I
40.	Chi.25/47/7 05	<i>Shatavari</i>	<i>Vijyadi Pradeha</i>	<i>Vrana Shotha</i>	I

41.	Chi.25/75/7 09	<i>Shatavari</i>	<i>Sneha Sharkara</i>	<i>Vranaja Shoola</i>	E
42.	Chi.26/50/7 27	<i>Shatavari</i>	<i>Shatavrayadi Kwath</i>	<i>Pittaja Mootrakrichh a</i>	I
43.	Chi.26/88/7 33	<i>Shatavari</i>	<i>Traushnaadi Ghrita</i>	<i>Shawaasa, Kaasa, Hridaroga</i>	I
44.	Chi.26/93/7 34	<i>Veer</i>	<i>Drakshadi Ghrita</i>	<i>Hridaroga</i>	I
45.	Chi.26/169/ 749	<i>Shatavari</i>	<i>Mahamayur Ghrita</i>	<i>Shiroroga</i>	I/E
46.	Chi.28/160/ 804	<i>Shatavari</i>	<i>Amritadya Taila</i>	<i>Vatavyadhi</i>	I
47.	Chi.29/52/8 27	<i>Shatavari</i>	<i>Shaka</i>	<i>Vatarakta</i>	I
48.	Chi.29/56/8 27	<i>Shatavari</i>	<i>Bala Ghrita</i>	<i>Vatarakta</i>	I
49.	Chi.29/58/8 27	<i>Shatavari</i>	<i>Parushaka Ghrita</i>	<i>Vatarakta</i>	I/E
50.	Chi.29/61/8 28	<i>Shatavari</i>	<i>Jeevniya Ghrita</i>	<i>Vatashonita, Vatavyadhi</i>	I
51.	Chi.29/72/8 29	<i>Shatavari</i>	<i>Jeevakadi Mahasneha</i>	<i>Vatarakta, Vatavyadhi</i>	I
52.	Chi.29/76/8 29	<i>Shatavari</i>	<i>Sthiradi Ghrita</i>	<i>Tridoshaja Vatarakta</i>	I
53.	Chi.29/81/8 30	<i>Shatavari</i>	<i>Balaadi Yoga</i>	<i>Vatajavedana Hara</i>	I
54.	Chi.29/92/8 31	<i>Varee</i>	<i>Madhuparnyadi Taila</i>	<i>Sarvanga Vatarakta Hara</i>	I/E
55.	Chi.30/53/8 48	<i>Shatvarya</i>	<i>Kashmaryadi Ghrita</i>	<i>Vataja Yoniroga</i>	I
56.	Chi.30/64- 65/850	<i>Shatavari, Shatvarya / Moola</i>	<i>Brihat Shatavari Ghrita</i>	<i>Vrishya, Yoniroga</i>	I
57.	K.2/12/904	<i>Shatavarya a</i>	<i>Jeemootaka Kalpa</i>	<i>Pitta- Kaphaja/Vata -Pittaja Jwara</i>	I
58.	K.4/13/911	<i>Shatavari</i>	<i>Dhaamaargava Kalpa</i>	<i>Pitta- Kaphaja Jangha, Uru, Paada, Trika</i>	I

				<i>Shola</i>	
59.	Si.3/49/100 1	<i>Shatavari</i>	<i>Chandanadi Niruha Basti</i>	<i>Daaha, Atisara a Hara</i>	E
60.	Si.4/5/1006	<i>Shatavari /Moola</i>	<i>Dashmooladi Anuvasana Taila</i>	<i>Vata Vikaara</i>	E
61.	Si.10/28/10 80	<i>Shatavari</i>	<i>Basti</i>	<i>Shukra- Mamsa Varadhaka</i>	E
62.	Si.10/38/10 81	<i>Shatavari</i>	<i>Basti</i>	<i>Jeevaadaana Naashaka</i>	E
63.	Si.12/15- 4/1097	<i>Shatavari</i>	<i>Brihatyadi Yapana Basti</i>	<i>Bala Vardhaka</i>	E
64.	Si.12/18- 1/1104	<i>Shatavari</i>	<i>Chatura Sneha Anuvasana Basti</i>	<i>Nashta retasa, bandhya</i>	E

Data in Table No.1 shows that *Shatavari* (*Asparagus racemosus* Willd.) was widely used in *Acharya Charaka* period and the main form of dosage used were *Ghrita* (22), *Basti* (7). In *Charaka Chikitsa Sthana* and *Sidhi Sthana* first time specific part used i.e *Moola* (Root) has been used by *Acharya* separately. More number of times *Shatavari* (*Asparagus racemosus* Willd.) is repeated in *Vatarakta chikitsa* followed by *Vajikarana adhyaya* than in *Rasayana*, *Kshatkheena*, *Atisara* and *Visarpa chikitsa*. *Shatavari* (*Asparagus racemosus* Willd.) is given internally in most of the indication where some indications like *Ghrita*, *Kalpa*, *Shaka*. *Shatavari* (*Asparagus racemosus* Willd.) is indicated externally. In *kalpasthana* mainly *basti* containing *Shatavari* (*Asparagus racemosus* Willd.) are indicated for *Shukra-maansa varadhaka*, *Bala Vardhaka*, *Nashta Retasa*, *Bandhya* etc.

II. SUSHRUTA SAMHITA³ (1000-1500 B.C. – 2nd A.D):

In *Sushruta Samhita*, *Shatavari* (*Asparagus racemosus* Willd.) has been enumerated under *Vidaarigandhadi*, *kantaka-Panchamoola*, *Pitta-Sanshamana Gana*. *Shatavari* (*Asparagus racemosus* Willd.) is used to treat many diseases *Vatarakta*, *Gulma*, *Ashmari*, *Timira roga* etc and its formulations are listed in Table No. 2.

Table No. 2: References of *Shatavari* (*Asparagus racemosus* Willd.) in *Sushruta Samhita*

S. N.	<i>Sthana/Ch.No. /shlok No./ Page No.</i>	Terminology Used/ Part Used	<i>Kalpana/Formulations</i>	<i>Karma/ Actions</i>	<i>Marga/Route of administration</i>
1.	Su.15/40/8 2	<i>Shatavari</i>	<i>Dosha Dhatu Mala Kshaya-Vridhi Vigyaniya</i>	<i>Karshya Roghara</i>	I
2.	Su.16/24/8 8	<i>Shatavarya</i>	<i>Taila</i>	<i>Karanapaali Vardhaka Taila</i>	E
3.	Su.38/4/18 2	<i>Shatavari</i>	<i>Vidarigandhadi Gana</i>	<i>Pitta-Vata Dosha Hara</i>	I
4.	Su.38/8/18 3	<i>Shatavari</i>	<i>Varunaadi Gana</i>	<i>Kapha- Medahara</i>	I
5.	Su.38/74/1 89	<i>Shatavari</i>	<i>Kantaka Panchmoola</i>	<i>Raktapitta, Shothahara</i>	I
6.	Su.39/7/19 1	<i>Shatavari</i>	<i>Vata Sanshamana Varga</i>	<i>Vata Shamana</i>	I
7.	Su.39/8/19 1	<i>Shatavari</i>	<i>Pitta Sanshamana Varga</i>	<i>Pitta Shamana</i>	I
8.	Su.46/302/ 268	<i>Shatavari</i>	<i>Annapaana Vidhi</i>	<i>Vata-Pitta Shaamak, Vrishya</i>	I
10.	Sha.10/34/1 06	<i>Shatavari</i>	<i>Garbhini Vyaakarana</i>	<i>Ksheer janana</i>	I
11.	Sha.10/50/1 08	<i>Shatavari</i>	<i>Ghrita</i>	<i>Garbhini Shoolahara, Garbhavidhi kara</i>	I
12.	Sha.10/6.(6)/111	<i>Shatavari</i>	<i>Kshirapana</i>	<i>Adrishatashon ita & Vedana Garbha Dosha</i>	I
13.	Sha.10/63/1 12	<i>Shatavari</i>	-	<i>2nd Maasa Garbhini Paricharya</i>	I
14.	Chi.5/7/38	<i>Shatavari</i>	<i>Taila</i>	<i>Vata Pradhaana Vatarakta</i>	E
15.	Chi.5/8/39	<i>Shatavari</i>	<i>Ghrita</i>	<i>Pitta Pradhaana Vatarakta</i>	I
16.	Chi.5/13/41	<i>Shatavari</i>	<i>Kwatha</i>	<i>Vatarakta Janya Vedanaa</i>	I

17.	Chi.6/13/49	<i>Shatavari</i>	<i>Kalka/Sidhu</i>	<i>Arsha Roga</i>	I
18.	Chi.7/5/52	<i>Shatavari</i>	<i>Ghrita</i>	<i>Vataja Ashamari</i>	I
19.	Chi.7/10/52	<i>Shatavari</i>	<i>Ghrita</i>	<i>Pittaja Ashamari</i>	I
20.	Chi.9/8/63	<i>Shatavari</i>	<i>Maha tiktaka Ghrita</i>	<i>Pittaja Kushatha</i>	I
21.	Chi.15/33/9 4	<i>Shatavari</i>	<i>Bala Taila</i>	<i>Sootikaa Roga</i>	I
22.	Chi.15/44/9 4	<i>Shatavarya</i>	<i>Taila</i>	<i>Vata Roga, Nashta Shukra, Sootika Roga</i>	I
23.	Chi.27/10/1 52	<i>Shatavari</i>	<i>Balamoola Rasayana</i>	<i>Shosha, Raktapitta Hara</i>	I
24.	Chi.37/20/1 98	<i>Shatavari</i>	<i>Basti</i>	<i>Vataja Roga</i>	E
25.	Chi.37/24/1 99	<i>Shatavari</i>	<i>Anuvaasana Basti</i>	<i>Brihaniya</i>	E
26.	Chi.38/57/2 13	<i>Shatavari</i>	<i>Asthapana Basti</i>	<i>Gulma, Rakta Pradara, Pittaja Vyaadhi</i>	E
27.	K.1/68/12	<i>Shatavari</i>	<i>Swarasa</i>	<i>Karanapoorana</i>	I
28.	Ut.17/34/79	<i>Vari</i>	<i>Nasya</i>	<i>Vataja Timira</i>	I
29.	Ut.17/48/81	<i>Shatavari</i>	<i>Drushtigat Roga Pratishedha</i>	<i>Timira Roga</i>	I
30.	Ut.17/93/86	<i>Shatavari</i>	<i>Ghrita</i>	<i>Timirajanya Daaha,Shoola</i>	E
31.	Ut.26/39/18 1	<i>Shatavari</i>	<i>Lepa</i>	<i>Shiroroga</i>	E
32.	Ut.30/8/191	<i>Shatavari</i>	<i>Dharniya Dravya</i>	<i>Shakuni Graha Pratishedha</i>	E
33.	Ut.39/174/2 51	<i>Shatvarya</i>	<i>Swarasa</i>	<i>Vataja Jwara</i>	E
34.	Ut.39/228/2 57	<i>Abheeru</i>	<i>Ghrita</i>	<i>Jwara, Kushtha, Netra-Mukha- Karna- Naasagata</i>	I

				<i>Vrana</i>	
35.	Ut.40/59/24 8	<i>Shatavarya</i>	<i>Yavagu</i>	<i>Pitta-Atisaara</i>	I
36.	Ut.42/71/34 5	<i>Abheeru</i>	<i>Churana</i>	<i>Pittaja Shola</i>	I
37.	Ut.53/15/50 4	<i>Shatavari</i>	<i>Churana</i>	<i>Pittaja Swarabheda</i>	I
38.	Ut.58/58/54 8	<i>Shatavari</i>	<i>Mootradoshahara Bala Ghrita</i>	<i>Mootra Dosha Hara</i>	I
39.	Ut.59/17/55 3	<i>Shatavari</i>	<i>Vataja Mootrakrichha Traivritta Tailam Ghrita</i>	<i>Vataja Mootrakrichh a</i>	I/E

Data of Table No. 2 on shows that *Shatavari* (*Asparagus racemosus* Willd.) is used more frequently in the management of *Gharbhini paricharya* than in *Vatarakta than Timira roga*, *Ashamari* etc. *Shatavari* (*Asparagus racemosus* Willd.) is administered mainly in Ghrita (9) *Taila* (4) and *Basti* (3) forms. *Shatavari* (*Asparagus racemosus* Willd.) is used externally in *Vata pradhaana vatarakta*, *Vataja roga*, *Brihaniya*.

III. ASHTANGA HRIDAYA⁴ (5th - 7th Century)

In *Ashtanga Hridaya*, *Shatavari* (*Asparagus racemosus* Willd.) is mentioned under *Vidaarigandhadi Gana*. The different preparations and uses of *Shatavari* (*Asparagus racemosus* Willd.) quoted in this text are as listed in Table No. 2.A.3.

Table No. 3: References of *Shatavari* (*Aparagus racemosus* Willd.) in *Ashtanga Hridaya*

S.N.	<i>Sthana/Ch.No./sh lok No./ Page.no.</i>	Terminology Used/ Part Used	<i>Kalpana/ Formulations</i>	<i>Karma/ Actions</i>	<i>Marga/ Route of administration</i>
1.	Su.6/99/78	<i>Shatavarya</i>	<i>Ankura</i>	<i>Vrishya</i>	I
2.	Su.10/23/111	<i>Abheeru</i>	<i>Madhura Gana</i>	<i>Madhura Skandhas</i>	I
3.	Su.15/6/140	<i>Abheeru</i>	<i>Pitta Nashaka Gana</i>	<i>Pitta-Naashaka</i>	I
4.	Su.15/21/142	<i>Shatavari</i>	<i>Varunaadi Gana</i>	<i>Kapha- Medaghana</i>	I
5.	Sha.2/50/248	<i>varee</i>	<i>Bala Taila</i>	<i>Prasooti Roga, Kshaya Roga</i>	E

6.	Sha.2/54/248	<i>Shatavari</i>	<i>Garbhastrava</i>	<i>Garbharakshaka</i>	I
7.	Chi.1/123/401	<i>Shatavari</i>	<i>Jwara Anuvasana</i>	<i>Jwara Naashaka</i>	E
8.	Chi.2/28/411	<i>Shatavari</i>	<i>Kwatha</i>	<i>Raktapittahara</i>	I
9.	Chi.2/38/412	<i>Abheeru</i>	<i>Ksheera</i>	<i>Mootramaargami Raktapitta</i>	I
10.	Chi.3/6/415	<i>Shatavari</i>	<i>Ghrita</i>	<i>Kaasa Hara</i>	I/E
11.	Chi.3/94/423	<i>Varee</i>	<i>Amritprash Ghrita</i>	<i>Shukra Kshaya, Urakshata</i>	I
12.	Chi.3/104/424	<i>Shatavarya</i>	<i>Shvadanshtradi Ghrita</i>	<i>Vata-Pittaja Roga</i>	I
13.	Chi.3/135/426	<i>Shatavari</i>	<i>Vasishtha Haritaki</i>	<i>Rasayana,, Kaasa-Shawaasa</i>	I
14.	Chi.5/68/443	<i>Veera</i>	<i>Lepa</i>	<i>Rajyakshmaa-Peenasa</i>	E
15.	Chi.5/78/444	<i>Shatavarya</i>	<i>Pushtikarka Udavartana</i>	<i>Pushti, Varna, Bala</i>	I
16.	Chi.9/71/487	<i>Varee</i>	<i>Anuvasana Ghrita</i>	<i>Atisaara</i>	E
17.	Chi..9/89/488	<i>Shatavari</i>	<i>Kalka</i>	<i>Raktatisaara</i>	I
18.	Chi.9/99/489	<i>Shatavari</i>	<i>Aleha</i>	<i>Raktatisaara</i>	I
19.	Chi.10/44/496	<i>Veera</i>	<i>Shoola Nashaka Taila</i>	<i>Pittaja Grahani</i>	
20.	Chi.11/2/501	<i>Abheeru</i>	<i>Shoola Nashaka Taila</i>	<i>Shoola Nashaka</i>	I
21.	Chi.11/6/502	<i>Varee</i>	<i>Kwatha</i>	<i>Mootraaghaata</i>	I
22.	Chi.11/18/503	<i>Varee</i>	<i>Ghrita</i>	<i>Vataja Ashamari</i>	I
23.	Chi.13/15/512	<i>Veera</i>	<i>Ghrita</i>	<i>Vidradhi</i>	I
24.	Chi.13/16/512	<i>Shatavari</i>	<i>Ghrita</i>	<i>Vidradhi</i>	I
25.	Chi.13/41/514	<i>Shatavari</i>	<i>Sukumara Taila</i>	<i>Vajikarana, Vriddhiroga, Vata Vyaadhi</i>	I
26.	Chi.19/9/553	<i>Shatavari</i>	<i>Mahatiktaka Ghrita</i>	<i>Pittaja Kushtha</i>	I
27.	Chi.22/8/575	<i>Shatavari</i>	<i>Ksheera</i>	<i>Vataja-Vatarakta</i>	I
28.	Chi.22/10/575	<i>varee</i>	<i>Kwatha</i>	<i>Pittajaa-Vatarakta</i>	I
29.	Chi.22/42/578	<i>Abheeru</i>	<i>Madhuyashtyadi Taila</i>	<i>Vatarakta, Pittaja Daaha,</i>	I/E

				<i>Jwara</i>	
30.	K.1/36/586	<i>Veera</i>	<i>Avleha</i>	<i>Kaasa, Hridadaaha</i>	I
31.	K.4/14/598	<i>Varee</i>	<i>Basti</i>	<i>Pittaja Vikaara</i>	E
32.	K.4/55/602	<i>Shatavari</i>	<i>Basti</i>	<i>Sarva-Vata Vikaara</i>	E
33.	K.4/60/602	<i>Shatavari</i>	<i>Basti</i>	<i>Brihana, Vata- Pittaghana, Raja- Shukraamya</i>	E
34.	Ut.1/43/619	<i>Shatavari</i>	<i>Ashtanga Ghrita</i>	<i>Vaani, Medhaa, Smriti, Budhi Vardhaka</i>	I
35.	Ut.2/13/621	<i>Abheeru</i>	<i>Kwatha</i>	<i>Pitta Dusta Stanya</i>	I
36.	Ut.6/33/644	<i>Veera</i>	<i>Maha Kalyanaka Ghrita</i>	<i>Brihana, Unmaadahara</i>	I
37.	Ut.6/36/644	<i>Mahapurushd anta</i>	<i>Maha Paishachika Ghrita</i>	<i>Buddhi, Medha, Smriti Vardhaka</i>	I
38.	Ut.13/5 /670	<i>Shatavari</i>	<i>Drakshaadi Ghrita</i>	<i>Kaacha, Timira Roga</i>	I
39.	Ut.13/52/675	<i>Varee</i>	<i>Jeevantyadi Taila</i>	<i>Urdhawa- Jatrugata Vata- Pittaja Roga</i>	I
40.	Ut.13/90/678	<i>Abheeru</i>	<i>Ghrita</i>	<i>Nishaandhya Nashaka</i>	I
41.	Ut.18/40/698	<i>Shatavari</i>	<i>Taila</i>	<i>Karanapaali Pushti</i>	E
42.	Ut.24/46/733	<i>Varee</i>	<i>Taila</i>	<i>Sarva-Urdhawa Jatru Roga</i>	E
43.	Ut.24/52/733	<i>Shatavari</i>	<i>Maha Mayuraka Ghrita</i>	<i>Indriya Bhransha, Shawaasa- Kaasa</i>	I
44.	Ut.34/28/781	<i>Abheeru</i>	<i>Kashmaryadi Ghrita</i>	<i>Vataja Yoniroga</i>	I
45.	Ut.34/36/782	<i>Shatavari</i>	<i>Shatavaryadi Ghrita Leha</i>	<i>Yoniroga, Rajodosha, Shukra Dushti</i>	I
47.	Ut.34/64/784	<i>Shatavari</i>	<i>Phala Ghrita</i>	<i>Punsavana</i>	I
48.	Ut.39/61/817	<i>Shatavari</i>	<i>Vidarikandadi Rasayana Yoga</i>	<i>Medha, Balaprada</i>	I

49.	Ut.39/156/825	<i>Shatavari</i>	<i>Ghrita</i>	<i>Rasayana</i>	I
50.	Ut.40/13/829	<i>Shatavari</i>	<i>Vrishya Yoga</i>	<i>Vajikarana</i>	I
51.	Ut.40/32/831	<i>Shatavarya</i>	<i>Churana</i>	<i>Veerya Vridhi</i>	I
52.	Ut.40/34/831	<i>Shatavari</i>	<i>Kaam Vardhaka</i> <i>Gokshuraadi</i> <i>Churana</i>	<i>Vajikarana</i>	I

Data in Table No.3 on shows that *Shatavari* (*Asparagus racemosus* Willd.) is used maximally in *Ghrita* (16) form and other forms used are *Taila*, *ksheer*, *Basti*, *kalka* etc. *Shatavari* (*Asparagus racemosus* Willd.) is repeatedly indicated in *Vajikarana*, *Rasayana*, *Vatarakta Urdhava-jatrugata roga* etc.

IV. KASHYAP SAMHITA⁵ (6th A.D)

This *Samhita* was written by *Acharya Vriddha Jivaka* in 6th Century. Several formulations *Shatavari* (*Asparagus racemosus* Willd.) indicate in different diseases in Table No.4:

Table No.4: References of *Shatavari* (*Asparagus racemosus* Willd.) in *Kashyap Samhita*.

S.N.	Sthana/Ch.No./S hlok No./ Page.No.	Terminology Used/ Part Used	Kalpna/Formulations	Karma/ Actions	Marga/Route of Administration
1.	Su.1/Lehadhy aya/5	<i>Shatavarya</i>	<i>Leha</i>	<i>Medha</i> <i>Vardhaka</i>	I
2.	Su.1/Lehadya ya/6	<i>Shatavari</i>	<i>Brahmi Swarasa</i>	<i>Medha</i> <i>Vardhaka</i>	I
3.	Chi./Mutrakri cha Chikita Adhyaya/121	<i>Shatavari</i>	<i>Avleha</i>	<i>Mutragreh</i> <i>Nashaka</i>	I
4.	Chi./Dhatri Chikitsa Adhyaya/143	<i>Shatavari</i>	<i>Bala Taila</i>	20 <i>Yoni</i> <i>Dosha</i> <i>Nashaka</i>	I
5.	Si.8/169	<i>Shatavari</i>	<i>Niruha</i>	<i>Sarva Dosha</i> <i>Hara</i>	I
6.	Kalpa/186/S hatapushpa Shatavari Kalpa	<i>Shatavari</i>	<i>Ghrita</i>	<i>Rasayana</i> , <i>Ojovardhaka</i>	I
7.	Khi/10/144/3 01	<i>Shatavar</i>	<i>Kalka, Kwatha</i>	<i>Mutra Greh</i> <i>Roga</i>	I
8.	Khi/11/179/3 04	<i>Shatavari</i>	<i>Lepa</i>	<i>Shotha</i>	E

9.	Khi/11/93/31 1	<i>Shatavari</i>	<i>Taila</i>	<i>Vata-Jwar Nashaka</i>	E
10.	Khi/14/329	<i>Shatavari</i>	<i>Parisheka</i>	<i>Visarpa Hara</i>	E
11.	Khi/15/16/33 4	<i>Shatavari</i>	<i>Churana</i>	<i>Pittaja Charmadala</i>	E
12.	Khi/17/48/34 2	<i>Shatavirya</i>	<i>Taila</i>	<i>Vataja Shotha Hara</i>	I/E
13.	Khi/17/61/34 3	<i>Shatavari</i>	<i>Lepa</i>	<i>Shotha</i>	E
14.	Khi/17/63/34 3	<i>Shatavari</i>	<i>Taila</i>	<i>Vata-Jwar Nashaka</i>	E
15.	Khi/19/350	<i>Shatavari</i>	<i>Dharana</i>	<i>Garbhini Prakarana</i>	E

Table No.4 shows that *Shatavari* (*Asparagus racemosus* Willd.) is used number of times in the management of *Shotha* and also for the management of other diseases like *Jwara*, *Visarpa*, *Mutra greh* and *Rasayana* etc.

V. *BHELA SAMHITA*⁶ (7thA.D.):

This *Samhita* was written by *Acharya Bhela* in 7th Century. Several formulations *Shatavari* (*Asparagus racemosus* Willd.) indicate in different diseases in Table No.5:

Table No. 5: References of *Shatavari* (*Asparagus racemosus* Willd.) in *Bhela Samhita*.

S.N.	Sthana/Ch.No./Shlo k No./ Page.No	Terminology Used/ Part Used	<i>Kalpna</i> /Formulations	<i>Karma</i> /Actions	<i>Marga</i> /Route of Administration
1.	Chi/4/139	<i>Shatavari</i>	<i>Ashwathmooladi Modaka</i>	<i>Yakshma Roga Nashaka</i>	I
2.	Chi/5/27/146	<i>Shatavirya</i>	<i>Dadhik Ghrita</i>	<i>Gulma Nashaka</i>	I
3.	Chi/7/155	<i>Shatavari Moola</i>	<i>Swarasa</i>	<i>Prameha Hara</i>	I
4.	Chi./12/168	<i>Shatavari</i>	<i>Taila</i>	<i>Ardita Chikitsa</i>	I
5.	Chi/17/180	<i>Shatavari</i>	<i>Dwipanchmoola di Taila</i>	<i>Urustambh</i>	E
6.	Chi/17/21/183	<i>Shatavari</i>	<i>Kshaya</i>	<i>Pitta</i>	I

				<i>Visarpa Hara</i>	
7.	Chi/19/37/196	<i>Shatavari</i>	<i>Ayorajiya Rasayana</i>	<i>Rasayana</i>	I
8.	Chi/26/217	<i>Shatavari</i>	<i>Rasna taila</i>	<i>Vata Vyadhi</i>	E
9.	Chi/29/226	<i>Shatavari</i>	<i>Udumbaradi Lepa</i>	<i>Vrana Hara</i>	E
10.	Chi/29/226	<i>Shatavari</i>	<i>Triphalaadi Taila</i>	<i>Vrana</i>	E
11.	Si/7/10/274	<i>Shatavari</i>	<i>Niruha</i>	<i>Pitta Nashaka</i>	I
12.	Si/7/17/275	<i>Shatavari</i>	<i>Niruha</i>	<i>Prashasta</i>	I
13.	Si/8/26/280	<i>Shatavari</i>	<i>Shatavaryadi Rasayana Basti</i>	<i>Rasayana</i>	I
14.	Si/8/39/281	<i>Shatavari</i>	<i>Rasayanika Basti</i>	<i>Rasayana</i>	I

Contents of Table No.5 revealed that *Shatavari (Asparagus racemosus Willd.)* is used for the management of *Urustambha, Gulma, Prameha, Ardita* etc. *Shatavari (Asparagus racemosus Willd.)* is used in many different dosage forms like *Lepa, Taila, Basti* etc.

6. HARITA SAMHITA⁷ (10th -12th A.D.):

This *Samhita* had been written by *Acharya Harita* in 10th -12th century. *Shatavari (Asparagus racemosus Willd.)* has been mentioned in various preparations listed in Table No.6:

Table No. 6: References of *Shatavari (Asparagus racemosus Willd.)* in *Harita Samhita*

S.N.	Sthana/Ch.No./ Shlok No./ Page.No	Terminology Used/ Part Used	<i>Kalpana/ Formulations</i>	<i>Karma/ Actions</i>	<i>Marga/Route of Administration</i>
1.	3/2/128/194	<i>Shatam Aushadhinam</i>	<i>Laghu Raasnadi Kwath</i>	<i>Sannipataja Jwar</i>	I
2.	3/4/22/232	<i>Abheeru</i>	<i>Kalka</i>	<i>Yakrita Roga</i>	I

3.	3/4/36/234	<i>Shataha</i>	<i>Rasnaadi Bhakshana</i>	<i>Khalli Roga</i>	I
4.	3/9/119/281	<i>Shatamooli</i>	<i>Amrit Prash Ghrita</i>	<i>Rajyakshama</i>	I
5.	3/10/51/291	<i>Shatavari</i>	<i>Shatavari Ghrita</i>	<i>Yoni, Medhragudap ravritta Rudhira</i>	I/E
6.	3/10/69/293	<i>Shatavari</i>	<i>Khandakaadya Rasayana</i>	<i>Raktatisara,R udhirameha</i>	I
7.	3/11/67/307	<i>Shataha</i>	<i>Pipplyadi Taila</i>	<i>Vata Vyadi</i>	E
8.	3/18/14/342	<i>Shatavari</i>	<i>Ghrita</i>	<i>Apasmara Unmada</i>	I
9.	3/18/17/342	<i>Shatavarya</i>	<i>Taila</i>	<i>Unmada</i>	I/E
10.	3/18/23/343	<i>Abheeru</i>	<i>Leha</i>	<i>Unmada</i>	I
11.	3/20/73/356	<i>Shatavari</i>	<i>Kalka/Kwath</i>	<i>Vata Hara</i>	I
12.	3/20/81/357	<i>Shatavari</i>	<i>Baladi Aushadha Niruha</i>	<i>Bhagnavata/B hinnavata</i>	E
13.	3/20/114/36 0	<i>Shatavari</i>	<i>Narayana Namaka Taila</i>	<i>Vata Vikara</i>	I
14.	3/29/7/391	<i>Shatavarya</i>	<i>Kwath</i>	<i>Prameha</i>	I
15.	3/32/9/398	<i>Shatavari</i>	<i>Kwath</i>	<i>Andavridhi Roga</i>	I
16.	3/47/14/442	<i>Shatamooli</i>	<i>Churana</i>	<i>Shukravridhi</i>	I
17.	3/47/16/443	<i>Bheeru</i>	<i>Vidaryadi Aushadha</i>	<i>Bala Vardhaka</i>	I
18.	3/54/23/460	<i>Shatavari</i>	<i>Churana</i>	<i>Balaka Vridhi</i>	I

Shatavari (*Asparagus racemosus* Willd.) is repeatedly mentioned in the management of *Vataj Vikara* and *Unmada Chikitsa* and also indicated in the management of *Yakrit Roga*, *Apasmara*, *Rajyakshama*, *Prameha* etc. As per the Table No. 6 *Kwatha* form is found profusely over other given dosage forms like *Churna* (3), *Ghrita* (3), *Taila* (3) *Kalka* (2) etc.

VII. SHARANGDHAR SAMHITA⁸ (13th CENTURY)

This *Samhita* had been written by *Acharya Sharangdhar* in 13th century. *Shatavari* (*Asparagus racemosus* Willd.) has been mentioned in various preparations with different indications are listed in Table No.7

Table No. 7: References of *Shatavari* (*Aparagus racemosus* Willd.) in *Sharangdhara Samhita*:

S. N.	Sthana/Ch.N o./ Shlok No./ Page.No	Terminology Used/ Part Used	<i>Kalpna/ Formulations</i>	Karma/ Action	Marga/Route of Administration
1.	Sha.M.K. 1/15/140	<i>Shatavari</i>	<i>Shatavari Swarasa</i>	<i>Pittaja Shoolahara</i>	I
2.	Sha.M.K. 2/18/148	<i>Shatavari</i>	<i>Bhoonimbaadi Kwatha</i>	<i>Kaphaja Jwara</i>	I
3.	Sha.M.K. 2/90/156	<i>Shatavari</i>	<i>Mahaaraasnaadi Kwatha</i>	<i>Sarvavata Roga</i>	I
4.	Sha.M.K. 2/134/161	<i>Shatavari</i>	<i>Patolaadi Kwatha</i>	<i>Daahayukta Vatarakta</i>	I
5.	Sha.M.K. 2/139/162	<i>Shatavari</i>	<i>Brihat Manjishthaadi Kwatha</i>	<i>Sarva- Kushthahara</i>	I
6.	Sha.M.K. 6/99/190	<i>Shatavari</i>	<i>Lavanatritayaadi Churna</i>	<i>Yakrita Vikara</i>	I
7.	Sha.M.K. 6/154/195	<i>Shatavari</i>	<i>Shatavariadi Churna</i>	<i>Vajikarana</i>	I
8.	Sha.M.K. 9/27/216	<i>Shatavari</i>	<i>Kaamadeva Ghrita</i>	<i>Raktapitta, Urakshata, Haleemaka</i>	I
9.	Sha.M.K. 9/47/218	<i>Shatavari</i>	<i>Mahaatikta Ghrita</i>	<i>Vatarakta, Kushtha</i>	I
10.	Sha.M.K. 9/87/222	<i>Shatavari</i>	<i>Laghuphala Ghrita</i>	<i>Yonishoola</i>	I
11.	Sha.M.K. 9/99/223	<i>Shatavari</i>	<i>Angaara Taila</i>	<i>Sarva-Jwara</i>	I
12.	Sha.M.K. 9/103/223	<i>Shatavari</i>	<i>Naaraayana Taila</i>	<i>Vata Roga</i>	I
13.	Sha.M.K. 9/224	<i>Shatavari</i>	<i>Balaadya Taila</i>	<i>Vata Vyadhi</i>	E
14.	Sha.M.K. 9/226	<i>Shatavari</i>	<i>Shatavari Taila</i>	<i>Vata-Pittaja Roga</i>	E
15.	Sha.M.K. 12/282	<i>Shatavari</i>	<i>Madana Kaamdeva Rasa</i>	<i>Shukra Kshaya</i>	I
16.	Sha.M.K. 12/270/28 2	<i>Varee</i>	<i>Kandarpa Sundara Rasa</i>	<i>Shukra Kshaya</i>	I
17.	Sha.M.K. 12/283/28	<i>Shatavari</i>	<i>Lauha Rasayana</i>	<i>Rasayana</i>	I

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Data in Table No.7 shows that *Kwatha* (4) preparation of *Shatavari* (*Asparagus racemosus* Willd.) is given number of times in *Sharangdhar Samhita* and other dosage form like *Ghrita*, *Taila*, *swarasa*, *churana* are also mentioned. *Shatavari* (*Asparagus racemosus* Willd.) is indicated in the management of *Shukra Kshaya*, *Vata Vyadhi*, *Yonishoola*, *Raktapitta*, *Urakshata*, *Haleemaka* etc.

4. DISCUSSION

The compiled data from various classical texts and tables highlight the extensive and multifaceted use of *Shatavari* (*Asparagus racemosus* Willd.) in traditional Ayurvedic medicine. During the Acharya Charaka period, *Shatavari* was predominantly administered in the form of *Ghrita* (ghee-based preparations) and *Basti* (medicated enemas), with the root (*Moola*) identified as the specific part utilized. Its prominent mention in *Vatarakta chikitsa* and *Vajikarana* underscores its significant role in managing *Vata*-related disorders and enhancing reproductive health.

The frequent internal administration of *Shatavari* across different indications—ranging from *Gharbhini paricharya* (antenatal care) to *Vatarakta* and *Rasayana* therapies—demonstrates its versatility. The external use of *Shatavari* in forms such as *Ghrita* and *Kalpa* suggests an adjunctive role in topical applications for conditions like *Vata pradhana Vatarakta*, *Vataja Roga*, and *Brihaniya*. The emphasis on *Basti* formulations containing *Shatavari* in *Kalpasthanas* further indicates its importance in promoting reproductive and general health, especially in cases like *Shukra-maansa vridhhi* (sperm tissue enhancement) and other *Vata*-related conditions.

Data from subsequent periods reveal a consistent preference for *Shatavari* in *Ghrita* and *Kwatha* (decoction) forms, with the latter being particularly prominent in classical texts like *Sharangdhar Samhita*. The diverse dosage forms—*Lepa* (paste), *Taila*, *Basti*, and *Kwatha*—reflect its broad therapeutic spectrum. Its recurrent mention in the management of diseases such as *Shotha* (inflammation), *Jwara* (fever), *Mutra Greh* (urinary disorders), and conditions like *Urustambha* (lumbar stiffness), *Gulma* (abdominal tumors), and *Prameha* (diabetes) underscores its role in addressing both systemic and localized ailments.

Furthermore, *Shatavari*'s application in *Vataj Vikara* (*Vata* disorders) and *Unmada* (psychological disorders) indicates its adaptogenic and balancing properties. The frequent

use of Kwatha preparations in various classical texts suggests that decoctions are a preferred method for extracting and utilizing its medicinal properties effectively.

Shatavari (Asparagus racemosus) holds a unique position as a unifying herb across classical Ayurvedic treatises, symbolizing the continuity of Ayurvedic wisdom from the Vedic era to modern scientific validation. The convergence of textual evidence from *Charaka* to *Sharangadhara* highlights its multifaceted role in enhancing vitality, fertility, and longevity. Integrating classical understanding with ongoing pharmacological research affirms *Shatavari* as not only a women's tonic but a comprehensive adaptogenic herb of profound therapeutic value in holistic health care.

5. CONCLUSION

Shatavari (Asparagus racemosus Willd.) holds a prominent position in Ayurvedic therapeutics, evidenced by its extensive historical usage across multiple formulations and indications. Its applications span internal and external therapies, targeting a wide range of conditions including reproductive health, Vata disorders, inflammatory states, and systemic diseases like Prameha and Jwara. The preference for Ghrita, Kwatha, and Basti formulations reflects its versatility and importance in traditional medicine. This comprehensive utilization underscores the need for further scientific validation to explore its potential in modern pharmacology and integrative medicine. Overall, *Shatavari* remains a vital herbal remedy with a broad therapeutic spectrum, justifying its continued relevance and study in contemporary herbal research.

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