

Kshudraghnimanth (Clerodendron phlomidis Linn)- A critical review with respect to samhitas and nighantu

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Abstract-

Ayurveda is a holistic system that promotes health of the body, mind and spirit. Ayurveda, which is upaveda of Atharvaveda. The uses of Kshudraghnimanth also called Arani is explained in vedas and samhitas and nighantus. Aushodha or Drugs is one among three pillars of Ayurveda. Ayurvedic therapeutics can again be classified into Dravya bhuta and Adravya bhuta according to the line of treatment. As per Acharya Sushruta Kshudraghnimanth is drug of choice for Ikshumeha (Diabetes), used in the diseases like Earache, Renal calculus, it is also used to produce the fire. So main objective of this paper is to have literary review on the drug Kshudraghnimanth (Clerodendron phlomidis Linn).

Key words- Kshudraghnimanth, Ikshumeha, nighantus

Introduction-

Kshudraghnimanth synonymous as *jaya* is a important medicinal plant native of India and Srilanka small tree of Verbinaceae family. Ayurveda is ancient knowledge from India older than five thousand years and medicinal plant plays important role in it. *Kshudraghnimanth* is described in

Samhita and *nighantus* possesses *Vatakaphahara*, *Shothhara* properties it is one of the ingredient of *varunadi gana* and *aushadhi varga*

Review-

Vedakala: There is the name of *Oushadhi* as *Arani* mentioned in *Rigveda* and *Atharvaveda*, but the

description or any identifying feature not mentioned anywhere.

It is told in both Vedas that *Arani* is used to produce fire.

Samhitakala: *Bruhatrayees* have explained the drug for external as well as internal usage. Externally it is mentioned in the treatment of *Pratishyaya*, *Urustambha*. Internally it is mentioned in treatment of *Unmada*, *Apakwa Vidradhi*.

Especially Sushrutacharya mentions it for *Ikshumeha*.

Nighantukala:

Most of the *Nighantus* have explained the drug under different *Varga*. Almost all of the *Nighantukaras* starting from ancient period to till date have

mentioned elaborately regarding its Guna-Karma and Prayoga. It is the best *Vatakaphahara*, *Shothhara*, indicated in *Agnimandya*, *Gulma*, *Karnashulahara*.

Gana – Varga (Categorization)

In Vedas and Ayurvedic treatises, drugs have been grouped into either *Vargas* or *Ganas*. Etymologically the *Varga* means a group of limited number of *Dravyas* having similar pharmacological actions. *Gana* is a large number of *Dravyas* having similar pharmacological actions. The aim of this type of classification is to identify the Karma or use of *dravya* or use of *Dravyas* in different disease conditions.

Table No. 1: Showing Gana-Vargas of Kshudragnimanth.

Gana/Varga	S.S	A.H	Bh.p r	Ma.d r	Dh.n i	Kai.n i	R.ni	Sha. ni	Sha. sa	Cha. da
<i>Shaka varga</i>		+								
<i>Varuvadi gana</i>	+	+	+						+	+
<i>Guduchyadi varga</i>					+			+		
<i>Aushadhi varga</i>						+				
<i>Prabhadradi varga</i>							+			

Lavana Varga				+						
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A.H-Ashtanga Hrudaya.

A.H.Chi-Ashtanga Hrudaya Chikitsa sthana.

API-Ayurvedic Pharmacopiea of India.

Cha.chi-Charaka Samhita Chikitsa sthana.

Cha.da-Chakradatta.

cha.su-Charaka Samhita Sutrasthana.

Ch.s-Charaka Samhita.

Dh.ni-Dhanvantari Nighantu.

Kai.ni-Kaiyadeva Nighantu.

Bh.pr-Bhava Prakasha.

Ma.dr-Madhava Dravyaguna.

Ra.ni-Raja Nighantu.

Vru.ma-Vrundha Madhava

Sha.sa.ma-Sharangadhara madyama khanda.

Sha.ni-Shaligrama Nighantu.

S.S-Sushruta Samhita.

Su.sa.chi-Sushruta Samhita Chikitsa sthana.

Su.sa.ut-Sushruta Samhita uttaratantra.

Paryaya nama (synonyms)

Names and synonyms are the important tools of identification and analysis of Karma.

Table No. 2: Showing *Paryayanama* of *Kshudragnimanth*.

<i>Paryayanama</i>	<i>Cha.sa</i>	<i>S.S</i>	<i>A.H</i>	<i>Dh.ni</i>	<i>Kai.ni</i>	<i>R.ni</i>	<i>Sha.ni</i>	<i>bh.pr</i>
<i>Vijaya</i>					+	+	+	
<i>Nadeyi</i>							+	
<i>Agnimanthini</i>							+	
<i>Jaya</i>					+	+	+	+
<i>Gandhapatra</i>							+	
<i>Gandhapushpa</i>							+	
<i>Kushanuga</i>							+	
<i>Ganikarika</i>						+		

<i>Arani</i>				+		+		
<i>Laghuagnimanth</i>						+	+	
<i>Tejovruksha</i>						+		
<i>Tanutvacha</i>						+		
<i>Tarkari</i>	+	+	+		+			
<i>Vaijayanti</i>		+						
<i>Jayanti</i>					+			+
<i>Raktanga</i>				+				
<i>Manthana</i>				+				
<i>Kshudragnimanth</i>							+	

guna-karma (pharmacological properties)

The Gunas of a dravya are inferred based on the pharmacological

actions of that Dravya. The word Guna here indicates Rasa, Guna, Virya, Vipaka, Karma and Prabhava if any.

Table No. 3: Showing Gunas of Kshudragnimanth

<i>Guna</i>		<i>A.H</i>	<i>Dh.ni</i>	<i>R.ni</i>	<i>Kai.ni</i>	<i>Sha.ni</i>
<i>Rasa</i>	<i>Katu</i>		+	+	+	+
	<i>Tikta</i>	+	+	+	+	+
	<i>Kashaya</i>				+	
	<i>Madhura</i>	+			+	
<i>Guna</i>	<i>Laghu</i>					
	<i>Ruksha</i>					
<i>Virya</i>	<i>Ushna</i>		+	+	+	+
<i>Vipaka</i>	<i>Katu</i>					
<i>Doshaghata</i>	<i>Vatahara</i>	+	+	+	+	+
	<i>Kaphahara</i>	+	+	+	+	+

Its use in the treatment of Prameha, Vatakapahajakarnashoola, Ashmairi, etc and its qualities are similar to the qualities of Agnimantha,

Karma(Drug actions)

The effect of Dravya seen on the body is called as Karma. The Karma is independent of its own to bring out the action of the Dravya.

with its Vipaka as Katu and Virya as Ushna. Having Gunas, Laghu, Ruksha and Rasas mainly Katu, tikta all this qualities act as Kaphavatahara.

Pharmacological action of a drug is defined as the action which is aimed to obtain a specific therapeutic effect.

Table No.4: Showing *Karma* of *Kshudragri manth*.

<i>Karma/action</i>	<i>Su.s</i>	<i>A.H</i>	<i>Dh.ni</i>	<i>Kai.ni</i>	<i>R.ni</i>	<i>Sha.ni</i>	<i>bh.pr</i>
<i>Vatahara</i>		+	+	+	+	+	
<i>Shothahara</i>			+	+	+	+	
<i>Kaphahara</i>	+	+	+	+	+		+
<i>Arshoghna</i>					+		
<i>Medohara</i>	+						+

Matra (Posology)

It is used externally as Lepa, Utsadana, and internally in various preparations, so it is used in the dose

of 12-24 g. of the drug in

powder form for decoction, as mentioned in Ayurvedic pharmacopia of India (Part1 Vol. 3).

Prayojyanga (Part Used)

Moola(Root) , *Patra*(Leaves)

Prayoga (Therapeutic applications)

Table No. 5: Showing *Prayoga* of *Kshudragri manth* in different *Vyadhis*.

<i>Prayoga</i>	<i>Cha.sa</i>	<i>S.S</i>	<i>A.h</i>	<i>Dh.ni</i>	<i>Kai.ni</i>	<i>R.ni</i>	<i>Bh.pr</i>	<i>Cha.da</i>	<i>Sha.s</i>
<i>Panduroga</i>				+	+				
<i>Agnimandya</i>				+		+			
<i>Arsharoga</i>						+			

<i>Vibandha</i>				+		+			
<i>Adhmana</i>						+			
<i>Medoroga</i>		+					+		
<i>Ikshumeha</i>		+					+	+	
<i>Shirashula</i>							+		
<i>Gulma</i>							+		
<i>Kaphavataja karnashula</i>		+							
<i>Amadosha</i>				+					
<i>Rajayakshma</i>	+							+	
<i>Unmada</i>								+	
<i>Upadamsha</i>								+	
<i>Ashmari</i>								+	
<i>Vatajaabhis yanda</i>								+	
<i>Vidradhi</i>									+
<i>Urustambha</i>	+								

Vishistha yoga (Formulations)

Table No. 6: Showing *Vishishtha Yogas* of *Kshudragnimanth*

<i>Vishishthayoga</i> (Formulation)	Indications	References
<i>Bhargyadi taila</i>	<i>Pratishyaya</i>	<i>Cha.chi 26/153</i>
<i>Tarkaryadi lepa</i>	<i>Urustambha</i>	<i>Cha.chi 27/52</i>

<i>Shyonakadi lepa</i>	<i>Urustambha</i>	<i>Cha.chi. 27/56-57</i>
<i>Vaijayanti kashayam</i>	<i>Ikshumeha</i>	<i>Su.sa.chi11/9</i> <i>Cha.da35/7-8</i> <i>Bh.pr 38/44-45</i>
<i>Tarkarikshara taila</i>	<i>Parshwashula, upasta mbha, hrudgraha</i>	<i>A.h.chi 15/46</i>
<i>Varunadi gana kwatha</i>	<i>Apakwa vidradhi</i>	<i>Sha.sa.ma2/129</i>
<i>Varunadi ghruta</i>	<i>Kaphaja ashmari</i>	<i>Cha.da19-21</i>
<i>Mahapaishachika ghruta</i>	<i>Unmada</i>	<i>Cha.da20/34</i>

Amayika prayoga (Therapeutic Uses)

Charakasamhita:

1. *Pratisyaya-Nasya* (nasal administration) of *Tarkaryadi churna* given in *Nutanpratishyaya*. (*Cha.chi 26/138*).
2. *Pratisyaya - Nasya* (nasal administration) given with *Sarshapa taila* which is processed with *Kwatha* of *Bhargi*, *Madan*, *Tarkari(Kshudragrimantha)*, *Surasa*, *Gomutra* and $\frac{1}{4}$ th part
3. *Urustambha-Parisechana* Here the of *Tarkari(Kshudragrimantha)* is
4. mentioned along with other drugs such as *Shigru*, *Tulasi*,
5. *Shunthi*, *Kutaj*, *Nimba* etc. (*Cha.chi 27/52*)

6. *Urustambha* -It is one of the ingredients in *Shyonakadi Lepa* and *Parisheka* used externally to treat *Urustambh*.(cha.chi27/56-57)

7. *Balavarnapushti* in *Rajayaksma* -It is one of the ingredient in the *Utsadana* used for *Balavarnapushti* in *Rajayaksma*.(cha.su 8/176)

Sushruta samhita

1. *Ikshumeha* - *Kwath* of *Tarkari*(*Kshudragnimantha*) is used to treat *Ikshumeha*. (su .chi 11/9)

2. *chakhsyusya* - Leaves of *Patola*, *Karkotaka*, *Karavellaka*, *Varataka*, *Tarkari* (*Kshudragnimantha*), *Karira*, *Shigru*, and, *Artagala*, cooked with ghee are good for eye site. (su.sa.ut17/51)

3. *Kaphavatajakarnashula*.- *Bilva*, *Erand*, *Arka*, *Varshabhu*, *Dadhitha*, *Unmatta*, *Shigru*, *Vastagandha*, *Ashwagandha*. *Tarkari*(*Kshudragnimantha*), are boiled in *Aranala* of that *Nadisweda* is given which relieves *Kaphavatajakarnashula*. (su.sa.ut 21/6-7)

Ashtanga hrudaya

1. *Vishamjwara* -The *Kwath* prepared with *Triphala* ,*Kola*, *Tarkari* (*Kshudragnimantha*) is given to cure *Vishamjwara*. (A.H.Chi 1/157)

2. *Pashwashoola*,*Upastambha*,*Hrudagraha*-*Taila* prepared with *Tarkari* (*Kshudragnimantha*) *Kshara* used internally to cure *Pashwashoola*, *Upastambha*, *Hrudagraha*. (A.H.Chi.15/46)

Bhavaprakasha

1. *Kaphajaashmari* - It is one of ingredient in *Varunadi Ghruta* which is prepared in ghee given to cure *Kaphajaashmari*.(bh.pr.37/30)

2. *Ikshumeha* -*Jaya* (*Kshudragnimantha*) *Kwath* given with *Madhu* to cure *Ikshumeha*. (bh.pr.38/44)

Vrundamadhava

1. *Masurika* -The paste of *Jaya* (*Kshudragnimantha*) *bija* with *Ghruta* and stale water given to cure *Masurika*.(Vru.ma.56/5).

2. *Pratishyaya* -*Jaya* (*Kshudragnimantha*) leaves, rock salt & oil cooked in *Puti* is

an excellent remedy for all type of *Pratishyaya*.(*Vru.ma* 60/21).

3. *Ikshumeha* -Honey mixed with **Jaya** (*Kshudragnimantha*) *Kwath* to cure *Ikshumeha*. (*Vru.ma*.35/5-6)

Sharangadhara samhita

1. *Apakwavidradi* -It is one of the ingredient in *Varunadigana Kwath* taken internally to cure *Apakwavidradi*, *Gulma*,*Sirashula*.(*sha.sa.ma* 2/128-130)

Chakradatta

1. *Ikshumeha* - *Jaya* (*Kshudragnimantha*) *Kwatha* mixed with honey given internally to cure *Ikshumeha*.(*Cha.da* 35/7-8)
2. *Rajyakshma* -It is used as *Bhavana* of *Parada* with *Ardraka* to prepare *Rasendra Gutika* given to cure *Rajyakshma*.(*Cha.da* 10/30)
3. *Unmada* -It is one of the ingredient in *Mahapaishachika Ghruta* given in disease of *Unmada*, *Apasmara*, *Grahabadha*.(*Cha.da* 20/34)

4. medhrapaka-Prakshalana

(washing) of *Jayadipatra kwatha* givento*Medhra* in treatmentof*Upadamsha* (*Cha.da* 47/12)

5. *ashmari*-It is one of the ingredient in *Varunadi Ghruta* given internally in treatment of *Kaphajaashmari*..(*Cha.da*.34/19 -24)

6. *Vatajabhishyanda* - It is one of the ingredient in *Bilvadi Kwatha* which is used for *Aschotana* in *Vatajabhishyanda*(*Cha.da*59|13)

CONTROVERSY

- *Tarkari* (*Kshudragnimantha*) and *Agnimanth* are described together by Charakacharya in *Urustambha Chikitsa* in context of *Shonyakadi Lepa* (*cha.chi*27/56)
- *Shushrutacharya* enumerated *Tarkari* (*Kshudragnimantha*) and *Agnimanth* separately in the *Varunadi gana*. (*su.su*.38/10).
- In *Ashtanga Hrudaya Tarkari Dvaya* is delineated (*A.H.Su*15/21-22).

From these references it is clear that two types of *Agnimanth* are mentioned in *Brahattrayeas*.

Amarkosha considered *Agnimanth* and *Tarkari* (*Kshudragri mantha*) as different plants. The same is accepted by almost all the *Nighantus*.

- *Sodhala* mentioned *Agnimanth* and *Arani* (*Kshudragri mantha*) as two different varieties.
- The authors like P.V. sharma, J.L.N.shastri are with opinion that *Clerodendrum phlomidis* Linn. and *Premna integrifolia* Linn. are the botanical sources of *Tarkari* (*Kshudragri mantha*) and *Agnimanth* respectively.
- In *Nighantu Ratnakar*, *Agnimanth* is described as two types viz, *Laghu* (smaller), and *Bruhat* (bigger). *Laghu* variety has better *Shothahar* property than the *Bruhat* variety.

Therefore *Agnimanth* and *Tarkari* (*Kshudragri mantha*) may be *Laghu* and *Bruhat* varieties respectively.

- Botanically *Agnimanth* is identified as *Premna integrifolia* linn and *Kshudragri mantha* as *Clerodendrum phlomidis* Linn both belong to *Verbenaceae* family (Kirthikar and Basu, Indian medicinal plants Vol III)

DISCUSSION

Kshudragri mantha (*Tarkari*) mentioned in almost all *Samhitas*, especially *Sushrutacharya* explained it in the treatment of *Ikshumeha*, In all literature *Kshudragri mantha* is explained by its synonym *Tarkari*, which is also called *Laghu agnimanth*. It is indicated for external application as well as internal administration for treatment in the form of *Lepa*, *Parisheka*, *Taila*, *Kshara*, and *Kwath*, *Churna*, in the diseases like *Urustambha*, *Karnashoola*, *Pratishyaya*, *Apakwa*, *Vidradhi*, and *Ikshumeha*. All the *Acharyas* explain *Kshudragri mantha* (*Tarkari*) has *Katu Tikta Rasa*, *Katu Vipak* and *Ushna Virya*.

There are two varieties of *Agnimantha*: 1) *Bruhadagnimantha* called *Agnimantha* (*Premna integrifolia* Linn.) 2) *Kshudragri mantha* or

Laghuagnimantha also called Tarkari.(*Clerodendrum Phlomidis* Linn.)

CONCLUSION

The literature from different *samhitas* and *nighantu* are evident to explain properties, types, action, therapeutics morphology, dose etc. from the above review of *Kshudragri mantha* from different *samhitas* and *nighantu* we found that *Kshudragri mantha* is having *Tikta Rasa, Katu Vipaka, Laghu and Ruksha Guna kaphavatahara* property and different synonames with different uses and formulations.

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