

RANDOMIZED CONTROLLED CLINICAL STUDY OF SHUNTHYADI KVATHA IN AGNIMANDYA DESCRIBED BY CHAKRADATTA

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Abstract:

In the present era, the life style of urban society is becoming very fast and stressful. This circumstance frequently leads people toward irregular and bad habits of *Ahara* (food) and *Vihara* (behaviour) with the suppression of natural urges like *Kshudha* etc. and creating disorders like *Agnimandya* (dyspepsia / weak digestive power) and *Ajirna* (indigestion). The *Jatharagni* is considered as the master *Agni* and is claimed to govern the function of all other *Agnis* besides its own function. *Agnimandya* is responsible for many diseases. Thus, to prevent further progress of the other diseases, it is necessary to cure it at the first stage. Hence for breakdown of pathogenesis (*samprapti-bhanga*), *deepana chikitsa* has vital role in Ayurvedic management. The present study is carried out to evaluate the effect of *Agnidipana* by using *Shunthyadi kvatha*. This was also taken as applied study described in the *Grahani chikitsa* of *Chakradatta*. In the present study, an attempt is made to study the efficacy of *Shunthyadi kvatha* described by *Chakradatta* in *Agnimandya*.

Keywords: *Agni, Agnimandya, Agnideepana, Shunthyadi kvatha, deepana chikitsa, Aam.*

Introduction:

In the present era, due to fast moving world, the life style of urban society is becoming very fast and stressful. This frequently leads people towards irregular and bad habits of *Ahara* (food)

and *Vihara* (behavior) with the suppression of natural urges like *Kshudha* etc. and creating disorders like *Agnimandya* (dyspepsia / slowness of digestion / diminution of digestive power) and *Ajirna* (indigestion). This is

the reason for the day by day increase in the incidence of the diseases due to gastrointestinal derangement. "*Rōga: Sarvē api mandāgnau....*"¹ *Agnimandya* is responsible for many diseases. This was taken as applied study described in the *Grahani chikitsa* of *Chakradatta*.² Ayurveda has fundamental principle that *doshas* are the only reason for the formation of any disease. Vitiated *doshas* causes vitiation of dhatus and ultimately diseases are produced.³ *Agni* is said to be sheltered by *pitta dosha*. In such condition, Ayurveda has guided *deepana chikitsa*. The term *Grahani dosha* implies the malfunctioning of *Agni*. The *Agni* is primarily located in *Grahani*. Functionally weak *Agni* i.e., *Mandagni* causes improper digestion of ingested food which leads to *Agnimandya*. The detailed description of *Agni* is available in *Charaka Samhita*⁴, the process of digestion and metabolism has been given but the main importance is given to the *Jatharagni*. It is the most essential and chief amongst all other *Agnis*.

Thus, to prevent further progress of the other diseases, it is necessary to cure it at the first stage. *Agnimandya* is root cause for many diseases, *Agnideepana* is the major line of treatment in all

these disorders. Hence to find out effective solution over this issue, we have studied efficacy of *Shunthyadi kvatha* in *Agnimandya*.

***Agni* (Digestive power):**

Agni is responsible for *ayu* (longevity of life), *varna* (complexion), *bala* (strength), *svasthya* (health), *utsaha* (enthusiasm), *upachaya* (proper metabolism), *prabha* (glow) and *oja*. *Prakrita agni* (normal digestive power is essential for long and healthy life while, vitiated *agni* is responsible for *roga avastha* (disease)⁵. *Agimandya* is derived from two words *Agni* (digestive fire) and *manda* (low), so the condition in which food is not properly digested due to diminished power of *jatharagni*, is known as *Agnimandya*.

Grahani and *agni* are interdependent. Therefore, all the aetiological factors of *agnidushti* are also the causes of *grahani dosha*.⁶

Normal activity of digestive fire is essential for the complete and proper digestion of food. But due to low digestive fire the food will not get digest properly, and toxic product is formed. Therefore, its absorption becomes sluggish and it gets retained in the intestine for a longer time. Due to this retention, it turns fermented. This toxic

product remains unabsorbed in the intestine, because of its incomplete digestion it is the root cause of all diseases.

Agni is divided into 4 types with reference to its *Bala* or strength:⁷

1. Samagni
2. Vishmagni
3. Tikshnagni
4. Mandagni

Aetiological factors of

Agnimandya⁸ -

A. *Ahara* (Food) -

- a) *Abhojana*
- b) *Atibhojana*
- c) *Samashana, Vishamashana, Viruddhashana*

B. Indigestion due to -

- a) *Asatmya bhojana*
- b) *Atiguru bhojana*
- c) *Atisheeta bhojana*
- d) *Atiruksha bhojana*

..... Sa duṣṭōnnaṁ na
tatpacati laghvapi |
Apacyamānaṁ śuktatvaṁ
yātyannaṁ viṣatāṁ ca tat || - Ca. Ci.
15/41¹⁰

e)

f) *Dushta bhojana*

C. *Vyapada* (adverse effect of therapeutic measures)

a) *Vamana*

b) *Virechana*

c) *Snehana*

D. *Viruddha* or incompatibility of -

a) *Desha*

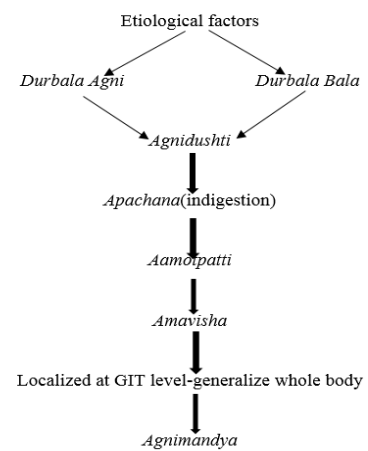
b) *Rutu*

c) *Kala*

E. Suppression of natural urges

Pathogenesis of *Agnimandya* -

Doshas are passing through different stages and ultimately produce disease. Process of pathogenesis of a disease begins with vitiation of *Doshas* with consumption of *Nidanas (Hetu sevan)*. Because of *Agnidushti*, ingested food is not properly digested and results in *Apachana/Ajirna*(indigestion) and *Ama* formation.⁹



Principles of *Agnimandya chikitsa*

Sanśōdhanam sanśamanam nidānasya
ca varjanama I

Ētāvada bhiṣajā kārya rōgē rōgē
yathāvidhi I - Ca. Vi.7/30¹¹

Dōṣāḥ kadācita kupyanti jītā
laṅghanapācanaiḥ I Jitāḥ

sanśōdhanairyē tu na tēṣām
punarudbhavaḥ II –

Ca. Sū.16/20¹²

The *Agnidushti* is one of the very important factors responsible for the initiation of *Agnimandya*. So before going through the actual treatment, the full recognition of *agnidushti* is essential. There is general line of treatment described in the classics for almost all the diseases. First there is *shodhana* of *doshas*, in which vitiated doshas are eliminated out of the body by processes like *Vamana*, *Virechana* etc. This modality is always preferred by Acharyas because, if *doshas* are thrown out of the body, disease not

only gets cured but the chances of recurrence also become less.

***Shunthyadi kvatha* –**

In *Agnimandya*, as *deepana chikitsa* Acharya Chakradatta has described *Shunthyadi kvatha* in *Grahani chikitsa adhyaya*. The four drugs described in the formulation of *Shunthyadi kvatha* are as follows -

Śunṭhī samustā atīviṣām guḍūcīm
pibējjalēna kvathitām samanśāma I

Mandānalatvē

satatāmatāyāmānubandhē

grahaṇīgadē ca II

Cakra. Grahaṇī adhyā. 4/6¹³

1. *Shunthi*¹⁴ (*Zinziber officinale* Rose.)
2. *Musta*¹⁵ (*Cyprus rotundus* Linn.)
3. *Atas*¹⁶ (*Aconitum heterophyllum* Wall)
4. *Guduchi*¹⁷ (*Tinospora cordifolia*)

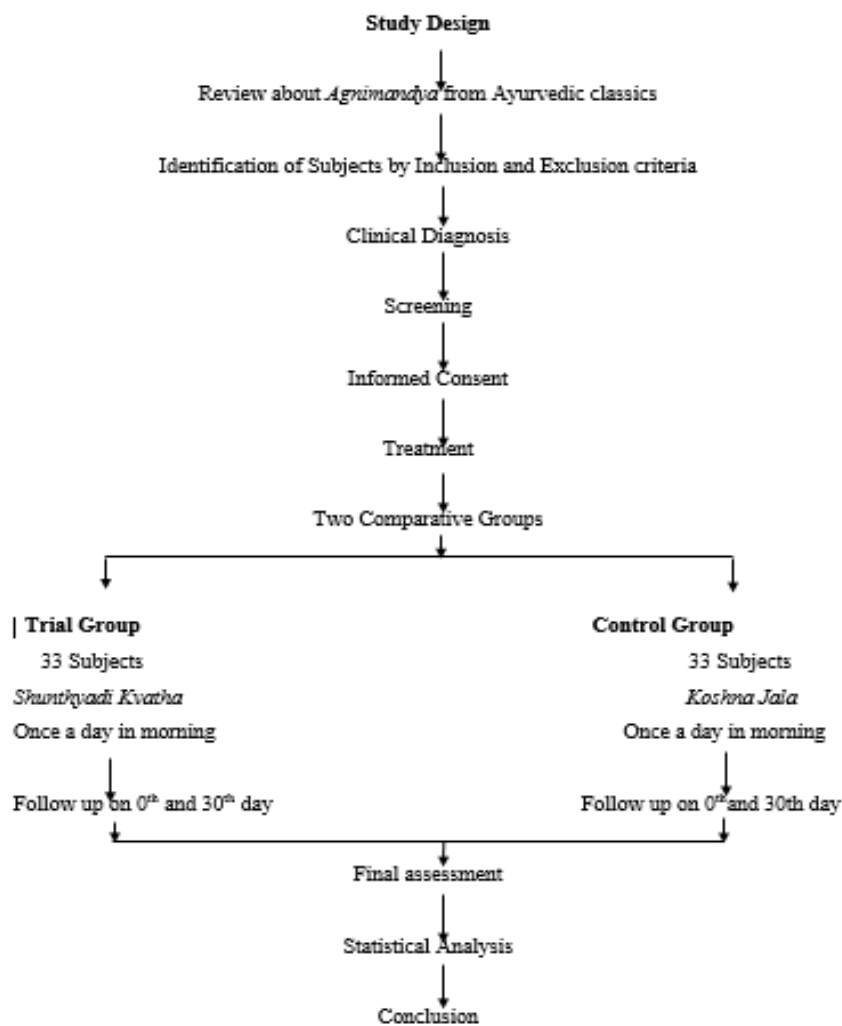
Charak samhita has described *deepaneeya gana*. Due to predominant of *agni mahabhuta*, *deepana dravyas* perform *agni deepana*. All the drugs mentioned above are *Tikta*, *Katu rasatmak* and *deepniya* in nature.

Drug name	<i>Shunthi</i>	<i>Musta</i>	<i>Atasi</i>	<i>Guduchi</i>
Family	Zinziberaceae	Cyperaceae	Ranunculaceae	Menispermeaceae
Botanical name	Zinziber officinale Rose.	Cyprus rotundus Linn.	Aconitum heterophyllum wall.	Tinospora cordifolia
Rasa (Taste)	<i>Katu</i>	<i>Tikta, katu, Kashaya</i>	<i>Tikta, katu</i>	<i>Tikta, katu, Kashaya</i>
Guna (properties)	<i>Laghu, snighdha</i>	<i>Laghu, ruksha</i>	<i>Laghu, ruksha</i>	<i>Aardra-Snighdha, mrudu</i>

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				<i>Ruksha- Ruksha, laghu, mrudu</i>
Virya (potency)	<i>Ushna</i>	<i>Sheeta</i>	<i>Ushna</i>	<i>Ushna</i>
Vipaka (post digestive effect)	<i>Madhur</i>	<i>Katu</i>	<i>Katu</i>	<i>Madhur</i>
Karma (action)	<i>Hridya, Shothahara</i>	<i>Raktaprasada na</i>	<i>Raktashodhaka, Shothahara</i>	<i>Hridya, shodhaka, Rakta- Rakta- vardhaka</i>
Doshghnata (Balances dosha)	<i>Kapha-vata shamak</i>	<i>Kapha-pitta shamak</i>	<i>Kapha-vata Shamak</i>	<i>Tridoshaghna</i>
Upayuktanga (useful parts)	<i>Kanda</i>	<i>Kanda</i>	<i>Mula</i>	<i>Kanda</i>

Materials and Methods:



Inclusion Criteria:

- Weak *Abhyavaharana Shakti*¹⁸ (Food intake capacity)
- Decrease in *Jarana Shakti*¹⁹ (Digestive capacity)
- Symptoms of *Agnimandya* described in classics of Ayurveda, viz. indigestion,
- Abdominal heaviness, hyper salivation, dislike of food, vomiting, constipation
- Subjects having age between 25 to 50 years.

Exclusion Criteria:

- Subjects suffering from chronic systemic diseases
- *Agnimandya* caused due to constant medication were excluded.
- Subjects having *Tikshnagni* were also excluded from the present study.

Method of Preparation of Drug:

A. *Shunthyadi kvatha* (for trial group):

Shunthyadi kvatha will be prepared by *Kvatha Kalpana* given in *Sharangdhar Samhita*.²⁰

B. *Koshna jala* (for control group):²¹

According to *Acharya Vagbahata*, *koshna jala* is *deepana* in nature that means it stimulates hunger. *Laghu*

means easy to digest. Drinking warm water aggravates *Agni*, which helps to regulate digestive system and speed up the metabolism. This makes easier for body metabolism without storing food as fat. In Ayurveda *koshna jala* is given as *anupan* with many medicines, as it is easy to digest and *koshna jala* enhances property of that medicine taken along with. Reduction of water boiling to one eighth part, one fourth part or half to its original quantity is called as *Ushnodaka*.²² That water which does not spill out during boiling, which is free of froth is clean, light and reduced to one fourth quantity after boiling is said to be ideal. For the present study, we took water which is reduced to 1/2 of its original quantity and advised to take it in lukewarm form, 80 m.l., once in the morning.

Observation and Results:

In the present study, out of 66 subjects, maximum subjects, i.e., 50% were in 25-45 years of age group. 60% were of females. 37.8% womens are housewives, whereas 33.3% subjects were doing service.

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Table-1:

Dietary Pattern	Trial Group				
	Yes	% Yes	No	% No	Total
<i>Samashana</i>	26	78.8	7	21.2	33
<i>Vishamashana</i>	7	21.2	26	78.8	33
<i>Adhyashana</i>	14	42.4	19	57.6	33
<i>Viruddhashana</i>	24	72.7	9	27.3	33

Dietary Pattern	Control Group				
	Yes	% Yes	No	% No	Total
<i>Samashana</i>	17	51.5	16	48.5	33
<i>Vishamashana</i>	13	39.4	20	60.6	33
<i>Adhyashana</i>	19	57.6	14	42.4	33
<i>Viruddhashana</i>	21	63.6	12	36.4	33

Table-2:

<i>Aharaja Hetu</i>	Trial Group				
	Yes	% Yes	No	% No	Total
<i>Alpabhoj</i>	21	63.6	12	36.4	33
<i>Atimatra</i>	4	12.1	29	87.9	33
<i>Atiambu</i>	18	54.5	15	45.5	33
<i>Asuchibhoj</i>	10	30.3	23	69.7	33

<i>Aharaja Hetu</i>	Control Group				
	Yes	% Yes	No	% No	Total
<i>Alpabhoj</i>	19	57.6	14	42.4	33
<i>Atimatra</i>	9	27.3	24	72.7	33
<i>Atiambu</i>	22	66.7	11	33.3	33
<i>Asuchibhoj</i>	12	36.4	21	63.6	33

Table-3:

<i>Viharaja Hetu</i>	Trial Group				
	Yes	% Yes	No	% No	Total
<i>Diwaswap</i>	15	45.5	18	54.5	33
<i>Ratrijagarana</i>	20	60.6	13	39.4	33
<i>Atidrutabhoj</i>	2	6.1	31	93.9	33
<i>Ativalambita bhoj</i>	13	39.4	20	60.6	33
<i>Ativyayama</i>	17	51.5	16	48.5	33

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<i>Atijalpana</i>	23	69.7	10	30.3	33
<i>Atmanabhunjita</i>	21	63.6	12	36.4	33
<i>Vegavidharana</i>	9	27.3	24	72.7	33

<i>Viharaja Hetu</i>	Control Group				
	Yes	% Yes	No	% No	Total
<i>Diwaswap</i>	15	45.5	18	54.5	33
<i>Ratrijagarana</i>	21	63.6	12	36.4	33
<i>Atidrutabhoj</i>	4	12.1	29	87.9	33
<i>Ativalambita bhoj</i>	9	27.3	24	72.7	33
<i>Ativyayama</i>	15	45.5	18	54.5	33
<i>Atijalpana</i>	25	75.8	8	24.2	33
<i>Atmanabhunjita</i>	23	69.7	10	30.3	33
<i>Vegavidharana</i>	6	18.2	27	81.8	33

Discussion:

In the present study, 50% of the subjects of *Agnimandya* were between 25 to 45 years of age. *Viruddhahara*, *Ratrijagarana* and other irregularities are also common in this age group. Thus, the population of this age generally does not follow the correct dietetic and behavioural regimens which eventually impair the status of their *Agni*.

It was revealed that 50%, 30.3%, 68% and 65% of the subjects were having the habit of *Adhayshana*, *Vishamashana*, *Viruddhahara* and *Samashana* respectively. These dietary patterns are responsible

for many diseases. Nearly 60% of subjects had the habit of more water intake. More water intake is again a causative factor for *Agnimandya*. Around 72.7% of subjects had the habit of water intake during meal. Almost 62% and 45.4% of subjects had the habit of *Ratrijagarana* (night awakening) and *Diwasvapna* (day sleep) respectively. It shows that *Swapnaviparyaya* is one of the important causes found for *Agnimandya* in the study as elaborated in classics. It was found that 60% of subjects had unsatisfactory *Mala Pravritti*, while 50%

and 40% subjects had *Durgandhita* and *Pichhila Mala Pravritti* respectively, which suggests that food is incompletely digested by weakened *Agni*. *Acharya Chakradatta* indicated *Shunthyadi kvatha* in the management of *Grahani roga*. *Shunthyadi kvatha* consist of *Shunthi, Guduchi, Musta and Ativisha*.

Rasa Panchaka of all these dravyas is as follows -

Rasa - *Tikta, Katu and Kashaya*. Due to combination of all four drugs, it possess *Tikta, Katu and Kashaya rasa*. *Katu rasa* consist of *Agni mahabhoota*. All these three rasas have *Kapha-vata shamak* and *Kapha-pitta shamak* action.

Action on Dosh - *Shunthyadi Kvatha* is *Kapha-vata shamak* and *Tridoshghna* in nature.

Veerya - *Acharya Bhavprakash* explained that *Ushna Veerya* has a great significance to prevent vitiation of *Kapha dosha*. Except *Guduchi* all other drugs in the group possess *Ushna Veerya*. *Sheeta veerya* of *Guduchi* compensate with *Ushna Veerya* of other drugs.

Karmukata - All drugs in *Shunthyadi Kvatha* are *Ushna veeryatmaka* and *Katu, Tikta, Kashaya rasatmak*. All

these factors help to aggravate *Agni* functionally.

Change in lifestyle affects the digestion which produces *Ama* (toxins). It leads to *Agnimandya*. Hence for breakdown of pathogenesis (*samprapti-bhanga*), *Deepana Chikitsa* has vital role in Ayurvedic management. *Charaka samhita* has well explained all the details regarding *deepana chikitsa* like options of drugs, useful tastes diagnosis of *samata*. Physician should always focus on *deepana chikitsa* while doing Ayurvedic management of *Agnimandya*.

The *Rasa* of the combination of *Shunthyadi kvatha* is *Katu* predominant followed by *Tikta*, *Guna* is *Laghu* followed by *Ruksha*, *Veerya* is *Ushna-Sheeta* and *Vipaka* is *Katu- Madhura*. The *doshghnta* is *Kapha-Vata shamak* followed by *Kapha-Pitta shamak*. These characteristics of *Shunthyadi Kvatha* are exactly opposite to *Aam* and then further useful in *samprati-bhang* of *Agnimandya*.

Conclusion:

There is significant difference in Trial Group and Control Group for factors such as *ajirna, udara gaurava, annadvesha*, quantity of food, frequency of food, intensity of hunger,

laghuta, utsaha, udgara shuddhi, kshudha, loose consistency and presence of undigested food.

In present study it has revealed that efficacy of *Shunthyadi kvatha* was found clinically significant. It was also recorded that maximum subjects were found with improper diet styles like *samashana, vishamashana, adhyashana* and *viruddhashana*, which further results into *Agnimandya*. Symptoms such as *Ajirna, Udara gaurava* and *Annadvesha* of *Agnimandya* had significant result with *Shunthyadi kvatha* as compared with *Koshna jala*. *Abhyavaharan shakti* such as quantity of food, frequency of food and intensity of hunger had significant result with *Shunthyadi kvatha* with *Koshna jala*. Factors of *Jarana shakti* such as *Laghuta, Utsaha, Udgara shuddhi* and *Kshudha* had significant results with *Shunthyadi kvatha* as compared with *Koshna jala*. Also factors such as Loose consistency of stool and Presence of undigested food had significant result with *Shunthyadi kvatha* as compared with *Koshna jala*.

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