

## GUDUCHI: A BOON TO CURE JWARA

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### ABSTRACT

*Ayurveda* is the science that talks about the longevity of life, maintenance of health and destroying the disease. Amongst diseases, *Jwara* (Fever) is the first to affect mankind which comes in *tamas* form at the time of birth and death. It is crucial among all diseases as it affects not only human beings but also all living creatures. *Ayurveda* explains about many *Dravyas* (substance) to reduce fever. Amongst them *Guduchi* [*Tinospora Cordifolia* (Willd.) Miers] of family Menispermaceae, is a climbing shrub found throughout tropical India. The plant is having its reference in most of the *Ayurveda* literature, which is indicated in *Jwara*, *Vataraktha* (Gout) *Kushtha* (skin Diseases), *Prameha* (diabetes) etc. Presently *Ayurveda* has come close to humans that it has become a human science. Through this paper an effort is made to know more about the *Dravya Guduchi*, with its mode of action on *Jwara* with relevance to *Dravya Prabhava*, *Guna Prabhava* and *Dravya Guna Prabhava*

**Keywords:** *Ayurveda*, *Guduchi*, *Jwara*

## INTRODUCTION

*Ayurveda* which is *Upaveda* of *Atharvaveda* explains the longevity of life span with the maintenance of healthy condition and destroying the ailments. It also explains about *Ahaara Vihara* and *Achara* to maintain health and longevity<sup>1</sup>. It is a science that is eternal<sup>2</sup>. It tells about many conditions about the diseased state as well as about healthy conditions of living creatures. About *Jwara* it has explained *Nidaan*, *Purvarupa*, *Rupa*, *Samprapti* and *Chikitsa*. *Jwara* is first described among all disorders as temperature or body heat is increased and is the first condition afflicting patients of somatic conditions. It is considered as the first manifested ailment (before the other diseases). According to various *Acharyas*, *Jwara* is originated from the anger of Lord *Maheswara*, and it takes away the life of living beings and all creatures, causes disturbance in the body, sense organs and mind, diminishes intellect, strength, complexion, pleasure, and enthusiasm, produces tiredness, exhaustion, confusion, and difficulty in intake of food and it brings unhappiness in the person, no other disease is so severe, complicated, and difficult in management as this. *Acharya Sushruta* has mentioned *Jwara* as the king of diseases<sup>3</sup>. A man comes into this world with *Jwara* and departs with it and it is such a difficult disease that gods and men could only withstand it.

The plant *Guduchi* botanically identified as [*Tinospora Cordifolia* (Willd.) Miers], belongs to the family *Menispermaceae*, is a climbing shrub found throughout tropical India. The vernacular names of *Guduchi* are *Giloe*, (Hindi), *Gulwel* (Marathi), *Gilo* (Gujrati), *Golanca* (Bengali), *Tippateege* (Telugu), *Chindil-kadi* (Tamil) and *Amritha balli* (Kannada). Its stem is bitter, astringent, pungent and has many properties which are used to cure burning sensation, fever, urinary diseases, cough, anaemia, jaundice, skin diseases, *vata rakta*, dyspnoea and worm infestation. Juice from the fresh plant is useful as a diuretic. Leaves are useful in jaundice. *Guduchi* is renowned in *Ayurvedic* therapeutics for its utility in the treatment of *Jwara* (fever).

In classical texts various preparations such as *Guduchi Kalka*, *Ghritha* and *Swarasa* are prepared

from the stem of *Guduchi* is indicated for treating *Jwara*. It tends to grow even if it is cut and have properties to treat fever and are capable to prevent old age and disease and hence used as *Rasayana*. All its varieties are good febrifuge (*Jwaranashini*).

*Acharya Charaka* in *Charaka Samhita* quoted it among the *Agrya Dravyas* (principal drugs) by attributing *Grahi*, *Vatahara*, *Deepaniya*, *Kapha Raktahara* and *Vibandhahara*<sup>4</sup> properties and categorized under *Medhya Rasayana*. *Acharya Sushruta* highlighted *Pitta* and *Kaphahara* properties of *Guduchi* while *Vagbhata* emphasized its utility in *Vatarakta*.

*Ayurvedic* properties of *Guduchi* are<sup>5</sup> –

*Rasa* (taste)- *Katu* (Pungent) *Tikta* (bitter), *Kashaya* (Astringent)

*Guna* (quality)- *laghu*(light),

*Veerya*(potency)- *Ushna* (having hot potency)

*Vipaka* (post-digestive effect)- *Madhura*

*Doshaghnata -Tridoshashamaka* (pacify all three aggravated *Dosha*)

*Rogaghnata -Kushtha, Vatarakta, Netraroga, Trushna, Daha, Chhardi, Aruchi, Agnimandya, Shoola, Yakridvikara, Kamala, Amlapitta*

*Karma* (action)- *Agnideepaka* (increase appetite), *Pachana* (Digestive), *Rasayana* (rejuvenating), *Vayah Sthapana* (anti-ageing), *Trishna nigrhana* (quenches thirst), *Sangrahi* (relieve polyuria), *Medhya* (nerve tonic), *Balya* (increase strength), *Vrishya* (aprodisiac), *Chakshusya* (eye tonic).

*Dhatu* (tissue)- *Rasa* (plasma), *Rakta* (blood), *Mamsa* (muscle), *Meda* (fat)

Chemical constituents of this plant's stem are rich in sesquiterpene tinocodifolin alkaloids (berberine, choline, magnoflorine, palmatine, tembetarine, magnoflorine, tinosporine, tetrahydropalmatine, isocolum

### Aim and Objectives:

- To understand the concept of *Jwara*.
- To study the conceptual effect of *Guduchi* in the treatment of *Jwara*.

### Materials and Methods:

- Relevant *Ayurvedic* and modern textbooks.
- Previous Research Papers.

• Various National or International journals or magazines.

## RESULTS AND DISCUSSION

In any mode of action, one must know about Disease and *Dravya* perfectly. About disease, one must know *Nidan*, *Samprapti*, *Rupa* and *Purvrupa* in detail and about *Dravya* pharmacology must understand with *Rasa*, *Guna*, *Virya*, *Vipak*, *prabhav* and *Karma* Pharmacokinetics in *Ayurveda*

According to *Charak*, usually, the drug action of any *Dravya* will depend upon either *Rasa* or *Guna* or *Virya* or *Vipak* or *Prabhav*<sup>6</sup>.

The absorption and fate of the drug is well explained by *Charak* while its journey inside the body each one of the pharmacologically active ingredients of the *Dravya* will supersede the other in the following order<sup>7</sup>

*Rasa* → *Vipaka* → *Virya* → *Prabhav*

The fate of the four ingredients of drugs is well known to the ancient *Acharyas*

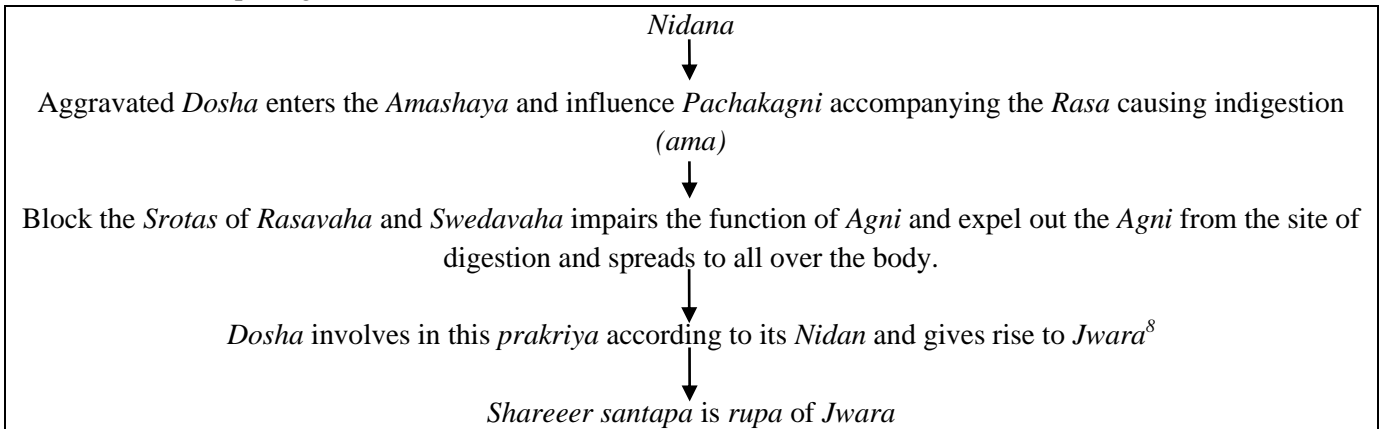
<i>Raso nipate dravyanam</i>	Effect of <i>rasa</i> is perceived on contact with the tongue which is mainly local action
<i>Viryam yavadadhiyasta nipatat cha upalabhyate</i>	Effect of <i>virya</i> assesses either when it is applied externally on the body or when it exhibits its activity on the receptor internally
<i>Vipakah karma nishtaya</i>	Is assessed after observing the final action of the metabolized ingredient of a drug
<i>Vishishta karmanam chaiva prabhav</i>	The non-specific effects of a drug are stated to be due to <i>Prabhav</i>

*Guna* is a physical property that is seen in all other constituents

*Jwara nidan*- improper and excess administration of *Snehadi Samshodhana Karma*, various kinds of injury, suffering from diseases, exertion, depletion of *Dhatus*, improper digestion of food, change of habitat

and natural characteristics of the seasons, abnormal delivery in women, during the production of milk brings disequilibrium state of *Dosha*

Flowchart of the pathogenesis of *Jwara*



*Samprapti Ghatak* – *DOSHA* – *Pitta Pradhana Tridoshaja*,  
*DUSHYA* – *Vata-Vyana*, *Pitta* – *Pachaka*, *Kapha-Kledaka*,  
*DUSHYA* – *Dhatu* – *Rasa*, *Updhatu* – *Twak*,  
*Sharirikamala* – *Mutra and Purish*,

*Dhatumala* – *Kapha*, *Sweda*, *Pitta*,  
*AGNI* – *Jatharagni*, *Dhatwagni*, *Bhutagni*,  
*AGNIDUSHTI* – *Mandagni*,  
*SROTAS* – *Rasavaha*, *Swedavaha*, *Udakavaha*  
*ADHISTHANA* - *Sharir*, *Manas*

## Guduchi

	In Guduchi	Panchbhoutik composition	Effect on doshas	Karma
Rasa	Katu	Vayu +Agni	Kapha decreases vata pitta increase	Agnideepan, Srotavivaran
	Tikta	Vayu +Akash	Pitta kapha decreases vata increases	Dahaprasamana, Trishnaprasamana
	Kashaya	Vayu +Prithvi	Pitta kapha decreases vata increases	Sangrahi, Jwarahara
Guna	Laghu	Akash, Vayu, Agni	Kapha decrease and vata increases	Srotoshodhak and Laghupaka
Virya	Ushna	Agni	Vatakapha increase pitta decreases	Deepan pachan swedan, vilayana ashupaka
Vipak	Madhur	Prithvi and Jala	Kapha increase vata pitta deceases	Dhatuposhan

## Mode of Action

In Dravya Guduchi	In Jwarit kaya
Rasa- Tikta Katu kashaya	Acts over agni, Agnidipti
Ushna -Virya	Pachan of aam, Rasvaha Swedavaha Srotas obstruction clear
Madhur- Vipak	Pitta samudbhuta disease Jwara madhur vipaak acts over pitta dosha
Guna -Laghu	Produces Laghuta

### According to Charak

Usually, the drug action of any *Dravya* will depend upon either *Rasa* or *Virya* or *Vipak* or *Prabhav* *Charak* explained different modalities of drug action in the following way.

Which perform a particular activity is called *Karma* Which is means of performing the *Karma* is called *Virya*

The site of action is known as *Adhikarana*

The time taken for drug action is *Kala*

The activity through a specific pathway is known as *Upaya*

The result obtained through the effect of drug over the body is called *Phala*

With this view, only *Charaka* explained the drug may act either by means of natural property (*dravya prabhav*) or by means of individual characteristics (*guna prabhav*) sometimes both may help together in drug action.

So,

*Dravya* – *Guduchi*

*Karma*- *Agnideepan, Jwarahara*

*Virya* – *Ushna*

*Adhikarana*- whole body, *Amashaya*

*Kala* – when *Shareer Taapa* is seen

*Upaya*- various measure like *langhan, aam nirama* condition is seen

*Phala*- *Sweotpatti, Laghuta* in body

Which perform an activity is *karma*, here it is about *Jwarahara Karma* is explained.

*Karma (Jwarahara)* is performed with the *dravya (Guduchi)*.

## CONCLUSION

*Jwara* is troublesome for both body and mind which can manifest firstly when *Dosha, Dhatu* and *Mala* any one of them gets vitiated. The main reason for the cause of *Jwara* is the formation of *Ama* (undigested food). To digest *Ama*, *Langhana* is said to be as the first line of treatment except in the fevers which were manifested because of *Kshaya* (emaciation), *Vyadhikhyata (Vataja Jwara), Bhaya* (fear), *Krodha* (angry), *Kama* (excess desire), *Shoka* (grief) and *Shrama* (excess tiredness) as it may worsen the condition. In the case of *Tarun Jwara* (Acute fever) decoction is not advised because it is difficult to conquer vitiated *Dosha* because of its Astringent taste. Hence any medicine must be taken after the consulta-

tion of physicians. Medicine is given for the proper treatment of the disease in which *Guduchi* is one of them where the *Dravya Guna Prabhav* is seen, both *Dravya Prabhav* as well as *Guna prabhav* is attributed to treating *Jwara*.

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