



CONCEPTUAL STUDY OF GUDUCHI IN THE MANAGEMENT OF JWARA

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ABSTRACT

Ayurveda is the science which ensures health and longevity of individuals. It contains detailed knowledge of etiopathogenesis, symptoms, treatment of various diseases. *Jwara* is first among all the disorders which occur individually or with manifestation of any disorder. *Jwara* is manifested in the form of *Tamas* at the time of birth and death. It is an important and crucial among all the diseases as it affects not only human beings but also all living creatures. *Jwara* has been destroying humans since ancient times. *Ayurveda* also contains details of various medicinal plants with all its benefits which is used to treat various medical conditions. *Guduchi* [*Tinospora Cordifolia* (Willd.)Miers] of family Menispermaceae is a climbing shrub found throughout tropical India. It is useful in removing *Ama* (toxins) and other microbes that are responsible for causing *Jwara* (fever) and other infections. As now *Ayurveda* has come so close to humans that it seems difficult to separate it from human life. Through this paper an effort is made to know more about *Guduchi* and how *Jwara* can be treated by using *Guduchi*.

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

INTRODUCTION

Ayurveda is a healing science which is based on keen observations and studies to live a healthy life. Its aim

is to maintain the healthy state of normal human being and to treat the disease of patient. It includes details

about causative factors, *Nidana Panchaka* (etiopathogenesis) and treatment of various disease and also contains details of various medicinal plant with all its benefits used to treat various medical conditions. *Dosha, Dhatu, Mala* and *Agni* are specific concepts in which *Ayurveda* is based. Vitiation in any of this because imbalance shows disturbance in heat production which results in *Jwara*.

Jwara is first described among all disorders as temperature or body heat is a life sustaining force and is the first condition afflicting patients of somatic conditions¹. It is considered as first manifested ailment (before the other diseases). According to various *Acharyas*, *Jwara* is originated from the anger of Lord *Mahe-swara* 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 this². *Acharya Sushruta* has mentioned *Jwara* as the king of diseases. Man comes into this world with *Jwara* and departs with it and it is such a difficult disease that gods and men could only with stand it³.

Guduchi [*Tinospora Cordifolia* (Willd.) Miers] of family *Menispermaceae* is a climbing shrub found

throughout tropical India. Some of its synonyms are *Giloe*, *Gurc* (Hindi), *Gulwel* (Marathi), *Gilo* (Gujrati), *Golanca* (Bengali), *Tippateege* (Telugu), *Chindil-kadi* (Tamil) and *Amarad Valli* (Kannada). Its stem is bitter, astringent, sweet and has many properties which are used to cure burning sensation, fever, urinary diseases, cough, anaemia, jaundice, skin diseases, *Vata Rakta*, dyspnoea and worm infestation⁴. Whole plant is applied on fractures. Starch from roots and stems are mostly used in acid diarrhoea. Juice from the fresh plant is useful as diuretic. Leaves are useful in jaundice⁵. *Guduchi* is renowned in *Ayurvedic* therapeutics for its usefulness in the treatment of *Jwara* (fever)⁶. In classical texts various preparations such as *Guduchi Kalka*, *Ghrita* and *Swarasa* are prepared from the stem of *Guduchi* is indicated for treating *Jwara*⁷. It has the tendency 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*⁸. All of its varieties are good febrifuge (*Jwaranashini*).

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

Ayurvedic properties of Guduchi are⁹ –

Rasa (taste)	<i>Tikta</i> (bitter), <i>Kashaya</i> (Astringent)
Guna (quality)	<i>Guru</i> (heavy), <i>Snigdha</i>
Veerya (potency)	<i>Ushna</i> (having hot potency)
Vipaka (post digestive effect)	<i>Madhura</i>
Doshagnata	<i>Tridoshashamaka</i> (pacify all three aggravated <i>Dosha</i>)
Rogagnata	<i>Kushtha</i> , <i>Vatarakta</i> , <i>Netraroga</i> , <i>Trushna</i> , <i>Daha</i> , <i>Chhardi</i> , <i>Aruchi</i> , <i>Agnimandya</i> , <i>Shoola</i> , <i>Yakridvikara</i> , <i>Kamala</i> , <i>Amlapitta</i>
Karma (action)	<i>Agnideepaka</i> (increase appetite), <i>Pachana</i> (Digestive), <i>Rasayana</i> (rejuvenative), <i>Vayah Sthapana</i> (anti-ageing), <i>Trishna nigrhana</i> (quenches thirst), <i>Sangrahi</i> (relieve polyuria), <i>Medhya</i> (nerve tonic), <i>Balya</i> (increase strength), <i>Vrishya</i> (aprodisiac), <i>Chakshusya</i> (eye tonic).
Dhatu (tissue)	<i>Rasa</i> (plasma), <i>Rakta</i> (blood), <i>Mamsa</i> (muscle), <i>Meda</i> (fat)

Chemical constituents of this plant's stem is rich in sesquiterpene tinocodifolin alkaloids (berberine, cho-

line, magnoflorine, palmatine, tembetarine, magnoflorine, tinosporine, tetrahydropalmatine, isocolum-

bine), glycosides (furanoid diterpene glucoside, tinocordiside, tinocordifolioside, cordioside, cordiofolioside A,B, syringing- apiosylglycoside, palmatosides C,F, cordifoliosides A,B,C,D,E), lactones (clerodane derivatives, tinosporon, tinosporides, jateorine, columbin), and steroids (sitosterols, hydroxyl ecdysone, ecterone, makisterone, giloinsterol)¹⁰.

Aim and Objectives:

- To understand the concept of Jwara.
- To understand the benefits of medicinal plant *Guduchi*.
- To study the 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.
- Internet surfing.

DISCUSSION

Jwara manifests due to affliction of both *Sharirika* and *Mansika Doshas* because *Jwara* can't be produced in absence of *Dosha*. It affects whole body along with mind and its specific character is excessive heat. *Doshas* undergoes increase due to indulge in improper foods and activities, reach the *Amashaya* and expel the *Koshthagani* to the exterior and circulating along with the *Rasa* produce *Jwara*¹¹. *Ayurveda* postulates that *Dehoshma* (body temperature) is produced by *Agni* and *Pitta* during its activity and that *Rakta Dhatu* dissipates it evenly to all the parts of the body.

Some of the premonitory symptoms of *Jwara* are *Alasyam* (lassitude), *Nayansasre* (congested eyes), *Jrimbhanam* (yawning), *Gauravam* (heaviness), *Klama* (mental fatigue), *Avipaka* (indigestion), *Asyavairasya* (anorexia)¹².

Flowchart of pathogenesis of *Jwara*¹³–

Causative factors such as improper and excess administration of *Snehadi Samshodhana Karma*, various kinds of injury, suffering from diseases, suppuration, exertion, depletion of body tissues, improper digestion of food, change of habitat and natural characteristics of the seasons, abnormal delivery in women, during production of milk brings disequilibrium state of *Doshas*

Due to consumption of causative factors *Dosha* aggravates and spreads to entire body

Aggravated *Dosha* enters the *Amashaya* and influence *Pachakagni* accompanying the *Rasa* causing *indigestion (ama)*

Block the channels of *Rasa* and *Sweda* impairs the function of *Agni* and expel out the *Agni* from the site of digestion and spreads to all over body.

Dosha exhibits its exacerbated sign and symptoms and give rise to *Jwara*

- **Yawning** is predominant clinical feature then it indicates *VatajaJwara*.
- **Burning sensation** is predominant clinical feature then it indicates *PittajaJwara*.
- **Dislike for food** is predominant symptoms then it indicates *KaphajaJwara*.
- Mixed feature in combination of two or three *Dosha*.

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*, *Bhu-*

tagni, *AGNIDUSHTI* –Mandagni, *SROTAS* –
Rasavaha, Swedavaha, Udakvaha
ADHISTHANA - Sharir, Manas
Guduchi is the herb, which is pungent, bitter and as-
 tringent in taste which alleviates all the three *Doshas*
 and *Ama* (indigested food, retained in intestine). It is

used in chronic malarial fever and typhoid fever
 where drug such as Quinine cannot work. Here due to
 antipyretic property *Guduchi* gives an amazing effect.
 It has the property to reduce and normalize aggravated
*Pitta Dosh*a. It is mostly effective in removing high
 fever that remains in the body¹⁴.

Guduchi itself means one's which protects our body and every part of this herb has its therapeutic effects which
 are as follows¹⁵ –

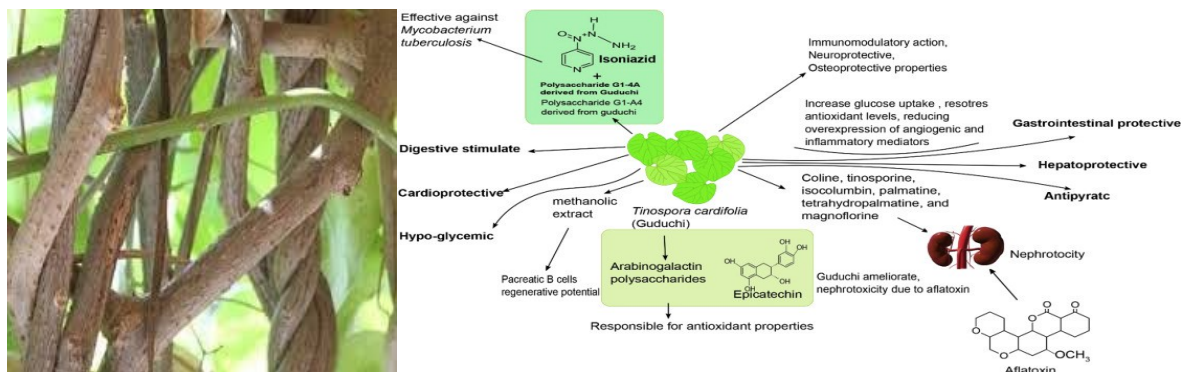


Figure 1: shows stem of *Guduchi* and its chemical constituent with various effects

Guduchi plant is a perennial, deciduous, woody, dextrorotatory climber and is often seen growing upon neem and mango tree. Some of its parts with specifications are as follows¹⁶-

Sl. No	Plant part	Medicinal uses
1	Root	<ul style="list-style-type: none"> It is having antioxidant activity and it will reduce tissue cholesterol, phospholipid and free fatty acids. It is used for visceral obstruction; its water extract is used in leprosy. Resistance against HIV. Prevent diabetic cataract and weight loss in diabetic patients. Hypoglycemic activity - root of this herb decreases blood glucose level, brain lipid level and increases total haemoglobin. Roots of the herb is very thin and strong, in Sushruta root is used for suturing surgical wound, because of this strong root there is no chances of wound rupture and <i>Guduchi</i> having potent wound healing property.
2	Stem	<ul style="list-style-type: none"> Stem Combination of root and stem extract with another drug are prescribed as anti-dote to snake bite and scorpion sting. Juice of the stem with honey is better for the treatment of Asthma. Stem is used as an ingredient for Ayurvedic preparations to treat general debility, UTI, fever, dyspepsia. Useful in skin diseases, jaundice, its juice is useful in diabetes, vaginal and urethral discharges, low fever and enlarged spleen.
3	Leaves	<ul style="list-style-type: none"> Leaves are extensively used in the treatment of fever, urinary tract disorder, diabetes, anaemia, asthma, cardiac disorder, bacterial infection.
4	Fruit	<ul style="list-style-type: none"> Combination of dried or powdered fruit with honey is used as tonic for the treatment of rheumatism and jaundice.
5	Bark	<ul style="list-style-type: none"> Anti-pyretic, anti-allergic, anti-spasmodic, anti-leprotic.

CONCLUSION

Jwara is troublesome for both body and mind which can manifest firstly when *Dosha*, *Dhatu* and *Mala* any one of them gets vitiated. Main reason for the cause of *Jwara* is the formation of *Ama* (indigested food). To digest *Ama*, *Langhana* is said to be as first line of treatment except in the fevers which were manifested because of *Kshaya* (emaciation), *Vyadhikhyata* (*VatajaJwara*), *Bhaya* (fear), *Krodha* (angry), *Kama* (excess desire), *Shoka* (grief) and *Shrama* (excess tiredness) as it may worsen the condition. In 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 consultation of physicians. Medicine is given for the proper treatment of the disease in which *Guduchi* is one of them due to having antipyretic property it is used to treat *Jwara*. *Guduchi Sattva* is obtained from its stem. In *Jwara* and diseases associated with *Jwara*, *Guduchi Sattva* is advised as it is claimed to be a tonic and rejuvenator in *Jwara* and various diseases.

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