



EXPLORE OF FOLKLORE MEDICINAL PLANT- ADHAHAPUSHPI
(*TRICHODESMA INDICUM LINN. R. BR.*)

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ABSTRACT :

The use of plants in therapies both humans and animals is as old as human history. Man must have learnt about the use of herbal medicine by observing self-medication by animals in the nature. Folk medicine is different rather than to modern medicine. Traditional medicine lives among the people as a part of their culture. In traditional societies, any information about a disease is shared by others. This information is passed through the generations. People learn popular medicine in the same way and they learn other cultural components. According to *Charakacharya*, good old expert physician of Ayurveda 'Every drug is potential to cure one or the other disorders.' One such herb is *Adhahapushpi* (*Trichodesma indicum Linn. R. Br.*) which is tribally used in different ailments including Carcinoma.

Key words: Folklore, Materia medica, *Charakacharya*, *Adhahapushpi* (*Trichodesma indicum Linn. R. Br.*)

AIM:

1. To review the drug *Adhahapushpi* from different systems of Alternative medicines like Ayurveda, Siddha and Unani.
2. To review the use of folklore herb *Adhahapushpi* in different tribes and Traditions.

Background: Traditional medicine (also known as **indigenous** or **folk medicine**) was developed by people who learnt self-medication using available natural plant or animal sources. Then the same knowledge passed from mouth to mouth or inherited in generations. The World Health Organization (WHO) defines traditional medicine as "the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness".¹ Traditional

medicine is contrasted with scientific medicine.

The tribal people staying in Forests of Asia and African countries still rely on traditional medicine for insect bite and other primary diseases. To name some of them include, Traditional Chinese Medicine, Keralian Medicine, European Medicine etc. Such medicines are promising source for treating some of the ailments including Cancer. All around the world screening of such medicines for various ailments is going on through different departments such as Pharmacology, Microbiology, Biotechnology and Pharmacy.

According to *Charakacharya*, good old expert physician of Ayurveda 'Every drug is potential to cure one or the other disorders.'² One such herb is *Adhahapushpi* (*Trichodesma indicum Linn. R. Br.*) which is tribally used in different ailments including Carcinoma.

REVIEW RESULTS:

Adhahapushpi in Ayurveda:

Adhahapushpi is not traced in any Veda but is explained during *Samhita kala* and *Nighantu Kala* as follows-

Acharya Charaka³ has mentioned *Dravya* named *Avakpushpi* in *Jeevaniya Ghrita* in *Vatarakta Chikitsa*. Chakrapanidatta comments it as *Andhahuli* which may be considered as *Adhahapushpi*. He has not placed it under any *Dravya* classification but he mentions it under *Shirovirechanadravya kalpa samgraha*⁴, here *Mula* of *Adhahapushpi* is considered. Neither Sushruta nor Vagbhata have mentioned the *Dravya* in their texts. After Charaka, during *Nighantu Kala*, *Adhahapushpi* is mentioned by *Shodala Nighantu*⁵. under *Lakshnadirayam varga* and *Bhavaprakasha nighantu*⁶ in



Morphology⁹:

The drug *Trichodesma indicum* Linn. R. Br belongs to the **Family**- Boraginaceae It is a Annual, erect, much branched, very hispid herb, grows up to: 15-45 cm hight. Leaves: sessile; Length of leaves range from : 3.8-10 cm and width :

Parishishtha and *Adarsha Nighantu-Shleshmatakadi Varga*.

Nirukti and Paryaya:

Shodala Nighantu. *Tryarthoushadha adhikara Avakpushpika* is known by 3 names namely, *Shatapushpa*, *Mayura* and *Adhahapushpi*⁷.

Adhahapushpi - Flowers face ground, hence even called as *Adhomukha*.

Romalu- Hairy all over the plant.

Gandhapushpika- Flowers having fragrance.

Dhenujihva- Leaves resemble tongue of cow.

Amar pushpika- Flowers are beautiful.

Prof. Priyavrat Sharma, author of *Dravyaguna vignana*⁸, has identified drug *Adhahapushpi* as *Trichodesma indicum* Linn.R.Br.



0.65cm. Shape is variable, ovate or oblong or lanciolate- oblong; Tip is obtuse or sub-acute; **Surface**: clothed above with stiff hair springing from white circular tubercles, beneath less harshly hairy and more or less densely villous. **Base**: cordate or hirsute; **Inflorescence**: solitary,

pedicels- 6-13mm long, slender, nodding, hispid. **Calyx:** 11-13mm long, deeply divided, hispid, hispid with long hair; segments lanciolate, acute, cordate or hastate at the base, connate by the basal auricles. **Corolla:** 1.3cm long, tube 6mm long, limb oblique, infundibulliform, thinly hairy inside, lobes 3-4mm long, ovate, deltoid, suddenly acuminate. Cone of anthers large and very pointed, clothed on the back with dense white hair: anthers included or exerted, with a few hairs at the base, inserted on the corolla tube, the produced connectives linear, very acute, finally twisted together. **Ovary:** ovoid, acute, tapering into the style, glabrous, style nearly 6mm long. Fruit pyramidal, subtruncate at the apex, tipped with the persistent style, 4 ribbed, nutlets 5mm long, ovoid, smooth and polished on the back, rugose on the inner face, not or scarcely margined, bluish white or nearly white when fully ripe, leaving 5 deep ovate pits on the membranous axis when falling.

It is distributed throughout the greater part of India, in the plains, Baluchistan, Ceylon, Afghanistan, Persia, and Mauritius

Guna - Karma-Shodala attributes its pharmacological actions as Chakshushya and Gudhagarbha apakarshini.

Bhavaprakasha explains its main Karma as Shothahara, Mutrala and Vishaghna

Dravyaguna vignana by PV Sharma-

Guna- Laghu Rasa- Tikta, Katu,

Veerya- Ushna Vipaka- Katu

Doshagnata- Kaphavata hara,

Rogagnata- Shreshtha Vrana Shotha hara

Therapeutic uses:

1. Sunishannaka changeri Ghrita¹⁰ – here Adhahapushpi is used as Kwathartha dravya along with other drugs. This

Ghrita is indicated in Arsha, Atisara, Tridoshaja Raktasrava, Pravahika, Gudabhransha, Guda Shotha, Shoola, Mootragraha, Moodhavata, Mandagni, Aruchi.

2. Jeevaniya Ghrita along with other Dravya to prepare Kwatha. Jeevaniya Ghrita is indicated in Panduroga, Jwara, Hikka, Svarabheda, Bhagandara, Parshvashoola, Dhatukshaya, Kasa, Pleehavruddhi, Vatarakta, Shosha, Apasmara, Ashmari, Sharkara, Sarvangavata, Ekangavata, Mootrasanga. It is both Jeevaniya and Vrushya. If Vandya Stree consumes it, even she may conceive.

3. Swellings of Sandhivata- Mula¹¹ (root) of the plant is crushed and applied.

Adhahapushpi in Siddha¹²- A handful of plant is boiled in 1 litre water and extracted juice is given 100 ml twice a day in inguinal tumour, neuralgia, rheumatism and bleeding piles. In case of Menstrual disorders leaf fried with honey and water extracted and given.

Adhahapushpi in Folklore use¹³-

In the Philippines-

- Leaves and roots are used as remedy for snake bites; also used as diuretic.

- Cold infusion of leaves considered depurative.

- Crushed roots, in decoction or infusion, used for dysentery in children.

- In Indian traditional medicine, decoction of roots used for diarrhoea, dysentery and fever.

In Deccan, plants is used as emollient poultice.

- **In Chutia Nagpur,** roots are crushed and made into a paste, and applied externally to swollen joints, inflammations and superficial skin injuries. Also used for arthralgias, inflammations, dyspepsia, diarrhoea, dysentery, dysmenorrhea.

- **In Tamil Nadu, southern India**, root decoction taken internally to treat bloody dysentery.

Malasar Tribes of Coimbatore District, Tamilnadu, call it as *Kavu thumbai* and apply the paste of leaves along with Garlic and rhizome of *Acorus calamus* to heal wounds.

In Easters Ghats, used to treat bone fractures: Poultice of whole plant paste mixed with *Albizia amara* leaf powder, tumeric powder, goat's milk and wheat is applied on skin around the fractured area and bandaged.

In Karnataka, Gadag District¹⁴

Adhahapushpi: Trichodesma indicum (L.) R.Br.-Boraginaceae(Leaves) Lata karanja: Caesalpinia bonduc (L.) Roxb.-Caesalpinaceae(Seeds) Maricha: Piper nigrum L.- Piperaceae(Seeds) Saindava lavana: Sodium Chloride + Sodium Sulphate All ingredients are powdered and mixed in equal quantity 5 g of the powder is given twice daily in *Raktarshas/ Bleeding hemorrhoids*.

In Chhattisgarh by Baiga tribes¹⁵—

Whole plant paste of *Trichodesma indicum* is externally applied to cure body tumors. And to treat breast cancer.

DISCUSSION: After the thorough review it is been found that *Adhahapushpi* is an important medicinal plant which is used in various ailments since long, in alternative systems of medicine and different tribes. It's been found to be used as food. Indian Borage in English, is a very common weed in all tropical and subtropical regions along roadside and open places, is very hispid throughout hence one should be careful during collection. As the name suggests flower faces ground and is beautiful. It is propagated by seeds so cultivation is easy. Though the drug is native to Asia, it is less explained in

Ayurveda so an attempt can be made to prepare standard monograph in respect to *Rasapanchaka* and others. *Acharya Charaka* mentions *Adhahapushpi Mula* in *Shirovirechana Dravya Kalpa*, so it can be investigated for its role in *Urdhvajatrugata Roga*. It is mentioned in the preparation of *Sunishannaka Ghrita*, which is consumed either mixed in food or alone will destroy fear of any disease. Similarly it is mentioned in *Jeevaniya Ghrita* which increases *Bala(Strength)*, *Varna* (complexion) and cures *Vali* (wrinkles of skin) and *Palita*(greying of hair) which suggest that *Adhahapushpi* can be investigated for its *Rasayana* property.

CONCLUSION: *Adhahapushpi (Trichodesma indicum Linn. R. Br.)* is an important folklore medicinal herb used for different ailments such as urinary disorders, diarrhoea, dysentery, dysmenorrhoea, Joint disorders, Snake bite, Tumours, Breast cancer and much more diseases by both Tribal and Alternate systems of Medicine.

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