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A BRIEF REVIEW OF MEDICINAL PROPERTIES OF PATHA (*Cissampelos pareira* Linn.) FROM KOSHA AND NIGHANTUS

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Abstract: Medicinal plants have traditionally occupied an important position in the socio-cultural, spiritual and medicinal arena of the country. The global thrust areas for drugs from medicinal plants include disease conditions, whose incidence is increasing and where the modern drugs are either unavailable or unsatisfactory. In this review we have taken *Patha cissampelos paeira* linn. It is believed that at the end of each samhita a Nighantu was there. In this work a Nighantu of Sushruta named Sausruta Nighantu and another by Vagbhata the Astanga Nighantu are discussed. The present work aims to discuss *Patha* in various Nighantus as manuscripts or just as evidence-in a chronological order. The action of *Patha* is tridoshashamaka, Deepana, Pachana, Grahi, Krimighna, Vranaropana, Vishaghna, Kushthaghna, Raktashodhaka, Shothahara, Kaphaghna, Stanyashodhana, Mutrala, Jvraghna, Dahaprashamana Valya.

Keywords: *Patha*, Nighantu, Samhita, Tridoshashamaka

Introduction: People across the globe have started looking for safer and effective alternatives with minimum negative offshoots. People are turning to Ayurvedic medicines as an alternative to modern medicine. The demand of plant based therapeutics is increasing in both developing and developed countries due to the growing recognition that they are natural products, being non-narcotic, having no side-effects, easily available at affordable prices and sometime, the only source of health care available to the poor.

The term Nighantu is based on the term Nigma. Yaska wrote the Nirukti to point out the concealed or secret meaning of the Vedas. The etymological meaning of the term Nirukta is that which bring out the secret meaning^[1].

Cissampelos pareira linn. belong to family Menispermaceae. A very variable, slender, dioecious, perennial climber, commonly distributed throughout tropical and subtropical India, ascending up to an altitude of 2,000 m^[2]. The plant is used in a venereal disease^[3]: cough, fever, dysentery, skin eruptions to remove intestinal worm, in enlarged spleen, uterine complaints, rheumatism^[4]

The leaves are used in itch^[5]; on boils^[6]; on pimples, on wounds^[7], on sores^[8], in fever^[9], sever stomach pain^[10], indigestion, painful urination^[11]; as antidote for snake bite^[12], in diabetes^[13]. Leaf juice is given in dysentery, eye inflammation^[14], toothache^[15] and for relieving pain during delivery and on wounds^[16]. The shoot is used in painful delivery^[17]. The stem is used in fever^[3] and headache^[18]. Leaves and stem are given in malaria^[19].

Earlier Nighantus were limited to explain the synonyms only. After some time the description of properties, action and indications are also included in the Nighantu along with synonyms. The Nighantu literature is one of the important aspects in the study of Ayurveda and specially in the subject of Dravyaguna Vijnana. The Nighantu literature is also as ancient as Ayurveda. Much importance has not been given to the study of Nighantu. The ancient Nighantus were actually like Kosa, containing the synonyms of Dravya. Later on, the drugs were given the description of properties, actions and their uses. In true sense the Nighantu means collection of words, synonyms and the names of the medicinal substances. Ramavatar Sharma in his introduction to Kalpadru Kosa of Kesava uses

the term Nighantu for the glossaries connected with Ayurveda. To understand precisely what is aimed at these glossaries are called as 'Ayurveda Nighantu'. The Nighantu may be defined as a glossary containing synonymous groups, the names of the drugs, plants, animals, minerals or anything that is administered either as food or medicine to the human body. Pathas is explained in almost all the important Nighantus.

Amarkosha (5th cent. A.D.): This book is the compilation done by Amar Singh. In this book total subject was divided into 3 parts. First and second parts include 10 chapters each and third part comprises of 5 chapters. The total subject was narrated with synonyms^[6]. Patha has been mentioned in the Vanausadhi Varga of Bhumyadi kanda. Synonyms of Patha are Ambastha, Vidhakarni, Sthapani, Rasa, prachina, paapacheli, Aikashthila^[20].

Susruta Nighantu: (6th Cent. A.D.): Based on Susruta samhita. In this Nighantu Patha has been described in Aragvadhadi gana. Following synonyms are mentioned here i.e. Ambashtha, Vantikta, Pachani, Dipani, Chaulika, Sthavari^[21].

Ashtanga Nighantu: (8th Cent. A.D.): In this Nighantu, Acharya Vahata has described maximum group of drugs on the basis of classification of Ashtanga Sangraha and Astanga Hridaya. In this Nighantu Patha has been described in Pippalyadi gana. Following synonyms are mentioned here i.e., Malavi, Trishira Prachina Vritparnika Ambashtha Sthapani, Vira, Bodhaki, Kuchelika^[22]

Dhanvantari Nighantu: (10th - 13th Cent. A.D.): In the beginning of Nighantu, author pays homage to lord Dhanawantari and again he mentions its name as Dravyavali. At the end of Dravyavali author desires to describe the drugs of Dravyavali with their synonyms and after that he has described their properties and actions along with synonyms. In this Nighantu Patha has been described in 'Guduchyadi Varga'. Following synonyms are mentioned here i.e., Ambastha, Prachina, paapchelika Vartikta Pathika, Sthapani Malati, vara, Devi, Shubha. Patha has vishagna, tridosahara, properties and used in the treatment of kustha, kandu, jvara, shula atisara^[23].

Sodhala Nighantu: (12th Cent. A.D.): This Nighantu was composed by Sodhala in two parts named as Namasangraha dealing with synonyms and Gunasangraha dealing with properties and actions. In Guduchyadi varga of Sodhala nighantu synonyms of 'Patha' i.e Vritaparni, raktahni, Vishahantri, Mahaujasi, Ruchisya,

dipani, Vira, Kuchela, tikta, Varuni, Malavi, Trishira, are mentioned^[24].

Abhidhanaratnamala (Sadrasa Nighantu) (13th Cent. A.D.): In Abhidhanaratnamala synonyms of Patha are described in Tikta dravya skandha. Following synonyms are mentioned here Malavi, trishara, prachina, vritparnika, Ambashtha, Sthapani, Vira, Bodhani, Chakrachelika^[25].

Madhava-dravyaguna: (13th Cent. A.D.): In Madhava dravyaguna Patha is described in Vividh-aushadi varga. Here Patha is used in the treatment of Atisara Shula, javra^[26].

Madanpala Nighantu: (14th Cent. A.D.): Patha has been mentioned in "Abhayadi varga". Madanapala has included following synonyms of Patha Ambashtha, Vrihatikta Prachina, Sara, Vara Tikta, Papcheli, shreyasi, Vridhkarnka. Regarding its properties it has been said as Ushna Dravya. It is indicated in Jvara, kustha, Atisara, hridroga, shvasa, krimi^[27].

Kaiyadev Nighantu: (Pathyapathya Vibodhaka) (15th Cent. A.D.)

In this Nighantu 'Patha' is described in "Aushadhi Varga" with following synonyms i.e. chaulya, sthapani, ashmasuta, ambhashtha, yutha, prachina, abiddhakarni trisara, Devi, Rasa. Regarding its properties it has been said as ushna in Virya, Katu rasa; Lagu guna. Here 'Patha' has been mentioned for various disorders such as Jvara, Shula, Svasa, Gulma, kustha, Vrana^[28].

Bhavaprakasa Nighantu:(16th Cent. A.D.): This book is written by Bhavamishra who is an important landmark in the history of Indian Medicine. He stands at the junction of the medieval and modern periods which is the turning point for its future course and also because of the fact that he revived, the style of Samhitas and contributed a good deal to various aspects of Ayurveda by adding new ideas and drugs. Patha has been mentioned in Guduchyadi varga and following synonyms are found in this Nighantu- Ambashtha, prachina, papchelika, rasa, pathika, Vartiktka. It possesses Katu rasa; ushna virya and useful in Jvara, Kustha, atisara, hridroga, daha, kandu, svasa, gulma Vrana^[29].

Gunaratnamala: (16th Cent. A.D.): In this Nighantu 'Patha' is described in "Guduchyadi Varga" and its Guna karma along with characteristic features of Patha are described as ushna Virya, Katu rasa, Laghu; guna, and indicated in Vataleshlaroga, jvara, shula, kustha, kandu, daha, vishavikara, svasa^[30].

Rajanighantu: (Nighantu Raja, Abhidhana chudamani) (17th Cent. A.D.): This book is

written by Narhari Pandit, who has given first place to Dravyaguna in Astanga Ayurveda. This book is particularly based on the Dhanwantari nighantu. The subject matter has been divided into 23 chapters. It possesses Tikta rasa, Usna virya. This is useful in Vata pitta jvara. Synonyms of Patha mentioned in Raja nighantu Ambashtha prachina, papchelika, pathika, Sthapani, shreyasi, vridhikarnika, aikasthila, kuchaili, dipani, trishira, vriki, malavi, vara, devi, vritaparni^[31].

Adhunika Kala: Patha is explained in text books of modern periods such as Dravya guna vigyan by Dr P. V Sharma, Priya nighantu, Saligrama nighantu, Ayurvedic materia medica, Wealth of India and other books written by recent Acharyas, which provide information about its habit, habitat, morphology, chemical composition etc.

Nighantu Adarsa: (20th Cent. A.D.): This book was published in Gujarat, its author, is Vaidya Bapalalji who is the authoritative person of 20th century for identification of Ayurvedic plants. He has mentioned all the relevant materials from different Ayurvedic texts as well as modern medical and botanical works. Synonyms of Patha mentioned Ambashtha, Avidhakarni, Aikaishika Varatikta, Vrikki, kuchaila, prachina, Papchelika, piluphala^[32].

Priya Nighantu: (20th Cent. A.D.): Acharya Priyavrata Sharma in his book Priya Nighantu has described Patha useful in shula, jvara, kushtha, Atisara, Hridaroga^[33].

Shankar Nighantu: (20th Cent. A.D.): In Shankar Nighantu 'Patha' is Katu, Tikta in rasa, Kapha Pitta shamaka in dosh-karma and it is indicated in Jvara, Kandu, kushtha, shvas rog, Gulma, Udar rog^[34].

Results & Discussion

Medicinal plants are rich and widely accepted source for traditional and modern medicines, phytopharmaceuticals, nutraceuticals, cosmetics, etc. In India particularly, medicinal plants form the backbone of all indigenous systems of medicine. History of drug can be studied under Vaidic kala, Upanishad kala, Purana kala, Samhita kala, Nighantu kala and Adhunika kala. A Patha is a popular tree, which is used by traditional practioner to cure various ailments. Present study revealed that by the help of literature i.e., Kosha and Nighantus we will reach to medicine very easily and take the benefit by the traditional medicines. The Nighantus generally were coined using a therapeutic text. Authors used the prevailing and popular texts of

their time and region as basis to write Nighantus. This explains the emergence of more than one Nighantu during one period. Further, two different Nighantus are seen having groups with same name but have kept different substances under them. This has happened due to the different rationale used in grouping of the substances. This offers a tremendous scope for research in order to explore the therapeutic application of a substance in different regions and era, in the same manner. Patha was also a popular drug at that time. Properties of Patha are: Rasa-tikta, Guna-Laghu, Tikshna, Virya-Ushna and Vipaka-Katu. It has tremendous effect on different diseases viz. Jvara (Fever), Svasa & Kasa (Respiratory diseases), Kustha (Skin Diseases), Shula (Pain) etc. It stimulates digestive fire, stabilizes body fluid, checks diarrhoea and dysentery, purifies blood, improves relish, destroys poison and strengthens voice.

Conclusion: The present review on Patha of different Nighantus can be useful to know about the different formulations of Patha in which different parts of this plant is used. By this way we can use Patha in the treatment of different diseases. Most of the Nighantus have mentioned Patha has good Javarahara, Vishaghna, Kushthagna, Svasahara, shulahara, kandugna properties.

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