



# Pharmacotherapeutic Potential of *Patha* (*Cissampelos pareira* Linn.): A Critical Appraisal from Ayurvedic Texts

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## Abstract

*Patha* (*Cissampelos pareira* Linn.), a well-known medicinal plant of the Menispermaceae family, has been widely used in *Ayurveda* since ancient times for its diverse therapeutic properties. This review compiles comprehensive information about *Patha* from classical *Ayurvedic* texts and various *Nighantus*, highlighting its vernacular names, synonyms and traditional classifications. The plant is described as a perennial climber found in tropical and subtropical regions of India, with distinctive peltate leaves and red drupes. Classical literature places *Patha* in several important drug groups such as *Jwarahara*, *Stanyashodhana*, and *Mustadi Gana*. It is traditionally indicated in the management of various conditions including fever, diarrhoea, inflammation, respiratory disorders, diabetes and poisoning. The review also elaborates on its synonyms and their interpretations, along with its pharmacological properties, emphasizing its bitter taste, light and sharp properties and predominantly hot potency. Overall, this article aims to present consolidated knowledge of *Patha* in a precise and systematic manner, bridging classical *Ayurvedic* wisdom with its therapeutic relevance.

## Keywords

*Ambastha*, *Cissampelos pareira*, *Patha*, *Pad*, *Velvet leaf*.

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## 1. INTRODUCTION

*Patha*, botanically known as *Cissampelos pareira* Linn. of family Menispermaceae is an extensively used medicinal herb in ancient literature (Singh et al., 2016). In Indian traditional medicine, it is frequently referred to as *Ambastha* or *Patha*. *Cissampelos pareira* found in tropical and subtropical parts of India -Himachal Pradesh, Chota Nagpur, Bihar, West Bengal, Punjab, Rajasthan, particularly in the east of Aravalli, hilly forests of Marathwada, Konkan, Deccan, Tamil Nadu. *C. pareira* is perennial climber, leaves peltate or orbicular reniform with a truncate-cordate base. Flowers are greenish yellow; male in

axillary, fascicled, pilose cymes or panicles. Drupes are small, ovoid-subglobose, compressed, scarlet red. Seeds are horse-shoe shaped (Singh & Nishteswar, 2013).

Classical texts of *Ayurveda* have placed *Patha* under different groups of drugs like *Guduchyadi varga*, *Pippalyadi varga*, *Aragvadhadi gana*, *Patoladi gana*, *Mustadi gana*, etc. Acharya Charaka included *Patha* in *Jwarahara* and also in *Stanyasodhan* groups. The plant is indicated for various disease conditions like *Jwara* (Fever), *Shoola* (Pain), *Atisara* (Diarrhoea), *Hridaya-ruja* (cardiac disorders), *Shotha* (inflammation), *Visha* (Toxins/Poison), *Shwasa*

(respiratory disorders), Prameha (diabetes/metabolic disorders). The various important compound formulations consisting of Patha in Samhitas are Bruhatgangadhar churna, Pusanuga churna, Pradarantak Lauha, Sarasvata ghruta, Stanyasodhana kashay churna (Kumari and Behera, 2026).

In this present review, information regarding the drug Patha is being compiled from various ayurvedic compendia. The available data are presented in a precise manner with regards to its classification, synonyms, properties, indications and formulations.

## 2. VERNACULAR NAME (API 2001)

Sanskrit	<i>Ambasthaki</i>
Hindi	<i>Patha, Padh, Akanadi</i>
English	Velvet leaf
Punjabi	<i>Patha</i>
Assamese	<i>Tuprilata</i>
Bengali	<i>Patha, Akanadi</i>
Gujarati	<i>Kalipath, Karondhium, Karondium, Venivel, Karedhium</i>
Kannada	<i>Pahadavela, Agalushunthi</i>
Kashmiri	<i>Pad</i>
Malayalam	<i>Patha</i>
Marathi	<i>Pashadvel, Paharrel, Pahadavel, Padali</i>
Oriya	<i>Kanabindhi, Patha</i>
Tamil	<i>Vattha tiruppi</i>
Telugu	<i>Adivibankatiga, chiru boddi, Boddi tiga</i>



(a)



(b)



(c)

**Fig. 1. (a) Leaf (b) Flower (c) Dry roots of *C. pareira***

## 3. CLASSICAL VIEWS OF PATHA (*Cissampelos pareira*)

The three main Ayurvedic treatises-Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya have acknowledged Patha. Moreover, Patha's existence in the majority of medieval compendia, including Nighantus, reflects its ongoing and therapeutic use.

Depending upon the drug origin, morphology, property, pharmacodynamics and therapeutic values, ancient texts have classified the drugs into Ganas, Vargas and Skandhas.

### 3.1 Classification of Patha under different Groups (gana/mahakashaya) in Samhita:

Charaka Samhita-Stanyashodhana, Jwarahara, Sandhaniya mahakashaya (Shastri and Chaturvedi, 2015).

Sushruat Samhita- Aaragvadhadi, Pippalyadi, Bruhatyadi, Patoladi, Ambashthadi, Mustadi Gana (Shastri, 2017) Astanga Hridaya- Patoladi, Aaragvadhadi, Vatsakadi, Mustadi Gana. (Kunte, 2011)

### 3.2. Table No. 1: Classification of Patha under different Groups in various Lexicons (Nighantus): Data compiled from classical Ayurvedic Nighantus and e-Nighantu resources (NIIMH, CCRAS, Ministry of AYUSH), as cited in the reference list.

Nighantus	Varga or Gana
<i>Abidhanratnmala</i>	<i>Tikta sakndha</i>
<i>Abidhanmanjari</i>	<i>Patoladi varga</i>
<i>Amarakosha</i>	<i>Dwitiya Kanda-Vanaushdhi varga</i>
	1. <i>Pippalyadi gana</i>
	2. <i>Patoladi gana</i>
<i>Astanga Nighantu</i>	3. <i>Aragvadhadi gana</i>
	4. <i>Vatsakadi gana</i>
	5. <i>Mustadi gana</i>
<i>Bhavprakash nighantu</i>	<i>Guduchyadi varga</i>
<i>Dhanvantari nighantu</i>	<i>Guduchyadi varga</i>
<i>Hridayadeepak nighantu</i>	<i>Mishraka varga</i>
<i>Haritakyadi nighantu</i>	<i>Guduchyadi varga</i>
<i>Kaiyadeva Nighantu</i>	<i>Aushadhi varga</i>
<i>Madanadi nighantu</i>	<i>Dvadasha gana</i>
<i>Madanpal nighantu</i>	<i>Abhayadi varga</i>
<i>Maadav Dravyaguna</i>	<i>Vividhaaushadhi varga</i>
<i>Nighantu Aadarsh</i>	<i>Guduchyadi varga</i>
<i>Nighantushesha</i>	<i>Lata kanda</i>
<i>Paryayaratnamala</i>	-
<i>Priya Nighantu</i>	<i>Pippalyadi varga</i>
<i>Rajavallabha nighantu</i>	<i>Aushadhashraya paricheda</i>
<i>Raj nighantu</i>	<i>Pippalyadi varga</i>
	1. <i>Aragvadhadi gana</i>
	2. <i>Pippalyadi gana</i>
	3. <i>Bruhtyadi gana</i>
	4. <i>Patoladi gana</i>
	5. <i>Mustadi gana</i>
<i>Sausruta nighantu</i>	
<i>Saraswati Nighantu</i>	<i>Latadi varga</i>
<i>Shodhala Nighantu</i>	<i>Guduchyadi varga</i>
<i>Shaligrama Nighantu</i>	<i>Guduchyadi varga</i>
<i>Shabdachandrika</i>	<i>Vrikshadi varga</i>
<i>Shankara nighantu</i>	<i>Dwitiya pada</i>
<i>Sidhhamantra</i>	<i>Doshaghna varga- Tridosahara Darvya</i>
<i>Sidhhsaarnighantu</i>	-

### 3.3 Table No.2: Synonyms of Patha in various classical texts:

Synonyms	Bh. N.	D. N.	K. N.	Mp. N.	Ra. N.	Sho. N.	Sr. N.	Ni. S.	Md.N.	Si.N.	P.R.	A.K.
<i>Aashmsuti</i>	-	-	+	-	-	-	-	-	-	-	-	-
<i>Ambashthaki</i>	+	+	+	-	-	+	-	+	-	-	+	-
<i>Ambashtha</i>	+	+	+	+	+	+	+	+	-	+	+	+
<i>Ambashthaka</i>	-	-	-	+	-	-	-	-	-	-	-	-
<i>Ambashthika</i>	-	-	-	-	+	-	-	-	-	-	-	-
<i>Bruhattikta</i>	-	+	+	+	-	-	-	-	+	-	-	-

<i>Bruhsaraa</i>	-	-	+	-	-	-	-	-	-	-	-	-
<i>Devi</i>	-	+	+	-	+	-	-	-	-	-	-	-
<i>Dipani</i>	-	-	-	-	+	+	-	-	-	-	-	-
<i>Dwidrunmita</i>	-	-	-	-	+	-	-	-	-	-	-	-
<i>Ekashthila</i>	+	-	-	-	+	+	+	+	-	-	+	+
<i>Ekishaa</i>	-	-	+	-	-	-	-	-	-	-	-	-
<i>Kuchaili</i>	-	-	-	-	+	-	-	-	-	-	-	-
<i>Chaili</i>	-	-	-	-	-	-	-	-	-	+	-	-
<i>Kuchela</i>	-	-	+	-	-	+	-	-	+	-	+	-
<i>Maalati</i>	-	+	+	-	-	-	-	-	-	-	-	-
<i>Maalavi</i>	-	-	-	-	+	+	-	-	-	-	-	-
<i>Mahaaoujasi</i>	-	-	-	-	-	+	-	-	-	-	-	-
<i>Paapcheli</i>	-	-	+	+	-	-	+	-	+	-	-	+
<i>Paapchelika</i>	+	+	-	-	+	+	-	+	-	-	+	-
<i>Paathikaa</i>	+	+	-	-	+	-	-	-	-	-	-	-
<i>Patha</i>	+	+	+	+	+	+	+	+	+	+	+	-
<i>Prachina</i>	+	+	+	+	+	+	+	+	+	+	+	+
<i>Raktaghni</i>	-	-	-	-	-	+	-	-	-	-	-	-
<i>Rasaa</i>	+	-	-	-	-	+	-	+	-	-	-	+
<i>Ruchishya</i>	-	-	-	-	-	+	-	-	-	-	-	-
<i>Saraa</i>	-	-	-	+	-	-	-	-	-	-	-	-
<i>Shreyasi</i>	-	-	-	+	+	+	+	+	-	-	-	+
<i>Shubha</i>	-	+	-	-	-	-	-	-	-	-	-	-
<i>Sthaapani</i>	-	+	+	-	+	+	+	+	+	-	-	+
<i>Tikta</i>	-	-	-	-	-	+	-	-	-	-	+	-
<i>Tiktapushpa</i>	-	-	-	-	+	-	-	-	-	-	-	-
<i>Tridashaa</i>	-	-	+	-	-	-	-	-	-	-	-	-
<i>Trishira</i>	-	-	-	-	+	+	-	-	-	-	-	-
<i>Trivruta</i>	-	+	-	-	-	+	-	-	-	-	-	-
<i>Vaaruni</i>	-	-	-	-	-	+	-	-	-	-	-	-
<i>Varaa</i>	-	+	-	-	+	+	+	-	-	-	+	-
<i>Varatikta</i>	-	+	-	+	+	-	-	-	+	-	-	-
<i>Varatiktikaa</i>	+	-	-	-	+	-	-	+	-	-	-	-
<i>Vantiktikaa</i>	-	-	-	-	-	-	+	+	-	-	-	+
<i>Veera</i>	-	-	-	-	-	+	-	-	-	-	-	-
<i>Viddhakarnika</i>	-	-	+	-	-	-	+	+	+	-	-	+
<i>Vridha</i>	-	-	+	-	-	-	-	-	-	-	-	-
<i>Vriddhakarnika</i>	-	-	-	+	+	-	-	-	-	-	-	-
<i>Vriki</i>	-	+	-	-	+	+	-	+	+	-	+	-
<i>Vrukdantika</i>	-	-	-	-	-	-	-	+	-	-	-	-
<i>Vriktikta</i>	-	-	-	-	-	-	-	+	-	-	-	-
<i>Vrittaparni</i>	-	-	-	-	+	-	-	-	-	-	-	-
<i>Vruttaparnya</i>	-	-	-	-	-	+	-	-	-	-	-	-

**3.4 Table No. 3: Interpretation of Synonyms of *Patha* (Shastry, 2001), (Hegde & Harini, 2023)**

Synonyms	Interpretation
<b>Aashumati</b>	Acts rapidly in relieving <i>Vyadhis</i> (Diseases) hence useful for quick therapeutic effects
<b>Ambashtha, Ambashthaka, Ambashthakii, Ambashthika</b>	Grows near water bodies and possesses <i>stambhana</i> (astringent) property, helping to stabilize body functions.
<b>Bodhaki, Bodhani</b>	Enhances intellect and is beneficial in cognitive disorders.
<b>Bruhattikta</b>	Extremely bitter in taste; useful in managing <i>Kapha</i> disorders
<b>Bruhsaraa</b>	Act as a mild laxative
<b>Dartiktaa</b>	Very <i>tikta</i> (bitter) in taste, can be used in <i>jwara</i> (fever)
<b>Devi</b>	Considered auspicious and highly beneficial for overall health.
<b>Dipani</b>	Improves digestive fire ( <i>Agni</i> ) and enhances digestion.
<b>Ekaishika, Ekashthila</b>	The fruit contains a single hard seed
<b>Gokarni</b>	Leaves resemble the shape of Cow's ear
<b>Kuchaili, Kuchala, Kuchali, Kuchela, Kuchelika</b>	A creeping or climbing plant that spreads on the ground
<b>Malavi</b>	Commonly found in <i>Malava Desha</i> (In southern western ghat)
<b>Madhulika</b>	Possesses a mildly astringent taste.
<b>Mahaoujasi</b>	Enhances <i>Ojas</i> and provides strength and vitality.
<b>Paapcheli, Paapchelika</b>	Effective in curing multiple diseases
<b>Paathika, Paathikaa</b>	Improves clarity of speech and enhances intellectual abilities.
<b>Patha</b>	Patha strengthens the voice, hence it is always praised
<b>Piluparni</b>	Leaves resemble those of <i>Pilu</i> ( <i>Coccinia grandis</i> )
<b>Prachina</b>	Available since ancient period / Grows mainly in eastern parts.
<b>Raktaghni</b>	Helps in pacifying disorders of <i>Rakta dhatu</i> (blood).
<b>Rasaa</b>	Nourishes and strengthens <i>Rasa dhatu</i> .
<b>Ruchishya</b>	Improves appetite and alleviates anorexia ( <i>Aruchi</i> ).
<b>Saraa</b>	Mild purgative
<b>Shiva, Shreyasi, Shubha</b>	Considered auspicious and beneficial for overall health.
<b>Sthaapani, Sthapani</b>	Useful in <i>Basti karma</i> ; helps restore and stabilize vitiated <i>Dhatu</i> s.
<b>Sutikta, Tikta, Tiktaka, Tiktapushpa</b>	Extremely bitter in taste
<b>Tridashaa, Trishiraa, Trivruta</b>	Leaves exhibit three prominent veins
<b>Vaaruni</b>	Stabilizes body fluids
<b>Vanatikta</b>	Bitter wild plant
<b>Varaa</b>	considered best
<b>Varatikta, Varatiktakaa</b>	Best among <i>Tikta Dravya</i> (bitter drugs)
<b>Veera</b>	Highly beneficial for body
<b>Viddhakarnika, Vriddhakarnika</b>	It has peltate leaves
<b>Vrukaa, Vrukadantika, Vrukahvya, Vrukadanti, Vruki, Vruktikta</b>	This name is attributed to its <i>Tikta Rasa</i> (bitter taste). The term <i>Vruka</i> means "wolf," whose flesh is considered extremely bitter and generally avoided by other animals. Similarly, due to its intense bitterness, the plant is referred to by names such as <i>Vruki</i> , <i>Vrukadantika</i> and related synonyms

**3.5 Table No. 4: *Rasa panchaka* (Pharmacological Properties) of *Patha* as mentioned in various Classical Text:**

Nighantus	Plant Part	Rasa	Guna	Veerya	Doshaghnata
<b>Bhavaprakasha Nighantu</b>	Moola	Katu	Tikshna, Laghu	Ushna	Vatasleshmahara
<b>Dhanvantari Nighantu</b>	Moola	Tikta	-	-	Tridoshashamana

	<i>Moola</i>	<i>Katu</i>	<i>Tikshna, Laghu</i>	<i>Ushna</i>	<i>Tridoshashamana</i>
<b>Kaiyadeva Nighantu</b>	<i>Phala</i>	<i>Kashaya, Madhura</i>	<i>Guru</i>	<i>Sheeta</i>	<i>Pitthara</i>
	<i>Patra</i>	-	<i>Guru, Ruksha</i>	<i>Sheeta</i>	-
<b>Madanapala Nighantu</b>	<i>Moola</i>	<i>Katu</i>	<i>Tikshna, Laghu</i>	<i>Ushna</i>	<i>Vatasleshmahara</i>
<b>Raja Nighantu</b>	<i>Moola</i>	<i>Tikta</i>	<i>Guru</i>	<i>Ushna</i>	<i>Vatapittapaha</i>
<b>Priya Nighantu</b>	<i>Moola</i>	<i>Tikta</i>	-	<i>Ushna</i>	<i>Kaphavatanuta</i>

 3.6 Table No.5: The properties and uses of *Patha* in various classical literature:

Indications	<i>Bh. N.</i>	<i>Mp. N.</i>	<i>K. N.</i>	<i>Ra. N.</i>	<i>D. N.</i>	<i>Rv. N.</i>	<i>Md. N.</i>	<i>Ma. D.</i>
<i>Shula</i> (Pain/Colic)	+	+	+	+	+	-	+	+
<i>Jwara</i> (Fever)	+	+	+	+	+	-	+	+
<i>Chardi</i> (vomiting)	+	+	+	-	+	-	-	-
<i>Kustha</i> (skin disorders)	+	+	+	-	+	-	-	-
<i>Atisara</i> (Diarrhoea)	+	+	+	+	+	+	-	+
<i>Raktatisar</i> (Bloody diarrhoea)	-	-	-	-	-	-	+	-
<i>Hridaya ruja</i> (Cardiac pain)	+	+	+	-	+	-	-	-
<i>Daha</i> (Burning Sensation)	+	+	+	+	-	-	-	-
<i>Kandu</i> (Itching)	+	+	+	-	+	-	-	-
<i>Visha</i> (Toxic conditions)	+	+	+	-	+	-	+	-
<i>Shwasa</i> (respiratory disorder)	+	+	+	-	-	-	-	-
<i>Krimi</i> (Worm infestation)	+	+	+	-	-	-	-	-
<i>Gulma</i> (Abdominal lump)	+	+	+	-	-	-	-	-
<i>Gara visha</i> (artificial/chronic poison)	+	-	+	-	-	-	-	-
<i>Vrana</i> (Wound)	+	+	+	-	-	-	-	-
<i>Grahi</i> (Absorbent)	-	-	+	-	-	-	-	-
<i>Prameha</i> (useful in diabetes)	-	-	+	-	-	-	-	-
<i>Bhagan- Sandhankrit</i> (Promotes healing)	-	-	-	+	-	-	-	-
<i>Yonidhosha</i> (Gynecological disorders)	-	-	-	-	-	+	-	-
<i>Stanyasodhna</i>	-	-	-	-	-	+	-	-

(Purifies breast milk)									
<b>Pachana karma (Digestive)</b>	-	-	-	-	-	+	-	-	-
<b>Vrishya</b>									
<b>(Aphrodisiac)</b>	-	-	-	-	+	-	-	-	-

**Abbreviation:** Bh. N.- Bhavprakash Nighantu, Mp. N.- Madanpal Nighantu, K. N.- Kaiyadeva Nighantu, Ra. N.- Raaj Nighantu, D. N.- Dhanvantari Nighantu, Rv.N.- Raajvallabha Nighantu, Md.N.- Madanadi Nighantu. Sho. N.- Shodhala Nighantu, Sr. N.- Saraswati Nighantu, Ni. S.- Nighantushesha, A.K.-Amarkosha, P.R.- Paryayaayratnamala.

**3.7 Table No. 6: Some important formulations containing *patha* from *brihatrayi***

Formulation Name	CHARAKA SAMHITA (Kale, 2020)	
	Indications / Uses	Reference
<b>Stanya Shodhana Mahakashaya</b>	Improves breast milk quality with detox effect	Ch. Su. 4/18
<b>Jwarahara Mahakashaya</b>	Jwarhara (Antipyretic)	Ch. Su. 4/39
<b>Vyoshadya Saktu</b>	Prameha (Diabetes/metabolic disorders), Kushtha (Skin disorders), Arsha (Haemorrhoids), Kamala (Jaundice)	Ch. Su. 23/19–25
<b>Pathadi Kwatha</b>	Improves breast milk quality/ Detoxifies breast milk	Ch. Sha. 8/56
<b>Vatsakadi Kwatha Lodhrasava</b>	Jwarhara (Antipyretic)	Ch. Chi. 3/204–205
<b>Mahatikta Ghrita</b>	Kapha-Pittaja Prameha (Diabetes), Kilasa (Vitiligo), Pandu (Anaemia), Arsha (Haemorrhoids), Grahani (Malabsorption syndrome/IBS), Kushtha (Skin disorders)	Ch. Chi. 6/41–44
<b>Mahapanchagavya Ghrita</b>	Kushtha (Skin disorders), Kamala (Jaundice), Pandu (Anaemia), Raktapitta (Bleeding disorders), Arsha (Hemorrhoids), Gandmala (Lymphadenopathy), Asrigdara (Abnormal uterine bleeding)	Ch. Chi. 7/144–148
<b>Phalarishta</b>	Pandu (Anaemia), Kamala (Jaundice), Udara Roga (Abdominal disorders), Unmada (Psychosis), Apsmara (Epilepsy)	Ch. Chi. 14/148–152
<b>Duralabhadi kshara</b>	Pandu (Anaemia), Kamala (Jaundice), Pleeha Vriddhi (Splenic disorders), Visham Jwara (Intermittent fever), Grahani (Malabsorption syndrome/ IBS)	Ch. Chi. 15/179–180
<b>Panchamakshara</b>	Grahanibalvardhnam (Improves digestion & absorption)	Ch. Chi. 15/189–192
<b>Vyoshadya Ghrita</b>	Pleeha Roga (Splenic disorders), Mutraghata (Urinary retention), Atisara (Diarrhoea)	Ch. Chi. 16/119
<b>Trushanadya Ghrita</b>	Mritbhkshanjanya Pandu (Anaemia due to pica)	Ch. Chi. 18/39–42
<b>Pushyanung churna</b>	Jwara (Fever), Gulma (Tumor/ Lump), Kamala (Jaundice), Arsha (Hemorrhoids), Pleeha (Splenic disorders)	Ch. Chi. 30/90–95
<b>Panchmooladi Basti</b>	Yonidhosha (Gynecological disorders), Rajdosha (Menstrual disorders), Arsha (Haemorrhoids), Rakt-atisara (Bloody diarrhea)	Ch.Si.3/59-60
	Pandu (Anaemia), Alasaka (Intestinal obstruction), Aamdosha (Toxin accumulatio)	

<b>SUSHRUTA SAMHITA (Shastri, 2017)</b>		
<b>Formulation Name</b>	<b>Indications / Uses</b>	<b>Reference</b>
<b>Aragvadadhi Gana</b>	<i>Prameha</i> (Diabetes), <i>Kushtha</i> (Skin disorders), <i>Kandu</i> (Pruritus)	<i>Su. Su. 38/6</i>
<b>Musthadi Gana</b>	<i>Sthanya Shodhaka</i> (Galactagogue with detox effect), <i>Yoni Vikara</i> (Gynaecological disorders)	<i>Su. Su. 38/54</i>
<b>Shaddharan churna</b>	<i>Vaatvyadhi</i> (Neurological & musculoskeletal disorders)	<i>Su. Chi. 4/4</i>
<b>Hingvadi Churna</b>	<i>Pleeha</i> (Splenic disorders), <i>Udara roga</i> (Abdominal diseases)	<i>Su. Chi. 5/28</i>
<b>Mahatikta Ghrita</b>	<i>Kandu</i> (Pruritus), <i>Raktapitta</i> (Bleeding disorders)	<i>Su. Chi. 9/8</i>
<b>Priyngvadi Churna</b>	<i>Prameha</i> (Diabetes/ metabolic disorders)	<i>Su. Chi. 11/10</i>
<b>Patha Chitrakadi Churna/ Leha</b>	<i>Prameha Pidaka</i> (Diabetic ulcer)	<i>Su. Chi. 12/9</i>
<b>Bhadradi Asthapana</b>	<i>Kamala</i> (Jaundice), <i>Prameha</i> (Diabetes/ metabolic disorders)	<i>Su. Chi. 38/60</i>
<b>Dvipanchamoola Ghritam</b>	<i>Udara Roga</i> , <i>Prameha</i> (Diabetes)	<i>Su. Ut. 41/48</i>
<b>Pathadi Churnam</b>	<i>Pleeha</i> (Splenic disorders), <i>Grahani</i> (Malabsorption syndrome/ IBS)	<i>Su. Ut. 42/50</i>
<b>ASTANGA HRDAYAM (Tripathi, 2022)</b>		
<b>Formulation Name</b>	<b>Indications / Uses</b>	<b>Reference</b>
<b>Vidangadi Ghrita</b>	<i>Jeerna Jwara</i> (Chronic fever)	<i>A.H. Chi. 1/93</i>
<b>Madhukadi Ghrita</b>	<i>Pandu</i> (Anaemia), <i>Arsha</i> (Haemorrhoids), <i>Atisara</i> (Diarrhoea), <i>Jwara</i> (Fever)	<i>A.H. Chi. 8/130–133</i>
<b>Rodrasava</b>	<i>Prameha</i> (Diabetes), <i>Pandu</i> (Anaemia)	<i>A.H. Chi. 11/26</i>
<b>Hingvadi Churna</b>	<i>Pleeha</i> (Splenic disorders), <i>Pandu</i> (Anaemia)	<i>A.H. Chi. 14/31–33</i>
<b>Mahavajraka Ghrita</b>	<i>Kushtha</i> (Skin disorders), <i>Pleeha</i> (Splenic disorders)	<i>A.H. Chi. 19/19–20</i>
<b>Nimbadi Ghrita</b>	<i>Pandu</i> (Anaemia), <i>Prameha</i> (Diabetes)	<i>A.H. Chi. 21/57–61</i>

**3.8. Prayojyaang (part used) and Matra (dosage) (Sharma, 2013) (Hegde & Harini, 2023)** Part used: *Moola* (Root), *Patra* (Leaves) and *Phala* (Fruit) (*Kaiyadeva Nighantu*)

**Dosage:** Decoction (*kwatha*): 50 to 100ml, Powder (*churna*): 1 to 3gm

#### 4. DISCUSSION

*Patha* (*Cissampelos pareira*) is one of the important drugs described extensively in *Ayurvedic* literature, and its wide acceptance across different classical texts indicates its significant therapeutic value. However, a critical analysis of various *Samhitas* and *Nighantus* reveals both similarities and differences in opinion among *Acharyas*, reflecting the depth and evolution of *Ayurvedic* knowledge.

In the *Brihatrayaj*, *Acharya Charaka*, *Acharya Sushruta*, and *Acharya Vagbhata* all recognize *Patha* as an important drug, though their emphasis differs. *Charaka* highlights its role in fever and *Stanyashodhana*, reflecting its use in internal disorders, whereas *Sushruta* focuses on skin diseases, wound healing, and metabolic conditions, emphasizing structural aspects. *Vagbhata* presents an integrative view, combining both approaches and recommending *Patha* in chronic fever, digestive, and metabolic disorders.

The analysis of *Rasa Panchaka* of *Patha* across different *Nighantus* shows both similarities and variations in its pharmacological interpretation. Most texts such as *Bhavaprakasha*, *Kaiyadeva*, and *Madanapala Nighantu* describe the *Moola* having *Katu Rasa*, *Laghu-Tikshna Guna*, and *Ushna Veerya*. However, some differences are observed, *Dhanvantari Nighantu* and *Kaiyadeva Nighantu* consider *Patha* as *Tridosahara*, while *Bhavaprakasha* and *Madanapala Nighantu* emphasizes *Vata-Kapha hara* action. In contrast, *Raj Nighantu* mentions *tikta rasa*, *guru guna* and *Vata-Pitta hara*, showing slight variation in *Dosha* effect. Despite these differences, its pharmacological attributes *Tikta Rasa*, *Laghu-Tikshna Guna*, and *Ushna Veerya* collectively support its role as a *Tridosahara* drug. *Tikta Rasa* helps in *Pitta shamana*, while *Katu Vipaka*, *Ushna Veerya*, and *Tikshna Guna* alleviate *Kapha Dosha*, and *Tikshna Guna* also aids in *Vata* regulation, thereby maintaining overall *Dosha* balance and promoting health.

*Kaiyadeva Nighantu* has also described *Phala* (fruit) and *Patra* (leaves) of *Patha* which possesses *Sheeta*, *Guru* properties and *Pitthara action* showing comparatively milder and more stabilizing effects. This distinction highlights a unique feature, as most other *Nighantus* mainly emphasize the properties of the root.

Therapeutically, all agree on its use in *Jwara*, *Atisara*, *Shoola*, *shwasa*, *chardi kandu* and *Kushtha*, but some texts uniquely mention *Stanyashodhana*, *Yoniroga*,

*Bhagan sandhankark*, *vrishya*, *Raktatisara* etc. *karma*.

Thus, although there is general agreement on *Tikta-Katu Rasa* and *Ushna Veerya*, variations in *Dosha* action and plant part properties indicate that *Patha's* effects were interpreted differently based on usage, part used, and clinical experience. These variations do not contradict but rather complement each other, demonstrating the multidimensional nature of *Ayurvedic* drug knowledge. The collective evidence suggests that *Patha* is a versatile, *Tridosha* balancing drug with wide therapeutic applicability, and its varied descriptions enrich its clinical utility.

#### 5. CONCLUSION

*Patha* (*Cissampelos pareira*) holds a significant place in *Ayurvedic* medicine due to its wide range of therapeutic applications and rich classical references. Its inclusion in multiple *Ganas* and *Vargas* across major *Samhitas* and *Nighantus* reflects its importance as a versatile medicinal drug. The detailed analysis of its synonyms, properties and indications highlights its role in managing various diseases, particularly those related to digestive, inflammatory and metabolic disorders. This review underscores the need for further scientific validation and clinical studies to explore its full therapeutic potential. Integrating traditional knowledge with modern research can enhance the utilization of *Patha* as a valuable herbal drug in contemporary healthcare.

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