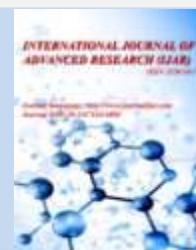




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### RESEARCH ARTICLE

## A COMPREHENSIVE REVIEW OF PATOLA (TRICHOSANTHES DIOICA) IN NIGHANTUS

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#### Abstract

**Background:** In Ayurveda, there are lots of references of Patola available in the Charaka Samhita, Sushruta Samhita and Astanga Hridaya. It is widely referenced in various Nighantus. It is called as Trichosanthes dioica, a genus of family Cucurbitaceae, annual or perennial herbaceous climber commonly known as Pointed gourd, it is found wild in the plains of Northern India from Punjab to Assam; it is extensively cultivated all over the warmer regions of India, particularly in Uttar Pradesh, Bihar, West Bengal and Assam.

**Aim:** This review compiles the synonyms, varieties, Rasapanchaka and Karma of Patola as mentioned in different Nighantus, with proper references.

**Materials and Methods:** The drug has been mentioned in Charaka Samhita, Sushruta Samhita and Astanga Hridaya and in various Nighantus.

**Results and Conclusion:** Different types of synonyms mainly Kulaka, Panduk, Karkaschachad, Bijgarbha and Kasbhanjana, Rasapanchaka: Tikta Rasa mainly, with Laghu and Snigdha Guna, Ushna Virya, and Katu Vipaka and Karma of Patola: Yakrit Shodhana, Deepana, Kandu Hara, kushthaghna, Jwaraghna, Pitta-Kapha Shamana these all can be studied together with proper differentiation, as mentioned in different Nighantus.

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#### Introduction: -

Patola has been mentioned in various Ayurvedic texts, the drug has been mentioned as Shamana, Shodhana as well as Swastha Hitakara dravya. It is used as Samanadravya in Jwara<sup>1</sup>, Raktapitta<sup>2</sup>, Gulma<sup>3</sup>, Prameha<sup>4</sup>, Kustha<sup>5</sup>, Shwayathu<sup>6</sup>, Udararoga<sup>7</sup>, Grahni<sup>8</sup>, Pandu<sup>9</sup>, Visarpa<sup>10</sup>, Vrana<sup>11</sup>, etc. Mostly it is used in Jwara and Kustha. Formulation of Patola is considered as best for Udararoga and for Vranashodhana as well as Vranaropana. It is also mentioned as a Pathya Ahara in various diseases. It is mentioned as a Hitakara Ahara in the 21st chapter of Sutra Sthana (Ch.Su. 21/4). Patola and Patoli are the two synonyms which are mentioned in Sushruta Samhita. It is described under Patoladi and Aragvadhadi gana in the 38th chapter of Sutrasthana<sup>12</sup>. In the 46th chapter it is placed under Tikta Shaka Varga<sup>13</sup>. Sushruta has mentioned Rasa, Guna, Veepaka and Doshaghna of Patola in the same chapter. In Astanga Hridaya<sup>14</sup> using various synonyms Patola has been mentioned. The major Nighantus of this period are Dhanwantari Nighantu, Bhavaprakasha Nighantu, Madanapal Nighantu, Kaiyadeva Nighantu, Raj

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Nighantu etc in which different synonyms, types, Rasa, Guna, Veerya, Vipaka, Karma as well as the elaborate description of the Patola are mentioned. *Trichosanthes dioica* is a dioecious climber with perennial root stock; the propagation usually is done by root or stem cuttings rather than the seed because of poor germination and late flowering<sup>15</sup>, stems slender, angled, hispid. Tendrils usually forked. Leaves 7.5 x 5 cm, ovate-oblong or cordate, acute, sinuate-dentate, rough on both surfaces. Flowers dioecious, white; male peduncles paired, both one flowered; female solitary. Fruits 5-10 cm, oblong, globose, smooth, striped, orange-red when ripe. Seeds globose.<sup>16</sup>



Figure 1: Flower of *Trichosanthes dioica*



Figure 2: *Trichosanthes dioica* whole plant



Figure 3: Fruits of *Trichosanthes dioica*



Figure 4: *Trichosanthes dioica* Climber

#### Patola mentioned in different Vargas (groups) of various Nighantus: -

In Dhanwantari Nighantu<sup>17</sup> it is mentioned in Guduchyadivarga containing all bitter and evacuative drugs. In Shodhala Nighantu<sup>18</sup> it is Guduchyadivarga containing all bitter drugs. In Madanapal Nighantu<sup>19</sup> it is mentioned in Shakavarga, containing vines, herbaceous and green leafy vegetables. In Kaiyadeva Nighantu<sup>20</sup> Patolais mentioned in Aushadhivarga, this varga having all the medicinal plants so that healthy men can protect their health and sick person can cure their diseases and thus fulfill the objective of Ayurveda. In Bhavaprakash Nighantu<sup>21</sup> is mentioned in Shakavarga containing all green leafy vegetables. In Raj Nighantu<sup>22</sup> Patolais mentioned in Guduchyadivarga containing all valli, climbers. In Saraswati Nighantu<sup>23</sup> it is mentioned in Latadivarga this group containing all climbers. In Priya Nighantu<sup>24</sup> Patolais mentioned in Pippalyadivarga this varga containing all the creepers. So, to conclude it we can say that patola is green leafy vegetable, bitter in taste, and climber. In tabular form we can conclude it like in table below:

**Table No. 1: Patola in different Vargas**

<i>Nighantu</i>	<i>Varga</i>
<i>Dhanwantari Nighantu</i>	<i>Guduchyadi</i>
<i>ShodhalaNighantu</i>	<i>Guduchyadi</i>
<i>Madanapal Nighantu</i>	<i>Shaka</i>
<i>KaiyadevaNighantu</i>	<i>Aushadhi</i>
<i>BhavaprakashNighantu</i>	<i>Shaka</i>
<i>Raj Nighantu</i>	<i>Guduchyadi</i>
<i>Saraswati Nighantu</i>	<i>Latadi</i>
<i>Priya Nighantu</i>	<i>Pippalyadi</i>

**Synonyms of Patola in various Nighantuswith meanings<sup>25</sup>:-**

Patola (B.P.): - It is considered the best drug having pachana and other guna; Kulak: - As it is having vrisyaguna and increases such actions; Tikta: - The fruit is bitter in taste; Panduk (Ra): - The fruit having white lines on it; Karkaschachad: - The leaves are rough; Rajiphala, Rajey: - Having whitish lines on the fruit; Panduphala: - The fruits are pale yellow in colour; Amritaphala: - The fruits act as Amrta; Bijagarbha: - Plenty of seeds inside the fruit; Pratik: - A special fruit; Kushthaha: - Useful in kushtha or skin diseases; Kasbhanjana: - Useful in kasaroga; Pandu: - Fruits are yellow in colour; Nagphala: - Fruits are elongated; Kusthari: - Useful in kushtha; Kasamardan: - Useful in kasa; Jotsni: - Fruits are white in colour and having stripes; Jali (K.N.): - Fruits have stripes on it; Tiktottama: - Having tiktarasa.

**Table No.2: Synonyms of Patola in Various Nighantus**

<i>Nighantu</i>	<i>Synonyms</i>
<i>Dhanwantari Nighantu</i> <sup>26</sup>	<i>Patola, Tikta, Bijagarbha, pratana, kasamuktidah, Kulak, Panduk, Karkaschachad, Rajiphala, Panduphala, Rajnama, Amritaphala</i>
<i>Shodhala Nighantu</i> <sup>27</sup>	<i>Patolika, Tikta, Jyotsna, Shulaghni, Jvaranashini</i>
<i>Madanapal Nighantu</i> <sup>28</sup>	<i>Patol, Panduk, Jatikalak, Karkaschachad, Rajiphala, Panduphala, Rajimaan, Amritaphala, Tiktottama, Bijagarbha, Rajapatolika, Jyotsni, Patolika, Jali, Nadeyi and Bhumiyanchuka</i>
<i>KaiyadevaNighantu</i> <sup>29</sup>	<i>Rajiphala, Panduphala, Panduk, Karkaschachad, Jali, Kulaka, Jyotsna, Rajimaan, Amritaphala, Tiktottama, Beejgarbha</i>
<i>BhavaprakashaNighantu</i> <sup>30</sup>	<i>Patola, Kulaka, Tikta, Panduk, Karkaschachad, Rajiphala, Panduphala, Rajey, Amritaphala, Bijagarbha, Pratik, Kushthaha and Kasbhanjana</i>
<i>Raj Nighantu</i> <sup>31</sup>	<i>Patola, Katuphala, Kulaka, Karkaschachad, Rajnama Amritaphala, Pandu, Panduphala, Beejgarbha, Nagphala, Kusthari, Kasamardan, Panjrajiphala, Jotsni and Kushtaghna</i>

Dhanvantari Nighantu<sup>32</sup> mentioned two varieties of Patola having tikta, katurasa and Swadupatrphala having patra and phala Madhura in rasa. Shodhala Nighantu<sup>33</sup> mentioned Patola in common and Kulakas it is having vrisyaguna and increases such actions. Madanapal Nighantu<sup>34</sup> mentioned Patola as Panduk, Jaatiphalak, Karkaschachad, Rajiphala, Panduphala, Rajimana Amritaphala means on the basis of colour, whitish lines present on fruit and its action and its second variety Rajpatolika, Patola it is Tiktottama, Bijagarbha, Jyotsni, Patolika, Jaali, Nadeyi Bhoomijambuka are mentioned on the basis of tiktarasa, numerous seeds, white line on fruit and origin as climber.

Kaiyadeva Nighantu<sup>35</sup> mentioned Patola in common and Rajpatolika. Its root is raman and leaves are called patu. Bhavaprakasha Nighantu<sup>36</sup> and Raj Nighantu<sup>37</sup> mentioned Patola as Tikta Patola, Swadu Patola. All are described in below table:

**Table No. 3: Varieties of Patola as per Nighantus**

<b>Nighantu</b>	<b>Varieties</b>
<i>Dhanvantari Nighantu</i>	<i>Patola, Swadupatraphala</i>
<i>ShodhalaNighantu</i>	<i>Patola, Kulaka</i>
<i>Madanapal Nighantu</i>	<i>Patola, Rajpatolika</i>
<i>KaiyadevaNighantu</i>	<i>Patola, Rajpatolika</i>
<i>BhavaprakashaNighantu</i>	<i>TiktaPatola, SwaduPatola</i>
<i>Raj Nighantu</i>	<i>TiktaPatola, SwaduPatola</i>

Following are the rasapanchaka of Patola across different Nighantus, Rasa- Mostly Tikta and Katu in all the Nighantu mentioned below due to bitter taste of leaves and roots, Guna-Laghu, Snigdha. Virya-Ushna due to tiktarsa, Vipaka-Katu

**Table No. 4: RasaPanchaka of Patola in Nighantus**

<b>Nighantu</b>	<b>Rasa</b>	<b>Guna</b>	<b>Virya</b>	<b>Vipaka</b>	<b>DoshaEffect</b>
<i>DhanvantariNighantu</i> <sup>38</sup>	<i>Katu, Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pitta-Kapha Shamana,</i>
<i>KaiyadevaNighantu</i> <sup>39</sup>	<i>Katu, Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pitta-KaphaNashaka</i>
<i>BhavaprakashaNighantu</i> <sup>40</sup>	<i>Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>TridoshaShamaka</i>
<i>Raj Nighantu</i> <sup>41</sup>	<i>Katu, Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>TridoshaShamaka</i>

Following are the therapeutic actions (Karma) of Patola as described in various Nighantus. Actions like Yakrit Shodhana, Deepana, Kandu Hara, kushthaghna, Jwaraghna (antipyretic) highlight its wide range of medicinal benefits.

**Table No. 4: Karma (Actions) of Patola in Nighantus**

<b>Nighantu</b>	<b>Karma (Actions)</b>
<i>Dhanvantari Nighantu</i> <sup>42</sup>	<i>YakritShodhana, Deepana, Kandu Hara, kushthaghna</i>
<i>Shodhala Nighantu</i> <sup>43</sup>	<i>YakritShodhana, TridoshaNashaka</i>
<i>KaiyadevaNighantu</i> <sup>44</sup>	<i>Agnideepan, kushthaghna, Kandu Hara, dhahhara, Trishnahara, Jawaraghna</i>
<i>BhavaprakashaNighantu</i> <sup>45</sup>	<i>Rakta Shodhana, Jwara Nashaka, Agnideepaka, Vriyavardhak, JawarNasaka</i>
<i>Raja Nighantu</i> <sup>46</sup>	<i>Pitta-KaphaShamana, Vishaghna, Raktavikara, JawarNasaka, kushthaghna</i>

### Discussion:-

Patola (*Trichosanthes dioica*) has been extensively described in various Ayurvedic texts, including Samhitas and Nighantus, having its significant medicinal value. The review of Nighantus highlights its various Synonyms, Rasa Panchaka, Varga and therapeutic properties, describing its importance in Ayurvedic practice. The analysis of Varga is mainly Guduchyadi Varga, Shaka Varga, Aushadhi Varga, Latadi Varga, Pippalyadi Varga. Synonyms mostly used for Patola are Bijagarbha, pratana, Kulak, Panduk, Karkaschachad, Rajiphala, Panduphala, Rajnama, Amritaphal, having two varieties that is Tikta Patola, Swadu Patola. Rasapanchaka across different Nighantus indicates that Patola is having Tikta Rasa mainly, with Laghu and Snigdha Guna, Ushna Veerya, and Katu Vipaka. This combination makes it an effective Pitta-Kapha Shamaka, having its role in liver disorders, skin diseases, fever and other metabolic conditions. The herb's shodhana and deepana properties further enhance its therapeutic

potential. Various Nighantus describe it as Yakritshodhana as having katu, tiktarasa, Jwaraghna, Kushthaghna as having katu, tiktarasa, and Agni Deepaka, Vriyavardhak, Dhahhara, Trisihnahara etc.

### **Conclusion: -**

The comparative study of Patola in different Nighantus provides valuable insights into its Ayurvedic significance, defining it as Yakrit Shodhana, Jwaraghna, Deepana, Kanduhara, Kushthaghna, Dhahhara, Trishnahara etc. The data compiled from classical texts can serve a purpose for further pharmacological studies, promoting its integration into modern herbal medicine. Future research should focus on standardizing formulations, validating therapeutic claims through clinical studies. With its rich history and extensive therapeutic benefits, Patola remains a valuable herb in Ayurveda.

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