

A Clinical Study of “Guduchyadi Compound” In the Management of “Amlapitta”

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ABSTRACT

Amlapitta – the burning problem of present era was firstly described in details in Kashyapa samhita. *Amlapitta* is one of the diseases of Annavaha srotasa (Gastro-intestinal tract) & there is mainly vitiation of “Pitta” dosha. Clinically, *Amlapitta* can be compared with Hyperacidity. Nowadays, change in life-style and dietary habits has increased the prevalence of this disease world-wide. Though ample research work has been carried out for alleviating the disease, it still remains incurable in chronic stage. Keeping in view the above facts, a study was conducted over 30 patients who were divided into three groups, each having 10 patients. Group I was treated with “Guduchyadi Compound”, Group II was treated with “Guduchyadi Compound” after kosta shuddhi with “Trivrutadi Yoga” and Group III was treated with Placebo drug for a period of six weeks. After the completion of the treatment, the cardinal & associated symptoms of *Amlapitta* were assessed clinically. Comparatively, the results of the Group II were more accurate & better than Group I & Group III.

Keywords: *Amlapitta, Hyperacidity, Guduchyadi Compound, Trivrutadi Yoga.*

Ayurved is the science based upon observation of living things and their reaction to their environment. It is designed to increase the well being and happiness in all aspect. *Ayurved*, the most indigenous system of medicine has propagated treatment of various illnesses.

Amlapitta is not mentioned in our Vedic literature. Even Acharya Charaka & Sushruta has not clearly mentioned about the disease ‘*Amlapitta*’.

Amlapitta is the disease of *Annavaha srotasa* which was first mentioned clearly in *Kashyapa Samhita*. *Madhava Nidana, Bhavaprakasha & Yoga Ratnakara* have also described it very well.

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Normally *Pitta* has *Katu rasa* but when *Katu rasa* is converted into *Amla rasa*, it is called vitiation of *Pitta dosha*. Vitiating *pitta* creates several diseases, *Amlapitta* is one of them.

In 21st century, man is unable to follow basic principles like ‘*DINACHARYA*’ & ‘*RITUCHARYA*’ because of his fast life-style. He consumes all types of food in each & every season. *Acharya Charaka* has described ‘*Ashta vidha ahara vidhi*’ which conveys the method of consumption of food. If one does not follow these methods and if he is under psychological problem, he is unable to digest the food properly. Thus, undigested food disturbs the physiology of *Annavaha srotasa*. Also, different types of anxiety, worry, anger, fear and depression lead to various types of Gastro intestinal tract disorders. In addition to these, addiction to various vices such as smoking & alcohol, etc. and some predisposing factors like blood group ‘O’, Endocrinal disease, etc. and infection of Gastro intestinal tract (*H-pylori*, etc.) also disturbs the *Annavaha srotasa*. All these things disturb the balance of ‘*Tridosha*’.

All the above factors mainly vitiate the “*Pitta*” *dosha* which eventually disturbs the *Annavaha srotasa* (G.I.tract) causing “*Amlapitta*”.

Aims & Objectives:

1. To study the aetiology, pathogenesis & symptomatology of *Amlapitta* according to Ayurved as well as modern science.
2. To study the nature of the disease and the changes occurring during the course of the treatment.
3. To compare the efficacy of the trial drug with and without *kostha-shuddhi* with placebo group.

MATERIALS & METHOD:

The material utilized for the present study was of two types:-

(1) Literary: It was compiled from basic Ayurvedic classics as well as modern texts. Recent articles, Journals and P.G. Thesis, etc. were also studied for this purpose.

(2) Clinical:

a. Selection of the Patient:- Uncomplicated cases with the classical pictures of *Amlapitta* were selected irrespective of Age, Sex, Caste, Religion and Profession from the O.P.D. of the Govt. Akhandanand Ayurveda College and Hospital, Ahmedabad.

b. Diagnostic Criteria:-

- (1) Classical signs & symptoms of the disease as mentioned in the Ayurvedic texts as well as modern books.
- (2) By presenting proforma with detail clinical history and physical examination on the basis of principles of Ayurveda and modern science.

c. Drug, Dosage and Duration:-

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(1) GROUP – I (TREATED GROUP)

No of patients: 10

Dipana-Pachana: “Lavanardraka” was given before diet for 3 days.

Drug: “Guduchyadi Compound” was given orally in the form of tablets.

Dose: 4 tablets (500 mg. each) were given thrice a day.

Anupana: Madhudaka

Duration: 6 weeks

The classical reference with the ingredients of “Guduchyadi Compound” is as under:

- | | | |
|-----|--------------|---------------------------------|
| (1) | Guduchi | 1 part |
| (2) | Khadir | 1 part |
| (3) | Yastimadhu | 1 part |
| (4) | Daruharidra | 1 part |
| (5) | Sugandhabala | 1 part |
| (6) | Draksha | 1 part |
| (7) | Haritaki | 1 part (Bh. R. Adhyaya - 56/16) |

All the above ingredients were taken in equal proportion and the vati of this combination was prepared in Govt. Ayurvedic Pharmacy, Rajpipla.

(2) GROUP – II (TRIAL DRUG AFTER KOSTHA-SHUDDHI)

No. of patients: 10

Dipana-Pachana: “Lavanardraka” was given before diet for 3 days.

Kostha-shuddhi: 5-10 gm of “Trivrutadi Yoga” (according to kostha) with ushnodaka was given at night for 3-5 days.

Drug: “Guduchyadi Compound” was administered after kostha-shuddhi.

Dose: 4 tablets (500 mg each) were given thrice a day.

Anupana: Madhudaka

Duration: 6 weeks.

The classical reference with the ingredients of “Trivrutadi Yoga” is as under:

- | | | |
|-----|------------|----------------------|
| (1) | Trivruta | 1 part |
| (2) | Amalaki | 1 part |
| (3) | Bibhitaki | 1 part |
| (4) | Haritaki | 1 part |
| (5) | Dantimoola | 1 part |
| (6) | Sunthi | 1 part |
| (7) | Maricha | 1 part |
| (8) | Pippali | 1 part |
| (9) | Saindhav | 1 part (Ch. K. 7/65) |

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All the above ingredients were mixed & bhavna of Amalaki rasa was given to them for 7 days and thus choorna of Trivrutadi Yoga was prepared in Govt. Ayurvedic Pharmacy, Rajpipla. Trivrutadi Yoga is kinchit parivartita yoga. As Saptala is sandigdha dravya, it was not taken in the preparation of the drug.

(3) GROUP – III (PLACEBO GROUP)

No. of patients: 10

Dipana-Pachana: “Lavanardraka” was given before diet for 3 days.

Placebo drug: Tablet of roasted wheat powder was administered orally.

Dose: 1 tablet (250 mg each) was given twice a day.

Duration: 6 weeks.

Vati of roasted wheat powder (Yava) was prepared in Govt. Ayurvedic Pharmacy, Rajpipla.

d. Pathya-Apathya:- All the patients were strictly kept on specifically prescribed diet and were instructed to avoid the causes of Amlapitta, as per the classics.

e. Follow-up:- Follow-up was also done after the completion of the treatment.

Criteria For Assessment:

(a) By observing clinical improvement in signs & symptoms of the disease as per the proforma.

(b) By observing improvement in Dosha Dusti Lakshana & Sroto Dusti Lakshana.

→ The improvement in the clinical signs and symptoms were assessed by adopting the following scoring method:

SYMPTOMS	SEVERITY	SCORE
Amlodgara	No Amlodgara	0
	Once in 15-30 days	1
	Once in a week	2
	Once in 2-3 days	3
	Everyday	4
Tiktodgara	No Tiktodgara	0
	Once in 15-30 days	1
	Once in a week	2
	Once in 2-3 days	3
	Every day	4
Hriddaha	No Daha	0
	Present occasionally or in very mild form	1

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SYMPTOMS	SEVERITY	SCORE
	Mild	2
	Moderate	3
	Severe	4
Kanthadaha	No Daha	0
	Present occasionally or in very mild form	1
	Mild	2
	Moderate	3
	Severe	4
Utklesha	No Utklesha	0
	Once in 15-30 days	1
	Once in a week	2
	Once in 2-3 days	3
	Everyday	4
Chhardi	No Chhardi	0
	Once in 15-30 days	1
	Once in a week	2
	Once in 2-3 days	3
	Everyday	4
Udara Gaurava	No Gaurava	0
	Present occasionally or in very mild form	1
	Mild	2
	Moderate	3
	Severe	4
Aruchi	No Aruchi	0
	Present occasionally or in very mild form	1
	Mild	2

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SYMPTOMS	SEVERITY	SCORE
	Moderate	3
	Severe	4
Avipaka	No Avipaka	0
	Once in a week	1
	Once in 2-3 days	2
	Everyday	3
	Every meal	4
Shira Shoola	No Shira Shoola	0
	Once in 15-30 days	1
	Once in a week	2
	Everyday	3
	Continues whole day	4
Udara Shoola	No Udara Shoola	0
	Once in 15-30 days	1
	Once in a week	2
	Once in 2-3 days	3
	Everyday	4
Adhmana	No Adhmana	0
	Mild	1
	Moderate	2
	Severe without Udara Shoola	3
	Severe with Udara Shoola	4
Bhrama	No Bhrama	0
	Once in 15-30 days	1
	Once in a week	2

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SYMPTOMS	SEVERITY	SCORE
	Everyday	3
	More than one time in a day	4
Other Symptoms	No Complain / Compete Relief	0
	Mild	1
	Moderate	2
	Marked	3
	Severe	4

Criteria For Thorough Result Assessment:

The total effect of the therapy was assessed considering the following criteria:

- 1) Complete Remission: 100% relief in the signs & symptoms was considered as complete remission.
- 2) Markedly Improved: More than 75% relief in the signs & symptoms was considered as marked improvement.
- 3) Moderately Improved: 51-75% relief in the signs & symptoms was considered as moderate improvement.
- 4) Mildly Improved: 25-50% relief in the signs & symptoms was considered as mild improvement.
- 5) Unchanged: Relief below 25% was considered as unchanged.

Statistical Analysis:

The information gathered on the basis of observations made on various parameters was subjected to statistical analysis in terms of Mean, Standard Deviation (S.D.), Standard Error (S.E.), Paired ‘t’ test were carried out at $P < 0.05$, $P < 0.01$ and $P < 0.001$. The obtained results were interpreted as

<i>Insignificant</i>	$p > 0.05$
<i>Significant</i>	$p < 0.05$ & $p < 0.01$
<i>Highly significant</i>	$p < 0.001$

Observations:

Amlapitta is not mentioned in our Vedic literature. Acharya Charaka & Sushruta has not clearly mentioned the word ‘Amlapitta’. Acharya Kashyapa was the 1st to describe it in detail. Sangrahakalin Acharyas have described it in detail.

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30 patients of Amlapitta were treated in 3 groups each having 10 patients. Out of which maximum no. of patients belonged to the age group of 30-39 yrs (30%), Female (56.67%), Hindu (90%), Married (80%), Middle class (56.67%), Educated up to S.Sc. (43.33%) & House-wives (46.67%).

Majority of the patients had addiction of Tea i.e. 80% & 10% were addicted to Tobacco. Ahara pariksha showed that 60% patients had mixed diet (veg. + non veg.) and most of the patients i.e. 76.67% had Madhyama Abhyavaharana Shakti & 63.33% had Madhyama Jarana Shakti. 56.67% had Vishamagni & 50% patients had Krura kosta.

Maximum no. i.e. 46.67% patients were of Vata-Pittaja prakruti & 53.33% patients were of Satva-Raja prakruti. Majority i.e. 76.67% patients were of Madhyama Sara, 73.33% patients were of Madhyama Samhanana, 70% patients had Madhyama Satva & 70% patients had Dravya vishesha Satmya. Majority i.e. 93.33% patients were from Sadharana Desha. 33.33% of the total patients had chronicity below 1 yr.

Rasavaha and Annavaha srotodusti were found in all the patients i.e. 100%. In 66.67% of cases Purishavaha srotodusti was found & 36.67% patients had Raktavaha srotodusti.

96.67% patients had Nidana of Ahara madhya jal sevana. 90% had Viruddhahara, 86.67% had Bhrustahara, 83.33% had Snigdhaahara and 80% had Guru, Abhishyandi & Pistanna sevana. 76.67% of patients had the Viharaja Nidana of Diwaswapna. Krodha was found in 66.67% patients while 53.33% patients had Chinta as Manasika Nidana.

Cardinal signs like Aruchi & Udara Gaurava (100%), Amlodgara & Utklesha (96.67%), Avipaka (93.33%), Hrid daha & Kantha daha (90%), Tiktodgara (86.67%), Shirashoola (83.33%) while Chhardi & Udarashoola (76.67%) were found in 30 patients.

Associated symptoms like Adhmana (100%), Vibandha (63.33%), Bhrama (40%), Trushna (10%), Jvara & Kandu (6.67%) and Atisara (3.33%) were found in 30 patients.

RESULTS & DISCUSSION

In this study, 10 patients in each group were registered. Group I was treated with *Guduchyadi Compound*, Group II was treated with *Guduchyadi Compound* after kosta shuddhi with *Trivrutadi Yoga* & Group III with Placebo drug. The cardinal & associated symptoms of *Amlapitta* were observed before and after treatment.

Effect of Therapies on Cardinal Signs & Associated Symptoms:-

In group I, highly significant results were found in cardinal signs like Amlodgara, Tiktodgara, Hrid daha, Utklesha & Udara Gaurava while others had significant result. In associated

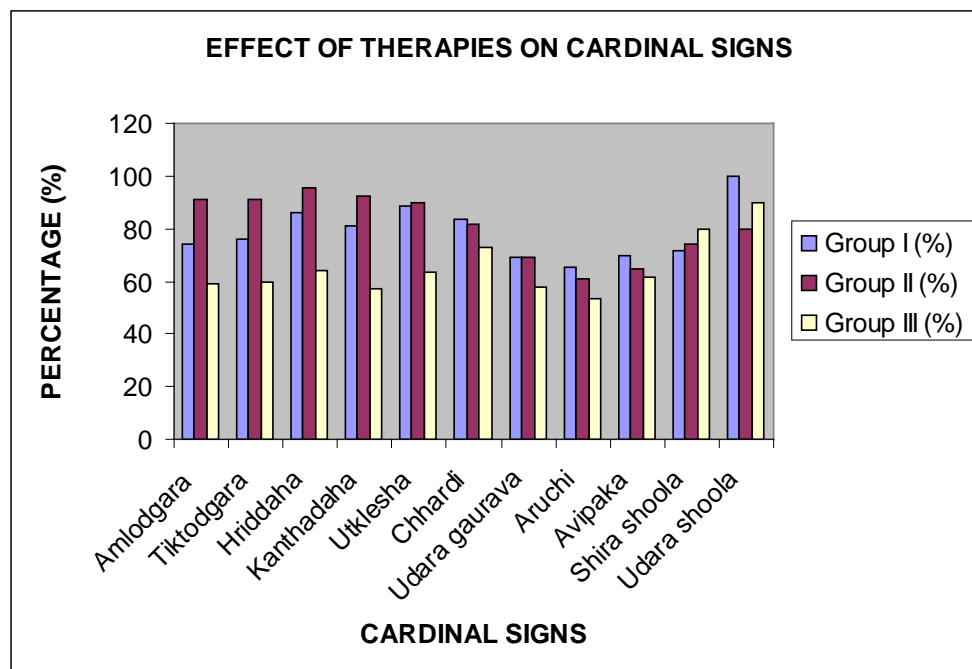
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symptoms, only Adhmana had highly significant result. Bhrama & Vibandha had significant result while others had insignificant results. The reduction was—Amlodgara (74.3%), Tiktodgara (75.8%), Hrid daha (86.2%), Kantha daha (80.95%), Utklesha (88.89%), Chhardi (83.3%), Udara Gaurava (68.96%), Aruchi (65.2%), Avipaka (70%), Shirashoola (71.4%), Udarashoola (100%), Bhrama (100%), Vibandha (62.5%), Adhmana (80.95%), Trushna (66.7%), Kandu (50%) & Atisara (100%).

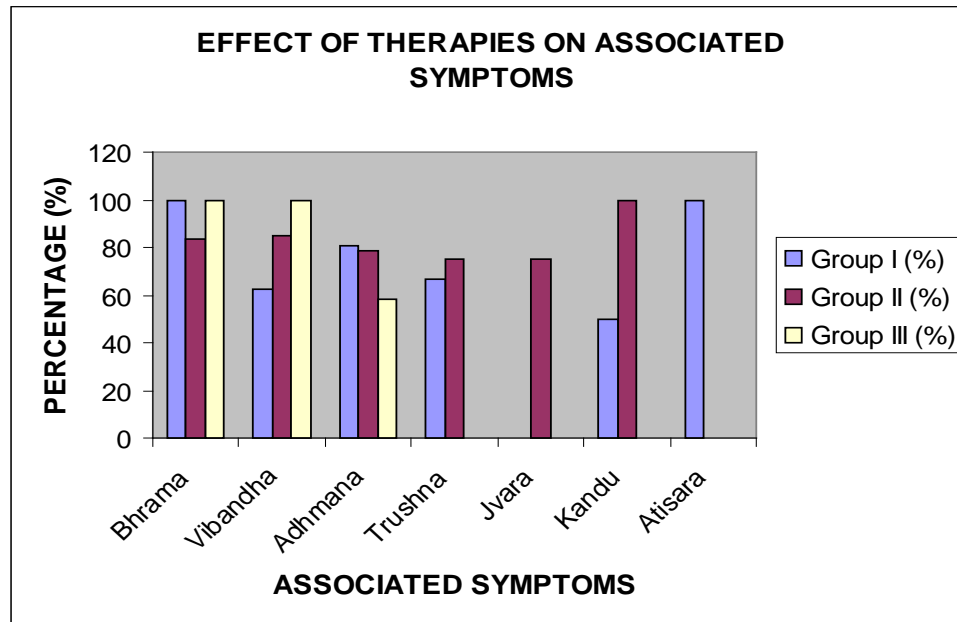
In group II, highly significant results were seen in all cardinal signs except Chhardi & Shira shoola having significant result. In associated symptoms like Adhmana & Vibandha, the result was highly significant; Bhrama had significant result while others had insignificant results. The reduction was—Amlodgara (90.9%), Tiktodgara (90.9%), Hrid daha (95.2%), Kantha daha (92.6%), Utklesha (90%), Chhardi (81.8%), Udara Gaurava (69.2%), Aruchi (60.9%), Avipaka (65%), Shirashoola (74.1%), Udarashoola (80%), Bhrama (83.3%), Vibandha (85.2%), Adhmana (78.3%), Trushna & Jvara (75%) and Kandu (100%).

In group III, highly significant results were found in cardinal signs like Amlodgara, Hrid daha, Kantha daha, Utklesha & Udara Gaurava while others had significant result. In associated symptoms only Adhmana had highly significant result while in other symptoms insignificant result was observed. The reduction was – Amlodgara (59.1%), Tiktodgara (60%), Hrid daha (64%), Kantha daha (57.1%), Utklesha (63.2%), Chhardi (72.79%), Udara Gaurava (57.9%), Aruchi (53.3%), Avipaka (61.5%), Shirashoola (80%), Udarashoola (90%), Bhrama (100%), Vibandha (100%) and Adhmana (57.9%).

Graph No. 1: Effect Of Therapies On Cardinal Signs



Graph No. 2: Effect Of Therapies On Associated Symptoms



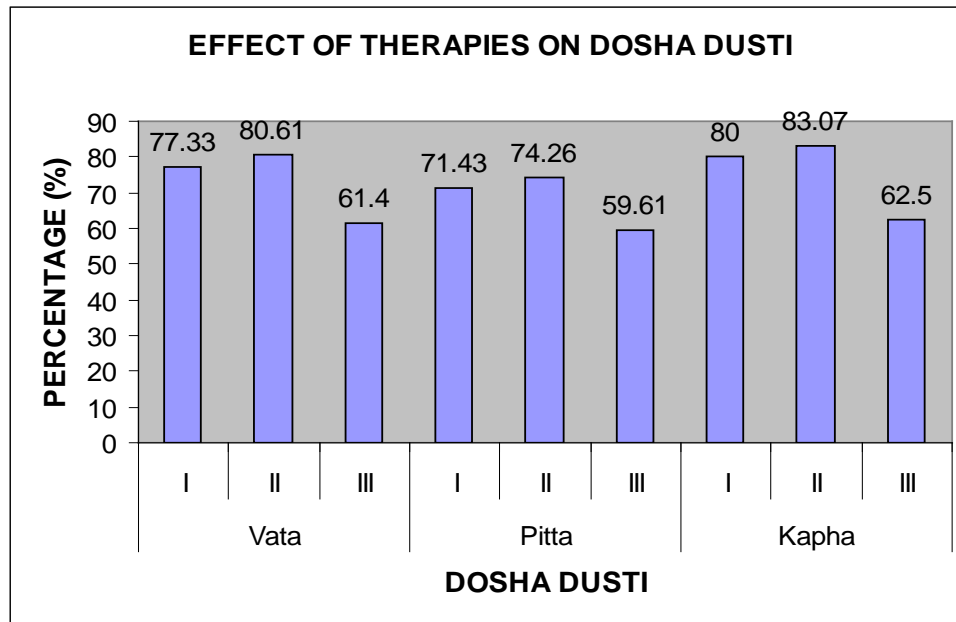
Effect of Therapies on Dosha Dusti Lakshanas:-

Effect on Dosha dusti lakshanas showed that group II has more result than group I and group I yields more result than group III. In group I, 77.33% reduction of dusti lakshanas was found in Vata dosha; 71.43% in Pitta dosha & 80% in Kapha dosha. In group II, 80.61% reduction of dusti lakshanas was found in Vata dosha; 74.26 % in Pitta dosha & 83.07% in Kapha dosha. Group III showed 61.4% reduction of dusti lakshanas in Vata dosha; 59.61% in Pitta dosha & 62.5% in Kapha dosha.

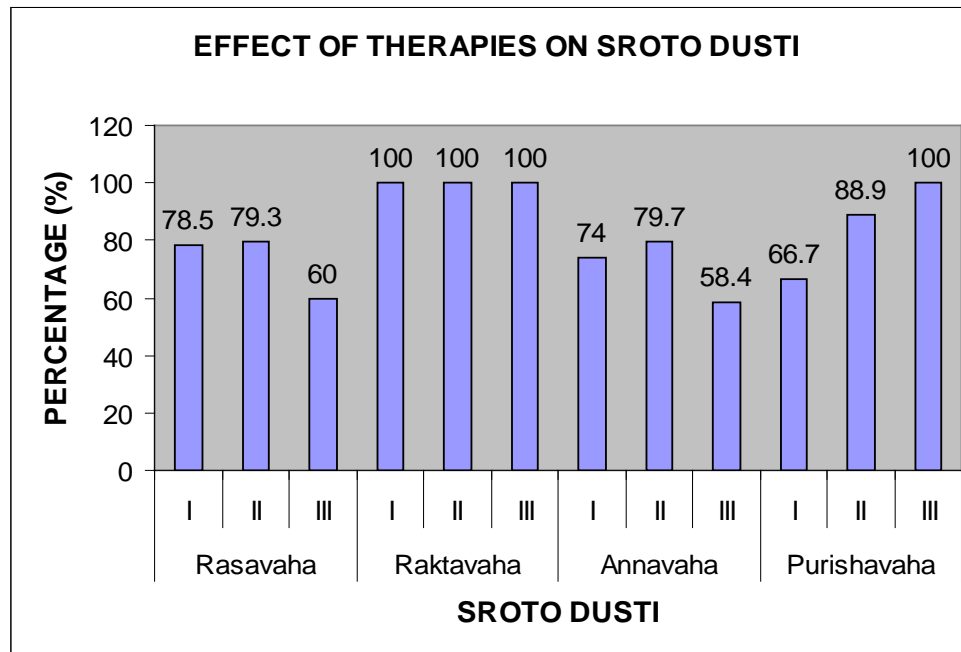
Effect of Therapies on Sroto Dusti Lakshanas:-

Reduction of Sroto dusti lakshana was found more in group II than group I & III. In group I, 78.5% reduction of dusti lakshanas was found in Rasavaha srotasa; 100% in Raktavaha srotasa; 74% in Annavaha srotasa & 66.7% in Purishavaha srotasa. In group II, 79.3% reduction of dusti lakshanas was found in Rasavaha srotasa; 100% in Raktavaha srotasa; 79.7% in Annavaha srotasa & 88.9% in Purishavaha srotasa. In group III, 60% reduction of dusti lakshanas was found in Rasavaha srotasa; 100% in Raktavaha srotasa; 58.4% in Annavaha srotasa & 100% in Purishavaha srotasa.

Graph No. 3: Effect Of Therapies On Dosha Dusti



Graph No. 4: Effect Of Therapies On Sroto Dusti



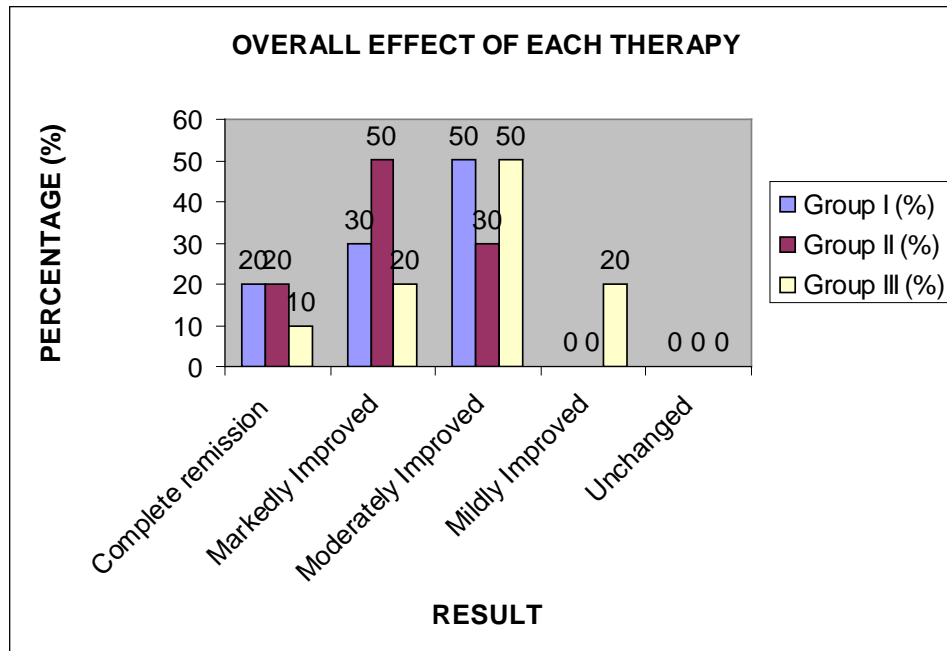
Overall Effect of Each Therapy:-

Overall effect showed that in group I complete remission was found in 20% patients; 30% had marked improvement & 50% had moderate improvement. In group II, complete remission was found in 20% patients; 50% had marked improvement & 30% had moderate improvement. In

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group III, 10% patients showed complete remission; 20% had marked improvement; moderate improvement was found in 50% patients & 20% had mild improvement.

Graph No. 5: Overall Effect Of Each Therapy



CONCLUSION

It can be concluded that after the administration of Lavanardraka, better result was obtained due to its Agni pradipaka & Amapachaka properties.

It can also be concluded that Group I & II, both have significant results in Amlapitta. Group I showed better results due to its Pitta shamaka, Mrudu rechaka & Dipana-Pachana properties. But in group II, result was obtained very quickly due to the purification of the doshas by shodhana therapy. Shamana therapy was also done in this group due to which signs and symptoms of Amlapitta quickly alleviated and showed better results than group I. In group III, significant result was not obtained as compared to group I & II because Amlapitta is a mano-daihika vyadhi and so, when there is alteration in body's constitution only placebo does not yield fruitful results. But relief in some of the signs & symptoms can be obtained by thorough pathya palana.

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