



**UNDERSTANDING AYURVEDIC PHARMACODYNAMICS OF *BHUNIMBA* (*ANDROGRAPHIS PANICULATA* NEES.) AND *SARIVA* (*HEMIDESMUS INDICUS* R.BR.) IN *AMLAPITTA VYADHI* WITH REFERENCE TO *EKAL DRAVYA CHIKITSA*.**

**AMRUTA JADHAV<sup>1\*</sup>, YOGINI KULKARNI<sup>2</sup>, PRASAD AKOLKAR<sup>3</sup>**

<sup>1\*</sup>Associate Professor, Dravyaguna Vigyan, <sup>3</sup>Assistant Professor, Department of Sanskrit Samhita Siddhant, B.R.Harne Ayurvedic Medical College, Karav-Vangani

<sup>2</sup>Professor, Research Methodology & Dravyaguna Vigyan, PDEA'S College of Ayurved & research Centre, Nigadi, Pune

Corresponding Author Email: [dramruta113@gmail.com](mailto:dramruta113@gmail.com) Access this article online: <https://jahm.co.in/>

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**ABSTRACT:**

*Ayurveda* (science of life) deals with proper-improper ways of living happy and healthy life at its fullest. The stable combination of five basic elements is nothing but *Panchabhautikatva of dravya*. *Chikitsya Purusha* (person as the object of treatment), is also a combination of *Panchamahabhutas*. Since *panchabhautika dravya* is the most probable entity for the treatment, it would be interesting to form a framework based on *panchabhautikatva* in case of the *ekal dravya chikitsa* format, which is the aim of this study. In this era, *Amlapitta* (Hyperacidity) is very common disease which manifests due to poor lifestyle habits. To understand the framework of *ekal dravya chikitsa*, the *Ayurvedic Pharmacodynamics of Bhunimba and Sariva* through their *panchabhautikatva* have been studied hereafter individually, in the management of *Amlapitta* (Hyperacidity). In the present study two ways of manifestations of *Amlapitta* (Hyperacidity) are observed, first with *ushna* (hot) *gunadhikya* in *Pitta dosha* which is due to the involvement of *Agni mahabhuta* and second with *drava* (fluidity) *gunadhikya* in *Pitta dosha* which is due to the involvement of *Jala mahabhuta*. *Bhunimba* being *Vayu-Akash mahabhutapradhana dravya*, is effective in *Amlapitta* (Hyperacidity) due to *drava* (fluidity) *gunadhikya* in *Pitta* and *Sariva* being *Prithvi-Aapa mahabhutapradhana dravya*, is effective in *Amlapitta* (Hyperacidity) due to *ushna* (hot) *gunadhikya* in *pitta*. As per the protocol of *Dravyaguna Vijnana* (pharmacognosy and pharmacology), the *Rasapanchaka* (five attributes of *dravya* beginning with *rasa*) decides the pharmacodynamics of the *aushadhi dravya*. This study observes that *Rasapanchaka*, being *Gunas* (property/ quality/ attribute), is decided by the *panchabhautika* combination of the *dravyas*. Hence *Ayurvedic Pharmacodynamics*, that is action of *dravya* on the body can be best explained on the basis of *Panchabhautikatva of dravya*. So the present paper tries to establish the framework of *Ekal dravya chikitsa* on the basis of *Panchabhautikatva of ekal aushadhi chikitsa dravya*.

**Key words:** *Amlapitta* (Hyperacidity), *Ayurvedic Pharmacodynamics*, *Bhunimb*, *Ekal dravya chikitsa*, *Panchabhautikatva*, *Sariva*.

## INTRODUCTION:

Ayurveda is a science of life<sup>[1]</sup> and Life is a combination of the body, senses, mind and soul.<sup>[2]</sup> The body which is to be treated is termed as *chikitsya purusha* (person as the object of treatment) in *Ayurveda*.<sup>[3,4]</sup> Since *Chikitsya Purusha* (person as the object of treatment) is formed with the combination of *Panchamahabhutas*, the treatment of the same is possible only with the help of *Panchamahabhutas*.<sup>[5]</sup> *Dravya* (material or substance used for therapeutic purpose or health benefits) is the most probable entity for the treatment as it is formed again with combination of *Panchamahabhutas*.<sup>[6]</sup> Therefore, the combination of five basic elements or *Panchabhautikatva* of *dravya* plays very important role in the treatment.

*Ayurvedic* Pharmacodynamics deals with Pharmacological, toxicological and clinical efficacy of *aushadhidravya* (medicinal herb) which is attributed to five attributes of *dravya* viz., *Ras*, *guna*, *vipak*, *veerya* and *prabhav*, which are its *Gunas* (property/ quality/ attribute).<sup>[7]</sup> Each and every object of the universe is composed of *Panchamahabhutas*.<sup>[8]</sup> *Gunas* are formed when *Panchabhautika* constitution of the *Dravya* is finalized.<sup>[9]</sup> As we know, *Gunas* are responsible for drug action.<sup>[10]</sup> But origin of *gunas* are also from *Panchabhautik* constitution of *dravya*. Hence

*Panchabhautikatva* of *dravya* is responsible for drug action. Or we can say Ayurvedic Pharmacodynamics of the *Dravya* depends on *Panchabhautik* constitution of *dravya*. Hence to understand *Ayurvedic* Pharmacodynamics in detail will study single herb treatment in management of disease.

When single herb is used for managing disease it is called *Ekal dravya chikitsa*. As we know, a good *Ayurvedic* physician is the one who uses minimum herbs to cure the disease. In this study two single herbs that are *Bhunimba* and *Sariva* are randomly selected from the *dravyas* used in management of *Amlapitta* (Hyperacidity) so as to form the framework for *ekal dravya chikitsa*. Hence in this article *Ayurvedic* Pharmacodynamics of single herb that is, *Bhunimba* and *Sariva* are studied individually in management of *Amlapitta* (Hyperacidity).

*Amlapitta* (Hyperacidity) is very common disease in this era, which is due to poor lifestyle habits and if not treated can give rise to many serious problems. This article presents two types of manifestations of *Amlapitta* (Hyperacidity), depending upon the involvement of *Agni* and *Aap mahabhoot*. *Ushna* (hot) *gunadhikya* and *Drava* (fluidity) *gunadhikya* of *pitta* are studied simultaneously.

It is found that *Bhunimb* can be used as a single herb in treatment of *Amlapitta*

(Hyperacidity), When *pitta* is aggravated by *drava guna* giving rise to *amlaprasek* (acid eructation) symptom, as *panchabhautikatva* of *Bhunimb* is *Vayu-Akash mahabhutpradhan*. On the other hand, *Sariva* is *Pruthvi-Aapmahabhut pradhan dravya* and when *pitta* aggravated by *Ushna-Tikshna guna* giving rise to *hritkantha-uro-udardaha* (burning sensation) symptom, *Sariva* can be used as a single herb treatment in *Amlapitta* (Hyperacidity).

This article will help to understand the concept of *Ayurvedic Pharmacodynamics* of *dravya* to its full perspectives and this concept is utilized to form the framework of *Ekal dravya chikitsa* in management of disease on the basis of *Panchabhutikatava*. While doing so, it is essential to establish the connection between the body (*Chikitsya purush*) and *Ekal Aushadhi dravya* with its *Panchabhautikatva*. Thus forms the basis for selection of *dravya* (material or substance used for therapeutic purpose or health benefits) in management of disease .

#### **MATERIALS AND METHODS:**

The fundamentals of the creation of *panchamahunhutas* have been studied through the texts of *Sankhyatattvakaumudi* and *Tarkasamgraha*. The basic understandings about the *aushadhi dravyas* have been taken through texts such as *Charaka samhita*, *Bhavaprakasha* and Indian

Pharmacopeia etc. The information about the *nidana* and *chikitsa* of *Amlapitta*(Hyperacidity) has been gathered from *Madhavanidana* and *samhitas* such as *Ashtangahridaya* and *Charaka samhita*. Utilizing the protocol of *Dravyaguna vijnana* (pharmacognosy and pharmacology), the connection between the *panchamahabhutas*, *drugs*, *pathogenesis* and *treatment* has been established in this research, to provide a framework for the *ekal dravya chikitsa* format.

#### **Study on Pathology of Amlapitta:**

##### **Vyadhijanaka-nidanam :**

Due to qualitative defect in food- *virudhaahar*, *abhishyandi*, *atiushna*, *atisheeta*, *atisnigha*, *atirukha*, *ati guru ahar* etc.

Due to quantitative defect of food- *atibhojan*, *abhojana*, faulty diatic habit, *adhyashana* (eating before previous digestion), *atiudakpan* (too much drinking of water during need)etc.

Different kinds of food-*pisthanna*,*pulaka* (husky food), *prituaka*, *tila*, different kinds of drinks etc, *vegddharan* (not to attend the natural urges) *bhuktva- diva swap* (sleep in day time), *atisnana*, *atiavagahan* (bath tab)etc.

##### **Etiopathogenesis of Amlapitta:**

In *Amlapitta* (Hyperacidity) *Pitta dosha* is main etiological factor,<sup>[11]</sup> The word *Amalpitta* denotes the pathological changes occurring in *pitta* which is found in this disease. The eminent Sanskrit Dictionary “*Vacaspatyam*”

denotes *Amlapitta* (Hyperacidity) as disease condition where pitta leads to sour taste. *Ushna, tikshna, drava, vistra, amla, katu* are the *gunas* of *pitta*.<sup>[12]</sup> The *prakrut* or *Avikrut Pitta* is of *Katu rasa* (pungent taste) and *Vidagdha pitta* is of *Amla rasa* (sour taste).<sup>[13]</sup> *Amlapitta* (Hyperacidity) is a condition where *Amla-guna* (sour taste) of *pitta* is *udrikta*<sup>[14]</sup>, which means stimulated, excited increased augmented or commended. The qualitative rise in the *amlatva* (sour taste) of *pitta* is indicated by word *udrikta*. In *Grahanichikitsa* of *Charaka samhita Chakrapani Datta* has also explained the same. That is *Amalam cha pittam Amlapittam*.<sup>[15]</sup> This definition is significant as *amlaprasek* (acid eructation), *chardi* (vomiting) and *hrullas* (nausea) are the red line symptoms of *Amlapitta* (Hyperacidity).

So as to plan the therapeutic intervention in *Amlapitta* (Hyperacidity) by *Vikalpa Samprapti* one can visualize two types of *Amlapitta* (Hyperacidity) on the basis of predominant *Rasa* and *Gunatmaka* diet consumed by the patient.

If *Nidanas* (diet) are *Amla-Lavana-Drava-Snigdha-Ushna* dominant in nature, then *drava* (fluidity) *guna* of *Pitta* increases, and if *Nidanas* are *Katu-Ushna-Ruksha* dominant in nature, *ushna* and *Ruksha gunas* of *Pitta* get increased.<sup>[16]</sup>

In this article, two cardinal features of *Amlapitta* (Hyperacidity) are studied simultaneously, that are *Amlaprasek* (acid eructation) which is caused by aggravated *drava* (fluidity) *guna* of *pitta* and *hritkanthau-udardaha* (burning sensation) which is caused by aggravated *ushna* (hot) *guna* of *pitta*. vitiation of *pitta* due to aggravation of *dravaguna* or *ushnaguna* is thought to be the main mechanism behind manifestation of this disease.

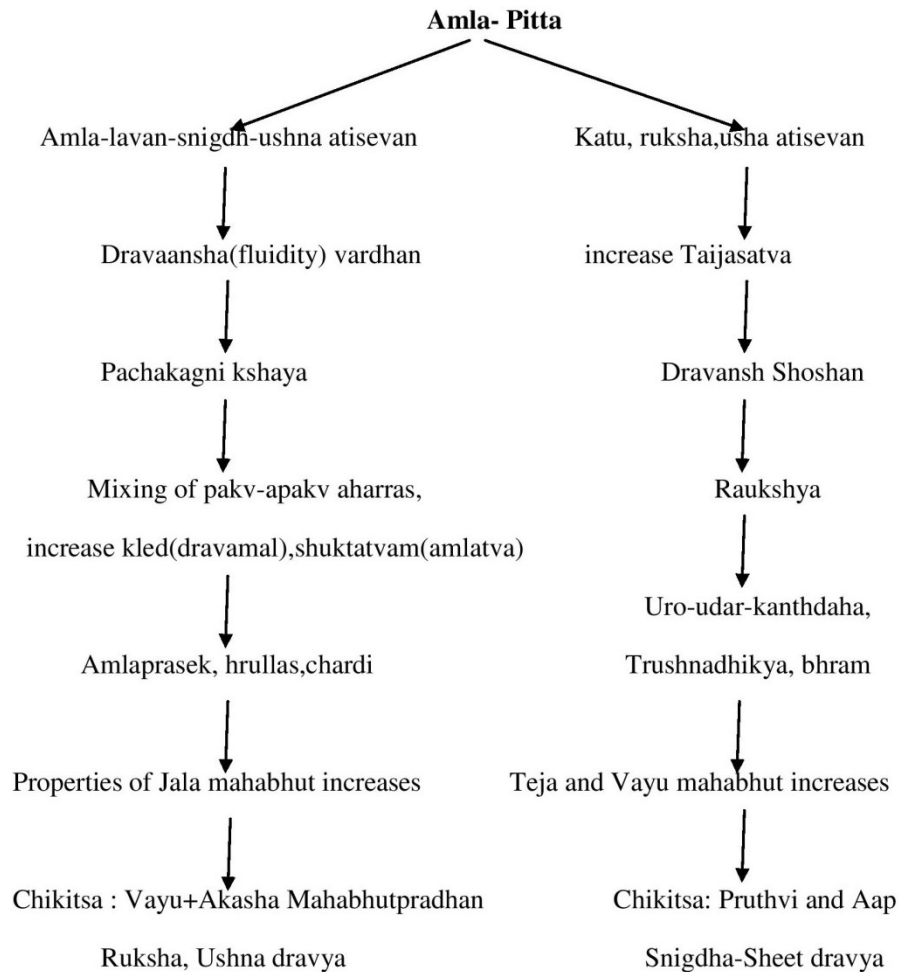
#### **Study on Pathogenesis of *Amlapitta* in relation with *panchamahabhutas*:**

As mentioned by *Acharya sushrut*, *Pitta dosha* is pacified by substance composed of *Prithvi, Aap* and *Vayu mahabhuta*.<sup>[17]</sup> When *dravaguna* of *pitta* increases *taijas tattva* decreases that leads to decrease *pachakagni*, impaired digestion, mixing of *pakv-apakvahrassa*, increase of *kleda* (*dravamala*) and *shuktatvam* (turns into acid)<sup>[18]</sup> which is nothing but *amlatvam* increases, leads to *amlaprasek, hrullas, gaurav, angasad* etc. Here *amlatva* of *pitta* is increases due to increase of *dravaguna* of *pitta*, These symptoms are due to excess of *Aapmahabhuta* in the body, so according to *Samanya-visheshnyay*<sup>[19,20]</sup> the line of treatment will be *Vayu, Akash mahabhut pradhan dravya*, for the *shoshana* of excessive *Aapmahabhut* and *agnivardhan*.

When *pitta* is increased due to *ushna – tikshnagunataijas tattva* in the body increases

leads to *shoshana* of *aap dhatu* and *rauکشیا* which further leads to *daha* that is burning sensation all over body, *uro-udar kantha daha*, *trushnadhikya*, *bhrama*, *daurbalya* etc. These symptoms are due to excess of *Tej*

and *Vayumahabhuta* in the body, So according to *Samanya-vishesh nyay* the line of treatment will be *Pruthvi* and *Aap mahabhut pradhan dravya*, so as to reduce excessive *taijas mahabhut*.



**Figure no.1: Pathogenesis of Amlapitta) in relation with panchamahbhutas**

#### ***Ekal dravya Chikitsa* in Amlapitta :**

##### ***Bhunimba*<sup>[21]</sup>.**

is commonly known as *Kalmegh*. Its Botanical name is *Andrographis paniculata* Nees., belonging to family *Acanthaceae*. Whole herb can be used in management of disease. It has *tikta rasa*, *katu vipak*, *Ushna veerya* and *laghu*, *ruksha guna* with which it increases *vata* and

alleviate *kapha-pitta*. It is *kledashoshak* due to its *ruksha*, *ushna guna* and *amapachak* due to *tikta rasa* and *ushna guna*.

*Tikta*, *Katu*, *laghu*, *Ruksha* are the *gunas* of *Vayu mahabhuta*. *Tikta rasa* is formed by *Vayu* and *Akash Mahabhuta*, and *katuvipaka* is due

combination of *vayu* and *agni mahabhuta*. *Laghu, ruksha* are the *gunas* of *vayu mahabhuta*, also it is *jvarahar, yakrutottejak, pittasarak, rechaka krumighna*. So by observing its *svarupa* and *guna-karma*, *Bhunimb* is *Vayu-Akash-Agni mahabhuta pradhan dravya*.

In *Amlapitta* (Hyperacidity), when *pitta* is aggravated by *dravaguna Bhunimb* can be used. As *Bhunimb* is *vayu, akash* and *agni mahabhut pradhan dravya*. It is *dravamala* or *kledashoshak* by *rukshaguna, agnivardhak* and *amapachak* due to *tikta rasa* and *katuvipaka*, it increases the *pachakagni, tejas tattva* of *pitta* will increase, digestion will improve which leads to decrease of *shuktatva* or *amlatva* of *pitta* and thereby useful in management of *Amlapitta* (Hyperacidity).

**Sariva**<sup>[22,23]</sup>-Botanical name is *Hemidesmus indicus* (L.) R. Br. Belonging to family *Asclepiadaceae*. It is described in *stanyashodhan, jvarahar, dahaprashaman, purishsangrahaniya gana* by *Acharya Charaka* and *Sarivadi, Vidarigandhadi, Vallipanchamula* by *Acharya Sushrut*. It's a creeper and Roots are used in management of disease. It has *Madhur, Tikta Rasa, Madhur Vipak, Sheeta Veerya* and *Guru, Snigdha Guna*. *Sariva* alleviates *vata* due to *madhur, guru* and *snigdh guna*. It alleviates *pitta* with *madhur* and *sheetaguna*. Even though *snigdha, guru* and *madhura gunas* are present in it, it does not increase *kapha* due to its *prabhav*. It is *tridoshhara dravya*. *Sariva* is useful in *dhatukshayajanya daha* specifically *ras* and

*raktadhatukshayajanya daha* due to *rasa-raktaprasadan*. It is also useful in *adhoga raktapitta, asrugdara, raktatisara* for *raktaprasadana and raktastambhana*.

*Sariva* is *Madhur, Sheeta, Guru, Snigdha*, all these are the *gunas* of *pruthvi* and *Aap mahabhuta*. *Chandansariva, utpalsariva, karpurlatika* are the synonyms attributed to *Sariva* indicates, it is *sugandhi dravya* and *gandha* is *guna* of *Pruthvi mahabhuta*. It is *shukrakar* and useful in *dhatukshaya*. Hence, by observing its *guna-karma* and *swarupa*, *Sariva* is *Pruthvi* and *Aap mahabhutapradhana dravya*.

In *Amlapitta* (Hyperacidity), when *pitta* is aggravated by *ushna-tikshnaguna Sariva* can be used. *Sariva* is *saumya* and *sheeta dravya*, will reduce the increased *taijas tattva* in body, reduce *rauکشya* due to *snigdhaguna*, thereby reducing the *daha* or burning sensation in the body.

#### DISCUSSION:

*Bhunimb* is *Vayu- Akash mahabhutpradhan dravya*. In *Amlapitta* (Hyperacidity) when *pitta* increases by *dravaguna*, excessive *vrudhhi* of *Aap mahabht* occurs and that leads to *Amlaprasek, hrullas, amlodgar* like symptoms in *Amlapitta vyadhi*. As *shoshana* is the *karma* of *vayu mahabhut, Bhunimb* can be used because *Vayu-Akshamahabhutpradhan Bhunimb* absorbs excess of *dravagunodrikta pitta* with its *ruksha guna*.

*Sariva* is *Pruthvi* and *Aap mahabhutpradhan dravya*, hence in *Amlapitta* (Hyperacidity) where

the *pitta* is increased by *ushna* and *tikshnaguna*, showing symptoms of *uro-udara-daha* due to increase of *taijastatva*, here *Sariva* is to be used, as *Parthiva* and *Aap mahabhutapradhana* *Sariva* reduces the increased *taijastatva* by its *Sheeta*, *Guru*, *snigdha* *gunas* thereby reducing burning sensation.

It is essential to understand that, *Amlapitta* (Hyperacidity) manifested due to increase in *dravata* of *pitta*, if administered with the *ekal aushadhi dravya* with *parthiv* and *jaliya gunadhikya*, it is bound to increase the severity of symptoms. Similar effect will be seen if *Amlapitta* (Hyperacidity), ascribed to the increase in *Ushna, tikshna guns* of *pitta*, is administered with *ekalaushadhi dravya* with *Vayu- Akash gunadhikya*. Considering both these issues and their impact simultaneously, it would be easy to formulate a general framework for system of *ekal dravya aushadhi chikitsa*.

Even though pharmacodynamics is studied through *Rasapanchaka* as per the understanding of *Dravyaguna Vijnana*, *Rasapanchaka – Rasa, Guna, Virya, Vipaka* and *Prabhava*, of any *dravya*, is governed by the individual *Panchabhautikatva*, combination of five basic elements, in it. Hence, it is the *Panchabhautikatva* that decides the action of *dravya* on the body (Pharmacodynamics). This provides us with a framework that can be applied in the management of the diseased condition of the body. Since the disease is developed in the body, is also the result of the

changes in the combination of five basic elements in doshas, the collective study can provide us the structural format with which we can decide the *aushadhi dravya* in the single herb treatment method, as seen here in case of *Amlapitta* (Hyperacidity) disease.

In this way the framework of *Ekal dravya chikitsa* can be explained on the basis of *Panchabhautikatva*. So *panchabhautikatva* of *dravya* should be the criteria for Selection of *ekal aushadhi dravya* in *chikitsyapurush* (person as the object of treatment).

#### CONCLUSION:

1. As per the protocol of *Dravyaguna Vijnana* (pharmacognosy and pharmacology), the *Rasapanchaka* (five attributes of *dravya* beginning with *rasa*) decides the pharmacodynamics of the *aushadhi dravya*. This study observes that *Rasapanchaka*, being *Gunas* (property/ quality/ attribute), is decided by the *panchabhautika* combination of the *dravyas*.
2. Two ways of manifestations of *Amlapitta* (Hyperacidity) are observed, first with *ushna* (hot) *gunadhikya* in *Pitta dosha* which is due to the involvement of *Agni mahabhuta* and second with *drava* (fluidity) *gunadhikya* in *Pitta dosha* which is due to the involvement of *Jala mahabhuta*.
3. It is observed that *Bhunimba* being *Vayu-akashmahabhut pradhana* is effective in *Amlapitta* (Hyperacidity) due to *drava* (fluidity) *gunadhikya* in *Pitta* and *Sariva* being *Prithvi-*

Aapa mahabhutapradhan is effective in Amlapitta (Hyperacidity) due to ushna (hot) gunadhikya in pitta.

4.As of now no work has been published on *Bhunimb* and *Sariva* as *ekal Aushadhi chikitsa dravya* in *Amlapitta* with regars to their *panchbhautikatva*. This article may provide direction to develop framework for *Ekal dravya chikitsa* on the basis of *Panchabhutikatva* of *dravya*.

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