



Review Article

PHARMACOLOGICAL AND CLINICAL EFFICACY OF *PATOLADI KWATHA* IN THE MANAGEMENT OF *AMLAPITTA*

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ABSTRACT

Global Gastro-intestinal tract disorders increased by 67-74% between 1990 and 2019, which might be due to ageing populations. Functional disorders have a prevalence of 25-32%, with regional variation and a higher rate in Asia. In Ayurveda, vitiation of *Pitta* causes *Amlapitta Vyadhi* (acid peptic diseases), which is divided based on the movement of pathological *doshas*, i.e., *Adhog amlapitta* and *Urdhvag amlapitta*. In *Urdhvag amlapitta*, there is an increase in the *Drava guna* of *Pitta dosha*, which transforms *Pitta's prakrut katu rasa* into *Virkut amla rasa*. In *Ahara pachana* (digestion of ingested food), there is involvement of *Pachak pitta*, *Kledaka kapha*, and *Saman vayu*. For proper digestion, there must be a balance among all three. *Pachak pitta* plays a major role in digestion. *Hetu sevana* (causative factors) causes *Tridosha-Prakopa*, particularly when the *Amla* and *Drava guna* of *Pitta* increase. It causes *Agnimandya* (weak digestive fire), which in turn causes *Vidagdha awastha* of *Pitta*, leading to *Amlapitta Vyadhi*. People who dwell in marshy or humid surroundings are more likely to suffer from *Amlapitta* (acid peptic illnesses), according to *Kashyap Acharya*. Here *Patoladi kwatha* contains *Trichosanthes dioica*, *Azadirachta indica* A. Juss., *Terminalia chebula* Retz, *Terminalia bellerica* Roxb. and *Emblica officinalis* Gaerth. is described as a powerful treatment for managing *Amlapitta* by balancing the body's *Pitta* and *Kapha doshas* in the Ayurvedic text – *Yogratnakar Adhyaya* on *Amlapitta*. In the present review, an attempt has been made to understand the probable mechanism of action of *Patoladi Kwatha* in *Amlapitta* management.

INTRODUCTION

Amlapitta is an Ayurvedic illness that occurs due to the vitiation of *Pitta dosha*, thereby leading to excessive acidity in the body. The word *Amlapitta* has been derived from *Amla*, which stands for sour and *Pitta dosha*. *Amlapitta* can be described as a pathological state characterised by excessive acidity associated with *Pitta*. *Amlapitta* is not defined as a separate entity in the *Charaka Samhita* but is described in relation to *Grahani roga*.^[1] *Charak* enumerates the causes mainly as excessive intake of sour and salty foods, *Virudhaahara* (incompatible foods), and faulty dietary habits. *Sushruta Samhita* does not directly

describe *Amlapitta* but describes one similar condition as *Amlika*, caused by excess salt consumption.^[2] *Kashyap Samhita* is the first text to describe *Amlapitta* and its treatment, to advice change of place as treatment when *Amlapitta* is not controlled.^[3] *Harita Samhita* calls this disease "*Amlapitta*" as "*Amlahikka*" and mentions it separately. The causative factors of this disease can be divided into four categories, namely *Aharaj* (diet), *Viharaja* (lifestyle), *Manasika* (psychosomatic), and *Agantuja* (external factors). The former refers to improper food, lifestyle pertains to faults of living, like the *Vegadharana* (suppression of natural urges) and daytime sleep, *Manasika* represents anger, worry, and mental tensions, and *Agantuja* corresponds to irritants like alcohol and tobacco.^[4] *Acharya Madhav* highlighted the importance of seasonal factors in the development of *Amlapitta*. According to Ayurveda, *Pitta dosha* accumulates during *Varsha ritu* (rainy season) and naturally gets aggravated in *Sharad ritu* (autumn season). Excessive

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exposure to causative factors during these seasons leads to further aggravation of *pitta*, making it *Vidagdha* (morbid) and resulting in the manifestation of *Amlapitta* in both seasons.^[11] These factors weaken *Agni* (digestive fire), produce *Ama* (toxins), and aggravate *Pitta* to cause *Amlapitta*, emphasising thereby the importance of dietic discipline and mental poise. Common modern lifestyle practices such as skipping meals, frequent intake of spicy or processed foods, disturbed sleep, and lack of physical activity further contribute to symptoms like heartburn, sour regurgitation, nausea, and abdominal discomfort. *Patoladi kwatha* is a polyherbal Ayurvedic formulation used for the management of *Amlapitta*. There are five different ingredients in it, namely: *Patola* (*Tricosanthes dioica*), *Nimba* (*Azadirachta indica* A. Juss.), *Haritaki* (*Terminalia chebula* Retz.), *Vibhitaki* (*Terminalia bellerica* Roxb.), and *Amalaki* (*Embllica officinalis* Gerth.). The herbs in the formulation, mainly possessing *Tikta* (bitter) and *Kashaya* (astringent) *rasa* (taste), help soothe gastric irritation, protect the gastric mucosa, and promote smooth digestion. Through *Ama pachan* (digestion of toxins) and *Agni deepana* (igniting digestive fire), it provides relief from symptoms such as burning sensation, sour belching, nausea, and heaviness. In this review, an attempt has been made to understand the probable mechanism of action of *Patoladi kwatha* in *Amlapitta*.

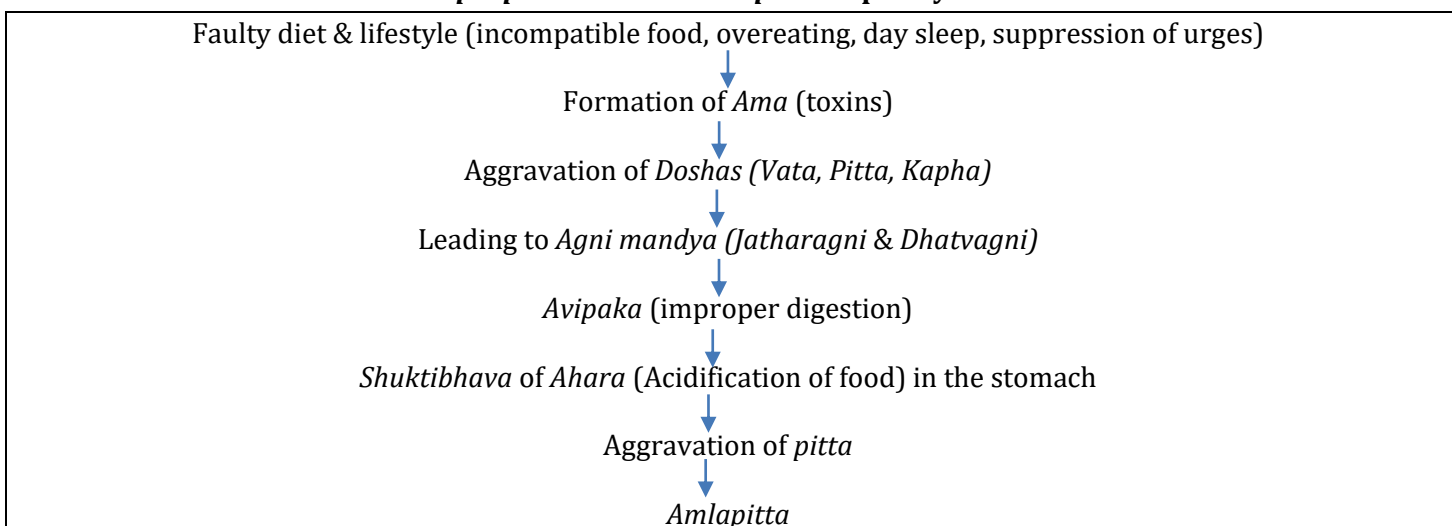
AIMS AND OBJECTIVES

This study aims to evaluate the probable mode of action of *Patoladi kwatha*, as described in classics, in the management of *Amlapitta* (acid peptic diseases), *Chardi* (vomiting), *Daha* (burning sensation), *Shoola* (pain), and *Kapha nashak* (pacifying *kapha*).^[5]

MATERIALS AND METHODS

Information regarding *Amlapitta Vyadhi* is collected from various Samhitas, Ayurvedic literature, and Research Articles from various research portals.

Flow 1: Samprapti of disease *Amlapitta* as per Ayurvedic classics



Review of Literature

According to Madhav Nidana *Vyakhya* – “विदहाध्यम्लगुणोद्विकृतपित्तंअम्लपित्तं।”(मा.नि.५१)⁽⁶⁾. अम्लंचपित्तम अम्लपित्तं। i.e., *Amlapitta* is derived from the words *Amla* and *pitta*. Etymologically, *Amlapitta* denotes a pathological or diseased condition of *Pitta*, characterised by abnormal acidity and disturbed digestive fire. *Pitta* is typically *Katu rasa* and becomes *Amla rasa* in *Vidagdha avastha*, according to *Sushrut Acharya* in *Sutrasthan*.^[7] *Charak* claims that *Amla* and *Katu rasa* are *Prakruta guna* (natural characteristics) of *Pitta*.^[8] Heartburn is characterised by a burning sensation in the chest due to acid reflux into the oesophagus, clinically referred to as gastro-oesophageal reflux disease (GORD). Symptoms include burning pain, bloating, nausea, and chronic cough, often worsened by meals or certain postures. The causes of acid reflux are varied, encompassing dietary factors, obesity, smoking, pregnancy, stress, and certain medical conditions.^[9] According to *Kashyap Acharya*, *Amlapitta* (acid peptic illnesses), are common in marshy or humid areas. To address environmental factors, the first course of treatment should include medications from dry regions. Moving to a healthier setting is advised if there is no change. Support from friends and family is also essential for both rehabilitation and prevention.^[10]

Pathogenesis – According to *Acharya Kashyap*, poor nutrition and lifestyle lead to the creation of *Ama* (toxins), which aggravates the *Doshas* (*Vata*, *Pitta*, *Kapha*) and results in *Mandagni*. Food becomes acidic and sluggish in the stomach as a result of the weakening of the digestive fire. Frequent consumption of these causing substances raises *Amlata* of *Pitta*, resulting in *Amlapitta* symptoms. Pain is a sign of the *Vata dosha*, burning and feeling lightheaded are symptoms of the *pitta dosha*, and heaviness and nausea are symptoms of the *Kapha dosha*.^[12]

Clinical features of Amlapitta: The symptoms of *Amlapitta* are a reflection of the pathological exacerbation of *Pachak pitta*, which is linked to the accumulation of *Ama* (toxins) and impairment of digestive fire. According to the direction of *Doshic* movement, the manifestations under *Samanya* (broad) and *Vishesha* (specific) *Lakshan* (symptoms) are described in classical Ayurvedic texts.

Samanya lakshan (symptoms in general) [13] – *Avipaka* (indigestion), *Klama* (lassitude), *Utklesha* (nausea), *Udgara* (excessive belching), *Gaurava* (heaviness), *Hrit-Kantha Daha* (heartburn) and *Aruchi* (loss of appetite).

Vishesha lakshana (specific symptoms)[14]– *Adhoga Amlapitta* (downward manifestation) symptoms, including excessive thirst, burning sensation, mental confusion, skin eruptions, and loose stools. Whereas, *Urdhvaga Amlapitta* (upward manifestation) symptoms include vomiting (often coloured, sour, and foul-smelling), persistent nausea, bitter-sour belching, retrosternal burning, burning in palms and soles, headaches, and loss of taste.

Drug review of Patoladi Kwatha

Patoladi Kwatha is one of the classical Ayurvedic polyherbal formulations indicated in the management of *Amlapitta* (acid peptic diseases). *Yogaratanakara* describes it as an effective remedy in *Amlapitta* (acid peptic diseases), which relieves by pacifying predominantly vitiated *Pitta* and *Kapha doshas*. The formulation consists of five herbal ingredients, namely, *Patola* (*Tricosanthes dioica*), *Nimba* (*Azadirachta indica* A. Juss.), *Haritaki* (*Terminalia chebula* Retz.), *Vibhitaki* (*Terminalia bellerica* Roxb.), and *Amalaki* (*Emblica officinalis* Gerth.). The *Kashtaushadhi* drugs (raw herbal drugs) are taken in crude powdered form and kept in a glass container. According to the reference from *Yogaratanakara*, honey is advised to be given as *Anupana* (the medium used to administer medicines). The dose is 40ml; the time of administration is *Prabhata* (on an empty stomach) or *Pragbhakta* (30 minutes before meal intake). The *Kwatha* (decoction) is mainly *Tikta* (bitter) *Rasa* (taste) predominant and indicated in diseases like *Amlapitta* (acid peptic disease), *Chardi* (nausea), *Daha* (burning sensation), *Shoola* (pain), and also as *Kapha-nashaka* (pacify *Kapha dosha*). [5]

Table 1: Ingredients of Patoladi kwatha and its Rasa Panchak

S.No.	Drug name	Quantity	Part used	Rasa (taste)	Vipaka (post-digestive effect)	Veerya (potency)	Guna (properties)	Doshaghnta (effect on Tridoshas)
1	<i>Patola</i> (<i>Tricosanthes dioica</i>) [15]	1 part	Leaves	<i>Tikta</i>	<i>Katu</i>	<i>Ushna</i>	<i>Laghu, Ruksha</i>	<i>Tridosha shamak</i>
2	<i>Nimba</i> (<i>Azadirachta indica</i> A. Juss.) [16]	1 part	Stem bark	<i>Tikta, Kashaya</i>	<i>Katu</i>	<i>Sheeta</i>	<i>Laghu</i>	<i>Kapha-pitta shaman</i>
3	<i>Haritaki</i> (<i>Terminalia chebula</i> Retz.) [17]	1 part	Fruit	<i>Kashay pradhan, Panchrasa</i> (except <i>Lavan rasa</i>)	<i>Madhur</i>	<i>Ushna</i>	<i>Laghu, Ruksha</i>	<i>Tridosha shamak</i>
4	<i>Vibhitaki</i> (<i>Terminalia bellerica</i> Roxb.) [18]	1 part	Fruit	<i>Kashay</i>	<i>Madhur</i>	<i>Ushna</i>	<i>Ruksha, Laghu</i>	<i>Tridosha Shamak, specially Kapha shaman</i>
5	<i>Amalaki</i> (<i>Emblica officinalis</i> Gerth.) [19]	1 part	Fruit	<i>Amla pradhan, Panchrasa</i> (except <i>Lavan rasa</i>)	<i>Madhur</i>	<i>Sheeta</i>	<i>Guru, Ruksha, Sheeta</i>	<i>Tridosha shamak, especially Pitta shaman</i>

(**Tikta* – bitter; *Kashaya* – astringent; *Panchrasa* – 5 taste; *Lavana* – salty; *Amla* – sour; *Katu* – pungent; *Madhur* – sweet; *Sheeta* – cold; *Ushna* – hot; *Laghu* – light; *Ruksha* – rough; *Tridosha shamak* – pacification of *Vata, Pitta* & *Kapha dosha*; *Kapha-Pitta shaman* – pacify both *Kapha* and *Pitta dosha*; *Kapha shaman* – pacify *Kapha dosha*; *Pitta shaman* – pacify *Pitta dosha*)

Table 2: Ingredients of Patoladi kwatha and its Chemical constituents

S.No.	Drug name	Chemical constituents
1	<i>Patola (Tricosanthes dioica)</i>	Vitamin A & C, Tannins, Saponins, Alkaloids, tetra- and pentacyclic triterpenes, Cucurbitacin B, Lupeol, Botulin, Taraxerol, Steroidal saponins like 24- α -ethyl-20-
2	<i>Nimba (Azadirachta indica A. Juss.)</i>	Azadirachtin, Limonoids (nimbin, salannin, gedunin, nimbolide), Flavonoids, Terpenoids, Nimbinin, Sugirol, Nimbiol.
3	<i>Haritaki (Terminalia chebula Retz.)</i>	Tannins (chebulic acid, chebulagic acid, gallic acid, and ellagic acid), Corilagin, Tercatins, Flavonoids (rutin, quercetin, luteolin, isoquercetin), Triterpenoids (arjunolic acid, ursolic acid), Sterols (β -sitosterol and stigmasterol), Fatty acids (palmitic, oleic, linoleic, stearic acids, 2-undecanone and squalene)
4	<i>Vibhitaki (Terminalia bellerica Roxb.)</i>	Tannins (gallic acid, ellagic acid, chebulagic acid, ethyl gallate, and galloyl glucose), Phenolic acids, Flavonoids (7-hydroxy-3',4'-(methylenedioxy)flavone), Terpenoids, Chebulinic acid, Corilagin, Sugars (mannitol, glucose, fructose, galactose, and rhamnose), sterols (β -sitosterol), Lignan (termilignan, thannilignan)
5	<i>Amalaki (Embblica officinalis Gerth.)</i>	Vitamin C, Tannins, Polyphenols (Embblicanins A and B), Gallic acid, Ellagic acid, Chebulagic acid, Chebulinic acid, Corilagin and 3- Ethylgallic acid, Flavonoids (quercetin, kaempferol, rutin, luteolin glycosides, Essential Amino acids (glutamin acid, proline, lusine).

DISCUSSION

Amlapitta (Acid peptic diseases) is defined in the Ayurvedic texts as the dysfunction of *Pachaka pitta* due to the impairment in *Jatharagni* (digestive fire). This results in the excessive production of *Amla rasa* (acid). As per *Madhava Nidana*, vitiated *Pitta* gets unwholesome sourness from the *Vidagdha avastha* (semi-digested state) of incompletely processed *Ahara* (food). According to *Sushruta*, when digestion is disrupted, *Pitta*, which is physiologically *Katu* (bitter), turns into *Amla* (sour), while *Charaka* regards *Amla* (sour) and *Katu rasa* (bitter taste) as inherent attributes of *Pitta*. This pathological change is very much akin in nature to the 'acid-peptic' disorders and the 'gastro-oesophageal' reflux disease, wherein the excess secretion of gastric juices and their reflux led to irritation in the mucosa, along with the feelings of burning and bloating. Defective eating habits and lifestyle cause the formation of *Ama* (toxins from indigested food), *Tridosha prakopa* (aggravation of three fundamental bio-energies), as well as the impairment of *Jatharagni* (digestive fire) and *Dhatvagni* (metabolic fires in each tissue), thus causing *Shukti Bhava* (acidification) of undigested food particles and further aggravation. Seasonal factors (*Ritu vishesha*), specifically the accumulation of *Pitta* in *Varsha Ritu* and aggravation in *Sharad Ritu* (autumn season), also lead to the manifestation of the disease. *Patoladi Kwatha*, mentioned in *Yogaratanakara*, is used as a *Shamana Chikitsa* in *Amlapitta* due to its *Ama pachana*, *Agni deepana*, and *Pitta-Kapha shamana* properties. The drugs in this combination primarily have *Tikta* and *Kashaya rasa*, *Laghu-Ruksha guna*, and *Sheeta Virya*, which aid in regulating the secretion of gastric acid and gastrointestinal mobility. *Patola* and

Nimba prevent *Kapha*-related mucus buildup while lowering excessive acidity and irritation. The *Stambhana*, *Shoshana*, and *Ropana* effects of *Haritaki* and *Vibhitaki* promote mucosal healing, lower acid production, and restore normal digestion. Despite the *Amalaki's Amla rasa*, it maintains strong *Pitta Shamana* and gastroprotective actions because of the *Sheeta virya* and *Madhura Vipaka* properties of the *Amalaki*. Consequently, the formulation of *Patoladi Kwatha* works not only on the symptomatology of disease, thereby resulting in the *Samprapti Vighatana* of *Amlapitta*.

Mode of action of Patoladi Kwatha

Patola (Tricosanthes dioica) - The leaf of *Patola* contains *Tikta Rasa* (bitter taste). It is useful in relieving *Pitta prakopa* (aggravated *Pitta dosha*) and *Ama* (toxins). It reduces acidity, burning, nausea, and defective digestion caused by *Amlapitta*.^[20] The *Katu vipaka* property enhances *Agni* (digestive fire) without aggravating *Pitta* and thereby reduces food stagnation, facilitating the clearance of *Ama* (toxins) in acid peptic disorders. Though *Ushna virya* (hot potency) usually increases *Pitta*, its therapeutic application normalises *Mandagni* (impaired digestive fire), aids in gastric motility, relieves belching and heaviness, and does not increase *Pitta* because of its bitter taste. Besides, *Laghu* and *Ruksha Guna* reduce *Kapha* and minimise excessive mucus, abdominal discomfort, and nausea. To sum up, *Patola* leaves are said to balance *Tridosha*, mainly pacifying *Pitta* and *Kapha*, support *Vata* equilibrium, and address the fundamental *doshic* imbalance in *Amlapitta*. The plant *Trichosanthes dioica* exhibits potential antiulcer effects (Table no. 2). The

compounds effectively decrease gastric lesions, enhance gastric mucosal resistance, and alleviate oxidative stress. Cucurbitacin B, lupeol, betulin, and taraxerol are triterpenoids that exert anti-inflammatory and H^+/K^+ -ATPase inhibitory actions to decrease acid secretion. Tannins, phenols, and vitamins A and C exert their effects in decreasing lipid peroxidation, helping in the healing of the mucosa.

[25,26,27,28]

Nimba (*Azadirachta indica* A. Juss.) – The bark of *Nimba* (*Azadirachta indica*) is useful in the management of *Pitta* disorders, especially in reducing the acidity of the gastric juice, burning, nausea, sour regurgitation, and promoting digestive function. *Kashaya rasa* helps regulate gastric secretions by minimising inflammation and promoting ulcer healing.^[21] In addition, *Katu vipaka* alleviates *Agni* and digestion without aggravating *Pitta*, while *Shita virya* is used in the management of excessive heat and the conditions of *Amlapitta*. The *laghu guna* property is effective in the management of *Kapha*, which is responsible for the imbalance of *Amlapitta*. Bioactive phytoconstituents of *Azadirachta indica* (neem) bark show pronounced gastroprotective and antisecretory actions in patients with acid peptic diseases (Table no. 2). Key components of bark extracts, including phenolic glycosides, nimbidin, sodium nimbinat, and nimbolide, have a mucoprotective effect, a lowering effect on gastric acid secretion, and H_2 -receptor antagonist effects, as these compounds competitively inhibit the histamine-induced secretory process. These compounds are more potent than ranitidine in stress ulcers and equal to or better in effectiveness compared to omeprazole.^[29,30]

Haritaki (*Terminalia chebula* Retz.) – The fruit of *Terminalia chebula*, also known as *Haritaki*, has strong digestive properties: the main *Kashaya rasa* stimulates *Stambhana* and *Ropana* action by reducing secretion and curing inflammation of the mucous membrane. Helps digesting without increasing their acidity, therefore indicated in cases of *Amla pitta*.^[21] The distinct *Pitta-shamaka* property, *Madhura vipaka*, has a cooling effect in the stomach, attenuates burning sensation, heals the tissues, and has action like *Rechan* (laxative).^[22] Furthermore, *Ushna Virya* is accompanied by the stimulation of *Jatharagni* and rectification of *Mandagni*, and this inhibits indigestion. *Laghu* (light) and *Ruksha* (dry) properties alleviate Vomit and Distension symptoms of the *Kapha*. *Haritaki* balances the *Vata*, *Pitta*, and/or *Kapha* when considered collectively and thereby treats various aspects of *Amlapitta*. The antisecretory and cytoprotective action of the phytochemically diverse tannin-rich profile, represented by chebulic, chebulinic, chebulagic, ellagic, and gallic acids, is attributed to the ability of these

compounds to block gastric acid production and fortify the mucosal barrier (Table 2). Flavonoids, represented by quercetin and rutin, together with triterpenoids like ursolic acid, enhance antioxidant defence and stabilise stomach mucosa by scavenging reactive oxygen species and reducing inflammation. Fatty acids and sterols support the integrity of the stomach by stabilising membranes and contributing to repairing the mucosa. Chebulinic acid is an important compound as it stimulates mucin secretion, blocks H^+/K^+ -ATPase activity, and accelerates mucosal healing.^[31,32,33]

Vibhitaki (*Terminalia bellerica* Roxb.) – *Vibhitaki* is known as *Terminalia bellirica*. Its fruit has various useful properties. The *Kashaya rasa* of this fruit has *Stambhana* and *Shoshana* properties. This helps in the reduction of gastric secretion along with the reduction of inflammation.^[21] It aids in healing the stomach lining, alleviating sour regurgitations and nausea, and pacifying an aggravated *Pitta*, relieving burning sensations.^[23] Apart from this, it improves digestion as well as inhibits the production of *Ama*, which tackles important factors of *Amlapitta*. Being dry and light, it helps counteract *Kapha* imbalance by decreasing phlegm production as well as its heaviness. Thus, this herb will be very helpful in treating *Amlapitta*, which causes nausea as well as excessive salivation, as it balances *Kapha*, *Pitta*, and *Vata*. The fruit has gastroprotective properties because of the various bioactive compounds (Table no. 2). It has high tannin content that acts as a protective agent for the gastric mucosa. Antioxidants and anti-inflammatory compounds reduce the irritation associated with the free radicals. Additionally, the presence of β -sitosterol and terpenoids stabilises the gastric mucosa. Chebulinic acid and Corilagin stimulate the reduction of gastric juice secretion and promote the production of mucus. Lignans and sugars increase the healing of tissues and provide energy in the regeneration of tissues. These properties make the fruit useful in preventing ulcers and in protecting the gastric mucosa.^[34,35]

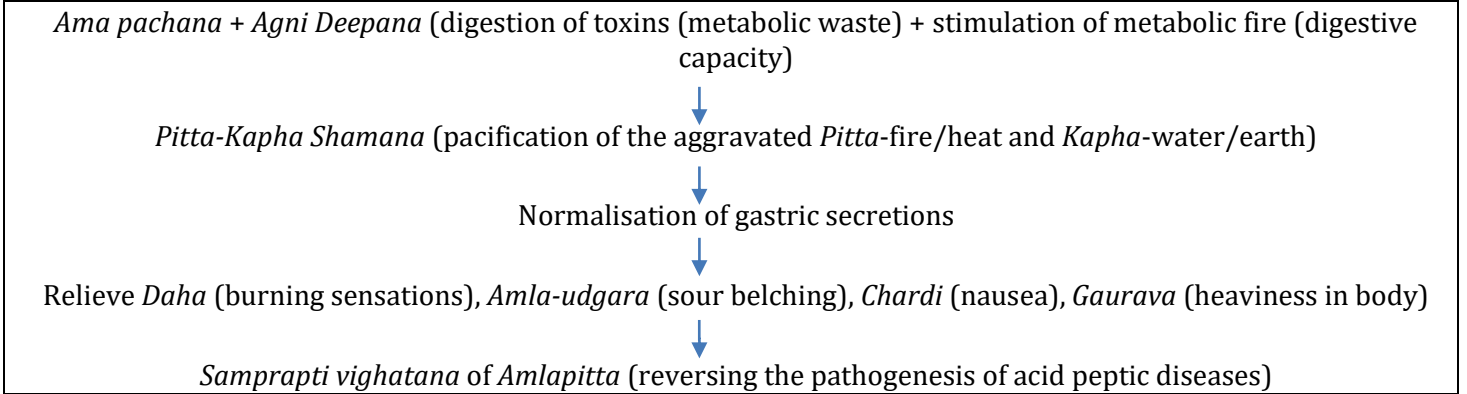
Amalaki (*Emblica officinalis* Gerth.)– *Amalaki* (*Emblica officinalis*) is unique to Ayurveda because of its highly effective ability to reduce *Pitta dosha*, even though it is *Amla rasa*, which aggravates *Pitta*. Though it is primarily *Amla rasa* and *Pancharasa* (excluding *Lavana rasa*), it has *Guru*, *Ruksha*, and *Shita gunas*; that is, it has properties that are just the opposite of what would be expected: *Laghu*, *Snigdha*, and *Ushna*.^[24] This distinctive pharmacodynamic property helps to regulate the secretion of gastric acid, promote digestion, and relieve symptoms like regurgitation of acidic contents and nausea. The inherent cooling and anti-inflammatory effects of *Amalaki* work as a potent *Pitta-shamana* property and help in the protection and

recovery of the gastric mucosa. Moreover, it helps to regulate the gastric tissue and prevent the pathological accumulation of *Kapha dosha*. Phytochemically active compounds in the fruits of *Phyllanthus emblica*, commonly called *Amla*, have a marked

gastroprotective action due to their antioxidant properties (Table 2). They inhibit oxidative stress, protecting indigenous enzymes such as catalase and superoxide dismutase. [36,37,38]

Possible Combined Therapeutic Effect of *Patoladi Kwatha*

Flow chart 2: Possible Therapeutic Effect of *Patoladi Kwatha* in *Amlapitta*



CONCLUSION

Amlapitta (acid peptic diseases) can be understood as a digestive disorder that develops gradually due to faulty eating habits, irregular meal timings, mental stress, and improper daily routines, which weaken digestive function and disturb the *Jatharagni* (digestive fire), leading to excessive acidity and *Pitta* vitiation. Ayurveda asserts that *Amlapatta* (acid peptic diseases) are mostly avoidable in their onset or development. The utility of *Patoladi Kwath* in promoting health has been described in *Yogaratanakara* as useful for promoting digestive balance by reducing acidity or an unbalanced state of *Pitta dosha*, along with improving digestive capacity or strength. Therefore, *Patoladi Kwatha*, when taken in association with a suitable lifestyle modification, proves to be a well-rounded and balanced approach in the treatment of *Amlapitta* (acid-peptic disorders).

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