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**STUDY OF *TRISUTRA* IN *URDHVAG AMLAPITTA* AND ITS  
MANAGEMENT BY *VASAGHRITA W.S.R. CHAKRADUTTA***

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**ABSTRACT**

*Amlapitta* is one of the most frequent *annavaahasrotas* (Gastrointestinal track problem) *vyadhi* (diseases) induced by vitiated Agni (appetite). *Amlapitta* is a *Pitta Kapha Pradhana Tridoshaja Vyadhi* (disease caused by multiple factors). In *Amlapitta*, Acharya Kashyap accepts the involvement of three Doshas. *Amlapitta* is not listed as a separate illness by Acharya Charka, but it is listed as one of the *Lakshanas* in *Grahani* (intermittent loose movements followed by constipation). Many diseases, according to Ayurveda, are caused by vitiated *Agni* (appetite). Various reasons and gradual changes in lifestyle, such as the adoption of more and newer food materials, junk meals, quick foods, changes in cooking methods, occupational risks, and so on,

have accelerated the disease's progression. Along with those stimulating elements, worry and tension had exacerbated the illness, which included *Amlapitta*. This is a lifestyle disorder, and those who are hooked to cigarettes, alcohol, or high-salt packaged foods are at risk of contracting the condition. As far as current science is concerned, *Amlapitta* can be linked to hyperacidity. Hyperacidity is a condition that occurs when the stomach has an excessive quantity of hydrochloric acid. It is a gastrointestinal illness caused by aberrant gastric and pancreatic enzyme production. It's known as Acid Peptic Disorder (APD) in medical terms. It is known as *Amlapitta* in Ayurveda. It is a very prevalent condition that affects people all around the world.

**Keywords:** *Vasaghrita, Amlapitta, Aushadha, Hyperacidity*

## BACKGROUND AND RATIONALE OF THE STUDY:

People in today's world of modernity and urbanization don't have time to eat on time, and they overlook the need of a well-balanced and digestible diet. People are unable to follow *Ritucharya, Dinacharya, Sadvritta*, and a good diet plan due to their hectic schedules, resulting in poor *Agni* functioning and inappropriate food digestion [1]. Because of dietary indiscriminateness and mental stress, it is more of a psychosomatic condition. Treatment varies depending on the severity of the sickness. Though *panchakarma*, or *Shodhan* treatment, is beneficial. it is difficult to prescribe as a regimen for treating *urdhvag Amlapitta vyadhi* since it requires maintenance of diet and regimen [2]. A tiny *Hetu* seven might relapse the *lakshanas* identified in *Amlapittavyadhi*, thus research is required to focus on the *Vyadhi strisutra* as well as its correct *chikitsa*

plan. In order to assess the positive benefits of *vasaghrita* in *samprapti Vighatana* of *urdhvag Amlapitta vyadhi*, *shaman* treatment was chosen for the investigation. *Vasaghrita* is an ayurvedic composition, thus there are fewer possibilities of side effects or unpleasant reactions if it is provided by a physician who is familiar with the *urdhavag Amlapittatrisutra*. Urdhavag Amlapitta rapid expansion has drawn the attention of researchers. As a result, an attempt has been made to design a study to see if a recipe produced with the help of vasa in the form of vasaghrita is effective in the treatment of *urdhvag Amlapitta* [3].

### Concept of *Trisutra* –

**Hetu**– *Hetu/Nidana* are etiological factors that exhibit illness. *Nidana* refers to something that aggravates the *Vatadidoshas*. It might be caused by ingesting incompatible dietetics and engaging in ineffective activities

[4]. Acharya explains the illnesses' causes in *Madhavnidana* (Ch.1) *Panchanidana Lakshana Adhyayan*. *Hetu* is a factor that can cause illness to develop fast or after a specific amount of time. *Nidana* is also known as *Hetu*, *nimitta*, *ayatana*, *karaka*, *karta*, *karana*, *pratyaya*, *samuttanam*, *mulam*, and *yoni*. *Hetu*- by intensifying *Vatadidosha*, it plays a role in the start of the illness process. Certain indications displayed in the body function as causes for the sickness, according to *Nimitta*. The word *ayatana* means "place of origin" in *Sanskrit*. Agents that because sickness are known as *karaka*. *Karta* is the major culprit in the creation of illness by bringing the *doshas*, *Dusyas*, and other elements into balance. *Karana*- the variables that disrupt normal processes and might cause sickness are referred to as *karana*.

### Classification of *Hetu*

Type -1

- 1) *Asatmyendriyarthasamyoga*
- 2) *Prajnaparadha*
- 3) *Parimana*.

Type -2

- 1) *SannikrustaHetu*
- 2) *ViprkrushtaHetu*
- 3) *VyabhichariHetu*
- 4) *PradhanikaHetu*

Type -3

1) *DoshaHetu*

2) *VyadhiHetu*

3) *UbhayaHetu*

Type - 4

1) *UtpadakHetu*

2) *VyanjakHetu*

Type - 5

1) *BahyaHetu*

2) *AbhyantarHetu*.

Type-6

1) *PrakrtaHetu*

2) *VaikrtaHetu*

Type-7

1) *Anubandhya*

2) *Anubandha*

Type-8

1) *Prakrti*

2) *Vikrti*

Type-9

1) *Kasya*

2) *Sthana*

3) *Vrddhi* etc.

**Linga:** *Linga* / *Lakshana* [5] refers to symptoms that are noticed or seen. These are essential parts of the *Trisutra* that help in identifying health and diagnosing sickness in sick people [6]. According to *Acharya Sushruta*, a healthy individual has an equilibrium condition of *dosha*, *dhatu*, *mala*, and *Agni*, as well as regular physical functioning and pleasurable *Atma*, *Mana*, and

*Indriya* [7]. WHO has a similar definition of health: "health" is "a condition of complete physical, mental, and social well-being, not merely the absence of sickness." The characteristics of a man's *Prakriti*, as stated by *Acharya Charaka*, can also be regarded the qualities of that *Prakriti's Swastha Purusha* [8]. The *Dashavidha Pariksha* has been thoroughly discussed in order to analyse a person's *bala* (strength) and *dosha* (elements) [9]. *Swastha Lakshana* has been defined by *Kashyap* as the desire to eat. [10]. Thus, by studying these characteristics, one may determine whether or not they are healthy. **Aushadha-** In *Ayurveda*, *Aushadha* is referred to as "*Karana*". *Aushadha* refers to the measures or methods used to preserve health, such as diet and lifestyle, as well as the medicine used to treat sickness. The synonyms for *Bheshajya* are listed below. *Sadhana*, *aushadha*, *prayashchitta* (balancing), *prakitisthapana*, *hita* (the wholesome regime that is beneficial to maintain health or to treat illness), *sodhana*, *Aushadha*, *prayashchitta* (balancing), *prakitisthapana*, *hita* (the wholesome regime that is beneficial to maintain health or to treat illness), *sodhana*, *aushadha*, *prayashchitta* (balancing), *prakriti* [11]. In *Charakachikitsa*, here are two forms of *bheshaja*. 1. *Swasthasyaurjaskara-* to keep

healthy people well, to boost immunity, and to enhance *UrdhvagAmlapitta* of health, among other things. 2. *ArthasyaRoga-* relieves the patient's illness. There are two types of *Abheshaja*. 1. *Badhana-* those that produce misery soon after use, as well as those that have a fast side effect. 2. *Sanubadhana-* those that cause sickness when taken repeatedly for a long time [12]. *Aushadha* uses therapeutic concepts and medicines for certain ailments and conditions to help with *swasthyarakshana* (health maintenance), *Ojvardhana* (health promotion), and *vikaraprashmana* (disease cure) [13]. Charka also keeps a variety of *aushadhas*.

1. *Yukti-vyapashraya*

2. *daiva-vyapashraya*

1. *Antahparimarjana*

2. *Bahiparimarjana* (*Shastrapranidhan* is the third step in the *Shastrapranidhan* process [14].

3. *Satvavajaya*

*Amlapitta* is a common gastrointestinal disease. As a result of changing lives and eating habits, *Amlapitta* has become a very bad ailment in recent years. It can lead to a number of issues if left untreated [15]. According to population-based studies, up to 15% of people have heartburn and/or regurgitation at least once a week, and 7%

experience symptoms on a regular basis, all of which are *Amlapitta* symptoms [16]. Disruption of the digestive system is one of the most important and challenging aspects of general treatment [17]. Hyperacidity is caused by the stomach secreting too much gastric juice, and *Amlapitta* is connected to it [18]. As a result, the study will evaluate the *Urdhvag Amlapitta* using the *trisuutra* idea presented in Ayurvedic classics, as well as its treatment by *vasaghrita* [19]. *Vasa* is beneficial in the treatment of dyspepsia, gastritis, and acid reflux. It lowers the amount of stomach acid produced [20]. Scientists observed that it lowers free and total HCl in those with non-ulcer dyspepsia, hyperacidity, and gastritis in the study [21]. *Vasa* has a bitter, pungent, astringent flavor that is simple to digest, rough, and strong. It enhances *vata* while reducing the effects of *kapha* and *pitta* [22]. Plant parts utilized include the root, leaf, and flower.

### 3) NEED OF STUDY

People in today's world of modernity and urbanization don't have time to eat on time, and they overlook the need of a well-balanced and digestible diet. People are unable to follow *Ritucharya*, *Dinacharya*, *Sadvritta*, and a good diet plan due to their hectic schedules, resulting in poor *Agni* functioning and inappropriate food digestion. Because of

dietary indiscrimination and mental stress, it is more of a psychosomatic condition. Treatment varies depending on the severity of the sickness. Though *panchakarma*, or *shodhana* treatment, is beneficial, it is difficult to prescribe as a regimen for treating *urdhvag Amlapittavyadhi*. A tiny *Hetusevan* might relapse the *lakshanas* identified in *Amlapittavyadhi*, thus research is required to focus on the *Vyadhitrisuutra* as well as its correct *chikitsa* plan. In order to assess the positive benefits of *vasaghrita* in *sampraptivighatan* of *urdhvag Amlapittavyadhi*, *shaman* treatment was used for the investigation. *Vasaghrita* is an ayurvedic composition, therefore there are fewer possibilities of side effects or unpleasant reactions if it is prescribed by a physician who is familiar with the *urdhvag Amlapitta trisuutra*. *Urdhvag Amlapitta* rapid expansion has drawn the attention of researchers. As a result, an attempt has been made to design a study to see if a recipe produced with the help of *vasa* in the form of *vasaghrita* is effective in the treatment of *urdhvagAmlapitta*.

### AIM AND OBJECTIVES

**Aim:** To study *Trisuutra* (*Hetu*, *Linga*, *Aushadha*) related to *Urdhvag Amlapitta* along with its management by *Vasaghrita*.

**Objectives:**

1. To find out the Hetus from different ayurvedic classics related to *Urdhvag Amlapitta*.
2. To find out the *Lakshana* from different ayurvedic classics related to *Urdhvag Amlapitta*.
3. To find out the *Aushadha* described in various ayurvedic classics related to *Urdhvag Amlapitta*.
4. To determine the beneficial effects of *vasaghruta* in *Urdhvag Amlapitta*.

**Case definition-**

1. Many research on *Urdhvag Amlapitta* have been conducted utilizing *Shamanachikitsa*. However, no research on the *trisuotra* of *urdhvag Amlapitta* and its treatment with *vasaghruta* has been found too far. *Vasaghruta* is a dish that is easy for patients to eat.
2. *Vasaghruta* is easily digestible and may be taken on a daily basis to pacify pitta and maintain the equilibrium of the *tridosha*, *dhatus*, *Agni*, and *mala*. There has been no research on *Vasa Ghrita* and its positive benefits in the treatment of *urdhvag Amlapitta* to yet.

**Hypothesis:**

**Research Question:** Whether *Vasaghruta* has beneficial effects in *urdhvag Amlapitta*?

**Null Hypothesis** – *Vasa Ghrita* has no beneficial effects on *urdhvag Amlapitta*.

**Alternative Hypothesis** – *Vasa Ghrita* has beneficial effects on *urdhvag Amlapitta*

**Trial design-** Literature and Interventional study.

**METHODOLOGY****Source of Data –****1. Ayurvedic texts for literature study****2. Interventional study**

**Literary source:** The study will comprise a disease review of *Amlapitta* in the form of a *trisuotra* (*Hetu, ling, Aushadha*) and material gathered from *CharkaSamhita*, *Sushruta Samhita*, *AshtangaHrudaya*, and other ayurvedic classics, as well as peer-reviewed publications, journals, and text books.

**Plan of clinical study**

The research will take place at the MGACH and the RC Salod (H.) Wardha. A total of 60 individuals with *urdhvag Amlapitta* will be included in this study. The cases will be chosen at random, regardless of their age, gender, religion, employment, socioeconomic level, *Prakriti* and *Agni*, and other factors. Clinical history and physical examination based on a Performa specifically created using *Astavidha*, *Dashvidha*, *Srotas*, and *Dosha Pariksha*. All of the aforementioned maneuvers will be repeated both before and after the therapy.

**Type of Study:** -Literature and Interventional study.

**Study Duration** – 15 days for each patient, plus two follow-up visits, until the entire number of participants in the research is reached in 1.8 years.

**Collection/authentication: -**

1. The material will be collected and authenticated from, Department of *dravyaguna* for *Samhita and Siddhant* of MGACH & RC, Salod (H), Wardha.
2. *Vasaghrut* will be prepared at *duttatreya rasa sala* MGACH and RC.
3. *Vasaghruta* Preparation According to *Bhaishajya Kalpana*

To gather the *Vasa* Plant *Panchanga*, i.e., leaves, flower, branched, and roots, with four *Prastha* quantity (64 Pal or 16 tola) and eight times (32 *Prashtha*) water, and store the final *Asthanasha* part, i.e. (16 Tola), in an iron vessel. Then take this *Kwatha*, which contains one *Prastha* (64 Tola) of *MurchhitaGoghruta* and four Pal of *Vasa* flower *Kalka*, and create this *ghrita* according to the instructions. After the *paka* of *ghrita* is finished, pour it into the

glass ware. And this *ghrita* should be combined with 12 tola to 1 tola of honey and taken once a day. Those suffering from *dyspepsia* could drink goat milk or *Go-Ghruta*. If you take this medicine for a few days, it will effectively halt blood diseases like *Raktapitta* from spreading through the *Urdhwa* and *Adhomarga* routes. *Kasa*, *Shwasa*, *PittajaJwara*, *Shoola*, *Gulma*, *Yakruta*, and *Pleeha* enlargement, *Kamala*, *Timira*, *Vishrpa*, and other *ghritas* are also beneficial. (*Bhaishajya Ratnavali* Slok no. 124) (13 Chapter).

**Detail of *Dravya*: -**

***Vasaghruta* [Trial Drug] [22]**

1. *Vasa Panchanga – Kwatha*
2. *Vasa Pushpa – Kalka*
3. *Go – Ghruta*

**Sampling procedure:**

Simple random sampling.

**Sample size (Including sample size calculation):** 60 Patients.

**Grouping & Posology:**

Group	Sample size	Intervention	Dose and Frequency	<i>Anupana</i>	Duration	Follow up
Trial drug	60	<i>Vasaghruta</i> 10 ml	10 ml once a day	Lukewarm water	14 Days	2 visits during treatment each after 7 days and 2 follow up each after 7 days of treatment.

**Data collection tools and process: -**

From the OPD & IPD of Mahatma Gandhi Ayurved college hospital and research Centre, Salod, Wardha.

**Inclusion criteria–**

- Patient age above 20 yrs. and below 65 yrs. both genders will be selected.
- Patient suffering from typical signs and symptoms of *Amlapitta*

**Exclusion criteria –**

- Patient age group below 20 yrs. and above 65 yrs. were excluded.
- Pregnant and lactating mother.
- Patient suffering from chronic diseases such as diabetes, hypertension, IHD, chemotherapy and major operative procedure etc., were excluded.
- Irregular patients not providing proper data were excluded.

**Criteria for Diagnosis –**

- Subjective parameters for the patients of *urdhvag Amlapitta*.
- The patients showing following symptoms were diagnosed as *Amlapitta patients*.

- Grading and scoring for symptoms and signs.

**Symptoms.**

1. *Vanti*
2. *Shirorujha*
3. *Kar-charanaDaha*
4. *SarvangaDaha*
5. *HridkanthDaha*
6. *Tikta-amloudgar*
7. *Kandu*
8. *Aruchi*
9. *Jwara*
10. *Mandal*
11. *Pidika*

**Diet and restriction –**

Due to the provocative nature of *Amla*, *Katu*, and *Lavana Rasa*, *Ushna*, *Tikshna Guna*, *Abhisyandi*, and *Paryushita Ahara*, the patient will be recommended to follow the *nidanparivarjan*. *Vasaghruta* is a drug. *Vasaghruta* is made according to the instructions of Bhashajya Ratnavali. Patients will be recommended to take Pathyapathya.

**Investigations:** N/A

**Gradations of symptoms**

S. No.	Sign/Symptoms	Grading
1	<i>Vanti</i> -	0 absent 1 once/week or less quantity 2 2-3 times/week or moderate 3 > 3 times/week or profuse
2	<i>Shiroruja</i> ,	0 - Absent 1 Occasional

		2 Intermittent 3 Continuous affecting routine work
4	<i>Kar - charandaha,</i>	0 Absent 1 Occasional 2 Intermittent 3 Continuous affecting routine work
4	<i>Sarvangdaha</i>	0 - Absent 1- Occasional 2- Intermittent 3- Continuous affecting routine work
5	<i>Hridkanthadaha</i>	0 - Absent 1- Occasional 2- Intermittent 3- Continuous affecting routine work
6	<i>Aruchi</i>	0- Absent 1- Occasional 2- Intermittent 3- Continuous affecting routine work
7	<i>Tikta - amlaudgar</i>	0 - Absent 1- Occasional 2- Intermittent 3- Continuous affecting routine work
8	<i>Kandu,</i>	0 - Absent 1- Occasional 2- Intermittent 3- Continuous affecting routine work
9	<i>Jvara -</i>	0- absent 1- 99° - 100°F 2--101° -103°F 3 - >103°F
10	<i>Mandal</i>	0 - absent 1 - 1-2mm 2 - up to 3mm

**Primary Outcomes:**

We will see the effect of *vasaghritaon Amlapitta,*

**Secondary Outcomes:**

We will see the effect of *vasaghrita* on *Amlapitta* all types of parameters.

**DISCUSSION**

*Amlapitta* is a disease that is found around the world. The rising incidence rate is a continual source of frustration for researchers. The

disease *Amlapitta* is a frequent *Annavaha Srotas* functional disorder. Materialistic life styles encourage people to lead busy, stressed lives with little regard for appropriate eating habits. The word *Amla* (Sour) refers to a certain sort of flavor that is equated with a sour taste that produces excessive salivary production. Pitta is a biological chemical compound that is primarily responsible for the digestion,

transformation, and transmutation processes. The preceding traditional definition of *Amlapitta* highlights that it is a athophysiological state in which Pitta becomes vitiated in terms of *Vrudhi* (excessiveness) and Pitta sourness increases. Changes in *Agni* (Appetite) function result in a variety of illnesses. Many of us experience a burning feeling in our stomach and chest from time to time. In most cases, this is caused by an excess of acidic substances being secreted in the stomach. This is known as *Amlapitta* in Ayurvedic language.

*Amlapitta* is a prevalent illness in today's environment of poor eating habits and regimens. On the basis of *Dosha Gati*, *Acharya Madavakara* separated *Amlapitta* into *Urdwva* and *Adha*, and *Madavanidana* is a collection of all *Samhitas* that is confined to the *Nidana* component exclusively. *Acharya Kashyapa* was the first to provide a thorough treatment plan for *Amlapitta*. *Acharya* instructs *Agni* to do *Vamana*, in which the *Dushita Drava Yukta Pitta* is extinguished and *Agni* regains its normality. Following that, *Aushadi* is administered to perform the *Pachana* of *Dosha* and is then purified from the body. Advice for a change of location in *Amlapitta* therapy is also a characteristic of *Kashyapa Samhita*, where the *Acharya*

recommends to change the habitat if all other treatment options fail. *Amlapitta* is more frequent in marshy land, according to *Acharya*, therefore stay away from the *Desha*, which is more prone to it. *Chikitsa* interpretation with *Panchamahabhuta siddhantha* Most medicines (in terms of *samana*) include *Tikta Rasa*, which contains *Vayu + Akasha Mahabhuta*. This *Vayu Mahabhuta* eliminates the *Srotorodha*, which is the *SampraptiVighatana*, and this *Akasha Mahabhuta* removes the *Dravtva* of *Dushita Pitta*.

#### **Statistical analysis:**

The collected and generated data from the study will be statistically analyzed to arrive at the final results and conclusions. Tables and graphs will be used to illustrate the demographic data. The results of the investigations will be subjected to significance testing. The mean value, standard deviation (SD), and/or median and range will be used to express the results (minimum-maximum).

#### **For Subjective Parameters:**

- All data will be analyzed using SPSS Software. Wilcoxon's sign rank test will be used.
- P value of less than 0.05 is significant.

**Time duration till follow up:** The patient will be followed up on twice during therapy, once after seven days and once after seven days.

**Follow up period**– 2 visits during treatment each after 7 days and 2 follow up each after 7 days of treatment.

**Time schedule of enrolment, interventions:** Vasa Ghrita will be given 2 visits during treatment each after 7 days and 2 follow up each after 7 days of treatment.

**Recruitment:** 60 patients will be recruited by randomized open clinical Study

**Methods:** Data collection, management, and analysis

**Method of Data collection:**

Assessment criteria

**Objective criteria**

All parameters will be assessed before and after treatment. All patients will stay at hospital.

**Data management:**

The data entry coding will be done

**Statistical methods:**

- Wilcoxon Matched-Pairs Signed-Ranks Test will be use when the data fail normality test. For between the groups' comparison (Inter- Group Comparison).
- P value < 0.05 will be considered significant. for objective criteria.

**Ethics and CTRI:**

Research ethics permission will be sought from the research ethics committee. CTRI Registration number: CTRI/2021/10/037529

**Consent or assent:**

Before the research begins, the patient's written permission will be obtained. Each patient's privacy will be protected during the research.

**Dissemination policy:**

The data will be published in a printed format. Guidelines for authorship eligibility, as well as any planned usage of professional writers.

**Informed consent materials:**

Participants will be provided a consent form and other associated documents along with all of the material.

**Limitations:**

The sample size is so small that it can be increased for better results.

**CONCLUSION:**

The conclusion will be reached after thoroughly evaluating the facts.

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