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# Role of *Patrapinda Sweda* in *Gridhrasi* w.s.r. to *Sciatica*

Pavitra<sup>1</sup>, Shaila Borannavar<sup>2</sup>, Ananta S. Desai<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Guide and Associate Professor, <sup>3</sup>Professor and HOD, Department of PG Studies in Panchakarma, Government Ayurveda Medical College, Bengaluru, Karnataka, INDIA.

## ABSTRACT

*Gridhrasi* is one of the painful conditions explained in Ayurveda in the context of *vatavyadhi*, where in the pain from the *Sphik* radiates to the *Kati*, *Prusta*, *Uru*, *Janu*, *Jangha* and upto *Pada*.<sup>[1]</sup> It can be compared to *Sciatica* as there is close resemblance in the manifestation of both the conditions. *Sciatica* is a relatively common condition with a lifetime incidence varying from 13% to 40%.<sup>[2]</sup> The corresponding annual incidence of an episode of *sciatica* ranges from 1% to 5%.<sup>[3]</sup> Now a days the most common disorder which affects the movement of leg particularly, low back ache out of which 40% are radiating pain that affects daily routine work. *Snehana* and *Swedana* are considered as the general line of treatment for *Vata Vikaras*<sup>[4]</sup> which can be taken as the line of treatment for *Gridhrasi*. As per the classics, *Swedana* possesses *Stambhaghna*, *Gauravaghna* and *Sheetaghna* qualities.<sup>[5]</sup> *Patra Pinda Sweda*<sup>[6]</sup> is a form of *Sankarasweda* where different *Vatahara* drugs<sup>[7]</sup> are used. In this procedure, leaves of medicinal plants having *Shothahara* and *Vedanastapana* qualities are fried in medicated oil and tied into a *Pottali*. Thus, it has both *Snehana* and *Swedana* effect which helps in reducing the symptoms of *Gridhrasi*. This paper is review of clinical application of *Patrapinda Sweda* and its efficacy in *Gridhrasi*.

**Key words:** *Gridhrasi*, *Vatavyadhi*, *Snehana*, *Swedana*, *Patra Pinda Sweda*, *Vedanasthapana*.

## INTRODUCTION

Ayurveda, is a science that is widely acknowledged to be the world's oldest system of health. It's not only health care system, but considered as science of healing that enhances longevity. *Panchakarma* unique speciality of Ayurveda which deals with purification and detoxification (*Shodhana Karma*) of the body. In *Panchakarma*, *Snehana* and *Swedana* are used as

*Poorvakarma* as well as *Pradhanakarma* treating different diseases. *Swedana* is one of the *Upakrama*, which can be adopted for the management of *Vata* and *Kapha Pradhana* disorders<sup>[8]</sup> and can be performed by using various methods.

*Gridhrasi* is one of the *Shoola Pradhana Vatavyadhi* where altered function of *Vata* affects *Gridhrasinadi* (*sciatica* nerve), characterized by *Stambha* (stiffness), *Ruk* (pain), *Toda* (pricking pain) and *Spandana* (frequents twitching). These symptoms initially affect *Sphik* (buttock) as well as posterior aspect of *Kati* (waist) and then gradually radiates to posterior aspects of *Uru* (thigh), *Janu* (knee), *Jangha* (calf) and *Pada* (foot).<sup>[9]</sup> *Patra Pindasweda* being one among the *Swedana Karma* is a well known treatment for many *Vatavikaras* including *Gridhrasi*.

## Address for correspondence:

Dr. Pavitra

Post Graduate Scholar, Department of PG Studies in Panchakarma, Government Ayurveda Medical College, Bengaluru, Karnataka, INDIA.

E-mail: pavitraghosmani@gmail.com

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## AIM AND OBJECTIVE

1. To evaluate management of *Gridhrasi* / *Sciatica* with *Patra Pinda Sweda*.

2. To avoid the consequences of pain using ayurvedic treatment modality like *Patra Pinda Sweda*

### Method

At present the lifestyle is gradually shifting away from healthy living, and therefore people fall victim of various diseases. Sedentary lifestyle, stress, improper posture, continuous jerky movements, long and frequent travelling etc. put maximum pressure on the spine and lower portion of the pelvis. About 80 - 90% of people get affected by low back pain and most of those become victims of sciatica.

### Nidana

*Abhighata* (Trauma on lumbosacral spine ), *Vishamacheshtha* ( postural defects), *Bharavahana* (overloading), *Aticheshtha* (abrupt unbalanced movements), continuous jerky movements, sedentary lifestyle as well as psychological factors (*Chinta*, *Shoka*, etc.).<sup>[10]</sup>

### Rupa

*Gridhrasi* is considered under *Vataja Nanatmaja Vyadhi*, Still while enumerating the diseases, it has been mentioned of two types viz. *Vata* dominant and *Vatakaphaja* dominant. The common symptoms are pain starts from *Sphika* and then radiates till *Pada* along with *Stambha* (stiffness), *Toda* (pricking pain), *Spandana* (twitching), and causes the *Sakthiutkshepa Nigraha*<sup>[11]</sup> ( restricted movements of lifting the leg). Whereas in *Vatkaphaja* type of *Gridhrasi*, *Arochaka* (anorexia), *Tandra* (nap) and *Gaurava* (heaviness) are found additionally.<sup>[12]</sup>

### Samprapti

As specific *Samprapti* of *Gridhrasi* is not described in the classics, can be considered on the similar way of *vatavyadhi*. *Gridhrasi* is *Shoolapradhanavata Vyadhi* and *Shoola* cannot be produced without involvement of *Vata Dosh*. *Vyana* and *Apana* are especially vitiated. *Gati* (*Prasarana*, *Akunchana*, *Utkshepana* etc.) are the functions of *Prakrita Vyana Vata*. The hamperd *Sakthi Utkshepa Karma* indicates *Vyana*

*Dusti*. Causes and *Adhishthana* of *Gridhrasi* resemble to *Adhishthana* and cause of *Apana Dusti*, hence *Apana* vitiation is prominent.

Though *Vata* is prominent *Dosha*, sometimes *Kapha* is *Anubandh Dosh*, but independently cannot produce *Gridhrasi*. According to *Sushruta* in this disease, the vitiated *Dosha* affects the *Kandara* (ligaments) and thus, the manifestation. *Charaka* explains that *Kandaras* (ligaments) are the *Upadhatu* of *Raktadhatu*. *Chakrapani* mentions that *Kandara* (ligaments) may also be taken as *Sthula Snayu*, *Snayu* is *Mulsthana* of *Mamsa* as well as *Updhatu* of *Meda*. So *Rakta*, *Mamsa* and *Meda* taken as *Dushya* in the disease. As *Gridhrasi Nadi* (nerve) is involved, so *Majjadhatu* may naturally also be involved. On the basis of *Ashraya Ashrayi Bhava*, with the vitiation of *Vata* and above mentioned *Dushyas*, their *Srotas* are also known to be involved. Hence *Rasawaha*, *Raktawaha*, *Mamsawaha*, *Medowaha*, *Asthiwaha* and *Majjawaha Srotas* may be involved in this disease. The main *Udbhavsthana* of this disease is *Pakwashaya* because it is *Nanatmaja Vatavyadhi*. *Amashaya* may also be considered as an *Udbhavsthana* in the case of *Vata Kaphaja* type of *Gridhrasi*.<sup>[13]</sup>

### Chikitsa Siddhant

For *Gridhrasi*, *Siravyadhana* should be performed over the vein located between *Khandara* and *Gulpha* along with *Basti* and *Agnikarma*.<sup>[14]</sup>

Difference between *Chikitsa* of *Vataja* and *Vatakaphaja Gridhrasi*.

SN	Vataja Gridhrasi	Vatakaphaja Gridhrasi
1.	Vatanulomana Chikitsa	Kaphavruta Vata Chikitsa
2.	Virechana Karma	Ushnaveerya Aushadha Prayoga
3.	Bahya Snehanam	Avaranaghnam
4.	--	Rukshakriya

**Role of Panchakarma in Gridrasi**

<b>Acharya Charaka (Ch. Chi. 28/101)</b>	<b>Acharya Sushruta (Su. Chi 5/23) and Vagbhata (As. Hr. Su. 2 7/17)</b>	<b>Acharya Vangasa (Vatavy adhiadhikara 574-75)</b>	<b>Acharya Chakradatta (Vatavy adhiadhikara 22/48-50)</b>	<b>Acharya Yogaratnakara (Y. R. 25/68-71)</b>	<b>Acharya Bhavaprakasha (Vatavyadhi adhiadhikara. 2 4/133)</b>
Siravyadha	Siravyadha	Deepana Paachana	Pachana	Siravyadha	Vamana
Basti Karma	-	Swedana Mardana	Shodhana	Agnikarma	Virechana
Agnikarma	-	Basti Upanahana	Basti	-	Basti
-	-	Vamana, Virechana, Agnikarma	Shastrakarma	-	-

**Patra Pinda Sweda<sup>[15]</sup>**

This is type of Sweda where in the fomentation is done by heated bolus bags containing leaves of medicinal plants.

According to different types of classifications, Patrapinda Sweda may be put under following groups:

- Agni Bheda : Sagni Sweda.
- Sthana Bheda : Ekanga as well as Sarvanga Sweda.
- Guna Bheda : Snigdha Sweda.
- Roga and Rogi Bala : Madyama Sweda.
- Vagbhatoktha Tapadi Bheda : Ushma Sweda.

- Charakoktha Sankaradi Bheda : Sankara Sweda i.e. Snigdha Sankara Sweda.
- Samshamana and Samshodhanangabhoota Bheda : Samshamaneeya Sweda.

**Procedure of Patrapinda Sweda : Materials required**

1. Leaves (chopped into pieces) - 1kg
2. Grated coconut - 100g
3. Sliced lemon - 2
4. Cotton cloth (45 cm X 45cm) - 4pieces
5. Tags - 4
6. Vessels (for frying leaves and for heating Pottalis) - 2
7. Oil
  - a. For frying leaves - 120ml
  - b. For heating Pottalis - 200ml
  - c. For Abhyanga - 100ml
  - d. For Talam - 10ml
8. Rasnadi Choorna - 8g
9. Towels - 2
10. Masseurs - 2
11. Attendant - 1
12. Saindhava - 5-10gms

Different medicinal powders can be added, if necessary. Medicinal leaves used for Patra Pinda Sweda are,<sup>[16]</sup>

**Preparation of Pottali**

The fresh leaves should be washed in water and chopped into small pieces. The leaves, grated coconut and sliced lemon should be mixed thoroughly and

fried together in 100 ml of appropriate oil till coconut scrapings attain a brown tinge and divided in to four equal parts and made into *Pottalis*.



### Procedure of Patrapinda Sweda

#### Poorva Karma

The patient should be seated with leg extended over the *Droni* facing to the East. *Abhyanga* should be performed with prescribed medicated oil all over the body for about 10 minutes. *Talam* with suitable oil/*Choorna* should be applied.

#### Pradhana Karma

The prepared *Pottali* should be heated with suitable oil in a hot iron pan and applied after checking the temperature throughout the body with mild pressure in seven prescribed positions by two attendants standing on both sides of the *Droni*. Care should be taken to maintain the temperature throughout the procedure by reheating the *Pottalis*.

#### Paschath Karma

Wipe off the oil from the body using clean dry towel and is covered with thin blanket for 10-15 minutes. Remove *Talam* and apply *Rasnadi Choorna*. Advised to take hot water bath after half an hour depending on disease.

**Duration :** 45min- 1 hour

#### Precautions

- Care should be taken to prevent charring while frying leaves and also while reheating the *Pottalis*.
- Every time the therapist should ensure the temperature of the *Pottali* by placing it over their

own dorsum of hand. Also enquire the patient whether the temperature is bearable.

- If the patient feels any discomfort or attains good perspiration at any time during the treatment the therapy should be stopped.
- Ideal time to perform the procedure is between 7-11 am and 3-6 pm.

#### Complications

Burns and fainting: if occurs, stop the procedure and *Agnidagha Chikitsa* has to be done.

#### Mode of action of Patra Pinda Sweda in Gridrasi

The drugs used in *Patra Pinda Sweda* are having the qualities like *Ushna* and *Snigdha Guna* does *Srotoshuddhi* and *Amapachana*, inturn relieves stiffness there by acts as *Stambhaghna*, *Gauravaghna* as they relieve heaviness in the body through sweating, *Sitaghna* by their *Ushna* quality and *Swedakaraka* as they promote sweating through which impurities of the body come out.

*Swedana* acts by its qualities like *Ushna*, *Tikhna* etc. it increases the metabolic rate in the body. *Ushna Guna* of *Sweda* dilates the capillaries (vasodilatation) thus it increases circulation. There by enhances the elimination of waste products and more absorption of *Sneha* or drugs through the skin, as in *Patra Pinda Sweda* we use *Vata Kaphahara* drugs when they are absorbed into the body they does their action along with *Swedana*. Also it stimulates muscles and nerves, which promotes its renovation and also hypno-analgesic effect by diverted stimuli.<sup>[17]</sup>

#### The probable mode of action of Patrapinda Sweda in Gridrasi can be explained under following headings;

##### Thermal effect

Diffusion through the skin is a temperature dependent process (According to Kligman), so raising the skin temperature will enhance the Transdermal delivery of various drugs by increasing skin permeability, body fluid circulation, blood vessel wall permeability, drug solubility. External heating will dilate the penetration pathways in the skin, increases

kinetic energy and movement of particles in the treated area and facilitate drug absorption.

- Heat is having indirect effect on,
  - Muscle tissue: Increase in temperature
  - Muscle relaxation - increased muscle action efficiency.
  - Increased activity of Sweat glands - Reflex stimulation of Sweat glands resulting from effect of heat on the sensory nerve endings.
- Heat has been applied as a counter irritant, which is the thermal stimulus, may affect the pain sensation (Theory of Melzack and Wall).

#### Procedural effect

Procedure is exceedingly beneficial to the skin as it works directly on the lymphatic system. This system is

supplementary to the blood vascular system and offers an alternative route for the return of tissue fluid to the blood stream. By stimulating lymphatic flow and generating heat through friction (rubbing) and application of the oils, massage cleanses and vitalizes the body without causing the build-up of toxins. Thus procedure quickens the circulation of blood and lymph and dislodges the toxins and increases the vitality of the tissues.

#### Drug effect

The *Patras* used for the *Patra Pinda Sweda* are mentioned in the *Swedopaga Gana* according to Acharya Caraka and drugs are having *Vatahara* property and all the drugs used here have *Ushna Veerya, Snigdha, Sukshma Guna*. Thus the drugs act on the *Vata* directly.

Drug	Latin Name	Rasa	Guna	Veerya	Vipaka	Doshakarma	Karma
<i>Eranda</i>	<i>Ricinus communis</i> Linn	Madhura, Katu, Kashaya	Snigdha, Tikshna, Sukshma	Ushna	Katu	Kaphavatahara	Vedanasthapana, Shulahara, Shothahara
<i>Arka</i>	<i>Calotropis gigantea</i>	Katu, Tikta	Laghu, Ruksha, Tikshna	Ushna	Katu	Vatahara	Swedopaga, Shothahara
<i>Nirgundi</i>	<i>Vitex negundo</i> Linn	Katu, Tikta	Laghu, Ruksha	Ushna	Katu	VataKaphahara	Rujapaha Amahara Shulahara
<i>Sigru</i>	<i>Moringa oleifera</i>	Katu, Tikta	Laghu, Ruksha, Tikshna	Ushna	Katu Tikta	KaphaVatahara	Krimihara Brimhana
<i>Punarnava</i>	<i>Boerhaavia diffusa</i>	Madhura, Tikta, Kashaya	Laghuruksha	Ushna	Madhura	Tridosahara	Anti-inflammatory Rasayana

#### DISCUSSION

The main and direct reference available on the mode of action of *Bahirparimarjana* is from *Susruta Samhita* (Su.Sa.9/9). It explains that "The branch of body's peripheral conduction network with their portals in

the skin is concerned with perspiration, perception of cutaneous pleasure and pain sensations, as well as circulation of tissue fluid. Conduction of the activity or potency of the therapeutic regimen or agent into the body, after conversion (transduction) in the skin, also forms their attribute".

*Swedana* is a procedure where stimulating the body temperature by contact with the external heat source, there by producing *Sweda*. The *Ushna Guna* of *Swedana Karma* leads to stimulate the sympathetic nervous system and produces vasodilatation, also increases the circulation of *Rasa* and *Rakta* in the body, due to effect of *Sara* and *Suksamaguna* the *Leena Dosha* are liquefied and come out through micropores presenting over the skin resulting in more excretion of liquefied vitated *Dosa* from body.

Heating the tissues results in increase in temperature causing increased metabolism in turn vasodilatation and induction of sweating - Vasodilatation occurs particularly in superficial tissues where the heating is greatest. Stimulation of superficial nerve endings can also cause a reflex dilatation of arterioles. By this necessary O<sub>2</sub> and nutritive materials supplied.

#### Action of Patrapinda Sweda on specific symptoms of Gridrasi disease

##### Effect on Ruk

*Ruk* is due to *Vatavidhi*. Once *Vata* vitiation is corrected *Ruk* will be reduced. As the drugs used are having *Ushnavirya*, *Vatakaphahara*, *Vedanasthapaka* and *Sothahara* property helps in reducing the pain. Also by increasing temperature locally to the muscle, improves blood circulation and helps to reduce pain.

##### Effect on Toda

During procedure the drugs used in general relieve muscle spasm and thus relieves pressure on the nerves, then blood supply to the nerves is improved and thus relieves pain.

##### Effect on Stambha

*Stambha* is the result of *Kapha* or *Ama* and drugs used are having *Ushna*, *Tikshna* and *Sukshma Gunas* helps to reduce *Kapha* and *Ama*.

##### Effect on Spandana

*Spandana* or pulsating pain occurs as a result of *Vataprakopa*. Due to procedure, *Vataprakopa* is reduced by *Snigdha* and *Ushna Guna* of *Dravyas* used, leading to reduction in *Spandana*.

##### Effect on Gourava

*Gourava* is due to *Apya* and *Prithvi Mahabhoota*. During procedure, *Apya Mahabhoota* is coming out as perspiration leading to reduction in *Gourava* and brings *Laghuta* in the body.

##### Effect on Arochaka

Increased body temperature increases sympathetic activities, releasing hormones like epinephrine, nor-epinephrine, cortisol and thyroid hormones. It accelerates metabolic rate and stimulates process of lipolysis, thereby increasing demand of oxygen and increased output of wastes i.e. digestion of *Ama* leading to *Agni Deepti*.<sup>[18]</sup>

#### CONCLUSION

*Gridhrasi* is a *Shoolapradhana Nanatmaja Vata Vyadhi*, intervening with the functional ability of low back and lower limbs. In this disease onset of *Ruk*, *Toda* and *Stambha* is initially in *Kati* and radiates distal to *Prista*, *Janu*, *Jangha* till *Pada*. This is the unique feature of this disease. *Snehana*, *Swedana* and *Mrudu Sodhana* are the Principles of treatment in all *Vaatavyadhi*. As *Snaayu* and *Kandara* are involved as *Dooshya*, *Agnikarma* and *Siravyadha* are mentioned among the lines of treatments. *Shamanoushadhis* are also mentioned by many *Acharyas*, along with this an added advantage will be achieved if *Snehana* and *Swedana* are done which relieves *Stambha*, *Gaurava*, *Sheetata* and *Ruk*. *Sankara Sweda* is one among 13 types of *Sweda* mentioned in *Charaka Samhita*. A bolus of fresh drugs is prepared by wrapping in clothes and heated to lukewarm and applied over the painful parts. It is an ideal treatment for application of heat to specific part of body. Due to direct contact of heat the penetration is deeper and hence effectively reduces pain, swelling and stiffness. This is unique and effective method of managing sever pain in *Gridrasi*.

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