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# Concept of *Greeshma Rutucharya* w.s.r. to *Sarvanga Sundara* and *Ayurveda Rasayana Teekas* of *Ashtang Hrudayam*

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## ABSTRACT

Health is the supreme foundation for the achievement of happy life, objective of Ayurveda is to accomplish the physical, mental, social and spiritual well being by adopting the preventive and promotive approach as well as treating the disease with its various remissive approaches. Ayurveda has given first priority in maintaining the health of the individuals rather than treating diseases. It deals with different regimens maintain person's health one of them is *Rutucharya*. Not following proper *Rutucharya* provoke the *Doshas* in turn causes diseases. Thus proper and thorough study of *Rutucharya* helps to adapt and prevent health problems majorly those occurs in *Greeshma Rutu* (Summer Season). *Acharya Vagbhata*, the last among *Brahattrayi* collected many points from *Charaka Samhita* and *Sushruta Samhita*. So it is better to refer *Ashtang Hrudayam* is upgraded from among these *Samhitas*. So commentators of *Ashtang Hrudayam*, *Sarvanga Sundara* and *Ayurveda Rasayana* are studied regarding *Greeshma Rutucharya*.

**Key words:** *Rutu*, *Rutucharya*, *Greeshama Rutucharya*.

## INTRODUCTION

The science or *Shastra* which provides information, knowledge and encourages study about the "life" and provides many ways to protect it is called "Ayurveda". Then, what is *Ayu*? All the *Chetan* entities on this earth are related to time. "*Ayu*" is the time period in which the *Chetan* (Consciousness) remains in the *Chetan Padartha* and Ayurveda is the knowledge about this "*Ayu*" (Life).

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Our body is the basis for all our happiness and sorrows. As proverb say 'Healthy mind in a healthy body. This proves the importance of our body, if our life is to be happy, stable and progressive then we should take care of the body.

To achieve longevity of life, several scholars have toiled for years. The all time great science of life "Ayurveda" has also the same implacability. Principles of Ayurveda are based on strict experimental studies of several years. The principles are the outcome of those studies. Several *Acharyas* have tested these principles for many years and then these principles have got a place in Ayurveda Samhita.

Ayurveda is the knowledge of whole life. In process of understanding the disease it is important to understand about health, that's why our Ayurveda *Acharyas* have given important to health. They had given important to health prior to treatment of the disease or the disease itself. Because of this reason in Ayurveda, they had given importance to different

regimens such as *Dinacharya*, *Ratricharya* & *Rutucharya* to maintain person's health.

These methods are useful for our lives, these are compulsory if we want to be healthy. The main motto of Ayurveda is to protect health of a healthy person and treatment of diseases comes next to it.<sup>[1]</sup> A healthy human being is able to contribute to the society and make it brighter one.

At present time, we do not have enough time to think about our health and other things as we all are behind our life goals. Changes in season will affect the environment in which we are living. As we, human beings are also part of environment. If we are not doing so, it will affect our *Doshas* and will lead to *Dosha Vaishmya* and finally to disease. In such disease conditions physician have to use principles for preventive rather than curative purpose.

To maintain health of a human being, to add years to the life span of a person and to remain free from disease. We should thoroughly study *Rutucharya Adhyaya*<sup>[2]</sup> and follow the rules and regulation which are explained in this *Adhyaya*, particularly *Greeshma Rutu* or Summer Season.

Summer Season begins from Mid-May to Mid-July. Summer is the hottest season of the year, falling between spring and autumn. Days are really long and nights are warm and short in this period. Environment is prevalent with intense heat and unhealthy wind. The river-bodies dried and the plants appear lifeless. This hot, dry time of the year can lead to droughts, where water is in short supply. Heat waves, times of excessively hot weather that include spikes in temperature.

## AIM

To understand *Greeshma Rutucharya* w.s.r. *Sarvanga Sundara* and *Ayurveda Rasayana Teekas* of *Ashtang Hrudayam*.

## OBJECTIVE

To study and analyze the *Greeshma Rutucharya* of *Ashtang Hrudayam* w.s.r. *Sarvanga Sundara* and *Ayurveda Rasayana Teekas*.

## REVIEW OF CONCEPT

### *Rutucharya*

<i>Uttarayan</i>	<i>Dakshinayan</i>
Also, known as <i>Aadana Kala</i>	Also, known as <i>Visarga Kala</i>
<i>Shishira, Vasanta &amp; Greeshma</i> <i>Rutus</i> has seen in this period	<i>Varsha, Sharad &amp; Hemanta</i> <i>Rutus</i> has seen this period
This phase is <i>Agney</i> in nature	This phase is <i>Saumya</i> in nature
<i>Vayu</i> is <i>Atiruksha</i> in this period	<i>Vayu</i> is not <i>Atiruksha</i> in this period
<i>Surya Bala</i> is <i>Prabala</i> & <i>Chandra Bala</i> is <i>Alpa</i>	<i>Surya Bala</i> is <i>Alpa</i> & <i>Chandra Bala</i> is <i>Prabala</i> .
<i>Ruksha Rasa</i> i.e. <i>Tikta, Kashaya &amp; Katu</i> is seen increased	<i>Snigdha Rasa</i> i.e. <i>Amla, Lavana &amp; Madhura</i> has seen increased.
<i>Bala</i> decreased as the period progress	<i>Bala</i> increased as the period progress

In *Sarvanga Sundara*, *Acharya Arunadatta* commentator of *Ashtang Hrudaya* explained. There occur some special changes in environment and humans in every *Rutu* and hence certain foods and exercises are specially told for each *Rutu*, following the proper *Aahara* and *Vihara* for particular *Rutu* is called as *Rutucharya*.<sup>[3]</sup> *Rutucharya* is comprised of two words *Rutu* and *Charya*.

*Rutu* which means *Kala*<sup>[4]</sup> (season), *Rutu* consist of two *Masa*.

*Charya* means Regimen or discipline (*Acharan*), following the rules and regulations as explained in *Shashtra* is "*Charya*". Following the *Ahara* and *Vihara* denotes the word *Charya*.

### The division of year

In Ayurveda as per *Acharya Vagbhata* the *Samvatsara* is broadly divided into two '*Ayana*' Depending on the Direction of movement of Sun that is *Uttarayan* and *Dakshinayan*.

### *Uttarayan*

It is also called *Adana Kala* because the sun in takes away the strength of the people daily.<sup>[5]</sup> Because of

the nature of the path, both the sun and wind become very strong and take away all cooling qualities of the earth.

### Dakshinayana

The period in which the sun releases the strength that means the moon in more powerful and sun strength reduces on earth, the earth which is hot due to heat of sunlight become cooled by the effect of clouds, rain and cold wind.<sup>[6]</sup>

### Division of Ritu

Acharya Vagbhata has explained six Ritu in a year. First three come under Adana Kala those are Shishira, Vasanta and Greeshma. Where as last three come under Visarga Kala Varsha, Sharad and Hemanta. Each Ritu is made of 2 Masa.

SN	Ritu	Masa
1.	Shishira	Magha - Phalguna
2.	Vasanta	Chaitra -Vaishakha
3.	Greeshma	Jeshtha - Ashadha
4.	Varsha	Shravana - Bhadrapad
5.	Sharad	Ashwini - Kartika
6.	Hemanta	Margashira - Pausha

In Sarvang Sundara there are three Ritus, group of four months i.e. 'Chaturmasa' combined to form a Ritu that is;

Sheeta	Hemanta
Ushna	Greeshma
Vrushtee	Varsha

In Ayurveda Rasayana Acharya Hemadri, according to Jyotishshastra each Ritu consist of two Rashi Kala, Vrushabh – Mithuna : Greeshma Ritu.

### Dosha-Avasta

Vatadosha gets Sanchaya in Greeshma Ritu, Sanchita Kapha during Hemanta Ritu manifests Kaphaja Vikara in Vasanta Ritu and Prashamana in Greeshma Ritu.<sup>[7]</sup>

### Bala-Avasta

Arunadatta describes Bala in each Ritu.<sup>[8]</sup> Greeshma Ritu - Alpabala, due to intense of heat.

### Rasotpatti

In Adana Kala progressive increase of dryness,

In Greeshma Ritu dryness is more intense, than Katu Rasa is formed.<sup>[9]</sup>

The formation of Katu Rasa requires Vayu and Agni Mahabhuta. These two Mahabhutas are at its best from in Greeshma Ritu when intensely Sun rays impinge the earth and causes intensely hot and sharply blowing winds to fill up the atmosphere. This only gives a clue to the suitability of the seasonal variance which plays an important part of the formation of Katu Rasa in the plants.

### Agni Status

According to Ayurveda, at the beginning and end of Visarga and Adana Kala respectively, the Agni of the individual will be weak. During middle of Adana and Visarga Kala Agni will be moderate/medium. During the end and beginning respectively the Agni of individual will be best.<sup>[10]</sup>

In Greeshma Ritu Agni is Durbala.

### Sarvang Sundara and Ayurveda Rasayana Teekas of Ashtang Hrudayam

#### Greeshma Rutucharya<sup>[11]</sup>

#### Adhyaya 3<sup>rd</sup> - Rutucharya

#### S.N. 26 to 27

#### Acharya Arunadatta and Acharya Hemadri had given same explanation

In Greeshma Ritu the sun rays become powerful day by day and appear to be destructive of all things. Shleshma decreases day by day and Vayu increases consequently, hence one should not take the food substances having the Rasa of Lavan, Katu and Amla. Avoid exercises and exposing to sun in this season.

Then question arises, than what should be taken?

**S.N. 28 to 29-1/2****Acharya Arunadatta and Acharya Hemadri had given same explanation**

Foods having *Madhura Rasa*, *Laghu*, *Snigdha*, *Sheeta* and *Dravagunas* should be taken in summer. In *Greeshma Ritu* climate is excessive hot. So before food take bath with cold water, this helps to reduce tiredness. Take thin gruels prepared with *Saktu* and sugar. During summer alcoholic drinks are generally prohibited particularly *Vatakaphaja Prakruti*. Those who are habituated & *Pittashleshmaja Prakruti*, smaller quantity are prescribed that too dilute with plenty of water. Otherwise complications like emaciation, looseness of joints, burning sensation, delusion etc. may be arising. Shali rice, which is as white as flower *Kunda (Jasminum multiflorum)* and *Indu* (moon) should be taken along with *Jhangalamamsa Rasa* during summer season.

**Hemadri explain's**

One should have a habit of daily taking food which contains all *Rasas*. The quality of rice should be *Laghu*, *Snidha*, *Sheeta* and compared to *Kunda* flower & the moon.

**S.N. 30 to 32-1/2****Similar explanation by Acharya Arunadatta and Acharya Hemadri**

*Drink Rasa* (meat juice) which is not very thick. *Rasala* - cruds churned without any water and mixed with sugar, pepper, dry ginger and cumin. *Raga* - a decoction of grapes, sita, honey etc. which is sweet in taste. *Khandava* - prepared with sour and sweet fruits. *Panakam* - a type of *Mantha* prepared with *Draksha*, *Madhuka*, *Kharjura*, *Kashmarya* and *Parushaka* in fresh or new earthenware. It will get flavor of *Mocha* - *Kadaliphala* and *Chocha* - *Panasaphala*, due to association of the above leaves while cooling *Mantha*. Afterwards it should be mixed with some sour substance and serve in a mud pot. Cooled water flavoured with *Pathala* flowers and mixed with *Karpura* is also good for drinking during summer.

Take the tasty food known as *Shashanka* – *Kirana* i.e. hallow, finger - like, fried pastry made of tallish

powder, *karpura* should be taken at night. Mix the sugar in *Mahishakshira* (buffalo's milk) that was cooled by the rays of moon and stars is to be given as drinking.

**S.N. 33 to 37****Similar explanation by Acharya Arunadatta and Acharya Hemadri**

Daytime should be spent in forests having tall trees reaching the sky such as *Salatala* etc. which obstruct the hot rays of the sun or in houses around which bunches of flowers and grapes are hanging from their creepers. Sheets of cloth spreading sweet scented water, are arranged (to fan the air), bunches of tender leaves and fruits of *Cuta* (mango) hanging all around.

Sleep on soft bed prepared with petals of flowers suspended at all places, or spend the day remaining inside the house cooled by water fountains, water being scented with *usira*, coming out from the well shaped breasts, hands and mouth of statues and there by get rid of the heat of the sun.

It is suggested to spend nights on terraces applied lime, enjoying the cool rays of moon.

**S.N. 38 to 41****Acharya Arunadatta and Acharya Hemadri had given same explanation**

Due to heat of the day, exhaustion of the person, who is of balanced mind will be relieved by, anointing the body with paste of *Chandana*, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of *Tala* or large leaves of *Padmin* (lily) made wet; syringes sprinkling cold water softly, garlanous of flowers of *Karpura*, *Mallika* and of pearls and beads of *Haricandana* (white sandal paste).

Children, *Sarika* (mynah bird) and *Suka* (parrot) talking pleasantly; beautiful women wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby will alleviate *Klama* (fatigue).

**MATERIALS AND METHODS****Materials**

- *Acharya Vagbhata - Ashtang Hrudayam.*

- Commentaries of *Ashtang Hrudayam*, *Sarvanga Sundara* by Hemadri and *Ayurveda Rasayana* by Arunadatta.

#### Methodolgy

- Compiling and analyzing study of Hemadri and Arunadatta commentaries with special reference to *Greeshma Rutucharya* of *Ashtang Hrudaya*.
- The subject related matter that is scattered is compiled and subjected to critical analyses are done.

#### DISCUSSION

*Greeshma Rutu* comes under *Adanakala* which includes *Jeshtha* and *Ashadha Masa*. The main features of this *Kala* are, the sunrays and wind will be more *Tikshna* and *Ruksha* in nature. All the surface & surrounding climate appears to be very hot emitting hot radiations, Warm breezes are flowing. Body tends to become very hot & sweats causing burning & irritating sensation. Level of water reservoirs also found to be reducing due to high rate of evaporation making bank of the reservoirs wider. Trees tend to become dry, leafless & barks become rough & dry. Creepers on the trees dries & potency of plants are reducing. Days are longer as compared to other *Rutus*. Sun tends to absorb all the unctuous properties of the earth thus diminishing the *Bala* (strength) and *Agni* (digestive fire) of a person. Deposition of *Vata Dosh*a occurs, but the vitiated *Kapha Dosh*a is pacified during this season. The predominant *Rasa* is *Katu* (pungent) and *Mahabhuta* are *Agni* and *Vayu*. Thus *Acharyas* has clearly described the *Pathya-Apathya*, *Ahara-Vihara* during each *Rutus* keeping in the view of maintaining homeostasis in the body, through which diseases can be prevented.

#### Pathya Ahara

Foods which are light to digest-those having *Madhura* (sweet), *Snigdha* (unctuous), *Sheeta* (Cold) and *Drava* (liquid) *Guna*, such as rice, lentil, etc. are to be taken to keep our body healthy due to effect of the season. Drinking plenty of water and other liquids in new Earthenware pots to maintain the fluid level in the body, such as cold water mixed with Karpura,

buttermilk, fruit juices, mango juice, churned curd with pepper, *Raga – Khandava – Panakam – Rasa* (meat juice) is to be practiced. Mix the sugar in *Mahishakshira* that was cooled by the rays of moon and stars is to be given as drinking at night from this day heat can be relived and get sound sleep. Hemadri explain's one should have a habit of daily taking food which contains all rasas to maintain equilibrium state of *Doshas* in our *Shareera*.

#### Pathya Vihara

In *Greeshma Rutu* climate is excessive hot. So before food take bath with cold water, this helps to reduce tiredness. Staying in cool places at daytime, applying sandal wood and other aromatic pastes over the body, adorning with ornaments made of pearl and garlands of sweet smelling flowers should be wore. Breeze with the leaf of *Tada Vruksha* gives soothing effect. Sheets of cloth spreading sweet scented water are arranged to fan the air, bunches of tender leaves and fruits of mango hanging all around. Wearing light dresses and sleeping at day time are helpful. Spending with children prattling with pretty joyful accents, colourful and pretty birds like parrots, beautiful women wearing lotus stalk bangles and moving lakes around etc. will remove fatigue. During night one can enjoy the cooled moonrays with breeze. All these are followed to overcome the climatic heat and keep the *Mana* (Mind) and body cheerful.

#### Apathya Ahara

One should not take the food substances having the *Katu Rasatmaka* and *Ushna Viryatmak* like *Bajari*, *Lasuna*, Spices & dry diet, from this *Ruksha* and *Ushna* qualities may increase and leads to *Kshyaja Vikara*. *Madyapana* is contraindicating in this *Rutu*, those who are habituated smaller quantity are prescribed that too dilute with plenty of water or else complications like *Shosha* (emaciation), *Shaithilya* (looseness of joints), *Daha* (burning sensation), *Moha* (delusion) etc. may be arise.

#### Apathya Vihara

Avoid Excessive exercise, hardwork, *Agnikarma*, exposing to sun in this season and too much sexual

indulgence, otherwise *Dhatukshayaja Vikara* may occur.

### Rutu Sandhi

The last 7 days of the previous season and the first 7 days of the present season or upcoming season put together are called as *Rutu Sandhi* or the Seasonal Junction.<sup>[12]</sup> Thus, *Rutu Sandhi* is a time period of 14 days (2 weeks) which connects the end of two different seasons. During this period the dietetic practices, lifestyle and behavior of the outgoing season should be gradually start rejecting and the dietetic practices, lifestyle and behavior of the incoming season should be gradually start adapting. The knowledge of *Rutu Sandhi* helps in preventing of many seasonal disorders and also helps the physician in treating the seasonal disorders and also to advice preventive measures towards taking precaution with respect to the impending diseases which might occur in the next season.

### CONCLUSION

As sun is very hot & the rays are sharp and consuming *Lavana – Katuadirasatmaka Ahar, Snehatva* of the *Sharira* decrease. *Vatadoshavruddhi* and *Kaphadoshakshaya* leads to *Agnimandhya* & deficient production *Aahara Rasa* resulting *Dhatukshayajavikara*. One should bath with cold water anointing the body with the paste of Chandana, wearing garlands and wearing very light and thin dress. *Ahara* should be *Snigdha, Sheeta, Drava, Madhura Rasatmaka* as *Shali* along with *Jhangalamamsa Rasa*. In this *Rutu, Panakam – Mantha – Rasal - Khandava* are prepared from *Draksha, Madhuka. Khajura, Kashmirya* etc. these drugs are *Guru, Snigdha, Sheeta* and *Madhura* Qualities are given in new Earthenware pots for drinking. Daytime should be spent in forests having tall trees reaching the sky such as sala tala etc. which obstruct the hot rays of the sun or in houses around which bunches of flowers and grapes are hanging from their creepers. Room curtains made of clothes wetted by scented cool water, mango trees bearing fruits and tender leaves all around. It is suggested to spend nights on terraces applied lime, drink Mahisha

Kshira mixed with sugar enjoying the cool rays of moon.

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