



ISSN 2456-3110

Vol 8 · Issue 5

May 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Understanding *Samanya & Vishesa* in Ayurvedic perspective & its rational application: as preventable approach towards various medication errors in clinical practice

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ABSTRACT

Errors are an integral part of human life. Many errors originate from the natural process of cognitive and behavioral skills which need to be prevented by proper cognitive knowledge & behavioral adaptation. One of such error is medication error, prescribing error, administration error etc. which emerged as global crisis in the contemporary practice of medicine significantly affect patient safety and lead towards various adverse outcomes such as increased mortality, increased duration of hospitalization even increased medical expenses. Such errors lay to prevent the attainment of desired outcome of prescribed medicine and validate the rejection of theory or principle of any science. Ayurveda the ancient holistic science while describing *Samanya & Vishesa* as foremost principle & fundamental basis for rational administration of drug has highlighted on proper prescription and administration under the broad heading '*Pravritti*'. Cognitive knowledge on broader clarification of the word '*Pravritti*' at multiple ends and its adaptation in clinical practice can prevent various medication errors and validates the efficacy of Ayurvedic formulations or regimens based on principle. Hence an attempt has been made by the author enrich the cognitive knowledge of *Samanya & Vishesa* and broader clarification about their implementation & result on both perspective such as strength & weakness.

Key words: *Samanya, Pravritti, administration error, prescribing error, Yukti Vyapasraya Cikitsa.*

INTRODUCTION

Indian philosophy has a rich tradition from the beginning of human civilization and gradually developing itself through different ages. Every philosophical school has their own logic, argument and principles of thought as well as unique observation in the proceedings of this universe. The scope of philosophy

is extensive and wide spread. Right from the inception of Ayurveda through its development across the ages the fundamental principles of Ayurveda have been influenced and enriched by the thought of philosophy. Different Indian philosophical school of thought has great influence in building up the basic fundamental principles of Ayurveda. The philosophical back ground is like soul to Ayurveda and it is definitely not possible to learn Ayurveda by setting aside the philosophy. It is the fact that philosophy cannot develop itself without the support of science and science cannot work without aid of philosophy. Ayurveda is recognized as an independent school of philosophy as the basic principles of Ayurveda have strong relationship with the philosophical tenets. The fundamental principles of Ayurveda cannot be explored without comprehensive approach of philosophy. After incorporating the critical and comprehensive process of thought of philosophies attempt has been made by great preceptors of Ayurveda to develop and explain the definition &

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Submission Date: 04/03/2023 Accepted Date: 09/04/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.8.5.9](https://doi.org/10.21760/jaims.8.5.9)

formulation of different philosophical doctrine in distinct or pragmatic manner. The definition of different philosophical doctrines has been made purely in practical and scientific manner by the great preceptors of Ayurveda as per its practical & clinical utility. The definition of various philosophical concepts has been explained in the light of their applied aspect and utilization for the fulfillment of broader aim of Ayurveda. *Tantrokta Vidhi* i.e., intended objective of Ayurvedic treatises can be explored by thorough understanding & scientific application of different philosophical tenet as mentioned in Ayurveda. But ignorance of the subject of Indian thought is profound. To the modern mind the true essence of Indian philosophy is not clear. The core knowledge of *Shastra* can be enlightened by making critical & comprehensive approach for perceiving and exploring the intended objective of Ayurveda through intellectual or philosophical eye. The concept of *Shat Padartha* is recognized as foremost philosophical doctrine described in Charaka Samhita, the great compendia of Ayurveda.^[1] The definition and formulation of *Samanya, Vishesha, Dravya, Guna, Karma & Samavaya* has been made in the light of their practical utility in the scope of Ayurveda. The great commentators of Charaka Samhita such as Cakrapani, Gangadhar Roy etc. have described the practical utility of *Samanya, Vishesha* etc. *Shat Padartha* in a very critical & comprehensive manner.^[2] An attempt has been made by the author to explore the critical approach made by the commentators in reference to *Samanya & Vishesa* and its relevancy in practice of Ayurveda.

AIMS AND OBJECTIVE

- 1) To explore the concept of Philosophical doctrine *Samanya & Vishesha* in Ayurveda perspective.
- 2) Understanding the practical & clinical utility of *Samanya & Vishesha Siddhanta* in the scope of holistic approach of Ayurveda.

MATERIALS AND METHODS

- 1) A review of Ayurvedic classics and some web journals has been made.

REVIEW OF LITERATURE

Concept of *Shat Padartha* is the first or foremost philosophical doctrine incorporated in *Charaka Samhita* and by the special vision of great seers of Ayurveda i.e., *Jnana Cakshu* it has been predicted that these six categories of *Padartha* are quintessentially required for the fulfillment of aims of Ayurveda, hence recognized as ultimate *Karana Padartha*.^[3] The concept of *Shat Padartha* must be understood in a critical & comprehensive manner for their practical and clinical utility in broader scope of Ayurveda. Some alternation has been made by *Acharya Charaka* in the chronological order of *Shat Padartha*. *Samanya & Vishesha* placed at the foremost place in the order of *Shat Padartha* as per their foremost utility for the fulfillment of aim of Ayurveda.^[4] Because the preventive and therapeutic approach of Ayurveda in form of systemic application of *Ahara Dravya & Bhesaja Dravya* is based on *Samanya & Vishesha* Principle. Among the *Shat Padartha, Samanya, Vishesha & Samavaya* are neither effect nor causes anything. These are only the *Bhava* is to be perceived in between one or more entities. But the concept of *Samanya & Vishesha* is not only limited up to observation of similitude or specificity based on similarity or dissimilarity in between *Dravya, Guna & Karma* but also extended for random application *Samanya* or *Vishesha Dravya, Guna* or *Karma* in restoration or correction of regularity of essential body elements as per the circumstances. As *Samanya* or *Vishesha* are itself paralyzed due to *Akaryatva* or *Akaranatva* but its *Karyatva* or *Karanatva* can be established in form of rational application of *Dravya, Guna & Karma*.^[5]

Understanding Samanya & Vishesa in Ayurvedic perspective

The term '*Samanya*' as per the verse of *Acharya Charaka* can be interpreted as generic concomitance rather than similitude. The inclusion of *Samanya* in the scope of Ayurveda cannot be utilized by perceiving the meaning of *Samanya* as only similitude in between one or more substances. Concept of '*Samanya*' as augmentation factor and '*Vishesha*' as diminution factor cannot be utilized for their respective purpose only by

perceiving it as similarity or dissimilarity in between one or more substances. Based on similarity or dissimilarity in con committed *Guna & Karma* existed in *Dravya*, augmentation (*Vridhhi*) or diminution (*Hrasa*) can possible in *Samanya* or *Vishesa Dravya*.^[6] As *Guna & Karma* are invariably associated or concommitted in *Dravya*, hence any *Ahara* or *Bhesaja Dravya* based on similarity or resemblances in attribute or pharmacological action with body elements can enrich the respective body element or perform specific action and vice versa. The concept of *Samanya & Vishesa* does not imply to only understand similitude or peculiarity in between one or more *Dravya*. Because the area of utilization of *Dravya Samanya* or *Dravya Vishesa* in reference to augmentation or diminution of any bodily element is limited. Mostly Augmentation or diminution of respective body elements can be made by implementation of *Guna Samanya* or *Guna Vishesa* or *Karma Samanya* or *Karma Vishesa* in daily practice. Area of application of *Guna Samanya* or *Guna Vishesa* and *Karma Samanya* or *Karma Vishesa* is more prevalent in common practice. Sometimes even by the influence of altogether dissimilar object augmentation can possible. It may be due similar inherited attributes or pharmacological action or similar conduct. Hence the concept of *Samanya & Vishesa* does not imply to only similitude. That's why perceiving *Samanyata* or *Visheshata* does not only limited in between only *Dravya* rather it needs to perceive as well as understand the concept of *Samanya & Vishesa* in respect to *Guna & Karma*. Based on Practical and clinical utility in the scope of Ayurveda, Cakrapani has divided *Samanya & Vishesha* into three categories such as *Dravya Samanya*, *Guna Samanya & Karma Samanya* and *Dravya Vishesa*, *Guna Vishesha & Karma Vishesa*.^[7]

A substance may be either identical in entirety or have identical qualities in dominance. But the availability of *Ahara* or *Bhesaja Dravya* which will be identical in entirety with respective bodily elements are found limited. Such as *Mamsa Dhatu* get more increased by the administration of meat, blood by blood, adipose tissue by fat, muscle fat by muscle fat, bone by cartilage, bone marrow by bone marrow etc.^[8] But availability of drug or diet having identical qualities in

dominance is found more. '*Sarvam Dravyam Panchabhautikam Asminarthe*'.^[9] Being part of evolution each and every matter is made up of *Pancha Mahabhuta*. Hence the qualities of *Pacha Mahabhuta* are found in every *Dravya* and dominance of quality of particular *Dravya* is inferred as per predominance of particular *Dravya*. *Gurvadi Guna* commonly exists in all *Panchabhautika Dravya*, externally in all *Ahara* or *Bhesaja Dravya* as well as internally in *Panchabhautika Sharira*. Hence, *Gurvadi Guna* is otherwise recognized as *Samanya Guna* and *Guna Siddhanta* is randomly utilized in clinical practice in reference to right choice of *Dravya* based *Rasa*, *Virya* etc. Selection of suitable drug or diet is made as per increased or decreased *Guna* of *Dosha* or *Dhatu* or any *Panchabhautika Tattva* of the body based on *Samanya Vishesha* Principle. For ex: in case of deficiency of semen (*Sukra Kshaya*) milk, ghee etc. are to be administered due to their sweet, unctuous and cold attribute which are found similar towards the qualities of Semen.^[10] In *Mutra Kshaya* substances having Sweet, Saline and sour taste and sticky nature are to be administered. For the diminution of patients suffering *Vata* predominating disorder, substances having pungent, bitter and astringent tastes and dry, light and cooling property should be administered.^[11] For the treatment of patients suffering from the diminution of *Kapha* substances having sweet taste, unctuous, heavy and slimy properties should be administered. Specific action of *Rasa & Virya* towards augmentation or diminution of any pathogenic ailment is also based on *Samanya* and *Vishesa Guna*. For ex: *Madhura Rasa* by its *Guru & Snigdha* attribute alleviates the *Laghuta & Rukshata* of *Vata Dosha*. *Amla Rasa* by its *Ushna Guna* aggravates *Pitta Dosha* and by is *Snigdha & Ushna Guna* alleviates *Vata Dosah*. The *Virya* of any *Dravya* is also as per the predominance of *Guna*. Application of *Dravya* based on *Virya* is also decided as per *Vridhhi* or *Kshaya* of respective *Guna* existed in bodily elements. Utilization of *Dravya* based on *Samanya* or *Vishesa Guna* is determined as per *Amsasa Kalpana* i.e., minute to minute observation of specific attribute or predominance of specific quality of respective *Dosha* or *Dhatu*. Nurturing or reducing any *Pancha Bhautikamsa* of *Parthiva Sharira* drugs and dietary

regimen are to be selected based on attributes similar or dissimilar to respective *Mahabhuta* Dominancy. Selection of *Dravya* for particular pharmacological action is also depend upon *Guna*.

Utilization of *Karma Samanya* or *Karma Vishesa* is also prevalent in clinical practice. It can be understood as conduct, behavioral practice or life style that triggers or alleviates the disease condition.^[12] Ayurveda also lay emphasized on *Karma* in *Hetu Sutra* i.e., either physical or mental deed, any form of unwholesome contact for triggering the disease condition. In *Hetu Sutra* the impact of *Karma* or *Charya* must be taken into consideration and accordingly *Samanya* or *Vishesha Karma* is to be advised under *Hetu Viparita Cikitsa Siddhanta*.^[12] For ex: lack of physical & mental exercise, day sleep, sedentary life style etc. are considered as aetiopathological factor for obesity.^[13] Hence in such cases as per the principle of *Karma Vishesa Siddhanta* indulgence of vigil, sexual act, physical & mental exercise considering the strength of the individual are advised in the management of obesity.^[14] Similarly intake nourishing diet, adequate sleep, freedom from all mental stress is advised as preventive regimen in emaciated condition.^[15] Travelling in exceedingly jolting vehicle, excessive indulgence in sexual act, excessive physical exercise, anxiety etc. have been described as *Samanya Nidana* for the manifestation of *Vataja Gulma*.^[16] Excessive exposure to wind & sun has been described as *Pittaja Gulma Nidana*. Hence, as per *Vishesha* Principle strict prohibition of such *Nidana* has been advised in *Gulma Cikitsa Prakarana*.

Understanding 'Pravritti' in the application Samanya & Vishesa

But it is not true that always application of *Samanya Dravya*, *Guna* or *Karma* cause augmentation and *Vishesha Dravya*, *Guna* & *Karma* cause diminution of bodily element those get disturbed in the evolution of disease process.^[17] Augmentation or diminution can possible by committed *Guna* or *Karma* existed in *Dravya* only in the absence of inhibiting factors. Though generic concomitance has got the potentiality for causing augmentation but it alone does not cause augmentation. This is to say that generic concomitance

is one of the augmenting factor. *Samanya* or *Vishesha Dravya* cause augmentation or diminution only after right application or proper conjunction in the body.^[18] Again due to *Akaryatva* and *Akaranatva* not only the *Dravya* even *Guna* and *Karma* which are invariably associated with *Dravya* are not independently produce their effect in the body either it may be augmentation or diminution. *Vridhhi* (increased/enhanced) or *Hrasa* (diminution/degradation) can possible by rational application of *Ahara Dravya* or *Bhesaja Dravya* based on its inherited attributes or pharmacological action. The inhibiting factors which prevent to obtain the desired efficacy of *Dravya* can be interpreted as hereditary impact, congenital impact, geographical impact, climatic impact, natural phenomenon, improper implementation of therapeutic aid (*Karma Vyapat*) etc. That's why the phrase '*Pravrittirubhayasya Tu*' has been added by *Acharya Charaka*. The contextual meaning of '*Pravritti*' is proper conjunction of *Ahara*, *Ousadha* or any therapeutic aid with the respective body parts.

Importance of the phrase 'Pravritti' in clinical practice

The desired outcome or benefit can be obtained definitely by rational application and proper administration of drug as well as in absence of any obstruction factor. Irrational use of medicines and its improper administration is a major problem worldwide which may include prescription of unauthorized drug, improper or inadequate dose to meet the own individual requirement, wrong time of intake, incorrect route of administration, inappropriate to their clinical need or for inadequate period of time. For ex regarding incorrect route, if Diclofenac Sodium is prescribed to administer in IV route instead the correct IM route desired effect cannot be produced. Regarding wrong dose, if a 3 yr. old patient having weight 10 kg suffered with meningitis is advised to take ceftriaxome 250 mg IV BD instead of correct dose 500 mg the desired improvement cannot be obtained. In common clinical practice in most of the cases missing essential information about dose, frequency or route of administration of drug etc. in prescription laid to prevent in producing the desired outcome. The great preceptors of Ayurveda such as *Acharya Charaka*,

Sushruta etc. have also lay emphasized on fault of physician, instruments, technicians etc. in reference to manifestation of *Ayoga* or *Atiyoga Lakshana* of various purification therapy or other *Vamana & Virechana Vyapad*.^[19] Based on *Samanya & Vishesa* principle even after administration of particular *Dravya* or any therapeutic regimen for definite purpose, the desired result cannot be obtained due to some error in proper administration in the body. Such as prescribing error, error in technique of administration, manufacturing error etc. Prescribing error such as right choice of drug, dose, dosage, duration, route of administration, inadequate instruction etc. Omission error such as inadequate self administration, manufacturing error such as improper processing, strength of active ingredients, admixture of contaminants etc. laid to prevent in manifestation of *Samanya* or *Vishesha Prabhava* i.e., augmentation or deterioration effect of any dietary regimen and medicament towards bodily elements. Therapeutic regimen also tend to produce *Samyak Lakshana* when it is implemented with due consideration to intensity of disease, pathological elements, age, strength of the patient, involvement of respective *Dusya*, then right choice of drug and its dose & duration etc. as per the requirement. For ex: nature of fomentation (*Svedana*) is determined whether too hot or not, mild or moderate depends upon the individual, seasonal impact, bodily organ affected by the disease.^[20] Unlike contemporary science *Ayurveda* also lay emphasized on duration of therapy or any therapeutic regimen to obtain the desired effect. For ex: the oleation therapy administered to produce unctuousness instantaneously may take minimum three days to produce desired effect.^[21] Similarly instead of inherited attribute the particular drug is unable to produce its definite action without proper conjunction in right place. For ex: without consideration of status of *Kostha* indulgence of mild purgative in *Krura Kostha* is unable to evacuate the *Pitta Dosha* & reduce its intensity. Instead of purgative action of any mild laxative, proper evacuation cannot be done in *Krura Kostha*. Mild laxative can produce its significant action if conjunction will be made with *Mridu Kostha*. Similarly, *Ayurveda* also lay emphasized on impact of proper schedule while indulging any

therapeutic regimen to obtain significant effect. For ex: without following preparatory measure or *Purvakarma* such as *Samyak Snehana* and *Svedana*, direct administration of *Vamana* or *Virechana Upakrama* is unable to evacuate *Sarvasharira Gata Sama Dosha*.^[22]

Clinical importance of the phrase 'Pravrittir-Ubhayasya Tu'

Again, the phrase '*Ubhayasya Tu*' signifies the simultaneous implication of both *Samanya & Vishesa* for restoration of normalcy of *Dosha, Dhatu & Mala* as per the circumstance required. Because the holistic approach of treatment has lay emphasized on restoration of normalcy of respective body elements which get disturbed in the pathogenesis of disease process. Again, the broader definition of *Cikitsa* as per *Ayurvedic* classics indicate that the therapeutic measure which alleviate one pathogenic ailment but in the other way does not responsible for development or aggravation of another ailment can be recognized as proper therapeutic measure or '*Visuddha Cikitsa*' which can possible by logical application of drug, diet or any formulation as per *Samanya Vishesa Siddhanta*.^[23] But the therapy which while curing one disease provokes another is not the correct one. Hence the role of *Samanya & Vishesa* is very important in correct administration of therapeutic measure and prevention of development of *Vyadhi Sankara*.

Ayurveda lay emphasized on simultaneous application of *Samanya & Vishesa Siddhanta* in context of many diseases. For ex: in context of *Prameha Cikitsa* importance has been given on restoration *Vayu* to prevent the onward development of *Vataja Prameha*.^[24] Since *Prameha* is recognized as one of the foremost disease in the enumeration of *Santarpanajanya Vyadhi* and is evolved mainly due to *Santarpanajanya Nidan* i.e. *Kapha & Meda* aggravating dietary regimen. *Sansodhana* or *Apatarpana* in all form such diet, regimen or life style can be advised as per *Vishesha* Principle.^[25] But due to continuous *Apatarpana* in daily Practice *Kapha* or *Meda* get reduced but in the other way *Vata Dosha* get aggravated and affect *Basti Marma*.^[26] Hence various *Basti Marmabhighata Lakshana* are manifested in chronic *Pramehi* patients

such as nephropathy etc. It has been advised to implement various formulations as per predominance *Dosha & Dusya* in *Snigdha* Form. Hence simultaneous application of *Sansodhana & Santarpana* has been advised as *Cikitsa Sutra* in *Pramehi* patient.^[27] Along with *Samsodhana* simultaneous application of nourishing diet as per the principle of *Santarpana* should be advised to prevent *Uttrotara Dhatu Kshaya & Marmabhighata Lakshana* due to *Vata* Predominance as well as development of *Vataja Prameha*. Similarly in context of *Gulma Cikitsa* it has been advised to restore the normalcy of *Vayu* while treating *Pittaja & Kaphaja Gulma*.^[28] Broader aspect of treatment as per Ayurvedic principles lay emphasize on restoration of normalcy of *Dosha, Dhatu & Mala* rather than to provide only symptomatic relief.^[29] Medical therapies when properly administered based on the principle of *Samanya & Vishesa Siddhanta* simultaneously brings both the reduced and increased *Dhatu* to their normal state by reducing the increased ones and increasing the reduced ones.^[30] Medicines or any medicaments should be administered only up to that length of time by which *Dhatu* come to their normal state and not beyond that. Otherwise *Atiyoga Lakshana* will be produced by excessive utilization of any therapeutic regimen, diet or drug. For ex: excessive intake of nourishing or any unctuous diet laid to produce *Santarpanajanya Vikara*. Excessively saline, acidic and pungent food lay to cause vitiation of blood. It also needs to be considered the dose & duration of any diet or drug as per the intensity of disease and other pathogenic ailment of the individual. Because in general *Dosha* or *Dhatu*s or any bodily elements having mutually opposite qualities undergo increase and decrease simultaneously. Hence a thing which is responsible for the increase of one *Dhatu* will simultaneously reduce the *Dhatu* of opposite quality. For ex: substances having pungent taste, when administered, simultaneously reduce the aggravated *Kapha* and increased the reduced *Pitta*. But after these *Dosha* come to their normal state if the intake of pungent taste will be continued then increase of *Pitta* and reduction of *Kapha* from their normal level will take place. The mode of action of any *Dravya* is either due to *Rasa, Guna, Virya, Vipaka* or *Prabhava*. The

efficacy of *Rasa, Virya* or *Vipaka* towards the bodily humors is determined as per *Guna*. Instead of inherited attributes in respective *Dravya*, desired efficacy cannot be obtained due to improper administration. Improper administration of *Bhesaja Dravya* can be due to ignorance of physician, attendant or therapist or inappropriate self medication. That's why *Acharya Charaka* has lay emphasized on rational use of medicaments and dietary regimen either it may be used for augmentation or diminution purpose as well as their proper administration. *Karma Samanya* or *Karma Vishesa* can be interpreted as implementation of enhancing or prohibiting regimen, lifestyle, behavioural practice towards aggravation or alleviation of any disease condition. Systemic application of *Ahara, Chesta* and *Ousadha Yoga* has been advised under the protocol of *Yukti Vyapasraya Cikitsa*. Equal importance has been given on implementation of *Samanya Karma* (aggravating regimen) or *Vishesa Karma* (prohibiting regimen) along with dietary and therapeutic advice in treatment protocol as per Ayurvedic principles. Indication of life style and daily behavioral advice has been advised preventive and therapeutic regimen of many diseases and also described under etiological factors of many disease. *Vyayam & Upavasa* has been advised as preventive regimen for diseases evolved due to *Santarpana Janya Nidana*. Vigil, physical exercise etc. are advised in the preventive & therapeutic regimen of *Sthaulya* (obesity) and in the other way freedom from all stress, adequate sleep etc. have been advised to adopt in daily practice for the management of emaciated condition. Travelling in exceedingly jolting vehicle, excessive indulgence in sexual act, excessive physical exercise, anxiety etc. have been described as *Samanya Nidana* for the manifestation of *Vataja Gulma*. Excessive exposure to wind & sun has been described as *Pittaja Gulma Nidana*. Hence as per *Vishesa Principle* strict prohibition of such *Nidana* has been advised in *Gulma Cikitsa Prakarana*.

DISCUSSION

Irrational use of medicines and its improper administration is a major problem worldwide which include prescription of unauthorized drug, improper or

inadequate dose to meet the own individual requirement, wrong time of intake, incorrect route of administration, inappropriate to their clinical need for inadequate period of time even ignorance of patient due to lack of information & instruction as well. Ideal prescription should lay emphasis not only writing the formulations but also on right administration, dose & schedule of intake. Hence one of the recommendations to reduce medication errors and harm in current clinical practice is to use “five rights”: the right patient, the right drug, the right dose, the right route and the right time.

CONCLUSION

The fundamental principles of Ayurveda cannot be explored without comprehensive approach of philosophy. Hence the definition of different philosophical doctrines has been made purely in practical and scientific manner by the great preceptors of Ayurveda as per its practical & clinical utility. Critical analysis of all the philosophical tenets which has been recognized as fundamental principles of Ayurveda enables every practitioner about the strength & weakness of the principle based on practical application. Every learner, researcher as well as practitioner must be aware about it for acceptance and validation of concepts of ancient system of medicine.

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How to cite this article: Kshirabdh Tanaya Rautaray, Shiva Prasad Mohanty. Understanding Samanya & Vishesa in Ayurvedic perspective & its rational application: as preventable approach towards various medication errors in clinical practice. J Ayurveda Integr Med Sci 2023;05:53-60.

<http://dx.doi.org/10.21760/jaims.8.5.9>

Source of Support: Nil, **Conflict of Interest:** None declared.
