

THERAPEUTIC POTENTIAL OF RAS PACHAK KASHAYA IN RAS PRADOSHAJ VIKAR

Dr. Pallavi Kodle^{1*} and Dr. Shraddha Sharma²

¹PG Scholar, Department of Dravyaguna, Pt Khushilal Sharma Govt. Ayu. College and Institute, Bhopal.

²Asst. Professor, Department of Kayachikita, Pt Khushilal Sharma Govt. Ayu. College and Institute, Bhopal.

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*Corresponding Author

Dr. Pallavi Kodle

PG Scholar, Department of
Dravyaguna, Pt Khushilal
Sharma Govt. Ayu. College
and Institute, Bhopal.

ABSTRACT

Ras Pradoshaj Vikar (RPV), in Ayurvedic physiology, is conceptualized as a disorder arising from compromised digestive function, specifically a diminution of '*Pachak Agni*.' This leads to the accumulation of '*Ama*,' a metabolic byproduct. According to *Ayurvedic* principles, this *Ama* subsequently vitiates *Rasa Dhatu* (primary nutrient plasma), contributing to the pathogenesis of *Ras Pradoshaj Vikar* (RPV). In *Charaka Samhita, Chikitsa Sthana, Chapter 3 (Visham Jwara Prakarana)*, *Acharya Charaka* describes *Rasa Pachaka Kashaya* for the treatment of *Santata Visham Jwara* (continuous fever) arising from *Rasa-Dhatu-dushti* (vitiation of *Rasa Dhatu*). The formulation proposed to address this pathological cascade through its constituent herbs.

- *Indrayava (Holarrhena antidysenterica)*
- *Patola (Trichosanthes dioica)*
- *Katuki (Picrorhiza kurroa)*

This formula is believed to acts on *Mandagni (sluggish digestion)* and improve metabolic transformation at *Rasa Dhatu* level. This formulation also known as *Kalingadi Kashaya*. **Aim and Objectives:** This paper aims to explore and describe the therapeutic effects of the herbal constituents of *Ras Pachak Kashaya (Kalingadi Kashaya)* in the management of *Ras Pradoshaj Vikar*. **Method and Materials:** A comprehensive literature review was conducted to gather information on RPV and the pharmacological properties of the constituent herbs of *Kalingadi Kashaya*. Relevant data was collected from classical Ayurvedic texts, peer-

reviewed research articles, and scholarly databases, including Google Scholar, PubMed, and ResearchGate, using appropriate search terms. **Discussion:** *Indrayava* is known for its anti-dysenteric, anti-inflammatory, and digestive properties, which may help in correcting the vitiation of *Rasa Dhatu*. *Patol* possesses hepatoprotective and detoxifying actions, aiding in the purification of *Rasa Dhatu*. *Katuki* exhibits hepatoprotective, choleric, and digestive stimulant properties, contributing to the restoration of healthy *Rasa Dhatu*. **Conclusion:** This review highlights the potential herbs in *Ras Pachak Kashaya*. *Ras Pachak Kashaya* is a promising way to manage RPV. It is a traditional *Ayurvedic* formula, in addressing *Rasa Pradoshaj Vikar* (RPV), a condition rooted in impaired digestion and tissue metabolism. In the future, it's important to conduct well-designed clinical trials to prove the effectiveness of *Ras Pachak Kashaya* and other *Ayurvedic* treatments.

KEYWORDS: *Ayurveda*, *Ras Pradoshaj Vikar*, *Ras Pachak Kashaya*, *Kalingadi Kashaya*, *Indrayava*, *Patol*, *Katuki*, *Holarrhena antidysenterica*, *Trichosanthes dioica*, *Picrorhiza kurroa*.

INTRODUCTION

Ayurveda is a traditional Indian medical system with a long and established history. Ancient *Vedic* texts suggest its origins are contemporaneous with the Earth itself, a concept expressed by the phrase '*Shashvato Ayam*,' meaning *Ayurveda* is considered eternal, without a defined beginning or end. The term '*Ayurveda*' is derived from '*Ayu*' (life) and '*Veda*' (knowledge), signifying the 'science of life.'

The core objectives of *Ayurveda* are to promote health in healthy individuals and to treat disease in those who are ill. According to the principles outlined by *Acharya Charaka*, the human body is comprised of three fundamental components: the *Tridosha*, the *Saptadhatu*, and the *Malas*. These are considered the '*Mula*' (foundational elements) of the body.

- *Tridosha* (Biological Humors): '*Dushyanti iti doshah*' implies that these are the physiological factors (*Vata*, *Pitta*, and *Kapha*) that can become imbalanced due to various causative factors ('*Hetus*'). This imbalance can disrupt tissue function and lead to pathological conditions. Essentially, the *Tridosha* are considered to be the regulatory principles of the body.
- *Saptadhatu* (Tissue Systems): '*Dharnat iti dhatavah*' refers to the seven tissue systems (*Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, and *Shukra*) that provide structural and

functional integrity to the body. They maintain cohesion and prevent tissue breakdown. These can be thought of as the building blocks of the body.

- *Mala* (Metabolic Waste Products): '*Malini karananya malah*' denotes the metabolic byproducts (such as urine, feces, and sweat) that are essential for elimination to maintain physiological homeostasis. The *Malas* represent the removal of waste to maintain health."

Rasa dhatu is the foremost *Dhatu* formed in the body which is responsible for the existence of the body. Hence it is necessary to have profound knowledge about this *Rasa dhatu* and the manifestation of diseases due to *Rasa Dusti*. *Rasa* is the biological substance, which is an *Apya Mahabhuta* dominant. The *Sthana* of the *Rasa Dhatu* is *Hridaya* from here it circulates all over the body. The proper knowledge of the *Rasa dhatu doshaja vikara* as stated in ancient treatises it helps the physician in planning proper treatment.^[1]

Ras Dhatu Nirukti

"तत्र रस गतौ धातुः अहरहः गच्छति इति अतो रसः॥"^[2] सु.सू. १४/१३"

It is constantly circulating in our body so that it is called as '*Rasa*'. Among the seven *Dhatu*s, such as *Rasa-Rakta*, '*Rasa*' is taken as the primary *Dhatu*.

Ras Pradoshaj Vikar (RPV) Nirukti - The term is derived from three *Sanskrit* words:

- "*Ras*" (रस): Refers to *Rasa Dhatu*, the primary nutrient fluid in the body.
- "*Pradoshaj*" (प्रदोषज): Indicates vitiation or impurity.
- "*Vikar*" (विकार): Signifies disease or disorder.

RPV literally translates to diseases arising from vitiated *Rasa Dhatu*.

Rasa Pradoshaj Roga Causes

गुरु शीतम् अति रिण्धम् अतिमात्रं सम्नतात्।

रस वाहीनि दुष्यन्ति चिन्त्यानां च अति चिन्तनात् ॥^[3] (च.वि.७/१३)

Guru aahara - heavy foods

Sheeta aahara - cold food

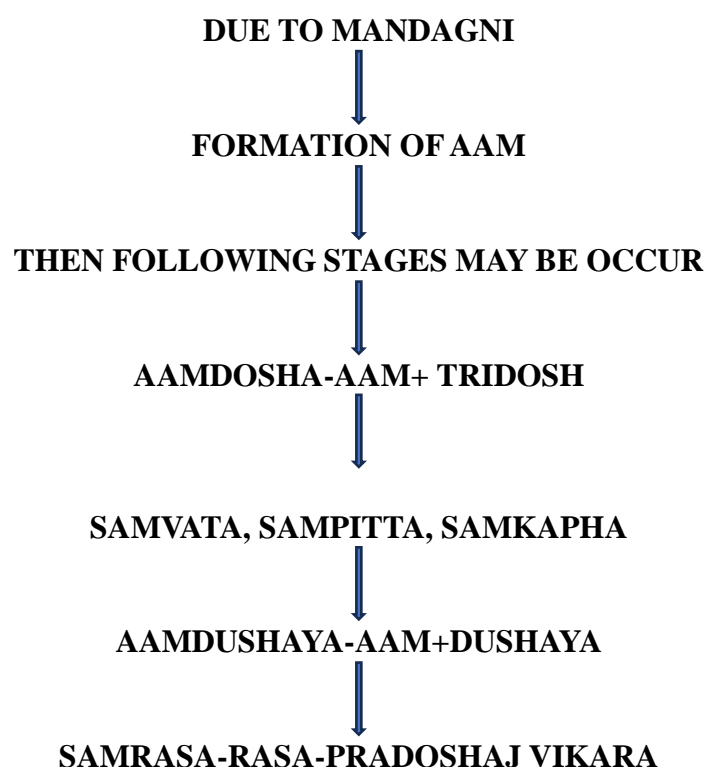
Ati snigdha - excessive consumption of oily / fried / greasy food

Ati maatram - eating food in excessive Quantity

Ati chintanaat - excessive thinking (stress) / worry

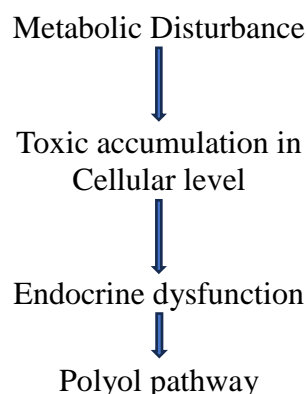
PATHOPHYSIOLOGY OF RAS PRADOSHJ VIKAR- Modern life, with its fast pace and technology, often leads to unhealthy habits. Poor and improper eating habits, in particular, can weaken our digestive system, which Ayurveda refers to as '*Agni*' or digestive fire. When digestive fire is weak (a condition known as *Agnimandhya*), food is not properly digested, disrupting the formation of *Rasa dhatu* (the first tissue formed after digestion) and other vital tissues (*Dhatus*) in the body. This vitiation of *Rasa* tissue can lead to imbalances and various unhealthy conditions collectively known as *Rasa Pradoshaj Vikar* (RPV).

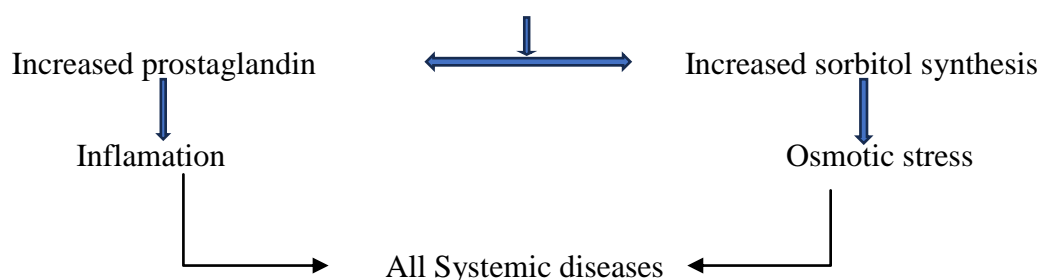
SAMPRAPTI (PATHOPHYSIOLOGY)



MODERN ASPECT OF RAS PRADOSHJ VIKAR-

NEURO-HUMOURAL MECHANISM





Rasa Pradoshaj Rogas Symptoms

अश्रद्धा च अरुचिः च आस्यवैरस्यम् असंज्ञता हृल्लासो गौरवं तन्द्रा स अङ्गमर्दो ज्वरः तमः पाण्डुत्वं स्रोतसां रोधः वलैब्यं सादः कृशाङ्गता । नाशो अग्नेः अयथाकालं वलयः पलितानि च । रस प्रदोषजा योगाः.....॥^[4] च.सू. २८/९-११

तत्र अन्नं अश्रद्धाः अरोचकं अविपाकं अङ्गमर्दं ज्वरं हृल्लासं तृप्तिं गौरवं हृत् पाण्डुरोगं मार्गोपरोधं काशर्यं वैरस्यं अङ्गसादं अकालजं वली पलितं दर्शनं प्रभृतयो रसदोषजा विकाराः॥^[5] सु.सू. ३४/९

- Ashraddha - loss of interest towards taking food
- Aruchi / Arochaka - tastelessness, anorexia
- Avipaka - indigestion of food
- Aasya vairasya - manifestation of opposite tastes, i.e. when food of one taste is taken it is actually perceived as some other taste, example - when sweet taste is consumed it tastes bitter or salty
- Arasagnataa - not able to perceive taste of the food in its actual sense
- Hrilasa - nausea
- Gouravam - heaviness of the body parts
- Trupti - early satiety even before adequate quantity of food is consumed
- Tandra - drowsiness
- Angamarda - pain in the body parts as if someone has beaten
- Jwara - fever
- Tama - feel as if one is entering into the darkness
- Pandutvam - pallor, anemia due to the improper formation of blood tissue which is the
- Hrit Roga - heart diseases
- Srotasaam rodaha / Margoparodha - obstruction in the channels of the body
- Klaibyam - impotency
- Angasaada / Saada - weakness of the body parts
- Krushangata / Kaarshya - emaciation of the body parts
- Naasho agnehe - deterioration of digestive fire
- Ayathakala vali - premature wrinkling of skin

- Ayathakala palita - premature graying of hairs

Contamination of *Rasa*, *Kapha* and *Ama* in RPV, the most of the symptoms of *Rasa Pradoshaj* diseases resemble the *Kapha* increase symptoms. This is because *rasa* is a tissue which belongs to the *kapha* category of body elements and both these share *Ashray-Ashrayi* relationship i.e. among many tissues in which *Kapha* resides, *Rasa* is one of them. Contamination of *Rasa* will also increase *Kapha*, both these elements will contaminate each other. There-fore the symptoms like slow digestion, heaviness of the body, indigestion, early satisfaction in taking food, weakness, lethargy, drowsiness etc are manifested. The same symptoms are also the symptoms of formation of *Ama*.

RAS PRADOSHAI VIKAR (RPV)

in *Ayurvedic* physiology, is conceptualized as a disorder arising from compromised digestive function, specifically a diminution of '*Pachak Agni*.' This leads to the accumulation of '*Ama*,' a metabolic byproduct. According to *Ayurvedic* principles, this *Ama* subsequently vitiates *Rasa Dhatu* (primary nutrient plasma), contributing to the pathogenesis of *Ras Pradoshaj Vikar* (RPV). In *Charaka Samhita*, *Chikitsa Sthana*, Chapter 3 (*Visham Jwara Prakarana*), *Acharya Charaka* describes *Rasa Pachaka Kashaya* for the treatment of *Santata Visham Jwara* (continuous fever) arising from *Rasa-Dhatu-dushti* (vitiation of *Rasa Dhatu*). The formulation proposed to address this pathological cascade through its constituent herbs.

- *Indrayava* (*Holarrhena antidysenterica*)
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This formula is believed to act on *Mandagni* (*sluggish digestion*) and improve metabolic transformation at *Rasa Dhatu* level. This formulation also known as *Kalingadi Kashaya*.

AIM AND OBJECTIVES: This paper aims to explore and describe the therapeutic effects of the herbal constituents of *Ras Pachak Kashaya* (*Kalingadi Kashaya*) in the management of *Ras Pradoshaj Vikar*.

METHOD AND MATERIALS: A comprehensive literature review was conducted to gather information on RPV and the pharmacological properties of the constituent herbs of *Kalingadi Kashaya*.

Relevant data was collected from classical Ayurvedic texts, peer-reviewed research articles, and scholarly databases, including Google Scholar, PubMed, and ResearchGate, using appropriate search terms.

DISCUSSION

Table-1: Details of Ras Pachak Kashay Herbs.

HERB NAME	KUTAJ	PATOL	KATUKI
Synonyms	<i>Girimallika, Vatsak, Kaling</i> <i>Indravriksh, Vrikshak</i>	<i>Kulak, karkashchhad, rajiphal, amritphal, bijagarbh, kushthha, tikta, kasbhanjan, rajey.</i>	<i>Katvi, Katuka, Tikta, Matsyapitta, Ashoka, Matsyashkla, Katmbhara, Chakrangi, Kandruha, Shakuladani, Rohini, Katurohini.</i>
Family	Apocynaceae	Cucurbitaceae	Scrophulariaceae
Botanical name	<i>Holarrhena antidysenterica</i>	<i>Tricosanthes dioica</i>	<i>Picorrhiza kurroa</i>
Botanical description	Tree	Vine	Herb
Geographical Distribution	India, Southeast Asia, Africa.	India, Bangladesh, other tropical regions.	Himalayan regions.
Chemical Constituents	Alkaloids (conessine, etc.), tannins, steroids.	Triterpenoids, flavonoids, proteins, vitamins.	Iridoid glycosides (picrosides), kutkin.
Traditional Uses	Dysentery, diarrhea, amoebiasis, intestinal disorders.	Digestive disorders, liver health, blood sugar control.	Liver protection, immune modulation, respiratory ailments.
Pharmacological Actions	Antimicrobial, antiprotozoal, anti-diarrheal.	Hepatoprotective, antioxidant, hypoglycemic.	Hepatoprotective, immunomodulatory, anti-inflammatory.
Therapeutic Uses	Treatment of amoebiasis, intestinal infections.	Support for liver function, diabetes management	Management of liver disorders, boosting immunity.
Adverse Effects/Toxicity	Potential toxicity with high doses.	Generally considered safe, but potential for allergies.	Potential for gastrointestinal upset, interactions with medications
Plant Part Used	Bark, seeds	Fruit, leaves, root	Rhizome
Rasa	<i>Tikta, Katu, Kashaya</i>	<i>Tikta</i>	<i>Tikta</i>
Virya	<i>Sheeta</i>	<i>Ushna</i>	<i>Sheeta</i>
Vipaka	<i>Katu</i>	<i>Madhur</i>	<i>Katu</i>
Guna	<i>Laghu, ruksha</i>	<i>Laghu and Snighdha</i>	<i>Laghu, ruksha</i>
Dosha-Karma	<i>Kaphapitta Shamak</i>	<i>Tridosha Shamak</i>	<i>Pittahar</i>
Mala-Karma	<i>Sangrahik</i>	<i>Malanuloman</i>	<i>Bhedan,Rechan</i>
Karma	<i>Agnideepan, pachan.</i> It should be used to digest <i>Rasagata Ama</i> and <i>Sama Doshas</i> and to pacify <i>Niram Doshas</i> by its <i>Tikta Rasa</i> . Pacifies <i>Rasagat doshas</i> .	<i>Patol</i> is <i>Pachan, Dipan</i> and <i>Hridy Dravy</i> . It is useful in <i>Tri-dosha dusti</i> and to expel and pacify <i>Niram doshas</i> due to its <i>Virechan</i> property.	<i>Agnideepan, Hridya, Kaphapitta Jwarhar, Balashar(aamhar), Arochakhar, Vishamjwarnashak.</i>

KUTAJ

MAHAKASHAY- According to Acharya Charak- Arshoghn, Kandughn, Stanshodhan, Asthapanopag, Vamak.

GANA- According to Acharya Sushrut- Aragvadhadi, Pipalyadi, Haridradi, Lakshadi, Urdhvabhagahar.

कालिङ्गः शक्रशाखी च मल्लिकापुष्प इत्यपि । इन्द्रो यवफलः प्रोक्तो वृक्षकः पाण्डुरद्रुमः ॥

कुटजः कटुको रुक्षो दीपनस्तुबरो हिमः । अशोऽतिसारपित्तास्त्रकफतृष्णाऽऽमकुष्ठनुत् ॥^[6] Bhav. Prak.^[116-118]

Names of Kutaj and their properties- Kuda, Kutaja, Vatsaka, Girimallika, Kalinga, Shakrashakhi, Mallikapushpa, Indra (all words synonymous with Indra), Yavphal, Vrikshaka and Panduradruma. It has Katu and Kashay Ras, Ruksha, Agnideepak and Shita Virya and it has, antihemorrhoidal, antidiarrheal, Pittaraktaaphahar, Aampachan and Kustahar properties.

PATOL

MAHAKASHAY- According to Acharya Charak-Truptighna, Trishnanigrahan.

GANA- According to Acharya Sushrut-Patoladi, Aragvadhadi.

पटोलः कुलकस्तित्तः पाण्डुकः कर्कशच्छदः।राजीफलः पाण्डुफलो राजेयश्चामृतफलः॥

बीजगर्भः प्रतीकश्च कुष्ठहा कासभञ्जनः । पटोलं पाचनं हृद्यं वृष्यं लघ्वग्निदीपनम् ॥

स्निग्धोष्णं हन्ति कासास्त्रज्वरदोषत्रयक्रिमीन् ॥^[7] Bhav. Prak.[69-70]

The Sanskrit names of Patol are Kulak, Tikta, Panduk, Karkashachchad, Rajiphal, Panduphal, Rajeya, amritphal, Bijagarbh, Pratik, Kusthaha, Kasabhanjan. Patol is digestive, beneficial for the heart, Viryavardhak, Laghu, Agnidipak, Snigdha, Ushnavirya and destroying cough, blood disorders, fever, Tridosh and Krimi.

KATUKI

MAHAKASHAY- According to Acharya Charak- Bhedaniy,lekhaney, Stanyashodhan, Tiktakandh.

GANA- According to Acharya Sushrut-Patoladi, Pippalyadi, Mustadi.

कट्वी तु कटुका तिक्ता कृष्णभेदा कटुम्भरा ॥ अशोका मत्स्यशकला चक्राङ्गी शकुलादनी ॥

मत्स्यपित्ता काण्डरुहा रोहिणी कटुरोहिणी ॥ कट्वी तु कटुका पाके तिक्ता रुक्षा हिमा लघुः ॥

भेदिनी दीपनी हृद्या कफपित्तज्वरापहा । प्रमेहश्वासकासास्त्रदाहकुष्ठकिमिप्रणुत् ॥^[8] Bhav. Prak.[151-152]

Names and properties of *Kutki*- *Katvi*, *Katuka*, *Tikta*, *Krishnabheda*, *Katambhara*, *Ashoka*, *Matsyashakala*, *Chakrangi*, *Shakuladani*, *Matsyapitta*, *Kandaruha*, *Rohini* and *Katuohini* are all the names of *Kutki*. *Kutki* is bitter in taste, *Vipak-Katu*, rough, cool, light, *Mala-Bhedini*, enhance digestive fire, good for the heart, it also useful in *Kaphapittaj* fever, diarrhea, asthma, cough, blood disorders, burning sensation, leprosy and worms.

MODE OF ACTION- Understanding the Role of Ras Pachak Kashay in Rasa Pradoshaj Vikar (RPV).

- *Ras Pachak Kashay*, a traditional *Ayurvedic* formulation, is characterized by its bitter taste (*Tikta rasa*) and light (*Laghu*) and dry (*Ruksha*) properties.
- These properties contribute to its actions as a digestive stimulant (*Deepan*), digestant (*Ampachak*), and channel cleanser (*Shrotoshodhan*). The light and dry qualities, along with the bitter taste, are associated with the predominance of *Vayu* and *Akash Mahabhutas*, enabling the *Kashay* to address channel obstruction (*Shroto-rodh*).
- The bitter (*Tikta*) and pungent (*Katu*) tastes contribute to digestive processes, addressing symptoms such as loss of appetite (*Aashraddha*), aversion to food (*Aruchi*), indigestion (*Avipaka*), nausea (*Hrillas*), heaviness (*Gourav*), satiety (*Trupti*), lethargy (*Tandra*), fever (*Jwar*), mental dullness (*Tama*), body aches (*Angasaad*), diminished digestive fire (*Agnimandya*), and pallor (*Pandutva*).
- Additionally, the blood-purifying (*Rakta Shodhak*) properties of the *Kashay* may alleviate blood-related disorders,
- While the cardi tonic (*Hridya*) properties of *Patol* may benefit cardiac conditions.
- The aphrodisiac (*Vrishya*) properties may address concerns related to sexual vitality (*Klaibya*), and the bitter-nutritive (*Tikta poshtik*) qualities may help with emaciation (*Krishangta*).
- *Indrayav* is known for its anti-dysenteric, anti-inflammatory, and digestive properties, which may help in correcting the vitiation of *Rasa Dhatu*. *Patol* possesses hepatoprotective and detoxifying actions, aiding in the purification of *Rasa Dhatu*. *Katuki* exhibits hepatoprotective, choleric, and digestive stimulant properties, contributing to the restoration of healthy *Rasa Dhatu*.

While treating *Rasa pradoshaj vikara langhana* and *raktapittahari kriya* should be done respectively. *Tikta rasa* is predominantly used for *Ama pachan* and *Kapha Pitta shaman*.^[9]

CONCLUSION

Life is incredibly valuable, shared by all living things – people, plants, and animals. A healthy lifestyle is key to living a long and fulfilling life. This review article highlights the potential of herbs in *Ras Pachak Kashaya* as a promising approach to managing RPV. These herbs share common characteristics, such as a bitter taste (*Tikta Rasa*), a light quality (*Laghu Guna*), and actions like stimulating digestion (*Agnideepana*), digesting *Ama* (*Amapachana*), supporting heart health (*Hridya*), balancing *Pitta* and *Kapha doshas* (two of the body's vital energies), and purifying body channels (*Shrotoshodhana*). This review examines *Ras Pachak Kashaya*, a traditional Ayurvedic formulation, in addressing *Rasa Pradoshaj Vikar* (RPV), a condition rooted in impaired digestion and tissue metabolism. These properties suggest that the herbs could be beneficial in treating RPV. *Ayurveda* offers numerous potential methods for preventing and treating this condition. In the future, it's essential to conduct well-designed clinical trials to validate the effectiveness of *Ras Pachak Kashaya*. This will help build scientific evidence for *Ayurvedic* practices. While this review suggests a strong theoretical basis and traditional efficacy, it is crucial to acknowledge the need for rigorous scientific validation. Future research should prioritize well-designed clinical trials to objectively assess the safety and efficacy of *Ras Pachak Kashaya* in diverse patient populations. Such studies will not only solidify the clinical utility of this formulation but also contribute to the broader integration of evidence-based *Ayurvedic* practices into modern healthcare. Ultimately, by bridging the gap between ancient wisdom and contemporary scientific inquiry, we can unlock the full potential of *Ayurveda* in promoting health and well-being.

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