

**ROLE OF SROTODUSTI IN THE PATHOGENESIS – A CRITICAL REVIEW**

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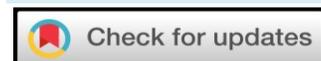
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**ABSTRACT**

Many fundamental principles have been explained in Ayurveda, having specific terminology which cannot be compare with any other terminology in modern medical science and *Srotas* is one of them, having more functional importance rather than structural, which are enamors and *Akasha Mahabhuta* is mainly involves in its constitution. *Srotas* play a significant role in the circulation and transportation of various materials including micronutrients throughout the body, having *Khavvaigunya* property which provides the space for accumulation of vitiated *Dosha & Dushya*. In the pathogenesis of any diseases '*Doshadusya Sammurchhana*' is an important event, which happened in the *Srotas* and the whole process is known as *Srotodusti*. It is of 04 type viz. *Atipravriti* (Increase activity/flow), *Sang* (Obstruction), *Siraagranthi* (Reduction of the lumen of the system) & *Vimarggaman* (Opposite direction flow). The management of disease depends upon *Srotodusti* as well as type of *Srotas* involved in the pathogenesis of specific disease. The characters of *Srotas* involve and type of *Sroto Dusti* affect the treatment plan and as well as the prognosis of disease.

Keywords: *Srota*; *Sroto Dusti*; *Ati Pravriti*; *Sang*; *Siragranthi*; *Vimarggamana*.

INTRODUCTION

Srotas is an important structural as well as functional unit of the human body, for the management of disease, the complete knowledge of *Srotas* is must for an Ayurveda physician, to approach a patient in a holistic way. In Ayurveda classics proclaim “*Srotomayam ayam hi purush*”. i.e. living body is a channel system. Body-mind-spirit organization has many *Srotamsi*, which operates the life process. Manifestation of a disease occurs in the body as a result of the malfunctioning of *Srotas*. Hence, any defect of *Srotas* must be corrected quickly, for the restoration of normal health. Any slight disturbance at the level of *Srotas*, either structurally or functionally (sudden or gradual) may lead to malfunction behavior of *Srotas*, which may result in disease if it is not corrected. “*Srotamsi Khalu Parinamapadyamananam Dhatunamabhivahini Bhavantyaayanarthena.*” It means the channels of circulation carry the *Dhatu* undergoing transformation to their destination. The term “*Parinamapadyamananam*” indicates that the channels carry such of the tissue elements as are undergoing transformation from their previous states. “*Yawantah purushe Murtimanto Bhavavisheshah Tavante asmin Srotasam prakaravisheshaha.*”¹ Ordinarily the word *Srotas* is used as a generic term indicating all the macro & micro channels and pathways operating in the living organism. In *Sushruta samhita*, *Srotas* is defined as “*Moolat khadantaram dehe prasratam tvabhivaahiyat srotastaditi vijneyam siradhamani vivarjitam*” which means the structure that has *Avakasha* in the body spread all throughout carrying essential materials, which originates from root space except *Sira* & *Dhamani*,² while in Charak Samhita, *Sira* & *Dhamani* are counted as *Srotas* because single vascular system which regulates the proper flow of blood and nutrition supply and clearance of waste products from *Sthayi Dhatu*.³

The term *Srotas* could refer to whole body as a single complex *Srotas*, each gross physiological system such as gastrointestinal system as one *Srotas*, a single tubular structure like nephron, each single cell of the body or sub cellular structures and membrane the receptor mechanism and networks. *Srotas* are extremely

fine branches of bigger vessels. *Srotas* are with the complex pathways or channels of the nervous system governed by *Vata* for carrying out the functional and physiological activities of the human body.⁴

Aim and Objectives:

- ✓ A critical review of available literature on *Srotodusti*.
- ✓ To study the physiological and clinical significance of *Srotas* in the pathogenesis of diseases along with the type of *Srotodusti* in disease conditions.

Material and Methods:

The study was planned on a conceptual basis by using literary study of classics and modern literature as well as the pathogenesis of different disease conditions in clinical practice.

Concept of *Srotas*:

The term *Srotas* originates from *Sru* word which denotes to exudates or ooze, to secrete, to permeate, and to flow moving, filtering, leaking etc in which substances are secreted, circulated or transported. Human body is considered *Srotomayi* because the body constitutes various channels, known as *Srotas*.⁵ *Srotamsi* of body are channels of different kinds. It includes all channels – big or small, perceptible or imperceptible, minute or gross that composes the internal transport system of the body.⁶ The term *Vaha*, means carrying material from one place to another place and denoted for specific *Srotas* viz. *Pranavaha*, *Annavaha* and *Udakavaha* etc. *Srotas* can be defined in different patterns based on multifold factors viz. synonyms, structure, morphology, function and importance. “*Sra- vanatasrotamsi*” means the path where *Sra- vanam* takes place and *Srotamsi* are channels, which transport the *Dhatu* (*Asthayi* or *Poshya Dhatu*).⁷ *Srotas* are minute, spreaded long and far away like lotus stalks, in which *Rasa* circulates and nourishes cells&tissues.⁸ In another term *Sravarnat* means *Sra- vanam* of *Rasadi- poshya Dhatu*.⁵ The physiological entity, which transports *Mana*, *Prana*, *Anna*, *Jala*, *Dhatu*, and *Mala* etc. in body are termed as *Srotas*.⁹ *Srotamsi* (Channels), *Sira* (Veins), *Dhamani* (Arteries), *Rasayani* (Lymphatic duct), *Rasavahini* (Capillary), *Nadi* (Tubular

structure), *Panthana* (Passages), *Marga* (Pathways, tracts), *Sharirchhidrani* Body orifices, openings, cavities), *Samvrittaasamvrittani* (Open or blind passages), *Sthanani* (Sites), *Ashaya* (Repertories), *Niketa* (Resort) are terms, used as synonyms of *Srotas*, yet they indicate different functions and structures. These *Drishya* and *Adrishya* channels indicate transport of material from one place to another in the living body.

Functions of Srotamsi:

Entire range of life processes of health and disease depends on the integrity of the *Srotas*, all the *Dosha*, *Dhatu* and *Mala* are dependent on it, for their formation, transportation and destruction. *Srotamsi* are not only the passage or channels for flow of various substances but also specific in their functions. These are the inner transport system of the body which provides a platform for activities of other important bio-factors like three *Dosha*, the seven *Dhatu*, the *Oja*, the *Agni*, thoughts and emotions etc. Each *Srotas* provides nutrition to their respective *Dhatu* only with requisite quantities not others. *Srotas* are involved in transportation of both *Prasada* (nutrient) *Dhatu* as well as *Mala Dhatu* (waste product or product of degradation), as structure through the pores of which nutrient and waste product pass to and from the *Sthayi Dhatu*. It is the pre-requisite for the maintenance of good health because without healthy *Srotas*, the body cannot perform its normal functions, as it nourishes *Sthayi Dhatu* and it is concerned with the metabolic state of their corresponding tissues through different communicating mechanisms. Nutrients from *Rasa Dhatu* are transported to *Raktavaha Srotas* to replenish *Rakta Dhatu*. No structure in the body can grow, develop, atrophy or waste independent of *Srotas*, which transport *Dhatu*s, and later on are constantly subjected to (metabolic) transformations. They sub-serve the needs of transportation and are transporters of factors, which causes the *Prakopa* (aggravation) or *Shamana* (alleviation) of *Dosha*.

Critical Analysis of Srotovaigunya, Srotodushti & Srotoviddha:

Srotovaigunya is very essential for the occurrence of *Vyadhi*. One *Srotas* can be *Vaigunya* to the *Dushti* of

the other *Srotas*. It can be understood in the *Sampraptighatakas* of *Atisara*. There is involvement of *Annavaaha*, *Udakavahasrotas* and *Purishavahasrotas*. Thus, *Annavaaha*, *Udakavahasrotas* act as *Srotovaigunya* to cause *Purishavahasrotodushti*. *Srotodushti* means if *Srotas* are in a healthy state the formation of *Dosha*, *Dhatu* and *Mala* are good, but when these *Srotas* are vitiated then *Dosha*, *Dhatu* and *Mala* also become vitiated and the body becomes diseased. If two persons consumed the same *Nidana*, but the *Srotovaigunyata* is different, which results in the form of two different diseases, though their *Srotodushti* type remains the same. e.g. If person A works on computer and strains his neck all the time and person B is teacher by profession and stands for long time in the same posture strains his knees more and if both consumed *Vatakar Nidana*, then person A is more prone to develop *Greevashoola* and Person B more prone to *Jamushoola*, which are two different diseases. *Srotoviddha*, the basic meaning of *Viddha* is pierce. It is nothing but Anatomical Deformity. *Srotodushti* and *Srotoviddha* are two different phenomena. e.g. In *Pranavahasrotas* the *Dushtilakshan* are *Atisrishta*, *Atibaddha*, *Kupita*, *Alpaalpa*, *Abhikshna*, *Sashabdashoolashwasa* and the treatment to be followed is *Shwasachikitsa*, Whereas in *pranavaaha srotomula viddha lakshanas* are *Akroshana*, *Vinamana*, *Mohana*, *Bhramana*, *Vepana* and *Marana* which are fatal. Thus, differentiating *Dushti* and *Viddha lakshanas* is very important.¹⁰

Role of Srotodushti in Pathogenesis:

The complete knowledge of *Srotodushti* in the pathogenesis of specific disease is necessary for its holistic management, which helps to normalize vitiated *Dosha* in its *Mulasthan*a and results in the form of curing the disease in a complete manner. The *Moolsthana* of *Srotas* as *Prabhavsthana* means the anatomical seat of respective *Srotas* and it is the main site of pathology of that *Srotas*. In some or other way *Moolsthana* of any *Srotas* is concerned with the seat of metabolism, origin of pathological changes, having diagnostic red flag symptoms or it may be the focus of treatment. In the manifestation of any disease, *Srotodushti* is an important factor. In the process of *Sthanasamshraya* is

4th stage of Shadakriyakala, where in vitiated *Doshas* are spreading in a particular region where due to availability of *Khavaigunya*,¹¹ the process of *Doshadushyasammurchna* occurs and at this stage predominant symptoms of diseases appear. In term *prakupita Doshas* are moving in the body, produces disease after lodging in *Srotovaigunya* and *Doshadushyasammurchana*. “*Khavaigunyatitiroto Vaigunyatitartaha*”¹² it need not necessarily produce any disease until there is *Doshadushyasammurchana*. *Agnimandya* and *Nidansevan* leads to *Srotovaigunya* or functional disturbance of the *Srotas*, it stands for some inherent weakness or lack of natural immunity to some specific disease, which may be followed by structural changes in them, it may lead to *Srotorodha*. In *Vatakalakaliya Adhyaya*, function of *Vata Doshas* is described as ‘*Sthulanu-srotasam cha bhetta*’.¹³ This is the evidence to say that classification of ‘*Srotas*’ into *Sthulasrotas* and *Anusrotas* existed, in modern science it can be correlated with macro and micro channels in the body respectively. By the impairment of the function integrity of the *Srotas*, it causes its inability to perform its normal functions. It is said “*Srotomayam ayam hi purush.*” i.e. when *Srotas* are get vitiated result in common *Stroto Dustilakshan* in progressive manner, these symptoms of diseases can be considered as important tools for understanding of pathogenesis, *Srotovaigunya* happens due to deformity in *Srotas* structure. Movement of *Tridosha* i.e. *Vata*, *Pitta* and *Kapha* are through the entire body and through different *Srotamsi*. Even *Manasika guna Satva* and *Manasika Doshas Raja* and *Tama*, which are imperceptible by sense organs, use the entire body as vehicle and field of operation.¹⁴ Pathological conditions related to abnormalities in *Srotas* can be managed clinically by pacifying vitiation of *Doshas*. The characteristics of the morbidity of the body channels are the increased or decreased flow of their contents, knotted condition of the passages or flow of their contents in abnormal channels. By knowing the factors causing *Srotodushti*, the best method is to prevent those factors responsible for *Srotodushti*. Thus, ‘**Prevention is better than cure**’. On the basis of symptoms, we can get the idea about the site of disease, accordingly by

treating the vitiated *Doshas* present in the *Mulasthana*, there is complete management of a disease from its root.

Features of *Srotodushti*:¹⁵ In the emerging disease 04 type of *Srotodushti* occurs, which may be either individually or in combination.

- *Atipravritti* (Increased Activity)
- *Sang* (Obstruction)
- *Siragranthi* (Reduction of the lumen of the system)
- *Vimarga Gamana* (Opposite Direction Flow)

***Atipravritti*:** It is defined as *Atishaya pravritti* (Increased activity), which means excessive flow. When the *Srotas* get vitiated due to *Dosha*, it may lead to functional deformity which causes *Atipravritti*.

- ❖ *Prameha* due to *Medovaha Srotodushti*, there is *Bahumutrata*
- ❖ *Atidrava Mala Pravritti* in *Atisara*
- ❖ *Rasa Dhatu Atipravritti* in *Jalodara*
- ❖ *Atipravritti* of *Rakta Dhatu* in *Adhogaraktapitta*
- ❖ *Atipravritti* of *Bahupitta* in *Kamla*

***Sang*:** It’s known as *Srotorodha*, giving rise to most of the diseases. *Sanga* means obstruction, *Srotorodha*, holding up. Due to vitiation of *Dosha*, *Srotas* affected functionally. It cannot perform its routine function of *Sravanam*. The flow is obstructed and leads to diseased condition.

- ❖ *Mutrakrichra* in *Mutravaha Srotas*
- ❖ *Sweda Avarodha* in *Jwara*
- ❖ *Sanga* of *Vata* in *Gulma*
- ❖ *Sanga* of *purisha* in *Vibandha*
- ❖ *Sanga* of *Pitta* due to *Kapha Avarana*
- ❖ *Sanga* of *Kapha* in *Shakhashrita Kamala*
- ❖ *Sanga* of *Purisha* in *Grahani Purvaroop Avastha*
- ❖ *Atherosclerosis* is a condition in which plaque builds up inside arteries, which causes obstruction to flow of blood.

***Vimarga Gamana*:** At the level of *Srotas*, there is the flow of fluid in the affected area through channels other than its own. All the elements like *Doshas*, *Dhatus*, *Malas*, *Lasika*, *Ambu*, *Vasa* can attain *Vimargagamana* in different *Vyadhi*.

- ❖ In *Bhagandara* entering of *Mala* into *Mutramarga*
- ❖ In *Udavarta* movement of *Apanavata* upwards

- ❖ In *Chardi* movement of the food or other material upwards
 - ❖ In *Raktapitta* movement of *Rakta* entering into *Mutravaha*, *Purishavaha*, *Pranavaha* and *Annavahasrota*
 - ❖ In *Tamakshwasa* upward movement of *Vata* (*Udavarta*)
 - ❖ Accumulation of interstitial fluids in *Shopha*
- Siragranthi:** It means dilatation of veins causing obstruction to normal flow through *Srotas*.

- ❖ *Granthi*
- ❖ *Arsha*
- ❖ *Charmakeela*
- ❖ *Arbuda*
- ❖ Vericose vein
- ❖ Aneurysm of an artery
- ❖ Enlargements found in the bronchioles due to bronchiectasis

Clinical Explanation of Siragranthi:

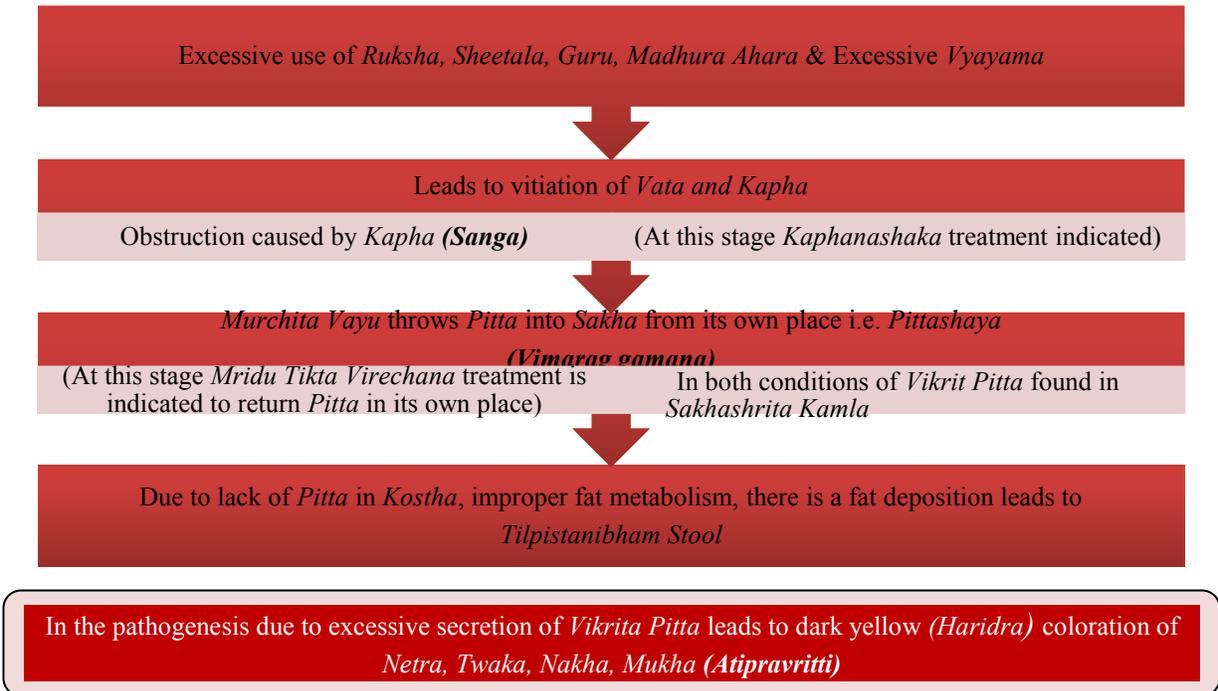
In the pathogenesis of *Arsha* as the *Nidana* resulting in the vitiation of *Doshas* in single, combination of

two or more along with *Rakta*, *Dosha* move downwards through the *Mahadhamani* reaching *Guda* and affecting the *Gudavalitraya* producing *Arsha* to the individuals suffering from *Mandagni* and *Siragranthi* by stagnation of *Mala* in *Gudavali*.¹⁶

Clinical Explanation of Atipravritti, Sanga & Vimargagamana:

The concept of Srotodusti (*Atipravritti*, *Sanga* & *Vimargamana*) can better understood in the pathogenesis of *Kamla* which is a syndrome, not a disease, wherein due to over production of *Ranjaka Pitta* the level of bile pigment increases in body. It may be the result of a complication of *Pandu Roga* by excessive intake of *Pittaja Ahara Vihara* in spite of that it may produce a separate disease without *Pandu*. It is well explained in *Shushurta Samhita* in term of 'Haymayante' i.e. it may produce at the end of *Pandu Roga* or at the end of any disease.

The pathogenesis of *Kamla* is as below¹⁷:



DISCUSSION

Srotas is structural as well as functional unit of body. Any alteration in its structural or functional forms leads to emergence of disease conditions through viti-

ation in terms of *Dosha*, *Dhatu* and *Mala*. For the holistic approach of management of disease, the complete knowledge of *Srotas* is a must for an Ayurveda physician. *Dhamni* and *Sira* are excluded from the

preview of *Srotas* in Sushruta Samhita, while in Charak Samhita, *Dhamni* counted as *Srotas* because single vascular system which regulates the proper flow of blood and nutrition supply and clearance of waste products from *Sthayi Dhatu*. *Srotasmula* or origin and symptoms of pathological involvement of *Srotamsi* in *Nija* type of diseases. Term *Srotoviddha* been explained as inflict on their *Mula* The *Ahara* and *Vihara*, which aggravates the *Doshas* and has properties opposite to *Dhatu*s does the vitiation of *Srotas*.²⁶ When *Srotas* are in healthy state the regulation of *Dosha*, *Dhatu*, and *Mala* are good, however when *Dosha*, *Dhatu* and *Mala* vitiate *Srotas*, results in disease form. It acts as the transportation system as well as metabolism site in the body, responsible for growth and development, without *Srotas* no body part can grow and develop or degenerate. The internal transport system of the body is represented by *Srotas* and has been given a place of fundamental importance in Ayurveda both in health and disease conditions, its importance proven in the recent developments in this field. The role of *Anusrotas* is still not well explored in the pathogenesis of disease. At the level of *Sthula Srotas*, e.g. *Annavahasrotas*, all the physiological functions e.g. deglutination, digestion, secretion, absorption, excretion are carried out routinely in normalcy. However, if functional integrity is hampered due to vitiated *Doshas*, all the functions are disturbed. There is *Srotovaigunya* at the site of '*Doshadushyasammurchhana*' which initiates disease process. Manifestation of a disease is the result of the malfunctioning in the *Srotas* favouring the *Doshadushyasammurchhana*. The causative factors responsible for the emergence of disease are explained in terms of *Srotodushti*. Thus, to restore normal health it is necessary to remove the pathological process from *Srotas*. Among four types of *Srotodushti*, *Atipravritti*, *Sanga* & *Vimarga Gamana* are found in the pathogenesis at different stages of *Kamla* and *Mridu Virechana* is indicated to remove the excess bile from the body. *Shakhashrita kamala* needs different principles of management, since *Malarupa Pitta* is in *Shakha* and hence *Virechana* will not be effective. So, by giving the medicines which alleviate *Kapha* and *Pitta* is

brought in *Koshtha* and then *Pittahara Chikitsa* should be given. *Kamala Vyadhi* is thoroughly described and helps us to understand the disease pathology very clearly. In the treatment part that is in *Chikitsa sutra* of *Shakhashrita kamala Acharya Charaka* has explained *Mridu Virechana Karma*. Modern science has limitations in treating the *Kamla* but Ayurvedic literature clearly explained pathology and treatment of *Kamala*, which shows the specificity of Ayurveda. In the pathogenesis of *Arshas*, indicates that, there is a local manifestation of systemic derangement (Stagnation in *Gudwali*) due to disequilibrium of *Dosha*, which is *Siragranthi* type of *Srotodushti*.

CONCLUSION

Srotas is nothing but the space (*Avkash*) defined by boundaries of *Panchabhautika* entity. It is unique and important structure of our body which transports essential nutrients and energy throughout the body, which helps in regulation of physiology and defence mechanism. Any obstruction, deficiency and excessiveness occur in the *Srotas* results in the form of ailment. All pathological lesions acute or chronic have their beginning at the level of *Srotas*, in *Sthanasamshraya* is due to *Khavaigunya* or *Srotovaigunya* the whole process is known as *Doshadushyasammurchhana* "*Api cha eke srotsam ev samudayam purusham ichanti*" Apart from their normal physiological function, they are responsible for the normalcy as well as vitiation of *Dosha*.

Hence in view of *Roga Nidan*, and *Chikitsa*, a detailed & clear knowledge of *Srotodushti* become very much necessary as it is responsible for carrying and transformation of tissue elements by maintaining the health.

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