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A Fundamental Study On The Concept Of Abhishyandi Karma & Its Effect On Srotas And Swasthya : A Protocol Review

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Abstract

Introduction:

*Abhishyandi Karma*, a pharmacological action mentioned in Ayurvedic classical texts, refers to substances that increase moisture in tissues, leading to obstruction in various channels (*srotas*), potentially causing long-term diseases. In modern times, this concept correlates with lifestyle-related diseases caused by improper dietary habits and sedentary lifestyles. The study aims to explore the effects of *Abhishyandi Ahara* and *Vihara* on *srotas* and *swasthya* (health) and to bridge the gap between Ayurvedic knowledge and contemporary health issues.

Methods:

This study will be a qualitative literature review, focusing on Ayurvedic texts like *Carakaa Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, etc and relevant modern pharmacological research. The goal is to analyze references to *Abhishyandi Karma* and its effects on *srotas* (body channels) and overall health. Data will be extracted systematically to assess the impact of *Abhishyandi Ahara* (diet) and *Vihara* (lifestyle) on bodily channels and their correlation with modern diseases, such as metabolic and cardiovascular disorders.

Key Findings:

The review is expected to identify how *Abhishyandi* substances, such as curd (*dahi*) and sedentary habits, contribute to *srotorodha* (obstruction of channels), particularly those affecting *Rasa*

and *Medovaha srotas*. These obstructions may lead to conditions like metabolic and cardiovascular diseases, aligning with modern pharmacological mechanisms. The study will bridge Ayurvedic concepts with contemporary health practices, offering insights into preventive health strategies.

### Results:

The study will categorize and analyze the effects of various *Abhishyandi Ahara* (such as curd) on *srotas*, particularly those responsible for the transportation of bodily fluids like *Rasa*. The results are expected to highlight how these dietary and lifestyle factors obstruct channels in the body, leading to metabolic and cardiovascular diseases. Additionally, correlations with modern pharmacological mechanisms may provide insights into potential preventive or therapeutic measures.

### Discussion:

The findings of this study are anticipated to contribute significantly to the understanding of *Abhishyandi Karma*, both in traditional Ayurvedic practice and modern health contexts. By identifying the effects of *Abhishyandi* substances on *srotas*, the study will offer practical guidelines for Ayurvedic practitioners and modern health professionals. It is expected to provide valuable insights into how lifestyle factors can be managed to improve public health and prevent lifestyle-related diseases. Furthermore, the study will discuss the implications of the *Abhishyandi* concept in contemporary medicine, potentially bridging classical Ayurvedic wisdom with modern pharmacological understanding.

**Keywords:** *Abhishyandi, karma, srotas, swasthya.*

**IEC Letter No. - SKAU/Acad./2024/11531-3**

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## Introduction

Ayurveda, often called “*the science of living*”, has repeatedly demonstrated its efficacy for healthy individuals and communities grappling with diseases. Just as effective Communication and Cooperation are key for societal progress, similarly, our body functions through a set of complex structural & functional channels called ‘*srotas*’. These channels are vital in transporting different biological substances and dhatus, transforming anatomical structure throughout the body.

According to *Acharya Caraka*[1], “Without the help of the *Srotas*, no structure in the body can grow and develop or waste away and atrophy.” They exist in *Sthula*(macro) & *Anu*(micro).

In addition, the body’s internal transportation system *also* serves as a platform for the function of other bio-factors, such as the three *Doshas*, the seven *Dhatus*, the *Oja*, and the *Agni*. One of the General symptoms of *Srotodusti* is “*Sanga*” or Obstruction. Any obstruction in the pathway/channels can result in multi-system disorders, as described in the classical text by different *Acharyas*. Understanding the fundamental basics of *Srotas* is *essential*, as without *srotodusti* (histopathology), no disease can occur.

It is evident in Ayurveda texts that food has been claimed as biofuel, and one should be highly selective regarding food

consumption, as everybody’s phenotype makeup is different. Not only food but also food processing, food combination, and food cultivation play important roles in maintaining homeostasis and healthy body tissues.

Unfortunately, the globalization of food has made global food easily available in kitchens. At the same time, the globalization of food has also imparted untoward effects on health maintenance.

The “concept of *Abhishyandi Karma*” has been explained as an independent pharmacological action in the Ayurvedic classical text[2]. In simplest terms, “*Abhishyandi*” produces more moisture in the tissue, obstructs various channels, and leads to diseases in the long run.

The 21st century has witnessed a surge in lifestyle-related disorders, including metabolic syndrome, cardiovascular diseases, and chronic digestive issues. These conditions are often linked to improper dietary habits, sedentary lifestyles, and the accumulation of toxins in the body. In Ayurveda, these factors can contribute to the vitiation of *Srotas*, the intricate network of channels responsible for transporting nutrients, energy, and waste products throughout the body. The globalization of food has further complicated this issue, with easy access to processed foods and dietary choices that may be high in *Abhishyandi* properties.

*Abhishyandi Karma* refers to the action of substances that increase moisture and obstruct these vital channels. While modern medicine focuses on specific pathologies, Ayurveda provides a holistic understanding of how certain foods and habits can impede the flow within the body's transport systems, leading to a cascade of health problems. Therefore, a deeper understanding of *Abhishyandi Karma* is crucial in today's context. This study aims to bridge the gap between classical Ayurvedic knowledge and contemporary health challenges by systematically analyzing the effects of *Abhishyandi* Ahara and Vihara on *Srotas* and *Swasthya*, ultimately contributing to the development of effective preventive and personalized lifestyle interventions.

### Brief Literature Review

This literature review delves into the Ayurvedic concept of *srotas* (body channels) and explores the *Abhishyandi Guna* (obstructive quality), highlighting its effects on bodily functions. According to the *Sharangadhara Samhita*[3], drug actions on *srotas* are categorized as *Abhishyandi* (causing obstruction due to qualities like heaviness and sliminess, e.g., curd) and *Pramathi* (clearing obstructions, particularly in the *Rasavaha srotas*). The *Carakasamhita*[4] identifies foods with *picchila*, *guru*, and *snigdha* (slimy, heavy, and oily) qualities as promoting *kleda*

(moisture), leading to the obstruction of *Rasavaha srotas*. This is further elaborated by Acharya Dalhana in the *SushrutaSamhita*[5], who describes how *Abhishyandi* substances cause *kleda* in various body channels, mirroring modern concepts of food-induced **cellular swelling** and its role in metabolic disorders. Additionally, the *Bhavaprakasha* defines *srotas* as channels responsible for the movement of vital substances and classifies *Abhishyandi* foods as those that obstruct these microchannels, impairing digestion, metabolism, and leading to tissue malnutrition.

Ayurveda views *srotas* as vital channels responsible for essential functions such as storage, secretion, absorption, transportation, elimination, and digestion. Disruption in *srotas*, known as *Srotodushti*, can be caused by improper diet and lifestyle, resulting in the vitiation of doshas and dhatus, leading to conditions such as increased flow, obstruction, or abnormal flow. These channels are classified into three groups: those responsible for the intake of environmental elements (*Pranavaha*, *Annavaha*, *Udakavaha*), those nourishing tissues (*Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, *Shukra*), and the excretory channels (*Swedavaha*, *Mutravaha*, *Purishavaha*). Treatment for blocked channels includes **purificatory therapies**, **palliative treatments**, and **psychotherapy** for psychological blockages.

### Research Question:

*What is Abhishyandi & what are its effects on different srotas & swasthya?*

### Previous Research Work Done

Related articles & thesis work done:

- 1) Unwholesome Food Revisited- by Sabnis M, published in Journal of Natural & Ayurvedic Medicine. The article describes Certain food classifications, elaborated in the text, which play a big role in creating disease processes.
- 2) Clinical Research: Provocative dietary factors in geriatric hypertension: A surveillance study- by Madhavi V. Jagtap, Yogesh S. Deole, Harimohan Chandola, B. Ravishankar, published in AYU: An International Quarterly Journal of Research In Ayurveda the study supported the fact that the dietary etiologic factors, such as excess intake of *Abhishyandi* dietary substances can lead to vitiation of Rakta Dhatu as well as Pitta Dosha in the body leading to disorders, such as Hypertension.
- 3) Analysis Of Dyslipidemia As Per Ayurveda And Its Management By Hridya A, Published In International Journal Of Ayurveda And Pharma Research. The Reviewed Article States that *Abhishyandi* And *Virudha Ahara*, Along With a Sedentary

Lifestyle, Is The Basic Attributing Factor Of Dyslipidemia.

- 4) A Literary Review Of *Oja* And *Visha Gunas* By Mahendra B. Toshniwal, Ravindra P. Kulkarni, Sachin N. Hirekar, Published In Ayurline International Journal Of Research In Indian Medicine. The article states that *Ghrta* is *Alpa Abhishyandi* while drawing a comparative chart on *Guna of Oja, & Visha*.
- 5) The Role of *Pathya-Apathya* in Psoriasis.to *Kushtha* – A literary review by Surajkumar Bangar, Ramesh Ujwale, and Bhagyashree Puranik published in Ayurlog National Journal of Research in Ayurved Science.
  - a. The article states that milk and fish are *Madhura*, having *Madhura Vipaka*, and are *Maha Abhishyandi*. Though milk is *Sheeta* (cold) *Virya* (potency) while fish is *Ushna*.

### Lacuna & Gap Analysis

- References to the term “*Abhishyandi*”, can be traced in different Samhitas, but in other contexts relatively.
  - Eg.: *Diwaswapna* as *vihaaraj*, *dadhi sevan* as *aaharaj*.
  - *Dadhi* as “*MahAbhishyandi*”, *ghrta* as “*alpa Abhishyandi*”, etc.



- Definition of *Abhishyandi* (as per *Ayurveda Acharyas*):

- The Dravya that obstructs the *Rasavaha srotas* (channels of propagation of plasma/ECF) due to its *Picchila, Guru guna* producing heaviness (*Gurutwa*) in the body is known as “*Abhishyandi*” e.g., *dahi* (curd). But the term *Abhishyandi* can be traced in *pathya-apathya*, *nidana* for diseases related to *srotas* other than *Rasavaha srotas*.

#### Aim:

The study aims to analyze the effects of different *Abhishyandi* Ahara and Vihara on *srotas* and *swasthya* by compiling information from Ayurvedic literature as well as relevant materials online.

#### Objectives:

##### 1. Primary Objective:

- To compile available information related to the scope of *Abhishyandi*, understanding, and relevance within Ayurvedic literature. (Example: *Chikitsa upayog guna*, role in *Roga utpatti*, etc.)
- To provide a list of *Ahara-Viharas* that has a similar biological effect to *Abhishyandi* on *srotas*.

##### 2. Secondary Objectives:

- Explain the action behind *Abhishyandi karma* in terms of modern pharmacology.
- To provide a comprehensive guideline on the concept of *Abhishyandi*: dos & don'ts. which may cause abnormality in *srotas* as a preventive and curative measure for practitioners and patients.

#### Materials:

##### Inclusion Criteria:

1. Caraka Samhita
2. Sushruta Samhita
3. Ashtanga Hridayam
4. Ashtanga Sangraha
5. Sharangdhar Samhita
6. Madhava Nidana
7. Bhav Prakash
8. Nibandha Sangraha Commentary of Dalhana on Sushruta Samhita
9. Chakrapani commentary of Chakradatta on *Caraka* Samhita
10. Sarvanga Sundara commentary of Arundatta on *Astanga Hrdaya*
11. Journals, PubMed, Google Scholar.

##### Exclusion Criteria:

All other books/commentary of *Brihatrayee*, and *Laghu Trayee*, except those mentioned in the inclusion criteria. Books available in regional languages. Manuscripts of the books mentioned above will be excluded from the present work.

## Methodology

The study consists of:

1. **Identification:** Identify references related to *Abhishyandi* in the Samhitas.
2. **Compilation:** Compile each reference and context relevant to the topic and list the Ahara and Vihara responsible for the etiology of different *srotas*/ diseases according to classical references mentioned in various Ayurvedic Samhitas.
3. **Analysis & Organization:** Organize knowledge in order of *srotas* as described in the classical text by chart illustration.

**Prototype of Reference Information for structured format of data extraction:**

### I. Reference information

- Source Type (Classical Text/Commentary/Research Article):
- Title:
- Author(s)/Translator(s)/Commentator(s):
- Text Name/Journal:
- Edition/Publication Year:
- Volume/Chapter/Page Number:
- Specific Verse/Passage (Sanskrit):
- Specific Verse/Passage (English Translation):
- Any other relevant details:

### II. *Abhishyandi* Karma Details

- Definition of *Abhishyandi*:
- Qualities (Guna) of *Abhishyandi* Dravya:
- Specific *Abhishyandi* Dravya mentioned (Ahara/Vihara):

- Name of Dravya:
- Part used:
- Preparation/Processing:
- Context of *Abhishyandi* reference (e.g., Pathya-Apathya, Nidana):

### III. Effects on *Srotas*

- *Srotas* mentioned to *Abhishyandi*:
  - *Srotas* Name (Sanskrit):
  - *Srotas* Name (English):
- Nature of Effect on *Srotas*:
  - Increased flow (Atipravrutti):
  - Obstruction (Sanga):
  - Nodules (Siragranthi):
  - Diversion of flow (Vimargagamana):
  - Other (specify):
- Description of the effect on *Srotas*:
- Dosha involvement:

### IV. Effects on Swasthya (Health) and Disease

- Swasthya (Health) implications:
- Disease(s) mentioned about *Abhishyandi*:
  - Disease Name (Sanskrit):
  - Disease Name (English):
- Symptoms described:
- Pathophysiology described:

### V. Modern Correlation (If Applicable)

- Modern pharmacological concept related to *Abhishyandi*:
- Possible mechanism of action:
- Relevant biomarkers/physiological changes:

### VI. Additional Information



- Any other relevant information: facilitating the analysis and synthesis of
- Researcher's Notes/Interpretation: information for the study.
- Quality Assessment of Source (if applicable):

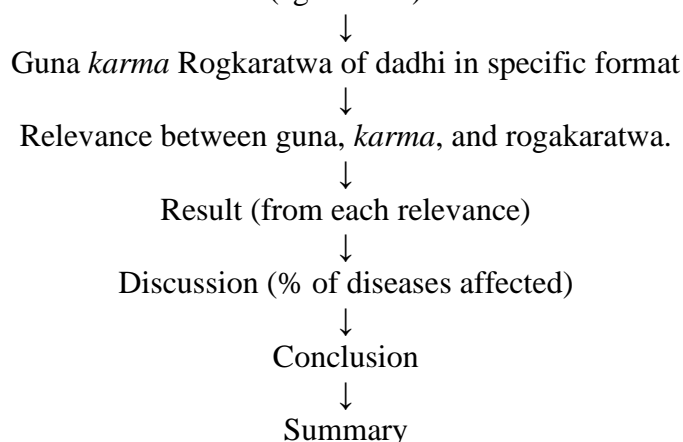
4. **Fill in the gap:** to establish a correlation between *Abhishyandi* and its action on *srotas* individually.

This structured form will help extract relevant data in a systematic and organized manner,

- Study Design:** Qualitative Research Design

#### Study Design in a Flow Chart

Literature of *Abhishyandi* Dravya Padartha from the Bruhatrayi Samhita.  
(eg.: Dadhi)



- Study Setting:**

**Location:** Kurukshetra, Haryana

**Period:** 3 years

- Data Collection and Management:** NA
- Statistical Analysis Plan:** NA

#### Ethical Considerations

- IRB approval number: NA
- IEC Letter No.** - SKAU/Acad./2024/11531-32

#### Anticipated Outcomes:

**a) Primary outcome:** Different *Abhishyandi* Ahara and Vihara have distinct impacts on various *srotas* and swasthya.

**b) Secondary outcome:**

- To enhance the knowledge of preventive aspects of *Abhishyandi* gunatmak Dravya in Swasthya.

- The impact it has on public health & its effectiveness on health services.
- This *karma* affects the Percentage of diseases (as mentioned in the Ayurvedic text).
- Link – pathophysiology behind the effect it has on different *srotas*.

#### Trial Registration

No subject is required for the test or trials since it is purely based on literature study and review.

**Keywords (Source: NAMASTE PORTAL, MeSH)**

- **Abhishyandi** अभिष्यन्दि (*srotas*-obstructing dravya)  
Code: SAT-F.117
- **Karma** कर्म(action)  
Code: SAT-F.59
- **Srotas**, स्रोतस् (structural or functional channels)  
Code: SAT-B.468
- **srotorodhaH** /स्रोतोरोधः (complete or partial obstruction in the body channels leading to their malfunctioning, Obstructive pathology occurring in channels.  
Code: SAT-C.159
- **Swasthya** स्वास्थ्यम्/ स्वस्थता (healthy feeling)  
Code: SAT-D.9192
- **Hydrodynamics**  
The motion of fluids, especially noncompressible liquids, under the influence of internal and external forces.  
Year introduced: 2011  
Date introduced: June 25, 2010  
Tree Number(s): G01.342  
MeSH Unique ID: D057446  
Entry Terms:
  - a) Hydrodynamic
  - b) Fluid Dynamics

c) Dynamic, Fluid

• **Biological Transport**

The movement of materials (including biochemical substances and drugs) through a biological system at the cellular level. The transport can be across cell membranes and epithelial layers. It can also occur within intracellular compartments and extracellular compartments.

Year introduced: 1966 (1964)

Date introduced: January 1, 1999

Select item 680016932.

**Biological Transport, Active**

- The movement of materials across cell membranes and epithelial layers against an electrochemical gradient, requiring the expenditure of metabolic energy.
- Year introduced: 1966  
Date introduced: January 1, 1999

**Dissemination Plan**

Through the university thesis archive.

**Declaration**

This study will be completed & presented in the form of a dissertation.

**Discussion**

Here are the potential advantages and limitations of the study:

**Advantages:**

- **Systematic Compilation of Knowledge:** The study aims to compile scattered

references to "*Abhishyandi Karma*" from various classical Ayurvedic texts. This systematic compilation can provide a more organized and comprehensive understanding of the concept, which is valuable for researchers, practitioners, and students of Ayurveda.

- **Clarification of a Fundamental Concept:** By analyzing the effects of *Abhishyandi* Ahara and Vihara on *Srotas* and *Swasthya*, the study can contribute to a clearer understanding of this fundamental Ayurvedic principle. This can help in the better application of the concept in clinical practice and health management.
- **Bridging Classical and Modern Understanding:** One of the objectives is to "Explain the action behind *Abhishyandi karma* in terms of modern pharmacology." This attempt to bridge the gap between classical Ayurvedic concepts and

modern scientific understanding can enhance the credibility and acceptance of Ayurveda.

- **Potential for Preventive and Curative Guidelines:** The study aims to provide comprehensive guidelines on *Abhishyandi*, which can be useful for both practitioners and patients in preventing and managing diseases related to *Srotas*.
- **Addressing a Gap in the Literature:** The study acknowledges that references to *Abhishyandi* exist in different contexts and aims to address this lacuna by providing a more focused and in-depth analysis.

### Limitations

- **Qualitative and Literature-Based Nature:** As a qualitative study relying solely on literature review, the findings will be based on the interpretation of existing texts. This approach may be limited by the subjectivity of interpretation and the potential for variations in the

understanding of classical concepts.

- **Lack of Empirical Data:**

The study does not involve any clinical or experimental data. Therefore, the conclusions will be limited to theoretical relationships and may not directly reflect real-world scenarios.

- **Potential for Incomplete Data:**

The study's comprehensiveness depends on the availability and accessibility of relevant information in the classical texts. There might be variations in the level of detail and emphasis on *Abhishyandi* in different texts, which could affect the

study's findings.

- **Challenges in Modern Pharmacological**

**Correlation:** Explaining *Abhishyandi Karma* in terms of modern pharmacology might be challenging due to the fundamental differences in the two systems of medicine. The study might face limitations in finding direct correlations or equivalents.

In summary, this study has the potential to contribute valuable insights into the Ayurvedic concept of *Abhishyandi Karma*. However, it's important to acknowledge its limitations, particularly its reliance on literature review and the absence of empirical data.

## Timeline:

Task	Date	Status	Text
Phase 1: Review of literature text	December 2024 To March 2025	In Progress	Conduct a literature review and plan data validation.
Phase 2: Analysis & Validation of Data	April 2025 To July 2025	Yet to be started	Presentation of data analysis
Phase 3: Writing and submission	August 2025 to November 2025 forward	Yet to be started	Draft, revise, and finalize the thesis.

## Results:

The study will analyze data to determine the correlation between *Abhishyandi* Ahara/Vihara and their effects on *srotas* and *swasthya*.

## Significance of the Study:

1. References to the term “*Abhishyandi*” can be traced in different Samhitas, but in other contexts relatively. Eg.: *Diwaswapna* as *vihaaraj*, *dadhi sevan* as *aaharaj*. *Dadhi* as “*MahAbhishyandi*”, *ghrta* as “*alpa Abhishyandi*”, etc.

2. Definition of *Abhishyandi* (as per *Ayurveda Acharyas*):

The Dravya that obstructs the *Rasavaha siras*(channels of propagation of

plasma/ECF) due to its *Picchila*, *Guru guna* producing heaviness (*Gurutwa*) in the body is known as “*Abhishyandi*” e.g., *dahi* (curd). But the term *Abhishyandi* can be traced in *pathya-apathya*, *nidana* for diseases related to *srotas* other than *Rasavaha srotas*.

## Trial Status

- Recruitment status and projected timelines: NA

## Funding

- **Source(s) of funding:** Shri Krishna AYUSH University, Kurukshetra, Haryana

## Conflicts of Interest: None

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