

A Literary Review of Anukta Srotas with Special Reference to Stanyavaha Srotas

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Abstract: Human body is made through the number of minute channels referred as 'Srotas'. The Srotas in the body were compared directly by the number of Bhavas existing in our body. Srotas are described as Aparisankheya (innumerable) bhava in our body, therefore there numbers are also Aparisankheya. In Charaka Samhita Vimanasthana, we found the information regarding only of thirteen Srotas. But it lacks some information about Mulasthanas, dhushti hetu etc, of the Srotas which are minute and invisible. Many such Srotas like Ashruvaha srotas, Stanyavaha srotas, Vatavaha srotas etc have not been explained in detail, those are referred to as Anukta Srotas. Therefore for the study of Anukta Srotas, knowledge about its Mulasthana must be confirmed. The criteria for fixing Mulasthanas have not been mentioned clearly by Acharyas. So, to update the knowledge in modern era, study of these Anukta Srotas and correlation of those on modern parameter is need of the hour. By conducting study on Stanyavaha Srotas an attempt is made towards highlighting the neglected and unestablished areas regarding Srotas.

Keywords: Stanyavaha Srotas, Anukta Srotas, Ayurveda

I. INTRODUCTION

The main aim of *Ayurveda* is to maintain the health of a healthy person and at the, same time to cure the disease of the diseased person by its eight *angas* like *Kaya*, *Bala*, *Gruha*, *Urdvanga*, *Shalya*, *Damshttra*, *Jara* and *Vrusha*^{1,2}. The *Ayurvedic* approached as depicted above is unique in the sense that it extends a message of the real patient originated holistic diagnostics, where the patient as a being and his remained as healthy are centre focus.

Rachana Shareera defined as it is a science which deals with the knowledge of how the human body is built that science. It gives the knowledge of *Shareera*. It is the structural study of human body. The knowledge of *Shareera* is very essential and important in the field of science of life.

The developmental anatomy, gross anatomy, physiological anatomy, the *Sukshma* and *Sthoola Shareera*, the constitution of 5 *Bhutas*, the formation of *Anga Pratyangas* is important for clinical diagnosis and treatment.

Acharyas have mentioned many *srotases* their *mulasthana*, *sroto dushti*, *viddha lakshna* etc. but there are many other *srotas* which are mentioned in many other contexts but not included while enumerating the *srotas*. Such are considered as *Anukta srotases*. It is found that different diseases with similar *lakshanas* and during the time of pregnancy and breast feeding *acharyas* have mentioned about *Stanyavaha siras* and *dhamanis*. Hence it is very important to put some lights on the dark areas of *Samhitas* with respect to the topic considered for study.

Objectives of the study

To study the detailed information or review regarding *Anukta Srotas* & *Stanyavaha Srotas*.

II. METHODOLOGY

Anukta Srotas –

Vyutapatti –

The word *Srotas* is derived from 'Sru' *Dhatu*.

Srotas are the channels through which *Stravana Karma* i.e. Carrying of *Dhatu* takes place³.

Nirukti -

Srotas are the space between *Sharira Bhava* through which transportation takes place and which is different from *Sira* & *Dhamani*⁴.

Srotas are the channels where transformation and transportation of *Dhatu* takes place⁵.

Paryaya⁶ -

Srotas, Sira, Dhamani, Rasayani, Nadi, Patha, Marga, Samavruta & Asamavruta Sharira Cheda, Sthana, Aashaya, Niketa.

Number of Srotas³ -

According to some *Acharyas*, number of *Srotas* is countable; according to some it is enumerable.

Classification of Srotas –

Acharya Charaka and *Sushruta* have told that basically the *srotas* are of two types that are *bahya srotas* and *abhyantara srotas*. *Bahya srotas* are nine in number according to *susruta*⁷, and these *bahya srotas* are called as *bahya chhidra* by *charaka Acharya*⁸.

These nine are *Bahya Srotas* are as follows ;

Karna – 2, Netra – 2, Ghrana – 2, Vadana – 1, Guda – 1, Mendhra - 1

Number of *Abhyantara Srotas* is not confirmed by *Acharya*. All *Acharya* had different opinion about number of *abhyantara srotas*. Some *Acharya* told the number of *srotas* that are according to *charaka, srotas* are thirteen in number. According to *Sushruta Acharya* number of *srotas* are eleven pairs. *Vagbhata Acharya* had followed the *Srotas* like *Charaka*.

Sankhya and specification according to different *Acharya* is shown as Follows ;

Table no. 1 - Showing *Sankhya* and Specification of *Srotas* according to different *Acharyas* :

Sr. no.	Srotas	Charaka ⁹	Sushruta ¹⁰	Vagbhata ¹¹
1	<i>Pranavaha</i>	✓	✓	✓
2	<i>Annavaha</i>	✓	✓	✓
3	<i>Udakavaha</i>	✓	✓	✓
4	<i>Rasavaha</i>	✓	✓	✓
5	<i>Raktavaha</i>	✓	✓	✓
6	<i>Mamsavaha</i>	✓	✓	✓
7	<i>Medovaha</i>	✓	✓	✓
8	<i>Asthivaha</i>	✓	-	-
9	<i>Majjavaha</i>	✓	-	-
10	<i>Shukravaha</i>	✓	✓	✓
11	<i>Mutravaha</i>	✓	✓	✓
12	<i>Purishavaha</i>	✓	✓	✓

13	<i>Swedavaha</i>	✓	-	-
14	<i>Artavavaha</i>	-	✓	✓

***Anukta Srotas* –**

Etymological origin of *Anukta srotas* -

The word *Anukta srotas* were derived from the two words which are "*Anukta*" and "*Srotas*". We have understood the etymology of word *srotas* in the previous chapter, the word *Anukta* is also made up with two *Sanskrit* word *Ana* + *Ukta*.

Definition of *Anukta srotas* –

"The *srotas* which are not mentioned by *Acharyas* in classics are known as *Anukta srotas*; their *mulasthanas*, *vyapti*, *dushti hetus*, *dushti lakshanas* etc. of these *srotas* are not clearly explained in the classics, hence the name was given *Anukta srotas*."

Concept of *Anukta srotas* -

The quantity or count of the *Srotas* can be well compared with the innumerable amount of bhava present in our human body. Though our acharya has explained only thirteen *srotas*, it is a well-known fact that where ever the process of transportation and nourishment is happening, in all such areas the presence of *Srotas* is inevitable¹².

In *Vimanshana Charakacharya* has detailed about the *srotas* with their *mulasthanas*, *Dushti Lakshanas* and also their *Dushti hetu*. For the remaining *Srotas* other than thirteen *srotas* mentioned by *charaka*, the term *Anukta* has been used¹³.

Chakrapani acharya while commenting on the *Gnyanavatam* had once told that, he who is capable to know that more than thirteen *srotas* are present in the body, can be called as *Gnyananvant* or intelligent scholar, and he can by himself presume the *Anukta srotas* from the *lakshanas* itself¹⁴.

***Stanyavaha srotas* -**

The *srotas* which carries the *stanya* is known as the *stanyavaha srotas*. In *Sushruta Shaareera stana* while describing the diet of new born baby he has mentioned that after delivery on third of fourth day the *dhamanis* or the *siras* situated in *hrudaya pradesha* gets dilated and initiate milk ejection. *Bhavaprakasha* also gave the same concept.

Harita says that due to force used during bearing down efforts by the parturient woman, her *srotas* get cleared leading to ejaculation of milk.

III. CONCLUSION

Srotas which are not included in 13 *srotas* mentioned by *acharyas Charaka* and 11 pairs according to *Acharya Susruta*, but *srotas* which are present in the body but not established are called as *Anukta Srotas*. it is difficult to fix the number of *Anukta srotas*. *Pratyaksha*, *anumana* and *aptopadesha* must be utilized as tools for conducting the study and obtaining knowledge of *anukta srotas*. *Srotas* cannot be defined specifically if we adopt literary meaning of *srotas* to define it in all contexts, it will lead to a *vyapti tantra dosha*.

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