STUDY OF ANUKTA SROTAS WITH SPECIAL REFERENCE TO
STHANYAVAHA SROTAS - A REVIEW

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ABSTRACT
Human body is made up of number of minute channels referred as ‘srotas’. The numbers of Srotas in the body are compared directly by the number of Bhavas existing in our body. There are Aparisankheya (Innumerable) bhava in our body, so number of Srotas is also Aparisankheya. While we browse through Charaka Samhita Vimanasthana, we get the information of only thirteen srotas. But it lacks some information about Mulasthanas, dhushtihetu etc, of the Srotas which are minute and invisible. Many such Srotaslike Ashruvahstrotas, Stanyavahasrotas, vatavahasrotas etc have not been explained in detail, those are referred to as AnuktaSrotas. According to Acharya Charak the basic concept what he has mentioned about Srotas in general is sufficient to understand the AnuktaSrotas if person is intelligent enough. But to achieve specific knowledge and detail studies of those AnuktaSrotas still more scientific research is necessary. Srotas are the avakashas, which are Abhivahanshila which flow and pass through their Mulasthanas in our body. Hence to study AnuktaSrotas, their 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 AnuktaSrotas and correlation of those on modern parameter is need of the hour. By conducting study on SthanyavahaSrotas an attempt is made towards highlighting the neglected and unestablished areas regarding Srotas.

KEYWORDS: Ashruvahstrotas, Stanyavahasrotas, vatavahasrotas etc.
INTRODUCTION
Ayurveda is holistic science of health and life. It is based on the doctrine of “loka purusha samya” and “swabhava uparama vada”. Ayurveda can be considered as the panchama veda even though it is originated from Adharva veda so called upaveda of Adharva veda.

The science which deals with the knowledge of how the human body is built that science is known as Shareera or Rachana Shastra. It is the structural study of human body. The knowledge of shareera is very essential and important in the field of science of life. Without basic education of shareera the physician can’t become a successful in the field of treatment and also in maintaining the healthy life. Who knows the better knowledge of shareera they will become good success in diagnosing, treating the disease and as well as maintaining the healthy life.\cite{1}

In surgical processes the basic knowledge of anatomy is very necessary. So the ancient Acharyas like Charaka, Susruta and Vagbhata were given importance to the knowledge of Rachana Shareea. Achayra Susruta have mentioned in the Shareera sthana of Susruta Samhita. Other Acharyas have also explained about human anatomy in their samhitas. The human body dissection was described in Susruta samhita.

Therefore considering the views of Acharyas i.e. using research tools and guide lines mentioned by them, by taking the help of current references and parameters, I have chosen this area for study to reestablish the old facts of our classics and to bring up certain innovation in this era. Thus strengthening and enriching our samhitas.

Thus the topic called Anukta srotas i.e. unestablished srotas, about which very less have been mentioned by our Acharyas, I am trying to venture into this subject to focus and highlight the area which are existing in our science since long but not yet established.

Acharyas have mentioned many srotases their mulasthan, sroto dushti, viddha lakshna etc. but there are many other srotases which are mentioned in many other contexts but not included while enumerating the srotas. Such are considered as Anukta srotases.\cite{2} It is found that different diseases with similar lakshanas and during the time of pregnancy and breast feeding acharyas have mentioned about sthanyakaha 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.
Therefore an attempt to study, understand and analyze the available literature regarding srotas mentioned by our acharyas and along with those other neglected srotas about which very less details are available, is being done. Ashravaha srotas is an example of Anukta srotas which is considered here for critical and analytical study.

Hope my study inspires and acts as substratum the scholars interested in research and development of different Anukta srotas.

As told by MerwynGorden “No research is ever quiet complete. It is the glory of a good piece of work that it opens the way for something still better. The object of research is the advancement not of the investigator, but of knowledge”.

**DISCUSSION**

Every moment new sign and symptoms are coming in to existence on earth with causative factors of diseases. To face such new problems which are not mentioned directly or clearly in our classics there is need to study and venture in to such unestablished symptoms or diseases. In other words if we want to Stand steady in new era with our Ayurvedic tools, then we must have to establish our study on Ankta Hetu, Anukta diseases, anukta dravyas, and Anukta srotas.

When we go through our samhitas, we will find that our acharyas have mentioned the information in the form of key words and they expect that their followers should find the exact meaning of those words, so to study and establish concepts which are not explained sufficiently hence by using the term anukta they have tried to mention the concept in a presided manner.

In Asthang hrudaya, acharya has quoted a very good shloka which says that the knowledge is much more expanded, than we assume for which he used three adjectives ati, vi and, pra. And from this ocean they have selected some pearls and formed samhita. During those ancient days they were so intelligent that they could anticipate and assume the whole concept just by knowing the matter in its concise form but due to influence of Kala now a day's there is need to elaborate the whole thing.

Charak samhita, while describing the qualities of drugs and food materials in sutrasthana, in vimansthana while describing rasa Skanda and dravyas for Panchakarma, acharya has clearly mentioned that the description in these contexts is just introductory. Intelligent scholar can
examine and use the new drug by reading these properties which explained respectively. Anukta vyadhi chikitsa concept was utilized by Charakacharya in chikitsasthana also, much more references can be found in classics which suggest that there is need to explain the unestablished concepts as expected by our acharyas from us.

While describing srotas in Vimansthana, Charaka acharya has mentioned that he is going to describe only about some of the srotas amongst the available srotas with their mulasthanas, dushti laxanas, and their dushti hetus, it means there are more than thirteen srotas in our body. In same context Charaka acharya has mentioned that explanation of thirteen srotas is enough to provide the knowledge of those remaining srotas. For those remaining srotas acharya has used the word Anukta.[3]

Concept of srotas
The literary meaning of srotas means channels through which srava oozes out or flows. But when we go through our classics, the word srotas gives different meaning at different context. In some context meaning of srotas is Avakasha; in some context it conveys the meaning of carrying tubules, dhamani or sira in some context and the whole system in another context. It is very difficult to define the srotas in one definition. If we adopt literary meaning of srotas in all contexts it will lead to Avyapti tantradosha.

According to definition of srotas numbers of srotas are compared with number of bhavas present in our body. In other words, where all the process of transportation and nourishment is taking place, existence of srotas must be there. Our acharya have explained only thirteen srotas in Srotovimaniya adhyaya but in our classics we get the explanation of mulasthanas, dushti lakshanas, and dushtihetus of many more srotas.

Why to study anukta srotas
As mentioned earlier acharya have given us some guide lines for studying srotas those guidelines can be considered as tools to study Anukta srotas. Elaborative application of the three examining tools mentioned by our acharyas, against Anukta srotas is as follows

Pratyaksha pramana
When we study and observe human physiology, we will come to know that there are several liquids substances which ooze in our body; this itself is the proof of presence of srotas which carries the respective substance.
As we know that there are different kinds of substances available, then we have to find out their respective channels, by means of Panchendriyanjyana or modern technology such as by injecting dyes, X-rays, ultrasound etc.

After this, one has to observe and study the nature and function of that substance.

Next to this, what type of clinical features manifests due to pathological changes in that substance i.e. srava and in that carrying channel i.e. srotas should be analyzed.

In addition, one has to observe the causative factors by which the channel or srotas is getting vitiated.

Find the site which is majorly affected due to the vitiation of srava or that place whose damage could cause major problem of that srotas, where vitiation causes the total collapse of that respective srotas.

It is also important that one has to take into consideration, lines of treatment or type of treatment which makes correction or gives the relief from signs and symptoms.

By utilizing the above mentioned guidelines of pratyaksha apramana as tools, we can conduct studies effectively and successfully.

**Anumana pramana**

Anumanpramana is one of the very important tools for going into detail and exploring Anukta srotas.

- By considering Praiyakshya and Aptomadeshanjyana. Anukta srotas can be subjected for Anumana.
- Anumanpramana is one of the important parameter for considering srotomula; by Anumana we can certify the srotomula, for e.g.

1. The site which get vitiated due to vitiation of srava.
2. Place where vitiation has cause total collapse of respective srotas.
3. When the vitiated site is treated it causes complete cure of entire srotodushti.

These above mentioned can be considered as Srotomula supported by Anumanapramana and proved by Tarka.

- Srotodushti laxanas are considered as those signs and symptoms that arise due to pathological changes in the srava and channel carrying it.
Causative factors by which the channel or srotas gets vitiated would be called as Dushtihetus of srotas.

By gathering all information of vitiation, one can plan samprapti and line of treatment of that particular Anukta srotodushti.

**Aptopadesha pramana**

This is the most important and essential pramana, the tool without which all the concepts will remain baseless and the important method which has to be followed to establish any concept. Aptapramana, prayakshya and Anuman are the important guidelines to establish the Anukta srotas.

One has to define the Anukta srotas according to sequence of srotas mentioned by our acharyas in classics. Considering the same, below mentioned point have been highlighted.

1. First one has to derive and describe about the srava of Anukta srotas.
2. Depending upon the srava flowing through that srotas one has to give name for those respective srotas, just as Lasikavaha srotas, Ashruvah srotas etc.
3. The vital spot i.e. Srotomula of that Anukta srotas has to be defined and specified.
4. Vyapti or area covered by respective srotas has to be mentioned and if possible anatomical limitations can also be fixed.
5. Srotodushti laxanas of Anukta srotas has to be explained.
6. Then one has to mention dushti hetus of Anukta srotas.
7. Possible line of treatment for correcting the Srotodushti has to be described. In this way one can study and explore the Anukta srotas by which one can contribute to our shastra and enrich his own knowledge.

**Concept of mulasthanas of anukta srotas**

When we go through our classics, normally the channels around respective srotomula were explained as srotas of the respective srotomula. Acharya Sushruta has mentioned the Viddha laxanas of srotas directly as the Viddha laxanas of srotomula. With this one can understand that Srotas cannot be explained without describing its mulasthanas.

In general the word ‘Mula’ gives the meaning prabhavasthana or prarambhsthana (Ayuvrvediya shabdakoshvenumadhavashastri). In other words, primary knowledge about srotas includes nidana, evidence of which is the collapse of srotas due to injury to its...
mulasthana or cure of srotodushti by treating the mula of that corresponding srotas. While deciding the mulasthana of any anukta srotas, this much definition of Srotomula is not sufficient. To make a way or make strategy for fixing the mulasthana of Anukta srotas one has to have proper knowledge of the textual references of all other explained srotas with their respective srotomula in all samhitas.

Description of every srotas in regard with srotomula ends with a letter 'Cha', tikakara's opinion gives the evidence of hidden or many unexplained points under that letter. So, the actual application of this letter implies the presence of other mulasthanas apart from explained areas, and these points come under the category of Anukta. In this advanced era. We must distinguish those anukta points which will uplift the apunarbhava chikitsa of Ayurveda science.

Let us discuss about each srotas in brief

1. Pranavaha srotas

Hridaya, Mahasrotas and Rasavahini dhamanis are mulasthana of this srotas according to Brihatrayee's opinion. Here Hridaya denotes the surface area but not the specific organ where the pranavaha srotas exists. Mahasrotas gives the idea of target area for treatment of pranavaha srotodushti. For example, tamakashwasa is a vyadhi of pranavaha srotas which will subside by administering Vamana therapy. We all know that Vamana therapy will eliminate the doshas from the upper route through mahasrotas only.

2. Annavaha srotas

Amashaya. VamaParshwa and AnnavahiDhamanis are Mulasthanas of Annavaha srotas.

3. Udakavaha srotas

Taalu and Kloma are mulasthanas of udakvaha srotas hence Sushruta quotes that pipasa and sudden death are results of injury to the kloma, which indicates the vital areas of Udakavaha srotas involved. Taalu is included under the examination site of this srotas.

These three srotas possess the nature of continuous movement in the body, and nourishes all the respective srotas along with tridosha, sapthadhatu and malas in the body. It is difficult to decide the origin of these srotases; hence mulasthanas of these srotases cannot denote prabhavasthana.

4. Rasavaha srotas

Hridaya, Dashadhaffiani aftd Rasavahidhamanis arc the mulasthanas.
5. **Raktavaha srotas yakrut**

Pleeha. Raktavahidhamanis are the mulasthanas of Raktavaha srotas.

6. **Shukravaha srotas**

Medhra, Vrishana, Sthana and Majja are the mulasthanas of shukravaha srotas. Majja and vrishana are places of origin of Shukra while medhra and stana are carriers, both are the sites of examination of shukravaha srotas. Above three are srotas of liquid entities, here concept of mulasthana means both prabhavasthana and utpattisthana of corresponding dhatu.

7. **Mamsavaha srotas**

Snayu, twak and raktavahidhamanis are mulasthanas of mamsavaha srotas. Snayu is considered as one of the examining point of mamsavaha srotas, raktavahidhamanis are considered under the factors of origin.

8. **Medovaha srotas**

Vrikka, Vapavahana and Kati are the mulasthanas of Medovaha Srotas. Here, vrikka is the origin of medas where as vapavahana and kati are places for examining Medovaha Srotas.\[5\]

9. **Asthivaha srotas**

Medadhatu and Jaghana are mulasthanas of Asthivaha srotas. Here asthi originates from medadhatu and Jaghana is the point for examination of Asthivaha srotas.

10. **Majjavah srotas**

Asth and sandhi are the mulasthanas of majjavaha srotas. Here also Asthi is the utpattisthana of majja and Sandhi is the examining point of majjavaha srotas. Above four are srotas of Sthiradhatus and the concept of mula reveals that these are the factors influencing utpattimongst them some are pareekshyabhavas for the corresponding srotas.\[6\]

11. **Pureeshavaha srotas**

Pakwashaya and Guda are the mulasthanas of pureeshavaha srotas. Here, pakwashaya is utpattisthana whereas guda is prabhavasthana of pureeshavaha srotas.

12. **Mutravaha srotas**

Basti, Vankshana and Medra are the Mulasthanas of mutravaha srotas. All three seems to be prabhavasthana of Mutravaha srotas.

13. **Swedavaha srotas**

Meda and Lomakupa are the mulasthanas of swedavha srotas. Medas is the utpattisthana and lomakupa is prabhavasthana of Swedavaha srotas.

Above three are considered as Malas of Shareera these should be excreted from the body through Bahirmukha Srotas. According to Chakrapani, the term Upadhatu means one which
is nourished by dhatus and there is no further parinamana of that. Upadhatu individually is incapable of nourishing other factors in the body except itself. Here, mulasthanas of pureesha, mutra and swedavaha srotas are considered under the concept of prabhavasthana and utpattisthana of their respective srotas.

14. Artavavaha srotas
Garbhashaya and Artavavaha dhamanis are the Mulasthanas of artavavaha srotas. Artava is the upadhatu of rasa dhatu which starts to manifest at about 12yrs and gets ceased at the age of fifty years. Here artavavahadhamanis and garbhashaya together considered as prabhavasthana.

By observing above discussion of all ukta srotas and their mulasthanas, we can say that, the mulasthana have to fulfill one of the criteria as it may be

- Prabhavasthana or prarambhasthantha.
- Tubular structure which carries the srava of that respective srotas.
- While studying patho-physiology of a disease, mulasthana is the site or area which is frequently or commonly affected in srotodushti or the site which will causes the collapse of srotas when it gets vitiated.
- In treatment aspect, mulasthana is the target area, which cures the corresponding srotodushti when it is treated.
- Mulasthana is the place where the srotas has to be examined.

In other words we can see that, each srotas (ukta or Anukta), must possess all features mentioned above. But when acharya had described the mulasthanas they had chosen only two of them, which were most important for treatment purpose at their time and they have used the word cha to describe remaining.

Mulasthans of anukta srotas must be decided considering all the above mentioned points.

Srotodushti of anukta srotas
As mentioned by Charak Acharya, the general lakshanas of stotodushti of srotas are Atipravrutti, Sanga, Vimargagaman, Siranamgranthi. We have already seen regarding these things; now let's concentrate upon sanga and Vimargagamana.
Sanga
The word sanga can be understood in two ways, one is the decreased or ceased flow of srava due to obstruction or any other cause and second is the condition in which it get vitiatiated due to sanga of dushitadosha. These two are also called as sanga of that respective srotas, it is also named as "Kha-vaigunya".

As per modern sciences, each of the biological substances will have certain chemical composition that regulates the body in a normal condition. Any change in composition to say increase or decrease will cause vitiation of that particular srotas which can be enumerated under stanachyuti.

Avasthanam means the condition at which the paka has transformed. For any such transformations three avasthas are required viz., amavastha, pachyamanavastha and pakvavastha. Any irregularity or maltransformation in these will lead to chyuti and this is termed as avasthanamchyuti.

So here when there is change in swamanaavasthanam of the srotas or srava of srotas is known as Vimargagamanam of the srotas. For e.g. in raktapitta, there is Vimargagaman of Raktavaha srotas.

Srotodushti hetu of anukta srotas
Dushti hetus are basically of two types, those are specific or special and general.

Specific or special
Any particular hetu that which is swatantra in its dominancy and precedes the pathogenesis to particular anukta srotas can be termed as specific cause or visishtahetu.

General hetus
Acharya Charaka in Vimanasthana has explained the general hetus or the causes for the vitiation of the srotas. Srotas can get vitiatiated by its own specific hetu or may get vitiatiated by other srotas or other dathu or dosha.[8]

Sthanya vaha srotas
To analyze sthanya vaha srotas it is mandatory to study about the sthana and lactiferous duct, its phenomena that have been explained in modern science. In young adult female each breast
is rounded eminence lying within the superficial fascia largely anterior to the upper thorax but spreading laterally to a variable extent.[9]

**Vyapti**
Even though anatomical limitation of sthanyavaha srotas has not been mentioned, srotas can be correlated to lactiferous duct. Lactiferous duct carries the milk, passes through the nipple and open in its tip as 15-20 orifices. Near its orifice, each of these ducts is slightly expanded as a lactiferous sinus, which in lactating breast is further dilated by the presence of milk.

**Sthanya**
Sthanya is considered as upadhatu of Rasa. After the digestion of food, the rasa is formed. The sweet essence part of this rasa circulating the entire body by the action of vyana reaches the breast and is termed as sthanya. The sira of hrudaya sthana get vivrutha after delivery and sthanya is produced on the third or fourth day.

**Formation of sthanya**
It looks that there is difference in opinion regarding formation of sthanya because it is described to be formed from raktha or rasa, or the both. However formation of sthanya from raktha is described during pregnancy period.

During pregnancy new lactic glands and lactiferous tubules are formed, existent one grows and develop. For this growth and development during pregnancy raktha is essential. First milk secretion or colostrum is also formed during pregnancy from raktha. After delivery is no further growth of lactic glands, but their function i.e formation of milk is increased which is accomplished by rasa.[10]

**Concept sthanya vaha sroto dushti hetu**
The factors responsible for the Sthanyavaha srotodushti are called as Sthanyavaha sroto dushti hetus.

They are of two types
1. General
2. Specific hetu
1. General hetus
We have already discussed previously, Acharyas have mentioned the General hetus or the causes which leads to srotodushti. These can also be considered while discussing the dushti hetus of Sthanyavaha srotas. They are Ama, Adhyashana, Vishamashana, Anashana, diseases like Trushna, jwara etc. can be called as general hetus.

2. Specific hetus
The hetus which are responsible for the Sthanyavaha sroto dushti directly are specific hetus. Acharya charaka has mentioned the sthanya dushti nidana. Without the dushti of srotas the dushti of its secretion won’t take place. So the same can be considered for the sthanyavaha sroto dushti. Such as indigestion, consumption of non-congenial, unusual or unfavorable and incompatible food and over eating, use of salty, sour, hot, kshara and humid or putrefied articles, diseases of body and mind, awakening in the night, over worrying, suppression of natural urges and attempt to excrete feces etc in the absence of their urge, trauma anger etc and other diseases can be considered as the specific hetus for Sthanyavaha sroto dushti.

Concept of sthanya vaha sroto dushti: While describing srotodushti of srotas Acharya Charaka has mentioned a very important statement regarding sroto dusti lakshanas which is mentioned as
1. Ati pravruti
2. Sanga
3. Siranam grandi
4. Vimarga gamana

So to understand about srotodushti lakshanas of sthanyavaha srotas, we have to consider the above stated symptoms with respect to Sthanyavaha Srotas. It is not necessary that all the dushti lakshanas should be present. In Sthanyavaha srotas we cannot see the vimarga gamana

Ati pravruti
Increased amount of srava of sthanya from sthana than its normal flow is considered as ati pravruti. In modern hyper secretion of breast milk is mentioned.
Snaga
In sanga of sthanya vaha srotas there may be apravruti or ishad pravruti of sthanya. In sthanya kshya or sthanya nasha there will be laxity of breast along with decrease or absence of milk secretion. Obstruction of lactiferous duct is mentioned in modern literature.

Siranam granthi
Ayurvedic literature has mentioned disorders like sthana vidradi, sthanya keelaka. In modern literature fibroadenoma, abscess and cancer of breast can be included.

Mulasthana of sthanyavaha srotas
As discussed earlier, each srotas possesses the sites or places called as mulasthana of respective srotas such as prabhavasthan etc. so to confine the mulas of ashruvaha srotas we have to discuss the sthanyavaha srotas considering prabhavasthanadi etc.

1. Prabhavasthana
It means the utpathisthana. According to classics the utpatti of Sthanya is from rasa and raktha. So Rasadhatu and rakthadhatu can be called as prabhavasthana. The utpati of rasa is from hrudaya. But according to modern science from anatomical point of view, milk is secreted from alveoli of breast.[11]

2. Carrying channels
The tubular structure or channel which carries the srava of respective srotas should also be considered as mulasthana. Here 15-20 pairs of lactiferous ducts carry the Sthanya.[12]

3. The main site in srotodushti
While going through the causes for secretion of Sthanya, acharya explains milk ejaculates by the thought, sight or touch of the child and also with his physical touch. Hence manas, lactic glands and breast can be considered as the main site in Srotodhushti.

4. Examination site
As the lactiferous ducts are seen in the breast and the secretions are seen from the breast, breast can be considered as the examination site.

5. Site for treatment
While discussing the causes for the ejaculation of the milk, there we find the involvement of manas. So manas can be considered as the site for treatment. As the sthana is the site for production and secretion of sthanya, Sthana can be considered as the site for treatment.
CONCLUSION

By the above discussions and classical evidences, which is collected from various Ayurvedic granthas, we can conclude that Sthanya vaha srotas is present in our Sharira, which was not previously included under Abhyantara srotas, which was mentioned by Ayurveda acharyas.

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