



CONCEPT OF ANUKTA SROTAS W.S.R. TO ASHRUVAHA SROTAS

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Abstract:

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 are also Aparisankhey.

We get the information of only thirteen srotas in Strotovimaniyaadhyaya, where as many more srotas has been mentioned in our classics like Ashruvahstrotas, Lasikavahstrotas, sandnyavahstrotas etc. of which mulasthnadi have not been explained. To treat diseases of these srotas, knowledge regarding these Anukta Srotas is needed.

According to Acharya detailed knowledge of 13 srotas is enough to assume, imagine and treat the disorders of Anukta Srotas which are laksha-alaksha.

Srotas are the Avakashas, which are Abhivahanshila which flow and pass through their Mulasthanas in our body; hence to study Anukta Srotas, their mulasthana must be confirmed. The criteria for fixing mulasthanas have not been mentioned clearly by Acharya; there it is the need of hour to derive and to establish Srotas after studying and analyzing the information available in our Samhitas.

By conducting study on Ashruvaha srotas an attempt is made towards highlighting the neglected and unestablished areas regarding Srotas.

Key words: Anukta srotas, Mulasthana

Introduction:

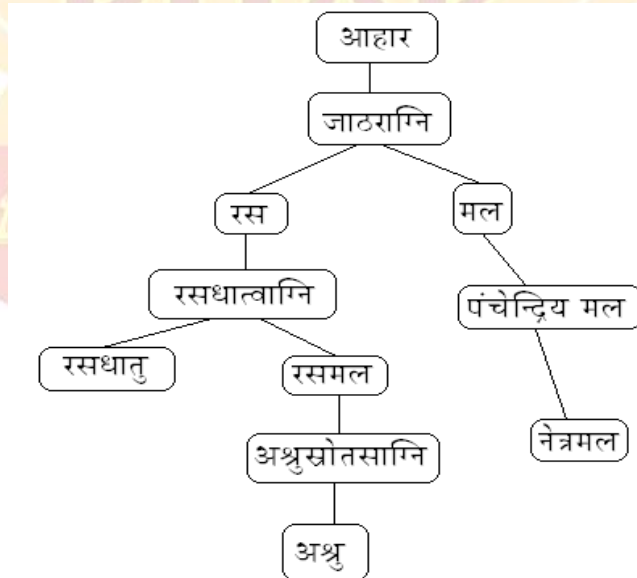
There innumerable Anukta srotas, but here I have considered Ashruvah srotas as topic for my article. The srotas which carries the Ashru is called as Ashruvah srotas. This Ashruvah srotas is situated in eye or Netra. So when we want to study a new srotas then first we have to study the srava or liquid factor which is carried by that respective srotas. While taking in consideration this point first we have to study the Ashru which is carried by Ashruvah srotas.

Review of Ashru:

This Ashru word is formed by the two Sanskrit words "Ash" and "ruk". In shabda kalpadruma we will get "Na+Shi+Dun" as the nirukti of word ashru. The synonyms of ashru are

Chakshu jala, Netrambu, Rodanam, Bshpa etc⁷⁰. In Sanskrit dictionary we will get the vyutpatti of Ashru as "The liquid which fulfill the eye, which will be the cause for blindness or Adarshana"⁷¹.

In Sharangadhara pratham khandda acharya has used the term netrajala for Ashru which is the mala of Rasa dhatu. In sutrasthana charaka acharya has mentioned ahara rasa as the prasandansha that is formed during the period of Ahara parinama and mala is formed as kitta of ahara. Here this kitta nourishes the mala bhaga of panchendriya, but in the tridha parinama of first adya Rasadhatu prasandansha and mala bhag is also formed. This mala bhaga again gives origin to netra jala⁷².



Apart from this when there is utklesh of manasika bhavas then also ashru is formed and secreted. During such situation nirmiti (formation) of Ashru will be different from the above mentioned procedure.

Ashruvah srotas:

The srotas (channels) which carries the Ashru is called as Ashruvah srotas. In Sushrut uttar tantra while describing the panchbhautik utpatti of Netra, acharya has mentioned that Ashru marga is formed by the Akasha mahabhuta³. Acharya Dalhan while commenting on the same has mentioned that Ashru marga means Ashruvah srotas⁴. Here it means that all the hollow spaces or srotas present in the Netra are formed by the Akasha mahabhuta.

Concept of Ashruvah srotodushti:

While describing the srotodushti of srotas, acharya charaka has coated a very important statement regarding Sroto dushti laxanas which is as mentioned below⁵

1. Ati-pravrutti
2. Sanga
3. Siranam granthi
4. Vimarga gaman.

So to understand about the srotodushti laxanas of Ashruvaaha srotas, we have to consider the above stated symptoms with respect to Ashruvaaha srotas.

1. Atipravrutti:

The increased amount of srava of Ashru from akshi than its normal flow is considered as Atipravrutti. This type of symptom is considered under Atipravrutti rupa srotodushti of Ashruvaaha srotas.

Rodhana:

This is the main condition in which increased secretion of tears is observed. shoka or shokaj vyadhi's are the conditions where increased Ashru sravana is noticed. In shokaj unmad, shokaj jwara, etc also we get the Atipravrutti of ashruvaaha srotas.

On contrarily, even happiness leads to secretion of tears which are considered as tears of happiness.

2. Sanga:

Sanga of Ashruvaaha srotas is of two types.

1. Apravrutti / ishad pravrutti

2. Doshajadi Sanga

1. Apravrutti / ishad pravrutti:

Complete absence or decreased quantity of Ashru is called as Apravrutti of Ashruvaaha srotas. Ashru

are also called as Bashpa. Acharya has mentioned Bashpa as the Adharaniya vega, in same context laxanas of Bashpavegavarodha has been mentioned. In such condition there is no flow of Ashru or flow of Ashru is obstructed voluntarily. The laxanas which are generated due to Bashpavegavarodha are to be considered as Apravrutti of Ashruvaha srotas^{6, 7and 8}.

Laxanas according to various Acharyas are as mentioned below:

Pratishyaya, Akshiroga Herudaroga Aruchi Bhrama Shirogurutvam Timira

2. Doshajadi Sanga:

Doshajadi sanga is the condition which is caused by factors like various diseases, Ama etc. which are responsible for vitiation of Ashru vaha srotas, this condition is also called as "*Kha-vaigunya*". The laxanas of this type of vitiation are found scattered in our samhitas. Some of them are as mentioned below

1. Poorvarupa of netraroga⁹:

When vitiated dosha get lodged at Netra for causing the Dosha-dudhya samurchhana, simultaneously they vitiate the ashruvaha srotas and create the ashruvaha srotodushti laxanas.

3. Siranam granthi:

Formation of Arbuda due to obstruction by granthi in the Ashruvaha srotas is called as Siranam granthi rupa vitiation of Ashruvaha srotas. In Sushrut samhita while describing the sandhigat vyadhi acharya has described the Granthi as vyadhi, this is also one type of Ashruvaha Sroto dushti.

4. Vimarga gamana:

Change in the normal course of flow and gati of ashru in Ashruvah srotas is called as Vimarga gamana of Ashruvaha srotas.

Conclusion:

- The srotas which are not included in thirteen srotas mentioned by Acharyas and Srotas which are present in the body but not established are called as Anukta srotas. It is difficult to fix the numbers for Anukta srotas. Pratyaksha, Anuman and Apta pramanas must be utilized as tools for conducting the study and obtaining knowledge of Anukta srotas.

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