

A Literary and Conceptual Study of *Srotas* in *Charaka Samhita* with Special Reference to *Yoga Tantrayukti*

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Abstract: Ayurveda explains the living human body as a continuously functioning system sustained by numerous channels known as *Srotas* these channels are responsible for transportation, transformation, and nourishment of *Dosha, Dhātu, and Mala*. The equilibrium of *Srotas* ensures health, whereas their vitiation results in disease manifestation. Thus, *Srotas Siddhanta* occupies a central position in *Ayurvedic* physiology (*Sharir Kriya*) and pathology (*Vyadhi Vigyana*).

In *Charaka Samhita*, detailed descriptions of *Srotas* are available; however, these references are widely scattered throughout different *Sthanas*, making conceptual understanding difficult for students and clinicians. To overcome this difficulty, *Ayurveda* employs a unique textual interpretative methodology known as *Tantrayukti*. Among various *Tantrayuktis*, *Yoga Tantrayukti* plays a crucial role in logically arranging, integrating, and correlating dispersed textual statements to derive a comprehensive meaning.

The present study aims to analyze the concept of *Srotas* in *Charaka Samhita* by applying *Yoga Tantrayukti*. Through systematic compilation and logical integration of scattered references related to origin, classification, functions, vitiation, and clinical importance of *Srotas*, the study highlights the significance of *Tantrayukti* as a scientific tool for understanding classical *Ayurvedic* literature. The study concludes that *Yoga Tantrayukti* enhances clarity, conceptual depth, and practical applicability of *Srotas Siddhanta*.

Keywords: *Srotas*, *Yoga Tantrayukti*, *Srotodushti*, *Sharir Kriya*, *Tantrayukti*

I.INTRODUCTION

Ayurveda is a science of life. This science has unique concepts like *Agni, Srotas, Aam, Oja, Tridosha, Panchamahabhut* and many more. One of such important concepts by *Ayurveda* is “*Srotas*”. *Ayurveda* believes that our whole body is made up of different *Srotas*. *Srotas Sankalpana* in *Ayurveda* is very unique.

Without the proper understanding of the function, extent of the various *Srotas* it is very difficult to understand properly the real concept of the *Srotas*. These *Srotas* are responsible for proper origin, development, functioning and transportation of *sharir bhava*.

A careful analysis of *Ayurveda* treatise reviews back there is a comprehensive approach regarding the ancient science that we have. The appropriate use of *Tantrayukti* gives the purpose of understanding the knowledge of the classics in detail.

Tantrayukti is the methodology or technique of the ancient science to reveal, interpret the correct meaning for its practical application. Amongst 36 *tantrayuktis*, the second one is *Yoga Tantrayukti*,

In the current study, the concept of *Srotas* will be studied with all perspectives, as general introduction to the respective *Srotas, Srotomoola*, vitiating factors, symptoms, treatment etc. While doing this study, all the information given in *Charak Samhita* and its commentary will be gathered. *Yoga Tantrayukti* will be applied to the collected data. After applying *Yoga Tantrayukti* the data will be arranged in a specific and logical manner so as to get exact knowledge of *Srotas* deeply.

AIM

To conduct a comprehensive literary and conceptual study of *Srotas Siddhanta* in *Charaka Samhita* using *Yoga Tantrayukti*.

II.OBJECTIVES

To study the concept, definition, classification, and physiological importance of *Srotas* as described in *Charaka Samhita*¹.

To identify and apply scattered references related to *Srotas* in different sections of *Charaka Samhita* with the help of *Yoga Tantrayukti*.

III. MATERIALS AND METHODOLOGY

Materials:

Charaka Samhita with *Ayurveda Deepika* commentary by *Chakrapani Datta*¹

Sushruta Samhita with *Nibandha Sangraha* commentary by *Dalhana*⁵

Ashtanga Hridaya and *Ashtanga Sangraha* with respective commentaries^{4, 6}

Standard textbooks, published research articles, theses, and dissertations related to *Srotas* and *Tantrayukti*⁷⁻¹⁴

Methodology:

The present work is a conceptual, literary, and analytical study. Relevant references related to *Srotas* were systematically collected from *Sutrasthana*, *Vimanasthana*, *Sharirasthana*, and *Chikitsasthana* of *Charaka Samhita*¹. These references were critically analyzed and classified under headings such as definition, derivation, synonyms, number of *Srotas*, *Moolasthana*, physiological functions, causes of vitiation (*Hetu*), types of *Srotodushti*, and pathological manifestations.

Yoga Tantrayukti was applied as a methodological tool to logically connect and integrate these scattered references, thereby presenting them in a structured and sequential manner². Comparative references from *Sushruta Samhita* and *Ashtanga Hridaya* were utilized wherever necessary to support and clarify the concepts.

IV. OBSERVATIONS

Srotas-Wise Detailed Observations

On systematic application of *Yoga Tantrayukti* to the scattered references of *Charaka Samhita*, the following detailed observations regarding each *Srotas* were made:

1. *Pranavaha Srotas*

Pranavaha Srotas is responsible for the maintenance of vital life activities such as respiration and circulation of *Prana*. Its *Moolasthana* is described as *Hridaya* and *Mahasrotas*. Vitiation of *Pranavaha Srotas* leads to symptoms like dyspnea, abnormal respiration, chest discomfort, and altered consciousness. The observations reveal that *Pranavaha Srotas* plays a primary role in sustaining life, and its disturbance quickly results in life-threatening conditions, indicating its supreme physiological importance.

Observation In Relation With	Reference Details
INTRODUCTION सर्वा हि चेष्टा वातेन स प्राणः प्राणीनां स्मृतः..... तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च..... तत्र हृदयेऽश्वत्थं धमन्यः प्राणापानौ.....	<i>Cha.su.17/118.</i> <i>Cha.vi.05/08.</i> <i>Cha.si.09/04.</i>
HETU	<i>Cha.chi.17/10-16.</i>

पृथक् पञ्चविधावेतौ निदिष्टौ रोगसङ्ग्रहे रूक्षशीतकषायाल्पप्रमितानशनं स्त्रियः.....	<i>Cha.chi.18/10.</i>
LAKSHAN प्राणवहानि स्रोतांस्यन्वेति तेन श्वासः..... प्राणोदकान्वाहीनि स्रोतांसि सकफोऽनिलः । यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः..... विषमासात्स्यभोज्यातिव्यवायाद्विगनिग्रहात् ।	<i>Cha.Ni.06/04.</i> <i>Cha.chi.17/21.</i> <i>Cha.chi.17/45.</i> <i>Cha.chi.18/24.</i>
CHIKITSA दशमूलस्य वा क्वाथमथवा देवदारुणः..... यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्..... दीपनं बृंहणं चैव स्रोतसां च विशोधनम्..... कासश्वासहरश्चैव विशेषेणोपदिश्यते..... उष्णाः कषायाः पाकेऽम्लाः कफशुक्रानिलापहाः..... पुष्कर्मूलं हिककाश्वासकासपार्श्वशूलहराणां.....	<i>Cha.chi.17/105-120.</i> <i>Cha.chi.17/147-150.</i> <i>Cha.chi.18/187.</i> <i>Cha.chi.1/1/70.</i> <i>Cha.su.27/26.</i> <i>Cha.su.25/40.</i>

2. *Udakavaha Srotas*

Udakavaha Srotas is involved in maintaining fluid balance and hydration of the body. Its *Moolasthana* is *Talu* and *Kloma*. Disturbance in this *Srotas* manifests as excessive thirst, dryness of mouth, dehydration, and altered fluid homeostasis. The study indicates that *Udakavaha Srotas* is closely linked with electrolyte balance and thermoregulation.

OBSERVATION IN RELATION WITH	REFERENCE DETAILS
INTRODUCTION तद्यथा- दशोदकस्याञ्जलयः शरीरे..... दश प्राणायतनानि; तद्यथा- मूर्धा, कण्ठः..... स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः..... उदकमाश्वासकराणां.....	<i>Cha.Sha.07/15.</i> <i>Cha.ssha.07/09.</i> <i>Cha.chi.28/08</i> <i>Cha.su.25/40.</i>
HETU स्रोतसां दूषणादामात् सङ्क्षोभादतिपूर्णात्.... रुद्ध्वा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि सञ्चिताः... प्राणोदकान्वाहीनि स्रोतांसि सकफोऽनिलः..... स्रोतांसीति प्रकृतत्वात् प्राणोदकवाहीनि स्रोतांसि... क्षोभाद्भयाच्छ्रमादपि शोकाक्रोधादि.... क्लोमजायां पिपासामुखशोषगल्गलाः.....	<i>Cha.chi.13/14.</i> <i>Cha.chi.13/20.</i> <i>Cha.chi.17/21</i> <i>Cha.chi.17/45</i> <i>Cha.chi.22/04.</i> <i>Cha.su.17/101.</i>
LAKSHAN रसवाहिनीश्च नालीर्जिह्वामूलगततालुकक्लोमः... अब्धातुं देहस्थं कुपितः पवनो यदा विशेषयति..... द्रानाशः शिरसो भ्रमस्तथा शुष्कविरसमुखता....	<i>Cha.chi.22/06.</i> <i>Cha.chi.22/11.</i> <i>Cha.chi.22/12.</i>
CHIKITSA लिङ्गं सर्वास्वेतास्वनिलक्षयपित्तजं भवत्यथ तु.... रेक्षुस्फुडोदकसितोपलाक्षौद्रसीधुमाद्रीकैः..... पिपासानिग्रहात्तत्र शीतं तर्पणमिच्छते.... नागरधन्ववासाकमुस्तपर्पटकचन्दन.....	<i>Cha.chi.22/24-27.</i> <i>Cha.chi.22/34-39.</i> <i>Cha.su.07/21.</i> <i>Cha.su.04/29.</i>

3. *Annavaaha Srotas*

Annavaaha Srotas is responsible for ingestion, digestion, and initial processing of food. The *Moolasthana* of

Annavaḥa Srotas are *Amashaya* and *Vamaparsva*. Vitiation leads to symptoms such as anorexia, indigestion, nausea, vomiting, and heaviness. Observations show that *Annavaḥa Srotas* is central to *Agni* function, and its impairment becomes the root cause of many systemic disorders.

OBSERVATION IN RELATION WITH	REFERENCE DETAILS
INTRODUCTION त्रय उपस्तम्भा इति- आहारः, स्वप्नोः..... तद्यथा- अन्नं वृत्तिकराणां श्रेष्ठम्..... इष्ट वर्णगन्धरसस्पर्श विधिविहितमन्नपानं..... नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः..... पुरीषाधानं चामाशयश्च पक्वाशयश्चोत्तरगुदं..... पञ्चदश कोष्ठाङ्गानि; तद्यथा- नाभिश्च, हृदयं.....	<i>Cha.SU.11/35.</i> <i>Cha.su.25/40.</i> <i>Cha.su.27/03.</i> <i>Cha.vi.02/17.</i> <i>Cha.sha.03/06.</i> <i>Cha.sha.07/10.</i>
HETU न च खलु केवलमतिमात्रमेवाहारराशिमात्रप्रदोषः.... प्राणोदकान्नवाहीनि स्रोतांसि सकफोऽनिलः.....	<i>Cha.vi.02/08.</i> <i>Cha.chi.17/21.</i>
LAKSHAN तं द्विविधमामप्रदोषमाचक्षते भिषजः..... अलसकमुपदेक्ष्यामः- दुर्बलस्याल्पाग्नेर्बहुश्लेष्मणोः..... आमाशयोत्क्लेशकृतां च मर्म प्रपीड्यंश्छर्दि..... वातादिभिः शोकभयातिलोभक्रोधैः....	<i>Cha.vi.02/10.</i> <i>Cha.vi.02/12.</i> <i>Cha.chi.20/08.</i> <i>Cha.chi.26/124-126.</i>
CHIKITSA शान्तिरामाशयोत्थानं व्याधीनां लङ्घनक्रिया..... तिक्तो रसः स्वयमरोचिष्णुरप्यरोचकघ्नो विषघ्नः.... तत्र साध्यमामं प्रदुष्टमलसीभूतमुल्लेखयेदादौ.... हरीतकीं पञ्चरसामुष्णामलवणां शिवाम्..... नागरातिविषामुस्तक्वाथः स्यादामपाचनः..... तक्रं तु ग्रहणीदोषे दीपनग्राहिलाघवात्..... तमसाध्यतामसम्प्राप्तं चिकित्सेद्..... दोषाः सन्निचिता यस्य विदग्धाहारमूर्च्छिताः..... प्रमथ्यां मध्यदोषाणां दद्याद्दीपनपाचनीम्..... पित्तातिसारं पुनर्निदानोपशयाकृतिः.....	<i>Cha.ni.08/31.</i> <i>Cha.su.26/41(5).</i> <i>Cha.vi.02/13.</i> <i>Cha.chi.1/1/29.</i> <i>Cha.chi.15/98.</i> <i>Cha.chi.15/117.</i> <i>Cha.chi.19/10.</i> <i>Cha.chi.19/14-15.</i> <i>Cha.chi.19/20-22</i> <i>Cha.chi.19/50.</i>

4. Rasavaha Srotas

Rasavaha Srotas facilitates the circulation and nourishment of *Rasa Dhatu*. Its *Moolasthan* is *Hridaya* and *Dash Dhamani*. *Dushti* of *Rasavaha Srotas* manifests as fatigue, heaviness, fever, anorexia, and edema. Observations indicate that *Rasavaha Srotas* serves as the primary nourishing channel for all *Dhatus*, and its vitiation has widespread systemic effects.

OBSERVATION IN RELATION WITH	REFERENCE DETAILS
INTRODUCTION दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः.....	<i>Ch.su. 29/03</i>

अर्थे दश महामूलाः समासक्ता महाफलाः..... प्रतिष्ठार्थं हि भावानामेषां हृदयमिष्यते..... मातृजश्रायं गर्भः । न हि मातुर्विना गभोत्पत्तिः..... पञ्चदश कोष्ठाङ्गानि; तद्यथा- नाभिश्च, हृदयं..... ईर्ष्योत्कण्ठाभयत्रासक्रोधशोकातिकर्शनात्..... सारतश्चेति साराण्यष्टौ पुरुषाणां बलमानः.....	<i>CH.SU. 30/03</i> <i>CH.SU 30/05</i> <i>CH.Sha 03/06</i> <i>Ch.sha 07/10</i> <i>Ch.chi0 8/24.</i> <i>Ch.vi. 08/102.</i>
HETU व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा.... विषमो धातुवैषम्यं करोति विषमं पचन्.....	<i>Cha.Chi.15/36-37</i> <i>Cha.chi. 15/50</i>
LAKSHAN कामचिन्ताभयक्रोधशोकोपहतचेतसः... सन्तापः सारुचिस्तृष्णा साङ्गमदौ हृदि व्यथा.... स्रोतोभिर्विसृता दोषा गुरवो रसवाहिभिः.... स्रोतांसि रुद्ध्वा सम्प्राप्ताः केवलं देहमुल्बणाः..... स्रोतसां सन्निरुद्धत्वात् स्वेदं ना नाधिगच्छति..... रसवाहिनीश्च नालीर्जिह्वामूलगलतालुकक्लोमः..... अश्रद्धा चारुचिश्चास्यवैरस्यमरसज्ञता..... रसस्वेदवहानि स्रोतांसि पिधायाम्निमुपहत्य....	<i>Cha.chi 16/09</i> <i>Cha.chi. 03/26</i> <i>Cha.chi. 03/53</i> <i>Cha.chi 03/131.</i> <i>Cha.chi. 03/132.</i> <i>Cha.chi. 22/06.</i> <i>Cha.su 28/09-10.</i> <i>Cha.Ni. 01/20- 26.</i>
CHIKITSA ज्वरे लङ्घनमेवादातुपदिष्टमृते ज्वरात्.... ज्वरो ह्यामाशयसमुत्थः, प्रायो भेषजानि..... ज्वरे रसस्थे वमनमुपवासं च कारयेत्..... आम्रात्रातकलिकुचकर्मद्वृक्षाम्लालवेतसः..... रसजानां विकाराणां सर्वं लङ्घनमौषधम्..... चतुष्प्रकारां संशुद्धिः पिपासा मारुतातपौ..... रसजानां विकाराणां सर्वं लङ्घनमौषधम्..... अम्लं हृद्यानां..... स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते.....	<i>Cha.chi. 03/139-144.</i> <i>Cha.Vi. 03/40.</i> <i>Cha.chi. 03/315.</i> <i>Cha.su.04/10.</i> <i>Cha.su.22/09.</i> <i>Cha.su. 22/18-22.</i> <i>Cha.su.28/25.</i> <i>Cha.su 25/40.</i> <i>Cha.chi.28/92.</i>

5. Raktavaha Srotas

Raktavaha Srotas is concerned with the formation and circulation of *Rakta Dhatu*. The *Moolasthan* is *Yakrit* and *Pleeha*. Vitiation results in skin disorders, bleeding tendencies, discoloration, inflammation, and fever. Observations suggest a strong association between *Raktavaha Srotas* and inflammatory as well as dermatological disorders.

OBSERVATION IN RELATION WITH	REFERENCE DETAILS
INTRODUCTION विधिना शोणितं जातं शुद्धं भवति देहिनाम्.... प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहत.... हृदये क्लोमि यकृति प्लीहि कुक्षौ च वृक्कयोः... दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः..... यकृत्प्लीहप्रभवाणां लोहितवहानां च स्रोतसां..... रसस्य च न रागोऽस्ति स कथं याति रक्तताम्..... मातृजश्रायं गर्भः..... पञ्चमे मासि गर्भस्य मांसशोणितोपचयो..... दश प्राणायतनानि; तद्यथा-पञ्चदश कोष्ठाङ्गानि..... अष्टौ शोणितस्य.....	<i>Cha.su.24/03-04.</i> <i>Cha.su.24/24.</i> <i>Cha.su.17/94.</i> <i>Cha.su.29/03.</i> <i>Cha.Ni.02/04.</i> <i>Cha.chi.15/23.</i> <i>Cha.sha.03/06.</i> <i>Cha.sha.04/21.</i> <i>Cha.sha.07/09-10.</i> <i>Cha.sha.07/15</i> <i>Cha.vi.08/104.</i> <i>Cha.chi.04/07.</i>

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6. Mamsavaha Srotas

Mamsavaha Srotas is responsible for the nourishment and maintenance of muscular tissue. Its *Moolasthan* includes *Snayu* and *Twacha*. Vitiations lead to muscular hypertrophy, atrophy, tumors, and abnormal growths. The observations indicate that disturbances in *Mamsavaha Srotas* are primarily structural and related to tissue overgrowth or degeneration.

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7. Medovaha Srotas

Medovaha Srotas governs fat metabolism and lubrication of the body. Its *Moolasthan* is *Vrikka* and *Vapavahana*. Vitiations cause obesity, excessive sweating, lethargy, and metabolic disturbances. Observations highlight the role of *Medovaha Srotas* in metabolic disorders and lifestyle diseases.

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8. Asthivaha Srotas

Asthivaha Srotas is involved in the formation and maintenance of bone tissue. The *Moolasthan* includes *Medas* and *Jaghan*. Vitiations result in bone pain, brittleness, deformities, and dental or hair abnormalities. Observations suggest that *Asthivaha Srotas* maintains structural stability and mineral balance.

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9. Majjavaha Srotas

Majjavaha Srotas nourishes bone marrow and nervous tissue. Its *Moolasthan* is *Asthi* and *Sandhi*. Vitiating manifests as dizziness, weakness, joint disorders, and neurological symptoms. Observations show that *Majjavaha Srotas* has a significant role in neurological integrity and joint lubrication.

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10. Shukravaha Srotas

Shukravaha Srotas is responsible for reproduction and vitality. Its *Moolasthan* is *Vrushana* and *Shepha*. *Dushti* leads to infertility, erectile dysfunction, decreased libido, and reproductive abnormalities. Observations indicate that *Shukravaha Srotas* also influences overall *Ojas* and vitality.

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11. Mutravaha Srotas

Mutravaha Srotas governs urine formation and excretion. Its *Moolasthan* includes *Basti* and *Medhra*. Vitiating leads to dysuria, polyuria, retention of urine, and urinary tract disorders. Observations emphasize the role of *Mutravaha Srotas* in maintaining fluid and waste balance.

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CHIKITSA जम्बवाग्नप्लक्षवटकपीतनोडुम्बराश्व.... पचोत्पलनलिनकुमुदसौगन्धिक..... वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाण..... स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपी.... स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले..... पार्श्वपृष्ठकटीकुक्षिसङ्ग्रहे गृध्रसीषु च..... इक्षुर्मूत्रजननानां..... पित्तकृतं सृष्टविष्मूत्रः पाकोऽम्लः..... शोफाशोग्रहणीदोषमूत्रग्रहोदराचू.... गुडान् कृत्वा न चात्र स्याद्विहराहारय....	<i>Cha.su.04/15(33).</i> <i>Cha.su.04/15(34).</i> <i>Cha.su.04/15(35).</i> <i>Cha.su.07/07.</i> <i>Cha.su.14/04.</i> <i>Cha.su.14/22.</i> <i>Cha.su.25/40.</i> <i>Cha.su.26/62.</i> <i>Cha.su.27/229.</i> <i>Cha.ka.07/43.</i>

12. Purishavaha Srotas

Purishavaha Srotas is responsible for the formation and elimination of feces. Its *Moolasthan* is *Pakvashaya* and *Guda*. *Dushti* manifests as constipation, diarrhea, abdominal pain, and irregular bowel habits. Observations suggest a close association between *Purishavaha Srotas* and gut motility.

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HETU मधुरा मधुराः पाके ग्राहिणो रूक्षशीतलाः.....	<i>Cha.su.27/27.</i>
LAKSHAN पक्वाशयशिरःशूलं वातवर्चोऽप्रवर्तनम्.... मलानाश्रित्य कुपिता भेदशोषप्रदूषणम्.... अपानो मार्गसंरोधाद्धत्वाऽग्निं कुपितोऽनिलः.....	<i>Cha.su.07/08.</i> <i>Cha.su.28/22.</i> <i>Cha.chi.13/40.</i>
CHIKITSA स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च.... स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले..... पित्तकृतं सृष्टविष्मूत्रः पाकोऽम्लः शुक्रनाशनः..... रूक्षः शीतोऽगुरुः स्वादुर्बहुवातशकृद्यवः.....	<i>Cha.su.07/09.</i> <i>Cha.su.14/04.</i> <i>Cha.su.26/62.</i> <i>Cha.su.27/19.</i> <i>Cha.su.27/24.</i>

वृष्यः परं वातहरः स्निग्धोष्णो मधुरो..... मलजानां विकाराणां सिद्धिशोका..... गुदनिःसरणे शूले पानमम्लस्य सर्पिषः..... जम्बुशल्लकीत्वक्कच्छुरामधूक.....	<i>Cha.su.28/30.</i> <i>Cha.chi.19/42-43.</i> <i>Cha.su.04/32.</i>
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13. Swedavaha Srotas

Swedavaha Srotas regulates perspiration and thermoregulation. The *Moolasthan* includes *Medas* and *Lomakupa*. Vitiation leads to excessive or absent sweating, skin dryness, foul odor, and temperature imbalance. Observations highlight its importance in maintaining thermal homeostasis.

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INTRODUCTION द्वे अधः सप्त शिरसि खानि स्वेदमुखानि.... पित्तं, मांसस्य खमला, मलः स्वेदस्तु..... स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः.....	<i>Cha.su.07/42.</i> <i>Cha.chi.15/18.</i> <i>Cha.chi.28/08.</i>
HETU स्रोतसां दूषणादामात् सङ्क्षोभादतिपूरणात्... रुद्ध्वा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि.... स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा.... रसस्वेदवहानि स्रोतांसि पिधाय..... स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा.....	<i>Cha.chi.13/14.</i> <i>Cha.chi.13/20.</i> <i>Cha.ni.1/20.</i> <i>Cha.ni.1/23.</i> <i>Cha.ni.1/26.</i>
LAKSHAN तेषामिमानी पूर्वरूपाणि भवन्ति..... स्पर्शाज्ञत्वमतिस्वेदो न वा वैवर्ण्यमुन्नतिः..... स्वेदश्च बाह्येषु स्रोतःसु प्रतिहतगतिस्तिर्यग.....	<i>Cha.ni.05/07.</i> <i>Cha.chi.07/11.</i> <i>Cha.chi.13/48.</i>
CHIKITSA शोभाञ्जनकैरण्डार्कवृक्षीरपुनर्नवा.... क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोग.... स्वेदनाय द्रवोष्णत्वादद्रवत्वात्तृट्प्रशान्तये.....	<i>Cha.su.04/13(22).</i> <i>Cha.su.27/250.</i> <i>Cha.chi.03/152.</i>

14. Manovaha Srotas (Anukta Srotas)

Though not explicitly counted among the *Sthoola Srotas*, *Manovaha Srotas* is inferred through scattered references. Its disturbance leads to anxiety, depression, confusion, and psychological disorders. Observations indicate that *Manovaha Srotas* plays a vital role in psychosomatic health and disease manifestation.

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लक्षणं मनसो ज्ञानस्याभावो भाव एव..... चिन्त्यं विचार्यमूढं च ध्येयं सङ्कल्पमेव..... इन्द्रियेन्द्रियाथो हि समनस्केन गृह्यते..... यानि तु खल्वस्य गर्भस्यात्मजानि.....	<i>Cha.sha.01/20-21</i> <i>Cha.sha.01/22-23.</i> <i>Cha.sha.03/10.</i>
HETU ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये..... उन्मत्तचित्तत्वम्..... भयत्रासशोकैरुन्मादानां..... वेदनानामघिष्ठानं मनो देहश्च सेन्द्रियः..... मनोवहानां पूर्णत्वादौषैरतिबलैस्त्रिभिः..... विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं..... हृदयं समुपाश्रित्य मनोबुद्धिवहाः सिराः.....	<i>Cha.su.07/52.</i> <i>Cha.ni.07/06.</i> <i>Cha.ni.08/11.</i> <i>Cha.sha.01/136.</i> <i>Cha.in.05/41-42.</i> <i>Cha.chi.09/04.</i> <i>Cha.chi.10/58.</i>
LAKSHAN मनस्युपहते बुद्धौ च प्रचलितायाम्..... रजस्तमोभ्यामुपहतचेतसामुद्भ्रान्तः..... तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासः..... धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि..... मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च.....	<i>Cha.ni.07/04.</i> <i>Cha.ni.08/04.</i> <i>Cha.chi.09/05.</i> <i>Cha.chi.10/06-07.</i> <i>Cha.chi.24/56-57.</i>
CHIKITSA त्यागः प्रज्ञापरधानामिन्द्रियोपशमः स्मृतिः..... तत्र बुद्धिमता मानसव्याधिपरितेनापि..... पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्..... स्मृतिबुद्ध्याग्निशुक्रौजःकफमेदोविवर्धनम्..... सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः..... मन्त्रौषधिमणिमङ्गलबल्युपहारः..... तत्र द्वयोरपि निजागन्तुनिमित्तयोर्नुमादयोः..... तैरावृतानां हृत्स्रोतोमनसां सम्प्रबोधनम्..... आभिः क्रियाभिः सिद्धाभिर्हृदयं सम्प्रबुध्यते..... मनोविकारेषु पिबेद्भूमनमुत्तमम्.....	<i>Cha.su.07/53.</i> <i>Cha.su.11/46.</i> <i>Cha.su.25/45.</i> <i>Cha.su.27/231.</i> <i>Cha.su.27/232.</i> <i>Cha.ni.07/16-17.</i> <i>Cha.chi.09/24-32.</i> <i>Cha.chi.10/14-15.</i> <i>Cha.chi.10/52.</i> <i>Cha.ka.04/17.</i>

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HETU कालबुद्धीन्द्रियार्थानां योगो मिथ्या न..... तदर्थतियोगायोगमिथ्यायोगात् समन..... तत्रातिप्रभावतां दृश्यानामतिमात्रं..... कर्म वाङ्मनःशरीरप्रवृत्तिः । तत्र वाङ्मनः..... लवणो रसःइन्द्रियाण्युपरुणद्भिः..... अत्युग्रशब्दश्रवणाच्छ्रवणात् सर्वशो न च.....	<i>Cha.su.01/54.</i> <i>Cha.su.08/15.</i> <i>Cha.su.11/37.</i> <i>Cha.su.11/39.</i> <i>Cha.su.26/41(3).</i> <i>Cha.sha.01/118-126.</i>
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शान्तिरिन्द्रियजानां तु त्रिमयी प्रवक्ष्यते..... दृढीकरोतीन्द्रियाणि..... तत्र मात्रावत्त्वं पूर्वमुद्दिष्टं कुक्ष्यंशविभागेन..... शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि.....	<i>Cha.su.28/29.</i> <i>Cha.vi.01/24(2).</i> <i>Cha.vi.02/06.</i> <i>Cha.si.09/4-5.</i>
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Application of *Yoga Tantrayukti* enables systematic grouping of scattered references, thereby improving clarity and depth of understanding of *Srotas*^{2, 8}.

Discussion

Srotas form the structural and functional basis of the body and play a decisive role in maintaining physiological balance. The scattered presentation of *Srotas*-related concepts in *Charaka Samhita* necessitates a methodological approach for proper understanding. *Yoga Tantrayukti* helps bridge this gap by logically integrating dispersed statements and presenting them as a unified concept.

By applying *Yoga Tantrayukti*, it becomes evident that *Srotodushti* is the fundamental mechanism underlying disease development. This understanding aids clinicians in diagnosing diseases at the level of *Srotas* and planning appropriate therapeutic interventions. Hence, *Tantrayukti* serves not only as a textual tool but also as a clinical guide.

V.CONCLUSION

Srotas Siddhanta is a cornerstone of *Ayurvedic* science, essential for understanding both physiological and pathological processes. Although *Charaka Samhita* provides elaborate knowledge on *Srotas*, the dispersed nature of references poses challenges for learners and practitioners. The present study establishes that *Yoga Tantrayukti* is an effective and indispensable tool for systematic interpretation and organization of classical *Ayurvedic* knowledge^{2, 3}.

Application of *Yoga Tantrayukti* enhances conceptual clarity, strengthens clinical reasoning, and preserves the scientific integrity of *Ayurveda*. Therefore, incorporation of *Tantrayukti*-based analysis should be encouraged in *Ayurvedic* education, research, and clinical practice.

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