



# UNDERSTANDING OF UDAKAVAHA SROTAS IN SHWASA ROGA

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## ABSTRACT

*Srotas are the channels through which Sravana occurs. They are the pathways through which Rasa , Rakta etc Dhatus are transported .The body is represented by innumerable channels which has been given importance in both Swastha and Vyadhi. Shwasa is a disease which can manifest as both Swatantra Vyadhi and Paratantra Vyadhi. It is seen as Lakshana in many diseases like Vataja Apasmara, Kaphaja Udara etc and Upadrava in diseases like Atisara, Chardi, Thrushna etc. In Shwasa, there will be involvement of Pranavaha Srotas, Annavaha Srotas and Udakavaha Srotas. The Pranavaha and Annavaha Srotas are easily understandable in Shwasa. As the Pratyatma Lakshana of Shwasa i.e difficulty in breathing is directly relatable to Pranavaha Srotas and as it is Amashaya Samudbhava Vyadhi and there will be involvement of Agni in the pathogenesis. So, the Annavaha Srotas is also relatable. The Udakavaha Srotas cannot be directly understood in the pathogenesis. So, the Udakavaha Srotas are understood by comparing the Nidana, Lakshana and Chikitsa of Udakavaha SrotoDushti with the Shwasa.*

**KEYWORDS:** Srotas, Shwasa, Udakavaha Srotas.

## 1. INTRODUCTION

Srotas is derived from Sanskrit root word-Sru which means to secrete/to permits/to flow. That which allows content to move through it is called as Srotas<sup>1</sup>. Sira, Dhamani, Rasayani, Rasavahini, Nadi, Pantha, Marga etc are the synonyms of Srotas<sup>2</sup>. According to Caraka, there are 13 types of Srotas<sup>3</sup> and according to Sushruta, there are 11 pairs of Srotas (Ashtivaha, Majjavaha, Swedavaha Srotas are not mentioned but added Arthavavaha Srotas)<sup>4</sup>. There are 4 types of SrotoDushti namely, Atipravrutti, Sanga, Vimargagamana, Siragranthi<sup>5</sup>. Atipravrutti is flooding or excessive flowing of the contents in the Srotas. Sanga is the obstruction in the flow of contents in Srotas, obstruction is due to structural or functional. Vimarga Gamana is the reverse or moving of the contents in wrong direction. Siragranthi is the structural obstruction in the Srotas.

## 2. UDAKAVAHA SROTAS

Human body contains more than 73% of water hence it is a product of water. Udaka is circulating through Rasa, Raktha complex which has the important vital function of Preenana and Jeevana. Taalu and Kloma are the Srotomoola of

Udakavaha Srotas<sup>6</sup>. Taalu is the hard palate and Kloma is the controversial organ. According to Chakrapani, Kloma means Pipaasa and its Sthana is Hridaya and according to Vaidhya shabdhasindhu, it is Masthishka and Puppusa

## 3. SHWASA

Shwasa is a disease which can manifest as both Swatantra Vyadhi and Paratantra Vyadhi. It is seen as Lakshana in many diseases like Vataja Apasmara, Kaphaja Udara Etc and Upadrava in diseases like Atisara, Chardi, Thrushna etc. In Shwasa, there will be involvement of Pranavaha Srotas, Annavaha Srotas and Udakavaha Srotas<sup>7</sup>. The Pranavaha and Annavaha Srotas are easily understandable in Shwasa. As the Pratyatma Lakshana of Shwasa i.e difficulty in breathing which is directly relatable to Pranavaha Srotas and as Shwasa is Amashaya Samudbhava Vyadhi and there will be involvement of Agni in the pathogenesis. So, the Annavaha Srotas is also relatable. The Udakavaha Srotas cannot be directly understood in the pathogenesis. So, the Udakavaha Srotas are understood by comparing the Nidana, Lakshana and Chikitsa of Udakavaha SrotoDushti with the Shwasa.

#### 4.MATERIAL AND METHODS

**TABLE 1: COMPARISION OF SHWASA NIDANA WITH UDAKAVAHA SROTODUSHTI KARANA**

<i>Udakavaha Sroto Dushti Kaarana</i> <sup>8</sup>	<i>Shwasa Nidana</i> <sup>9</sup>
<i>Ushna</i>	<i>Vidahi</i>
<i>Ama</i>	<i>Amapradosha, Amaksheera, Guru, Abhishyandi</i>
<i>Bhaya</i>	
<i>Atipaana</i>	<i>Atisheetambupaana</i>
<i>Atishushkanna Sevana</i>	<i>Atirukshanna Sevana</i>
<i>Atipeedana Of Trushna</i>	<i>Trushna Vega Dharana</i>

*Ushna Ahaara Sevana* is one among the *Karanas* for *Udakavaha Sroto Dushti* and it is compared with *Vidahi Ahaara Sevana* of *Shwasa Nidana*. Like this *Ama* is compared with *Amapradosha, Amaksheera, Guru, Abhishyandi Ahaara*. *Bhaya* is not mentioned in *Shwasa Nidana* but *Harsha* as

treatment is mentioned in *Shwasa chikitsa*. so by *Arthapatti*, indirectly one can consider *Bhaya* as *Shwasa Nidana*. *Atipaana* as *Atisheetambupaana*, *Atishushkanna Sevana* as *Atirukshanna Sevana*. *Atipeedana* of *Trushna* is compared with *Trushna Vega Dharana*.

**TABLE 2: COMPARISION OF UDAKAVAHA SROTO DUSHTI LAKSHANA WITH SHWASA LAKSHANA**

<i>Udakavaha Sroto Dushti Lakshana</i> <sup>10</sup>	<i>Shwasa Lakshana</i> <sup>11,12,13,14</sup>
<i>Jivha Shosha</i>	<i>Visheerna Vaak(M.S)</i>
<i>Taal Shosha</i>	<i>Shushka Kanta(M.S)</i>
<i>Oshta Shosha</i>	<i>Vibrantha Lochana(M.S, U.S)</i>
<i>Kanta Shosha</i>	<i>Shushkaasya(U.S).</i>
<i>Kloma Shosha</i>	<i>Parishushkaasya(C.S)</i>
<i>Pipasa</i>	<i>Vishushkasya(T.S)</i>
	<i>Moorcha(C.S,T.S),</i>
	<i>Uchritaksha(T.S)</i>
	<i>Trushna(T.S).</i>
	<i>Aayasa(T.S)</i>

**M.S-Maha Shwasa, U.S-Urdhva Shwasa, C.S-Chinna Shwasa, T.S-Tamaka Shwasa,**

*Udakavaha Sroto Dushti Lakshana* like *Jivhashosha, Taalushosha, Oshta Shosha, Kanta Shosha, Kloma Shosha* are mentioned as a whole as *Shushka Kanta* in *Maha Shwasa*, *Shushkaasya* in *Urdhva Shwasa*, *Parishushkaasya* in *Chinna Shwasa*, *Vishushkaasya* in *Tamaka Shwasa* and *Pipaasa*

as *Trushna* in *Tamaka Shwasa*. Other signs of dehydration due to *Dushti* of *Udakavaha Srotas*, which are seen in *Shwasa* are *Visheerna Vaak* in *Maha Shwasa*, *Vibrantha Lochana* in *Maha Shwasa* and *Urdhva Shwasa*, *Moorcha* in *Chinna Shwasa*, *Uchritaksha* and *Ayaasa* in *Tamaka Shwasa*.

### CHART 1: UNDERSTANDING OF UDAKA VAHA SROTAS IN SAMPRAPTI OF SHWASA BY TAKING TAMAKA SHWASA AS EXAMPLE

Due to *Nidana Sevana*

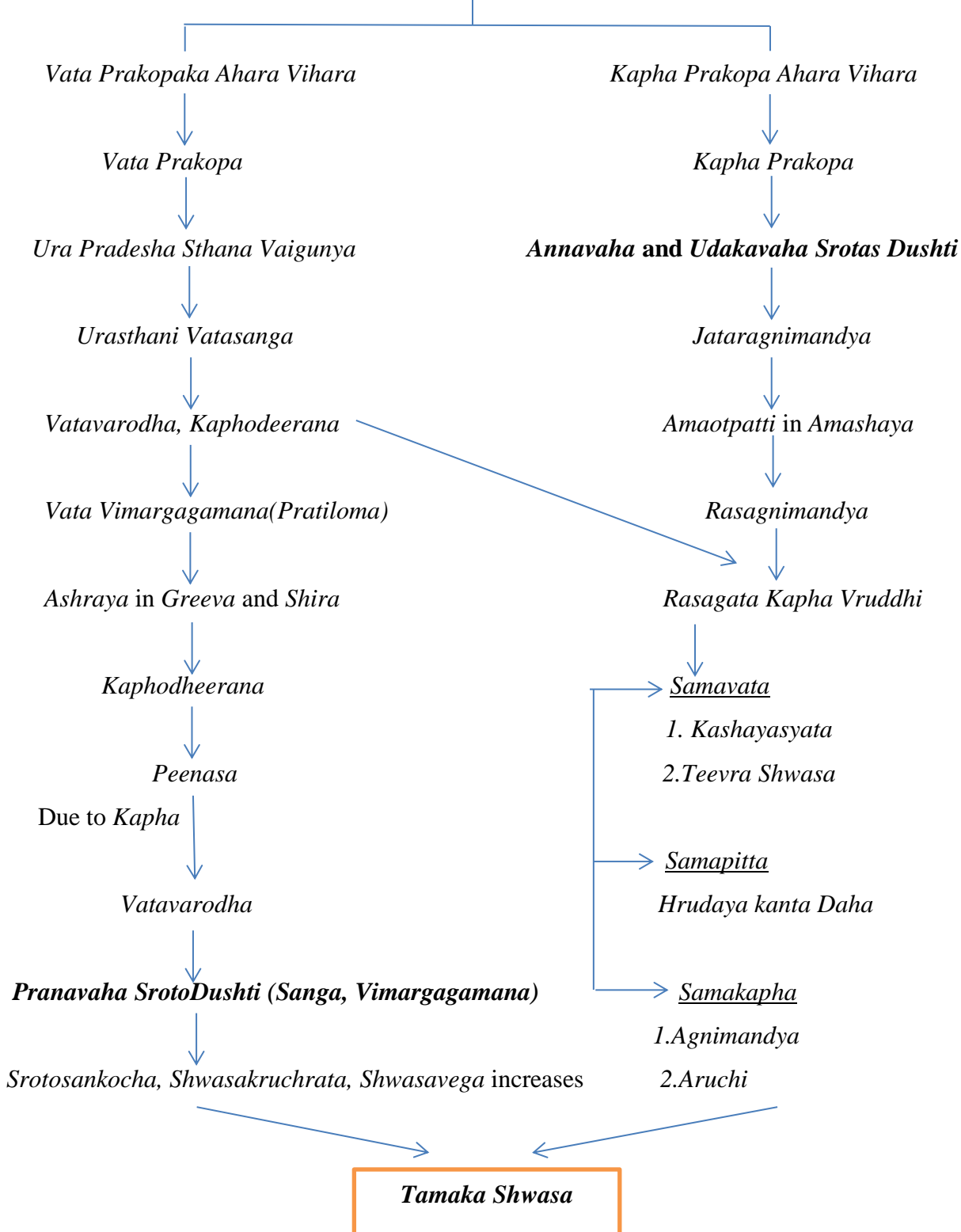


TABLE 3: SAMPRAPTI GHATAKA OF SHWASA ROGA

<i>Dosha</i>	<i>Vata, Kapha Pradhana Tridosha</i>
<i>Dhatu</i>	<i>Rasa Pradhana Saptha Dhatu</i>
<i>Agni</i>	<i>Jataragni, Dhatvagni</i>
<i>Ama</i>	<i>Sama</i>
<i>Srotas</i>	<i>Pranavaha, Udakavaha, Annavaha</i>
<i>Sroto Dushti Prakara</i>	<i>Sanga, Vimarga Gamana</i>
<i>Udhbhava Sthana</i>	<i>Amashaya</i>
<i>Sanchara Sthana</i>	<i>Uras</i>
<i>Vyaktha Sthana</i>	<i>Uras, Parshwa</i>
<i>Rogamarga</i>	<i>Abhyantara</i>

*Shwasa* is *Vata Kapha Pradhana Tridosha Vyadhi* and *Dhatu* involved is *Rasa Pradhana Saptha Dhatu*. *Agni* involved is *Jataragni* and *Dhatvagni*. *Srotas* involved are *Pranavaha, Udaka Vaha* and *Annavaha Srotas*.

#### SEVERITY OF THE DISEASE

Severity of the *Shwasa* is due to the involvement *Udakavaha Srotas*. *Shwasa Roga* is *Prananashaka*<sup>15</sup> because *Udakavaha Sroto Dushti* causes *Sadhyo Marana*<sup>16</sup>.

#### UDAKAVAHA SROTO DUSHTI CHIKITSA

*Trushna Vyadhi Chikitsa* is adopted for *Udakavaha Sroto Dushti*<sup>17</sup>. *Trushna Vyadhi* is *Pitta* predominant *Vata* associated *Vyadhi* and its treatment includes:

*Pittahara Dravya Prayoga* like *Sharkara, Madhura Dravya (Draksha, Karjoora), Tiktha Dravya, Amlarasa Dravyas* like *Matulunga, Vrukshamla, Dadima, Beejapooraka* for *Tarpanartha*. *Pittaharakriya* like *Sheethatoya Avagaaha, Madhusharkara Yuktha Paana, Abhyanjana, Seka, Grutha Paana, Nasya, Abhyanga. Naaripaya* with *Sharkara Nasya, Ikshurasa Nasya*. Liquid preparation like *Peya, Yavaagu, Yusha, Mantha, Paya, Grutha, Ksheera, Snigdha Mamsarasa*. This *Trushna Chikitsa* principles are adopted in *Shwasa chikitsa* for the correction of *Udakavaha Sroto Dushti*. some of them are:

- Many *Yusha* preparations are mentioned in *Shwasa Chikitsa* like *Nidhagdhikadi Yusha* etc and it is a liquid preparation in which dal i.e grams mainly green gram is processed in 18 times of water.<sup>18</sup>
- *Sneha* and *Mamsarasa* are also added for *Tarpanartha*.
- Many *Yavaagu* preparations are also mentioned in *Shwasa Chikitsa* which is a liquid preparation in the form of thin gruel where rice is processed in 6 times of water and even *Kashayas* are also mentioned. This

will correct the water imbalance in the body and corrects *Udakavaha Sroto Dushti*<sup>19</sup>.

- In many preparations, *Sneha* is added as 2 parts, 4 parts etc. for the purpose of getting rid of *Aasyashosha*. which is the main *Lakshana* of both *Udakavaha Sroto Dushti* and *Shwasa*.<sup>20</sup>
- Few *Curna* preparations includes 2 parts to 8 parts of *Sharkara* as it is *Pittahara* gives soothing effect.<sup>21</sup>
- Few preparation includes *Madhura Dravya* like *Chandana* which is *Tiktha Rasa, Sheeta Veerya, Madhura Vipaka* helps in *Pitta Shamana*<sup>22</sup>.
- *Naariksheera Navana* is advised for the nourishment of *Aasya*.<sup>23</sup>
- Few preparations contains *Amla Dravyas* like *Maatulunga, Amlavetasa, Phalamla* which is used as *Tarpanartha* to overcome *Aasyashosha* which is the main *Lakshana* of *Udakavaha Sroto Dushti* and all types of *Shwasa*.<sup>24</sup>
- *Seka* using *Sneha* with *Sarkara* in *Ura* and *Kanta Pradesha* is done as *Sarkara* is *Pittahara*.<sup>25</sup>
- *Sheethambu Seka* is to overcome the *Moorcha* and it will give sudden relief.<sup>26</sup>
- *Harsha* is also included in treatment of *Shwasa* because *Bhaya* is one among the *Nidana* of *Udakavaha Sroto Dushti*.<sup>26</sup>
- The *Shireeshadi Yoga*, which is explained in *sushruta samhitha*. It is mentioned as one can overcome *Shwasa* without leaving any residue because it is complete treatment in which the treatment for all the 3 involved *Srotas*.
  - ✓ *Shireesha Pushpa* is *Kashaya, Tiktha, Madhura Rasa, Ushna Veerya, Katu Vipaaka* and have a property of *Kasagna* and *Shwasagna*.
  - ✓ *Kadali Pushpa* is also having *Shwasagna* property.



- ✓ *Kunda Pushpa* is *Nirganda Shwetha Pushpa*( exact drug is not known),it must contain *Shwasagna* property because in its commentary by Dalhana,it has mentioned as *Shishiradhi*.

So these 3 drugs are concerned with the correction of *Pranavaha Sroto Dushti*.

- ✓ *Maghadi( Pippali)* is one among *Trikatu* it helps in *Amapachana*, it will correct *Annavaha Srotas*.
- ✓ *Tandulambu* is added to this formulation and it is in drinkable form to correct the water imbalance of the body so it is concerned with *Udakavaha Sroto Dushti* correction.<sup>27</sup>

### Separate *Trushna Chikitsa* in mentioned in *Hikka Shwasa Chikitsitadhyaya*:<sup>28</sup>

In *Shwasa Chikitsa*, *Trushna Chikitsa* is mentioned separately. This shows Acharyas are given importance to the correction of *Udakavaha Sroto Dushti* in *Shwasa Chikitsa*. *Dashamoola Kwatha*, *Devadaru Kwatha*, *Madira* and *Vaaruni Manda* is mentioned under this treatment.

## 5.DISCUSSION

Usually in the disease of *Shwasa*, only *Pranavaha Srotas* and *Annavaha Srotas* are given more importance and *Udakavaha Srotas* is neglected. While diagnosing the case of *Shwasa*, involvement of all the three *Srotas* are considered. In the *Samprapti* of *Shwasa*, involvement of *Udakavaha Srotas* may or may not be seen. When there is involvement of all the 3 *Srotas* and treatment is given only for *Pranavaha Srotas* and *Annavaha Srotas*, then desired outcome is not achieved. If achieved also, there will be more chance of re-occurrence even with the less *Apathya Sevana*.

## 6.CONCLUSION

Almost all *Udakavaha Srotas Dushti Karana* are included in *Shwasa Nidana*.Its *Lakshana* are seen in all 5 types of *Shwasa*. More *Lakshanas* of *Udakavaha SrotoDushti* is seen in *Vata Pradhana Shwasa* as *Vata Dosha* causes *Shosha* of all *Dhatus* (except *Asthi*) and *Malas* which contains *Udaka* in it. More liquid preparations are mentioned in *Shwasa Chikitsa* to restore water imbalance in the body.

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