

Exploring The Clinical Dimensions of Udakvaha Srotas: A Literature Review Study in Ayurveda

***¹Dr. Priyanka Lonare , ²Dr. Vidya Rahangdale,**

¹Assistant Professor Kriya Sharir -M.S. Ayurvedic Medical College,
M.I.E.T Rd, Kudwa, Gondia, Maharashtra 441614, Email Id- drpdworking@gmail.com,

²Assistant professor, Sanskrit- Samhita Siddhanth-M.S. Ayurvedic Medical College,
M.I.E.T Rd, Kudwa, Gondia, Maharashtra 441614

Abstract:

Srotas are basic channels that regulate physiological functions in the human body, according to the ancient Ayurvedic medical system. Encompassing a system of pathways such as Shira, Antreshu, Gavinyau, Dhamani, Srotyah, Panth, Khani, Srawanti, Nadi, and Dwar, Srotas are vital for the movement and transfer of necessary materials. The one in charge of fluid regulation, Udakavaha Srotas, stands out as being especially important among them. Even with current scholarly focus, there is still a dearth of thorough examination in Ayurvedic literature of the clinical aspects of Udakavaha Srotas. Therefore, by investigating the clinical applications of Ayurvedic Udakavaha Srotas, this literature review study aims to close this gap. This research endeavors to clarify the essence, purposes, and therapeutic significance of Udakavaha Srotas. Udaka is the word for water. Water exists in the body as a variety of fluids. The routes for the movement, transformation, and circulation of fluid (water) are known as udakavaha srotas. Water serves as a building block, lubricant, shock absorber, solvent, reaction medium, and reactant in the human body. Additionally, it moves waste materials and nutrients. Thus, the channels known as udakavaha srotas are responsible for maintaining the body's water balance, and they must be followed in order to prevent death. The physiological, pathological, and therapeutic features of udakavaha srotas are covered in this article.

Keywords: Srotas Sharir, Udakavaha Srotas, clinical dimensions, microcirculation

Introduction:

Udaka is the Sanskrit term for water, which describes the vital fluid that exists in the body in different forms. Consequently, udakavaha srotas stand for the complex pathways that carry fluids and change them so that they can circulate throughout the body. These channels begin in the palate (talu) or kloma, the internal organ controlling thirst [Code: SAT-B.475], and help distribute fluids throughout the body¹.

About 60% of an adult's fluid content is made up of ions and other chemicals in a water-based solution that makes up the human body. Water is the principal fluid medium in most cells, with the exception of fat cells, and its content usually ranges from 70 to 85 percent². The human body uses water for many vital functions, including as a building block, solvent, lubricant, shock absorber, medium for

chemical reactions, and reactant. Furthermore, it makes waste products and nutrients easier to transport. Sustaining life³ and health depends on the body's water balance being maintained. Consequently, the Udakavaha srotas serve as channels that control the body's water balance, and any interference with this control can have lethal effects. Talu and Kloma are the two Moola of the Udakvaha Srotas^{4, 5, 6}. Similar to Ayurveda, Talu and Kloma are contentious topics. Udakvaha Srotas are thought to have a part in water circulation and equilibrium maintenance.

Aim:

To comprehensively explore, through a review of the literature, the clinical aspects of Udakavaha Srotas within the context of Ayurveda.

Objective:

To conduct a thorough analysis of the body of knowledge regarding Udakavaha Srotas from both

modern research sources and traditional Ayurvedic scriptures.

Material & Method:

The work was conceptually organized through literary analysis of both contemporary and classical sources. Following a comparison analysis, the logical method was used to draw conclusions about the primary research findings. The following factors are taken into account in the main literary study approaches:

1. A compilation of Srota-related material from numerous Ayurvedic classics, commentaries, and research studies.
2. Manifestations regarding The Udakvaha Srotas were analyzed.

Moolas of Udakvaha Srotas:-

According to Acharya Charaka, it has two Moola
उदकवहानां स्रोतसां तालुमूलं क्लोम च,.....

(चरकविमानस्थानम् - ५. स्रोतोविमानम् ८)

These Moolas could be caused by the following two factors:

They can be the location where the body's signs of a water imbalance were initially seen.

Within the hypothalamus, they can be found in the Lateral Nucleus (Tuberal group) and Supraoptic Nucleus (Preoptic group).

*** Talu & Kloma in Samhitas:**

There are primarily two viewpoints on where Talu is. The first has to do with young children. The skull bones are malformed and do not fuse together correctly in newborns. This is the reason why the Anterior Fontanel was created. The anterior fontanel is situated in the skull where the frontal, coronal, and sagittal sutures converge. Another name for this location is Talu / Taluka⁷. The Charak Samhita Antar Vidradhi of Kloma indicates:⁸ Pipasa-thirst, Mukha Shosha—mouth dryness; Talu and Kloma are also the source of Udakavaha srotas. Excessive thirst and dryness of the tongue, palate, lips, throat, and klomia are the signs of the infection. One should be able to determine if the Udakavaha Storats are impacted by these symptoms⁹.

In Panchadasha Koshtangas¹⁰, Kloma is also referred to as Matrij Avaya and is further stated as number twelve. Kashyap has¹¹ Koshtangs in his

count. The Koshtangas shown in Ashtang-Hridaya are Yakrit's Hridaya Kloma Phupphusa. Please. Vrukka unduker.^{11,12}. Basti, Dimba, Nabhi, and Antra (Intestine).

Chakrapani asserts that Kloma is the seat of Thirst. Important organs like Phupphusa are not listed in the Koshtangs alone in this instance. In place of Pakwashaya, Yadnyavalkya Smriti and Bhela have stated Avahanan¹⁰.

Dosha and Dhatu-based organogenesis has been provided by Sushruta. He looked at the nearby Koshtanga and mentioned the general life systems of Hridaya while speaking about it. Hridaya is derived from the embodiment of Shonita and Kapha. It is connected to the 10 Nadis that round Prana, or underlying vitality. Pleeha and Phupphusa are located on the bottom, left portion of Hridava, whereas Kloma and Yakrita are located on the right. This is a remarkable energy reference¹³.

Ayurvedic texts state that it is the location of pathologies such as Trushna and Antar vidradhi. Internal abscesses in the body can develop in the shape of a Gulma (bump) or become distended like an ant colony in the Guda, bladder opening, umbilicus, Kukshi, intestinal area, kidney, liver, spleen, heart, or Kloma. An internal abscess in the kloba causes intense thirst¹⁴.

Eight categories are described in Sandhi Sushruta's structural arrangement. Among these is Mandala Sandhi, which is mostly associated with ligaments and joints. In Kantha, Mandala Sandhis are accessible. Netra, Hridaya, and¹⁵ Klomanadi. Sharangdhar made a reference to "Tila" while playing Ashaya. Aamashaya sits beneath Shleshmashaya, the seat of Kapha, which is located in the Uras, or chest. The Agnyashaya is located above and on one side of the Nabhi (umbilicus). Tila is on top, with Pawanashaya underneath¹⁶. Regarding Kloma, the proposal of Tila Agnyashaya caused some confusion.

The commentator Aaddhamalla makes it apparent that Tila is accessible on the right side of close Yakrita-Liver, also known as Kloma, and is framed from Shonita-Kitta¹⁷. When Samanavayu is injected into Rakta during the digestion of Dehoshma, Rakta becomes darker than Rakta and is referred to as Kloma (2 0). In his comments, Arundatta describes Kloma's organogenesis¹⁸.

Udakvaha Srotas Dusti Lakshna:

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति;

तद्यथा- जिह्वाताल्वोष्ठकण्ठकलोमशोषं पिपासां चातिप्रवृद्धां दृष्ट्वोदकवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्|-

(चरकविमानस्थानम् - ५. स्रोतोविमानम् ८)

Udakvaha Srotas Dusti Lakshna: The term "srotodusti" denotes incorrect functioning brought on by the vitiation of related Srotas. Acharya Charak states that vitiation of Udakavaha Srotas results in the following symptoms¹⁹.

- Jihwa Shosha: Tongue Emaciation or Dryness.
- Talu Shosha refers to the dryness or emaciation of the palate.
- Oshta Shosha: Lip emaciation or dryness.
- Kantha shosha: throat emaciation and dryness.
- Kloma Shosh: Desiccation or desiccation of the brain's regulatory centers, the trachea.
- Ati Pravriddam Pipaasaa: Extreme Hungry

As per Acharya Susruta²⁰:-

- Pipasa - Extreme Hungry
- Sadhyo Maranam: Death due to prolonged dehydration without compensation.

Conclusion:

Examining the therapeutic aspects of Udakavaha Srotas in the context of Ayurveda demonstrates how crucial they are to preserving life and the water balance. Many facets of Udakavaha Srotas, such as its physiological roles, pathological expressions, and therapeutic importance, have been clarified by an extensive review of the literature. The intricate system of channels known as Udakavaha Srotas is attributed in Ayurvedic scriptures to the movement, change, and circulation of bodily fluids. These channels, which emerge from the kloma or palate, are vital for the distribution of fluids required for many physiological functions. Ancient Ayurvedic academics like Charaka and Susruta described the symptoms of Udakavaha Srotas dysfunction, which include severe thirst, dry lips, palate, and tongue, and even death from chronic dehydration. It is essential to comprehend these indications in order to identify and treat imbalances in Udakavaha Srotas.

In addition, the discourse surrounding the Moolas (foundations) of Udakavaha Srotas offers valuable perspectives on their anatomical and physiological equivalents, contributing to a more profound understanding of their practical significance. Even though Ayurvedic writings are interpreted differently, Talu and Kloma are still important as the principal locations of Udakavaha Srotas.

In order to completely understand the complexities of Udakavaha Srotas and their consequences for human health, this review emphasizes the need for additional study and clinical exploration. Combining conventional Ayurvedic knowledge with contemporary scientific methods can improve our comprehension of the fluid dynamics that occur within the body and lead to more successful therapeutic and preventive measures.

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