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The Link between *Udakavaha Srotas* and *Trishna Roga*: A Comprehensive Study

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ABSTRACT

According to Ayurveda, "*Srotas*" are passageways that help materials move throughout the body. These passageways are necessary for carrying nutrients, waste products, and other key components that keep physiological functions functioning *Udakavaha Srotas* specifically manages water transportation and regulation, playing a crucial role in hydration and fluid balance. These channels, rooted in the *Talu* (hard palate) and *Kloma* (possibly the right lung), can dysfunction due to dietary, emotional, and lifestyle factors, leading to symptoms like mouth dryness and persistent thirst. This dysfunction is linked to the imbalance of *Vata* and *Pitta Doshas. Trishna Roga,* characterized by excessive thirst, is closely associated with *Udakavaha Srotas* vitiation. The severity of *Trishna Roga* correlates with the extent of disruption in these water-carrying channels. Understanding *Udakavaha Srotas* is vital for comprehending the pathogenesis and treatment of *Trishna Roga*, highlighting the importance of maintaining these channels for overall health and wellness in *Ayurvedic* practice.

Key words: *Srotas, Udakavaha Srotas, Trishna Roga*

INTRODUCTION

The three types of substance that make up the human body are called *Dosha*, *Dhatu*, and *Mala*.[1] All of these entities are found in the body, but to get the materials from the production site to the action site, some kind of transport mechanism is still required. The name *'Srotas'* refers specifically to a channel that facilitates the movement of chemicals from one portion of the body to another.[2] *Srotas* are the canals that are distinct from *Sira* and *Dhamani*. These are the structural and functional components of the body. According to Although *Sushrut* and *Charak* discuss the many roles of *Srotas* for explanation and understanding, *Charaka Acharya 'Srotomayamayampurusha'* states that they have seen the body in the form of *Srotas*. The human body is made up by countless and varied *Srotas*. Sushrut provides eleven *Srotas*, whilst *Charak* provides thirteen. *Srotas* give comprehensive explanations of all the exchange, transit, and excretion processes that take place in the human body, both macro and micro.

The two *Moola Sthanas* in each *Srota* are responsible for producing the elements that flow through the *Srotas*. Since the two entities are fashioned after physical organs, *Srotomoola* is referred to by *Chakradatta* as the source or evolution of *Srotas*. Like the root of a tree, *Srotomoola* is the most crucial part of the *Srotas*. The origin of the *Srotas'* disease and its symptoms first afflict the *Moolasthanas* of each *Srota*.

An Ayurvedic practitioner must be aware of the *Srotas* in order to treat a patient holistically. Internal or external causes that obstruct or malfunction the *Srotas* cause a collection of products, primarily poisonous

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ones, which alter flow and eventually cause organic changes.

Aim and Objectives

Aim - To study and understand the physiological and pathological aspects of *Udakavaha Srotas* in Ayurveda, its role in maintaining water balance, and its association with *Trishna Roga*, with a focus on integrating classical Ayurvedic concepts with modern physiological insights for a holistic approach to diagnosis and management.

Objectives

- To explore the concept of *Srotas*, particularly *Udakavaha Srotas*, as described in classical *Ayurvedic* texts.
- To analyze the causes (*Nidana*) and symptoms (*Lakshana*) of *Udakavaha Srotas Dushti* in relation to *Trishna Roga*.
- To compare and correlate Ayurvedic explanations of thirst and water balance with modern scientific understanding.
- To identify and evaluate traditional Ayurvedic treatment strategies for managing *Udakavaha Srotas Dushti* and *Trishna Roga*.
- To propose an integrative approach combining *Ayurveda* and contemporary physiology for managing water balance disorders.

Materials and Methods

The study was conceptually organized utilizing literary analysis of both contemporary and classical sources. The concepts in the title were assembled from contemporary textbooks, Ayurvedic literature, a variety of scientific periodicals, the internet, and analysis. These sources have also led to the suggestion of new insights. Following a comparison analysis, the key findings of the study were concluded using a logical approach.

Srotas

The word "*Srotas*" originates from the Sanskrit root "Sru," which means "to secrete, to permit, or to flow." This allows substance to pass through it and is referred to as *Srotas*.[3] *Srotas* are the pathways that transport Dhatu, tissue components, or their changing constituents to their intended location.[4]

Utpatti, Synonym and *Akriti* of *Srotas*

Ushma and *Vayu* are responsible factors for *Srotas* formation in *Gharbhaawstha*.[5] *Srotas* has dominance of *Akash Mhabhuta. Dalhanacharya* told the *Nirukti* of *Srotas* as '*Khani Srotams*'.[6] "*Kha*" also synonyms of *Akash Mhabhuta*. Here we can say that according to *Acharya*, *Srotas* are the *Akash Mahabhta Pradhana* hallow structures through which the process of secretion (*Srawan*) and circulation (*Sanchariti*) and transformation of *Dosha, Dhatu, Mala* carried out.

Synonyms

With the exception of *Sira* and *Dhamni*, *Acharya Sushruta* stated that *Srotas* are hollow structures.

Acharya Charak has proposed the following synonyms for *Srotas*:

Srotamsi, Sira, Dhamani, Nadi, Rasayani, Rasavahini, Marga, Panth, Shariracchidra, Sthana, Ashaya, Niketa, Samvrita, Asamvrita.[7]

Acharya Vagabhatt's list of synonyms includes *Srotansi, Sira, Dhamani, Rasavahini, Nadi, Panth, Ayna, Marga, Shariracchidra, Samvrit, Asamvrita, Sthana, Ashyaya* and *Niketa*.[8]

Akrati:[9]

- According to *Acharya Charak*, the color of the *Srotas* is similar to the *Dhatu's* color as it goes through them.
- Size: *Sthula* (macroscopic) and *Anu* (microscopic).
- Shape: *Vritta* (Cylindrical), *Dirgha* (Long), and *Pratana* (Reticulated).

Srotomula

Srotomula, also known as *Mulam Iti Prabhwsthanam*, is the origin of the circulation channels, or *Srotas*.[10] All of the specific *Srotas's* operations are governed and controlled by this section.

ISSN: 2456-3110 REVIEW ARTICLE November 2024

Classification

Srotāṃsi has been categorized into

- *Bahirmuka* (those channels that open to exterior)
- *Antarmukha Srotāṃsi* (those channels that do not open to exterior).[11]

Charaka classified the *Srotāṃsi* into

- *Sthūla* (Gross)
- *Aṇu* (Subtle)

In *Vimāna Sthāna* of *Charaka Saṃhitā*, he has classified the *Sthūla Srotāṃsi* into 13 types.

They are: *Prāṇavaha, Udakavaha, Annavaha, Rasavaha, Raktavaha, Māṃsavaha, Medavaha, Asthivaha, Majjāvaha, Śukravaha, Purīṣavaha, Mūtravaha,* and*, Svedavaha Srotāṃsi.*[12]

Suśruta, on the other hand, has explained 11 pairs *Sthūla Srotāṃsi. Suśruta* has not included *Asthivaha, Majjāvaha* and *Svedavaha Srotāṃsi*, while he has, in addition, has included *Ārtavavaha Srotāṃsi*.[13]

Udakavaha Srotas

As Human body contains more than 73% of water hence, a product of water. *Udakavaha Srotas* is one of the *Antarmukha Srotas/Sukshma Srotas* which carry water and controlling water metabolism. In general physiology it helps for receiving *Ambu Pradhana Dravyas* and converts it in to homologus *Ambu Dravyas* in *Shareera*.

Moolasthana - *Talu* and *Kloma*.

Taalu is the hard palate and ***Kloma*** is the controversial organ.

Table 1: Various *Acharyas* gives various explanation for this organ as given below;

Referred from	Resembled to
Chakrapani	*Hridaya*
Vaidhya Shabdhasindhu	*Masthishka* and *Puppusa*
Gaydas	Right lateral side of the *Hridaya*
Vagbhata	*Kapha Sthana*
Sushruta	Right lung is *Kloma*
Garbha Vyakarana Sharira	Right and below of heart
Hemadri	*Hrita Dakshinatha*
Madhu Kosha	Superior aspect of *Vrukka*
Todarmalla	*Phuppusa*

Srotodushti

Affliction of *Srotas* leads to vitiation of the tissue elements residing or passing through them, one's vitiation causes another's to follow suit. Symptoms of vitiation of *Srotas* are[14]

- *Atiprawritti* - excessive flow / over formation. (E.g. *Bahumutrata* in *Prameha*).
- *Sanga* - obstructed flow. (E.g. athero-thrombotic plaque is responsible for cardiovascular disease.)
- *Siranam Granthi* - localized dilation. (E.g. varicose vein, aneurysm of an artery.)
- *Vimargagamanam* - out of the course of our own path or *Srotas*. (E.g. *Raktapitt, Chardi*).

Trishna Roga

Udakavaha Srotas has *Trishna* as one of its integrated elements; the term '*Trish'* which denotes thirst, is the source of the name. The term *Trish Dhatu* denotes a desire, either *Lobha* or *Akansha*, is the root of the word *Trishna*. *Trishna* is referred to by *Acharya Sushruta* as *Swabhava Bala PravrittaVyadhi*.[15]

When a person does not feel content after consuming enough water, *Trishna Roga* appears. *Agni* and *Vata* regulate the body's ability to absorb biological fluids, according to *Ayurveda*. When *Vata* and *Pitta* intensify on *Nidana Sevana*, vitiation spreads to *Mutravaha, Udakavaha,* and finally *Dusti* of *Rasavaha Srotas. Mukhashosha*, which causes the body to lose *Rasa* and *Udaka*, is a premonitory indication of *Trishna Roga*.

Furthermore, *Trishna* may appear as a side effect in serious diseases like *Jwara*, *Kshaya*, *Shosha*, *Prameha, Masurika*[16] and *Swasa*. In *Ayurveda*, the term "*Trishana*" can refer to either a pathological or

ISSN: 2456-3110 REVIEW ARTICLE November 2024

physiological process that appears to preserve the body's fluid equilibrium. Considering *Doshik's* role *Trishna* is divided into various categories as *Vata, Pitta, Kapha* etc.

Udakvaha Srotas and *Trishna Roga*

Table 2: Comparison of *Trishna Roga Nidana* with *Udakavaha Srotodushti Karana*

Udakavaha Sroto Dushti Kaarana[17]	*Trishna Roga Nidana*[18,19]
Ushna	*Ushna, Kshara, Lavana, Katu*
Ama	*Anna, Amla Ahara*
Bhaya	*Sankshobha, Shoka, Krodha*
Atipaana	*Madhyapana*
Atishushkanna Sevana	*Ruksha, Shushka Anna*
Atipeedana Of Trushna	*Ati Langhana*
	Surya Tapa
	Parishrama
	Gadatichara - related *Dhatu Kshaya* and inappropriate *Vamana*

Ama is not mentioned in *Trishna Roga Nidana* but one might indirectly think of *Ama* as *Trishna Roga Nidana* because *Dusti* of *Vata* creates *Ama* and causes *Trishna* to appear. Like this *Bhaya* is compared with *Sankshobha*, *Shoka*, *Krodha.* *Atipaana* as *Madhyapana, Atishushkanna Sevana* as *Ruksha, Shushka Anna Sevana*. *Atipeedana* of *Trishna* is compared with *Surya Tapa, Parishrama, Ati Langhana.*

Table 3: Comparison of *Lakshana* of *Udakavaha Srotodushti Lakshana* with *Trishna Roga Lakshana*

Udakavaha Sroto Dushti Lakshana[20]	*Trishna Roga Lakshana*[21,22,23]
Jivha Shosha	*Mukhashosha*
Taalu Shosha	*Talu Oshtha Kantha Jihwa Karkashata*
Oshta Shosha	*Jihwa- nishkramana*
Kanta Shosha	*Sarvada Ambukamitvam*
Kloma Shosha	*Badirya*
Pipasa	*Daha, Santapa*
	Sammoha, Bhrama
	Hridaya-vyatha
	Shrama
	Anga Sada

Udakavaha Sroto Dushti Lakshana like *Jivha Shosha,Taalu Shosha, Oshta Shosha, Kanta Shosha, Kloma Shosha, Pipasa* are mentioned as a whole as *Mukhashosha, Jihwa Oshtha Kantha Talu Karkashata, Jihwa- Nishkramana, Sarvada Ambukamitvam*.

Other signs of dehydration due to *Dushti* of *Udakavaha Srotas*, which are seen in *Trishna Roga* are *Badirya, Daha, Santapa, Sammoha, Bhrama, Hridaya-vyatha, Shrama, Anga Sada*.

Modern view on *Trishna Roga*

- Reduced blood pressure diminishes renal perfusion, causing the kidney's granular cells to trigger the reticuloendothelial system with Angiotension II. It activates the hypothalamus, which contains osmoregulators—sensor receptors that sense changes in osmotic pressure. Insufficient water in the body causes a drop in blood pressure. It produces what is known as *"Peetam Peetam Jalashoshata"* or the sensation of thirst.
- Saliva production decreases as a result of a rise in plasma osmolarity, or *Mukhashosha*.
- When there is a loss of fluid, dehydration results in intracellular acidosis, which inhibits the enzymes involved in glycolysis, decreases the synthesis of ATP, and reduces oxidative phosphorylation. Weakness arises in the body from reduced energy output.
- In order to keep things in balance, hydration is crucial. In addition to weariness, dehydration resulting in a 2% or greater loss of body mass can cause cognitive impairment, lightheadedness, and mental disorientation.
- Numerous substances and hormones, such as aldosterone and vasopressin, have an impact on the endo- and peri-lymph of the inner ear. Hypovolemia, which is brought on by dehydration and affects ADH, and a drop in fluid that affects the inner ear's blood supply can result in hearing loss as well as tinnitus.
- Loss of fluid causes changes in the functioning of the heart muscle; loss of magnesium ions leads to

ISSN: 2456-3110 REVIEW ARTICLE November 2024

cardiac arrhythmias; and loss of potassium ions produces cardiac ventricular arrhythmias.

- Dehydration causes waste materials to build up in extracellular fluid, which causes hyperthermia to appear.

Table 4: *Samprapti Ghataka*

Dosha	*Pitta* and *Vata*
Dushya	*Udaka (Ap Dhatu)*
Srotas	*Udakavaha Srotas*
Srotodushti Lakshan	*Vimargaman*
Adhisthan	*Talu, Kloma* etc.
Aashaya	*Aamashayotha Vyadhi*
Swabhava	*Aashukaari*

Udakavaha Srotas and *Mutravaha Srotas*

For the *Udakavaha Srotas,* which regulate the body's water balance and induce disease manifestation, *Talu* and *Kloma* are regarded as *Moolasthana.* The body distributes *Rasa* due to *Moolasthana* of *Rasavaha Srotas, Rasa Vaha Dhamani,* and *Hridaya*. *Udakavaha Srotas* vitiation is the cause of *Jihwa Shosha, Ostha Shosha, Talu Shosha, Kantha Shosha, Kloma Shosha,* and *Ati Pravriddam Pipasa*. *Mutra Kshaya* exhibits *Pipasa* and *Mukha Shosha symptoms*, while the *Mutravaha Srotas Dusti* causes obstruction of the urinary tract. Reduction of extracellular fluid results in the release of the enzyme Renin. Angiotensinogen is converted by renin into two different forms: angiotensin I and angiotensin II, which both produce vasoconstriction and elevate blood pressure. Additionally, renin release is restricted, assisting the body in preserving its water and salt balance. *Srotas* has significance as a result. The symptoms of *Trishna* and *Sadyomarana* appear if there is any damage to the *Udakavaha Srotas*.

Sadyomaranam - *Rasa Dusti* modifies metabolism, which lowers cardiac output by changing osmotic pressure and decreasing plasma volume. An increase in the creation of nitrogenous waste in the body occurs when body cells do not receive enough nutrients and water, a condition known as "*Sadyomaranam*" or premature cell death.

Prognosis:

Severity of the *Trishna Roga* depends on involvement of *Udakavaha Srotas*. As *Acharya* explains *Pipasa* and *Sadhyomarana*[24] as sign and symptom of injury of *Udakvaha Srotas* therefore is one of the vital part of the body.

Udakavaha Srotodushti Chikitsa

Trishna Vyadhi Chikitsa is adopted for *Udakavaha Sroto Dushti.*[25] *Trishna Vyadhi* is *Pitta* predominant *Vata* associated *Vyadhi* and its treatment includes:

Pittahara Dravya Prayoga like *Sharkara, Madhura Dravya (Draksha, Karjoora), Tiktha Dravya. Amla Rasa 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.*

Management of Thirst

A person may experience thirst due to a shortage of intracellular or extracellular fluid volume, which may be brought on by deeply rooted routines, cultural expectations, or psychogenic cravings. In an effort to preserve essential regional blood flows, it triggers the sympathetic nervous system, vasopressin synthesis, stimulation of the Renin-Angiotensin-Aldosterone system, and other compensatory responses that either directly or indirectly retain sodium and water or reallocate blood and interstitial fluids. This reduces variations in the volume and composition of bodily fluids.[26]

Thirst is both a pathological condition and a healthy mechanism that aids in the balance of water and electrolytes. One typical symptom of many medical disorders linked to excessive water loss through the

ISSN: 2456-3110 REVIEW ARTICLE November 2024

lungs is dryness in the lower respiratory tract. It causes variations in the ECF volume's osmolality. As a result, thirst manifests itself. By maintaining the body's electrolyte and water balance, *Udakavaha Srotodusti* can be controlled.

Management of thirst, particularly in clinical or health settings, involves strategies to alleviate the sensation of thirst and maintain adequate hydration. Here are some key approaches:

- **Adequate Fluid Intake:** Ensuring regular intake of water and hydrating beverages is fundamental. The general recommendation is about 8 glasses (2 liters) of water a day, but this can vary based on individual needs, activity level, and environmental conditions.
- **Balanced Diet:** Consuming a diet rich in fruits and vegetables can help maintain hydration levels as they contain high water content.
- **Avoiding Dehydrating Substances:** Reducing intake of caffeine, alcohol, and high-sugar beverages that can contribute to dehydration.
- **Monitoring Urine Color:** Light-colored urine typically indicates adequate hydration, while dark urine may suggest the need for more fluids.
- **Electrolyte Solutions:** In cases where electrolyte imbalances are contributing to thirst, rehydration solutions containing electrolytes can be beneficial.
- **Mindfulness and Relaxation:** Stress management and relaxation techniques can help patients manage the perception of thirst, especially in those who are anxious or have a psychological component to their thirst.

Discussion

In *Ayurveda*, the concept of "*Srotas*" refers to the various channels or pathways through which substances circulate within the body. These channels are responsible for transporting nutrients, waste products, and other vital elements, ensuring the proper functioning of the body's physiological processes. *Udakavaha Srotas* specifically pertains to the channels responsible for the transportation and regulation of water within the body. The term '*Udaka*' means water, and '*Vaha*' means carrying. Therefore, *Udakavaha Srotas* can be understood as the water-carrying channels. These channels play a crucial role in maintaining hydration, fluid balance, and the proper distribution of water to tissues and organs. The *Udakavaha Srotas* are rooted in the *Talu* (hard palate) and *Kloma* (controversially identified as the right lung). The dysfunction of these channels, due to factors like diet, emotions, and lifestyle, leads to symptoms such as dryness of the mouth and persistent thirst. This dysfunction is intricately connected to the imbalance of *Vata* and *Pitta doshas.* The functioning of *Udakavaha Srotas* is directly associated with *Trishna Roga*, or excessive thirst. The vitiation of *Udakavaha Srotas* is the cause of the pathophysiology of *Trishna Roga*, which results in symptoms such as chronic thirst and dry lips, throat, and mouth. The degree of *Udakavaha Srotas's* involvement directly affects how severe *Trishna Roga* is.

Conclusion

Almost all *Udakavaha Srotas Dushti Karana* are included in *Trishna Roga Nidana*. Its *Lakshana* is seen in all types of *Trishna Roga*. More liquid preparations are mentioned in *Trishna Roga Chikitsa* to restore an imbalance of fluids in the body. In the present situation, the Trishna notion holds significance as it sheds light on the physiological comprehension of the Thirst process. According to *Udakavaha Srotas,* control over thirst is a function of water balance, and *Trishna* is said to be the result of altered bodily mechanisms.

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ISSN: 2456-3110 **REVIEW ARTICLE** November 2024

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ISSN: 2456-3110 **REVIEW ARTICLE** November 2024

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