

Department :- Ayurved Samhita &  
Siddhant

A Comparative Study on Samprapti of  
Udara Roga WSR To BRUHATRAYEE

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## 1.Introduction

“रोगाः सर्वेऽपि मन्देऽग्नौ सुतरामुदराणि तु” functionally weak *agni* causes improper digestion of ingested food and lead to udara roga.

- *Udara roga* is one among the *Astamahagada* according to *Acharya sushruta*
- Because of *utseda sadharmya* it is considered as a type of *shotha*
- The diseases that are manifested in the abdominal cavity causing the distension of abdomen – *udara roga*
- *Udara roga* in Ayurveda not only limited to accumulation of fluid in the peritoneal cavity but also includes Gaseous distension, Hepato- splenomegaly of varies etiology, Intestinal obstruction and intestinal perforation.

## Nirukti of udara roga

- अत्रोदरस्थो रोगोप्युदरशब्देनोच्यते ।वाचस्पति
- Diseases which are manifested in *udara* is termed as *udara roga*

### 3. References of udara roga in Bruhatrayi and Laghutrayi

Bruhatrayi	Lagutrayi
Charaka samhita chikitsa sthana 13 chapter	Madhava Nidana -35 th chapter
Astanga Hrudaya Nidanasthana 12 chapter Astanga Sangraha Nidana Sthana – 12 chapter	Bhavaprakasha Madhyamakhandha -41 <sup>st</sup> chapter
AH chikitsa sthanam - chapter 15 Asatanga sangraha chikitsa sthanam-chapter 17	
Sushrutha samhitha Nidanasthanam 7 Sushruta Samhita chikitsa sthana 14	

#### 4.Samanya Nidana of Udara

- According to Ayurveda *Agnimandya* is mentioned as basic etiological factor for development of several diseases, specially the *udara roga*.

➤ अग्निदोषान्मनुष्याणारोगसङ्घाःपृथग्विधाः।

मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु॥९॥ cha chi 13



According to Acharya Charaka

- अत्युष्णलवणक्षारविदाह्यम्लगराशनात्॥मि  
थ्यासंसर्जनाद्रूक्षविरुद्धाशुचिभोजनात्॥
- प्लीहाशोर्ग्रहणीदोषकर्शनात्कर्मविभ्रमात्॥  
क्लिष्टानामप्रतीकाराद्रौक्ष्याद्वेगविधारणात्॥  
स्रोतसांदूषणादामात्,  
सङ्क्षोभादतिपूरणात्॥अशोर्बालशकृद्रोधा  
दन्त्रस्फुटनभेदनात्॥cha chi 13/12-14

- Intake of excessively hot, saline, alkaline, the food which cause burning sensation, sour and poisonous food and drinks.
- Improper samsarjana krama
- Intake of ruksha and virudha and asuchi bhojanat,
- Karshyata as a consequence of diseases like, pliha roga, arsha, and grahani .
- Improper administration of panchakarma therapy
- Negligence of treatment of diseases like pliha roga
- Due to vegadharana and srotodusti
- Presence of Ama in the body.
- Intake of irritating foods and drinks.
- Due to over nourishment
- Due to the obstruction of arshas, Hair and hard stool.



## ➤ Nidanas -According to sushruta Samhita

➤ *Acharya sushruta* also having similar opinion with *Acharya charaka* about the *Nidanas* of *Udara roga* .

➤ सुदुर्बलाग्नेरहिताशनस्यसंशुष्कपूत्यन्ननिषेवणाद्वा

स्नेहादिमिथ्याचरणाच्च जन्तोर्वृद्धिं गताः कोष्ठमभिप्रपन्नाः ॥५॥

➤ The person who is having less digestive power, consumes Ahitasana, sushka and puti anna and follow mithyacharana after snehapana will end up with agni dusti and there after udara

➤ **Nidanas - according to Astanga Hruday**

➤ रोगाःसर्वेऽपिमन्देऽग्नौसुतरामुदराणितु।

अजीर्णान्मलिनैश्चान्नैर्जायन्ते मलसञ्चयात्॥१॥A H 12

- All diseases are produced by *Mandagni*, especially *Udara*.
- Functionally weak *Agni* that is *Mandagni* causes improper digestion of ingested food which leads to *Udara roga*.

## Comparison of Nidanas

Nidanas	Charaka	Sushruta	Vagbhata
Athiushna	✓	-	-
Lavana	✓	-	-
Amla	✓	-	-
Kshara	✓	-	-
Vidahi	✓	-	-
Garashana	✓	✓	✓
Mithyasamsarjana	✓	✓	✓
Ruksha	✓	✓	-
Virudbhara	✓	✓	✓

<b>Pleeharshagrahani</b>	✓	-	-
<b>Doshakarshanat</b>			
<b>Karmavibramat</b>	✓	✓	✓
<b>Klistanam Aprathikarat</b>	✓	-	-
<b>Roukshyat</b>	✓	-	-
<b>Vegavidharanat</b>	✓	-	-
<b>Srotasam dooshanat</b>	✓	-	-
<b>Samkshobhat</b>	✓	✓	✓
<b>Athinuranat</b>	✓	-	-

<b>Arshobalashakrud Rodhat</b>	✓	-	+
<b>Antrasputanat</b>	✓	-	-
<b>Atisancitadosha</b>	✓	-	✓
<b>Papakarma</b>	✓	-	-

## Similarity of the nidana in bruhatrayi

- *Malina anna (vagbata, charaka)*
- *Ahitashana & samshuska puthi anna (susruta)*
  - मलिनैरिति दोषकारकैर्विरुद्धाहारादिभिः *chakrapani*
  - अहिताशनस्येति विरुद्धसमशनाध्यशनविषमाशनस्य *Dalhana*
  - तथा मलिनैश्चान्नैः-पूतिपर्युषितसङ्कीर्णादिलक्षणैः *Hemadri*
- *snehadi mithyacharanat (sushruta) and karma vibramat(charaka)*
  - स्नेहादीत्यादिशब्दाद्वमनविरेचनास्थापनानुवासनपरिग्रहः। मिथ्याचरणं यथोक्तानुष्ठानपरित्यागः *dalhana*
  - कर्मविभ्रमादिति वमनादीनामसम्यक्करणात् *chakrapani*



<b>Rukshabhojanat, Veghadharanat,Udhavartha,Karshanai</b>	<b>Vatodara</b>
<b>Athiushna, Amla,Lavana, teekshna, vidahi bhojanat</b>	<b>Pittodara</b>
<b>Athipuranat/Athisnigdapichilanna</b>	<b>Kaphodara</b>
<b>Garashanat</b>	<b>Sannipataja udara</b>
<b>Samkshobat,Klistanam</b>	<b>Pleehodara</b>
<b>Aprathikarat,Vyadhikarshanai</b>	
<b>Udavarta,Arshobalashakrut rodhat</b>	<b>Badhagudodhara</b>

## 5. Poorvaroop of Udara

प्राग्रूपं येन लक्ष्यते ॥३॥

उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः । लिङ्गमव्यक्तमल्पत्वाद् व्याधीनां तद्यथायथम् ॥ AH Ni 1/3-4

- Poorvaroop is a stage where the doshas not clearly manifested, hence the involved doshas and lakshanas cannot properly spotted out.

Poorvaroopo	Charaka	Sushruta	Vagbhata
<u>Kshunnasha</u>	✓	✓	✓
<u>Pachyate chirat</u> <u>swadutiktagurvannam</u>	✓	-	✓
<u>Buktam vidahyate</u>	✓	✓	✓
<u>Jirnajirnam na</u> <u>Vetti cha</u>	✓	✓	✓
<u>Sahyate nati souhityam</u>	✓	-	✓
<u>Ishad shopha cha</u> <u>Badama</u>	✓	✓	✓

<u>Alpeapi vyayame swasam</u>	✓	-	✓
<u>Purisha nichaya</u>	✓	-	✓
<u>Rukshoudavarta hetuka</u>	✓	-	-
<u>Basti sandou ruk</u>	✓	-	✓
<u>Adhmanam</u>	✓	-	-
<u>Atanyate jadaram</u>	✓	-	-
<u>alpabhojanat</u>			
<u>Raji janma</u>	✓	✓	✓
<u>Bali nasha</u>	✓	-	✓
<u>Bala nasha</u>	-	✓	-

## 6.Samanya roopa/Lakshanas of Udara roga

- व्यक्तायातरूपमित्यभिधीयते|

संस्थानं व्यञ्जनं लिङ्गं लक्षणं चिह्नमाकृतिः॥५॥ Ah Ni 1/5

- when the doshas are clearly manifested with their lakshanas, after the dosha dushya samurchana and sthana samshraya , is called as roopa/lakshanas

## Samanya roopa/Lakshanas of Udara roga

Charaka	Sushruta	Vagbhata
कुक्षेराध्मानम्	आध्मानं	प्रध्मातकुक्षयः।
आटोपः	गमनेऽशक्ति	शूनपादकरोदराः
शोफः पादकरस्य	शोफः	नष्टचेष्टाबलाहाराः कृशाः
मन्दोऽग्निः	दौर्बल्यं दुर्बलाग्निता	शुष्कताल्वोष्ठाः
शलक्षणगण्डत्वं	सदनमङ्गानां	तन्द्रा सदनं
कार्श्यं	सङ्गो वातपुरीषयोः	मलसङ्गोऽल्पवह्निता
	सद्वर्णः	सद्वर्णः शून्यः



## 7.Samanya samprapti of Udara roga

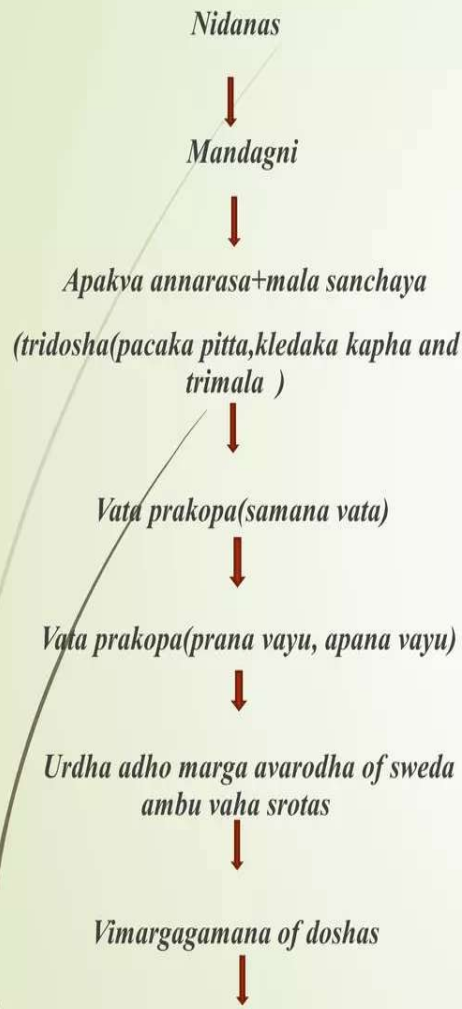
यथादुष्टेन दोषेण यथा चानुविसर्पता|  
निर्वृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः||८||<sub>AH Ni 1/8</sub>

The way Doshas get vitiated based on the Nidanas, how they spread/combine with Dushyas leading to the manifestation of disease is meant by the term Samprapti.

- The Acharyas has explained Agnidusti is the main cause for Udararoga, Here an attempt has done to compare the samprapti based on bruhatrayis.

# Samprapti based on bruhatrayees

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## 8.Types of Udara

Udara bheda	Charaka	sushruta	vagbhata
Vatodara	✓	✓	✓
Pittodara	✓	✓	✓
Kaphodara	✓	✓	✓
Sannipadodara	✓	✓	✓
Pleehodara	✓	✓	✓
Badhodara	✓	Badhagudhodara	✓
Kshatodara	✓	parisravi udara	kshatodara/chidrodera
Udakodara	✓	Dakodara	✓

- Among eight types of udara roga Baddhagudodara and Kshatodara/Chidrodera are the surgical conditions while other types can be treated with difficulty by medicines. The ultimate outcome of all *Udara roga* if it not treated is *Jalodara* .

## 9.Jalodara/Udakodara

- Ultimately all *Udara rogas* may ends up in *Jalodara*(Accumulation of excess fluid in the peritoneal cavity). If proper treatment measures are not done or *Nidanas* are continued, *kalaantarena* by *paripaka* all types *udara* will progress to *jalodara*. where the manifestation of *jalodara* as a *paratantra vyadhi*. Long standing *mandagni*, *ajirna* and *malavridhhi* are the reasons behind it.

- ***Synonyms of Jalodara***

Udakodara, Dakodara

- In the end all types of udararoga there will be excessive accumulation of fluid in the abdomen and at this stage it become incurable.
- अन्तसलिलभावंहिभजन्तेजठराणितु |  
सर्वाण्येव परीपाकात्तदा तानि [८] विवर्जयेत् ||२५||Su ni 7/25
- Nidana and manifestation of Jalodara explained by the Bruhatrayi are same.



udakodara,/Jalodara can manifest in two way,

*Paratantra/Anubhanda vyadhi*

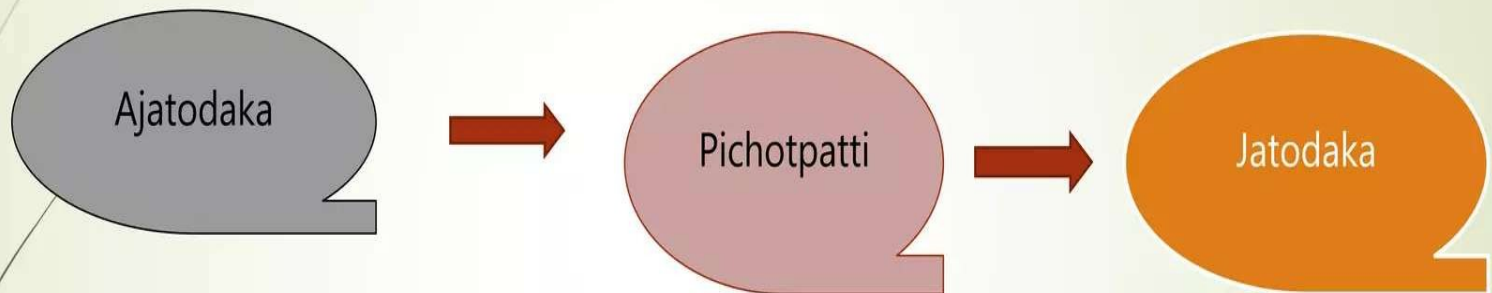
*Swantantra/Anubandhya vyadhi*

**As a Paratantra vyadhi**

*In charaka Samhita Acharya has specifically mention 3 stages in the manifestation of jalodara*

- 1. *Ajatodaka avasta* (stage where water accumulation doesn't take place in abdomen),
- 2. *Pichottpathi avastha* (accumulation of a sticky fluid)

- *3 stages in the manifestation of jalodara*



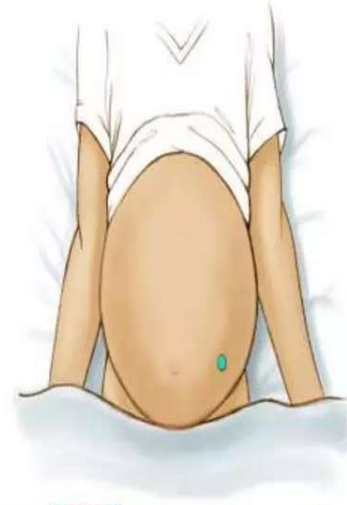
## ➤ Lakshanas of Ajatodaka

Ishad shotha  
Arunabhasa  
Natibharikam  
Sashabda  
Sirajalagavakshita  
Sadagudagudaya  
Nabhi vishtabhya  
Alpamootra pravrutti

Shoola –in Hrut  
nabhivamkshana  
Kati guda  
Na asya vairasyam  
Na ati mande pavake  
Vegam krutva  
pranashyati

## ► *Lakshanas of Pichottpathi avastha*

Udara – mandalakruti, Guru,  
stimita,  
Akotitashabdam,  
Mrudusparsha  
Apagata rajeevam



## *Lakshanas of Jatodaka*

Anannakanksha  
Swasa, kasa  
Dourbalya  
Udakapoorna druti  
sparsha  
Nanavarna raji  
Kuksheratimatra  
vrudhi  
Gudasrava



## Samprapti of Jalodara

### ► Samprapti of Paratantra/Anubanda Jalodara

Pacaka pitta  
Kledaka kapha  
Samana vata

Not treating the Udara in it Ajaatodakavast



Cause dosha vrudhi(tridosha) in its swastana



Dosha attain pravrudhavasta



Doshas attain Dravavastha



Do the upakledana of sroto sandhi (Ambu vaha srotas,)





Due to the obstruction of Bahyasrotas



Doshas moves in tiryak gati



Doshas get accumulated in Kosta and lead to udara vrudhi



Pichotpatti avastha



Udaka pradurbhava



Jalodara

Purisha vaha  
Mutravaha  
Swedavaha srotas

## Jalodara as a Swatantra/Anubandhya vyadi

- स्नेहपीतस्यमन्दाग्नेःक्षीणस्यातिकृशस्यवा ।  
अत्यम्बुपानान्नष्टेऽग्नौमारुतःक्लोमिसंस्थितः ॥ ४५ ॥  
स्रोतःसुरुद्धमार्गेषुकफश्चोदकमूर्च्छितः ।  
वर्धयेतां तदेवाम्बु स्वस्थानादुदराय तौ ॥ ४६ ॥ Cha chi 13

## Nidanas

↓  
The vayu which is located in kloma sthana get vitiate

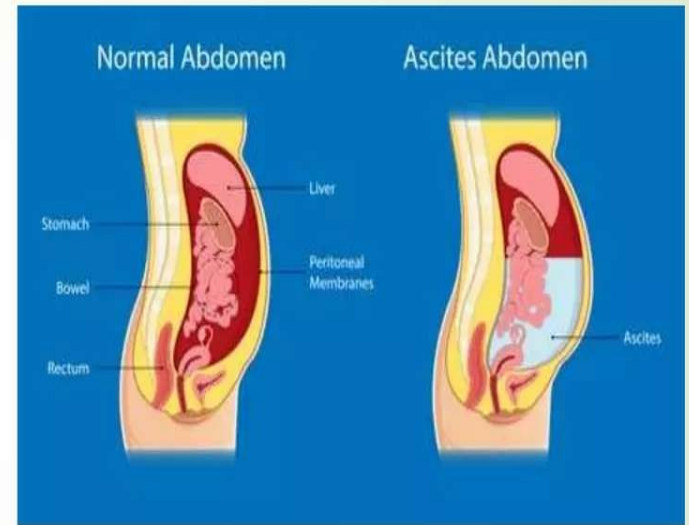
↓  
Vitiate the kapha

↓  
These kapha along with jala

↓  
Margavarodha of the ambuvaha srotas

↓  
Lead to accumulation of ambu in its sthana(ambuvaha srotas)

↓  
Jalodara



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## 10.Upadravas of jalodara

■ तदाऽऽतुरमुपद्रवाःस्पृशन्ति-

छर्द्यतीसारतमकतृष्णाश्वासकासहिककादौर्बल्यपार्श्वशूलारुचिस्वरभेदमूत्रसङ्गादयः; तथाविधमचिकित्स्यं  
विद्यादिति॥४९॥cha chi 13

- There after the patient get afflicted with complications, Like vomiting, diarrhoea, tamaka swasa, morbid thirst, dyspnoea, cough, hiccup, debility, pain in the sides of chest, anorexia, hoarseness of voice and anuria. The patients with these complications are incurable.

## 11. Aristalakshanas of udara roga

■ वातव्याधिरपस्मारीकुष्ठीशोफी<sup>[४]</sup>तथोदरी|  
 गुल्मीचमधुमेहीचराजयक्ष्मीचयोनरः॥८॥  
 अचिकित्स्या भवन्त्येते बलमांसक्षये सति|cha In 9

- The patients who is having vatavyadhi, Apasmara, kusta, shopha, udara, gulma, madhumeha and rajayakshma if they develop Balamamsakhaya it will become achikistya and the patient may end up with death.

## 12. Asadhya lakshanas

➤ शूनाक्षं कुटिलोपस्थमुपविलिन्नतनुत्वचम्| बलशोणितमांसाग्निपरिक्षीणं च वर्जयेत्||५२||

श्वयथुः सर्वमर्मोत्थः श्वासो हिक्काऽरुचिः सतृट्| मूर्च्छा च्छर्दिरीसारो निहन्त्युदरिणं नरम्||५३||cha chi 13

Swollen eyes, curved pudendum, sticky and thin skin and diminished strength, blood, muscle tissue as well as agni, appearance of these signs and symptoms indicates incurability of the condition .

Occurrence of complications like swelling in all vital organs, dyspnoea, hiccup, anorexia, morbid thirst, fainting , vomiting and diarrhoea lead to death of patient suffering from udara.



### 13.Samprapti ghatakas

- Dosha – Tridoshas (especially Prana, apana, Samana and pachaka pitta,Kledaka kapha)
- Dooshyas – Rasa, Rakta and Mamsa
- Malas – Sweda, Mutra, Purisha
- Agni- Jadaragni and Dhatvagni
- Ama -Jadaragnimandhyajanya and dhatvagnimandhyajanya
- Srotas – Swedavaha srotas, Ambuvaha srotas, Annavaha, Mutravaha and Purishavaha srotas

- Uthpattisthana – Amapakvashaya
- Sancharasthana – Kosta, Sarva shareera
- Vyaktasthana – Udara (twak mammasantara)
- Adhistana – Kosta
- Roga Marga – Abyantara

Based on the above information here I have tried to give interpretation on the, nidanas, Doshas, srotas involved in samprapti, concept of upasneha which has mentioned in samprapti of udara according to Acharya sushrutas and reason behind the placement of udara in bruhatrayee at particular position.

#### ❖ Interpretation & discussion of Nidanas

➤ Here I am not stressing on all the nidanas, but visesha nidanas require special attention.

## ➤ Garavisha

- .Gara visha considered as kritrima visha, it can cause the vitiation of tridosha along with raktadooshana, in sushruta Samhita instead of gara visha(while telling nidanas)Acharya has mentioned Dushi visha
- It is having mrudu virya, and dooshana effect on dhatus. In the commentary it has been mentioned that it will directly vitiate Rakta dhatu and later it will vitiate Tridoshas.

- **Samkshobat/Kshobha janaka aaharat; -**
- These Aharas will lead to aggravation of vata and cause Agni dusti and malasanchaya. Also, Samkshoba can lead to chyuti of pleeha and end up in yakrud udara.
- **Atipuranat/Ahita drava padartha sevanat ;-**
- It causes the vitiation of Ambuvaha srotas and agni dusti. Due to the accumulation of excessive water it can lead to udara roga.

- Snehadi mithyacharanat (sushruta) and Karma vibramat(charaka)
- स्नेहादीत्यादिशब्दाद्वमनविरेचनास्थापनानुवासनपरिग्रहः। मिथ्याचरणं यथोक्तानुष्ठानपरित्यागः dalhana
- कर्मविभ्रमादिति वमनादीनामसम्यक्करणात्। chakrapani
- Here Karmavibrama term has refers to Panchakarma apacharat, where atiyoga or ayoga of panchakarma has to be considered. As a result of this vayu kopa and there after Agnimandhya get manifested. This also leads to the accumulation of Prakupita malas in the kosta.



## ➤ **Nidanarthakara roga** - Arshas, pleeha, Grahani,

If we analyze the Nidanas and involvement of Doshas, we can find similarity in all these 3 diseases along with the Agni mandhya as main feature. So if left untreated for long duration they can end up with udara.

### ➤ **Grahani**

- The nidanas which will cause for the manifestation of grahani and udara are same. Both condition agnidusti is the main factor that will lead to vitiation of tridoshas. So both samprapti can manifest at a time simultaneously.

## ➤ Arshas

- The Vaidya should treat Arshas as early as possible, otherwise it will obstruct the guda and cause Bandhagudodara. Also it will lead to manifestation of udarvarta as upadrava which will again contribute for the manifestation of Udara.
- In the charaka samhitha Arsha chikitsa has been explained soon after the Udara chikitsa and the reason has been mentioned as
- उदरार्शसोस्त्रिदोषजत्वसामान्याद् बद्धगुदोदरकारणत्वाच्चानन्तरमर्शसां चिकित्सितमुच्यते॥१-२॥Cha chi

### ► Klistanam Aprathikarat

► क्लिष्टानामप्रतीकारादिति प्लीहादिरोगैः क्लिष्टानामप्रतिक्रिययेत्यर्थः chakrapani

► Not treating the vyadhis like Pleeha, Grahani, Gulma, Prameha etc, where there is excessive Agnidusti and Tridosha kopa.

### ► Nidanas WSR to Srotodustikaranas

<b>Annavaaha srotas</b>	<b>Atimatrasya chakale ahitasya bhojanam, Vaigunyat pavakasya cha</b>
<b>Purishavaha srotas</b>	Sandharanat, Adhyashanat
<b>Mutravaha srotas</b>	Veghavidharanat
<b>Ambuvahasrota</b>	Oushnavat, Athishushkannasevanat

### ► Discussion & interpretation on Doshas involved

- Samana vayu, Prana vayu , Apana vayu, Pachaka pitta, Kledaka kapha
- While explaining the samprapti according to Charaka it has told Vayu(samana)will do the vayuprakopa(Prana and Apana)
- In chakrapani commentary it has mention that,
- दोषसञ्चयकृतेन वायुना प्राणापानयोर्दूषणमविरुद्धमेव; यतो वायुनाऽपि वायुदुष्टिर्भवत्येव ।
- The vata which is aggravated first due to Agni dusti will be Samana. Why it only vitiates Prana and Apana is due to vyadhi prabhava.



- If we check the involvement of these factors in Annapaka , it has told in Grahani adhyaya
- अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति| तद्द्रवैर्भिन्नसङ्घातं स्नेहेन मृदुतां गतम्॥६॥
- समानेनावधूतोऽग्निरुदर्यः [४] पवनोद्वहः| काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये॥७॥
- एवं रसमलायान्नमाशयस्थमधः स्थितः| पचत्यग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम्॥८॥cha chi 15
- Prana Vayu: - During the sthula paka of ahara rasa, the prana vayu does the adana karma of Anna.
- Samana: Agni udhirana
- Apana: - Nishkramana of mala

- In sushruta Samhita Athuropakramaniyam Adhyayam it has been told
- प्राणापानसमानैस्तु [२८] सर्वतः पवनैस्त्रिभिः |
- ध्मायते पाल्यते चापि स्वां स्वां गतिमवस्थितैः ||२८||Su Su 35
- The prana and Apana will do the Dhyamana and Samana will do palana karma of Agni.



## Discussion & Interpretation on srotas involved

- In Charaka Samhitha involvement of Both swedavaha and ambuvaha srotas has been told.
- But in Astanga Hrudaya considered only Ambuvaha srotas as they consider sweda under udaka.
- Acharya charaka has mentioned Purishavaha and mutravaha srotas while explaining the samprapti of Jalodara.
- स्वेदश्च बाह्येषु स्रोतःसु प्रतिहतगतिस्तिर्यग्वतिष्ठमानस्तदेवोदकमाप्याययति
- Here the Bahya srotas can be taken as Mutravaha and purishavaha srotas. While look in to the symptoms and Poorvaroopas also we can find the Mutra and Purisha sanga.

It has been already discussed about the Srotodusti karanas of these Srotases while discussing about the nidanas.

- Again, in Susruta Samhita, Dalhana has mentioned about the involvement of **Rasavaha srotas** along with Sweda and Ambuvaha srotas, while explaining the samprapti.

- **Annavaha srotas**

- Qualitative derangement of Agni and Tridosha creates udara roga effecting Annavaha srotas. Excessive irregular and unwholesome food habits in addition to impaired Agni and the suppression of Vegas leads to vitiation of Annavaha srotas.

- **Concept of Upasneha**

- The concept of upasneha has mention physiologically under the garbhavrudhi and

- d) Reason behind the placement of Udara in Bruhatrayis
- In Charaka Samhita, Udara Chikitsa has been explained after Shotha Chikitsa. Acharya Chakrapani in the commentary gives the reason as,
  - शोथभेदत्वादुदरस्य शोथचिकित्सानन्तरमुदरचिकित्सितमुच्यते॥१-२॥ chakrapani
  - Udara is considered as Shoda Bheda, if we look in to the Samprapti of Ekadesha Ja Shotha it has been explained that,
    - उरःस्थितैरूर्ध्वमधस्तु [३] वायोः स्थानस्थितैर्मध्यगतैस्तु मध्ये।  
सर्वाङ्गगः सर्वगतैः क्वचित्स्थैर्दोषैः क्वचित् स्याच्छवयथुस्तदाख्यः॥९॥ cha chi 12

- So based on the desha/sthana Udara can be taken as bheda of shotha which manifest in the madhyabhaga of shareera.
- After Premeha Nidanam in sushruta samhita
- प्रमेहानन्तरमुदरारम्भः, उदकवहस्रोतोदुष्टिसम्भवसामान्यात्,  
त्रिदोषजसाधर्म्यान्महाव्याधित्वसामान्याच्च॥१-२॥
- Udara and Prameha is the condition where the dusti of Ambhuvaha srotas is happened along with the involvement of Tridoshas.
- Due to the nidanas of prameha the agni get hampered and it will lead to the formation of Anaripakya doshas

- After Vidradhi, vruddi, gulma nidanam in Astanga hrudayam
- यतोऽनन्तरेऽध्याय आनाहलक्षणमुक्तम्। उदरं च कुक्षिमानह्य दोषाः कुर्वते। sashilekha
- Adhmana is said be the main lakshana of udara, the vitiated doshas that will cause formation of Anaha in udara also as like Vrudradhi, Vrudhi and gulma



- **Discussion on Words used in Udara**
- In charaka Samhita Udara word is used for both physiological and pathological entity. It is the synonymous word for kosta.
- Jadara; - Nabhigata/ Nabhi parshvagata
- Udara: - Ashrita for kostangas
- Kukshi: - Which hold the content.



## Conclusion

- Altered state of agni\_which is affected by\_vitiated tridosha and wise versa are responsible factor for the pathogenesis of udara roga. Kukshi adhmana is the most presenting feature of udara roga. Due to the presence of mandagni the process of prapaka and vipaka will hamper and vayu will get aggravates, following that the prana, Apana vayu get obstruct the srotas and lead to accumulation of malas and vayu within the abdominal cavity leads to kukshi adhmana.

- Charaka has estimated the watery content of body as 10 Anjali. It is excreted out of the body in the form of urine, stool and sweat. When the watery channels are blocked, water accumulate in the peritoneal cavity.
- If we see the Samprapti of Sushruta he has gone one step ahead and described, “As water ooze out a new earthen vessel, so as the chime of the substance of absorbed food juice goes from the place of the digestion of food in a vitiated form and increase by the force of vayu, slowly underneath the skin, thickens it and produce Udararoga.

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- Relevant Articles

# Discussion....