

EFFECT OF JAL DHAUTI ON STHAULYA W.S.R. TO OBESITY: A SYSTEMATIC REVIEW

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ABSTRACT

The burden of lifestyle disorders is rapidly increasing worldwide. “*Sthaulya*” (obesity) is such a disease, which provides the platform for so many hazards like Hypertension., coronary Heart Disease., Diabetes mellitus., infertility, impotency as well as psychological disorders like stress, anxiety, depression etc. Ayurveda and Yoga are the collection of principles of life that took birth with the world itself and is not liable to changes at anytime and anywhere. Both Shastras have mentioned purificatory processes to maintain healthy life. The purification through *Shatkarma* (also known as *Shatkriya* like *Dhauti*, *Basti*, *Neti*, *Tratak*, *Nauli* and *Kapalbhati*) is mentioned first in *Hath Yoga*

Pradipika. *Jal Dhauti* is one of them. *Jal Dhauti* is a type of *Antardhauti*, also known by the name “*Gajakarani*” *Jaldhauti* alleviates the *Kapha Dosha* and increased *Medo Dhatu* in obese individuals and controls the *Sthaulya*. *Gherand Samhita vamandhauti karma* mentioned for the management of *kapha* and *pitta*.

KEYWORDS: Sthaulya, Obesity, Vamandhauti, Jal Dhauti.

INTRODUCTION

Sthaulya (Obesity) is one among the major diseases of Modern era. Produced due to changing life styles and environment, accompanied with faulty diet which lead to many diseases and Obesity is one of them. Obesity is a result of the Modern age of Machines and Materialism. The industrialization, stress during the work, lack of exercise and various varieties of the daily diet e.g. fast food, freeze fruits, increased amount of soft drinks and beverages, canned foods result into the clinical entity called as Obesity. Obesity is acquiring more attention of

scientists at global level. The Obesity is a physical state where Hypertension, Osteoarthritis, Diabetes Mellitus, Cardio Vascular accidents, impotency and many other grave complications frequently converge.

Problem Statement

According to the Center for Disease Control and Prevention (CDC), more than 72 million adults are obese and no state has an obesity rate less than 15% - the national goal. Among U.S. adults, obesity has ballooned exponentially from forty-six percent to sixty-four percentage of the population between 1980 and 2000.

Vyutpatti (Etymology) of Word Sthaulya

The word Sthaulya is delivered from root "Sthu" with suffix "Ach", which stands probably for thick or solid or strong or big or bulky. According to Vachaspatyam, the word Sthaulya means heaviness of the body.

1. According to Amarakosha, it stands for excessive growth of the body.
2. As per Hemachandra, Sthaulya indicates the state of over nutrition of body or dullness of intellect. According to Kautilya, the word "Sthulata" means largeness or bigness or bulkiness or stoutness of body.

Nirukti of Sthaulya

A person having heaviness and bulkiness of the body due to extensive growth especially in Udaradi region is termed as "Sthula" and the state (Bhava) of Sthula is called "Sthaulya".^[3]

Paribhasha of Sthaulya

Atisthula has been defined as a person, "who on account of the inordinate increase of fat and flesh, is disfigured with pendulous, buttocks, belly and breasts and whose increase bulk is not matched by a corresponding increase in energy".^[4]

Sthaulya can be correlated to obesity. Excess deposition of adipose tissue is obesity.

A bodweight 20% or more than the desirable weight for age, sex and height is regarded as obesity.

A recent National Institute of Health consensus conference defined obesity as BMI>27kg/m².

Now a day's obesity is defined as BMI > 25 kg/ m².

BMI = Actual weight in kg. / (Height in meter)^[2]

According to Parks, obesity may be defined as an abnormal growth of the adipose tissue. It is in three ways. Enlargement of fat cell in size i.e. Hypertrophic obesity.

Increase in the number of fat cell i.e. Hyperplastic obesity. A combination of both. Hence, the modern terminology obesity can be used satisfactorily for the disease Sthaulya.

Obesity is assessed by B.M.I (Body Mass Index) = weight in kg/(Height in Meter). (Height in Meter). W.H.O. uses a B.M.I. classification system of Obesity which is given below

Obesity Category BMI

Pre Obese 25- 29.9

Obese class I 30 to 34.99

Obese class II 35-39.99

Obese class III 40.00

Nidana (Causative Factors) of Sthaulya

Several etiological factors of Sthaulya related to different aspects of life that affect the body from outside and inside are described in Samhitas. The hereditary (Bija Dosha), dietetic, regimen and psychological factors cause Sthaulya as per Charaka Samhita.^[5] These are mostly of exogenous type and vitiate Vata, Meda and Sleshma resulting is Sthaulya. Dhatwagni-mandya the main cause besides other components in etio-pathology of Sthaulya according to Vagbhata.^[6]

All the causative factors described in Ayurvedic classics can be classified into four groups:

Aharatmaka Nidana:

Atibhojana (Overeating), Guru Aharasevana (Consumption of heavy food), Madhura Aharasevana (Sweet food), Sheeta Aharasevana (Consumption of cold diet), Snigdha Aharasevana (Consumption of unctuous food), Navanna Sevana (Usage of fresh grains), Nava Madhyasevena (Usage of fresh alcoholic preparation), Gramya Rasa sevana (Usage of domestic animal's meat and soups), Paya Vikara Sevana (Usage of milk and its preparations), Dadhi Sevana (Use of curd), Sarpi Sevana (Use of ghee), Sleshmala Aharasevana (Kapha increasing food), Ikshu Sevana (Usage of sugarcane), Guda Vikara Sevana (Usage of Jaggery preparations), Mamsa Sevana (Use of meat), Shali sevana (Use of rice), Masha Sevana (Use of black gram), Godhuma Sevana (Use of wheat), Audak Rasa Sevana (Usages of aquatic animal's meat and soups).

Viharatmaka Nidana

Avyayama (Not exercising), Avyavaya (Avoiding sex), Divaswapa (Day sleep), Sukha Shaiya (Comfortable bed), Snana Sevana (Bathing), Gandhamalyanu Sevana (Anointment with fragrant unctious and wearing of garlands), Swapna Prasangat (Excessive sleep).

Manas Nidana

Harshanityavat (Always in the state of happiness), Achintan (Devoid of worries), Manasonivritti (Relaxed state of mind), Priyadarshana (Meeting with loved ones), Saukhyena (Good health).

Anya Nidana

Amarasa (improperly digested Rasa), Snigdha-Madhura Basti (Sweet unctuous enema), Tail abhyanga (Oil Massage), Snigdha udvartana (Unctuous Udvartana), Bijadoshasvabhavat (Hereditary).

The causes of obesity are distributed in three main groups according to modern medicine.

Exogenous: Where the chief causes are excessive appetite or over eating, dietary habits, drinking habits and smoking.

Endogenous: Where endocrine factors are important.

Miscellaneous: A number of factors are known to be associated with obesity like age, sex, occupation, socioeconomic factors, psychogenic factor, environment factors, constitution, drugs, hypothalamic trauma, physical activity, caloric balance and heredity.

Purvarupa of Sthaulya

The Purvarupa of Sthaulya is not mentioned in our classics. As per general principles of Charaka, the weak manifestation of Rupa should be considered as Purva rupa of the concerned disease.^[7] Based on this view, features of Kapha vridhhi like Alasya, Angashaithilya, Madhurasyata, Atinidra, Atipipasa etc. may be considered as Purvarupa.

Rupa of Sthaulya Roga

Acharya Charaka has described 8 specific Rupas which are as follows.^[8]

Rupa of Sthaulya

1. Aayushohrasa (Decreasing life span)

2. Javoparodha (Slowness in movement)
3. Kricchavyavayata (Difficulty in sex)
4. Daurbalya (Weakness)
5. Daurghandhyam (Bad odour)
6. Svedabadha (Excessive sweating)
7. Kshudatimatra (Excessive hunger)
8. Atipipasa (Excessive thirst)

According to different Acharyas, Rupas of Sthaulya are Chala Sphika (Excess fat on buttocks), Chala Udara (Excess fat on abdomen), Chala Stana (Excess fat on chest), Ayatha Upachaya (Disproportionate body), Anutsaha (Lack of enthusiasm), Kshudra shwasa (Dyspnoea), Nidradhikya (Excessive sleep), Gatrasada (Numbness of limbs), Gadgadadhvani (Slurred speech), Krathana (Sudden catch of breath), Alpaprana (Less energy), Sarvakriyasu Asamarthata (Incapable of doing any work), Alpavyavaya (Lack of sexual urge), Kasa (Cough), Shvasa (Asthma), Snigdhangata (Unctousness in body), Udaraparshva vridhhi (Excess accumulation on abdomen and chest), Alasya (Laziness), Ama, Moha (Delusion), Saukumarata (Cannot sustain difficulty), Anga saithilya (Looseness in parts and Alpbala (Lack of power).^[9]

Signs of Obesity

- Weight – 20% increased above desired weight.
- B.M.I. – above 30 in males and above 28.6 in females are called obese.
- Skin fold thickness – Obesity is indicated by a reading above 20 mm in a man, and above 28 mm in a woman.

Waist hip ratio – When W.H.R. is above 1.0 in males and above 0.8 in females, the type of obesity is android; i.e. man pattern obesity and when W.H.R. is below this it suggest ganoids type i.e. female pattern obesity.

Yoga Review

The Shatkarma or the six purification techniques in Hatha Yoga are designed to make the body strong and healthy. „Shat“ means six and „Karma“ here means a method or technique. Shatkarmas are considered preparatory steps towards higher practices of pranayama and meditation. The ancient Rishis recognized the importance of a healthy body for all activities,

whether worldly or spiritual. Hatha Yoga, as explained in the text „Hatha Yoga Pradeepika“, is aimed at making the body and mind fit for higher practices of Raja Yoga.

The Shatkarmas consists of six techniques. They can make the body clean and strong, free of diseases, remove toxins and improve concentration. It can also improve the flow of Prana into the organs and the Pranicmeridians or Nadis.

The six techniques are

1. Dhauti
2. Bhasti
3. Neti
4. Trataka
5. Nauli
6. Kapalabhati.

Jal Dhauti

This is a technique for cleaning the digestive tract from the stomach to the mouth. It involves drinking warm, salty water until the stomach is full and then voluntarily expelling it through the mouth. This may seem a little repulsive to some people, especially if done intentionally, but actually kunjala kriya is a simple practice and all that is vomited is salty water containing impurities from the stomach.

Terminology The practice is known by various names. When the vomiting is induced by tickling the back of the throat it is called kunjala kriya or vaman dhauti. Both kunjala and vaman mean „vomiting“; kriya means „practice“ and dhauti means „wash“. The word „Kunjala“ is derived from „Kunjar“. According to rule of nirukti „r“ is converted into „l“. The word kunjala is one of the synonyms of elephant as per different classics like Shabdkaalpdrup, Amarkosh, Sanskrit hindi kosh etc. When the water is expelled by muscular contraction of the abdomen, it is called kunjara kriya or gaja karma. Both the words kunjara and gaja mean „elephant“. The word karma in this context means the same as kriya, namely practice or action.

Preparation of Water

The water can be either with or without salt. We leave this to the practitioner's choice. The deciding factor depends on why you are doing the practice. Salt water inhibits the secretion of

acid in the stomach, therefore those people who are trying to alleviate hyperacidity should definitely put salt in the water. For other purposes both unsalted and salted are suitable. If you add salt to the water a reasonable proportion is one teaspoonful per litre of water. However, the proportion is not critical and more or less can be added at your discretion. We recommend that the water be lukewarm, about body temperature.

Posture

During expulsion of water it is best to stand and bend forwards keeping the trunk and head horizontal. This facilitates the free flow of water from the stomach.

Process of Jal Dhauti

Quickly drink one glass of water. Then take another glass and drink it as rapidly as possible. Continue drinking glasses of water until you think you cannot possibly take another drop. Then take just one more glass. This may be a little difficult but it is essential to fill the stomach as fully as possible. Under these circumstances the urge to throw out the water from the stomach hardly needs to be stimulated, it may even occur spontaneously. 6 medium sized glasses of water are about the average number required to fill the stomach. Then from a standing position lean forwards over a wash basin, bowl or convenient place in the garden. Make sure the trunk is as horizontal as possible.

Then open your mouth as wide as possible and place 2 or 3 fingers (the middle 3) on top of the tongue. Slowly and gently slide the fingers along the surface of the tongue towards the back of the throat, while simultaneously pressing the root of the tongue. This should induce the water to suddenly and effortlessly.

Gush out from the stomach. Continue in this way until there is no more water in the stomach. This is indicated when tickling the back of the throat does not bring up any more water. Now you have completed the practice. If necessary do jala Time and Frequency The time of practice depends on the prevailing climate. It should not be done outside if the weather is cold. This is important, for kunjla removes much of the mucus lining of the stomach and thereby temporarily renders the stomach more vulnerable to chilling. After a short time, however, the mucus film regenerates itself and thereby gives the stomach the necessary protection. If you practice indoors and your home is reasonably warm then the outside weather has little influence and you can practice kunjla regardless of the climate. The best time to do the practice is early in the morning, before breakfast. However, if the atmosphere

is cold inside and outside your house, you should practice later in the day when it becomes warmer. One should wait at least half an hour after completing the practice before taking food. This allows sufficient time for the stomach to re-line itself.

Limitations

Most people can do this practice. However, it should not be attempted by those suffering from hernia of the stomach or abdomen, high blood pressure and heart problems. Though kunjalkriya helps to remove excess acidity from the stomach, a factor very much associated with ulcers, we don't advise you to try to do this practice under these circumstances. It will probably do more harm than good.

Probable Mode of Action of Vamandhauti Karma

Acharya Vagabhatta in Sutrasthan 14/11 suggests that the main aim of treatment of Sthaulya is to balance the aggravated kapha, Vata to reduce the increased Medo Dhatu. This can better achieved through Kunjalkriya or Vamandhauti karma. In human body majority of disease are caused by Ama dusti. The process Vamandhauti karma mainly acts on Amashaya and Annavaha Srotasa. Vamandhauti neutralizes the acid balance in stomach thus helpful in counteracting Tivra Jatharagni. This help in reducing the excessive hunger and thirst intern the obesity. Luke warm water pacifies Vata, salt help in liquification of Achadita and Avalipta Dhatugata Ama. Dhatugata Ama is expelled and as a result Dhatavagnimandya homeostasis rectified, resulting in proper metabolism process. On account of proper logical and rational application of Vamandhauti, Saman Vayu in Amashaya regains in normal physiological power causing adequate Annavivechana (assimilation) and Murchan (excretion). Hence the proper formation and expulsion of Mala occurs with the help of other Vayus. This ultimately causes agenesis of all Dhatus restricting generation of Medo Dhatu.

CONCLUSION

The Jal Dhauti karma technique gives the best possible wash to the digestive system from the stomach to the mouth. As such it helps remove all diseases of this region which are the result of a build-up of toxins or general impurities. It also helps to eradicate bad breath, the accumulation of phlegm in the throat and sore throats.

Jal Dhauti cannot change your food habits and certainly cannot remove mental and emotional tension. However, it can help to keep the stomach in good order by washing it clean of impurities. The salt water also reduces the secretion of acid from the glands in the stomach.

These in general are rendered more efficient thus allowing better digestion of food. All these are important factors in preventing indigestion, obtaining the best possible assimilation of nutrients into the body as well as eliminating other digestive ailments, and through this Effect way it can reduce obesity and related disorders.

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