

ROLE OF *ROOKSHA POORVAKA VAMANA* IN *STHOULYA* -AN OVERVIEWDr. Sreelakshmi S.^{1*} and Dr. Abdul Khader MD(Ayu)PhD.²¹PG Scholar, Dept., of Kayachikitsa, SKAMCH & RC, Bengaluru.²Professor, Dept., of Kayachikitsa, SKAMCH & RC, Bengaluru.

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ABSTRACT

Ayurveda identifies *Sthoulya* as a *Santarpanotha Vyadhi* and *Atisthoola* is considered as one among the *Ashta Ninditha Purushas*. *Sthoulya* is correlated to Obesity which is widely regarded as a pandemic with potentially disastrous consequences on human health. The prevalence of Obesity has increased threefold for the past 20 years and continues to rise and is gaining more and more attention globally. By considering the difficulties in the management of Obesity, it is the need of the hour to develop better treatment protocol to treat this condition. Classics have quoted the use of *Rookshana Poorvaka Vamana Karma* for the management of *Sthoulya*. *Udwartana* is a form of *Rukshana* which exerts *Kaphahara* and *Medohara* effect. *Snehapana* is the *purva karma* of *Vamana Karma* which can be done through *Taila* since *Taila* is best for treating *Pravruddha Sleshma* and *Medaska* conditions. *Vamana Karma* is the treatment of choice in *Kaphaja Roga* and can be adopted in *Sthoulya* as it is indicated in *Medo roga* and all *Santarpanotha Vyadhi*. "*Sthoulya*" is caused by the *nidanans* like *Atibhojana*, *Satata shleshmala*, *Madhura ahaara sevana*, *Avyayama*, *Divaswapna* etc. and etiological factors like intake of high calorie diet, fast food, junk food and sedentary life style. *Sthoulya* is a disease presenting mainly with *Chalatwa* of *Sphik*, *Udara*, *Stana* and is being identified with Overweight and Obesity.

KEYWORDS: *Sthoulya*, Obesity, *Vamana Karma*, *Udwartana*, *Snehapana*.**INTRODUCTION**

Ayurveda, the science of life and longevity emphasizes mainly on two goals such as maintenance of positive health and the curing of the ailment. A systematized daily routine i.e. *Dinacharya*, and *Rtucharya* and proper *Pathya Ahara Viharas* help one to achieve the above mentioned goals. Ayurveda recognizes the role of mind also in the causation and cure of disease. So, adherence to moral values is also considered as a pre-requisite for health. Hence, *Sadvrittha*, the ethical basis of life is described in Ayurveda.

"Aharaacharachestasu Sukharthee Pretya Cheha Cha | Param Prayatnamaatishedbuddhimaan Hitasevane" || (Cha Su 7/60)

Learned should take maximum efforts while resorting to Ideal Life Modalities aided by proper adoption of regimen pertaining to *ahaara*, *achara* and *cheshta* which in turn is supported by the statement in Ayurveda as,

"Swastasya Swastya Rakshanam Aturasya Vikara Prashamanam Cha" ||
(Cha Su 30/26)

Maintaining the positive health and cure of a disease are the aims of Ayurveda. Former, best achieved by following *Dinacharya*, *Rtucharya* and *Sadvrutta* helps to maintain homeostasis of body elements like *Dosha*,

Dhatu and *Mala*. Improper application of these principles disturbs the homeostasis leading to the manifestation of diseases and necessitates the Latter.

"*Sthoulya*" is one such *vyadhi* caused by the *nidanans*^[1] like *Atibhojana*, *Satata shleshmala*, *Madhura ahaara sevana*, *Avyayama*, *Divaswapna*^[2] etc. and etiological factors like intake of high calorie diet, fast food, junk food and sedentary life style. These lead to *ativruddhi* of *meda* and *mamsa*.^[3] Continuous indulgence in these causative factors without preventive measures will lead to the occurrence of many systemic complications like *osteoarthritis*, *diabetes mellitus*, *hypertension*, *hyperlipidaemia*, *coronary artery disease* etc. *Nidana parivarjana* is the main line of treatment advocated by our *Acharyas*.^[4]

Many treatment like *Rooksha Udwartana*, *Rooksha Basti*, *Lekhana basti*, administration of *Madhu*, *Shilajatu prayoga*, *Medohara loha* etc have been explained for the management of *Sthoulya*. *Rookshana Karma* is a *Poorvakarma* of *Shodhana* in patients who are *Mamsala*, *Medura* and *Bhurisleshmala*.

Samprapti of Sthoulya

The *Samprapthi* of any disease explains the mode or process by which the vitiated *Doshas* reach the *Dooshyas*

and produce the pathological changes leading to the manifestation of the disease. Samprapthi serves as an aid to understand the manifestation of the disease process completely or otherwise called as “Sampoorna Prapthi”.^[5] There are exceptions in diseases like Sthoulya as it differs from regular Samprapthi. About the Samprapthi of Sthoulya, Charaka and Sushruta has different opinion. Acharya Charaka has emphasized ‘Ahara’ as most common pathogenic factor for Medovridhhi in Sthoulya, whereas Sushrutaacharya opines that the prime factor is the ‘Ama Dosha’.

Various Nidana Sevana by the individual, results in the obstruction of the channels or passages by the increased Medas or fat. Movement of Vata dosha is specially confined to Koshta which results in the stimulation of the digestive power and enhances the absorption of food rapidly. As a result the person digests the food quickly and becomes a voracious eater and thus results in the disproportionate increase of fat called as “Sthoulya Roga” which in turn leads to serious types of diseases all of a sudden, by Vata and other Doshas and if food is not supplied at the proper time, eventually leads to collapse of the person.^[6]

In view of Sahaja Sthoulya, the pathogenesis starts at the time of Prakruti formation at the stage of Sukra Shonitaja Samyoga. Along with this if the pregnant woman indulges in excess of Madhura and Sleshmala Ahara Vihara leading to predisposing factor for Obesity in offspring.

Susrutha Acharya in Suthra Sthana explained Sthoulya as a Rasa Nimitthaja Vyadhi and elaborated the etiopathogenesis as follows: Due to Sleshmala Ahara Sevana, Adhyashana Sheelana, Avyayama and Divaswapna there will be the formation of Ama and thus the Anna Rasa gets excessive Madhuryatha. This leads to the Athi Snigdha and accumulation of excessive Medas or fat inside the body and resulting in Athisthoulya due to Marga avarana caused by the Medas. Also causes the depletion of other bodily elements (Uttharottara Dhathu Kshaya) due to the Srothorodha and Medodhathwagnimandhya.^[7]

On this concept, Chakrapani clarified that in Sthoulya, Ama do not refers to the Amashyotha Ama Rasa that produced because of Jatharagni Mandya if the Dhatu Poshakamsha cannot get converted to further Dhatu that produces overgrowth of previous Dhatu but in Mala Rupa which can be considered as Ama, the Dhatugata Ama, in Malarupa.^[8]

Lakshanas of Sthoulya^[9]

- Chala Sphik
- Chala sthana
- Chala udara
- Ayathopachayuthsaha

Rookshana

Rookshana is an Apatarpana Chikitsa specially used to treat the Santarpana disorders.^[10] Rookshana means making thin, attenuation, and Medical treatment for reducing fat or corpulence (Monier Williams).^[11] Rookshana word comes from Rooksha. Rooksha - Sthree linga, Ruh - kus, Aprema, Achikkane Nisnehe Katore cha – Amara Parushye Katorathayam Nisnehe cha - Kavikalpadruma.

Having different meanings like roughness, dryness, aridity, harshness, unkindness to make dry or emaciated etc.

Chakrapani says that Rookshana is achieved by the absence of Sneha.

Rookshana is one among the Shadvidha Upakrama. Charaka encompasses the therapeutics into 6 categories popularly termed as the Shadvidha Upakramas namely Langhana, Bramhana, Rookshana^[12], Snehana, and Svedana Stambhana.

Rookshana is an Apatarpana Chikitsa specially used to treat the Santarpana disorders. Rookshana occupies the place of pre – operative procedure for Shodhana in patients presenting with Mamsala, Medura and Bhuri Sleshmata. Rookshana can be achieved through either Bahya or Abhyantara Rookshana methods. Udwaratana is being widely practiced as a mainstream modality of Bahya Rookshana Karma in conditions such as Abhishyanna, Mahadosha, Marmastha Vyadhi, Kaphasthanagata Vikara, Urustambha, Adyavata, Prameha, Atisnigdha, Krimikoshta, Snehavyapat, Mamsala, Medura, Bhurislehma and Vishamgni.

Udwartana

Udwartana is an Apatarpana Karma falls under the category of Rookshana. Rookshana is one among the Shadvidha Upakrama which is sneha viparita karma. It is achieved by Sneha Abhava by causing dryness, roughness and non-sliminess. Rooksha, Laghu, Khara, Tikshna, Ushna, Sthira, Apicchila and Katina are the gunas of Rookshana. These gunas are opposite to the gunas of Kapha. This Rookshana can be employed in the form of Abhyantara yogas as well as Bahya karmas. There are two types of Udwartana viz., Ruksha Udwartana and Snigdha Udwartana. Further, there is three classification viz., Udwartana, Udgharshana and Utsadana. Kapha and Meda are the predominant dushyas in Sthoulya. Hence, Udwartana in the form of Rooksha Udwartana or Udgharshana is more effective. Sanchaya of kapha and meda occurs between the Twak and Mamsa and when the Rooksha Udwartana done, it brings the Kapha and medo vilapana and activates the agni seated in the twacha causes Srotovishodhana. By this, the toxins are eliminated through romakupa as sweda, which is the mala of Medo dhatu. It attributes the benefits such as Kaphahara, Medopravilapana, Sthireekarana of Anga and Twak prasada. Besides, as Udwartana done in

pratiloma gati i.e., in the opposite direction to the romakupa, generates heat which is carried through the somatic receptors and activates the heat gain and heat loss center in hypothalamus, there by stimulating the sympathetic innervations causes normalizing the metabolism in the body. Udwartana of Rooksha variety is mentioned in Sthoulya Chikitsa. Bashpa Sweda, a mahan sweda can adopt as a modality of Apatarpana Chikitsa after Udwartna which helps to maximize the apatarpana and rookshana effect.

Vamana Karma

Vamana karma is defined as the process of elimination of doshas through urdhva bhaga. Vamana is usually the first major procedure in Panchakarma therapy and is the best treatment for Kapha Dosh. In addition, it has been described as very much useful in many diseases also. Numerous references regarding the Vamana Karma are available in the Ayurvedic texts. Vamana Dravyas possess Ushna, Teekshna, Sukshma, Vyavayi and Vikasi gunas. It reaches the Hridaya by virtue of its Virya and then circulates throughout the body. Its Agneya guna causes Vishyanadana (liquefies the compact doshas), Teekshna Guna disintegrates the accumulated Doshas located in the sthula and sukshma srotas and because of Vyavayi and Vikasi Guna rapidly reaches the Anusrotas, scrapes off the morbid matter and brings them to Koshta. Vamana dravyas are having predominance of Vayu and Akasha Mahabhuta and Urdhwabhagahara Prabhava. By these, they have a natural tendency to go upwards and thus helps in Vamana Karma.

DISCUSSION

Sthoulya is an entity where Satata karshana is needed such that the line of treatment should be "Medo-agni-vatajit". Hence, Acharyas mentioned the main principle of treatment in Sthoulya as "Guru Cha Atarpanam" where in one should administer the drugs possessing Guru guna and Atarpana karma. Guru guna a form of Brimhana helps in reducing the Ati sandukshita jataragni and Atarpana karma a form of Langhana reduces the Meda. The Guru guna of the dravya causes Souhitya such that the satiety center is stimulated for longer time and the hunger center is inhibited. So, the person get satisfied with less quantity of food and because of Atarpana karma the Apachita meda accumulated get digested by the previous Sandukshita agni and removes the Avarana further, thus helps in combating Sthoulya. This line of management holds good for Jatothara Sthoulya. But in case of Sahaja Sthoulya, the set point will be more because of alteration at the level of receptors itself. Hence, the line of treatment will not be better beneficial. Acharya Sushruta has mentioned the use of Virukshaniya and Chedaniya dravyas like Shilajatu in the line of treatment. Because the Viruksha reduces Meda and the Chedana does the Srotoshodhana.

CONCLUSION

Nidana parivarjana is the main line of treatment advocated by our Acharyas for shoulya. Many treatment

like Rooksha Udwartana, Rooksha Basti, Lekhana basti, administration of Madhu, Shilajatu prayoga, Medohara loha etc have been explained for the management of Sthoulya. Rookshana Karma is a Poorvakarma of Shodhana in patients who are Mamsala, Medura and Bhurislehmala which can be achieved through Udwartana. Moorchita Taila can be used for Snehapana as it is indicated in Pravridha Sleshma and Medaska conditions. Vamana Karma is meant for correcting the status of Kapha dosha and Medo dhatu which is afflicted in Sthoulya.

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