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Conceptual study on *Sthoulya* with its *Chikitsa Sutra*

Prarthana HM¹, Sandeep Desai²

¹3rd Year Post Graduate Scholar, Department of Moulika Siddhanta, Ayurveda Mahavidhyalaya, Hubli, Karnataka, India.

²Assistant Professor, Department of Moulika Siddhanta, Ayurveda Mahavidhyalaya, Hubli, Karnataka, India.

ABSTRACT

Ayurveda is one of the most ancient medical science among the world. It describes the conceptual study of different disease with reference to its own principles and approaches. In Ayurveda 'Sthoulya' is described by different Acharya's in their own way with its *Nidana*, *Samprapti*, *Rupa*, *Upadrava*, *Chikitsa* and *Pathya Apathya* as *Sthoulya Roga*, *Medoroga*, *Santarpana Janya Vyadhi*, *Dhatvagni Mandhyajanya Vyadhi* etc. and Acharya Charaka has described *Sthoulya* among the 'Ashtaninditiya Purusha'. The sedentary lifestyles, stress and dietary habits etc., which are the gift of modern world, are primary predisposing factors for *Sthoulya*. Many theories have been put forward with many new hypothesis describing this disorder in Ayurveda as well as modern science, still there is an enough scope to work out on its aetiopathological and management aspect of *Sthoulya*. So, looking upon the importance of this disorder an attempt is made to understand *Nidana*, *Samprapti* as well as *Chikitsa Sutra* of *Sthoulya*.

Key words: *Sthoulya*, *Obesity*, *Nidana Panchaka*, *Chikitsa*, *Pathya - Apathya*

INTRODUCTION

Ayurveda is a clinical science its concepts and principles are moulded in such a way that it becomes useful in clinical parlance. *Sthoulya* (Obesity) is one among major diseases of modern era with continuous changing lifestyles environment and dietary habits. A healthy body is the only one media to achieve ultimate goal among the *Chaturvidha Purushartha*. Acharya Sushruth also told that *Madhyam sharira* is the best.^[1] *Atisthula* and *Atikrisha* are always affected with some

complaints.^[2] Acharya Charaka has quoted *Sthoulya* under the eight varieties of reprehensible persons as *Astauninditiya Purusha*.^[3] In this modern era and fast-moving life many drastic changes have taken place in dietary habits, modes of life style, various regimens of life style. Majority of individual are habituated to sophisticated and comfortable life style. This results in paving way for many metabolic disorders. These are popularly referred as life style disorders and obesity is one of them. In Ayurveda Obesity is described as '*Medoroga*' or '*Sthoulya Roga*'. Continuous indulgence in high fatty food, fried items, etc., along with sedentary life-style leads to excess accumulation of body fat which gets deposited in the numerous body channels. According to ICMR-INDIAB study prevalence rate of obesity and central obesity are varies from 11.8% to 31.3% and 16.9% - 36.3% respectively. In India, abdominal obesity is one of the major risk factors for cardiovascular disease (CVD).^[4] Obesity is such a disease, which provides platform for so many complications like HTN, DM, OA, infertility as well as psychological disturbances like stress, depression. Appropriate Ayurvedic internal medicines along with

Address for correspondence:

Dr. Prarthana HM

3rd Year Post Graduate Scholar, Department of Moulika Siddhantha, Ayurveda Mahavidhyalaya, Hubli, Karnataka, India.

E-mail: prarthanahm456@gmail.com

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Shodhana procedures are used to achieve the best results, without any side effects. *Vamana*, *Virechan*, *Basti*, *Udvartan* according to vitiation of *Doshas* these *Shodhana* procedures gives effective results. *Pathya - Apathya* (Diet management) & Life style modifications play an important role in the management of *Sthoulya*. This article is an attempt to explore the *Nidana* (etiology), *Samprati* (pathogenesis), *Rupa* (symptoms) and *Chikitsa Sutra* (treatment) of *Sthoulya* with its *Pathya - Apathya*.

Sthoulya Nirukti

Sthula Paribrumhane^[5]

As per *Amarakosh*, *Sthula* is condition as a result of excessive nourishment.

Paribhasha

Medo mamsa ati vrudhatvat chala sphik udara stanaayathopachayautsaho naro atisthula uchyate^[6]

The increase of the *Meda* & *Mamsa Dhatu* causes flabbiness and pendulous appearance, thus movement of the abdomen, buttocks and breasts. This improperly formed *Medodhatu* causes *Utsahahani* in the individual; such person is called *Atisthula*.

Paryaya

Amarkosha has given synonyms of *Sthula* as *Vipula*, *Pina*, *Pinvi*, *Pivara* which indicates over nutritional condition of the person's weight.^[7]

Obesity

In modern *Sthoulya* is correlated with obesity. Obesity may be defined as an abnormal growth of the adipose tissue due to an enlargement of fat cell size or an increase in fat cell number or a combination of both⁸. The measurement of obesity is done by Body Mass Index (BMI).

Based on BMI, Obesity can be classified as follows

BMI = Weight is calculated in kilograms / height in meters square.

BMI	Obesity
18.5 – 24.9	Normal weight

25.0 – 29.9	Over weight
30.0 – 34.9	Class 1
35.0 – 39.9	Class 2
>_40	Class 3

Nidana

Nidana is the factor which cause the disease process. In our classics *Nidana* has been given utmost importance because the knowledge of *Nidana* is essential to understand the *Samprati*, to know the *Saadysadhyata* and plan for *Chikitsa* as the first step of treatment starts with *Nidana Parivarjana*.

In brief, all *Nidana* of *Sthoulya* described in *Ayurveda* can be classified into four groups as follows:^[9]

Aharaja	Viharaja	Manasika	Any
<i>Atisampoorna</i>	<i>Avyayama</i>	<i>Achintata</i>	<i>Beeja Dosh</i>
<i>Guru</i>	<i>Avyavaya</i>	<i>Harshita</i>	
<i>Sheeta</i>	<i>Divaswapna</i>		
<i>Snigdha</i>			
<i>Madhura</i>			

Purvarupa

None of Ayurvedic texts has described the *Purvarupa* of *Sthoulya*. *Acharya Charaka*, in *Nidana Sthana*, has mentioned similar pathogenesis of *Prameha* and *Medoroga*, the reason being that in both of them there is vitiation of *Kapha* and *Meda*. Therefore, *Purvarupa* of *Prameha*^[10] and *Medovaha Strotodushti Lakshanas*^[11] can be considered as *Purvarupa* of *Sthoulya*. These are as follows.

- *Atinidra*
- *Tandra*
- *Alasya*
- *Visra Sharira Gandha*
- *Anga Gaurava*
- *Anga Shaithilya*
- *Ati Sweda*

Rupa

The *Rupa* manifest in fifth stage (*Vyaktavastha*) of *Vyadhi Kriya Kala*. The symptomatology of *Sthoulya* is asserted by *Acharyas* in broad manner.

Charaka Samhita mentions the cardinal symptoms of *Sthoulya* as

Pratyatma Lakshana

Medomamsa Ativrudhi, Chala Sphik, Chala Udara, Chala Stana, Ayathaopachaya, Anutsaha.^[12]

Besides the *Lakshanas*, eight detrimental effects of *Sthoulya* have also been explained by

Acharya Charaka as

Ashta Mahadosha^[13]

1. *Ayushohrasa* (Diminution of lifespan)
2. *Javoparodha* (Lack of interest in Physical activity)
3. *Kricchra Vyavaya* (Difficulty in having coitus)
4. *Dourbalya* (Debility)
5. *Dourgandhya* (Unpleasant smell from the body)
6. *Swedaabadha* (Excessive sweating)
7. *Kshudhatimatra* (Excessive hunger)
8. *Pipasatiyoga* (Excessive thirst)

Bheda

Vagbhata has explained three types of *Sthoulya* for better management^[14]

1. *Hina Sthoulya*
2. *Madyama Sthoulya*
3. *Adhika Sthouly*

Samprapti

According to *Charaka*, due to *Avarana* (obstruction) in the *Strotas* (channels) by the *Meda*, there is *Vridhi* of *Koshtasthit Samana Vayu*, which in turn causes *Ati Sandhukshana* of *Jatharagni*. The increase in *Jatharagni* leads to rapid digestion of consumed food and leaves the person craving for more food. If at all due to some reason the person doesn't receive more food the increased *Agni* causes *Dhatu Pachana* which

may lead to various complications. But because of the hunger the persons tend to eat more and the cycle continues. In this way it becomes a vicious circle creating excessive improperly formed *Medo Dhatu* with giving rise to various symptoms. Because of such condition of *Strotorodha*, the other *Dhatu*s are not nourished properly causing *Shaithilya* (flabbiness) of *Dhatu*s prior to *Meda Dhatu* and depletion of *Dhatu*s next to *Medo Dhatu*s.^[15]

According to *Sushruta*, *Kaphavardhaka Ahara, Adhyasana, Avyayama, Diwaswapna* etc. leads to formation of a *Ama Rasa* i.e., *Apachit Adya Rasa Dhatu*. The *Madhura Bhavayukta Ama Rasa* moves within the body, the *Snigdhamsha* of this *Ama Rasa* causes *Srotosanga* which leads to *Sthoulya*.^[16]

Samprapti Ghatakhas

Dosha	<i>Kapha, Kledaka Pitta, Pachaka Vata, Samana</i>
Dushya	<i>Rasa, Meda</i>
Agni	<i>Jatharagni, Medodhatvagni</i>
Ama	<i>Jatharagni Vishamata Janita, Medo Dhatvagni Mandhya Janita</i>
Srotas	<i>Medovaha</i>
Sroto Dusti	<i>Sanga</i>
Udbhava	<i>Amashaya</i>
Prasara	<i>Sarva Deha</i> (specially where ever <i>Medodhara kala</i> is present)
Adhishtana	<i>Vrukka and Vapavahana</i>
Vyakta Sthana	<i>Sarvanga</i> specially <i>Sphik, Sthana, Udara, Gala</i>
Roga Marga	<i>Bahya and Abhyantara</i>
Vyadhi Prakara	<i>Chirakari</i>
Sadhya Asadhyata	<i>Kruchrasadhya</i>

Chikitsa

The general principle of treatment in Ayurveda is

1. *Nidana Parivarjana*
2. *Samshodhana*
3. *Samshamana*

While describing the *Chikitsa* of *Sthoulya*, *Acharya* has said that it is very difficult to treat *Atisthoola* person because, if *Karshana* therapy is applied then it leads to further aggravation of already aggravated *Jathra Agni* and *Vayu* and if *Brimhana* therapy is applied it further increase the *Meda*. The management of *Sthoulya* is explained in detail as follows

Guru Cha Atarpanam Cheshtam Sthulanam Karshanam Prati^[17]

- *Guru Ahara* and *Atarpana Chikitsa* is the line of treatment for *Sthoulya*
- ***Bahya Shodhana*** - *Ruksha Udvartana^[18]*

Abhyantara Shodhana

- ***Snehana*** - *Medohara Taila* like - *Sarshapa Taila^[19]*, *Tuvaraka Taila^[20]*
- ***Swedana*** - *Mrudu Swedana^[21]*, *Niragni Sweda* like *Guru Pravarana*, *Bahupana*, *Kshudha Nigraha*, *Atap Sevan*, *Vyayama*.
- ***Pancha Karma*** - *Vamana^[22]*, *Virecana^[23]*, *Nasya^[24]*, *Ushna-Teekshna Basti^[25]*, *Lekhana Basti^[26]*, *Raktamokshana.^[27]*

Drugs

Eka Moolika Prayoga - *Guduchi*, *Bhadramusta*, *Haritaki*, *Vibhitaki*, *Amalaki*, *Agnimantha*, *Guggulu*. (C.S)

Churna Yogas - *Trikatu Churna*, *Vidangadi Churna*. (C.D)

Vati Yogas - *Navaka Guggulu*, *Amritadya Guggulu*, *Taramandoora Guda* (C.D)

Rasa Yogas - *Trayushanadi Loha*, *Rasabhasma Yoga*, *Vadavagni Rasa*, *Trimurti Rasa*, *Mahalakshi Vilasa Rasa*, *Vidangadi Loha* (Y.R)

Kashaya Yogas - *Aragvadadi Kashaya*, *Varunadi Kashaya*, *Triphaladhya Kashaya*, *Brihatmanjistadi Kashaya* (S.S)

Taila Yogas - *Sarshapa Taila*, *Tuvaraka Taila*, *Yavatiktaka Taila*, *Triphaladhya Taila*, *Mahasugandhi Taila* (Y.R)

Arista - *Takra Arishta* (C.S), *Loharista* (B.R)

Udvartana Yogas - *Kolakulattadi Churna*, *Rasnadi Churna*, *Triphala Churna*, *Karpuradi Churna* (C.D), *Dhattura Patra Svarasa* (Vangasena)

Lepa Kalpana - *Medohara Lepa*, *Shareera Dourgandhyahara Lepa*

Pathya – Apathya^[28]

In case of treatment for *Sthoulya* diet i.e., *Pathya* is the most important which an individual should follow. *Acharya Charaka* advices *Vata*, *Kapha*, and *Medahara Anna Pana* for *Sthoulya* that are as follows

Ahara

Ahara Varga	Pathya	Apathya
Shuka Dhanya	<i>Puran Shali</i> , <i>Kodrava</i> , <i>Shyamaka Yava</i> , <i>Priyangu</i> , <i>Laja</i> , <i>Nivara</i> , <i>Koradushaka</i> , <i>Prashatika</i> ,	<i>Godhuma</i> , <i>Naveena Shali</i>
Shami Dhanya	<i>Mudga</i> , <i>Rajamasha</i> , <i>Kulatha</i> , <i>Chanaka</i> , <i>Masura</i> , <i>Adhaki</i> , <i>Makusthaka</i>	<i>Masha</i>
Shakha Varga	<i>Patola</i> , <i>Patrashaka</i> , <i>Shigru</i> , <i>Vruntaka</i> , <i>Katutikta</i> , <i>Rasatmaka</i> , <i>Vastuka</i> , <i>Trapusha</i> , <i>Vartaka</i> , <i>Evaruka</i> , <i>Adraka</i> , <i>Mulaka</i> , <i>Surasa</i> , <i>Grajjana</i>	<i>Kanda</i> , <i>Shaka</i> , <i>Madhura</i> , <i>Rasamtaka</i>
Phala Varga	<i>Kapittha</i> , <i>Jambu</i> , <i>Amalki</i> , <i>Ela</i> , <i>Bibhitaki</i> , <i>Haritaki</i> , <i>Maricha</i> , <i>Pippali</i> , <i>Erand</i> , <i>Karkati</i> , <i>Ankola</i> , <i>Narang</i> , <i>Bilvaphala</i> .	<i>Madhura Phala</i>

Drava Varga	Honey, Takra, Ushnaja, Tila & Sarshapa Tail, Ashava Arista, Surasava, Jeerna Madhya	Dugdha Varga, Ikshu Vikara
Mamsa Varga	Rohita Matsya	Aanupa, Audaka, Gramya Mamsa Sevana

Vihara

Pathya	Apathya
Shrama	Sheetala jala sevana
Jagarana	Diwaswapna
Nitya bhramana	Avyayama
Vyayama	AVyavaya
Vyavaya	Ati shayana

Manasika

Pathya	Apathya
Chintana	Achintana
Shoka	Harshita
Krodha	Manaso nivrutti

DISCUSSION

In the *Sthoulya*, etiological factors mainly vitiate the *Meda-Kapha*. Due to continuous consumption of *Kapha Vardhak Ahara*, *Vihara*, *Meda Dhatu* is being increased by principle of *Samanyam Vriddhi Karanam*. This vitiated *Meda* obstructs the path of *Vata*, which results in to provocation of *Vata*, in turn it ignites the *Agni*. In the *Samprapti* two factors are of prime importance, *Tikshna Jathara Agni* and *Medodhatu Agnimandya*. Irrationality between two levels of *Agni* makes the disease *Krichha Sadhya*. In *Medasvi Purusha* only *Meda Dhatu* get *Poshana* and *Uttaraottara Dhatu Poshana* does not takes place and that leads to *Asthi, Majja, Sukra Dhatu Kshaya, Shareera Spoorti Abhava, Sukumarata* and *Guru Guna* of *Meda* makes *Sthula Purusha* to be inactive. Because of a *Poshana* of *Uttara*

Dhatu, Dhatu Vishamata and *Margavarodha* by *Meda, Sthula Purusha* experience difficulty in *Vyavaya*, become *Durbala*. *Meda Kapha Samsarga, Meda Adhika Vriddhi* and *Swabhavatah Sweda* is *Mala* of *Meda Dhatu*, leads to excessive sweating and *Dourgandha*.

The obstructed *Vata Dosha* in *Koshta* stimulates the *Agni* hence, *Sthula Purusha* will feels *Adhika Kshut* and *Pipasa*. To break the *Samprapti* of *Sthoulya* administration of *Guru* and *Atarpana Ahara* which possess additional *Vata, Shleshma* and *Medonashaka* properties are considered as ideal. Chakrapani has explained that *Guru Guna* is required to alleviate vitiated *Agni* thereby suppressing the *Atikshudha*. Gangadhara has interpreted that *Guru Guna* is suitable to alleviate *Tikshnagni* and vitiated *Vata* especially *Koshtagata Vata* and there by *Atikshudha*, and *Atarpana* property is that which does not provide *Tarpana* and cause reduction of *Meda*. Hence *Guru, Teekshna, Ushna, Rooksha, Guna Ahara Dravya* are advised as they are opposite to *Manda, Snigdha & Sheeta Guna* of *Vata, Kapha & Meda*. As drugs used for *Atarpana Chikitsa* is *Tikta Rasatmak, Katu Vipaki* and having *Laghu, Ruksha* property. It improves *Meda Dhatwagni* and it acts as *Strotoshodhak* there by helps in proper nourishment of *Uttara Dhatu* and also with the help of *Tikta* and *Kashaya rasa* it does *Pittashamana*. *Acharya Sushruta* and *Vagbhata* has mentioned the benefits of *Rooksha Udavartan* as *Vatahara, Kapha hara, Meda Pravilayana, Anga Sthirakarana*. *Vamana* helps to expel out the *Utklista Kapha* from the *Shareera*. *Virechana* is the choice of treatment for *Pittaja Vikara* and *Pitta Sthanagata Vata Vikara*, as its action is seen in *Pakvashaya* in the form of *Vata Anulomana*. This can be adoptable in *Sthoulya* to counteract both the vitiated *Agni* and *Vata*. *Lekhana Basti* is one particular *Basti* which has been explained in *Sthoulya* as it is *Kapha* and *Medohara* in action.

CONCLUSION

Ayurveda is a rich source of therapeutic majors. '*Sthoulya*' described in our *Samhita* from its *Nidana* to *Chikitsa* and *Pathya - Apathya* which is comparable with Obesity in modern medicine. *Ayurveda* uses

various dosage forms and treatment modalities in different disease conditions like *Shodhana* and *Shamana* therapies etc. with suitable dietary and lifestyle modifications, which have been found very effective in controlling obesity. It is suggested that there are significant results are obtained for *Ayurveda* management. This shows that *Anta Parimarjan Chikista (Basti, Virechana etc.)* and *Bahir Parimarjan Chikista (Udhvartana, Lepa etc.)* are more effective in relieving signs & symptoms of *Sthoulya*. In some case it may require longer duration to obtain the results. But *Anta Parimarjana* simultaneously *Bahiparimarjan Chikista* along with *Pathya – Apathya* will definitely give us hope in the management of *Sthoulya* i.e., Obesity.

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