PROBABLE MANAGEMENT OF STHAULYA IN AYURVEDA

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ABSTRACT

Sthaulya (Obesity) is discouraged by the society for social as well as medical reasons. Obesity is an increase in body weight beyond the limitation of skeletal and physical requirement. It is defined as BMI > 30 kg/m². Chronic non-communicable diseases like DM, HTN, Angina pectoris, MI etc are recognized as leading killer diseases of the millennium. Obesity is traced to be a major risk factor for all these diseases. Sthaulya is a typical obesity involving Medo-Vriddhi with which this study deals with typical obesity and not with the regional obesity which is the reflection of endocrine imbalance. In Sthaulya increased Meda, Agni, Vayu creates complications. Now-a-days Sthaulya is a big medical problem to the world. In 21st century continuous changes in life style, environment, and dietary habits have made man a victim of many diseases. Sthaulya is one of them. Sthaulya being a disease of multifactor origin needs multidimensional approach towards its prevention and treatment. Hence Acharyas have mentioned different treatment principles to manage this disease. ‘Guru Cha Apterpana’ is Sreshtha Chikitsa for Sthaulya.

Keywords: Sthaulya, non-communicable, Medo-Vriddhi, Apterpana

INTRODUCTION

The Nature has taught the man how to be healthy before the science has discovered the laws of health. But, it is an irony of the fate that, on this earth on one hand millions do not get enough food and roam in a skeletal appearance while on the other hand, there are many more who, besides over eating lead a sedentary life to march towards an untimely death. Sthaulya (Obesity) is one among the major diseases of Modern era. The industrialization, stress during the work, dietary habits, lack of exercise & various varieties among the daily diet e.g. fast food, increased amount of soft drinks and beverages, canned foods results into the clinical entity which we can call as Obesity. Swastha Purusha is defined as - A healthy body is the only one media to achieve the ultimate goal among the Chaturvidha Purusharthas and one whose Doshas, Agni, and functions of Dhatu and Malas are in the state of equilibrium and who has cheerful mind, intellect and sense organs. In Sushruta Samhita it is said that Madhama Sharira is the best but Ati Sthaula and Ati Krishna are always affected with some complaints. In Charaka Samhita Sthaulya is described under the eight varieties of impediments which are designated as Astha-Nindita Purusha, Ati Sthaulya comprises one of them. In Sushruta Samhita Sthaulya is considered as ‘Sadatura’ and requires regular and continuous treatment, hence prevention is the best way of intervention. Drugs in weight control have been used as short term adjunctive therapy to diet and exercise. The long term use of drugs had been disappointing owing to few effects on weight loss or adverse side effects. So it is important to recommend non-pharmacological management in obesity.
NIRUKTI
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". 7

DEFINITION
Ati Sthula 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." 8

Obesity is defined as excess deposition of adipose tissue is obesity.
A body weight 20% or more above desirable weight for age, sex and height is regarded as obese.
A recent National Institute of Health consensus conference defined obesity as Body Mass Index greater than 27 kg/m². Now-a-days obesity is defined at or greater than 25 kg/m² BMI.
- Parks has given obesity may be defined as an abnormal growth of the adipose tissue due to an enlargement of fat cell size (Hypertrophic obesity) or an increase in fat cell number (hyperplastic obesity) or a combination of both. Hence, the modern terminology obesity can be used satisfactorily for the disease Sthaulya.

NIDANA (CAUSATIVE FACTORS) OF STAULYA
Ayurveda Acharyas described so many etiological factors of Sthaulya Roga in their Samhitas which are related to all aspects at life and affect the body from outside and inside also. The hereditary (Bijadosha) components besides dietetic and psychological factors in the causation of Sthaulya have been described in Charak Samhita 9. Except these factors, the components which may vitiate Meda and Shlesma could be considered as causative factors of Sthaulya. Endogenous type of causes has been mentioned by Acharya Shushrut and Maharshi Vagbhata. Defective intercellular metabolism had been considered as the main cause besides other components in etiopathology at Sthaulya by Vagbhata i.e. due to excessive ingestion of heavy foods leads to indigestion and which in turn causes for the production of Ama. Ama gets mixed with Kaptha at the tissue level and makes them weak and causes increase of fatty tissue. 10 Only Charak has defined Bij dosha as one of the cause besides other, other texts have humbly followed the Brihattrayis's description regarding etiological factors of Sthaulya. In context with Sthaulya, exogenous causes are Meda potentiating diet and regimens where as Dosha, Dhatu , Mala, Srotas etc. come under the endogenous factors. All the causative factors described in Ayurvedic classics can be classified into four groups:

1. Aharatmaka Nidana
2. Viharatmaka Nidana
3. Manas Nidana
4. Anya Nidana

The causes of obesity are distributed in main three groups according to modern medicine.
1. Exogenous: Where the chief cause is excessive appetite or over feeding.
2. Endogenous: Where endocrine factors are important.
3. Miscellaneous: A number of factors are known to be associated with its development, which are taken under this heading.
Ati Sampurna and Adhyasana can be considered as faulty eating habits. Arisampurana means excess food intake in a single meal, while Adhyasana means frequent food intake before digestion of a previous meal. On the basis of Samanya Vishesh Siddhanta 11 the excessive consumption of Dravyas of similar substance (Dravya Samanya) similar quality (Guna Samanya) or similar in action (Karma Samanya) helps in over production of Dhatu. In the same way the growth of Meda Dhatu is observed by excessive consumption of fatty substance due to Dravya Samanya in both of them. If either one or two or all the three properties are similar, then such substances boost up the growth of the Dhatus, the result is Dhatu Vriddhi. Previously mentioned dietary causes are having specific Rasa, Guna, Virya, Vipaka, Karma and the Panchabhautic composition and so they cause over growth and accumulation of Meda Dhatu. Sthaulya has been narrated as a Dusya dominant disorder i.e. Medaja Vyadhi in following words i.e. the combination of Dosha. Dushya and Malas in various places has different constitution as one being Medhojanya Roga 12 and further more in
some chapter Sthaulya has been mentioned as Medodoshajha disorder. Though Sthaulya is a Dusya dominant disorder, in pathogenesis of Sthaulya, all the three Doshas are vitiated, especially Kledaka, Kapha, Pachaka Pitta, Samana and Vyana Vayu are the responsible factors for proper digestion and metabolism of food at the level of alimentary tract and body tissue Dusti of these Doshika components results in indigestion metabolic deformity and formation of Ama at tissue level as well as alimentary tract.

**MANAGEMENT**

In Ayurveda, general principal of management of any disorder is divided into 3 parts.

1. **Nidan Parivarjan**
2. **Samshodhana**
3. **Samsamana**

- **Nidan Parivarjan**: It is the first line of treatment of any disease and it is most important line of treatment for Sthaulya. Nidana must be avoided for best management of the disease.

- **Samshodhan Therapy**: Meaning of Shodhana is Apakarshana of Dosha. Therapies in which the aggravated Doshas or the excretory products of digestion are eliminated, after mobilising them from their respective sites by Urdhva or Adhah Marga from the body is known as Shodhana Therapy. It is also termed as Apakarshan. There are two main parts of Shodhana therapy.

- **Bahya Samshodhana**

  Acharyas have mentioned various external purification therapy for management of Sthaulya. In all classical texts, Udavartan was mentioned as part of Dincharya and for Sthaulya Raksha. The benefits of Udavartan was also mentioned i.e. Kaphahara, Medasah Pravilayanm, Sthirakaranam Anganam, Tvaka Prashadakar In Sthaulya use of Ruksa Udavartan has been mentioned as Bahya samshodhan which removes the foetid odour, restricts the process of excessive sweating, alleviate the aggravated Doshas by function.

- **Abhyantar Samshodhana**

  Samshodhana therapy including Vamana, Virechana, Ruksa Nirdaka, Raktamokshana and Shirovirechana Charak has recommended Vamana and Virechana Karmas for all Santarapananjanit Vyadhies. As Sthaulya also comes under the same category Vamana, Virechana therapies can be tried in Sthaulya. Purvakarma like Snehana, Svedna and Pradhana Karma including Vamana, Virechana, Anuvasan Basti has been contraindicated to Atishhula. Vamana is indicated for treatment of Medo Rog. Vamana is considered as the best for alleviation of Kapha Dosha. Hence, Vamana can be used for the treatment of Sthaulya, but only in uncomplicated patients.

Virechana has been forbidden for patients of Sthaulya mild Virechana is indicated for Pittadhikya condition. Virechana Karma is indicated for treatment of Atindra symptom and thereby for Arithaula. Virechaka Dravyas mentioned in Ayurvedic Materia medica, Haritaki, Katuki, Aragyadha, Trivruta, Danti-Dravanti, Snuhi etc. are attributed to have additional Medanasaka property. Hence Virechana Karma could be applied to the patients of Sthaulya with suitable drugs among these. Practically, also Vamana and Virechana Karma seem to be fruitful for management of Sthaulya.

- **Shamana**

  For Shamana therapy Guru and Aptarpaka Ahara is administered along with Vataghana, Sleshmahara and Medohara properties. Also Guruguna is sufficient to alleviate vitiated Agni and Atikhsudha. Ayurveda believe that the body is controlled by three energies i.e. Vata, Pitta, Kapha. These energies maintain the balance of body in a healthy individual these energies are in natural harmony with each other any disease or uneasiness can therefore be explained as an increase or decrease of any of these energies. Ayurvedic herbs help to bring these energies to equilibrium. Ayurveda has ample number of herbs that help to increase and maintain the body metabolism therapy thereby reducing fat from the body also the ayurvedic herbs reduce bad cholesterol and increase the good cholesterol level in the body and maintain the required weight. Ayurvedic herbs for obesity are Guggulu, Mustakam Triphla, Arjuma, Zingiber officinalis.
DISCUSSION

Tikshna, Laghu and Suksha Guna of drugs help in the clearing the obstruction in the channels. Tikta Rasa drugs have been mentioned to posses various properties which may be helpful in the management of obesity. According to Charaka, these Tikta drugs posses the Lekhana, Karshama, Rasa, Meda, Kleda, Upashoshana properties. These properties helped in curing the various symptoms of Medoroga. Kapha is the main Dosha of Sthaulya Roga so all the drugs having Kaphaghana properties provide better result. Meda, Rasa and Kapha are chief factors in the Samprapti of Sthaulya and Kapha and Meda both have also Ashrayashryibhava and both are also Prithvi and Apa Mahabhus dominant substances. In pathogenesis, Avaran of Vata is also there. So the treatment of Sthaulya, drugs having opposite of these two Mahabhuta in dominance are recommended. Tikta Rasa has Khara property which is opposite to Meda and also it has Vayu and Akasha Mahabhuta in dominance. Harashetu Visheshacha21 according to this principle of Ayurveda, Tikta Rasa increase body constituents having Khara property and Vayu Akash Maha Bhuta in dominance. Further Sthaulya is a metabolic type of disease Dhatvagni Mandhyjanitavyadhi. This metabolic nature of disease demands "Agnivriddhii" therapy particularly at the level of Rasa and Meda Dhatvagni. When any Agni is not proper, Prashatrasadi Dhatus are not produced. Improper function of Agni is the root cause for all disease, most of the Deepan and Pachan drugs are Katu and Ushna Virya properties and they act on the Jatharagni level more and thereby at the Dhatvagni level but in Sthaulya Jatharagni is already very good but Medo Dhatvagni is not functioning properly so we should try some drug which are acts directly at the Dhatvagni level.

SUMMARY AND CONCLUSION

The disease Sthaulya is well described in Ayurvedic texts. Disease has been classified under the heading of eight most denounced personalities. Shusruta has clearly mentioned the Sthaulya and Karshya occurring due to defeat in Rasa Dhatu (Rasa Nimtimeva Sthaulya Karshyam).22 Though while explaining the pathogenesis clear involvement of Meda Dhat has also been mentioned. There are very few diseases where the involvement of Dushyas is more predominant than the Doshas. In body, it is only the Meda Dhatu whose quantitative increase has been widely reported in the society. So maintaining ideal body weight is the need of an hour to prevent from several dangerous disease conditions. The goal of obesity treatment is to increase physical activity and balance between food consumption and calories needed by the body for energy to stay at a healthy weight.

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