



***Sthoulya* Review With Special Reference To Obesity**

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ABSTRACT:

An abnormal accumulation of body fat, usually 20-30% or more over an individual ideal body weight is known as Obesity. Obesity is given as *Sthoulya* or *Medoroga* in Ayurveda. When a person's food intake is with high-fat food, fried items, fast food items etc., along with their lifestyle is sedentary leads to excess fat accumulation in the body which gets deposited in the numerous body channels. Appropriate Ayurvedic *Shamana Chikitsa* with *Shodhan Chikitsa* are used to reduce obesity that also with no side effects. *Udavartana*, *Basti*, *Virechana*, *Vamana* these *Shodhana* procedures gives effective results, according to *Dosha* vitiation. There is an important role in the management of Obesity by proper lifestyle modifications and *Pathyapathya*. *Sthoulya* (Obesity) is such a disease, which leads to so many hazards like hypertension, diabetes mellitus etc. as well as psychological disorders like stress. The mortality and morbidity rates are more in obese person. among the less educated, but in poor countries, obesity is more common among the highly educated. In classics *Sthoulya*(Obesity) has been described under the *Santarpanajanya Vikara* and in *Bahudoshavastha* condition. Ayurvedic treatment aims not only at the radical removal of the causative factors of the disease, but also at the restoration of *Doshika* equilibrium.

KEY WORDS: Obesity, *Sthoulya*, *Medoroga*, Lifestyle disorder

INTRODUCTION

Good health plays an important role in human development, it is universally accepted. Good health is based on the equilibrium state of *Agni*, *Dosha*, *Dhatu*, and *Mala*, according to Ayurveda. Also, in Ayurveda there is clear-cut emphasis on maintaining physical, mental and spiritual well-being. The World Health Organization (W.H.O.) defines good health as a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity, which is in close proximity to the definition of good health mentioned in Ayurvedic classics. With the evolution of civilization man has become more and more physically inactive. Now a day the codes and conducts narrated in the ancient texts of Ayurveda are being ignored. Modernization, science and technological development and other modern things lead to still more sedentary life styles.

Meda

Sthoulya is a *Dushya* dominant disorder, in which *Meda* plays a major role in its pathogenesis. *Meda* is said to be an important *Dhatu* among *Sapta Dhatu* with its main function to smoothen the body by its *Sneha* property .

Karma of Meda Dhatu

- **Snehana:** The luster of skin, hairs and eyes etc is due to *Sneha* Property.
- **Sweda:** To produce *Sweda* is the main function of *Meda*. *Sweda* is mentioned as *Mala* of *Meda*.
- **Asthi Pusti:** Another function of *Meda* is nourishment of further *Dhatu* i.e., *Asthi*.
- **Drudhatva:** It is possible with the help of *Snayu*, the *Upadhatu* of *Meda*. Both *Snayu* and *Sandhi* are directly related to the *Asthi Dhatu*. *Snayu* provides supports to *Asthi* and *Sandhi* helps in joint formation.

Nidana Panchaka

The need for proper diagnosis of a disease before planning its management needs no special emphasis as it has been rightly described by *Charaka*. The meaning says, before prescribing any medicine the *Rogapareeksha* should be done properly before prescribing the medicines.

Nidana is to arrive at the conclusive diagnosis of the disease due consideration of the *Nidana Panchaka* which are: *Hetu* (Etiology), *Purvarupa* (Prodromal symptoms), *Rupa* (Symptomatology), *Upashaya* (Relieving and Aggravating factors) and *Samprapti* (Pathogenesis)

Nidana:

Sthoulya is due to the vitiation of *Meda* and *Shleshma*. *Acharya Charaka* has mentioned more about the exogenous causes and *Acharya Sushruta* and *Acharya Vagbhatta* mentioned about the endogenous causes of *Sthoulya*. Exogenous causes are due to the diets that increases the *Meda* or body fat where as *Dosha*, *Dhatu*, *Mala*, *Srota* are under endogenous causes.

Nidana of *Sthoulya* can be categorized as;

- 1) *Aharaja Nidana*
- 2) *Viharaja Nidana*
- 3) *Manasika Nidana*
- 4) *Anyanidana*

Samprapti :

Series of pathological events taking place during the journey of a healthy human body towards any disease is known as *Samprapti*. In the disease manifestation there is mandatory involvement of *Dosha*, *Dushya*, *Strotas*, *Agni*, *Ama* etc. They are called as *Samprapti Ghataka*. Whereas *Acharya Sushruta's* concept of *Kriyakala* says the mode and stages of the development of disease. A good knowledge and understanding of *Samprapti* is very essential for early diagnosis and prognosis. It is also required for preventive and curative measures.

To study and understand the *Samprapti* of *Sthoulya* it is dealt under the headings:

1. *Samanya Samprapti*
2. *Samprapti Ghataka*
3. *Naidanika Samprapti*
4. *Samprapti based on Kriyakala*.

Purvarupa (Prodromal symptoms)

The symptoms which appear before the complete manifestation of the disease are known as *Purvarupa*. No one has described the *Purvarupa* of *Sthoulya*. Similar pathogenesis of *Prameha* and *Sthoulya* are mentioned in *Nidana Sthana* of

Acharya Charaka, in both there is vitiation of *Kapha* and *Meda*. Therefore, *Purvarupa* of *Prameha* and *Medovaha*

Strotodushti Lakshana can be considered as *Purvarupa* of *Sthoulya*.

These are as follows:

- *Atinidra*
- *Tandra*
- *Alasya*
- *Visra Sharira Gandha*
- *Anga Gaurava*

▪Anga Shaithilyata etc

Roopa (Symptomatology)

The most important diagnostic parameter of a disease is *Roopa* or *Lakshana*. At this stage, *Dosha Dooshya Samurchana* is completed & the onset of the diseases takes place, which gives rise to appear symptoms of the disease. According the progress of disease these sign & symptoms may change from time to time. Certain symptoms may newly appear while some may disappear as the disease progresses. All the symptoms are not seen in every patient at a time.

The symptomatology of *Sthaulya* is elaborated as follow.

According to *Charaka*, *Chala Sphika*, *Chala Udara*, *Chala Stana* and *Ati Meda-Mamsa Vrddhi* are very obvious

in all the patients of *Sthaulya*, hence these may be considered as cardinal symptoms or *Pratyatma Lakshana*. Besides these cardinal symptoms, *Ashta Dosha* of *Sthaulya* are *Ayusyahrasa*, *Javoprodha*, *Kricha Vyavayata*, *Daurbalya*, *Daurgandhya*, *Svedabadha*, *Ksudha Atimatrata*, *Pipasa Atiyoga* are the most prominent clinical features of *Sthaulya* as stated by *Charaka*, *Susruta* and *Ashtanga Samgraha*.

Chikitsa (Treatment)

Bahya Chikitsa

Ruksha Udvaartana is the *Bahi Parimarjana Chikitsa* which is indicated for the management of *Sthoulya*. *Acharya Charaka* has mentioned *Rooksha Udavartana* for *Sthoulya*. And *Acharya Vagbhata* has mentioned the benefits of *Rooksha Udavartana* as it is *Kaphahara*, *Medasa Parivilayana*, *Sthirikarnam Angam* etc.

Samshodhana

Shodhana is the therapy in which the *Dosha* which are vitiated are eliminated after mobilizing them from their respective sites by *Adha Marga* or *Urdhva Marga* from the body .*Samshodhana* therapy is highly recommended for *Sthoulya* management by *Charaka* being a syndromic i.e. *Bahudosha Lakshanas*. *Atisthoulya* patients with *Adhika Dosha* and *Bala* should be treated by *Samshodhana* therapy

according to *Vagbhata*.

Description of various *Poorva Karma* and *Pradhana Karma* of *Shodhana* for *Sthoulya* given by various *Acharya* is as follows:

Snehana

For the patients of *Sthoulya*, *Snehana Karma* is always restricted. However, *Lekhaniya*, *Medohara* properties and *Sthulatvahara Karma* of *Taila* are described in *Ayurveda*. So, usage of *Taila* is recommended.

Swedana: For obese patient, *Sweda* is contraindicated but if essential *Mrudu Sweda* can be given, as it is advised. *Anagneya Sweda* mentioned by *Charaka* can also be adopted, it is given in *Sutrasthana*.

Vamana

Most of the texts have prohibited the use of *Vamana Karma* due to inability to bear the potency of medicine and therapy causing *Pranaparodha* (life threatening condition).

Virechana

Though *Virechana* has not been recommended for patients of *Sthoulya* but *Virechaka Dravya* mentioned in Ayurvedic texts like *Haritaki*, *Katuki*, *Aragvadha*, *Trivruta*, *Danti Dravanti* etc., which have *Medonashaka* property could be applied to the patients of *Sthoulya*. Practically also *Virechana Karma* seems to be beneficial for the *Sthoulya* management.

Basti

Acharya Charaka suggested *Ruksha*, *Ushna* & *Tikshna Basti* for *Chikitsa* of *Sthoulya*. In Ayurvedic texts a number of *Basti Kalpa* are also mentioned but *Lekhana Basti* is considered as the best therapy for *Sthoulya/Medovridhi*.

Raktamokshna

Raktamokshana is recommended by *Maharshi Kashyapa* and *Bhavamishra* for the treatment of *Sthoulya* in *Chikitsasthana*, *Medasvi Dhatri Chikitsa*. *Charaka* has also mentioned *Raktamokshana* for treatment of *Santarpana Janya Vyadhi* including *Atisthoulya*

DISCUSSION

“Heavy and non-nourishing diet” (*Guru Apararpana*) is the principle treatment for obese according to *Charaka Acharya*. Due to their heaviness diets like these would minimize the force of the aggravated power of digestion and because of their

non-nourishing nature, they would help to reduce fat. Ayurveda emphasizes the holistic care and treatment in any disease. In the management of disease spiritual, psychological and physical, these all three aspects are given importance to.

Exceed expenditure of energy and minimal food intake would be the basic rule to reduce obesity. Now a days Ayurvedic management is recognized as the better option for those whom are suffering from the remedy of obesity (*Sthoulya*). *Vata*

and *Kapha* reducing diets and drinks and which can reduce fat are advised. Enema with drugs that are sharp (*Tikshna*), ununctuous (*Ruksha*) and hot, unction with ununctuous (*Ruksha*) drugs, Intake of *Guduchi* (*Tinospora cordifolia* Miers), *Musta*

(*Cyperus rotundus* Linn), *Haritaki* (*Terminalia chebula* Linn), *Bibhitaki* (*Terminalia belerica* Roxb) and *Amalaki* (*Embllica officinalis* Gaertn). Administration of *Takrarishta*. Administration of honey. *Vidanga* (*Embelia ribes* Burm F.), *Nagara* (*Zingiber officinale* Rose.), *Yavaksara* (a preparation of barley containing

among others sodium and potassium bicarbonate), powder of black iron along with honey and powder of *Yava* and *Amalaki* can be taken.

CONCLUSION

You must take precautions rather following treatment after increase in weight, as it is said 'Prevention is better than cure'. Once you are obese it is very difficult to treat yourself. The person suffering from obesity or prone to the obesity should be encouraged to avoid the foods with high calories, high sugar contents. Follow up of proper *Dinacharya*, proper *Vyayama*, *Asana* and *Pranayama* such as *Paschimottanasana* (the back stretching pose) *Bhujangasana* (the cobra pose), *Pawanmuktasana* (the wind releasing pose) are helpful in the reduction of body fat. Regular exercises like brisk walking, running and swimming in morning hours for the duration of 30-45 minutes and this duration should be extended day by day as possible. Also it will keep you healthy and away from diseases

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