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## KARSHYAMEVA VARAMSTHOULYAT NA HI STHULASYA BHESHAJAM – A conceptual study

Dr. Prakash Gondakar<sup>1\*</sup>, Dr. J R Joshi,<sup>2</sup> Dr. Sourabha Kokatanur<sup>3</sup>,

<sup>1</sup>\*Final year PG scholar, <sup>2</sup>Professor & HOD, <sup>3</sup>Associate professor,

<sup>1,2,3,4,5</sup> Department of Ayurveda Samhita & Siddhanta,

<sup>1,2,3,4,5</sup> Ayurveda Mahavidyalaya, Hubli.

**Abstract:** The Ayurvedic concepts need to be analysed and updated in relevance with developments in the contemporary sciences. In the present era, physical appearance carries an important role as it is one among the factor for a person to be fit. Karshya is a common problem which is affected to millions of people and it comes under one of the Apatarpanajanya vyadhi. Sthoulya is burning problem in the world scenario, and it comes under Santarpanajanya Vyadhi. “KARSHYAMEVA VARAM STHOULYAT”- being lean is always better than obese. It means Management of Karshya is better than Sthoulya, due to its Viruddhopakrama in its management.

**Index Terms** - Ayurveda, Karshya, Sthoulya, Varam.

### INTRODUCTION:

For thousands of years physical appearance is directly proportional to the social acceptance. In present day individuals will not give much importance to the healthy life style, that's why they are not able to follow the Dinacharya, Rutucharya and Ahaara-vihara vidhi. Due to these many individuals are prone to many diseases. Karshya, an Apatarpanotha Vyadhi is enlisted as one among Vataja Nanatmaja Vikara, where due to agnidusti there will be alpaposhana of rasadi dhatu and increases the Sushkata in Sphik, Udara and Greeva pradesha and leads to Karshya. Sthoulya is one of the santarpanajanya and kaphaja vikara where accumulation of excessive and abnormal meda dhatu takes place especially in Sphik, Sthana and udara pradesha. “KARSHYAMEVA VARAM STHOULYAT”, being lean is always better than obese, So, it is always said that ‘Longer the waist line and shorter the life line’. According to Ashtanga Hridaya ‘KARSHYAMEVA VARAM STHOULYAT NA HI STHULASYA BHESHAJAM’<sup>1</sup>, similar way of explanation is also found in Charaka Samhita. That means when we compare both Sthoulya and Karshya, Karshya is considered to be Varam.

### OBJECTIVE:

To study the sutra ‘KARSHYAMEVA VARAMSTHOULYAT NA HI STHULASYA BHESHAJAM’ w.s.r. to Brihatrayi.

### MATERIAL AND METHODS

The material related to the Karshya and Sthoulya manuscript was collected from Ayurvedic bruhatrayi.

**Literary review:****Karshya:**

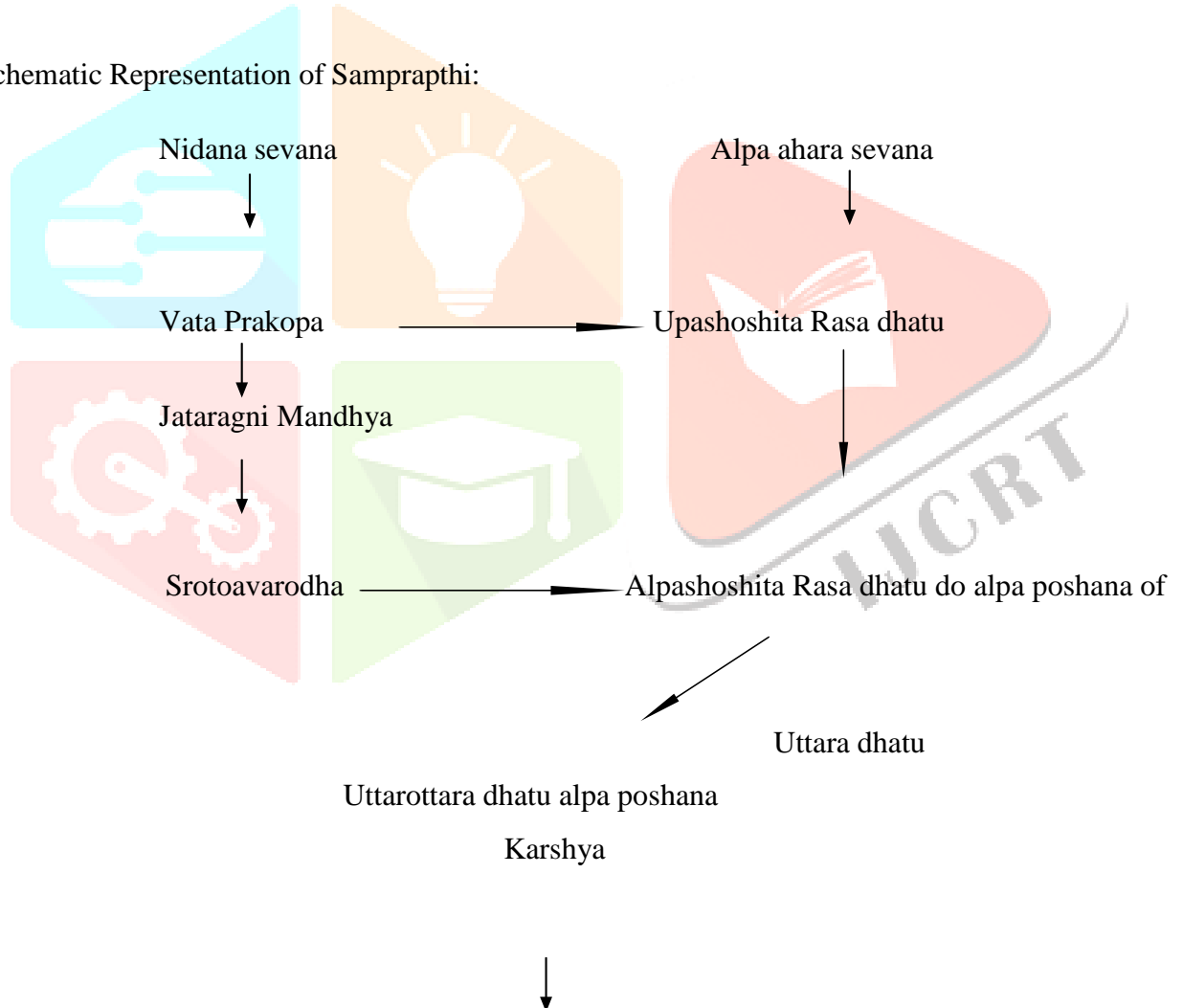
Nirukhti:

The word Krishna is derived from “*कृश तनुकरणे*”<sup>2</sup>  
Which means that to cause lean and thin, to cause emaciated.

Nidana:<sup>3,4</sup>

The etiological factors of Karshya can be classified under four separate headings-

1. Aaharaja - Rukshannapana, Langhana, Pramitashana, Vatala ahara, Kashaya rasa atisevana.
2. Viharaja - Kriyaatiyoga, Ruksha udvartana, Ativyayama vyavaya, Nidra nigraha, Kshutpipasa nigraha.
3. Anya – Shoka, Bhaya, Chinta, Krodha, Dhyana.

**Schematic Representation of Samprapthi:**

## Samprapthi Ghataka Of Karshya:

Dosha	Vata pradhana
Dushya	Rasa pradhana saptha dhatu
Agni	Vishama
Kostha	Krura
Udbhava Sthana	Pakvashays
Vyaktha Sthana	Sarva Shareera
Srotas	Rasavaha, Mamsavaha, Meda va
Srotodushti prakara	Sanga
Roga Marga	Abhyantara
Vyadhi Svabhava	Chirakari
Sadhya- asashyata	Sadhya

Lakshana: <sup>5,6,7</sup>

Sushka sphik Udara Griva, Dhamanijalasantata, Twagasthishesha, Vataroga prayah, Sthula parva, Vyayam Asahishnuta, Atisauhitya Asahishnuta, Kshuta – pipasa nigraha Asahishnuta, Ati shita-ushna Asahishnuta etc.

Chikitsa Siddhant:

In Karshya rogi Laghu santarpana should be given. <sup>8,9</sup>

Karshya is predominantly a Vata pradhan Vyadhi that arises due to the Dhatukshaya. So, Vatopakrama is adopted as general line of treatment. Acharyas observed importance of Brimhana therapy as specific line of treatment for the management of Karshya. According to Acharya Charaka Brimhana therapy should be in form of Laghu Santarpana.

**Sthoulya:**

Nirukhti:

“Sthoolasya bhava Sthoulyam” <sup>10</sup>

Here the word Sthoulya means sthoola bhava i.e. heaviness of the body.

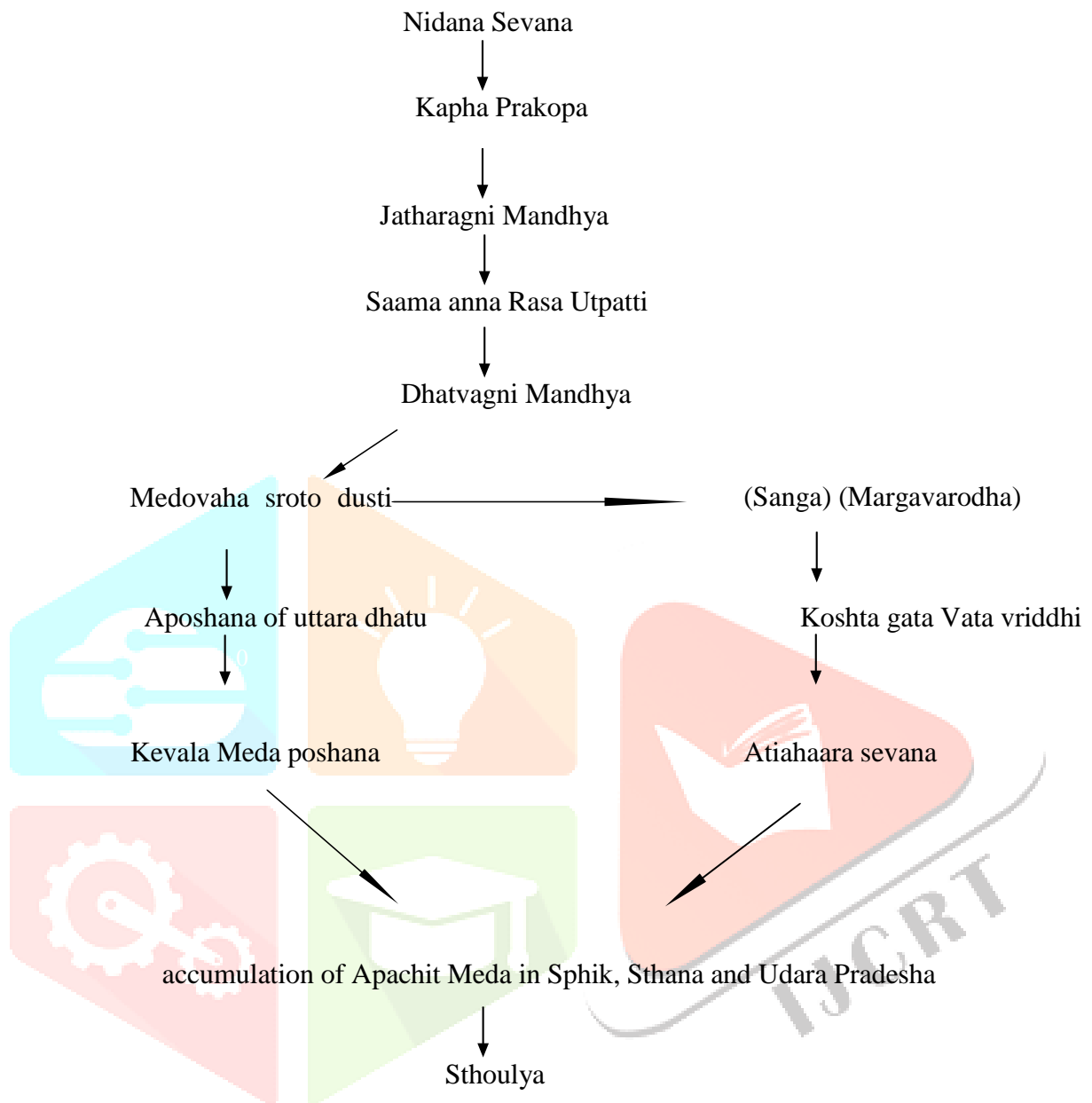
Nidana: <sup>11,12,13</sup>

The etiological factors of Sthoulya can be classified under four separate headings-

1. Aaharaja – Adhyashana, Guru ahara, Madhura ahara, Kaphakara ahara, Atibhojana, Snigdha ahara, Anupa mamsa etc.
2. Viharaja – Avyayama, Divaswapna, Swapnasukha, Sukha shayya, Bhajanottara nidra, Snana.

3. Anya – Harsha nitya, Achintana, Manasonivritti etc.

Schematic Representation of Samprapthi:



## Samprapthi Ghataka Of Sthoulya:

Dosha	Kapha pradhana
Dushya	Rasa, Meda
Agni	Manda
Udbhava Sthana	Amashaya
Vyaktha Sthana	Sarva shareera sepacialy in Sphik, Sthana, Udara.
Srotas	Rasavaha, Medovaha.
Srotodushti prakara	Sanga, Margavarodha
Roga Marga	Bahya
Vyadhi Svabhava	Chirakari
Sadhya-asashyata	Kashta Sadhya.

Lakshana:<sup>14,15,16</sup>

Chala Sphik Udara Sthana, Ayatha upachaya, Ayushohrasa, Javoparodha, Krichravyavaya, Dourbalya, Dourgandhya, Swedaabadha, Kshudhaatimatra, Pipasaatiyoga, Anutsaha, Dourgandhya, Ksutpipasa atiyoga, Nidradhikya, Alpaprana, Alpavyavaya, Anga shaithilya etc.

Chikitsa Siddhant:

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 Agni and Vayu and if Brimhana therapy is applied it further increase the Meda. Guru Ahara and Atarpana Chikitsa is the line of treatment for Sthoulya<sup>17,18</sup>.

## DISCUSSION:

The verse “Karshyameva varam sthoulyat na hi sthulasya bshhajam” highlights that Karshya is better than Sthoulya. While Karshya represents Dhatu and Bala kshaya. In contrast to Sthoulya is marked by Meda vrudhhi, Agnimandya, and Srotorodha, making interventions slower, less effective, and often complicated by systemic disorders. In Karshya, the line of management mainly involves Agni deepana and Dhatu poshana through Brihmana. However, Sthoulya requires Langhana, Rukshana, and Lekhana therapies, demanding prolonged effort and compliance. From a preventive viewpoint, Karshya individuals are less prone to metabolic complications. On the other hand, Sthoulya individuals most of the time associated with prameha, hridroga and lifestyle related disorders. Modern medicine also acknowledges obesity as a major risk factor for diabetes, hypertension, and cardiovascular disease, confirming the Ayurvedic perspective.

## CONLUSSION:

The Ayurvedic review on Karshya and Sthoulya has been designed under various headings. Charaka has considered the Atikarshya and Atisthoulya under Astaunindhiteeya purusha. Among Sthoulya and Karshya, Sthoulya is a very prevalent disease in today's world which is causing physical, mental and social impact on the suffering individual. In Karshya involvement of Vata dosha is seen. To manage this Vipareeta chikitsa can be adopted. Where in Sthoulya, Kapha prakopa, Medavrudhhi and Koshtagata vata vrudhhi is seen, to manage this we have to adopt the chikitsa which will do both Kapha Medoharana and Vata shamana, hence it is difficult to select such drugs. For this

reason, it is said that 'KARSHYAMEVA VARAMSTHOULYAT NA HI STHULASYA BHESHAJAM'.

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