

A SHORT REVIEW ON STHOULYA (OBESITY)

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ABSTRACT

Ayurveda is an alternative medicine system with historical roots in the Indian subcontinent. In Ayurveda Acharyas explained about the swasthya rakshana and vyadhi prashamana. For the Swasthaya rakshana, following of Dinacharya and Aahar vidhi visheshaayatana is most important factor. Sthoulya is an abnormal and excess accumulation of medodhatu. A current world health study claims that obesity is included among the top ten selected risk to health. Frequent and excess intake of food which increase the kapha and Medodhatu, sedentary life style, lack of mental and physical exercise are the most common etiological factor. The Bijadosha (heredity component) besides Aharatmaka, Viharatmaka and Manasa factors in cause of Medorog. They are mostly exogenous types, but endogenous type of cause has been described by Acharya Sushruta and Vagbhata. Alleviation of vata, pitta and kapha along with depletion of medodhatu by increasing medodhatvagni is the main aim of treatment of medoroga. In Ayurveda some herbal drugs, classical preparations, panchakarma procedures and adravaya chikitsa are mentioned in the management of Sthoulya. By adopting the simple life style and healthy food habits (pathya-apathya) anyone can enjoy the life optimally without having lifestyle diseases.

KEYWORDS: Sthoulya, Medodhatu, Bijadosha, Adravaya chikitsa.

INTRODUCTION

Sthoulya is burning issue for today's era. A person in whom excessive accumulation of meda (fat/adipose tissue) and mansa (muscle tissue) leading to flabbiness of hips, abdomen and breast been categorized as 'Atisthoulya'.^[1] According to WHO over weight and obesity is defined as abnormal or excessive fat accumulation that presents risk health.^[2]

Obesity is the closest entity used for Sthoulya and Atisthoula person is included under Ashta Nindita purusha. Ashta nindita purusha are prone to many diseases.^[3] In Ayurvedic classic, the tripod of life depends on Ahar (diet), Nidra (Sleep) and Bramhacharya (abstinence). For a person to live healthy life the equilibrium of these three are required.^[4] As time passes people forget the basic principles of Ayurveda which is the main reason of illness.

Acharya Charaka describe the 8 causes of Atisthoula.^[5] As we moved into rapid modernization, lifestyle of an individual has become sedentary along with lack of exercise and there is increased popularity of fast foods leading to impairment of metabolism in an individual making them prone to series of disorders called lifestyle disorders.^[6]

A current world health study claims that obesity is included among the top ten selected risk to health. Sedentary life-style and increases intake of oily and fatty foods result in disorder. In Ayurvedic texts, various Acharyas have mentioned so many etiological factors of Medoroga. The Bijadosha,^[7] (heredity component) besides Aharatmaka, Viharatmaka and Manasa factors in cause of Medorog. They are mostly exogenous types, but endogenous type of cause has been described by Acharya Sushruta and Vagbhata. Alleviation of vata, pitta and kapha along with depletion of medodhatu by increasing medodhatvagni is the main aim of treatment of medorog.

DISCUSSION

1. Nidan

In brief, all etiological factors described in Ayurveda can be classified into four groups as follows:

- Aharatmaka Nidana
- Viharatmaka Nidana
- Manasa Nidana
- Anya Nidana

A. Aharatmaka Nidana

Due to continuous consumption of Kapha Vardhak Aahara, Meda Dhatu is being increased by principle of Samanyam Vriddhi Karanam.

Ati-Guru sevan- due to its guru paki and sheeta veerya property test time to digest and increases the kapha dosha which affects the dushya meda.

Madhura ati sevana

Very heavy and have sheeta, guru, snigdha and parthivapya property and increase the madhurasa of kapha after digestion.

Sheetahara sevana- It has guru, mridu, sthula, pichhhila, snigdha, manda, sthir and shlakshana qualities which increase the styanavta of kapha dosha. It produces the obstruction in channels.

Ati-Snigdha,^[8] Shleshma bahula,^[9] and Pichhila Aahara- These type of aahara has guru, sheeta, sthula, pichhil properties they affects the meda dhatu by increasing kapha doshas in quantam. Ati Bhojan- It will affect the pachakagni leading to delayed or improper digestion. As a result of this, ama rasa is produced to which spreads all over the body like a toxin. It causes obstruction in medovaha strotas and produces medorog due to medo sanchaya.

Adhyasana-^[10] Affect the pachakagni or dhatwagni.

Ati Pishtanna,^[11] sevan- They are difficult to digest and aggravate the kapha dosha and produce ama by affecting the pachakagni, as a result dhatwagni especially medo dhatwagni becomes manda(dull) and there is accumulation of ama in medo dhatu. **Amla rasa ati sevan.^[12]**

It causes obstruction in medovaha strotas by aggravating kapha.

Navanna sevan,^[13] Navanna is abhishyandi in nature and produces strotorodha by aggravating the kapha dosha, ultimately increase in meda dhatu which result into medorog.

Anupa Mamsa,^[14] Sevan- Consumption of excessive anupa mamsa aggravates the kapha dosha and vitiates the medovaha strotas causing medodhatwati sanchaya, which leads to medorog.

B. Viharatmaka nidana,^[15]

A-vyavaya (lack of sexual intercourse) - Increases the shukra dhatu and produces the shrotorodha, which leads in increase of meda dhatu.

A-vyayama (lack of exercise)- Increases the meda dhatu and (happy and comfortable living without any work) - It leads to kapha vriddhi and affects the meda dhatu which produces medorog.

Diwaswapna (Day sleep)- Diwaswapna increase the kapha and affects the meda dhatu by obstructing the channels, which later on leads to the production medorog.

C. Mansika hetu^[16]

Achinta (abstinence from anxiety) - Increases the kapha dosha and by obstructing the channels and due to similar properties the meda dhatu, which leads to medorog.

Nitya harsha (Continuous joy)- It leads to increase in the kapha dosha which obstructs the channels and produces the medorog later on by increasing the medo dhatu.

D. Other hetu

Acharyas have mentioned the Beeja swabhavaja^[17] as the causative factor of medorog. If the sperm or ovum has the genetics of obesity producing factors then it affects to the future child.

2. Purvarupa

None of Ayurvedic texts has described the purvarupas of medorog. Acharya Charaka, in nidana sthana, has mentioned similar pathogenesis of Prameha and medorog,^[18] the reason being that in both of them there is vitiation of kapha and meda. Therefore purvarupa of prameha and medovaha strotodushti lakshanas can be considered as purvarupa of medorog. These are as follows.

- Atinidra
- Tandra
- Alasya
- Visra sharira gandha
- Anga gaurava
- Anga shaithilya
- Ati sweda

3. Rupa

Chala sphika udara stana,^[19] Chala sphika udara stana (Pendulous movements of buttocks, abdomen and breasts) all the main symptom of medorog. Excessive deposition of meda in buttocks, abdomen and breasts make them movable.

Aayushohrasa,^[20] It is explain by Acharya Chakra pani that meda dhatu obstructs the medovaha strotas. So other dhatus can not grow properly and person feels daurbalya which affects the longevity.

Krichha vyavaya (Difficult intercourse) Because of excessive formation of meda dhatu there less formation of shukra dhatu and there is obstruction of shukravaha strotas due to meda.

Javoparodha,^[21] It is due to medo vriddhi. There is instability, lack of strength, flabbiness and heaviness which hamper the movement.

Daugandhya- It is due to meda dushti as sweda is produced by meda dhatu. When sweat mixes with kapha, it results in swedabadha and daugandhya.

Ayathopachaya- It means improper deposition of fat in abdomen, thigh and breast. It is due to the obstruction of medovaha strotas that meda accumulates in these organs disproportionately.

Daurbalya- It occurs due to improper nourishment of dhatus except meda because only meda is nourishes by ahararasa.

Kshudati Matra and Pipasatiyoga- Because of movement of aggravated vata, it is confined to koshttha resulting in the stimulation of digestive fire (agni) and absorption of food. So person digest food very quickly and becomes a voracious eater and also drinks water frequently due to tikshnagni.^[22]

Kshudra Swasa.^[23] It means increased respiratory movement after slight exertion which is relieved by rest. It occurs due to aggravation of vata and kapha. The process of respiration is mainly due to the contraction and relaxation of diaphragm muscles but in medorog due to the fat deposition to the contraction and relaxation of diaphragm muscles are decreased and as a result dysponea occurs.

Shaithilya and Gatradasa- It means looseness of muscles and joints which occurs due to increase kapha and meda.

Gauravata- Due to guru guna of kapha and meda, increased kapha and meda produced gauravata (heaviness) in body.

Krathana- In medorog the kapha obstructs the respiratory system as result of which stridor.

Gad-Gad Vakya- It means the stammering or stuttering voice. In medorog due to the obstruction of aggravated kapha in the pranvaha strotas and also the deposition of fat in trachea, nostrils etc, the normal voice production is hampered as a results of which the person does not speak clearly.

Atinidra- Excess sleep is commonly observed in medorog. Aggravated kapha obstructs the strotas. This strotorodha causes heaviness of the body, from heaviness follows laziness which in turned causes excess sleep.^[24]

Jadya- In medorog ama Rasa is formed due to agnimandhya which affects both the mind and body. The ama Rasa along with the increased fat due to obstruction in medo vaha strotas increases the heaviness of the body as results the stiffness occurs.

Moha- It means delusion of mind. In medorog the formation of ama rasa and increases bodily waste products affects the raja and tama dosha of mind which results in moha.^[25]

4. Samprapti

According to Charaka, due to avarana (obstruction) of all the strotas (channels) by the meda, there is vriddhi of kosthasthit samana vayu, which in turn causes ati sandhukshan 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 pachan 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, giving various symptoms. Because of such a condition of strotorodha, the other dhatus are not nourished properly causing shaithilya (flabbiness due to excess of water element) of dhatus prior to meda dhatu and depletion of dhatus next to medo dhatus.^[26]

According to Sushruta, Kaphavardhaka ahara, Adhyasana, Avyayama, Diwaswapna etc. leads to formation of aama rasa i.e. Apachit Adya Rasa Dhatu. The madhur bhavayukta aama rasa moves within the body, the snigdhansha of this aama rasa causes strotosanga which leads to Sthoulya.^[27]

Table 1: Sampraptighataka.

Dosha	Kapha- Kledaka Pitta- Pachaka Vata- Samana, Vyana
Dushya	Rasa, Meda
Agni	Jatharagni, Dhatvagni (Medodhatvagni)
Srotas	Medovaha
Srotodushti	Sanga
Adhisthana	Sarvanga (Particularly Vapavahan and Medodhara kala)
Udbhava Sthana	Amashya
Prasara	Rasayani
Rogamarga	Bahya
Ama	Jatharagni Vaigunyata Janit Dhatvagni Mandhya Janit
Vyaktisthana	Sarvanga (Specially in Sphik, Udara and Stana)

Nidan sevana (kapha and meda sadharmi ansa)

Kapha bhuistha doshavridhi

Jatharagni vikriti

Medo Dhatwagnimandhya

Medo vriddhi and sanchaya

Sanga in medo vaha strotasa

Margavarodha janya vata prakopa and vimarga gamana of vayu

Sarvang sharir gaman (vata) especially in koshta

Jatharagni sandhukshana

Leading to more hunger and thus consumption of more food (atihara sevana due to sheeghra jarana)

Due to constant in coming of medo poshakamsha

Meda sanchaya

Medoroga

Follow chart of Sthoulya Samprapti

5. Chikitsa

Charaka Samhita^[28]

To make a sthula person krusha he should be given guru and aptarapak ahar. Vataghna anupan and shleshma medohar chikitsa, ruksha and ushna dravya yukta teekshna basti, ruksha dravya udvartan.

Dravyarupa chikitsa

- Guduchi, Bhadramusta, Triphala
- Takrarishta
- Vidang+ Nagar+ Kshar+ Loha
- Yava+ Amalak churna
- Bilvadi panchmool + Madhu
- Shilajatu + Agnimantha rasa

Adravya chikitsa

- Prajagrana
- Vyavaya
- Vyayama
- Chinta

Sushrut Samhita^[29]

Dravya Chikitsa-

Shilajatu, Guggul, Gomutra, Triphala, Loha, Rasanjan, Madhu, Yava, Mudga, Kordusha, Shyamat, Uddalaka etc. Virushan and Chhedoniya dravya should be used.

Adravya Chikitsa- Vayama.

Panchkarma- Lekhan basti

Astang Sangraha and Hridaya^[30]

Maruapham, kapha meda nashak, tikshna, ushna, ruksha, chhedni dravya.

Dravya Chikitsa

- Shodhana
- Triphala or Guduchi or Abhaya or musta with honey chatan.
- Rasanjan or Bilvadi panchmool or Guggul or shilajit with Agnimantha swaras.
- Vidangadi loha
- Madanphal, Triphala, Musta, Saptaparna, Nimba, Kutaj, Patha, Aragwadh kwath.
- Hingwadi churna
- Krimighnadi manth

Adravya Chikitsa

Chinta, vyavaya, vyayama, aswapana, Ruksha snana udvartana.

Chakradatta

Siddha peya- Shilajatu prayog

Bhavprakash^[31]

Amrutadi guggul, Dashang guggul, Loha rasayan, Loharishta, Vyoshadi saktu, Triphaladya taila etc.

Yogratnakar^[32]

Chavyadi yog, Phalatrikadi yog, Guduchyadi yog, Navak guggul, Tryushanadya loha, Vividh lep and udvartana, Rasa bhasma yog, Trimurti ras, Vadvagni ras etc.

Sharangdhar^[33]

Bruhattpanchamool qwath+ madhu, Shakhotak qwath

Bhaishajyaratnavali^[34]

Madhu manda prayog, Chavyadi saktu prayog, Vyoshadya saktu prayog, Vidangadi churna, hartaladi yog, dalajadi lepa, Erand kshar prayog, Vidangadi loha etc.

Pathya-Apathya^[35]

Acharya Charaka has defined Pathya as that type of food item, drug and regimen, which do not affect the body and

mind adversely and in the same way, which adversely affect the body and mind are considered as apathya.

Regarding the pathya ahara of medorog, it should be kept in mind that whenever Ahara kalpa is to be given, it should be Kaphahara along with vatahara. The lists of Pathya-apathya of medorog described by various Acharyas are given below

Table 2: Pathya-Apathya –Ahara.

Ahara Varga	Pathya	Apathya
1. Shuka Dhanya (Cereal grain)	Purana shali, Kodrava, Shyamak, Yava, Priyangu, Laja, Nivara, Koradushaka, Jirna, Prashatika, Kanguni	Godhum, Naveen, Dhanya, Shali
2. Shami Dhanya (Pulses)	Mudga, Rajamasha, Kulatha, Chanaka, Masur, Adhaki, Makusthaka	Masha, Tila
3. Shaka Varga (Vegetables)	Patol, Patrashaka, Shigru, Vrutaka, Katutikta, Vastuka, Trapusha, Vartaka, Evaruka, Adraka, Mulaka, Surasa, Grajjan etc.	Kandashaka. Madhurarastmak
4. Phala Varga (Fruits)	Kapittha, Jambu, Amalaki, Ela, Bibhitaki, Haritaki, Maricha, Pippali, Eranda, Karkati, Ankola, Narang, Bilvaphala	Madhuraphala
5. Drava Varga	Honey, Takra, Ushnajala, Tila and Sarshapa Taila, Asava arista, Surasava, Jeerana Madhya	Milk, Preparations (Kshira, Dadhi, Sarpi) Ikshuvikara
6. Mamsa Varga	Rohita Matsya	Aanupa, Audaka, Gramya mamsa

Table 3: Pathya-Apathya- Viharaj.

Pathya	Apathya
Shrama	Sheetal Jala Sevana
Jagarana	Divaswapa
Nitya Bharmana	Avyavaya
Ashwadi Roshana	Avyayama
Vyavaya	Ati Ashana
	Sukha Shaiya Sevana

Table 4: Mental Rgimen.

Pathya	Apathya
Chinta	Nitya Harsha
Shoka	Achinta
Krodha	Manaso nivriti
	Priya darshan

CONCLUSION

Sthoulya is predominant metabolic disorder, which is described in Ayurvedic samhitas. Sedentary life, lack of exercise, fatty food habits, urbanization, psychological factors along with genetic predisposition play a major role in aetiopathogenesis of Sthoulya. In Ayurveda some herbal drugs, classical preparations panchakarma procedures and adravaya chikitsa are mentioned in the management of Sthoulya. By adopting the simple life style and healthy food habits (pathya-apathya) anyone can enjoy the life optimally without having lifestyle diseases. Excessive accumulation of kapha and meda with other factors eventually leads to sthoulya roga, so specific diet management as discussed above should be followed to combat Sthoulya Roga.

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