

**A REVIEW ARTICLE ON AYURVEDIC MANAGEMENT OF  
STHOULYA (OBESITY)****<sup>1</sup>Dr. Preeti Parmar and <sup>2</sup>Dr. O. P. Vyas**

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**ABSTRACT**

Sthoulya refers to “Obesity” a medical condition that occurs when a person carries excess weight or body fat that might their health. According to W.H.O report, there are more than 250 million obese adults and about 1.1 billion overweight people worldwide. According to the recent report of national family health survey, prevalence of obesity in India was 18.6% and 20.7% among men and women aged 15-49 years respectively. Sthoulya(obesity) is associated with an increased risk of mortality and morbidity as well as reduced life expectancy. It is one of the most common, yet among the most neglected public health problems in the present world. Obesity is more common among the medium and rich person. Ayurvedic treatment

aims not only remove of the causative factors of the disease, but also at the restoration of Doshika equilibrium.

**KEYWORDS:** Sthoulya(obesity) is associated with an increased risk of mortality and morbidity as well as reduced life expectancy.

**INTRODUCTION**

Present day, everyone is in mental & physical stress due to their modern-day life, which result in many diseases such as Diabetes Mellites, Hypertension, Sthoulya, Respiratory disease, Heart disease etc. Sthoulya is the one of them which is defined as the excessive accumulation of body fat. In Sanskrit grammar each and every word is derived from a particular root word called as Moola Dhatu. Similarly the word Sthoulya is derived from

Moola Dhatu “Sthu” with “Ach” Pratyaya, which stands probably for bulky or big or thick. According to Acharya Charak a person having pendulous appearance of Sphika, Udara and Stana due to excess deposition of Meda along with Mamsadhatu and also having unequal and abnormal distribution of Meda is called Atisthula.<sup>[1]</sup> Sthoulya being a Dushya dominant disorder. Meda plays a major role in its Samprapti. Meda is an important Dhatu among Sapta Dhatu and its main functions is to smoothen the body by its Sneha property. “Medhyati Snihayati Anen Iti Medah”.

According to WHO overweight and obesity are defined as abnormal or excessive fat accumulation on its specific sites (Waist, Hip, Abdomen), which is a health hazard. A crud population measure of obesity is the body mass index (BMI). A person's weight (in kg) divided by the square of his/her height (in meters). A person with a BMI equal or more than 25 is considering as overweight.

#### BMI as recommended by WHO.

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

#### Etiology of Sthoulya in Ayurveda<sup>[2]</sup>

Aharaja	Viharaja	Manasika	Any
Atisampoorna, Guru, Sheeta, Snigdha, Madhuraaahara	Avyayama Avyavaya Divaswapna	Achintata	Beeja Dosha

#### Samprapti Chakra

Kapha Vrdhaka and MedaVardhak Aahar-Vihar Sewana



KaphaPrakopa → Agnimandhya → AamdoshaUtpatti



SamamedaVridhhi



Avarodha in Prakrit Marga of Vata due to Vridha Meda



Movement of Vata towards Koshtha (Agni Sandushan)



Atishuda(Atyadhikashan) and Pipasadhikya



Only Meda Dhatu Vriddhi



Poshanabhav of Uttarottar Dhatus



AtisthoulyaVyadhi

### **Samprapti Ghatak<sup>[3]</sup>**

Dosha – Kapha Pradhan Tridosha

Dushya – Meda

Strotas – Medovaha

Adishthan – Nitamb, Udara, Stana

Srotodushti- Sang

### **Effect On Agni<sup>[4]</sup>**

#### **Relationship between excess fat tissue and Agni**

Due to blocking of fat tissues, Vata Dosha is increase within Koshta. Vata influences the Agni and leads to increase of Agni (digestive fire). This leads to quicker digestion of food, forcing the person to long for food and indulge in binge eating. This binge eating habit leads to severe health complications in due course of time.

### **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<sup>[5]</sup> and Medovaha Strotodushti Lakshanas<sup>[6]</sup> can be considered as Purvarupa of Sthoulya. These are as follows.

Atinidra

Tandra

Alasya

Visra Sharira Gandha

Anga Gaurava

Anga Shaithilya

AtiSweda

**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 Ativruddhi, Chala Sphik, Chala Udara, Chala Stana, Ayathaopachaya, Anutsaha.<sup>[7]</sup>

Besides the Lakshanas, eight detrimental effects of Sthoulya have also been explained by Acharya Charaka as.

**Ashta Mahadosha<sup>[8]</sup>**

Ayushohrasa (Diminution of lifespan)

Javoparodha (Lack of interest in Physical activity)

KricchraVyavaya (Difficulty in having coitus)

Dourbalya (Debility)

Dourgandhya (Unpleasant smell from the body)

Swedaabadha (Excessive sweating)

Kshudhatimatra (Excessive hunger)

Pipasatiyoga (Excessive thirst)

**Bheda<sup>[9]</sup>**

Vagbhata has explained three types of Sthoulya for better management.

**1. Hina Sthoulya**

Without any complication, less than four undesirable symptoms without any secondary disease, is said to be Hina Sthoulya.

**2. Madhyama Sthoulya**

When the person is said to have less than 8 desirable symptoms with no any major secondary complications, then there is said to have Madhyama Sthoulya.

**3. Adhika Sthoulya**

When there is presence of undesirable symptoms with secondary complications then the person is said to be AdhikSthoulya.

**Complications<sup>[10]</sup>**

Bhagandara (Fistula in Ano), Visarpa (Erysipelas), Jwara (fever), Aatisar (Diarrhoea), Prameha (Diabetes), Arsha (Piles), Shlipada (Filariasis), Apachi (Indigation), Kamla (Jaundice).

**Criteria for Assessment**

BMI

Waist- Hip ratio

Lipid Profile

**Line of Treatment<sup>[11]</sup>**

“Guru Cha Apatarpanam Chestham Sthulanam Karsanam Prati”.

Heavy and non-nourishing diet useful to reduce obesity.

**Treatment**

**Nidanparivarjan** – “Sankshepata Kriyayoge Nidana Parivarjanam”<sup>[12]</sup>

Nidan Parivarjan Chikitsa means avoiding all the Aharatmaka, Viharatmaka, Manasika and Anya Nidan responsible for the manifestation of diseases. Both Acharya Charaka and Acharya Sushruta have laid great emphasis on the principle of Nidan Parivarjana.

**Samshodhana Chikitsa**

The therapies in which the vitiated Dosha are eliminated after mobilizing them from their respective sites by Urdhva or AdhoMarga from the body is known Shodhantherapy. According to Acharya Vagbhata, Atisthoulya patients with Adhik Dosha and Adhik Bala should be treated by Samshodhana Therapy.

**Vaman**

Vaman Karma is specifically indicated to cure Kapha related diseases and disorders like obesity.

**Virechan**

Virechana is beneficial for Sthoulya. Virechana helps to initiate the weight loss mechanism in the body. Virechana being an appropriate Shodhan procedure is not only specific for the elimination of vitiated Pitta Dosha but also helps in the elimination of vitiated Kapha and Vata where it is also indicated in Sthoulya.

**Basti**

Ruksha, Ushna, & Tikshna Basti are suggested by Acharya Charak for Sthoulya Chikitsa. Lekhan Basti is considered as the best therapy for Sthoulya.

**Shamana Chikitsa**

Shamana is defined as the therapy, which does not do Shodhan of the Dosha, not disturb the equation of balanced Dosha and simultaneously bring equilibrium of imbalance Dosha.

**Langhana**

Langhana is advisable in Santarpanjanya Vyadhi, Amashyotha Vikara, Shleshmika Vikara. All ten types of Langhan can be applied for the patients of Sthoulya According to Rogi-Roga Bala.

**Ama Pachan****Ruksha Udwartan<sup>[13]</sup>**

Udwartana is the procedure where powdered medications are rubbed over the body towards the direction of heart. It helps to liquefy the Meda and Kapha from the body and makes the body stronger.

**Aushadha Yoga**

Trifalachurna, Vidangadichurna, yavaamalak churn Navakaguggul, Aarogyavardhinivati, Tryusnadyam Lauham, Brihatpanchmulakwath, Trifalaguggulu.

**Life Style modification such as<sup>[14]</sup>**

Mild to moderate exercise according to individual capacity.

Regular habit of brisk morning walk for 30 minutes.

Avoid sedentary habits.

Avoid excessive sleep.

Avoid alcohol and smoking.

**Yoga for Sthoulya<sup>[15]</sup>**

Suryanamaskaar, Ardhakatichakrashan, Paadhastashan, Vajrashan, Pashchimotashan Pawanmuktashan.

**Pathya – Apathya<sup>[16]</sup>****Pathya-****Aahar-**

Purana shalichawal, Yava, Mudga, Kulatha, Madhu, Aawala, Guggul.

**Vihara**

Ushnodaka, Vyayama, Ratri Jagran, Langhan, Chintana.

**Apathya****Aahara**

Navaanna, Dugdhavikara, Aalu, Masha, Ikshuvikara.

**Vihara**

Diwaswapna, Avyavaya, Shukhashan, Tail-abhyang.

**CONCLUSION**

Sthaulya is predominant metabolic disorder, which is described in Ayurvedic Samhitas. Elimination therapy, alleviation therapy and avoidance of causative factors-these three principles along with three proper procedures should be adopted for the treatment of disease in general and Medoroga in particular. Of all these, avoidance of etiological factors forms the back-bone of the treatment.

Hence a wise physician should plan for the treatment by administering drugs, prescribing diet and encouraging useful regimen to correct the condition, without doing adverse or harmful effect on the patient's life.

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