

ROLE OF PANCHKARMA IN THE MANAGEMENT OF STHOULYA**Dr. Darshana¹, Vd. Hankare Sandip B.^{2*}**¹Guide, Associate Professor, Desh Bhagat University, Mandi, Gobindgarh.²PhD Scholar, Dept. of Roganidana Avam Vikruti Vigyan, Desh Bhagat University, Mandi, Gobindgarh.

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ABSTRACT

Ayurveda is a science of life. It is a system of traditional medicine native to Indian subcontinent but now days its knowledge is accepted worldwide. In Ayurveda, prevention of all types of disease is known as prominent part of treatment which includes reconstructing human life style aligns with the course of nature. Due to continuous changes in lifestyle, environment and diet habits, obesity is one of the burning problems in today's era. Also sthoulya has become a very common life style disorder due to improper food habits, sedentary lifestyle and change in sleep pattern. It is very similar to sthoulya or medoroga in Ayurveda. Ayurveda, the science of life explains all the concepts to obtain a healthy life. The role of meda dhatu in sthoulya is inevitable since the disarrangement in medo dhatwagni arrests the formation of further dhatus and may even harm the longevity of the individual. Hence proper

purification therapy to correct the dhatus and healthy life style is very much essential in sthoulya.

KEYWORDS: Sthoulya, Obesity, Medoroga.**INTRODUCTION**

As we know that the aim of Ayurveda is to maintain health of healthy individuals and cure the diseased one. Acharya Charak has described the sthoulya is one among the ashtanindit and santarpanjanya roga. Kapha and vata is responsible factors for pathogenesis of sthoulya. Thus the therapy is based on neutralisation of said factors along with weight and fat

reduction.

The obesity increase the risk of many physical and mental conditions. It results in metabolic syndrome, a combination of various clinical disorders which includes: a diabetes mellitus type 2, hypertension and hyperlipidemia. This is one of santarpanoth vyadhi one among ashta nindita purush and also as kaphaj nanatmaj vyadhi.^[1] Line of treatment for it is apatarpna and langhana, which can be done by shaman and shao dhana karma.^[2] The treatment told in our classics as follows.

- 1) Nidanparivarjan
- 2) Guru and apatarpana chikitsa
- 3) Satata karshna chikitsa
- 4) Santarpanottha vikara chikitsa
- 5) Langhana chikitsa
- 6) Pathyapathya

Defination of sthoulya^[3]

A person in which there is excessive and abnormal increase in medodhatu along with mamsa dhatu resulting in pendulous appearance of buttocks, belly, and breasts, body grows disproportionally and there is lack of energy.

Aetioloical factors of sthoulya^[4]

According to Acharya charak hetu of sthoulya can be classified as follows.

Aharatamaka hetu	Viharatmaka hetu	Mnasika hetu
Atisampurana	Avyayama	Harshanityatwata
Guru, madhur, shita, snigdha aahar sevana	Avyavayaa	Achintanata
	Diwaswap	

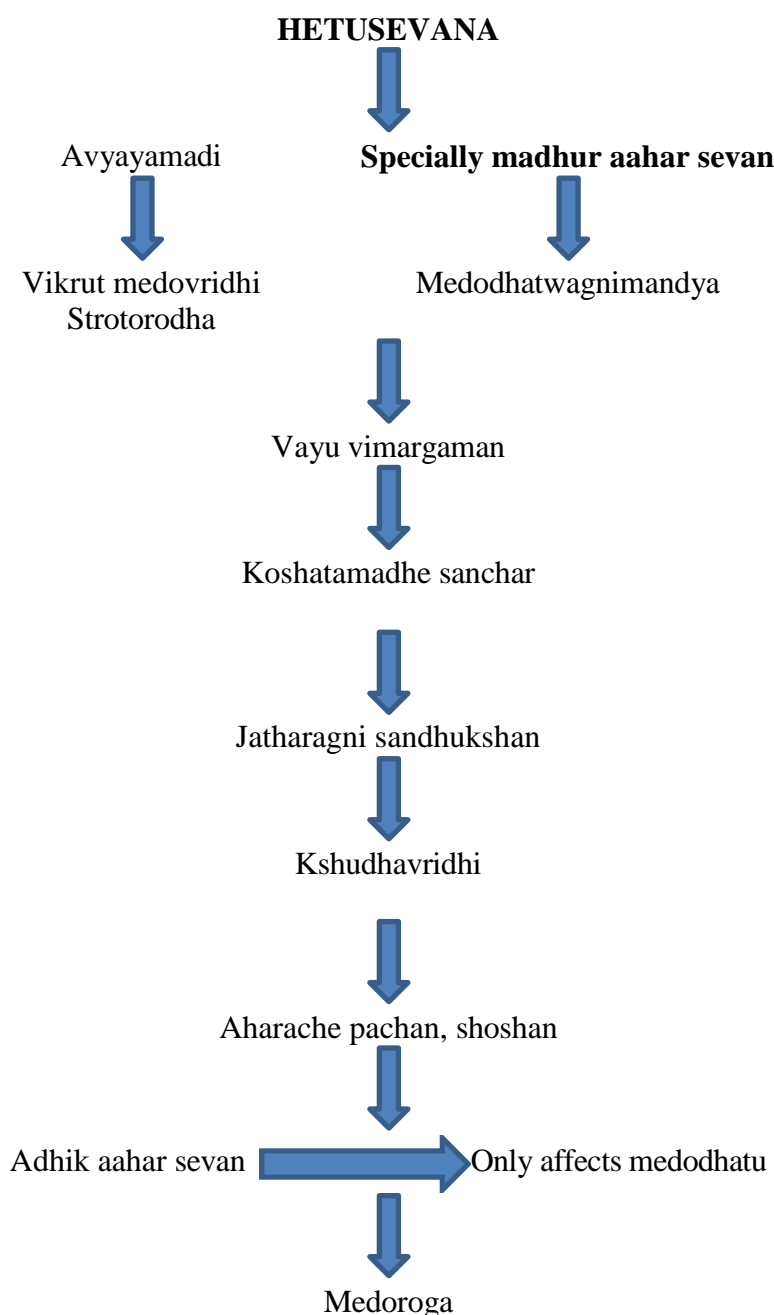
Clinical features of sthoulya^[5]

Acharaya charak mention eight doshas of medoroga which as follows.

- 1) Ayushorhash (decrease in life span)
- 2) Javoparodha (lack of enthusiasm)
- 3) Krichhvyavaya (difficulty in sexual intercourse)
- 4) Dourbalya (generalised debility)
- 5) Duargandhya (foul smell form the body)
- 6) Swedabadh (excessive sweating)
- 7) Kshudhatimatrata (excessive hunger)

8) Pipasatiyoga (excessive thirst)

Sampati of sthoulya^[6]



Obesity

Obesity is a condition characterised by an excess of body fat. In its simplest terms obesity can be considered to result from an imbalance between the amount of energy consumed in the diet and the amount of energy expended through exercise and bodily functions.

Severity of obesity can be quantified using the BMI. Individuals having BMI > 30 known as obese. Although there are genetic, behavioural, metabolic and hormonal influences on body

weight.^[7]

Treatment of stholya

- 1) Nidanparivarjan
- 2) Guru and apatarpana chikitsa
- 3) Satata karshna chikitsa
- 4) Santarpanottha vikara chikitsa
- 5) Langhana chikitsa
- 6) Pathyapathya

In Ayurveda treatment is divided into two main parts

- 1) Shodhan
- 2) Shaman

Shodhan part includes procedures as follows

- 1) Vaman
- 2) Virechan
- 3) Niruh basti
- 4) Anuvasan basti
- 5) Nasya

- 1) Vaman

The concept of emesis in a Ayurveda is totally different from its use in western medicine. In Ayurveda its aim is removal of metabolic wastes after their being brought to koshttha with the help of poorvakarma.^[8]

According to Ayurveda vaman is a predominant treatment of vitiated kapha dosha. kapha and vata is main factor in the pathaogenesis of sthoulya.

Vaman eliminates specifically kapha dosha which belongs to medodhatu, thus having its direct effect on fat tissue and thus decreasing lipid levels.

Vaman also has moderate action on bringing pitta to a state of normalcy. Pitta is responsible for all the digestion and metabolism in the body and sthoulya is a disorder of deranged lipid metabolism. Hence by controlling the vitiated state of pitta, vaman corrects the malproduction of lipids and brings the state of equilibrium.^[9]

2) Virechan

Virechan is defined as removal of unwanted toxic materials from the body through guda marg i.e. through anal route. Virechana is even a treatment for pitta samsargaja doshas, kapha samsrista doshas and also for pitta stangata kapha. Sthoulya is one of the santarpanjanyavyadhi and virechan is apatarpanatmak treatment on this.

As in the pathogenesis of sthoulya there is medodhatwagnimandytva which results in the malproduction of medodhatu and uttardhatu.

Virechan removes bahudrava shleshma and pitta which leads to pradeepan of dhatwagni which in turn results in maintenance of dosha –dhatu equilibrium which is beneficiary for the formation of uttardhatu.

3) Basti

The procedure in which the drugs administered in the body through pakvashay is called basti. It is of two types; 1) niruh basti, 2) anuvasan basti.

Acharya charak described lekhan basti which is type of niruh basti in the treatment of sthoulya.

The word lekhan itself indicates its action means lekhanam patlikarnam (scarifying helps in reducing fat). thus lekhan is nothing but a process of drying up or desiccation of all excess dosha, dhatu and mala (excess fat tissue and other supportive structure of bad fat.)

In sthoulya due to obstruction by meda, vata remains in koshttha and through agni sandhukshan it causes atikshudha which leads the person to adhyashana and to take guru, sngdha aahar. It again causes vitiation of meda and production of ama. In this way, this cycle goes on. Basti controls the vata and breaks this cycle, thus helps in the management of this disease.^[10]

Lekhan basti has Kashaya rasa dominance followed by katu and tikta rasa which helps in reduction of increased kapha.

CONCLUSION

Sthoulya is one of the santarpanjanya vyadhi and apatarpan upakrama is treatment on this. By all the procedures mentioned above apatarpana is achieved. It breaks the pathogenesis of

stoulya and maintain the equilibrium in the body. It is useful to reduce kapha vata dushti, increases agni, digest the ama, correct the mrdodhatwagni mandya, remove obstruction in medovaha srotas and nourishes uttardhatu.

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