

## CONCEPTUAL STUDY OF STHAULYA THROUGH AYURVEDIC TEXTS W.S.R. TO CHARAK SAMHITA

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### ABSTRACT

Obesity is the most common metabolic disease of the recent times. As a matter of fact, it is not a single disease entity but a syndrome with many causes including combination of genetic, nutritional, and environmental factors. The World Health Organization (WHO) considers obesity as “insidious, creeping pandemic which is now engulfing the entire world. Obesity is now becoming a serious matter of concern day by day. Authorities view it as one of the most serious public health problems in 21st century. Obesity is stigmatized in much of the modern world (particularly in the Western world), though it was a symbol of wealth and fertility at other times in history and still is in some parts of the world. All classical texts of Ayurveda have explained

very well about sthauilya (Obesity). Keeping these facts in view, this paper is going to be an effort to comprehend etiology (hetu), pathogenesis (Samprapti) and treatment (Chikitsa Siddhant) of sthauilya through purely ayurvedic perspective.

**KEYWORDS:-** Sthauilya, Santarpanjanya, Ayurvedic, Charaka Samhita, Medo dhatu.

### INTRODUCTION

In recent decades, lifestyle has played a major role in affecting health due to various reasons. It has shown a chief role in giving rise to many diseases. One of them being obesity i.e., sthauilya. Moreover, sthauilya comes along with many other ailments. Ayurveda has described sthauilya as an independent disorder or complication. Ayurveda expects to consider sthauilya to be studied under the heads like etiology, pathogenesis, and treatment step by step.

## AIMS AND OBJECTIVES

To re- evaluate, discuss, and elaborate the concept of sthaulya and its etiology, pathogenesis, and treatment through ayurvedic perspective w.s.r. to Charak Samhita.

## MATERIALS AND METHODS

It is based on a review of ayurvedic texts.

Materials related to Sthaulya and Medorog have been collected. The main texts used are Charaka Samhita, Sushruta Samhita, Ashtang hridaya and Ashtang Sangraha with available commentaries on them.

The concept is categorized under: - A) Etymology B) Definition of Sthaulya C) Nidana D) Samprapti E) Management of Sthaulya

### A) Etymology<sup>[1]</sup>

- The word Sthaulya is delivered from root "Sthu" with suffix "Ach", which stands probably for thick or solid or strong or big or bulky.
- The term Sthaulya is derived from the Atmanepadi Sthoolayate Dhatu having meaning to grow, to increase.

### B) Definition of sthaulya<sup>[2]</sup>

It is stated under medo vruddhi and medo dosh according to Sushrut Samhita and Ashtang hruday but in Charaka Samhita it is described under Santarpan janya vyadhi and Kaphaj nanatmaj vikara.

मेदोमांसातिवद्धृधत्त्वाचिचलस्फिगुदरफतनः ।

अयथोपचयोत्साहो नरो अतिस्थूल उच्यते॥ च.सु.२१/९

Aacharya charaka has mentioned that a person in whom there is excessive and abnormal increase of medo dhatu and mansa dhatu is found which results into pendulous appearance of buttocks, belly and breasts is not matched by the corresponding increase in energy is called as atisthula purusha.

### C) Hetu / Nidana (Etiology)<sup>[3]</sup>

- Atisampurana - To eat excessive amount of unhealthy food.
- Adhyashana – Either to eat excess amount of madhura, guru, snigdha, sthira i.e., fatty food despite having partial or incomplete digestion of the previous meal or even after

having hunger sensation properly if the food is taken in surplus quantity that leads to the formation of aam rasa.

अध्यशनशीलफयेस्त अजीर्णभोजनाभ्यास्सनः इत्यथः।

दीप्तास्ननत्वे अस्प अध्यशनशीलत्वादामरसो भवस्त। (सु.सु १५/३२)<sup>4</sup>

- Avyayam - Lack of exercise
- Avyavaya - Lack of coitus
- Diwaswapa - Sleep during daytime
- Beejadosha - Hereditary obesity when the obesity comes through maternal or paternal genes.
- Harshanityata - To remain happy without any Tension and Without any mental illness.
- Tail abhyanga
- Snigdha udvartana
- Madhur snigdha basti

**Role of aaharaja hetu in sthaulya** - Ahararasa plays a major role for increasing Meda Dhatu in Sthaulya. Sthaulya and Karshya depend upon the quality and quantity of Ahararasa. Based on Samanya Vishesh Siddhanta, the excess food consumption of similar substance of similar quality, similar in action helps in the over production of Dhatu. In the same manner increased intake of Aharatmaka Nidana causes over production of Medodhatu which is abnormal and of unwanted qualities.

**Role of viharatmaka nidana in sthaulya** - All the Aharatmaka Nidana ultimately decrease physical activity, which aggravates Kapha and leads of Meda deposition. Viharatmaka Nidana like Divaswapna having Abhishyandi property leads to blockage of the micro channels of the body, specifically in Medovaha Strotas.

#### **D) Samprapti / (Pathogenesis)<sup>[5]</sup>**

Samprapti means the knowledge of the way in which a disease occurs, and it deals with the process of manifestation of the disease by the vitiated doshas. In pathogenesis of Sthaulya, all the three Doshas are vitiated; especially Kledaka Kapha, Pachaka Pitta, Samana and Vyana Vayu are the responsible factors for proper digestion and metabolism of food at the level of alimentary tract and body tissue. Dushti of these Tri-Dosha components results in indigestion metabolic deformity and formation of Ama at tissue level as well as alimentary tract.

Can be studied under following heads-

- Kapha dosh prakop
- Medovaha stroto dushti
- Vitiation of agni
- Meda dhatu agni mandya

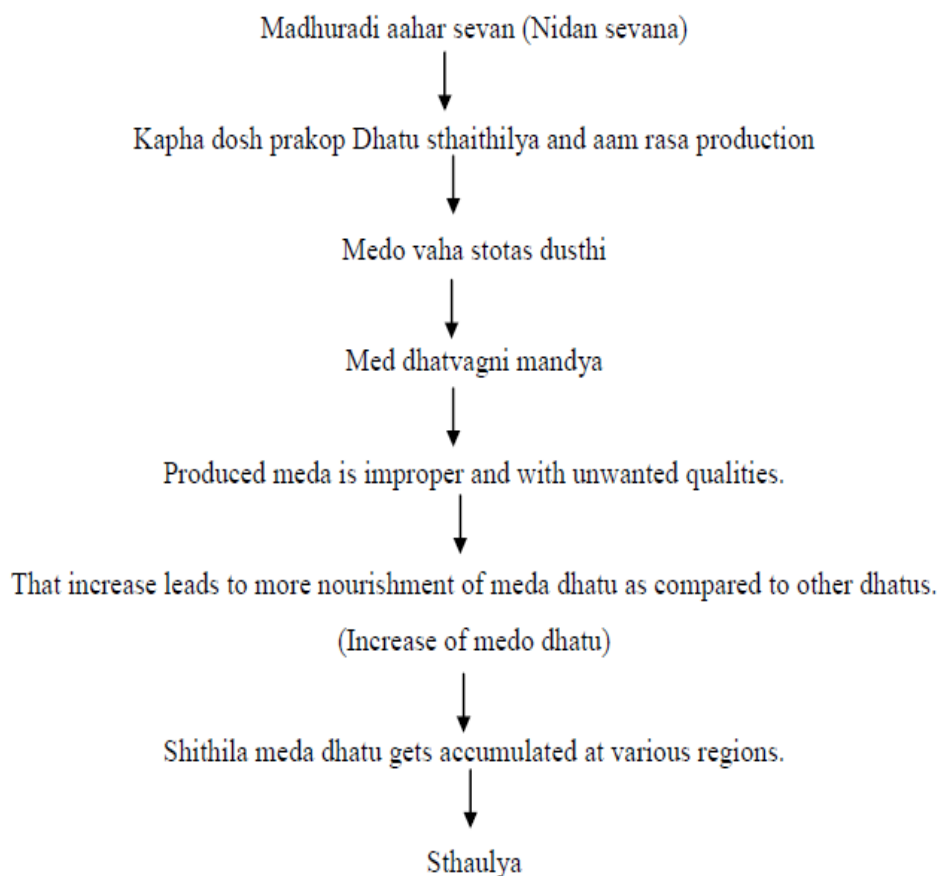
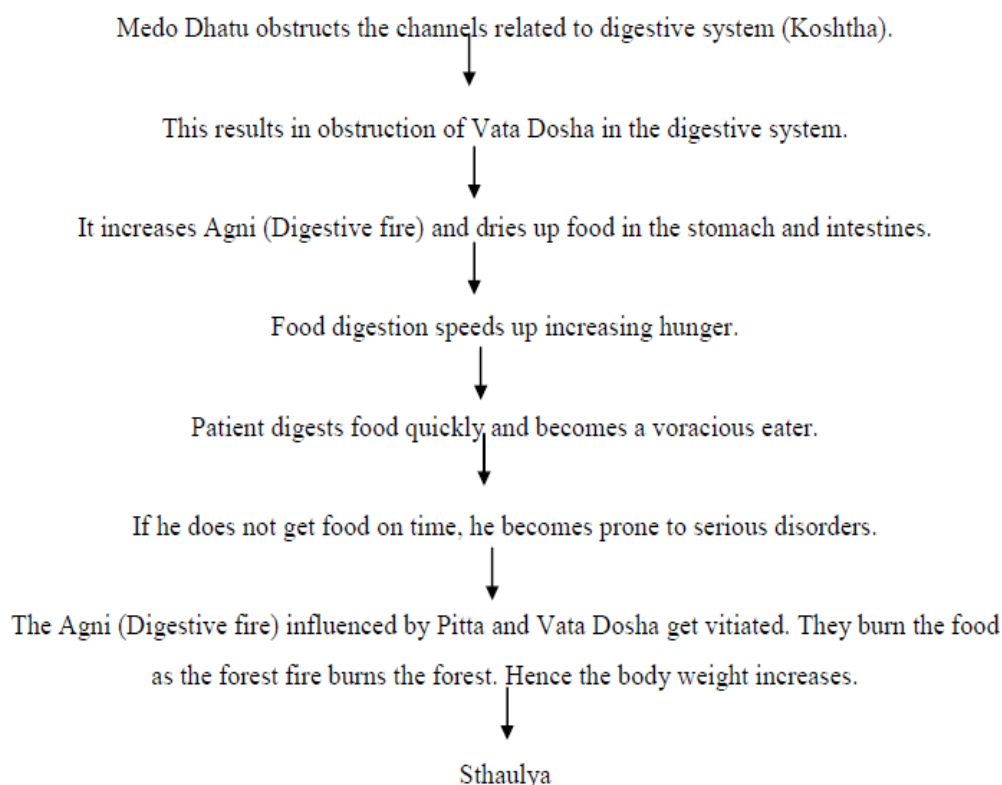
**Table 1.1**

Table 1.2



### Factors involved in samprapti of sthauilya

- Doshas: Vata, Pitta, Kapha
- Dushyas: Rasa, Rakta, Mamsa, Meda
- Strotas: Rasavaha, Mamsavaha, Medavaha
- Strotodushti: Sanga
- Agni: Teekshna Jatharaagni
- Aam: Dhatwaagni - Maandya-Janya
- Udbhava Sthana: Aamashaya
- Vyakta Sthana: Sarva Shareera
- Adhishthana: Mamsa Dhatu, Meda Dhatu
- Rogamarga: Bahya Rogamarga
- Sadhyasadhyatva: Krucchra Sadhya

**Treatment-** As sthauilya is santarpanjanya disease it is advised that guru and apatarpanjanya medicines should be used for the treatment.<sup>[7]</sup>

- **Langhana chikitsa**<sup>[8]</sup>- Langhana is an ayurvedic therapy due to which there occurs lightness in one's body. Langhana is also called as karshan or apatarpan chikitsa.

According to Ayurveda, sthaulya patient priorly supposed to be started with langhana therapy, langhana chikitsa is the basic chikitsa for sthaulya.

- **Benifits of langhana**

1. Indriya prasannata-improve efficacy of sense organ.
2. Mala utsarajan-easy urination and defecation.
3. Deha laghuta-lightness of body.
4. Ruchi and Kshudha- increase in appetite.
5. Hrudashuddhi
6. Tandranash
7. Deha laghuta is one of the symptoms seen in langhana therapy. This indicates decrease in the meda (fat) from the body.

The medicines that reduce kapha, vata and meda should be used for the treatment of sthaulya. For example, triaktu, nagarmotha, guduchi, patha, vidang are used for the effective treatment of sthaulya. For anupana, different arishtas are used along with the medohara churna.

**Guggula**<sup>[9]</sup>- Guggul is Kashaya, katu and tikta in taste with ushna, laghu, sara, deepana, vat kaphaghna and sthaulyanashak properties. So, a wise use of guggula in sthaulya turns out giving miraculous results in various patients.

**Panchakarma therapy**- Role of panchakarma procedures especially vaman, virechana, nasya, raktamokshan in atisthul patients is utmost. In the patients with enormous amount of kapha, these procedures are to be started with rukshana.

- Rusksha pottali swed (Containing ovadi churna)
- Ruksha udvartana - Udvaratana is the procedure where powdered medications are rubbed over the body towards the direction of heart. It helps to liquify the meda and kapha from the body and makes the body stronger.<sup>[10]</sup>
- Bathing by nimba, kutaj, khadir and panchavalkal pradeha are used for rukshana
- Before starting panchakarma therapy when snehan is to be done it should be done with the oil processed with ruksha dravyas e.g., lavan tela
- Kanchanar kwath or nimb twak kwath can be used for the process of vamana.
- Aaragvadh phal majja can be used for virechana procedure.
- For basti procedure oil is not advised to use so, giving niruha basti becomes ideal.

After examining the condition of patients, for treating vitiated agni and for shamana of kapha dosha, medicines like chitrakadi vati, agnitundi vati, Hingvashtak churna can be used accordingly. Also, to reduce excessive meda medications like medohar guggula, navayas loha, shilajatu kalpa can be used prudently.

### **Pathya in sthaulya<sup>[11]</sup>**

Anna varga, Purana Shali, Rakta shali, Shasthikashali, Yava, Chanaka, Kulatha, Shruta Sheeta Jala, Panchkolashruta Jala, Shunti siddha jala, Madhu, Purana Sidhu, Gomutra, Lasuna, Ardraka, Sunthi, Takra, Shakavarga, Patola, Karavellaka, Varthaka, Nimbapatra, Shigru, Jangala Mamsaa. Along with these dietary supplements, continuous working, proper exercise and maintaining proper sleep helps in the treatment. Sleeping during daytime as well as exercise done at wrong time and by wrong way can disrupt the ongoing treatment and may show adverse effects.

**Apathya in sthaulya-** Masha, Taila, Dushita Jala, Sheeta Jala, Nutana Madya, Aluka, Dadhi, Ksheera, Guda Anupa Mamsa, Ahara having Guru Snigdha, Ati Drava, Picchila and Abhishyani Guna.

### **DISCUSSION AND CONCLUSION**

From the study of sthaulya through various ayurvedic texts brings us to a point that the pathophysiology of sthaulya is different from medavrutta vata and medogata vata. The food which is made of two veeryas (Ushna and Sheet), six tastes, and five mahabutas is converted into very minute particles by the jatharagni which is then further transformed by bhutagni and dhatvagni into again micro components. Then this converted aahar rasa does all the nourishment and development of our body. Now when this aahara rasa does not form in its normal amount or properties due to excessive quantity of madhura, snigdha etc aaharaj factors, lack of exercise, sleeping during day etc., viharaj factors and many other stated reasons, there occurs the abnormality in production of medo dhatu which later obstructs the micro channels in which it flows resulting into deposition of abnormal medo dhatu at various places in body resulting into sthaulya. With lifestyle changes, proper medications, exercise, and diet sthaulya can be treated well.

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