AYURVEDIC APPROACH TO STHAULYA - HISTORICAL REVIEW

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ABSTRACT
Ayurveda “The Science Of Life” firmly believes in “SwasthasyaSwasthyaRakshanam Aturasya VikarPrashamanam.” Acharya’s has mentioned Sthaulya (obesity) one among the Santarpan Janya Vyadhis like Prameha, Pandu, etc. Which possess a serious threat to the mankind, regarding its treatment since it is a multi factorial metabolic disorder a precise treatment is not available in modern science. In Ayurveda also, it has been advocated by Acharya’s as Krichrasadhya in most of cases and holistic approach is explained.

Keywords: Ayurveda, Sthaulya, Santarpan Janya Vyadhis

INTRODUCTION
Vyutpatti: The word Sthaulya derives its name from root “Stu” with suffix “Ach”. The literal meaning of the term is bulky, solid or weighing substance.

Nirukti: Sthaulya refers to the existence of Sthaulyatva, i.e., bulkiness, as described in Shabdalakpadruma. Durgadas described Sthoola person as one with increase Bruhanatva. Sthoola, literally means something large, great, bulky, huge, fat, corpulent etc.

Paribhasha: A person having pendulous appearance of Sphika, Udara and Stana due to excess deposition of Meda along with Mansa Dhatu and also having unequal and abnormal distribution of Meda with reduced enthusiasm is called Atisthoola.

Paryaya:
Pinam, Pivara, Pivaram, Sthoola, Pina, Piva, Pivam, Pivasa, Pivistha, Medana, Medini, Medasvina.

AIM AND OBJECTIVES:
• To review the literature on Sthaulya from Ayurvedic classics

MATERIALS AND METHODS:
This review was done by compiling Vedas and the classical Ayurvedic literature such as Charaka, Sushruta, Vagbhata Samhitas etc.

Sthaulya in Vedic Kala: (10000 to 1000 B.C.):
Veda are known as dawn of the sciences and considered as the oldest authentic manuscripts ever found. Some scattered references are available in Vedas, Yajur Veda has mentioned term Upachita, Atharva Veda has coined terms Medini, Pivasi and Medas for Sthauyla.

Samhita Kala (2000 BC – 400 A.D.):
Charaka Samhita (200 B.C.)
Charaka Samhita, the ultimate doctrine in Ayurveda has included “Atisthaulya Purusha” as one amongst the Ashtanindit Purusha. It is also mentioned as one among disorders of Shleshma Nanatamaja Vyadhi, Santarpana Nimitaja Vyadhi and Atibrihamimitaja Vyadhi.
Reference for Sthaulya can be found in Sansshodhana Yogya, Taila Seven Yogya, and Swedana Ayogya.

**Sushruta Samhita (2 A.D.)**

Sushruta Samhita, the main treatise of Dhanvantri Sampradaya has considered Sthaulya one among Rasa Nimittaja disorders and narrated the pathogenesis of Sthauyla Roga on the basis of “Dhatvagni Mandya”. Sthauyla is considered as condition of body that results from vitiated Meda. A new synonym Jatharya has been used. Sushruta has contraindicated Vaman and Virechan in Sthauyla.

**Ashtanga Sangraha (6 A.D.) and Hridaya (7 A.D.)**

“Vridhda Vagbhata and Vagbhata” has elaborated the pathogenesis of Sthaulya on the basis of formation of Ama and altered Dhatu Parinama. Types of Sthaulya and their management have been first time mentioned by Vriddha Vagbhata. They have considered Rasa njana as a drug of choice for Sthaulya and concluded that Kasrya is better than Sthaulya.

**Kashyapa Samhita (6 A.D.)**

Kashyapa has given some new aspects of management, while narrating Medasvi Dhatri Chikitsa, suggested Rakamokshana (bloodletting) as one of the best treatment for Medasvi Dhatri. Sthula and Atisthula words are frequently used at different places especially in description of anthropology in Sutrasthana, Atisthula is classified one among ten Aprashast Sharira.

**Madhava Nidana (7th A.D.)**

Madhava has elaborated the pathophysiology of this disease on the basis of increased Meda and Meda deposit site. He has elaborated Sthaulya by adding new symptoms like Moha etc.

**Bhela Samhita (7th A.D.)**

In Bhela Samhita Sthaulya is described as a disorder of vitiated Meda in chapter Samashana Paridhaniya.

**Sangraha Kala & Commentators:**

**Chakrapani (11th Century)**

In context of Sthaulya treatment, he has commented that Guru and Aptarpana property helps to alleviate Kshudha and reduce Meda respectively.

**Dalhana (12th century)**

Regarding line of treatment, Acharya has interpreted Virukshana as Medoghna and Chhedaniya as Strota Vishodana.

**Arunadutta (13th century)**

The word “Sthawima” has been used for the Sthaulya, explained on the basis of etymology in Sarvanga Sundari commentary on Astanga Hridaya.

**Sharangdhar Samhita (13th century)**

Sharangdhar has described Sthaulya as Medodosha and mentioned it as a characteristic of Shleshma Prakriti.

**Bhav Prakash (16th century)**

Bhavmishra was the first person to name the chapter as Sthaulya Adhikar. He mentioned a few preparations such as Amritadiguggulu and Lepaudvartana.

**Yoga Ratnakar (17th Century)**

This book too adopted the name of Medoroga to explain Sthaulya. Many new Yogas have been added such as Navak Guggulu, Lepaudvartana are also mentioned along with Rasayogas.

**NIDANA – PANCHAKA**

**Nidana of Sthaulya:**

The components of Meda and Shleshma vitiation are said to be responsible for Sthaulya. Nidana of Sthaulya can be categorized as follows-

- Beejadoshaja
- Aharaja nidana
- Viharaja nidana
Beejaswabhavaja:
Acharya Charaka has specifically mentioned Beejadosha as the Nidana for Sthaulya and Chakrapani comments over it as “Beejaswabhavadi Ati Shhula Mata Pitru Janyatvat”.10

Aharaja Nidana:
Role of Ahara Rasa is very important in deciding the pramana of MedaDhatu in the body. Sushruta has highlighted this fact that the quantity and quality of Ahara Rasa in the Shareera is responsible for Sthoolta or Karshyta.11 The qualities of AharaRasa increasing Kapha and Meda will lead to Sthaulya, viz. Rasa – Madhura, Guna – Guru, Sheeta, Manda, Snigdha, Shlakshna and Picchila, Virya – Sheeta, Vipaka – Madhura, Mahabhuta – Prithvi and Aapa.

Guru and Snigdha Ahara:
Madhura Rasa Sevana: Most of Acharyas like Charaka, Sushruta, Vagbhatta, Yogaratnakara, Bhavmisha, Madhavakara have considered Madhura Rasa as an etiological factor for Sthaulya.12

Mamsa Sevana: Kashyapa has mentioned Mamsa as the best diet for growth of muscles and body fat.13 Charaka has given special reference of Anoopa DeshajaMamsa like Sramara (forest pig), Mahisha, Gavaya, Gaja, etc.14

Madya Sevana: Charaka has mentioned usage of Nav Madya as causative factor of Sthaulya.15

Gorasa, Dadhi Sevana: Excessive usage of Gorasa and Dadhi increases Kapha and MedaDhatu, thus leads to Sthaulya.

Ahara Krama: Acharyas have mentioned factors like Adhyashana and Atisampooranad as Nidana of Sthaulya.

Bhojanottar Jalapanas: has been considered as the causative factor for Sthaulya formation by Vridhha Vagbhatta, Vagbhatta16 &17 and Kashyapa18.

Viharaja Nidana: Activities like Avyayama, Avyavaya, Diwaswapana and Atinidra are responsible for Sthaulya.

Manasika Nidana: Achintana, Harshaniyita, Manasonirvitti have been considered as the Manasika Nidanas of Sthaulya in Ayurveda.19

Purvarupa of Sthaulya:
None of the Ayurvedic texts has described the Purvarupas of Sthaulya. Acharya Charaka, in Nidana Sthana, has mentioned similar pathogenesis of Prameha and Sthaulya, the reason being that in both there is vitiation of Kapha and Meda. Therefore Purvarupa of Prameha and MedovahaStrotodushti Lakshanams can be considered as Purvarupa of Sthaulya and are as follows: Atinidra, Tanda, Alasya, Visra Sharira Gandha, Anga Gaurava, Anga Saithiliya etc.

Rupa of Sthaulya:
Acharya Charaka has enlisted Medo Mamsa Atividdhi, Chala Sphika, Chala Udara, Chala Stana, Ayatha Upachaya and Anutsaha as cardinal features of Sthaulya. Besides these cardinal symptoms, Acharya Charaka in Sutrasthana has also mentioned AshtaDoshas (Eight Disabilties) of Atisthoolalapurusha, which are as follows: Ayushohrasa- (Reduced life expectancy), Javoparodha (Laziness), KricchaVyavaya (Difficulty in performing sexual act) Daurbalya (Weakness), Daurgandhya (Foul body odour), Kshudhatimatra and Pipasatiyoga (Appetite and Thirst).

Diagnostic Methods of Sthaulya:
Sushruta wrs to ShataKriyaKala has said that early diagnosis provides a chance to treat a disease easily and also stops its further progress. Diagnostic methods described in Ayurvedic texts are subjective as well as objective type. Subjective
parameters are Laxanas (Rupas) mentioned earlier.

Objective parameters- Sthaulya (Obesity) is diagnosed by inspection\textsuperscript{22}. Both Acharya Charaka and Acharya Sushruta have described measurement for different body partsin Angula Pramana-Pramana Pariksha.

**Samprapti of Sthaulya:**

According to Charaka, due to Avarana (Obstruction) of all the Srotas (Channels) by the Meda, there is Vriddhi of Kosthagata Vata (Samana Vayu) which in turn causes Ati Sandhukshana of Jathragni. The increase in Jathragni leads to rapid digestion of consumed food and leaves the person craving for more food. If at all due to some reason the person does not receive more food the increased Agni causes DhatuPachana which may lead to various complications. But consuming the food more frequently results in Meda Vriddhi which ultimately leads to Sthaulya\textsuperscript{23}.

According to Sushruta, Kaphavardhakahara, Adhyasana, Avyayama, Divaswapna etc. leads to formation of Ama Rasa (Apachit Adhya Rasa Dhatu).

The Madhura Bhava Ama Rasa moves within the body, the Snigdhansha of this Ama Rasa causes Srotosanga and excessive stoutness which leads to Sthaulya\textsuperscript{24}.

**Samprapti Ghatakas:**
Dosha : Kapha (Kledaka), Vata (Samana, Vyana) Pitta (Pachaka)
Dushya : Meda- Mamsa and Rasa Dhatu.
Agni : Jathragni, Meda and Rasa Dhatvagni
Srotas : MedaVaha, Mamsa Vaha, Rasa Vaha, Sweda Vaha, UdakaVaha
Srotodushti : Sanga i.e. Margavoroddha
Adhistan : Particularly Vapavahana and Meda Dhatu Kala.
Udbhava Sthana : Amashya
Sanchara Sthana : Rasayani
Roga Marga : Bahya
Vyaktasthana : Sarvanga, Specifically Sphika, Udara and Stan.

Classification of Sthaulya: Ayurvedic classics like AshtangaSamgrha, Ashtanga Hridaya and SharangadharSamhita have thrown light on the classification of the disease Sthaulya. While narrating the indications for LanghanaUpkrama, Astanga Samgraha and Astanga Hridaya have classified as Sthaulya as Hina Sthaulya, Madhyama Sthaulya and Adhika Sthaulya.

AcharyaSharangadara, on the basis of vitiation of Meda and Vata, has mentioned only one type of Sthaulya i.e. Medo Dosha. All other Acharyas have mentioned only one type of Sthaulya.

Upadravas of Sthaulya: Describing the severity of Sthaulya, Charaka has compared the aggravated Vata and Pitta with Davanala, which destroys the whole forest. Classical textshas explained Ama Roga, Apachi, Arsa, Atisara, Jwara, Kamala, Kasa, Kustha, Mutra Kricchra, Prameha, Pramehapidika, Shleepada, Sanyasa, Udara Roga, Urustambahha, Vata Vikara, Visarpa, Vidradhi as complications of Sthaulya.

Chikitsa of Sthaulya: According to Acharya Charaka, all the actions that leads to the restoration of the equilibrium among doshas (vitiated doshas), constitute the Chikitsa of a disease.

General principle adopted in the management of any disorder is the Samshodhanadi Trividha Chikitsa mentioned by Charaka in Vimanasthana.

Chikitsa: General principle adopted in the management of any disorder is the Samshodhanadi Trividha Chikitsa: Samshodhana, Samshamana, Nidana Parivarjana.

Samshodhanatherapy is further two types i.e. Bahir Parimarjana (External Purification) and Abhyantara Samshodhana (Internal Purification).

Bahir Parimarjana Samshodhana: There is description of external purification therapy in the management of Sthaulya.

AcharyaCharaka has mentioned RukshaUdavartana for Sthaulya. Vaghbhatta has mentioned the benefits of RukshaUdavartana like Kaphahara, Medasa Parivilayana, SthiriKarnamAngam etc.

Abhyantar Samshodhana:
Vagbhatta has championed the use of Samshodhana therapy including Vamana, Virechana, Niruha, and Raktamokshana etc. in Atisthula persons with Bahudosha and Adhikabala. Charaka has considered Sthaulya as a SamtarpanajanyaVyadhi and has recommended the use of Vamana, Virechana, and Raktamokshana in all SamtarparnajanyaVyadhis including Sthaulya. Besides this he has also mentioned Ruksha, Tikshna, Ushna Basti for the management of Sthaulya.

Vamana and Virechana cause Laghuta in the body and eradicate the MedaDourgandhya & Meda. A number of BastiKalpas are mentioned in Ayurvedic texts but Lekhana Basti is considered as the best therapy for Sthaulya. Charaka has advocated the principle of SthaulyaChikitsa with following words: Guru Cha Aparpana, i.e. Administration of Guru and ApatarpakaDravyas, which possess the additional properties of Vataagni, Kaphahara and Medonashaka, are considered as an ideal for Samshamama therapy. Similar views have been expressed by Chakrapani, according to whom, Guru Guna has the property of alleviating the vitiated Agni and Apatarpana provides less nourishment and hence reduces Meda. The best example of such a Dravya is Madhu (honey). It has the properties of Gurutva and Rukshatva and hence is ideal for the management of Sthaulya. Gangadhara has interpreted that Guru property is suitable to alleviate Tikshnagni and vitiated Vata especially KosthagataVata, which ultimately reduces Atikshuda and Apatarpana property, causes reduction of Meda.

But while following the principle of Guru Cha Apatarpanam, one should always remember that both Guru and Apatarpaka properties must be present simultaneously as the consumption of only Guru Dravyas like Ghrita, Taila, Vasa etc. by SthulaPurusha will further increase the Meda and thus deteriorating the condition. Similarly if only Apatarpana therapy (Upavasa, Langhana etc.) is used then it will increase the already increased KosthagataAgni and Vayu which may have serious consequences and may even cause death.

While describing the Chikitsa of Sthaulya, Charaka has also narrated that Shulamevatipidyeta meaning that it is very difficult to treat Atisthula people as if Karshana therapy is applied then it leads to further aggravation of already aggravated Jathragni and Vayu and if Brimhana therapy is applied it further increase the Meda. Charaka has mentioned many Dravyas such as: Guduchi, Nagaramotha, Triphala, TakraArishta, Vayavidanga, Shunthi, various Kshars, Bilvadi Panchamoola, Agnimantha Rasa with Shilajeet etc for the management of Sthaulya. A number of Yogas have been described in various Ayurvedic texts for the management of Sthaulya.

Nidana Parivarjana:
Nidana Parivarjana means avoiding all the Aharatmaka, Viharatmaka and ManasikaNidana responsible for the manifestation of a disease, such as AtiMadhura, Guru, Snigdha Ahara Sevana Divaswapna, Ati Harsha etc. should be avoided in case of Sthaulya. Both Charaka and Sushruta have given great emphasis on the principle of Nidana Parivarjana. Sushruta highlighted importance of NidanaParivarjana with the Sutra, Sankshepa Kriyayoga Nidana Parivarjanam.

Pathya – Apathya of Sthaulya:
Ayurvedic classics laid more importance upon Pathyapathya in the management of a disease. Shuka Dhanya (Cereals Grain) Puran Shali, Kodrava, Shyyamak, Yava, Priyangu, Laja, etc. are useful whereas Godhum, Naveen Dhanya (Shali) to be avoided. Among ShamiDhanya (Pulses) Mudga, Rajamasha, Kulattha, Chanaka, Masur, Adhaki are useful and Masha, Tila to be avoided. Shaka Varga such as Patola, Patrashaka, Shigru, Katutikta, Rasatmak-Vastuka, Trapusha Vartaka, Ardraka, Mulaka are considered as Pathya.Drava Varga such as Madhu, Takra, Ushna Jala, Tila Taila,Sarshapa Taila, Asava, Arista, Surasava, Jeerna Madya are indicated whereas Dugdha and Ikshu Vikaram are contraindicated. Ushnodaka Sevana, Ratri Jagarana, Bhraman, Ruksa Udvartana, Upavasa, Aswapanam are Viharaj Pathya and Sheetal Jala Sevan, Divaswapna, Avyayava, Avayayam, AtiAshana, Sukha Shaiyya are Apathya. Shoka, Chinta, Bhaya, Krodha are Mansika Pathya and Nitya Harsha, Achintana, MansoNivritti are among MansikaApathya for Sthaulaya.

DISCUSSION
In the present paper, attempt has been made to compile the detailed description about the disease Sthaulya as per Ayurvedic and Vedic literature. The classical texts of Ayurveda have described Sthaulya in detail. The description of Sthaulya is found in almost every authentic Ayurvedic texts.

Apart from the dietetic and habitual factors the other factor that Acharya Charaka has described to be responsible for Sthaulya is the Beejaswabhavaja and even Chakrapani comments on it as “Ati Sthoola Matru Pitru Shonitha Shukra Sambhavat”. Modern science also accepts lifestyle (Aharaj and Viharaj Nidana) and genetic (Beejaswabhavaja) causes for obesity i.e, similar to Ayurveda.

Kapha and Meda Dhatu plays a vital role in the pathogenesis of the Sthaulya disease and are the main Dosha- Dashya Ghatakas involved in Sthaulya. Due to Avarana (obstruction) of the Strotas by the Meda Dhatu, there is Vridhdi of Koshtthagata Vata (Samana Vata) which ultimately leads to the Atisandukshana of the Jathragni. The increased Jathragni leads to the rapid digestion of the food which makes the person craving for food. The increased food intake causes Meda Atiupachaya resulting is Sthaulya.

CONCLUSIONS
Sthaulya is a Santarpanjanya Vyadhi and Acharya Charaka recommends Chikitsa“Guru Cha Aptarpana”. Along with Kapha and Meda, Vata and Agni also play a vital role and can be considered as the Upadravakaras in a Sthaulya Rogi. So the Chikitsa must be focused on alleviating the Vata and Kapha Doshas, besides taking care of the increased Meda Dhatu and impaired Agni.

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