

## **PANCHAKARMA APPROACH TO STHOULYA**

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### **ABSTRACT**

Obesity has become an important public health problem in industrialized countries throughout the world scenario and has acquired the status of an epidemic. Indiscriminate dietary habits, sedentary life styles, stress, lack of mental and physical exercise. *Sthoulya* can also occur due to *Beejadoshha* i.e hereditary causes. In Western medical science *Sthoulya* can be compared to Obesity. It is chronic disease, prevalent in both developed and developing countries and affecting children as well as adults which can act as a root cause for several diseases. *Sthoulya* is a *Santarpanajanyavikara* and being counted under the eight varieties impediments which are designated as *Astaninditapurusha*.

*Ayurveda* has given much more consideration for the treatment of obesity. The main line of treatment explained is *Apatarpana*. *Sthoulya* is being identified in the category of *BahuDoshavastha*, where the *Panchakarma* procedure for detoxification to clear *Kapha-Medhara* from the body and prevents its further accumulation.

**Keywords:** *Sthoulya*, *Panchakarma*, Obesity, Diet

### **INTRODUCTION**

Obesity is defined as an abnormal or excessive accumulation of fat in the body that which pose a risk to health. Obesity has increased at an alarming rate in recent years & has become one of the major health hazards globally. In many countries 50% of the adults are overweight. Obesity has reached epidemic proportions in India in the 21<sup>st</sup> century with morbid obesity affecting 5% of the country's

population. The prevalence of obesity has increased threefold within the last 20 years & it continues to rise. It is considered as a lifestyle disorder in which a complex interplay of Genetic, Environmental & Psychological factors play a major role, especially primary obesity wherein no obvious cause exists other than an imbalance in energy intake & expenditure such a disease which provides the

platform for so many hazards like *Hridroga*, *Madhumeha*, *Vandhyatva*, *Klaibya*, etc as well as psychological disorders like stress, depression, anxiety etc. So to say the mortality and morbidity are more in obese person compared to others.

*Sthoulya* is a condition wherein there will be *Ayatopachaya* of *shareera* associated with abnormal increase in *MedhaDhatu*. *Charakasamhita* gives one of the best definitions of *Sthoulya* as –

“*Medhomamsaativrudhatvatchalaspikudarast hana*

*Ayathopachayautsahonaroatisthulauchyate.*”

The aetiological factors mainly vitiate *kaphadosha* and *MedaDhatu* and *Vata* gets *Avrita* by excessive *Meda*. Thus if *Apatarpaka Dravyas* are used alone, it increases the vitiated *Vata*. Hence treatment should be planned considering vitiated *Vata*, *Meda* and *Kapha*. In Ayurveda, *Panchakarma* includes *Sodhana* therapies and by this it cures the disease from its root, leaving no chance for recurrence.

**NIDANA –**

**1) AHARAJA –**

- *Gunapradhana- Guru, sheeta, pichila, Snigdha*
- *Rasapradhana – Madhura*
- *Dravyapradhana- Navanna, navamadhya, gramya rasa, gorasa, payavikara, godhika, Dadhi, varuni, Mashasevana, godhuma, guda.*

- *Vidhipradhana – adhyasana, atisampoorna, Atimatraahara.*

➤ *Ahara* plays a major role in increasing *Medodhatu* in *Sthoulya*. *AcharyaSushruta* mentioned *Sthoulya* and *Karshya* depend upon the quality and quantity of *Ahara*.

**2) VIHARAJA –**

- *Avyayama, Avyavaya, Diwaswapna, Asana Sukha, Bhojanotarasnana, Swapnaprasgnata, chetadwasha.*

All the *Vivartmakanidana* indicates decreased physical activity, which aggravates the *kapha* and leads to *Meda* deposition. *Diwasapna* having *Abhishyandi* property leads to blockage of the micro channels of the body especially in *Medovahasrotas*.

**3) MANASIKA –**

- *Achinta, Harshanityatwa, Priyadarsana, Manasonivrutti, Saukhya.*

*Acharya Charaka* mentions that these factors are *Kapha* aggravating and hence lead to *Meda Sanachaya*.

**4) BEEJA DOSHA NIDANA –**

- Over nutrition particularly with *MadhuraRasa* during pregnancy is mentioned as a causative factor for birth of obese child.

**TYPES OF STHOULYA –**

According to *Charaka – Sthula, Atisthula*

According to *Sushruta- Asthoulya, Medaroga*

According to *Vagbhata- Adhika, Madhyama, Heena*

**SAMPRAPTI –**

*Nidanasevana*

(*Kaphamedovardhakaahara*)



*Jataragnimandya*

*Saamaanna rasa Utpatti*



Predominance of *Apaand Pruthvibhuta*



*Dhatvagnimandya*

*Medhovahasrotodushti(sanga)*



*Vataprakopa*



*Sanchya of Apachitamedas in Spik, Udara Sanchya of Vata in Koshta*



*SthoulyaAtiaharasevana*

**SAMPRAPTI GHATAKA**

➤ *Dosha*

*Kaphapradhana Vatapittanubandhi*

➤ *Dushya-Rasa, Mamsa, meda*

➤ *Agni – Jataragni, Medodhatwagni*

➤ *Ama- Jataragnimandyajanita, Medodhatvagnimandyajanitaama*

➤ *Srotodusti – Medovasrotas*

➤ *Srotodustiprakara – Sanga*

➤ *Adhithana – Sarvanga, especially in Spik, Udara, stana.*

➤ *Udbhavasthana – Amasaya*

➤ *Rogamarga – Bhaya, Abhyantara*

➤ *Swabhava – Chirakari*

**Table 1:** The International classification of BMI which is widely accepted as follows;

WHO classification	BMI	Risk of Death
Under weight	Below 18.5	Low
Healthy weight	18.5 - 24.9	Average
Over weight (grade 1 )	25.0 - 29.9	Mild Increase
Obese (grade 2 )	30.0 -39.0	Moderate/ severe
Morbid / Severe obesity (grade 3 )	40.0 and above	Very severe

**STHOULYA CHIKITSA IN AYURVEDA**

–

**SHODHANA –**

*Charaka* and *Vagbhata* both have very clearly mentioned *Sthoulya* in *Bahudosavastha*, Hence *Shodhana* can performed.

According to *Charaka*–

1) *Shelsmanantmajavyadhi*

2) *Santarpananimitajavyadhi*

There are two main parts of *Shodhana*–

1) *Bahya Samshodhana*

2) *Abyantara Samsodhana*

**BAHYA SHODHANA–**

*Shodhana* should be always preceded by *Rukshana*. *Udwartana* is a *Bahirparimarjanachikitsa*, it is identified as one among the *Rukshana Karma* and the same can be adopted in *Sthoulya* as a *Purvakarma* of *Shodhana* in order to bring about *Rukshana* effect which is exerted by its *Kaphahara*, *MedasahPravilapanam* and *SthireekaranamAnganam*, *Twakprasadhakara* properties. In *SthoulyaUdwartana* possess removes the fortid odor, restricts the process of excessive sweating, and alleviates the aggravated *Doshas* by function. *Charaka* specifies the *TeekshnaRooksha Udvaratana* for *Sthoulya*.

#### ABHYANTARA SHODHANA –

Being a syndrome entity *Shodhana* therapy is highly recommended for *Sthoulya* management. According to texts, with *Atisthoulya*, *AdhikaDosha*, *AdhikaBala* should be treated with *Shodhana* therapy Including *Vamana*, *Virechana*, *RukshaNiruha*, *Raktamokshana*, *shirovirechana* can be given.

#### SNEHANA IN STHOULYA –

*Sneha* denotes oily substance and the therapy in which oily substances are used to *oleate* the body is known as *Snehana* Therapy.

*Snehana karma* is always restricted in *Sthoulya*. In increase of *kapha* and *meda* on exigency usage of *Taila* is recommended.

For *Snehapana* and *Abhyanga* following preparations can be used—*TilaTaila*, *Sarsapataila*, *Triphaladitaila*.

#### SWEDANA IN STHOULYA –

*Swedana* is an important preparatory measure before *Shodhana* therapy and after *Snehana*, it is an independent therapeutic measure for the

management of dominant diseases particularly *Vata* and *Kapha Dosha* origin is the best treatment told by *Acharyacharaka*. *Swedana* is done to liquefy the vitiated *Dosha* which are spread through the body. *Snehana* is an important *Poorvakarma* which is administered prior to *Samshodhana* procedure. Because of application of *Swedana*, the vitiated *Doshas* are expelled out with the help of *Pradhana karma*. *Swedana* is one of the *Chikitsa* for *Santarpanajanyaroga*.

*Vagabhata* indicated *Pinda Sweda* in *Santarpanaroga*.

- *Sagnisweda-Nadisweda*, *Parishekasweda*, *Drava sweda*, *Ushnajalasnana*.
- *Niragnisweda-Guru Pravarana*, *Bahupana*, *Kushdha Nigraha*, *Atapasevana*, *Vyayama*, *Ahava*, *Krodha* are recommended in the patient of *Sthoulya*.

#### VAMANA IN STHOULYA –

*Sthoulya* is the *KaphajaNanatmajaVikara*. *Vamana* is the first line of measure. It is indicated in *Shelshma* and *MedaRogas*. *Vamana karma* is considered as the best for *KaphaDosha*. *Vamana karma* is contraindicated in *Atisthoulya* told by *Charaka Acharya*. Judiciously considering the *Bala* of the individual *Vamana karma* can be performed. It can be used for treatment in *Sthoulya* but in uncomplicated conditions.

#### VIRECHANA IN STHOULYA –

*Virechana karma* is the expelling *Doshas* through *Adhobhaga*, specifically on *Pittadhikya* condition and expels them out of the body through anal route. In *Sushruta Samhita*, while describing *Virechana karma*, *SthulaPramehi* is considered as *Durvirechya*

due to aggravation and dominance of *Medas*. However, *Tikshna Sodhana (Virechana)* is insisted the line of treatment in *Sthoulya*. According to *Rutu, Bala, Ausadhi* the procedure of the *Virechana karma* can be done.

*Virechanayogas* like *Triphala, Aragvadhya, katukarohini* are used. Formulations like – *Pippalyadichoorna, Hareetakyadichoorna, Trivruttadigutika /Leha* are using in daily practicing.

#### BASTI IN STHOULYA–

*Basti* has got an important place in *Panchakarma* therapy and is indicated for the treatment of various diseases. It is having not only curative action but also preventive and promotive actions. *Basti* therapy is considered as *Chikitsardha* among all therapy. It not only cures *Vatika* disorders but also *Samsarga* and *Sannipata* condition of *Doshas, Kaphaja* and *Pittaja* disorder. It is praised as *Aakeshagranakhagrebhyo Bastinara* by *Kashyapa*.

*Bastidravys* are having the property of *kaphavataashamaka, lekhaniya, karshana*.

In *Sthoulyachikitsa, Ruksha, ushna* and *Tikshnabasti* are suggested by *Acharya Charaka*. The *lekhanabasti* by its virtue of its *Lekhana* property reduces the *Meda* and simultaneously pacifies the *Vata*. The drugs used in the preparation of *Lekhana Basti* are *Triphalakhwatha, Madhu, Gomutra, Saindavalavana, Hing, Yavakshra, kasia, Shilajathu* which are the virtue of reducing *Meda*. According to *kostha* of the patient can use *Karma, kala, Yoga Basti*.

Other *Basti's* like–

*Bhadradi Asthapana Basti, Aragvadhadi Niruha Basti, Dvipanchamooladi Basti,*

*Kaphamayaghna Niruha, Anuvasana, Erandamoladibasti, Madhutailikabasti, Bruhatpanchamuladibasti, Pippalyadi Gomutrabasti.*

#### SHIROVIRECHANA IN STHOULYA–

*Ayurvedic* texts have specified the benefits of *Shirovirechana* in *MedoRoga, Avapida* *Shirovirechana* is mentioned as line of treatment for *Abhishyanna Meda Vyaptasharira*.

*Karshana Nasya* is indicated in the disorders of *Kapha Dosh* and *Sthoulya* is enumerated as one of the twenty-*kaphananatmaja* disorder.

According to *Bhavaprakash-Triphaladyataila* has been indicated for *Nasya karma* in *Sthoulya*.

#### DISCUSSION

*Panchakarma* is said to be soul of *Ayurvedic* treatments. *Panchakarma procedure's* not only rejuvenates the health but also cures the diseases. These specially designed five producers of internal purification of the body through the nearest possible route. *Panchakarma* procedures are preceded by *Snehana* and *Swedana* procedures to make the body system conductive for elimination of bio-toxins and cleaning of channels. Based on the *Avastha* and *DoshaBahulyata* suitable *Shodhana* can be adopted. If necessary *MriduVamana, Virechana karma* can be performed so as to avoid complication in *Sthoulya*. *Basti karma* is more ideal and does not cause complications compared to *Vamana* and *VirechanaKarma*. Repeated *Shodhana* and followed by diet, regular exercise is combat *Sthoulya* an Epidemic.

## CONCLUSION

*Sthoulya* is a disease which is a *Santarpanothajanyavyadhi* caused by *Nidan*as like *Atibhojana*, *shelsmalaaharasevaana*, *Avyayama* and *Dwivaswapana* leading to *Ativrudhi* of *Mamasa* and *Medha* in turn Exhibiting *Lakshanas*. And it is oldest metabolic disorder and common nutritional disorders in the present situation. The treatment of *Sthoulya* through *Panchakarma* of five producer's line of management gives satisfactory answer as well equally beneficial for the promotion and preservation of health in *Sthoulya* person by removing toxic wastes, by balancing morbid humors and by correction of *Agni*. Thus it can be concluded that *Shodhana* measures have very important role in management of *Sthoulya*.

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