

UNDERSTANDING THE ROLE OF KAPHA IN URUSTHAMBHA AND ITS CHIKITSA

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**ABSTRACT**

Lifestyle diseases are the burning problem today. The disease-causing lifestyles are *Gramya achara*, *Apatarpana achara* and *Santarpana achara*. The diseases which are caused due to such acharas are called lifestyle diseases. This is usually caused by unhealthy dietary habits and lack of physical exercise, leading to excess generation of *Kapha* and *Medas*. When this *Kapha* and *Medas* start accumulating in various parts of the body, it leads to *Vyadhisankara* / *Aupasargika roga*. *Aupasargika roga* includes *Purvothpanna vyadhi* / *Purvarupa vyadhi* and *Upadrava vyadhi*. Such type of *Aupasargika roga* is *Urusthambha* where the pathology can be divided into *Purvarupa* and *Upadrava*. *Chikitsa* also follows the pathology of the disease. The same has been attempted to capture in the below conceptual study.

Keywords: *Santarpana achara*, *Aupasargika roga*, *Urustambha*, *Purvarupa Vyadhi*, *Upadrava vyadhi*, *Kapha*, *Meda*.

INTRODUCTION

Gramya achara, *Apatarpana achara*, *Santarpana achara* are the three lifestyles that lead to diseases. These lifestyles cause either an increase in the negative energy balance in the human body and make person *Krusha* (*Emaciated*) or raise positive energy balance

turning individual into *Stoulya* (*Obesity*). In case of raise in positive energy, excessive conservation, and accumulation of energy in the form of *Medas* (*fat*) starts in the body along with *Kapha*. Later this accumulated *Meda* and *Kapha* leads to a plethora of

diseases like *Prameha*, *Prameha pidaka*, *Vatavyadhi*, etc¹. Amidst them, is the *Urustambha*. When this *Kapha* and *Medas* lodges in *Uru pradasha* vitiating *Vata* and forming *Ama*, storage of fat increases further with diminished utilization of it. Subsequently, person develops severe *Stambha* in the *Uru* and finds difficulty in walking and leads to *Urustambha*². The condition *Urustambha* is best treated with pacifying of *Kapha* and *Medas* by *Rukshana*, *Kshapana* and *Shamana Chikitsa*. *Kapha* is naturally seated in *Rasa*, *Medas* and other *Dhatu*s. Based on *Ashrayaashrayee bhava* the morbidity of *Kapha* also leads to vitiation of *Dhatu* in which it is seated. Due to the similarity in the qualities between *Kapha* and *Medas*, *Kapha dosha* exhibits affinity to afflict *Medo dhatu* as mentioned in *Chikitsa* of *Prameha*. It is worth mentioning that *Medoroga* is narrated as a characteristic of *Sleshma prakruthi* by Acharya Sharangadhara. Hence, we can say that there is strong bonding between *Kapha* and *Medas* and many times it is used as synonymous. In *Sushruta Samhita* it has been mentioned that the first stage of the disease which has manifested early leading to the next stage of the disease is *Aupasargika*. Here the first stage of pathology is considered as *Purvarupa vyadhi* and the second stage of pathology is considered as *Upadrava vyadhi*³. In *Urustambha* pathology can be classified into two different stages. In the first stage, there is *Kapha medho vridhi* and *Amarasa* formation (*Purvarupa vyadhi*) whereas the second stage of *Urustambha* is characterized by *Avarana janya vatavyadhi* (*Upadrava vyadhi*).

Nidana: Lifestyle consisting of consumption of ample number of nutritious foods in combination with day sleep and lack of exercise leads to overnutrition, which is referred to as *Santarpana achara*⁴. Charaka and other Acharya have highlighted *Santarpana achara* such as *Gramya mamsa*, *Anupa mamsa*, *Audaka mamsa Rasa*, *Snigdha*, *Guru*, *Sheetala ahara sevana*, *Adyashana*, *Divaswapna*, *Atinidra*, *Pistavikaras*, *Atimadya*, *Atisneha*⁵ etc as aetiology for *Urustambha*. **Samprapti:** Excessive and repeated consumption of nutritious food in combination with lack of physical exercise and day sleep and other *Santarpana achara* leads to the additional generation of *Kapha* resulting

in *Rasagata ama*. This *Rasagata ama* which is formed has properties such as *Madhura* (sweet) and *Atisnehata* (greasy) and aids in excessive production of, *Medha dhatu*⁶ (*Purvarupa vyadhi*). This unwarranted *Meda dhatu* subsequently vitiates *Vata* and blocks the movement of *Vata* and due to its *Drava guna*, *Gouravata*, *Sheetata* as well as *Prithvi* and *Ap mahabhutha* predominance it travels down and gets settled in *Uru* along with *Tridoshas* and affect the *Sira dhamani* (*Upadrava vyadhi*). So as the *Nidana* continues *Kapha* and *Medas* go on increasing in *Uru* affecting the *Sira dhamani srotas* leading to *Urustambha*⁷.

Lakshana:

Poorvarupa vyadhi lakshana of Urustambha: *Nidra adikya*, *Sthimithya*, *Gourava*, *Aruchi*, *Jvara*, *Lomaharsha*, *Chardhi*, *Sheetata*, *Janga uru sadana*⁸ are the clinical features manifested by *Kapha*, *Medas* and *Ama*.

Upadrava vyadhi lakshana of Urustambha: *Vedana*, *Supthi*, *Kampana*, *Toda*, *Beda*, *Spurana*, *Ruja*, *Angamarda*, *Daha*⁹ etc are the clinical features manifested because of obstruction to the movement of *Vata*.

Panchakarma nisheda: The reasons for contraindication of *Panchakarma* in *Urustambha* are the formation of *Rasagata ama*, immobility of *Kapha* and *Avarana* by *Kapha* and *Medas*. As per *Chikitsa* of *Ama*, *Shodana* is contraindicated. Due to *Sthira guna* of *Kapha*, it does not possess the ability to move towards the *Kosta* alone. Hence it is dependent on *Vata* for its movement towards *Kosta* for *Shodana*. As in the case of *Avarana*, the movement of *Vata* is obstructed by *Kapha* and *Medas*. Hence without the removal of *Kapha* and *Medas* from *Sira dhamani srotas*, *Srotoshodana* is not possible. As *Panchakarma* and *Snehapana* are *Nisheda* one can use *Anupashaya* of *Snehapana* to diagnose the stage of *Urustambha*. If at all it is in *Purvarupa vyadhi* stage, performing *Snehapana* exhibits symptoms like *Pada sadana supthi* etc feature¹⁰ Hence both *Panchakarma* and *Samanya vata Chikitsa* does not hold good in case of *Purvarupa* stage of *Urustambha*.

Chikitsa: Patients suffering from *Urustambha* should take therapy, medicines and meals which alleviate *Kapha*, and which do not aggravate *Vata* and also protecting patient's *Shareera*, *Bala* and *Agni*¹¹ Based on pathology, *Chikitsa* of *Urustambha* is divided into 2 aspects i.e. *Chikitsa* at *Purvarupa vyadhi avasta* and *Upadrava vyadhi avasta*. The main principles of *Purvarupa vyadhi chikitsa* include *Shamana / Kshapana / Shoshana*¹².

Rukshana/Shoshana: (Drying up of *Kleda* by absorption or increasing the mobility of *Kleda*) with *Yava* (barley), *Shyamaka* (millet), and *Kodrava* along with vegetables cooked with water and oil, but without adding salt. One can also opt for *Kshaara prayoga*, *Arista prayoga*, *Haritaki prayoga*, *Madudaka prayoga* and *Pippali yoga*¹³.

Kshapana of *Kapha* can be done by *Bahya upacharas* like *Valmeekamruthikadi utsadana*, *Ashwagandhadi utsadana*, *Dantyadi pralepa*, *Tarkaryadi sechana*, *Sarshapa pralepana*, *Vatsakadi pralepana*, *Shyonakadi sechana and Pralepa*. Also, by adopting few lifestyle measures such as Vigorous physical exercise, walking over the ground covered with sand in the morning, walking over the ground covered with gravels in the morning, climbing hilly mountains, swimming often against the current of river with cold water, swimming frequently in a pond having clean, cold and stable water¹⁴. One can also plan for *Kshapana* by *Abhyantara upachara*, following *Pathya* and *Shamanaushadi prayoga*. *Pathya* should be followed by changing the food to *Shyaamaka*, *Kodrava*, *Uddaala*, and *Shaali* which are *Purana* (stored before 1 year or more) this *Purana dhanyas* will subside the *Kapha* and *Medas*. *Yusha* of *Shuska Moolaka* or *Patola*, *Jangala mamsa rasa* and vegetables without ghee and salt is beneficial keeping in mind the common rule¹⁵.

Shamana prayoga can be selected accordingly with *Rasa prayoga*, *Basma prayoga*, *Churna kalpana*, *Vati*, *Kwatha*, *Aasava / arista*, *Taila prayoga*. *Upadrava vyadhi chikitsa* which is the second pathology of *Urustambha* are to be followed after *Purvarupa vyadhi chikitsa*. In this stage both

Panchakarma as well as *Samanya vatavyadhi chikitsa* can be followed

Meralgia Paresthetica: Meralgia paresthetica is a common condition often misdiagnosed because of mimicking other conditions. Impingement of the lateral femoral cutaneous nerve is defined as meralgia paresthetica. The symptoms of meralgia include numbness, burning, stabbing, and multiple bees stings like pain. The course of pain begins along the well-delineated path of the LFCN from the front of the thigh to just above the knee. Meralgia paresthetica most often occurs in 30 to 40 years old individuals with a reported incidence rate of 4.3 cases per 10,000 patients yearly in the general population. Pregnancy, obesity, alcoholism, diabetes, and other external causes usually turn to be the aetiology. Treatment - Vigorous physical exercise, NSAIDS, Surgery¹⁶.

Spinal epidural lipomatosis: Spinal epidural lipomatosis is defined as a pathological overgrowth of the normally presented extradural fat and often causes Dural impingement. It is a rare entity to cause spinal cord compression and neurological deficits. Usually associated with excess steroid consumption or morbid obesity and in many idiopathic¹⁷.

DISCUSSION

Santarpana janya vyadi or lifestyle disorders is an umbrella term quoted to a plethora of diseases that which is the outcome of following excess of *Santarpana achara*. *Urustambha* is explained before the management of *Vatavyadhi* in *Charaka Samhita*. This is the clue given by our *Acharya* that all *Vatavyadhi* cannot be treated with *Snehana*, *Swedana* or *Samanya vatavyadhi chikitsa*. Few of the diseases even being *Vatavyadhi* using the *Yukti* one should think of the *Nidana* behind the disease and clear the *Nidana* first and then go for the *Vatavyadhi chikitsa*. Hence the next chapter of *Vatavyadhi chikitsa* starts with *Kevala nirupastambham*. This means when there is only *Vata* without the involvement of other *Doshas* one can go for *Vatavyadhi chikitsa* and confirms the involvement of *Kapha* and *Medas* in the *Purvarupa* stage of *Urustambha* and later leading to *Vatavyadhi*. Treatment here is much focussed on reducing *Kapha*

and *Medas* so an alternative to the lifestyle measures is aquatic exercise. Which are easy & more efficient to perform the exercise in water.

CONCLUSION

Urustambha is a *Santarpanota janya vyadhi*. It is *Kapha medho vriddi janya vyadhi*. It can also be considered under the heading of *Vyadhi sankara / Aupasargika roga of Vatavyadhi* where the pathology of the *Urustambha* can be divided into *Purvarupa vyadhi* and *Upadrava vyadhi*. There is a prominent role of *Kapha* as well as *Medas* in the *Purvarupa* stage of *Urustambha*. In this stage of disease, *Panchakarma* is *Nisheda* and *Samanya vatavyadhi chikitsa* is contraindicated. *Kshapana*, *Rukshana* and *Shamana* play an important part in the treatment by alleviating *Kapha*. Hence this accomplishes that both in manifestation and treatment of *Urustambha*, *Kapha* has a significant role to play.

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