PANCHAKARMA APPROACH TO STHOULYA

ShruthiS\(^1\), VinayKumar.K.N\(^2\), Swati.S.Deshpande\(^3\)

\(^1\)PG Scholar, \(^2\)Reader, Professor & HOD\(^3\),
Dept. of PG Studies in Panchakarma, SKAMCH & RC, Bangalore, Karnataka, India

Email: drputty88@gmail.com

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 Beejadosha 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 BahuDoshashastha, 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\(^{st}\) 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 –

“Medhomamsaativrudhatvatchalaspikudarasthana
Ayathopachayutsahonaroatisthulauchyate.”

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, navamadhyya, gramya rasa, gorasa, payavikara, godhika, Dadhi, varuni, Mashasevana, godhuma, guda.
• Vidhipradhana – adhyasana, atisampoorna, Atimatraahara.

Ahar plays a major role in increasing Medodhatu in Sthoulya. Acharya Sushrutha mentioned Sthoulya and Karshya depend upon the quality and quantity of Ahara.

2) VIHARAJA –
• Avayama, Avayavaya, Diwaswapna, Asana Sukha, Bhojanotarasnana, Swapnaprasgnata, chetadwesha.

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) MANASIK –
• 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 Sushrutha- Asthoulya, Medaroga
According to Vagbhata- Adhika, Madhyama, Heena
SAMPRAPTI –
Nidanasevana
(Kaphamedovardhakaraha)

Jataragnimandya
Saamaanna rasa Utpatti

Predominance of Apaand Pruthvibhuta

Dhatvagnimandya
Medhovahasrotodushti(sanga) ➔ Vataprapoka

Sanchya of Apachitameda in Spik, UdaraSanchaya of Vata in Koshta

SthoulyaAtiaharasevana

SAMPRAPTI GHATAKA
➢ Dosha – KaphapradhanaVatapittanubandhi
➢ Dushya-Rasa, Mamsa ,meda
➢ Agni – Jataragni, Medodhatwagni
➢ Ama- Jataragnimandyajanita, Medodhatvagnimandyajanitaama

➢ Srotodusti – Medovasrotas
➢ Srotodustiparakara – Sanga
➢ Adhisthana – Sarvanga, especially in Sphik, 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

2) Santarpananimitajavyadhi

SHODHANA –
Charaka and Vagbhata both have very clearly mentioned Sthoulya in Bahudosavastha, Hence Shodhana can performed.
According to Charaka–
1) Shelsmanantmajavyadhi

There are two main parts of Shodhana–
1) BahyaSamshodhana
2) AbyantaraSamsodhana

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 Sthoulyaas a Purvakarma of Shodhana in order to bring about Rukshana effect which is exerted by its Kaphahara, MedasahPravilapanam and SthireekaranamAnganam, Twakprasadhakara properties. In SthoulyaUdvartana possess removes the fortd odor, restricts the process of excessive sweating, and alleviates the aggravated Doshas by function. Charaka specifies the TeekshnaRooksha Udvartana for Sthoulya.

ABHYANTARA SHODHANA –
Being a syndrome entity Shodhana therapy is highly recommended for Sthoulya management. According to texts, withAtisthoulya, 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 Vataand 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, Ushnajalasana.
• 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 Pittadhiyaka condition and expels them out of the body through anal route. In Sushrutha 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, Aragvadha, 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 Bastinaran by Kashyapa.

Bastidravyas are having the property of kaphavatashamaka, lekhaniya, karshana. In Sthoulyachikitsha, Raksha, 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 Triphalakwatha, Madhu, Gomutra, Saindavalavana, Hing, Yavakshra, kasias, Shilajathu which are the virtue of reducing Meda. According to kosta of the patient can use Karma, kala, Yoga Basti.

Other Basti’s like—

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 Dosha 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 Nidanas like Atibhojana, shelsmalaharasevaana, Ayyayama 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.

REFERENCES


Source of Support: Nil
Conflict Of Interest: None Declared