



AETIOPATHOGENESIS OF STHAULYA (OBESITY) IN AYURVEDA

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ABSTRACT:

Though, modern medical science has been developing advanced technologies and therapeutics for the diagnosis and management of different disorders, still ancient medical system fulfills the health care needs of a vast majority of the population. Ayurveda is one of the most ancient medical sciences of the world. It conceives and describes the basic and applied aspects of life process, health, disease and its management in terms of its own principles and approaches. Ayurveda is not only a system of medicine rather the way of life, as it is easily available, toxic-free and eco-friendly. Now a day, every person is running after life's goal. Hence, do not have time to think and act for the healthy life and not able to follow the proper Dinacharya, Ritucharya, Dietetic Rules and Regulations. Due to this artificial living life-style, persons have gotten so many disorders for themselves. Sthaulya (Obesity) is one of them. The result of this study showed that excessive intake of oily and fatty food, sedentary life style, psychological factors along with genetically predisposition play a major role in aetiopathogenesis of Sthaulya (Obesity).

Key Words: Sthaulya, Obesity.

INTRODUCTION:

“Sthaulya” (Obesity) is such a disease, which provides the platform for so many hazards like H.T., C.H.D., D.M., O.A. infertility, impotency as well as psychological disorders like stress, anxiety, depression etc. Thus, the mortality and morbidity are more in obese person compared to others. Now a day, people are suffering more from obesity, due to their life style like over nutritious and oily food intake, sedentary working style etc. Obesity is gaining more and more attention at the globally. That's why so many countries are making an effort to find out the perfect remedy for this burning problem. However, still today there isn't found any effective medicine in modern medical science, so mankind hopes to search the perfect remedy from Ayurveda by its holistic approach.

In Ayurveda Sthaulya has been described since very early days in various Samhitas, Sangraha granthas, Nighantu, etc. as Charaka has described Sthaulya among the eight most unwanted diseases (Ch. Su. 21) and Samtarpanjanita

roga (Ch. Su. 23). In pathogenesis of Sthaulya, Kapha (Kledaka Kapha), Vata (Samana & Vyana Vayu), Meda (fat /lipid) and Medodhatvagni Mandyata are main responsible factors.

ETYMOLOGY (VYUTPATTI) OF WORD "STHAULYA":

The word Sthaulya is delivered from root "Sthu" with suffix "Ach" which stands probably for thick or solid or strong or big or bulky. According to Vachaspatyam, the word Sthaulya means heaviness of the body. (Nanartha Varga-204) According to Amarakosha, it stands for excessive growth of the body.

As per Hemachandra, it indicates the state of over nutrition of body or dullness of intellect. (Kautilya Patal 1,190)

According to Kautilya, the word "Sthulata" means largeness or bigness or bulkiness or stoutness of body.

NIRUKTI: (B.P. Ma. 39)

A person having heaviness and bulkiness of the body due to extensive growth especially in Udaradi region is termed as "Sthula" and the state (Bhava) of Sthula is called "Sthaulya".

DEFINITION: (Ch. Su. 21/8-9)

Means, Ati Sthula has been defined as a person, "who on account of the inordinate increase of fat and flesh, is disfigured with pendulous, buttocks, belly and breasts and whose increase bulk is not matched by a corresponding increase in energy".

NIDANA (CAUSATIVE FACTORS):

In Ayurvedic literature, various acharyas have mentioned so many aetiological factors of Sthaulya Roga. The heredity components (Bijadosha) besides Aharatmaka, Viharatmaka and Manasa factors in causation of Sthaulya have been described by Acharya Charaka (Ch. su. 21/3). They are mostly exogenous types, but endogenous type of cause has been mentioned by Acharya Sushruta and Acharya Vagbhata. Vagbhata has also mentioned 'Ama' as a causative factor, besides other components. In brief, all causative factors described in Ayurveda can be classified into four groups.

- a. Aharatmaka
- b. Viharatmaka
- c. Manasa Nidana
- d. Anya Nidana

Aharatmaka Nidana (Dietary Causes):

1. Ati sampurana (Over eating)
2. Samtarpana
3. Adhyashana (frequent food intake before digestion of a previous meal)
4. Guru Aharasevana (Excessive consumption of Heavy food)
5. Madhura Aharasevana (Excessive consumption of sweet food)

6. Sheeta Aharasevana (Excessive consumption of cold diet)
7. Snigdha Aharasevana (Excessive consumption of unctuous food)
8. Sleshmala Aharasevana (Kapha increasing food)
9. Navannasevana (Usage of fresh grains)
10. Nava Madya sevana (Usage of fresh alcoholic preparation)
11. Gramya Rasasevana (Usage of domestic animal's meat & soups)
12. Mamsa sevana (Excessive use of meat)
13. Payasa Vikar sevana (Excessive usage of milk and its preparations)
14. Dadhi Sevana (Excessive use of curd)
15. Sarpi sevana (Usage of Ghee)
16. Ikshu Vikara sevana (Usage of sugarcane's Preparations)
17. Guda Vikara sevana (Usage of jaggery's preparations)
18. Shali sevana (Excessive use of Rice)
19. Godhum sevana (Excessive use of wheat)
20. Masha sevana (Usage of phasilous mungo)
21. Rasayana Sevana
22. Vrishya Sevana
23. Bhojanotara Jal-pana

Viharatmaka Nidana:

1. Avyayama (Lack of physical exercise)
2. Avyavaya (Lack of sexual life)
3. Divaswapa (Day's sleep)
4. Asana Sukha (Luxurious sitting)
5. Swapnaprasangat (Excessive sleep)
6. Gandhamalyanu Sevana (Using of perfumes garlands)
7. Bhojanotar Snana (Bathing after taking the meals)
8. Bhojanotar Nidra (Sleeping after meal)
9. Bhojanotar Aushadha sevana (Drugs after meal)

Manasika Nidana (psychological causes):

1. Harshnityatvat (Uninterrupted cheerfulness)
2. Achintanat (Lack of anxiety)
3. Manasonivritti (Relaxation from tension)
4. Priyadarshana (Observations of beloved things)
5. Saukhyena

Anyā Nidāna:

1. Amarasa
2. Snigdha Madhura Basti Sevana (Administration of unctuous & Sweet enema)
3. Tailabhyanga (Massaging of oil)
4. Snigdha Udvardhana (Unctuous unction)
5. Bijadoshasvabhavat (Heridity)

SAMPRAPTI (AETIOPATHOGENESIS):**Aharatmaka:**

On the basis of the Samanya Visheshā Siddhanta (Ch. su. 1/44), the excessive consumption of Dravyas of similar substance (Dravya samanya), similar quality (Guna samanya) or similar in action (Karma samanya) help in the over production of dhatu. In the same way, the growth of Meda dhatu is observed by excessive consumption of fatty substance due to Dravya Samanya, when one or two or all the three properties are similar, then such substances boost up the growth of the Dhatus and the results as Dhatu Vriddhi. Previously mentioned dietary causes are having specific Rasa, Guna, Virya, Vipaka, Karma and the Panchabhautika composition and so they cause over growth and accumulation of Meda Dhatu.

Viharatmaka:

Sharirika Chesta or physical activity is termed as Vihara. In the condition of Avyayama, Divaswapa, Atinindra etc. requirement of energy is diminished. Hence, this unusual energy is converted in fat, which is stored in different depots of the body.

Manasika:

Achintana, Harshanitya, Mansonivriti etc. are the psychological factors described by Ayurvedic texts. These factors are Kapha aggravating factors, which in turn aggravates Meda. In people with this type of psychological well-being and jolliness who indulge more in worldly pleasure, over eating, sedentary habits and physical inactivity, which are well established cause of Sthaulya.

Beeja svabhava (Genetic factor):

Only Charaka has defined Beejadosha as one of the causes besides other. According to Charaka, defect in Beejabhagavayava i.e. part of Beeja, which resembles with chromosomes and genes may lead to defective development of that organ. In Bhava prakasha, it has been mentioned that decreased proportion of Shonita and increased proportion of Shukra in Beeja at the time of conception, results in development of potent but lean body, while increased proportion of Shonita and decreased proportion of Shukra, predisposes towards development of stout but weak body (Mn. 40/5-6). These types at genetic disease are considered as incurable. Apart from that over nutrition during pregnancy, particularly with Madhura rasa is mentioned as predisposing factor for birth of a obese child i.e. childhood obesity, which indicates role of environmental and hereditary cultural factors in genesis of Sthaulya (Ch. Sha. 8/29).

SAMPRAPTI GHATAK:

For the manifestation of any disease vitiation of few basic components of body are required, which are as follows:

1.Dosha 2. Dushya 3.Srotasa 4.Agni and Ama

1. Dosha: Though, Sthaulya is a Dushya dominant disorder, yet in pathogenesis of Sthaulya, all three Doshas are vitiated, especially Kledaka kapha, Pachaka pitta, Samana and Vyana vayu.

2. Dushya: All Acharyas have mentioned this disease under the caption of Medovridhi. Acharya Sushruta has mentioned Sthaulya as a Dushya dominant disease (Su. su. 24/9) and in this disease the excessive production of abnormal Meda Dhatu is clearly visualized and later on other Dhatu gets involved and produced other diseases mentioned as Upadrava of Sthaulya.

3. Srotasa: According to Acharya Charaka, Avyayama, Divaswapa excessive intake of Medur dravyas and Varuni, are the Nidana of Medovaha strotodushti. It indicates clear involvement of Medovaha srotasa along with Rasavaha srotasa. Atisweda and daurgandhya indicates the involvement of Swedavaha srotasa. Presence of Atipipasa indicates the involvement of Udakavaha srotasa. In the pathogenesis of sthauilya, increase fat deposition inside the muscle (Vasa) indicates the involvement of Mamsavaha srotasa.

4. Agni and Ama: In Sthaulya, due to vitiation of Vata by obstruction of Meda, Tikshnagni is a prominent feature. Here, a question arises, how Ama formation can take place instead of Tikshnagni. Commentators Chakrapani and Dalhana have tried to clarify this controversy by giving explanation, that in the stage of Tikshnagni, person go for Adhyashana, Kalavyatita ahara sevana again and again, which leads to disturbance in Agni and subsequently formation of Ama may take place. It has been further explained by Dalhana that in the sthauilya, formation of Ama is more due to decrease of Medodhatvagni than Jatharagni (Su. su. 15/38)

According to 'Dhatu Parinama concept' (at Dhatvagni level) Vriddhi of previous Dhatu and Kshaya of further Dhatu takes place (Ah. Su. 11/34). In cases of Sthaulya, excessive consumption of Guru, Madhura, Snigdha guna dominant diet produces excessive and disqualitative Medodhatu Poshaka Annarasa, which makes Medodhatvagnimandya. So as per above concept in the state of Medodhatvagni mandyata, previous i.e. Medodhatu increase and further/Uttaradhatu i.e. Asthi, Majja, Shukra is decreased.

CONCLUSION:

On the basis of this study, we can conclude following points:

Excessive indulgence in oily and fatty food, sedentary life style, Manasika factors like – Harshanitya, Manasonivrita etc. along with genetic predisposition play a major role in aetiopathogenesis of Sthaulya. Moreover, as enumerated earlier, Meda as dushya, Kapha & Avrita Vata as dosha and Medodhatvagnimandya are main responsible factors in pathogenesis of Sthaulya. So that type of drug/therapy should be recommended which pacify these factors.

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