



# LITERARY REVIEW OF EFFECT OF KAPHA IN SANTARPANJANYA VAYDHI WITH SPECIAL REFERENCE TO URUSTAMBHA.

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## ABSTRACT:

Urustambha is the one of Santarpanjanya Vyadhi. The disease caused by following the lifestyle such as Gramya Aachara, Apatarpana Aachar as well as Santarpana Aachara is called as lifestyle disorders. Urustambha is the one of Santarpanjanya Vyadhi which is caused by the adopting the Santarpana Aachara. Urustambha is usually caused by the unhealthy dietary habits and lack of physical exercise which leads to the vitiation of Kapha and accumulation of Meda which is considered as Aupasargika Roga. Urustambha is one of Aupasargika Vyadhi in which Kapha gets vitiated and it accumulate in the thigh region causes pain and stiffness in the thigh region along with this the Meda dhatu gets increased and which blocks the movements of the Vatadosha leads to the stiffness and pains in Urupradesha.

**KEY WORDS:** Urustambha, Santarpanjanyavyadhi, Aachara, Kapha, Meda, Vatadosha

## INTRODUCTION:

In this modern era human beings are most suspected species for the diseases caused by the improper lifestyle. The proper lifestyles regimens are narrated in the contexts of Ayurveda apart from these, human beings are running behind the carriers and wealth so this affects the lifestyle and nobody is having the time to correct it. Ayurvedic texts explaining about the lifestyle disorders also which are caused by the improper adaptation of the Aachara, in that Urustambha is the one of Santarpanjanya Vyadhi which is caused by the following Santarpana Aachara. In case of Santarpanjanya Vyadhi excessive formation and accumulation of Meda (fat) along with the

Kapha takes place, later this Kapha and Meda are responsible for production of a bunch of diseases like Prameha, Pramehapidika, Vatavyadhi, etc. Urustambha is one of them, when this Kapha and Meda lodges in Urupradesh they will vitiate and affect the gati of Vatadosha leads to the formation of Aama and if in conditions like this person follows same regimen the Meda will accumulate more without its utilization leads to the severe Stambha in Uru and finds difficulty in movements as well as affects the work quality which leads to Urustambha. According to Ashrayashrayeebhava Kapha is seated in dhatus like Ras, Mamsa, Meda, Majja, Shukra because it having similar qualities as these Dhatus which leads to the vitiation of these Dhatus. Because of the similar qualities of Kapha and Meda it has more affinity towards it. According to Sushrutacharya the first stage of the disease which has manifested early leads leading to the next stage of the disease is Aupasrgika. In Urustambha the first stage of pathology is considered as Purvarupavyadhi and second stage of pathology is considered as Upadravavyadhi. Similarly in Urustambh pathology can be divided into two stages. In first stage there is Kapha Meda Vrudhi and Aama Formation which can be considered as Poorvarupa, whereas the second stage of Urustambha is characterized by Avaranjanya Vyadhi i.e. Stambha in Urupradesh which is considered as Upadravavyadhi. Acharya compare this condition with the pond as in a large pond which is deep and full, after remaining motionless, stable and unagitated, similarly the Kapha shifted to the thighs remains motionless, stable and unagitated. According to the Nidanpanchak the effect of Kapha in Urustambha is also stated. In that primarily the Doshic imbalance takes place i.e. accumulation of Kapha takes place which blocks the Vata and leads to the stiffness. Further vitiation of Meda Dhatu takes place and leads to formation of Aama.

#### **AIM:**

To assess the effect of Kapha in the Santarpanjanya Vadhis like Urustambha as told in Ayurvedic literatures.

#### **OBJECTIVES:**

1. To review the pathogenesis of the Santarpanjanya vyadhi.
2. To review the pathogenesis of the Urustambh
3. To assess the effect of Kapha in pathogenesis and treatment of the Urustambha

#### **MATERIAL AND METODS:**

##### **MATERIAL:**

Ayurvedic literatures are used to collect the data. Previously published literatures are also used to collect the data.

##### **METHOD:**

Literary review of the Nidan panchak of the Urustambha is done by following the narrated texts in the Ayurvedic Literatures. As well as the published papers on the Urustambha pathogenesis and treatment aspect also be referred

**OBSERVATION:**

According to the Nidan panchak following points are observed.

**Nidan:** Excess intake of Snigdha (oily, unctuous), Ushna (hot), Laghu (light) and Sheeta (cold) ingredients when the ingested food is partially digested and partially undigested, intake of Drava(liquids), Shushka (dry) ingredients, intake of Dadhi (curd), Kshira (milk) and meat of Gramya (domesticated), Anup (inhibiting in marshy land), Audaka (aquatic) animals, intake of Madhya (alcohol) and Pishtanna (carbohydrate rich food), Divaswapna (sleep during day time), Prajagar (awake at night time for long time), Langhana (excess fasting), Adhyashana (taking food while the previous meal is not digested), Aayasa(excess exertion), Bhaya (exposure to fearful situations) and Vegadharan (suppression of manifested natural urges).

**Samprapti:** Excessive and repeated consumption of nutritious food in combination with lack of physical exercise and day sleep and other Santarpana Achara leads to excess production of Kapha resulting in Rasagata Aama. This Rasagata Aama which is manifested having the properties such as Madhura (sweet) and Atisnigdha (oily) and aids in additional production of Meda Dhatu (Poorvrupavyadhi). This additional Meda along with Kapha blocks the movement of Vatadosha, it travels down and gets settled in Uru along with Tridosha and affects Sira Dhamani (Upadrava Vyadhi). In this condition if individual continues the Nidana i.e. causative factors Kapha and Meda goes on increasing in Urupradesha affecting the Siradhamani Srotas leading to Urustambha. According to Vagbhata because of Nidana factors Aama formation takes place which causes the vitiation of Tridosha. Aama with dearranged Meda obstructs Prakupit Tridoshas and moves downwards through Sira, due to the heaviness Dosha gets accentuated by the strength of Meda Dhatu to fill the Urupradesha causing the difficulty in the movement of lower limbs along with the stiffness and pain. Kapha gets more strength as compared to other two Doshas hence remains immobilize along with Vata and Pitta in Uru leads to the Stambha. According to Madhavnidan Urustambha is called as Medasavrutta-Vata. The active movement of lower limbs performed by Vyana Vata gets obstructed by Meda leads to immobility of Uru which is called as Urustambha. Acharya Charaka compared this situation with the deep and filled pond of water which remains stable, immobility like that Kapha when get filled in thighs will obstruct the movements of thighs.

**Samprapti Ghatak:**

|                     |   |
|---------------------|---|
| Dosha               | Kapha, Vata   |
| Dushya              | Ras Dhatu and Meda Dhau                                 |
| Srotas              | Rasvahasrotas and Medavahasrotas                        |
| Stanik Dosha        | Avalambak kapha, Pachaka Pitta, Samana Vata, Vyana Vata |
| Rogamarga           | Madhyam Roga Marga                                      |
| Sroto Dushti Prakar | Sanga   |
| Utpatti Stan        | Aamashaya, Uru Pradesh                                  |
| Vyadhi Swabhav      | Ashukari  |

**Poorvarupa:** Nidraadhikya (excess sleep), Staimithya (immobilization), Gourav (heaviness), Aaruchi (anorexia). Jwara (fever), Lomharsh (horripilation), Chhardi (vomitting), Sheetata (feeling coldness), Janga Uru Sadan (heaviness in thigh region). These are the clinical prodromal symptoms manifested by Kapha, Meda and Aama.

**Rupa:** Vedana (pains in thigh region), Supti (difficulty in movements of thighs), Kampana (tremours in thighs), Toda (pricking pains), Bheda (biting pains), Spurana (cramps), Ruja (pain), Angamard (body ache) etc. are the clinical features manifested because of obstruction of Vata.

**Chikitsa:** In Urrustambha Panchakarma is contraindicated are formation of Rasagata Aama, immobility of Kapha and Avarana by Kapha and Meda. As in Aama Shodhana is contraindicated. Due to the obstruction of Vata and Sthir guna of Kapha it is unable to move towards the Koshta alone. Hence without the removal of Kapha and Meda from Sira dhamanisrotas Srotoshodhan is not possible. So the Chikitsa is easy in the stage of Poorvarupa Vyadhi than in the stage of Upadrav Vyadhi. Patient suffering from Urustambha should take theapy, medicine and meals which alleviate Kapha but do not aggravate Vata and also protecting patient's Sharirbala and Agni. So treating Urustambha is little beat difficult.

## DISCUSSION:

Urustambha is a Santarpanjanya Vyadhi. It is Kapha Meda Vridhi janya Vyadhi. It is also considered as Vyadhi Sankar or Aupasargik Roga of Vatavyadhi where the pathology is divided into Poorvarupa Vyadhi and Upadrav Vayadhi. Now a days Santarpanjanya Vyadhi or lifestyle disorders are very commonly seen because of not following the regimens narrated in the Ayurvedic texts which lead to the Samprapti of diseases like Urustambh. Kapha and Meda are the main causative factors behind the formation of Urustambha which obstructing the Vatadosha hence for the treatment also physician has to take care of Kapha and the Vata. As the Kapha plays important role of blocking the Vata which hamper the movements of Vata leads to the immobilization of Kapha from Shakha to Koshta resulting in contraindication for the Panchkarma. Charakacharya clearly narrated that if in any Vatvyadhi alone Vatadosha if get vitiated then the Samanya chikitsa of Vatavaydhi makes the cure possible but if Vata gets obstructed by any other Dosha then it difficult to treat the disease. In Urustambha Kapha and Meda blocks Vata and this Kapha and Meda having exact opposite qualities as of Vata so treatment is difficult. Hence Kapha plays an important role in the formation i.e. in pathogenesis of Urustambha as well as in treatment aspect of the Urustambha. In this modern era every individual is busy in achieving the success and not following the standerd Dincharya, Rutucharya and all told in the Ayurvedic literatures so probability of such kind of diseases is significantly gets increased.

## CONCLUSION:

There is a significant role of Kapha along with Meda in the pathogenesis of the Urustambha in the form of Poorvarupavyadhi which a physician can treat with less efforts but when the Nidan Sevan continues the aggravation of Kapha occurs which blocks the Vata and gets accumulated in the Urupradesh then the Kapha plays an important role in the manifestation of the Upadravrupi Lakshans and becomes difficult to treat.

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