

A COMPREHENSIVE STUDY ON STHAULYA

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ABSTRACT :

Obesity is gaining more & 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. Untreated *Sthaulya* provides the platform for so many hazards like Hyper Tension, Chronic Heart Diseases, Diabetes Mellitus, Osteoarthritis, Infertility, Impotency as well as psychological disorders like stress, anxiety, depression etc. Thus, the mortality & morbidity is more in obese person as compared to others. In the pathogenesis of *Sthaulya*, *Vāt* & *Kapha Dōṣa* along with *Mēda Dhātu* are vitiated. Hence line of treatment which distrusts above three abnormal factors is necessary. *Charaka* and *Suśruta* have different opinion about *Samprapti* of *Sthaulya*. *Charaka* has accentuated "Ahara" as most common pathogenic factor for *Medovridhhi* in *Sthaulya*, while *Suśruta* accepted "Ama Doshā". In this article *Ayurvedic* pathogenesis and remedies are described to overcome complication of *sthaulya*.

Key words- *sthaulya*, *kapha dosha*, *meda dhatu*, obesity.

Introduction

The word “*Sthaulya*” derived from *Mula Dhatu* “*Sthu*” with the addition of “*Ach*” *Pratyaya* respectively which means “*Sthaulya*”. *Ācārya Charaka* has been mentioned the disease “*Sthaulya*” in context of *Ashtaunindita Purusha*. He has described “*Sthaulya*” in detail and explained from etiology to treatment with utmost care.

Vyutpatti :-

स्थूल परिबृहणे । अमरकोष नानार्थ वर्ग २०४

According to *Amarakosha*, it stands for excessive unwanted growth of the body. The word “*Sthulata*” means largeness or bigness or bulkiness of body.

Nirukti :

स्थूलयति वर्धते उदरादि वृद्धया यः स स्थूलः । भा . प्र . म . खं . विमर्श ३९

According to *Ācārya Bhavamishra*, a person having heaviness and bulkiness of the body due to excessive growth, especially in abdominal region is termed as *Sthula* and the state of *Sthula* is called as *Sthaulya*.

SYNONYMS:

विपुलपीनपीन्वीन स्थूल पीवरे । अमरकोश विशेष्यनिघ्न वर्ग १ . ६१

प्यायते पीन * अमरकोष

Amarkosh has Given Synonyms of *Sthula* as *Vipula*, *Pina*, *Pinvin*, *Pivara* Which Indicates Over nutritional Condition Of The Person

Definition OF *Sthaulya* :

मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः ।

अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥ च . सू . २१ . ९

A person having pendulous appearance of *Sphika* (Hip), *Udara* (Abdomen) and *Stana* (Chest) due to excess deposition of *Mēda* along with *Mamsa dhatu*, there is also unequal distribution of *Mēda* in the body. *Ati Sthula* is defined as a person who is owing to inordinate increase of fat and flesh which is distinguished with pendulous buttocks, belly and chest and whose increased bulk does not match with corresponding increase in working capacity.

Classification of *Sthaulya*:

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् ।

आमदोषज्वरच्छर्दिरीसारहृदामयैः ।

विवन्धगौरवोगदारहृल्लासादिभिरातुरान् ।

मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपानैः । १३ ।

Direct classification of *Sthaulya* is not given by sages. But to treat *Sthaulya* *Langhan* is prescribed and to design the pattern of *Langhan Sthaulya* is categorized by *Ashtang Hrudaya* as depending on strength of a person. 1. *Adhika* 2. *Madhya* 3. *Hina*

NIDANA-

Sthaulya is explained in *brihatrayi*. *Ashtang hridaya* states that *Atisampuran* is only causative factor for *Santarpanajanya Vyādhis*, while other two given *Madhur*, *sheeta*, *adyashan*, *diwaswapna*, *Avyayam*, *Avyavaya* as common factors. These are categorised as bellow- (ref.cha.su 21.4, su.su.15.37)

अ.□	स्थौल्य हेतु	चरक	सुश्रुत	अ.ह
१	अतिसंपुर्ण	+	+	+
२	स्निग्ध आहार	+	-	-
३	मधुर आहार	+	+	-
४	गुरु आहार	+	-	-
५	शीत आहार	+	+	-
६	अध्यशन	+	+	-
७	श्लेष्मवृद्धिकर आहार	-	+	-
८	दिवास्वाप	+	+	-
९	अचिंता	+	-	-
१०	हर्ष नित्यत्व	+	-	-
११	अव्यायाम	+	+	-
१२	अव्यवाय	+	+	-
१३	बीजस्वभाव	+	-	-
१४	आम	-	+	-

1. *Atisampurnata:-*

Ati Sampurna and *Adhyasana* can be considered as faulty eating habits. *Ati Sampurnanat* means *Atibhojana* (excess food intake in a single meal), in *Sthaulya*, *Atimatrabojana* provoke the *Tridōṣa*(Ch.Vi.2/7) as well as *Ama* formation.

2. *Snigdha Ahara:* स्निग्ध वातहर श्लेष्मकारी वृष्यं बलावहम् | भा.प्र. १

Jala Mahabhoot is predominant in *Snigdha guṇa*. Excess consumption of *Snigdha guṇatmak ahar* leads to over nourishment of *Dhatus* and increase *Kapha Dōṣa* in the body. As *Aap Mahabooth* is predominantly seen in *Snigdha guṇa*, *Aap* does *Vikruti* in body fluids. It leads to *Sthaulya*.

3. *Madhura Rasa Sevana:*

Madhura Rasa is having predominacy of *pruthavi* and *aap mahabhoot*. *Madhur rasatmak* diet articles like *Rasala*, *ghee*, *goat milk*, *Karjur*, etc. are soothing and nourishing. When only excess of it is used, causes vitiation of *Kapha*, resulting in *Sthaulya*, tenderness, laziness, hypersomnia, loss of power of digestion, cough, etc. So, excessive consumption of these substances leads to *Sthaulya*.

4. *Guru Ahara:-*

According to *Bhavamishra* the substance bearing the attribute of heaviness, decreases *Vāt dōṣa* and increases *Kaphadosh*. *Guru* are the properties of *Meda*. *Mēdais* the seat of *Kapha Dōṣa* and moreover *Mēda* and *Kapha* possess similar properties. So, *Guru-Snigdha Guṇa* dominant *Ahara* can increase *Kapha* as well as *MēdaDhatu*. Excess consumption of elements which are heavy to digest like *wheat*, *buffalo milk*, *colostrum*, etc produces heaviness in the body. Excess consumption of *guru guṇa tmak dravyas* does over nourishment in all *dhatus* and increases heaviness in the body and leads to *Sthaulya*.

5. *Sheeta Ahara:-*

The food items which are cold like *icecream*, *cold cakes* are having property to increase *Kapha Dosh*. *Jala Mahabhoot* is predominant in these items, which vitiate *Kapha dōṣain* the body. *Vitiated Kapha* produce *Alasya*, heaviness in the body.

6. Adhyasana:

Adhyasana means frequent food intake before digestion of a previous meal. Adhyasana cause Ama formation in the body.

7. Divaswapana:-

Divaswapana is Kapha aggravating factor and particularly possess Abhishyandi property, which leads to blockage in all body channels. During Nidra and Divaswapana physical activity diminishes which further provokes Kapha leading to Mēda deposition.(cha.su.21.53)

8. **Achintana**:- Achintana is a psychological factors mentioned by Ācārya Charaka, which is responsible for Medo vriddhi. This factor is Kapha aggravating factors lead to Mēda deposition.

9. Harshnityatwa:-

With this type of psychological well-being and jolliness those people indulge more in worldly pleasure and excess energy stored in the form of Meda

10. Asana Sukha:-

Tendency of happiness in sitting posture is called as Asansukha. According to Caraka, aasansukha is a causative factor for pramēha. Continuesly sitting postue vitiate Kapha dōṣa in the body, as there is less work less energy loss. And thus excess consumed calories stored in the form of fat.

11. Avyayama:-

Lack of daily Excercise leads to less utilisation of energy in the form of calories. If person is having siting type of work and he avoid daily exercise he will become victim of disease Sthaulya.

12. Avyavaya:-

According to Ācārya Charak Avyavaya is one of the causative factors for Sthaulya. In modern scince also it is explained that libido is type of excercise, so lack of libido will leads to Sthaulya.

13. Ama Annarasa (Ama Dosha):-

Ama Anna Rasa is mentioned as root cause of Sthaulya in Su.Su.15/32. Rasa has been considered as a causative factor for Sthaulya and Karsya. In the presence of Ama Anna rasa, further intake of Madhura rasa tends to convert in Madhur Ama Rasa which leads to formation of Mēdadue to similarity and specific action of food it leads to Sthaulya.

14. Beeja Svabhava (Genetic Factor):

Only Charaka Samhitā has defined Beejadōṣa as one of the cause 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.

A) SAMPRAPTI:-

Charaka and Suśruta have different opinion about Samprapti of Sthaulya. Charaka has accentuated “Ahara” as most common pathogenic factor for Medovridhhi in Sthaulya, while Suśruta accepted “Ama Dosha”.

According to Charaka –

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः ।

चरन् संधुक्षयत्यग्निमाहारं शोषयत्यपि । ५ ।

तस्मात् स शीघ्रं जरयत्यहारं चातिकाङ्क्षति ।

विकारांश्चाश्रुते घोरान् कांश्चिक्कालव्यतिष्ठान् । ६ । च .सु . २१ . ५ ६

Due to obstruction of Srotas by Meda, the Vāt moving mainly into stomach, augments the Agni and absorbs the food. Thus the obese person digests food speedily and craves for food tremendously. Over eating produces over growth of Mēda Dhatu, this leads to Sthulata.

According to Suśruta –

Aama Rasa is produced due to Kapha Vardhaka Ahara, Adhyasan, Avyayama, Divaswapna. The Madhur Bhava Ama Rasa moves about within the body. The Snigdhansha of that Ama Rasa causes Medo Vriddhi, which produces excessive tubbiness

1. DOSHA:

Sthaulya is a Kapha predominant Vyādhi but involvement of Vāt – Pitta cannot be overlooked. So, collaboration of three Dōṣa propagates the process of pathogenesis in Sthaulya.

a) **KAPHA:** Ācārya Charaka has counted Sthaulya under Kapha Nanatmaja Vyādhi.

स्लेश्म विकाराश्च अतिस्थौल्यंच | च . सु . २० . १७ □

As per view of Ācārya Suśruta, excessive intake of Madhur, Amla, Snigdha, Guru, Picchila and Abhishyandi Ahara and Vihara like Diwasvapna, Avyayama leads to vitiation of Kapha (Su.Su.21/23).

a) **VĀT:** Vāt has been mentioned in the state of Avrita in Sthaulya and this Avrita Vāt provokes the Agni ultimately increasing Abhyavaharan Shakti. Thus, vitiated cycle of pathogenesis starts. The process of circulation, digestion and proper distribution of Dhatu, these functions are controlled by Samana and Vyana Vayu. Hence, involvement of Samana vayu can be clearly pastulated with the evidence of Agni Sandhukshana.

1. DUSHYA:

Primarily Mēda Dhatu is vitiated in Sthula. As Kapha is the prime Dōṣain Sthaulya. The involvement of Rasa dhatu as it is vitiated Jathargnidushti. Aama pachan is hampered, and it vitiate medodhatwagni dushti will occur. It leads to Mēda Dhatu Vrudhi.

2. SROTASA:

Medovaha Srotasa is primarily involved in Sthaulya. (cha.vi.5/16) The Medovaha Srotasa gets vitiated in consequences of lack of exercise, daysleep, excessive consumption of fatty diet and over indulgence in Varuni.

3. SROTODUSHTI:

In Sthaulya, the Srotodushti is Sanga type. Medavaha srotas get vitiated in Sthaulya

4. AGNI:

a) **Jatharagni:** – Agni is covered by Mēda and digestive power is increased to Snehan property of Mēda. Agni is hyperactive in Sthaulya. Time required for digestion is very less.

b) **Dhatvagni** – After the digestion of food by Pachakagni Annarasa is produced which enters the circulation to be acted by the Dhatvagni and Bhutagni. The excessive production of Annarasa may lead to Sthaulya if the Medodhatvagni is hypoacting. This Dhatvagnimandhya may be due to the medodhatvagni Poshakansha Dushti by Beeja Dōṣa or due to the Srotavarodha by increased Kapha and Meda.

c) **Bhutagni:** The action of Bhutagni is to convert food partical into the respective Mahabhutas in the celluler level. The Medodhatu is made of Prithvi and Jala Mahabhoota. The foods and drinks taken as the Nidana of Sthaulya are also Prithvi and Jala Mahabhuta Pradhāna. So Bhutagni transforms them into Prithvi and Jala Mahabhuta in the cell. In Sthaulya mainly Apyagni and Parthivagni should be considered which are either normal or underacting.

5. Aama:-

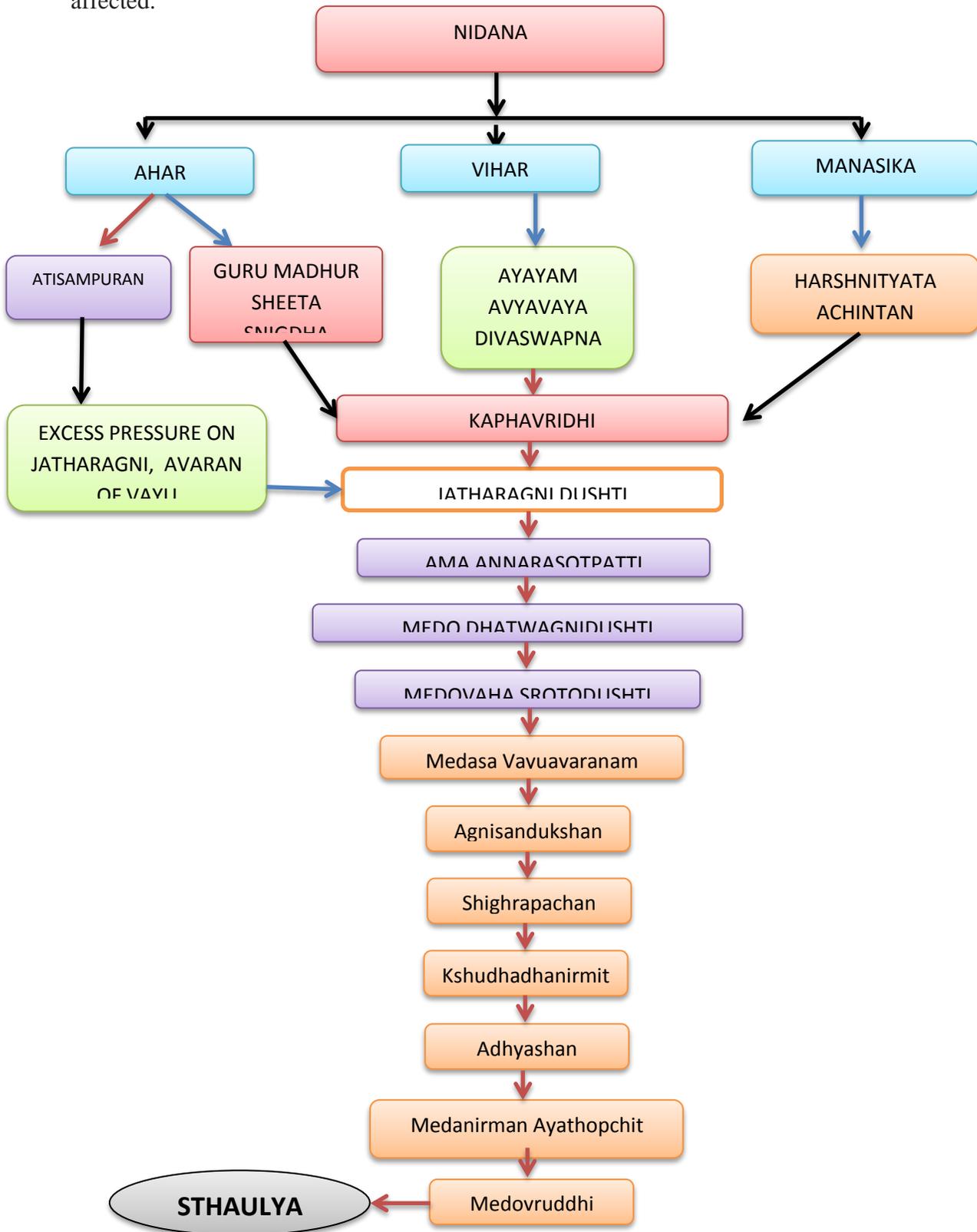
रसनित्तमेव स्थौल्यं काश्यं च □

Ama is defined by Ayurveda for Apakva Ahara Rasa. There are two types of Ama- Jatharagnimandhya janita and Dhatvagnimandhta Janita. In Sthaulya, Jatharagni is Tikshna and Vāt is vitiated in Kostha. So, patient eats frequently. The Adhyasana leads to Ama formation and this Ama formation causes Jatharagnimandya by a chain process. Ama traversing in the body channels, accumulates and obstructs the Medovaha Srotasa owing to the Khavaigunya due to Bijaswabhaba and/or Dhatu Shaithilya (Nidanasevana). It combines with Kapha and Mēda

decreasing the Medodhatvagni, which consecutively give rise to augmentation of Mēda means Sthaulya.

6. Adhishthana:

In initial stage the disease Sthaulya is manifested on Sphika, Udara, Stana and Gala. The Mēda particularly deposits on Vapavahana and other Medodhara Kala. Ultimately whole body get affected.



SIGN & SYMPTOMS OF STHAULYA AS PER CHARAKA:-

मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः □

अयथोपाचयोत्साहो नरोऽतिस्थूल उच्यते □□□.सु.२१क्र९□

Means the inordinate increase of fat & flesh is disfigured by pendulous buttocks, abdomen & breast and that increased bulk reduces the corresponding increase in energy. So the person has less enthusiasm in his physical activity.

Besides these cardinal symptoms, disabilities of Sthaulya are –

1. Ayushorhasa :- Formation of only Medodhatu.
2. Javoparodha :- Due to Shaithilya, Gurutwa and Sukumarta.
3. Kriccha Vyavaya:- Due to Aavrutta Margatva Alpa Shukratva.
4. Daurbalya :- Due to Dhatu Asamatwa.
5. Daurgandhya :- Due to Medo Dosha.
6. Swedabadha:- Due to Mēdaand Kapha Sansarga causes Mēdavileyān.
7. Kshudhatimatra :-Due to Tikshna Agni and prabhut Vayu in Koshta.
8. Pipasatiyōga :- Due to Tikshna Agni and prabhut Vayu in koshta.

Ēlāborated pathogenesis of occurrence of Ashta Dōṣaof Sthaulya has been described in Ch.Su.21/4 which is as follows:-

(1) **Ayushorhasa** – Diminution of life span is due to excessive growth of Medadhatu, which inhibits the nourishment of further Dhatu.

(2) **Javoparodha** - Due to Sukumarya, Guru& Shaithiliya properties of MēdaDhatu, it causes Javoparodha.

(3) **Kricchavyavaya** – Excess of MēdaDhatu leads to Shukra Kshaya due to Margavarodha which is also a cause of Aharsha (Ch.Chi.6/13). Sexual intercourse cannot be performed properly due to excessive deposition of fat in the abdomen.

(4) **Daurbalya** – Due to disequilibrium / malnourishment of other dhatu and excess formation of MēdaDhatu, the general debility occurs.

(5) **Daurgandhya** – Sweda is the Mala of Meda. So, excessive sweating is seen in Sthaulya. According to Chakrapani Mēdais „Amagandhitwen durgandham“ due to Swabhava.

(6) **Swedabadha** – Due to association of Mēdawith Kapha (Kledaka), its oozing nature, abundance, heaviness & intolerance to physical exercise there is Swedabadha.

(7-8) **Kshudhatimatra & Pipasatiyōga** – Due to increased Agni in Kostha & vitiation of Vāt by obstruction of Mēdait results in excessive appetite & thirst.

B) UPADRAVA:-

The disease which occurs in the later phase of the main disease with same Dōṣa is known as Upadrava. (Ch.Ni.8, Su. Su.35) Ācārya Charaka has not described the Upadrava separately but he has reported that if Sthaulya is not treated, many diseases may be arisen out.

According to Charaka,(cha.su.21/6,7) and (su.su.15/32)

Ācārya has said that due to chronic consistence of Sthaulya complications occurs like have occur due to the two complicating elements Agni and Vāt. Ācārya Charaka has not mentioned another specific Upadras, but othe Updravas mentioned by other Ācāryas are as below-

1. **Pramēha:** Pramēha and Mutrakriccha Upadrava occur due to vitiated Meda, particularly Abaddha Meda. Due to similarity of Nidana and DōṣaDushya Pramēha is most frequent complication of Sthaulya.
2. **Mutrakriccha:** Mutrakriccha ocures in Sthula person due to loss of water in the body due to sweating.
3. **Jvara:** Jvara in Sthaulya is mainly due to the involvement of Production of Ama in Sthaulya person.

4. **Ajirna, Atisara, Bhagandara, Arsha and Udara roga:** Upadrava like Ajirna, Atisara, Bhagandara, Arsa, and Udararoga etc. can emerge due to malfunctioning of Agni and formation of Ama owing to Adhyasana aan Shleshmavardhaka Ahara in Sthaulya.
5. **Vātvikara:** Excessive production of Mēdacauses Maragavarodha in Srotasa which may lead to Anuloma Kshaya of Uttar Dhatu. As a result of Asthidhatukshaya, Vātvikara manifests.
6. **Urustambha:** Urustambha may occur due to excessive production of Mēdaand Kapha along with vitiation of Vāt in patient of Sthaulya.
7. **Vidradhi, Shlipada, Pramēhapidika and Visarpa:** Apachi, Vidradhi, Slipada, Pramēhapidika, Visarpa etc. may result due to vitiated Mēdaparticularly Abaddha Meda.
8. **Krimi and Kustha:** According to Bhavaprakasha excessive perspiration and fetid odour caused by Mēda is the main pathology in genesis of Krimi which is one of the cause of Kustha.
9. **Kasa and Shwsa:** Elevated Mēdaand Ama obstruct the Srotasa. As a result other Dhatus do not get Poshana from Ahara Rasa. So Alpa prana (low vitality power) results.
10. **Sanyas:** Sanyas may occur due to Dushti of Prana and Oja caused by excessive formation of Ama in Sthaulya.
11. **Mrityu: According to charak-** Due to Ati kshudha and Atipipasa and manifestation of severe complication and even death due to negligence of Sthaulya.

C) Sadhyasadyata:-

Most of the Ācāryas have described that Sthaulya is having bad prognosis and Sahaja Sthaulya are considered incurable. Charaka also emphasized the fact that the treatment of Sthaulya is more difficult than Karshya.

Ācārya Charaka has mentioned the bad prognosis of Sthaulya as if an obese person is not duly managed; he is prone to death due to excessive hunger, thirst and complications (Ch. Su. 21/8). Again Charaka has mentioned in Chi. 6/57 bad prognosis for Sahaja (hereditary) disease. Hence Sahaja Sthaulya can be considered as Asadhya.

D) PATHYA – APATHYA

AHARA

Ahara Varga	Pathya	Apathya
Shuka Dhanya	Yava, Venuyava, Kodrava Nivar, Jurna	Godhuma, Navanna, Shali
Shami Dhanya	Mudga, Rajmasha, , Adhaki Kulattha, Chanak, Masur	Masha, Tila
Shaka Varga	Vruntak, Patrashaka, Patola	Madhurshaka, Kanda
Phala	Kapitha, Jamun, Amalak	Madhuraphala
Dravya	Takra, Madhu, Ushnodaka Til Tail, Sarshap Tail, Arishtha Asava, Jirnamadya	Dugdha, Ikshu, Navnit, Ghrita, Dadhi
Mamsa	Rohit Matsya	Anupa, Audaka, Gramya

VIHARA

Pathya	Apathya
Shrama	Sheetala Jala Snana
Jagarana	Divaswapa, Svapna Prasanga, Sukha Shaiya
Vyavaya	Avyayama, Nitya Bhramana, Avyavaya
Chintana	Achintana
Shoka	Nityaharsha
Krodha	Mansonivritti

E) STHAULYA CHIKITSA

According to Ācārya Charaka, Such actions, which bring the equilibrium of Dhatu, constitute the treatment of diseases. Ācārya Charaka has further amplified the scope of the term Chikitsa. According to him, the aim of Chikitsa is not only at the radical removal of the causative factors of the disease, but also at the restoration of the Doshika equilibrium” (Ch.Su. 9/5). As per view of Ācārya Charaka the main line of treatment of any disease is

संशोधनं संशमनं निदानस्य च वर्जनम् ॥॥

एतावद्भिषजा कार्यं रोगे रोगे यथाविधि ॥३० ॥॥३ .वि .७३३०॥

So, the first line of treatment for Sthaulya is to avoid those factors which are responsible for the causation of Sthaulya. All the factors, having Snigdha Guṇa dominance in general should be avoided. Nitya Langhana therapy & Langhana even in Shishir Ritu is advised for the patients of Sthaulya by Vagbhatta (A.S.Su.24/13, A.H.Su.14/13). Then types of Langhana therapy i.e. Vamana, Virechana etc. are advised for practice according to Vyādhibala & Dehabala by Charaka (Ch.Su.22/18). Amongst Sadavidha Upakramas, Langhana & Rukshana therapies are more suitable for the management of Sthaulya. Vagbhatta included all therapies under two main headings i.e. Langhana & Brimhana. Langhana, the line of treatment for Sthaulya has been further divided into Samsodhana & Samshamana. (A.S.Su.24/13-16, A.H.Su.14/14).

SAMSODHANA :

All Sthula patients with Adhika Dōṣa & Adhika Bala should be treated with Samsodhana therapy, including Vamana, Virechana, Niruha, Raktamoksana & Sirovirechana (A.H.Su.14/14). Being a syndromic condition (Bahudoshasya Laksanam) Samsodhana therapy is highly recommended for Sthaulya patients possessing stamina & strength (Ch.Su.16/13-16). Ruksha, Ushna & Tikshna Basti are also suggested by Ācārya Charaka (Ch.Su.21/21-23). Ruksa Udvartana is the Bahya Sodhana indicated for the management of Sthaulya (A.S.Su.25/65-66). Snehana Karma is always restricted for the patients of Sthaulya (Ch.Su.13/53); however on exigency usage of Taila is recommended. (Ca.Su.13/44-46).

SHAMANA :

The therapy which neither expels the Dōṣa from body nor disturbs the homeostasis of Dōṣais called Shamana & is of seven types i.e. Pachana, Dipana etc. (A.S.Su.24/9). Among the Shat Upakramas, Langhana & Rukshana can be administered in them (Ch.Su.22/4).

Alleviation of Vāt, Pitta & Kapha especially Samana Vayu, Pachaka Pitta & Kledaka Kapha along with reduction of Medo Dhatu by increasing Medodhatvagni is the main goal of treatment in Sthaulya.

Management of Sthaulya is quite difficult because both Agni and Vayu are in aggravated state. If Apatarṇa is done Vayu gets Vriddhi and Agni starts burning other Dhatus and if santarṇa is done the disease will be aggravated. So, the principle for the treatment of Sthaulya is:

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति □

□ानां बृंहणार्थं च लघु संतर्पणं च यत् □.सू. २१.२०

Heavy and non- nourishing diet is prescribed for sliming in case of the over corpulent & light and nourishing diet for the nourishment of the slim. In order that the over corpulent ones are brought to normal health, heavy but non – nourishing diet like honey may be given. By virtue of their heaviness such diets would minimize the force of the aggravated power of digestion and due to their non – nourishing nature they would help to reduce fat.

Sthaulya= Guru + **Apatarpan**.

Karshya= Laghu+ **Santarpaṇa**.

In above mentioned two therapies for emaciating and nourishing the over corpulent and emaciated persons respectively are no doubt the most effective ones but if given to बृंहणअह- person and in proper quantity. But Nourishment if given in excess to a person and if given to बृंहणअनह- person, he might suffer from number of different diseases caused by over nourishment.

Discussion –

Sthaulya a disease review:-

- Ācārya Charaka who first ever mentioned this disease in the description of eight disgraceful personalities.
- Ācārya Suśrut given ama annaras as main causative factor for Sthaulya. Increased Kapha dōṣa result in increase in Samata in the body. Singdhasha of that ama rasa causes Medovridhhi.
- Ācārya charaka stated Bijadōṣa as causative factor for Sthulya.
- Maximum Santarpanajanya Vyādhis like Pidaka, Pramēha etc are found in Upadrava of Sthulya.
- Sthaulya is caused due to Medovridhi along with Kapha dōṣavitiation, so to treatment of Sthaulya allivation of these Dushyas required.

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