

A Literature Study on Aharaj, Viharaj, Manasik and Anya Hetus of Obesity (Atisthaulya)

¹Dr.Rohini Narayan Nagargoje

¹Assistant Professor SST Ayurved Mahavidyalaya Sangmer, Department Of Rognidan

Abstract: Ayurveda Is One Of The Most Ancient Medical Science. In Ayurveda Sthoulya(Obesity) Described By Different Acharyas In There Own Way.Acharya Charak Has Described Sthoulya Among The Ashtaninditiya Purush . According to WHO - 39% of adults aged 18 year and over were overweight in 2016 and 13% were obese. Over 340 million Children and adolescent aged 5-19 were overweight or obese in 2016. 39 million children under the age of 5-19 were overweight or obese in 2020.The prevalence of Sthoulya (obesity) is increasing worldwide in all age groups. Sthoulya is a global problem due to change in life style, Faulty diet pattern and decrease interest in the Exercise which lead to Hypertension, Diabetes mellites, Atherosclerosis and other non-communicable disease. In Sthoulya disease mainly Medo Vaha Srotas is affected due to which their overgrowth of Medodhatu and this process eventually manifests as Sthoulya. There Are So Many Causes Of Obesity Like Irregular Food Habits, Fastfood,Sedentary Lifestyle, Excessive Intake Of Sweet Food,Stress And Many More Which We Are Going To See In Detail In This Article So Looking Upon The Importance Of This Disease Its Important To Understand The Nidana Of Sthoulya.

Keywords –Sthoulya, Obesity, Nidan, Causes, Ayurveda

INTRODUCTION

Sthoulya can be compared with Obesity .It is a common but often underestimated condition of clinical and public health importance in many countries around the world. Its general acceptance by many societies as a sign of well-being or a symbol of high social status, and the denial by health care professionals and the public alike that it is a disease in its own right, have contributed to its improper identification and management and the lack of effective public health strategies to combat its rise to epidemic proportions. No separate disease in the name of Sthoulya is described in Charaka Samhita, but Atisthaulya is mentioned under Ashtauninditiya, which is actually Sthoulya. In the same chapter causes, symptoms, aetiology and treatment of Medoroga are described. It is in Madhava Nidana that the term Sthoulya is used while describing its etiology. Abnormal accumulation of Meda Dhatu in

body is known as Medodushti. Medodushti includes several numbers of other Medovikaras, which are collectively known as Sthoulya. Acharya Charaka has described Sthoulya under the title of Atisthaulya. According to Acharya Charaka Atisthaulya is the Dushti of Medovah Srotas and can be understood as synonym of Sthoulya. This idea is supported by Madhukoshakara² and Bhavamishra³ by describing separate chapter of Sthoulya.

The over obese has eight defects-

1. आयुषो ह्रासो (Shorting of life span)
2. ज्वोपरोधः (Deranged movement)
3. कृच्छ्रव्यवायता (Difficulty in sexual inter course)
4. दौर्बल्यं (General debility)
5. दौर्गन्ध्यं (Foul smell from the body)
6. स्वेदाबाधः (Excessive sweating)
7. क्षुदतिमात्रं (Excessive hunger)
8. पिपासातियोगश्चेति (Excessive thirst)

AIMS AND OBJECTS

- ❖ To study Literature on aharaj,viharaj,mansik & anya hetus of obesity (stholya).
- ❖ Review And Critical Analysis Of Nidanas Of Sthoulya (Obesity) According To Ayurveda.

MATERIALS AND METHODS

Information of nidanas of sthoulya (obesity) is collected from different Ayurvedic medical textbooks, magazine, journal, internet etc.

Acc. to Brihatrayi and Laghutrayi

Pathophysiology of obesity (Sthoulya)-

मेदसाऽऽवृत्तमार्गत्वाद्वायुः कोष्ठे विशेषतः । चरन् संधुक्षयत्यनिमाहारं शोषयत्यपि ॥५॥

तस्मात् स शीघ्रं जरयत्याहारं चातिकाङ्क्षति । विकारांश्चाश्रुतेघोरान् कांश्चित्कालव्यतिक्रमात् ॥६॥

एतावुपद्रवकरौ विशेषादनिमारुतौ । एतौ हि दहतः स्थूलं वनदावो वनं यथा ॥७॥

मेदस्यतीव्रं संवृद्धे सहसैवानिलादयः । विकारान्दारुणान् कृत्वा नाशयन्त्याशु जीवितम् ॥८॥ (Ch.Su.21/5,6,7,8)

Due to excessive accumulation of Meda in the body Vata gets obstruction to its normal movement as a result Vata is specially confined to Kostha leading to stimulation of digestive power and absorption of the food. Digestion of consumed food become very fast due to enhanced Agni that's person eats more and more amount of food. In case of delay in taking food, he is afflicted with some serious disorders because it digest the Dhatus. The Agni and Vata are the two most troublesome and complicating and burns the obese individual like the forest fire burning forest. In the event of excessive increase of fat, Vata etc which may lead to development of severe disorders and destroy the life of an individual instantaneously.

NIDANAS OF MEDOROGA

गुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवायाद्विवास्वप्नाद्धर्षनित्यत्वाद-
चिन्तनाद्वीर्जस्वभावाच्चोपजायते I (Ch. Su.21/4)

अव्यायामदिवास्वप्नश्लेष्मलाहारसेविनः । मधुरोऽन्नरसः प्रायः स्नेहान्मेहो विवर्द्धयेत् I
(Yogratnakar 40/1 , Bh.39/1)

On the basis of concept of Samanya, the Nidanans of Sthoulya can be classified as:

- Dravya Samanya - Fatty Material like Mamsa
- Guna Samanya - Sheeta, Snigdha, Guru etc.
- Karma Samanya - Divaswapna, Avyayamaa, Sukhasana etc.

All the Nidanans described by various Acharyas for Sthoulya can be classified under four broad categories & tabulated as follows:

1. Aharatmaka Nidana
2. Viharatmaka Nidana
3. Manas Nidana
4. Anya Nidana

• Aharatmak Nidanans:

- ❖ Atibhojan
- ❖ Guru Aharsevan
- ❖ Madhura Aharsevan
- ❖ Sheeta Aharsevan
- ❖ Snigdha Aharsevan
- ❖ Navanna sevan
- ❖ Atimamsa sevan
- ❖ Shleshma Aharsevan

• Viharatmak Nidanans:

- ❖ Avyayam
- ❖ Diwaswapna

- ❖ Avyavay
- ❖ Sukhshaiyya

Manas Nidanans:

- ❖ Achintan
- ❖ Priyadarshan
- ❖ Manasonivrutti
- ❖ Saukhyena
- ❖ Harshaniyatvat

Anyana Nidana:

- ❖ Amarasa
- ❖ Snigdha Madhura Basti sevan
- ❖ Taila abhyanga
- ❖ Beejadoshaswabhawat

1. Part of Aharatmaka Nidana in Sthoulya:

Ahararasa assumes a significant part for expanding Meda Dhatu in Sthoulya. Thus, Acharya Sushruta has said that Sthoulya and Karshya relies on the quality and amount of Ahararasa. Based on Samanya Vishesh Siddhanta (Ch. Su. 1/44) the unnecessary food utilization of comparative substance (Dravya Samanya), comparative quality (Guna Samanya) or comparative in real life (Karma Samanya) make to the over creation of Dhatu. In a similar way increment admission of Aharatmaka Nidana which are depicted above causes over creation of Medodhatu. Part of Viharatmaka Nidana in Sthoulya: All the Aharatmaka Nidana eventually diminishes actual work, which exasperates Kapha and prompts Meda statement.

- ❖ Atibhojan -Overeating may cause dhatwagni mandya, kapha vrudhhi, medo vrudhhi.
- ❖ Atimadhur ahar sevan- causes vitiation of meda dhatu which may lead to kaphaj disorders like atisthoulya, agnisada ,prameha etc.
- ❖ Ati sheeta ahar sevan- kapha and vata dosha ,jala mahabhuta possess sheeta guna. Sheeta guna has stambhan property.it causes inhibition of motion ultimately strotorodh and srotodushti.
- ❖ Atisnigdha Ahar Sevan- Snigdha ahar causes dhatvagnimandya, vitiation of kapha dosha ,apachit medo dhatu production which lead to strotorodh as khavaigunya.
- ❖ Gramya audak mansa rasa sevan- Gramya audak mansa ras has Prithwi & aap mahabhadhikya.it is heavy to digest .so continuous consumption causes Agnimandya, medovrudhhi & vitiation of kapha dosha which leads to atisthoulya.

- ❖ Atinavanna sevan -its guru in nature and abhishyadi.causes agnimandya, sroordh and meda Sanchay.
2. Viharatmaka Nindana like Divaswapna having Abhishyandi property prompts blockage of the miniature channels (Srotas) of the body, explicitly in Medovaha srotas (Ch.Vi. 5/16). In addition, decreased metabolic rate during rest is a significant factor for beginning of abundance fat.
 - ❖ Avyayam – lack of exercise leads to excess production of medo dhatu causing obstruction of srotas which leads to sthoulya.
 - ❖ Avyavaya- lack of sexual intercourse leads to accumulation of shukra dhatu which is unctuous form of majja and meda dhatu.so with other hetus it may lead to apachit dhatu production causing disease progression.
 - ❖ Diwaswap .Sukhasan- sleeping at day time and sedentary lifestyle also causes medovruddhi.
 3. Job of Manas Vyapara in Sthaulya: Due to transformation of current way of life, an individual has decreased his actual work and rather than that, the psychological work is expanded. Subsequently now a days the infections brought about by psychogenic variables are seen broadly more. Acharyas likewise referenced some psychogenic reasons for Sthaulya in Ayurvedic messages, in light of the fact that Sthaulya is additionally thought to be under the gathering of psychosomatic infections.
 4. Role of Beeja Dosha: Acharya Charaka has mentioned that BeejaDosha plays a major role for Medovruddhi (Ch. Su. 21/04). Defect of Beejabhagavayava i.e. part of Beeja, which resembles with Genes, may lead to defective development of that organ. Also, Bhava Mishra has mentioned that increased proportionate of Meda and decreased proportion of Shukra in Beeja at the time of conception predisposes towards development of stout but weak body (B.P. Ma. 40/4-6). Moreover, over nutrition particularly with Madhura Rasa during pregnancy is mentioned as a causative factor for birth of obese child, which indicate role of hereditary factor in genesis of Sthaulya. (Ch. Sa. 8/29). Different components: Rasayan Vrushya Dravya Atisevana: Charaka has referenced Rasayana and Vrushya dravyas for the

sustenance of Karshya (Ch. Su. 21/33). Abundance extravagance of Rasayana (Ch. Su. 21/33) and Vrushya medications may cause Sthaulya. Again over extravagance of Brimhana Basti, Taila Abhyanga, Snigdha Udavartana (Ch. Su. 21/33 and Su. Su. 15/40), these all are causative variables of sthoulya.

Purva Rupa

Purvarupa of Sthaulya isn't referenced in our works of art. As indicated by Charak, any place Purvarupa of illness are not referenced, the powerless indication of Rupa ought to be considered as Purva rupa of the concerned illnesses. Keeping the perspectives on Acharya Charak as a primary concern, Lakshana of Kapha vriddhi like Alasya, Angashaitilya, Madhurasyata, Atinidra, Atipipasa and so on might be considered as Purvarupa.

Rupa:

Acharya Charak has depicted 8 explicit Rupas which are as per the following:

1. आयुषो ह्रासो (Shorting of life span)
2. जवोपरोधः (Deranged movement)
3. कृच्छ्रव्यवायता (Difficulty in sexual inter course)
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OBSERVATION AND DISCUSSION

The following factors play an important role in Samprapti of Sthaulya (Medoroga)

• Dosha: Kapha – Kledaka, • Pitta - Pachaka, • Vata - Samana and Vyana.

• Dushya: Rasa and Meda Dhatu

• Agni: Jatharagni, Bhutagni • Rasa and Medadhatvagni

• Srotasa: Medovaha, Mamsa, • Rasavaha, Swedavaha Srotasa

• Srotodushti: Sanga • (Margavarodha)(16).

• Adhisthana: Sarvanaga

• Udbhavasthana: Amashaya

• Prasara: Rasayani

- Roga Marga: Bahya
- Vyakti Sthana: Sarvanga • specifically Udara, Sphika, Stana and • Gala pradesha.

RESULT

In Ayurveda, Pathya Apathya and Nidan parivarjan is a unique concept to adopt which is not mentioned in any other science.so using this unique concept it is possible or to prevent from sthoulya as prevention is better than cure.

CONCLUSION

It can be conclude that medorog can be prevented by doing nidan parivarjan according to ayurveda.

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