



Sthoulya and its Management Through Rukshana with Snehapoorvaka Vamana –A Case Report

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ABSTRACT: *Sthoulya* is a *Santarpanajanya Vyadhi*. It a global problem due to change in life style, unhealthy eating habits and lack of interest in exercise. *Medovaha Srotas* is mainly affected in *Sthoulya*. The prevalence of obesity is increasing worldwide irrespective of age groups. Abnormal increase of *Meda* and lack of inspiration to work are the cardinal features of obesity. Acharyas prescribed that *sthoulya* is a *Bahudoshaja Vyadhi*, which further proves that it is the root cause of many killer diseases like diabetes, hypertension and heart disease. It is one of the *Yapyaroga*. *Sthoulya* is described in most of the ayurvedic classical texts as *Shleshmanimittajavyadhi*. *Kapha* is the main *dosha* in pathogenesis of the disease. *Kapha* is seated in *Medodhatu* along with other *Dhatus*. *Vamana* is the line of treatment in *Kapha* and *Medoroga*. Hence, in the present case *Vamana* is chosen as the line of treatment for *Sthoulya*.

KEY WORDS: *Sthoulya*, *Vamana*, Obesity

INTRODUCTION

Charaka has described *Sthoulya* under *Ashtanidita Purusha*¹. *Sthoulya* is one among *Kaphapradhanaroga* (*Shleshmananatmaja*) involving *Kapha* and *Medas* as main *Dosha* and *Dushya* in the pathogenesis. Charaka has clearly mentioned that *Sthoulya* and *Prameha* have a direct relation because both have *Kledaka Kapha* and *Medas* dominance in their pathogenesis. According to WHO obesity is ranked one among the top 10 selected health risks. 120 million urban Indians are extremely obese.

A person having heaviness and bulkiness of the body due to extensive growth especially in abdominal region is termed as *Sthula* and the state of *Sthula* is called *sthoulya*² (B. P. Ma 39). Obesity may be defined as an abnormal growth of adipose tissue which is in three ways: hypertrophic obesity, hyperplastic obesity, combination of hypertrophic and hyperplastic.

Acharya Vagbhata has mentioned three types of *Sthoulya* i.e., *Adhika*, *Madhya* and *Heena*, for better management while narrating the indication of *Langhana Upakrama*³. From the above-mentioned references *sthoulya* may be classified as:

Charaka	<i>Sthula, Atisthula</i>
Sushruta	<i>Sthoulya, Medoroga</i>
Vagbhata	<i>Adhika, Madhya, Heena</i>
Sharangadhara	<i>Medoroga</i>

As *Mandagni* is the main root cause for all diseases. *Sthoulya* results from *Dhatvagni* derangement. In *Sthoulya*, due to vitiation of *Vata* by obstruction of *Meda*, *Teekshnagni* is a prominent feature. Chakrapani and Dalhana explained that in the state of *Teekshnagni*, person go for *Adhyashana*, *Kaalavyatitaaharasevana* again and again, which leads to a disturbance of *Agni* which subsequently leads to the formation of *Ama*. It has been further explained by Dalhana that in the *Sthoulya*, formation of *Ama* is more due to the decrease of *Medodhatvagni* than *Jatharagni*⁴.

In *sthoulya Kapha* and *Meda* will be more vitiated and *Vamana* is the main line of treatment for the *Kaphajavikaras*.

Narrative:

A 28-year-old female patient came to Panchakarma OPD on 24/07/2024 having the complaints like gradual increase in the weight since 6 months associated with excersion on doing mild physical activities, excessive sweating, feeling shortness of breath and stress. She had a history of irregular menstrual cycles with hypomenorrhea. The causative factors that are mentioned by patient were lack of physical activity, day sleeping, consumption of junk foods, sleeplessness.

On considering the clinical features of the patient the treatment planned was *Deepana* and *Pachana*, *Rukshana* and *Langhana* followed by *Vamana* as *Shodhana*. Along with Panchakarma treatment modalities an integrative approach like *Yogasana* gives better results in *Sthoulya*.

Table no. 1 Showing the Panchakarma Treatment

Date	Treatment	Medicine
27/07/2024 to 3/08/2024	Sarvanga Udvartana	Triphala Choorna
4/08/2024 to 6/08/2024	Deepana Pachana	Chitrakadi Vati TID/BF
7/08/2024 8/08/2024 9/08/2024	Snehapana - 30ml - 60ml - 120ml	Mahakalyanaka Grita
10/08/2024	Vishrama Kala Sarvanga Abhyanaga Sarvanga Mridu Sweda Kaphotklesha Ahara Sevana – Banana, Curd rice, Curd with Sugar, Dahi Vada	Brihatasaindhavadi Taila
11/08/2024 Vamana	<ul style="list-style-type: none"> ➤ Sarvanga Abhyanaga ➤ Sarvanga Mridu Sweda ➤ Akanthapana with Ksheera 1250ml Vamana Dravya <ul style="list-style-type: none"> • Madanaphala Choorna – 5gm • Vacha Choorna – 3gm • Saindhava Lavana – 1gm • Madhu – Q.S 	Brihatasaindhavadi Taila 

	<p style="text-align: center;">Vamanopaga Dravya</p> <ul style="list-style-type: none"> ➤ Yashtimadhu Phanta – 5 lit ➤ Saindhava Jala – 2 lit <div style="display: flex; flex-direction: column; align-items: center;">   </div>	<div style="display: flex; flex-direction: column; align-items: center;">    </div>
<p>Pashchat Karma</p>	<p>Kavala and Dhoomapana with Haridra Varti</p>	

Table no. 2 Showing the Observations of Vamana Karma

Observations				
Vegiki	Maniki	Antiki	Total Intake	Total Output
6 Mahavega 6 Laghuvega	6.8 lit	Pittanta	8250ml	6800ml
Samsarjana Krama advised for 5 days				
Shamanoushadhi				
1. Sukumara Grita		1 tsp in the morning empty stomach		
2. Rajapravartini Vati		1BD/AF		

Patient perspective:

- During the period of *Udvaartana* the patient felt lightness in the body and reduction in the circumference of the waist and triceps in cm.
- After *Vamana* the patient felt lightness in the body, head and mild irritation in the throat.
- After the *Samsarjana Krama* patient had an activeness in the body and improved digestion, circumference of the body along with weight of **12 kgs** reduced.

Patient came to follow up after 15 days and took the measurements and the difference in the Anthropometric measurements are mentioned below:

Table no. 3 Showing the Anthropometric measurements before and after treatment

Anthropometric measurements	Before treatment	After treatment
Height	155cm	155cm
Weight	64 Kg	52 kg
BMI	33.7	31.6
Triceps	15cm	13cm
Biceps	13cm	11 cm
Chest	40cm	36cm
Waist	43cm	40cm

DISCUSSION

As *Sthoulya* is a *Kaphadoshapradhana Vyadhi* and along with that *Medodhatu* vitiation will be there. An excessive and abnormal increase of *Meda Dhatu* along with *Mamsa Dhatu* resulting in the pendulous appearance of buttocks, belly and breasts⁵. The *Nidan*s for *Sthoulya* are *Aharaja*, *Viharaja*, *Manasika*, *Bijadoshaja*. The obstructed movement of *Vata* in its passage by fat yields the *Vata* to be entered to *Koshta*. This hyperstimulates the gastric fire and induces hyperabsorption of food.

The individual digests the food before the expected time and demands for food more and more. The timely food supplement is required to prevent the person from being subjected to serious illness.

Dhatvagnidushti especially *Medodhatvagnimandya* and secondary *Jatharagnideepti* due to vitiation of *Vayu* is the basic effect in the pathogenesis of *Sthoulya*.

In *Sthoulya* external application like *Udvardana* (Powder massage). It helps in maintaining the equilibrium state by reducing excess *Kapha Dosha* and *Medo Dhatu*. It helps in *Pachana* of *Dooshita Doshas* and increases *Agni* at the level of *Bhrajaka Pitta* in *Twak*. *Udvardana* is having *Kaphahara*, *Medasaha Pravalayana*, *Medasaha Shoshana*, *Dourgandyahara*, *Tandrahara*, *Gourahara* and *Sthirikaranam Anganam* effect was opted⁶. *Rukshana Chikitsa* helps in reduction of *Vata Kapha Medas*. Due to their *Rukshadi gunas* like *Ruksha*, *Laghu*, *Kshara*, *Ushna*, *Sthira* and *Apichchila* helps to liquify and clear the doshas, thus clearing the *Sroto Avarodha* of *Medavaha Srotas*. It also helps in relieving the stiffness and other symptoms caused due to excessive fat accumulation.

Importance of *Rukshana* before *Shodhana*: According to Acharya Vagbhata in *Sthoulya* persons there will be an enormous amount of *Kapha Dushti* and *Agni Dushti*. So, initially *Rukshana Karma* has to be done followed by *Snehapana* and *Vamana*. The *Snehapana* should be in such a way that it should help in expulsion of *Doshas* from the body.

Abhyanga with *Brihatsaidhavadi taila* acts by its *Veerya* on *Bhrajaka Pitta*. *Ushna* and *Teekshna guna* does the *Pachana* of vitiated *Doshas* and *Kapha Meda Vilayana*. An expulsion of vitiated *Kapha Meda* and *Vata* does *Shareera laghavata*.

Vamana Karma is adopted due to its *Bahudosh Nirharana Shakti*, *Srotoshodhana* effect, *Kapha* and *Pitta Dosha Nirharana*, correcting the status of *Agni* has helped in countering the *Kapha* and *Medas* which are the *Dushyas* in the manifestation of *Sthoulya*.

Yogasana in that Suryanamaskara is advised to a patient as its a moderate physical exercise linked with the breathing. It consumes calories without much fatigue or exhaustion; it's an isotonic exercise which increases metabolic rate. The dynamic stretches and rhythmic pressure changes in the viscera stimulates viscerceptors helps all the systems work at optimum level. It also increases Cardiovascular endurance. Mobilizes the stored fat by increasing the blood circulation. Suryanamaskara stimulates the body's positive energy flow as an integrative approach in Sthoulya along with Panchakarma Chikitsa.

CONCLUSION

Nidana parivarjana, Ritushodhana, Dinacharya, Ritucharya will be helpful to prevent lifestyle borne disease like *vamana*. The external purification procedures like *rukshaudvartana* had the *kaphahara* and *medopravilayana* properties. Internal purification like *vamana* helps in the elimination of excessive *Kapha* and Suryanamaskara are found to be effective in the reduction of blood cholesterol, body weight and other associated complaints obesity. Further clinical research is required to substantiate the effectiveness of Ayurvedic treatments for *Sthoulya*.

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