

Effect of Vyayama in Sthaulya: A Review Study

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ABSTRACT-

Ayurveda has a vast scope in the management of metabolic disorder. Clubbing of modern medicine concepts with Ayurveda is essential for this. The pathophysiology of metabolic disorder shall be clubbed with disorders due to overnutrition (SantarpanjanyaVyadhi) in Ayurveda.¹Sthaulya (Obesity) is a metabolic disorder due to vitiation of Medodhatu(excessiveaccumulation of fatty tissue) in the body.Acharya Charakhas described Sthaulya Purushaamong one of the AshtaNindita Purusha. Sthaulya can be described as “Medoroga, Medovridhi, Medasvi and Ati- Sthaulya. Sthaulya is caused due to Medovridhi which is a KaphamedajaVikarawith vitiation of Jatharagniand Medodhatvagni includes abnormal and excessive accumulation of Medodhatu in the body. if it is not managed it leads further diseased condition. That’s why this has drawn my attention towards prevention of diseases & control of Medovridhi with the help of Ayurvedic management in the form of Vyayama.

KEYWORDS:Medovridhi, Medaamsa, Amarasa,AshtaNindita Purusha,ApakwaMeda.

I. INTRODUCTION-

The word Sthaulyamentioned in this context. In general,Hyperlipaemia can be considered under the title of 'Medoroga' which is mentioned in ‘AshtaNinditiyaRoga’ as ‘SthaulyaRoga’. According to AcharyaCharak in case of fatty person, other Dhatu doesn’t grow to the extent.²

A person having bulkiness of the body, especially due to deposit of fat in the abdominal region with decrease energy level in body is termed as Sthula(obese) and the state of Sthulais called Sthaulya(Obesity).Over indulgence in Kapha&MedaSadharmiAmarasa containing etiological factors leads to “KaphaBhuishtha Dosha Vriddhi” in the body, which due to its very nature, produces Agni Vikruti causing the production of Ama. Which leads to Medovridhiby creating Medodhatwagni-Mandya. VitiatedKapha&Meda causes MedovahaSroto Sanga, leading to Margavrodha of Vata. This vitiated Vatacirculates in whole body especially in the Koshta, later on

causing JathragniSandhukshana which results in Kshudha-Adhikya&ShighraJarana of Ahara. MedodhatwagniMandya takes place due to which the capacity to digest Meda -Mamsa by theMedodhatwagni is hampered, leading to the formation of ApakwaMeda which is incapable of nourishing the Uttar Dhatu. The Ama Meda gets accumulated in Sarvangaespecially in the Sphik-Udara-Stana regions resulting in Sthaulya.³

MATERIAL AND METHODS: Here we have mentioned critical review of relevant literature ofSthaulya from Ayurvedic text books, previous research paper, different medical text books & journals.

DEFINITION OF STHAULYA:A person in whom excessive and abnormal increase of Medo Dhatu along with Mamsa Dhatu is found, which result into pendulous appearance of buttocks, belly and breasts is called as “Sthoola”. The increased bulk is not matched by corresponding increase in energy.

ETYMOLOGICAL DERIVATION OF STHAULYA: In Sanskrit grammar each and every word is derived from a particular root word called as Mula Dhatu. Similarly, the word Sthaulyais derived from Mula Dhatu“Sthu”with “Ach”Pratyaya, which stands probably for bulky or big or thick.⁴

SYNONYMS OFSTHAULYA: Pivara, Pina, Piva, Pyana, Apyana, Prapyana, Pusta, Pustanga, Mansala, Sthulakaya, Sthulata, Sphita, Tundika, Tundina, Medasvina, Ucchuna, Kantuka, etc. for the word Sthulaand Sthaulya.⁵

CLASSIFICATION OF STHAULYA:

For the purpose of diagnosis, prognosis and easy management, disease should be classified as per as severity as well as chronicity. Hence, classification ofSthaulya is essential but there is no such clear classification is found in our classics.

AstangSamgraha, AstangaHridaya and Sharangadhar have thrown light regarding classification ofSthaulya. AsthangSangrah and AshtangHridayaboth mentioned three types of Sthaulyai.e. Adhika, Madhya and Hinafor better

management while narrating the indication of Langhana Upakrama.⁶

NIDANA OF STHAULYA-

Indicating the importance of this disorder, a separate chapter “Medorogadhikar” is mentioned in Yogaratnakara. Describing the aetiology, he says that due to lack of exercise, sleeping during day time and intake of Kapha increasing diet the sweet juices of the (ingested) food are converted into Sneha (fatty acids) which leads to increase in fat.⁷ He also explains its pathogenesis and quotes that since the increased Meda blocks the channels, so the other dhatus are not properly nourished, as a result fat is further increased and the person becomes incapable of performing the physical activities.⁸ So it remains to be a potential causative factor for obesity and other metabolic disorders. Lack of physical exercise, abstinence from sexual intercourse, sleeping during the day, uninterrupted cheerfulness, lack of mental activities, and genetic defects are the other factors responsible for obesity.

PURVARUPA-

Purvarupa are the symptoms that appear prior to the complete manifestation of the disease. None of the Ayurvedic texts has described the Purvarupa of Sthoulya. According to Charak, the Medovaha Srotodusti Lakshana, which are also mentioned as Purvarupa of Prameha, can be considered as Purvarupa of Sthoulya because of similarity in pathogenesis of Prameha and Sthoulya. Two morbid components-Kapha and Meda are common in both.⁹

RUPA: Reduced lifespan, restricted movements, impotence or reduced sexual activities, debility, bad odour, profuse sweating, excessive hunger and thirst are the complications considered in Ayurveda for an obese person.¹⁰

SAMPRAPTI- Due to the causative factors, the adipose tissue (Meda Dhatu) only is nourished and tissues (Dhatu) do not get nourishment. It results in laxity (Shaithilya) in each body tissue. This leads to a shortening of life span. This laxity is also seen in obstinate urinary disorders, including diabetic mellitus (Prameha). As per the definition of obese (Sthula), there is a simultaneous increase of adipose tissue (Meda Dhatu) and muscle tissue (Mamsa dhatu). So, the muscle tissue (Mamsa Dhatu) should also be targeted during treatment.

Due to the obstruction of body channels by adipose tissue (Meda Dhatu), Vatadosha is trapped inside the gut (Koshtha). The Vatadosha continuously stimulates the Agni (digestion and metabolism) and

increases the demand for food. It leads to voracious appetite without the sense of satiety.¹¹ This pathogenesis can be related with strong insulin resistance at hepatic or pancreatic level or leptin resistance at hypothalamus level. These pathologies should be broken while treating obesity. In pathogenesis of Prameha, the Kapha Dosh and fat/adipose tissue (Meda Dhatu) mix with muscle (Mamsa Dhatu) and body fluids (Kleda) which are already excessive in quantity.¹² The disease Prameha can be considered as a prototype for all metabolic disorders. So, with Meda Dhatu and Mamsa Dhatu, Kleda should also be considered in metabolic disorders. The laxity occurs due to excess accumulation of Kleda in body tissues. It results in unwanted moisture or fluid (Abishyandana) into body channels. This creates low-grade inflammation at cellular level.

DEFINITION OF VYAYAMA: Vyayama is a physical action which brings stability and strength in body is termed as Vyayama.¹³

According to Acharya Sushrut, The work involving exertion of the body is known as Vyayama (Physical exercise).¹⁴ After doing it one should press the body gently all over.

6. ASPECT OF VYAYAMA: Perspiration, enhanced respiration, lightness of the body, inhibition of the heart beat is the Samyaka Vyayama Lakshana.¹⁵

One should perform Vyayama as “Balardha” known as half of their body capacity and also according to different types of seasons.¹⁶

7. Vyayama under daily routine According to Acharya Vagbhata Vyayama comes under Dinacharya which is very important for maintaining various types of life style disorders.¹⁷

8. Benefits of Vyayama¹⁸ Vyayama brings lightness in our body, provides ability to work, stability, strength, resistance to discomfort and alleviation of Dosh (Mainly Kapha Dosh). It also increases power of digestion.

9. TYPES OF VYAYAMA- According to Acharya Charak there are different types of Vyayama like travel in exceedingly jolting vehicles (horse riding and chariot race etc), sitting, sleeping, standing or moving in irregular posture and indulgence in physical exercises of this sort in irregular posture weak person fights with a stronger one (wrestling, judo etc), using the too big bow or speaks too much carries too big load (weight lifting etc), swims in water for a long distance (different swimming competition), runs fast to cover a long distance.¹⁹

10. VYAYAMA IN DIFFERENT RITUS- (seasons)²⁰

- a) Varsha Ritu- Vyayamais avoided.
- b) Hemant Ritu- Half of the strength.
- c) Vasant Ritu- Regularly practice.
- d) GrishmaRitu- Only mild.

11. CONTRAINDICATION OF VYAYAMA²¹-

Vyayama is contra-indicated for persons, who are emaciated due to excessive sexual activity, weight bearing and Walking and for those who are in grip of anger, grief, fear, exhaustion and for the children, for elder persons and for persons having VatikaPrakriti and who need to talk loudly and excessively. One should not doVyayama while he is hungry and thirsty also.

TREATMENT PRINCIPAL-Principles of management Breaking the chain of pathogenesis is the treatment. Merely weight reduction do not indicate management of obesity. The focus of treatment should be to provide nutrition to other tissues (Dhatu). Improvement in the functioning of Agni at each level is of prime importance in treating the metabolic disorder.

Ayurvedic treatments are highly personalized. While treating obesity, the different underlying causes such as oxidation, insulin resistance, leptin resistance, fatty liver, PCOS, drug-induced obesity etc. should be considered. These pathologies should be targeted instead of targeting the fats. Obesity and its complications should be targeted in single management. As far as possible, metallic preparation should not be used for obesity management. There are no confirmatory research works or evidence to show it is safe to use. The following principles are applied in the management of metabolic syndrome and obesity.

1. Controlling the cause. (Nidaan)
2. Correcting the obstruction in channels. (Srotorodha)
3. Correcting poor metabolism (Ama) status.
4. Correcting digestion (Agni) at every level.
5. Correcting nutritious status of all other Dhatu (tissues) other than Meda (fats).
6. Keeping all the body channel (Srotas) intact for proper nourishment of Dhatu.
7. Rejuvenation (Rasayana).

II. CONCLUSION-

The main aim of Ayurveda is to maintain the health of healthy individuals and to treat the diseased conditions. So, for maintaining the health one should follow proper daily and seasonal

regimen which is advised by our Acharyas. Medovridhi, Prameha, hypertension are the life style disorders which are caused due to irregular diet and habits. Aahar&Vihar plays important role in the management of Medovridhi. Action of Vyayamais produce Ushma in body and pacify the excess amount of Meda Dhatu and Kapha and remove it from body. Practice of Vyayama brings about lightness, ability to work, stability, resistance to discomfort and alleviation of Doshas (specially Kapha) in the body, which comes under Vihara in Charaka Samhita²². These Vyayama plays a very effective role in the management of Medovridhi and also in maintaining the health.

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