



## Review Article

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### CRITICAL REVIEW ON ROLE OF PANCHAKARMA IN STHAULYA WITH SPECIAL REFERENCE TO OBESITY

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#### ABSTRACT

In the science of life all the aspects of human being health are clearly mentioned. Due to change in day to day life style, the superiority of human health is falling. Dreadful change in life style has led to disorders like obesity, diabetes. Among these is observed commonly in obesity. Metabolic disorders are discussed in Ayurveda under Sthaulya. Panchakarma the five major procedures of Ayurveda play a role in the management of metabolic disorders. Panchakarma by its Shodhana therapy effect is intended for purification of the body by which the accumulated morbid humours responsible for disease are expelled out to produce an ideal environment for proper functioning of body. However, Sthaulya being Atisthula conditions Panchakarma is not prescribed as a treatment modality. Panchakarma has a major therapy role as promotive, preventive and curative procedure. So there arises a need to practice Panchakarma according to classical in medical situations like Sthaulya so that Panchakarma can be justified as a modality of management in various severe medical conditions in preventive and curative aspects.

**Keywords:** Panchakarma, Obesity, Sthaulya.

#### INTRODUCTION

Sthaulya (Obesity) is one among the major diseases of Modern era. In Modern era with continuous changing life styles and environment, changed diet habits, man has become the victim of many disease caused by unwholesome dietary habits and Obesity is one of them. Obesity is a gift of the Modern age of Machines and Materialism. It occurs as a result of lack of physical activity with increased intake of food. The industrialization, stress during the work, dietary habits, lack of exercise and various varieties among the daily diet e.g. fast food, frozen fruits, increased amount of soft drinks and beverages, canned foods results into the clinical entity which we can call as Obesity.

Obesity is the only one disease which is gaining more and more attention of scientists at global level. Many medical schools are making efforts to find a good remedy for this burning problem. Curiosity is one of the noblest instincts of man, the endless desire of man for his knowledge. Many theories have been put forward with many new hypotheses describing the exact etiopathogenesis of Sthaulya.

#### PANCHAKARMA IN STHAULYA

Ayurveda classics mentioned the utility of Panchakarma in Sthaulya. The utility of Panchakarma can be understood if analysed under the role of the Purvakarma and Pradhana karma.

#### PURVAKARMA

Before the actual procedure of purification, there are some essential procedures called as Purvakarma. Purvakarma prepares the body and make the dosha fit to be eliminated. Acharyas have mentioned about external purification therapy for the management of sthaulya. Though Purvakarma like Snehana, Swedana and Pradhana Karma including Vamana, Virechana, Anuvasana Basti has been contraindicated to Atisthula patients by most of the Ayurvedic texts, specifications could be understood as following

#### Rookshana

Rookshana is the vishista Purvakarma before administration in specific condition like mamsala (Upachita Mamsa), Medura (medasvina), bhurishlehma (excess of kapha), vishamagni<sup>1</sup> (alteredstate of digestive strength). In all classical texts, Udavartana treatment is mentioned as part of daily regimen and for Sthaulya 'Udavartana' is recommended by Acharya's. The benefits of Udavartana is also mentioned i.e. Kaphahara, MedasahPravilayamanam, Sthirikaranamanganam. Charaka has mentioned 'TeekshnaRookshaUdvaratana' for Sthaulya<sup>2</sup>.

#### Snehana

Snehana Karma is always forbidden for the patients of Sthaulya. However on exigency usage of Taila is recommended<sup>3</sup>. Lekhana and Medohara properties and Sthulatvahara action of Taila are

described in Ayurveda<sup>4</sup>. Classics have advised the use of particular Taila of Swarasa, Tuvarak, and Bhallataka<sup>5</sup>.

### Swedana

Acharya Charaka has told that Svedana as one of the Chikitsa for Santarpana janya roga<sup>6</sup>. Vagbhata has indicated the use of Pinda sweda on extreme requirement<sup>7</sup> although on exigency Mrudu Sweda is advised for Sthaulya patients.<sup>8</sup>

### PRADHANA KARMA

#### Vamana

Most of the texts prohibit the use of Vamana due to inability of the patient to bear the potency of medicine and therapy causing Praanaparodha<sup>9</sup>. Moreover, Ati Brimhana and Meda Mamsa Ativriddhi are mentioned as predisposing factors for Vamana Vyapada<sup>10</sup>. Sthaulya is Kaphaja Nanatmaja Vikara hence Vamana is the first line of treatment. Mrudu Vamana is ideal. For Vamanartham Madanaphala, Pippali, Nimba, Yashti Phanta can be used. However Vamana is indicated for treatment of Medo Roga<sup>11</sup>. Furthermore, similar line of treatment is advised for disorders of Shlesma and Meda<sup>12</sup> and Vamana is considered as the best for alleviation of Kapha dosha<sup>13</sup>. Hence, Vamana can be used for the treatment of Sthaulya, but only in uncomplicated patients

#### Mode of Action of Vamana

In the Samprapti of Sthaulya main involvement of Kapha & Meda is found. Vamana Dravyas by their Sukshma Guna reaches Anu Srothas. Teekshna & Ushna Guna - Chedana & Lekhana of Kapha & Medas. Removes dusta Anna Rasa. Thus Vamanakarma directly acts over Kapha, Medas & Dushta Annarasa, thereby checks the Samprapti.

#### Virechana

Clear indication of Virechana in Sthaulya is mentioned. Virechana Yogas like Triphala, Aragvadhya, Katukarohini can be used. Pippalyadi choorna, Hareetakyadi choorna, Trivrutadigutika /Leha<sup>14</sup>.

#### Mode of Action of Virechana

Virechana is important among Shodhana; because it not only act over Pitta but also on Kapha, Vata & Meda, removes avarana of Vayu in Kostha & corrects Agni Vaigunyata. By Virechana Drugs there will be increased bile secretion & increased peristaltic movements. During relaxation phase of peristalsis; sphincter of oddi being relaxed, as bile come to the Gastro-intestinal-tract. Thus, this bile can be compared to Pitta, which will be eliminated during Virechana with other toxins. Hence Virechana reduces Pitta Dushti & normalizes Agni. Increased stimulation & local nerve reflexes lead to increased mucous secretion, as it is clearly told in our classics as Kaphantam Virechanam. Mrudu Virechana is one among the Vatopakrama. Thus Virechana removes the Avarana of Vata there by passage of Vata is rectified. By means of it Vatanulomana can be achieved.

#### Basti karma

Brimhana Karma of Anuvasana Basti is well established and so its application is unanimously contraindicated for patients of Sthaulya<sup>15</sup>. It is considered as one of the etiological factor of Sthaulya and always restricted for the patient of Sthaulya. However Niruha basti has a great role in Sthaulya. Rookshana

and Tikshna Basti are considered as most suitable for chronic and complicated disorder like Sthaulya<sup>16</sup>. The role of Ruksha, Ushna and Tikshna Basti in management of Sthaulya is indicated by Charaka<sup>17</sup>. Sushruta also recommends Basti therapy and emphasizes to consider patients Agni, Bala etc, while administering Lekhana dravya is combination of Vata and Teja Mahabhuta dominance<sup>18</sup>. A further characteristic of Lekhana Basti is given by Susruta<sup>19</sup>. According to him, the Basti prepared with Triphala Kwatha is termed as Lekhana Basti. Lekhana or Karshana Basti helps to remove obstruction of Meda, Kapha and Kleda from Srotas by its Veerya and helps to alleviate vitiated Vata and normalize the function of Agni and Vayu. Basti prepared with Taila, Gomutra, Kanji, and Saindhava<sup>20</sup>, Erandamooladi Niruha<sup>21</sup>, Kaphanasaka Basti<sup>22</sup>, Lekhana Basti<sup>23</sup>, Madhutailik Basti<sup>24</sup>, etc, can be practiced for management of Sthaulya. Bhadradi Asthapana Basti, Aragvadhadi Niruha Basti<sup>25</sup>, Dvipanchamooladi Basti, Kaphamayaghna Niruha, Anuvasana<sup>26</sup>, Erandamooladi Niruha<sup>27</sup>, Gomutra Basti.<sup>28</sup>

#### Mode of action of Basti

Mode of action of Basti can be assessed based on the drugs used in Basti. Especially Lekhana Basti Dravyas have Rasa – Katu, Tiktha, Kashaya, Guna – Sukshma, Laghu, Teekshna, Vipaka – Katu & Ushna Veerya. Katu, Tikta, Kashaya Rasa decreases the Kleda, thereby does the Dhatu Karshana. Sukshma Guna - drug can reach the cellular level. Tikshna Guna (Agni Mahabhuta) breaks down the Dosha Sanghata in Srotas (removes Srotosanga). By this path of the Vyana Vayu involved in the pathogenesis is normalized and can transport nutrients to all Dhatu properly, leading even development of each Dhatu. Ushna Veerya of the Dravya is responsible for the reduction of Meda, also having Deepana- Pachana action followed by Kapha vata Shamaka in nature. Because of its Deepana Pachana does the Ama Pachana, and also corrects the Medodhatvagni. All the Dravyas used in Lekhana Basti having Karshana property along with Rukshana Guna like Gomutra, Yavakshara, etc; whereas Shiilajatu gives Rasayana action against Dhatu Kshaya. By this way Lekhana Basti Dravyas reduces Kapha -Vata Dushti, corrects the Agni, does the Ama pachana, rectifies Medodhatvagni & also by removing Sanga it nullifies the pathogenesis of Sthaulya.

#### Nasya karma

Though, none of the Ayurvedic texts have specified the benefits of Shirovirechana in Medo Roga, Avapida Shirovirechana is mentioned as line of treatment for Abhishyanna Meda Vyaapta Sharira especially Sirah i.e. excessive accumulation of Meda in body especially in upper body<sup>29</sup>. Moreover, Karshana Nasya is indicated in the disorders of Kapha Dosha<sup>30</sup> and Sthaulya is enumerated as one of the twenty-kapha Nanatmaja disorder. Besides that, Triphaladya taila has been indicated for Nasya Karma in patients of Sthaulya<sup>31</sup>. Shirovirechana can be used in patients of Sthaulya to alleviate aggravation of kapha and its related symptoms like Moha, Glani, Jadya, Alasya, Gadgadatva, and Atinidra etc.

#### DISCUSSION

Panchakarma is generally practised as the preferred modality of treatment of Sthaulya. However, Panchakarma or Shodhana can be incorporated as a preventive measure taking in consideration of the Bala of the patient and after proper assessment of the stage of the disease.<sup>32</sup> Derangement of Agni or digestive power leads to production of Ama which disturbs Agni of fatty tissue and blocks the proper formation of further tissues. Accumulated fat causes disturbance to movement of vata which in turn

increases appetite. Person therefore eats more and the entire food is then converted into proper fat tissue. As per the line of treatment of obesity, the diet prescribed should be Guru (heavy to digest) and Apatarpana (no nourishing). The Apatarpana quality of food will help in the reduction of fat in the body. Heavy quality, the food normalizes the aggravated vata and also reduces Tikshnagni. Food should be Katu, Tikta, kashaya rasa Pradhana which decreases kapha. Ruksha guna helps to reduce fat and lekhanika guna helps to remove obstruction in the channels due to its Sroto cleansing property. Ruksha guna, kashaya rasa and grahi guna are mainly concerned with medoshoshan. Yava is having the properties like Ruksha, guru, and Mrudu gunas which act as Medohara. Ayurveda always follows prevention is better than cure. For prevention, Nidana Parivarjana is very important. We can follow dinacharya, ritucharya and ratricharya. In Shodhana Chikitsa, Purvakarma increases Agni and Pradhana karma removes Sanga and vimarg gamana. Ushna and Teekshna Dravyas reduce Sanga or obstruction and clean all the margasang Srotas. After Pradhana karma we can follow Samsarjana karma, for this Agni Deepana occurs gradually.

## CONCLUSION

In conclusion Sthaulya or the metabolic disorders are one of the most affecting the population of India and world. Ayurveda treatment is generally not considered. However, it is very well observed that Panchakarma with its diverse dimensions of therapies can contribute to the management of Sthaulya. Panchakarma has the ability to clear the body channels of the toxins and act as preventive and curative measures for Sthaulya. Thus, Panchakarma has a huge potential to be a potent preventive and curative modality of management of Sthaulya. The first step in obesity treatment starts with a comprehensive management of the lifestyle (i.e. diet, physical exercise, behaviour modification) and should be maintained as an effective and safe obesity management measure. Modern drugs are not advisable as they have lots of complications hence it is better to follow Ayurveda principles for healthy lifestyle. We can continue this healthy lifestyle with safe and effective treatment of Ayurveda to prevent.

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