To study the effect of Nyagrodha, Pippal and Sadaphala Kwatha in Meda Roga (Sthaulya) mentioned in Astanghidya

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ABSTRACT-

Sthaulya (obesity) is a medical condition in which excess body fat has accumulated to the extent that it may have a negative effect on health. Obesity is life threatening disease. Obese patients are more likely to develop dangerous conditions like cardiovascular disorders, diabetes mellitus and many metabolic disorders as compared to those who are not obese.

According to ayurveda, obesity (atisthula) can be defined as excessive accumulation of meda(fat/adipose tissue) and mamsa (flesh/muscle tissue) leading to flabbiness of hips, abdomen and breast and suffers from deficient metabolism and energy. Atisthula is considered as one of the eight despicable condition as describe in charak samhita asthauninditiya adhyaya. In the management of obesity dhatvagni plays very important role so there is a wide scope of research in ayurveda.

For clinical study, 30 clinically diagnosed patients of obesity were selected from our hospital Seth. R.V Ayurved Hospital, Sion. Patients were given the selected drug for 3 months and effect of it on obesity were observed and parameters were noted down.

Keywords: Sthaulya, obesity, dhatvagni, asthauninditiya

INTRODUCTION-

Growing prevalence of obesity worldwide is an increasing concern surrounding the rising rate of other metabolic disorders like diabetes, coronary and cerebrovascular diseases with the consequent health and financial implications for the population. Obesity promotes a cascade of secondary pathologies.

Over obese person has 8 defects- shortening of life span, hampered movement, difficulty in sexual intercourse, debility, foul smell, over sweating, too much hunger and excessive thirst. Sthaulya is not only included in asthauninditiya but also in shleshma nanatmaja, atinindita, ait brihmana nimittaja and bahu dosha janita vikaar.

Moreover sushruta has emphasized on metabolic disturbances
(dhatvaagnimandya) in the etiopathogenesis of sthaulya.\textsuperscript{6}

Vayu, due to passage having been obstructed with fat, moves about abundantly in kostha and thus stimulates digestion and absorbs food. Hence the person digests food quickly and desires excessively the intake of food. These two- agni and vayu as such burn the obese like the forest fire burning the forest. In the event of excessive increase of fat, vayu and other doshas suddenly give rise to severe disorders and thus destroys the life shortly.\textsuperscript{7}

There is excess of fat and further only fat is accumulated and not the other dhatus so, thus the life span is shortened, because of laxity, softness and heaviness of fat there is hampering in movement, due to non abundance of semen and the passage having been covered with fat, there is difficulty in sexual intercourse, due to disequilibrium of dhatus there is debility, foul smell is due to defect and nature of fat and also sweating due to association of medas with kapha, its oozing nature, abundance, heaviness and intolerance to physical exercise, there is over sweating, because of intensified agni and abundance of vayu in kostha there is excessive hunger and thirst.\textsuperscript{3}

AIMS AND OBJECTIVE-

AIM-
To study the effect of nyagrodha (vata), pippal, sadaphala (udumbar) kwatha in meda roga.

OBJECTIVES-
1) To review literature on meda roga (sthaulya) from classical ayurveda texts.

2) To study meda dhatu, santarpan and meda roga (sthaulya) mentioned in our classical ayurveda texts.

3) To find out safe and effective treatment of nyagrodha, pippal and sadaphala kwatha in clinically diagnosed patients of meda roga.

MATERIALS AND METHOD-

Study centre- Seth. R.V Ayurved Hospital, Sion
Duration- 3 months
Total patients- 30
Drug used- nyagrodha, pippal and sadaphala kwatha
Dose- 40ml kwatha given to patient empty stomach once in a day.

Follow up of patients was taken after 1 month, 3 follow ups in whole study.

CRITERIA OF ASSESSMENT-

1. Chala sphika\textsuperscript{1}
2. Chala udar\textsuperscript{1}
3. Chala stana\textsuperscript{1}
4. Shudra shwas\textsuperscript{9}
5. Trushna\textsuperscript{9}
6. Atinidra\textsuperscript{9}
7. Anga shaithilya\textsuperscript{9}
8. Sweda aadhikya\textsuperscript{9}
9. Utsah hani\textsuperscript{9}
10. Sharirbhar\textsuperscript{9}
11. BMI
SUBJECTIVE CRITERIA-
Patients having clinical presentation of sthaulya (obesity) as mentioned in the ayurveda texts.

OBJECTIVE CRITERIA-
1. BMI (body mass index).
2. Weight.

For the present study BMI> 30 was taken considering the patients as obese.

BMI calculated by its formula= weight (in kg)/ height (meter)$^2$.

INCLUSION CRITERIA-
1. Patient from 21 years to 50 years of either age.
2. Patient of Swatantra sthaulya (obesity)
3. Patient fulfilling obesity criteria.

EXCLUSION CRITERIA-
1. Age below 21 years and above 50 years.
2. Patients suffering from chronic diseases like IHD, diabetes mellitus, hypertension, auto immune disease, metabolic disorders, genetic disorders, BMI > 40.
3. Pregnant and lactating females.

CAUSES OF STHAULYA-
Causes is divided into-

1) Aaharatmaka nidan-
   a. Santarpana (over saturation)$^3$
   b. Adhyasana (consumption of food when earlier food is not yet digested)$^3$
   c. Excessive consumption of guru (heavy), madhur(sweet), sheeta(cold) and snigdha(unctuous food)$^{10}$
   d. Slimy substances, new cereals.$^{10}$
   e. Nava madya (use of newly made alcohol)$^{10}$
   f. Gramya rasa (meat of marshy animals) audak rasa (meat of aquatic animals)$^{10}$
   g. Paya vikar (milk and its products)$^{10}$
   h. Dhahi (curd), sarpi(ghee), ikshu vikar (jaggerys preparation)$^{10}$
   i. Shali(rice), godhum(wheat), masha(blackgram)$^{10}$
   j. Bhojanottar jalpan

2) Viharatmaka nidan-
   a) Divaswap (Indulgence in day sleeping)$^{10}$
   b) Avyavaya (lack of sexual life)$^3$
   c) Avyayama (no exercise)$^3$
   d) Shaya-Asana sukha (luxurious sitting)$^{10}$
   e) Bhojanottar snana (bathing after taking meals)
   f) Bhojanottar nidra (sleeping soon after meals)

3) Mansika nidan-
   a) Achintanat (Lack of anxiety)$^3$

4) Other-
   a) Bijaswabhavat (Genetic defect)$^3$

IMPACT OF STHAULAYA-
Disproportionately increased medas is accountable for several serious consequences said in charak and sushrut-

- Ayuhrasa (decreased life span)$^3$
Javoparodha (decreased in enthusiasm and activity)\(^3\)

Krichravyavayata (difficulty in sexual act)\(^3\)

Dourbalya (decrease in strength)\(^3\)

Dourgandhya (bad odour)\(^3\)

Swedabadha (excess perspiration)\(^3\)

Kshut pipasadhikya (excessive hunger and thirst)\(^3\)

Mandotsaham (less activity referring to sedentary lifestyle)

Atisnigdham (excessive intake if fatty substance)\(^3\)

Atisthaulayam (gross obesity)

Mahashanam (excessive eating)\(^3\)

**DRUGS USED** \(^8,11,12\)

<table>
<thead>
<tr>
<th>SR.NO</th>
<th>LATIN NAME</th>
<th>RASA</th>
<th>VIRYA</th>
<th>VIPAK</th>
<th>GUNA</th>
<th>PART USED</th>
<th>PROPERTY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. VATA</td>
<td>Ficus benjalensis</td>
<td>kshaya</td>
<td>sheeta</td>
<td>katu</td>
<td>Guru, ghrahi</td>
<td>panchang</td>
<td>Kapha-pittaghna.</td>
</tr>
<tr>
<td>2. PIPAL</td>
<td>Ficus religiosa</td>
<td>kshaya</td>
<td>sheeta</td>
<td>katu</td>
<td>Guru, ruksha</td>
<td>bark</td>
<td>Pitta-shlesmahar</td>
</tr>
<tr>
<td>3. UDUMBAR</td>
<td>Ficus glomerata</td>
<td>Madhurkshaya</td>
<td>sheeta</td>
<td>katu</td>
<td>Guru, ruksha</td>
<td>bark</td>
<td>Pitta-kaphahar</td>
</tr>
</tbody>
</table>

**PREPARATION METHOD**

The raw material was collected from local market, standardization was done and kwatha was prepared according to kwatha kalpana mentioned in sharangdhar samhita. (madyam khand. 2/1-2)

**MODE OF ACTION OF DRUGS**

All drugs nyagrodhra, pipal and udumbar are of katuvipak which clears all the meda and kapha avrodha and thus reduces strotorodha in the body. By which obstruction is removed and vata dosha can flow easily thus thereby reducing atishudha lakshan.

The guru guna of all drugs again reduces vata as it increases due to strotorodha and thereby increasing jatharagni. Due to ruksha guna kapha is reduced which is the main cause of obesity, which is increased due to above mentioned nidan. Kashaya ras also reduces vitiation of kapha and so it also reduces meda dhatu dushti as kapha and meda dhatu are of saaman guna. Like wise all drugs are kapha-pittahar so helps in reducing the lakshans of obese patients.
OBSERVATION-

<table>
<thead>
<tr>
<th>SR. NO</th>
<th>LAKSHANAS WHICH WERE ASSESSED</th>
<th>% OF RELIEF AFTER TREATMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sphika chalatva</td>
<td>76.33%</td>
</tr>
<tr>
<td>2</td>
<td>Udar lambanam</td>
<td>75.60%</td>
</tr>
<tr>
<td>3</td>
<td>Stana lambanam</td>
<td>60.20%</td>
</tr>
<tr>
<td>4</td>
<td>Shudra shwas</td>
<td>80.40%</td>
</tr>
<tr>
<td>5</td>
<td>Trushna</td>
<td>68.56%</td>
</tr>
<tr>
<td>6</td>
<td>Atinidra</td>
<td>74.50%</td>
</tr>
<tr>
<td>7</td>
<td>Angshaithilya</td>
<td>62.80%</td>
</tr>
<tr>
<td>8</td>
<td>Swedahikya</td>
<td>77.44%</td>
</tr>
<tr>
<td>9</td>
<td>Utsahani</td>
<td>58.70%</td>
</tr>
<tr>
<td>10</td>
<td>Sharirbhar</td>
<td>78.20%</td>
</tr>
<tr>
<td>11</td>
<td>BMI</td>
<td>79.40%</td>
</tr>
</tbody>
</table>

DISCUSSION-

Total 30 patients were included in the study. All were given the selected kwath for period of 3 months. Complete history taking with informed written consent was taken.

Case record form was prepared with questionnaire regarding above mentioned causes and symptoms. And the form was filled up with deep interview method. Out of 30 patients 19 patients got significant relief, 7 patients got moderate relief and there was no relief in 4 patients. In majority of patients symptoms like sphika chalatva, shudra shwas, sweda adhikya, ati nidra reduced to a good extent. Udar lambanam, sharir bhar and BMI also showed moderate reduction. Along with medication few dietary changes and brisk walking was advised.

CONCLUSION-

Obesity is major metabolic disorder affecting worldwide in all gender and in all age groups. In the management of obesity Agni plays an important role therefore only diet control is not a complete solution. The kashaya rasa and ruksha guna of nyagrodhadi kwatha reduces the vitiation of kapha dosha. Guru guna of nyagrodhadi kashaya reduces the vitiation of vata dosha. The drugs of nyagrodhadi kashaya are shlehma-pitta har so reduces the strotorodha, clears the kha- vaigunya.

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