ASHTA DOSHAS IN ATISTHAULYA - AN OVERVIEW

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ABSTRACT
The present era is more challenged with various life style disorders. Due to continuous changing lifestyles like fast and stressful life, environmental factors, dietary habits etc has made the man victim of many lifestyle diseases. Atisthaulya is one of the leading diseases which affects the physical, mental and social health of a person. Acharya Charaka has included it among “Ashtauninditya Purusha” because of their unpleasant appearance, unmanageable health conditions. It is a Sleshmaja Nanatmaja Vyadhi, which can be correlated to obesity as there is similarity of the symptoms in both. Obesity is one among the metabolic disorder which has high mortality and morbidity. This article concentrates on Atisthaulya and Ashtadoshas in Atisthaulya as it influences the health of the affected individual in terms of decreasing the life span (Ayushohrasa) due to Kshaya of Dhatus. Javoparodha (Retarded movements/Impaired body movements) and Dourbalyata (General debility) affects the productivity of the individual. Krucchravyavayata (Difficulty in sexual act) may lead to infertility. Due to Swedabhada (excessive sweating) there will be Dourgandhya (bad odour of the body) which leads to embarrassment in public life. Atikshut (Excessive hunger) and Atipipasa (Increased thirst) creates repeated demand for the food and water and causes discomfort to the individual. It has been clearly explained in Ayurveda as ‘Vikaraan Darunaan Krutva Nashayantyashu Jeevitam means there will be development of severe diseases which may prove to be fatal when it affects the individual.

KEYWORDS: Atisthaulya, Ashta doshas , Nanatmaja vyadhi, Charaka, Obesity

INTRODUCTION
Prevalence of obesity has increased three folds between 1975 and 2016 and continues to increase. It is more prevalent in women compared to men. According to WHO estimation in 2016, more than 1.9 billion adults were overweight, of these over 650 (13%) million were obese (11% men, 15% women).\(^1\) 12.6% women and 9.3% men in India are obese.\(^2\)

The prevalence of Atisthaulya is increasing very rapidly throughout the world. Atisthaulya is one of the disease which is associated with an increased risk of major and minor complications. Hence Ayurveda has focussed a lot on this disease. Acharya Charaka has included Atisthaulya among “Ashtauninditya” because of their unpleasant appearance, unmanageable health conditions. The word Atisthaualya is made
up of two words ‘Ati’ and ‘Sthula’ where ‘Ati’ means excessive and ‘Sthula’[3] is derived from the root ‘Sthu’ which means stout, big, bulky or increased growth of fat. The meaning of Atisthula is excessive growth of fat, it is defined by Acharya Charaka as the person with excessive increase of Abaddha Meda (fatty tissue) and Mamsa dhatu (~muscular tissue), there will be sphik, stana and udara lambana (pendulous buttocks, breasts, belly) i.e disproportionate increase in size of whole body along with the movement (chalatva) of it. Such a person is called Atisthula[4] This increased bulk is not matched by a corresponding increase in energy. This disease has been described by Acharyas in Ayurveda with different names (synonyms) like Atisthula, Sthoulya, Medoroga, Medodosha etc this is given in the below table.

### Synonyms of Atisthaulya

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Synonyms</th>
<th>Charaka Samhita</th>
<th>Sushruta Samhita</th>
<th>Ashtanga Hruda</th>
<th>Ashtanga Samgraha</th>
<th>Madava Nidana</th>
<th>Bhavapra Kasha</th>
<th>Bhaishajya Ratnavali</th>
<th>Yogaratnakra</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>ATISTHA ULYA</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>STHAULYA</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>3</td>
<td>MEDOROGA</td>
<td>-</td>
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<td>+</td>
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<td>-</td>
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### Nidanas of Atisthaulya

The law of nature says that without the cause effect is not possible, in the context of Atisthaulya Some of the Nidanas[5] (etiological factors) are Shleshmala Ahara Sevana like Madhura Rasa Pradhaa Aharasevana (Excessive sweet intake), Bhojottara Nidra (sleeping after meal, Avayama (lack of physical exercise), Achintanat (lack of mental worries), Bijnadosha swabhava (hereditary), Divwaswapna (day time sleep), Manasonivritti (mental relaxation) etc, Even in the context of obesity also sedentary lifestyle i.e, reduced physical activity, faulty food habits like excessive consumption of food, plays a major role in aetiopathogenesis of this disease, Specifically there is no mentioning of Poorvaroopa in Atisthaulya, however Medovaha Sroto Dushti Lakshanans due to Medovaha Sroto Dushti Nidanans such as Avayama (Lack of exercise), Divwaswapna (Sleeping during day time) etc leads to Atinidra (Excess of sleep), Dourgandhya (Bad odour), Angagaurava (heaviness of the body), Shaitilyata (weakness of the body) can be taken as Poorvaroopa of Atisthaulya (Premonitory signs and symptoms of Atisthaulya).

### Samprapti of Atisthaulya[6]

**Nidana sevana** (Atibhojana Kapha vruddikara ahara vihara i.e excess consumption of madhura rasa, divwaswapna, avayama, Bijas dushti etc) leads to Vridhdi of Meda and Mamsa Dhatu i.e...
Medomaamsati Vriddhatvaat’ occurs and so Atisthaulya is considered as Meda and Mamsa Pradhana Santarpanotta Vikara. Atisthaulya is also explained as a Meda pradoshaja vikara, its a dashya dominant disorder particularly, Medodhatu Vriddhi takes place and hence Atisthaulya can also be termed as Medoroga.

\[\text{Atisthaulya}\]

\[\text{Nidana Sevana}\]
leads to \textit{Ama} due to improper digestion of food causes

\[\text{Abaddha Meda}\]

\[\text{Srotoavrodha of Annavaha Srotas Causes}\]

\[\text{Avarana of Samana Vayu causes increase of vata in koshta}\]

\[\text{Agni sandhooshana} \ (\text{Because Samano Antaragni Sameepa})\]

\[\text{Koshtagni Vriddhi}\]
Which causes

\[\text{Ati kshut makes the individual to consume excess Nidana Sevana}\]

This vicious cycle leads to

\[\text{Atisthaulya}\]

\[\text{Samprapti Ghataka}\]

\[\text{Dosha-} \text{ It is a Kapha Pradhana Tridoshaja Vyadhi.}\]
\textit{kapha}: Kledaka, \textit{Pitta}: Pachaka, \textit{Vata}: Samana, Vyana

\[\text{Dushya:} \text{Meda Dhatu, Mamsa Dhatu}\]
\[\text{Agni:} \text{Jataragni, Medodhatvagni}\]
\[\text{Agni Dushti:} \text{Jatharagni Vriddhi, Medodhatvagni Maandyata}\]
\[\text{Srotas:} \text{Medovaha Srotas}\]

\[\text{Srotodushti:} \text{ Sanga ( Margaavarodha, Aamata)}\]
\[\text{Udbhava sthana -} \text{ Amasayoththa Vyadhi.}\]
\[\text{Sanchara sthana –} \text{ Sarvasarira}\]
\[\text{Vyakta sthana –} \text{ Sarvanga especially Udara, Sphik, stana and Gala Pradesha.}\]
Rogamarga - Bahya Rogamarga (In Atisthaulya as there is involvement of Mamsa and Medodhathu it comes under Bahya Rogamarga)

Svabhava – Chirakari.
Sadhyasadhyata – Kruchra Sadhya Vyadhi

Roopas (Symptoms) in Atisthaulya

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<tbody>
<tr>
<td>1.</td>
<td>Kshudra Shwasa(exertional dyspnoea)</td>
<td>-</td>
<td>+</td>
<td>-</td>
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<tr>
<td>2.</td>
<td>Ati Pipasa (Increased thirst)</td>
<td>+</td>
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<td>+</td>
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<tr>
<td>3.</td>
<td>Krathana(snoring)</td>
<td>-</td>
<td>+</td>
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<tr>
<td>4.</td>
<td>Sarva Kriyas Asamrthata(unable to do the activities)</td>
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<tr>
<td>5.</td>
<td>Ayatha Upachaya((improper body structure)</td>
<td>+</td>
<td>-</td>
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<tr>
<td>6.</td>
<td>Chalasphik Udara Stana</td>
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<td>-</td>
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<tr>
<td>7.</td>
<td>Alpavyavaya/Krucchravvavayata etc</td>
<td>+</td>
<td>+</td>
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</tbody>
</table>

Ashta Doshas in Atisthaulya[16]

- Ayushohrasa (Decreased life span)
- Javoparodha (Retarded movements/Impaired body movements)

1. Ayushohrasa – (Decreased life span):

All the Dhatu's should be equally nourished then only person will have Sukhayu

In Atisthauya condition

Only Medodhathu gets nourished in excess, causes improper nourishment of successive Dhatu's because it obstructs the Poshaka Dhatu to move on to next Dhatu and leads to Kshaya of Asthi, Majja etc (Uttarottara Dhatu)

Ayushohrasa

Life expectancy will be decreased because of over production of Medo Dhatu at the expense of other Dhatu's therefore other Dhatu's won't get nourishment properly i.e insufficient Dhatu Poshana. Hence Obesity leads to various comorbidity conditions thereby decreasing the life expectancy of the obese.

2. Javoparodha - (Retarded movements/Impaired Body Movements)

Java(vega)+Apara(jarayu)
As it happens in Jara (Vruddhavastha) same happens in Atisthula

Because of Shaithilya (flabbiness), Saukumaryata (delicacy/sensitive) and Guruta(Heaviness) properties of Meda Dhatu. Person of Atisthula cannot withstand exertion

Leading to Javoparodha (retarded movements)

3. Kricchra vyavayata (Difficulty in sexual act):

Due to Avarana in Shukravaha Srotas by Abaddha Medas

There will be medasavruta marga causes

Deficient production of Shukra along with obstruction to the flow of it

leading to

Kricchrayavayavata

The deficient production of Shukra will be present because of the Avarana caused by Medas in Shukravaha srotas leading to Kricchrayavaayata(sexual act becomes difficult).

4. Daurbalya (Debility):

Asamatva of Dhatu i.e Meda Dhatu Vriddhi and Kshaya of other Dhatus

Leads to deranged metabolism owing to malnourishment of the succeeding Dhatus

Daurbalya

As the equilibrium of the Dhatus are disturbed there will be malnourishment of Dhatus (Asthi,Majja etc) which leads to Dourbalya

5. Daurgandhya (Bad odour of the body):

In Atisthula

There will be involvement of Swedavaha Srotas
Hence excessive *Sweda* (sweating) occurs which is the *Mala of Medo Dhatu*\(^{[17]}\)

**Daurgyandhya**

6. *Swedabhada* (Excessive sweating):

On account of *Kapha Dosha* along with *Meda Dhatu ativriddhi*

*Vishyandi, Bahutva* and *Guru Gunas of Meda* leads to

*Ativruddi of Sweda* (*Vikruta Kleda*)

**Swedabhada**

7&8 *Athi kshut* and *Ati pipasa* (Excessive hunger and Increased thirst)

Due to *Medavrtavata*,

*Tikshnagni* occurs leads to

*Atikshut*

**DISCUSSION**

Ashta *doshas* in *Atisthoullya* leads to morbidity condition which indicates the severity of the disease. In *Ashtauninditiya Adhyaya*, Acharya Charaka has given detailed information regarding *Ashta Doshas in Atisthoullya* Eg: *Atipipsa, Atikshut* etc the same *lakshanas* have been explained as *Roopa* by Acharya *Sushruta* and Vagbhata. It is difficult to treat this disease because of the involvement of *Medas, Agni* and *Vata Dosha* which will be in excess in such a

patient, *Apatarpana Chikitsa* reduces *Medas* but elevates *Agn* and *Vayu*. Hence in *Ayurveda* it is said, “*Karshyamevavaram sthauyaat nahi sthulasya bhashajam*” - Being lean is considered to be best than being obese i.e *Karshya* (Emaciation) is better than *Sthauyla* (obesity).

**CONCLUSION**

Ashta *Doshas* are the morbidities which can be found in *Atisthoullya* which leads to study the disease in detail. In *Atisthoullya* there will be improper nourishment or under nourishment of successive *Dhatus* which influences the lifespan of the individual.
Atisthaulya leads to Javoparodha, as the body weight increases it decreases the body movements, this has not been given any importance in the contemporary science. Kricchrayavayaayata, difficulty in sexual act due to the Sthula Deha and less production of Shukra may lead to infertility. Dourbalya is the weakness felt by the individual due to the Asamatva of Dhatus. Dourgandhya is due to excessive sweating. In brief Atisthaulya not just changes the appearance of an individual but also it deteriorates the health of an individual. Hence Assesment of Ashta Doshas in Atisthaulya is helpful for the management of the same.

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