

**14. “Atisthoulaya” –Review from Brihatrayee Samhitas**

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**Abstract**

Ayurveda is a science which deals with life, where advantageous & disadvantageous as well as happy & unhappy state of life along with good & bad for life, its measurement & description of life itself is explained. Life span (Ayu) is continuation of consciousness; it is the act of keeping alive, Ayu is combination of body, sense organs, mind & soul.

The objectives are to maintain the health of healthy individual & to cure the diseases of patient. To fulfill the objectives of Ayurved, various samhitas are composed, which deals with anatomy, physiology, diagnosis of diseases and its treatment. The samhitas which have gain importance are Brihatrayee and Laghutrayee. This paper discusses about the description of ‘Atisthoulaya’ in Brihatrayee.

**BRIHAT TRAYEE**

Samhitas are included in bhirhatrayee are-1. CharakSamhita, 2. SushrutaSamhita, 3. Ashtang Hriday.

Atisthoulaya or Medoroga is known since ages as a disease or abnormal personality. The causative factors, pathogenesis, manifestation, complications etc. is described in texts. The details of it are discussed.

**Keywords: Atisthoulaya, Medoroga, Brihatriyee**

**Description of “Atisthoulaya or Medoroga” in Brihatriyee**

The description of Medoroga in ‘CharakaSamhita’:

1) Atisthoulaya is considered as Kaphajavyadhi. In Sutra sthana,

adhyaya 20<sup>1</sup>, ‘Maharogadhyay’, the description of “Nanatmajavikar” of three doshas is found, ‘Atisthoulaya’ is one of the ‘nanatmajavikar’ of Kaphadosha.

- 2) Very next chapter of Sutra Sthana, 21. ‘AstaninditiyaAdhyay’ in which AcharyaCharaka has mentioned eight types of censurable or disagreeable personalities. This chapter has very detail description of Atisthoulaya – causes, pathogenesis, clinical features, complications etc.
- 3) Atisthoulaya is said to be ‘Atibrihan’ janyavyadhi, i.e. the disease which is caused by excessive Brihan or roborant therapy. The reference is therein Sutrasthana chapter 22. ‘Langhanabrihanadhyay’.

When the brihan or roborant therapy is properly administered, there is increase in strength; improvement in quality of dhatu, thinness is no more present. But when the therapy is in excess Atisthoulaya develops.

- 4) Sutrasthana chapter – 23. ‘Santarpaniyyadhyay’ AcharyaCharaka has stated Atisthoulaya as Santarpanjanyavyadhi.
- 5) In Sutrasthana 28 chapter, ‘Vividhashetapitiyadhyay’ “Atisthoulaya” is mentioned as dushitamedojavyadhi, disease caused by vitiation of medodhatu, referred to chapter- 21, 8 censurable personalities & Prodormal symptoms of prameha.
- 6) In Sharirsthana 8<sup>th</sup> chapter- ‘Jatisutriyadhyay’, the factors & measures to be taken for the birth of

excellent progeny are mentioned. In same chapter, factors which may be harmful for the baby during pregnancy are also mentioned. By regular and excessive intake of madhuraahara by the mother, during pregnancy, results in offspring having tendency to develop 'Atisthauilya' and prameha.

The description of Sthaulayain 'SushrutSamhita':

- 1) AcharayaSushruta in Sutrasthana chapter 15, 'Doshadhatumalakshayavidyiniya adhyay' has discussed about the details of dosha, dhatu, mala. In this chapter while discussing about the importance of rasadhatu, which is formed by the digestion of food, Sushruta states that ahararasa is the factor which is responsible for Sthaulaya and Karshya. The details about the causes of 'Sthaulaya', its pathogenesis, clinical features, complications and its treatment is described in the same chapter.
- 2) In Sutrasthana 24<sup>th</sup> chapter 'Vyadhisamudasthayaadhyay', classification of various diseases is discussed, in that chapter dhatudustijanyavikaras are mentioned. Atisthauilya is one of the Medodhatudustijanyavyadhi,

The description of Atisthauilyain 'AstangaHridayaSamhita':

- 1) In AstangaHridayaSamhita Sutra sthana Chapter 14, 'Dwividhopkramaniyaadhyay', two types of upakramas for treating diseases is mentioned i.e. Santarpana and Apatarpana. Atisthauilya is one of the complications of excess of SantarpanChikitsa. The treatment of Atisthauilya is also discussed in the same chapter.
- 2) In chapter 3, of SharirSthana, 'AngavibhagaSharir', while discussing about 'Sukhapaatrasharir', AcharyaVagbhatta has described

Atisthauilya as abnormal body composition or one of the abnormal personalities. As it is said to be abnormal one, the person who is suffering from Atisthauilya cannot live long and healthy life.

**Etiological factors, pathogenesis, clinical features and complications of Atisthauilya**

**CharakSamhita**, Sutra sthana chapter 21, discusses the details of Atisthauilya is studied here.

A person who has excessive increase of fat and muscles upto the extent that the hips, abdomen and breast becomes pendulous, there is lack of enthusiasm, and disturbed metabolism is termed as "Atisthauilya".

Etiological factors:

Aharahetu: intake of excessive quantity of food, intake of guru, sheeta, sneeghdagunatmaka food, and excessive madhura rasa food is responsible for sthauilya.

Viharahetu: lack of physical exercise, abstinence from sexual intercourse, sleeping during day time.

Psychological causes: uninterrupted cheerfulness, lack of mental exercise.

Other causes: bijaswabhaba i.e. hereditary, chromosomal/ genetic abnormalities leading to obesity.

**Astadoshas/ eight defects** or deficits of Atisthauilya are as follows:

- Reduced lifespan
- Difficulty in breathing
- Find difficult to indulge in sexual intercourse
- Weakness
- Body odour
- Excessive sweating
- Increased appetite

- Increased thirst

*The explanation regarding the astadoshas of medoroga is as follows:*

By hetusevan i.e. guru-madhuraahara intake leads to nourishment of medadhatu only, rest of the dhatus remain malnourished that's why the life span is reduced. There is looseness and delicacy of the body, as the medas is heavy and the deposition of fat causes heaviness which makes breathing difficult, also the body movements are swift. Sukradhatu is scanty and the channels are blocked by the medas making sexual intercourse difficult. As only medodhatu is well nourished and other dhatus remain undernourished and generalized weakness is present. Medodhatudusti leads to excessive sweating and body odour. Medodhatu and kaphadosha has similar properties of being 'Vishandi', heavy than other dhatus and are excess in quantity, makes body heavy and the physical strength is less. There is feeling of distress when sweating occurs. Digestive fire is good and vayu is in excessive quantity, causes increase in appetite and thirst.

As the body channels are obstructed by medas, vayu circulates in kostha Pradesh, further stimulating the digestive power and the food ingested is quickly digested. If appropriate amount of food is not taken then the agni and vayu burns the body like the fire burns the forest. As a result of increase in fat, various complications may arise and person may die early.

#### **Views of AcharyaSushruta regarding Sthaulaya:**

Etiology:

Shlesmal food i.e. with the properties responsible to increase kapha, excess quantity of food intake, lack of physical exercise, habit of sleeping during day time causes excess

of madhura- snigdhaahara rasa formation. The ahara rasa in turn increases body fat which leads to Atisthauilaya.

When person becomes excessively Sthula clinical features develop are:

- Shortness of breath
- Excessive thirst
- Increased appetite
- Sleepiness
- Excessive sweating
- Body odor
- Sudden apnea
- Body pain or lassitude
- Body becomes delicate, so the physical activity is decreased
- Blockage of Sukravahastrotas by kapha and medas causes difficulty in sexual intercourse.
- Medodhatu is nourished and the rest of dhatus remain malnourished because of which immunity is decreased and life span is reduced.

Complications of Atisthauilaya:

Reduced immunity leads to prameha, pramehapidika, Jwara, bhagandara, vidradhi and vatavyadhi in atisthauilaya person. These complications are severe in nature.

**The details of causes, pathogenesis, clinical features, complications etc are not described in "AstangaHridaya."**

**The treatment for Medoroga is described in "Brihatrayee"**

The treatment of Medoroga is mentioned in **CharakaSamhita** at various places. The details are discussed here.

Yavagu or soups made up of roasted cereals added with honey, helps in weight reduction.

The person who wants to get rid of medoroga should indulge in remaining awake, sexual act, physical and mental exercises.

For reducing sthulata of person following prescriptions are suggested by *Charaka* :

- Diets and drinks pacifying vata and kapha and which can reduce fat.
- Enema with drugs that are sharp, ununctuous and hot in nature.
- Uction with ununctuous drugs.
- Powders of guduchi, musta, and triphala should be advised to take.
- Takraarista administration is advised.
- Honey intake is suggested.
- Vidanga, nagara, yavakshara, black iron powder along with honey and powder of yava and amalaki is to be given.
- Bilwapanchamula with honey
- Shilajitu formulations
- Agnimanthajucices should be administered.
- Intake of prashatika, priyangu, shayamaka, yavaka, junarva, kodrava, mudga, kullatha, chakramudgaka, adhaki, patola, amalaki as food items along with honey water.
- Arishtawhich help to reduce fat, muscles and kaphamay be advised to drink after food.

The treatment of Medoroga is mentioned in *SushrutaSamhita*:

The causes responsible for medorogashouldbe avoided. The personsufferingfrommedorogashouldbe advisedpreparations made of shilataju, guggulu, gomutra, triphala,

lohabhasma, rasanjanaalongwith honey. Food items made fromyavak, mudga, koradushaka, shyamaka, uddalakaetcwhichcreate dryness and clears the obstructed channals should be used by the person. The person should indulge in various types of physical activities and use of lekhananemasisrecommended.

The principle of treatment and treatment advised for medoroga, mentioned in *AstangaHridaya*:

Food which is heavy to digest should be given in fewer amounts to the patient of suffering from Medoroga to get rid of it. Patient should be advised to have various preparation made up of wheat and barley.

Medicinal preparations advised for Medoroga are as follows:

Medicines, food and regimen which are helpful in pacification of viatiatedmedas, vayu and shleshma are advised for the patient of medoroga. Kulathachurna, shayamaka, yava, mudga, honey water, curd water in food, mental exercises, body purification should be done, remaining vigil is advised. Triphalachurna along with honey, guduchiswarasa with haradachurna mixed with honey should be taken.

Rasanjana, brihatapanchamula, guggulu, sheelajitu preparations along with agnimanthakwatha are prescribed for long time.

Vidangadi yoga: vidanga, sunthi, kshara, kalalohabhasma, yava, amalakichurna in similar proportions are to be taken along with honey.

Vyoshadi yoga is a special preparation advised by Vagbhatta for the treatment of diseases caused by Santarpanamedoroga being one of them.

Vyoshadi yoga contents are as follows:-

Sunthi, maricha, pippali, kutaki, harada, behada, shigrubija, vidanga, ativisha, shalaparni, hingu, saurchalalavana, ajaji.Yavani, dhanakya, chitraka, daruharidra, brahati,

### Summary and Conclusion:

Samanya is concomitance or state of generality or similarity which is responsible for augmentation of all the beings when two characters have same characteristics, whereas variant (vishesh) is responsible for diminution.

1. Dravyasamanya or identical substances. Eg: Intake of Mamsa is responsible for nourishing mamsadhatu in body.
2. Gunasamanya or substances having similar properties that of dhatus will improve the quality of that dhatu. Eg: Intake of milk, ghee improves sukradhatu properties.
3. Karma samanya or identical actions. Eg: Sleeping during day time increases the kaphadosha in the body.

One or the other or all the three aspects of ahara- vihara contributes to the increase of dhatu of similar properties inside the body.

In Medorogamedo-mamsadhatu is markedly increase than other dhatus. Excessive intake of madhura-sneegdhaahara during pregnancy, results in Sthaulata in the offspring.

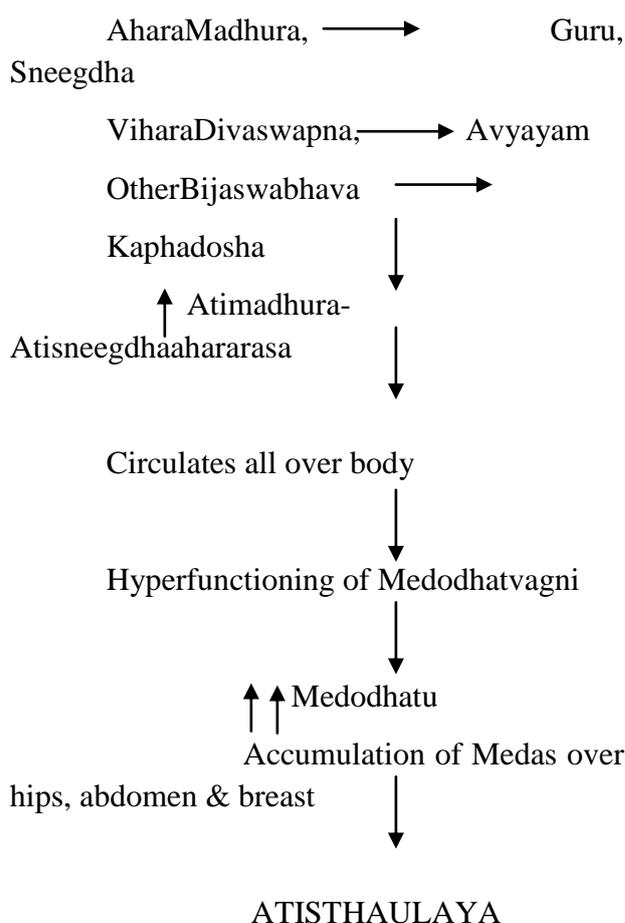
Another factor which plays role in medoroga is 'Bijaswabhaba' or genetic abnormalities, person grows fat even with normal or subnormal diet.

By the intake of food items like madhura, guru, sneegdha in nature,

ahara rasa formed after digestion of food is also madhura-sneegdha which causes increase of medodhatu inside the body. As the food have properties similar to medodhatu, only medodhatu increases and rest of dhatu remain undernourished.

When the state of Jatharagni is hyperfunctioning, it is able to digest more amount of food converting it into ahararasa; the dhatvagni of meda is also hyperfunctioning leading to increase of medodhatu.

**MedorogaSamprapti can be explained as follows.**



**Disabilities with Sthaulaya as per Charaka:**

**Ayushorhasa:** Only medodhatu is nourished, rest of dhatus remains undernourished, so there is weakness. The

body channels get obstructed by medas, the physical strength is less, and all these factors affect the longevity.

**Javoparadha:** As the body becomes heavy because of excess deposition of medas, the movements are swift or are hampered causing easy fatigue.

**Krichavyavaya:** Difficulty in performing sexual act due obstruction of genital passages by medas and kapha, there is paucity of semen.

**Daurbalaya:** Whatever food taken is converted into medas and only medodhatu is nourished, disturbing the equilibrium of the dhatus, causing weakness.

**Swedabadha&Dourgandhya:** Excess of sweating occurs as sweat is mala of

medodhatu, which is in excess and vitiated in Medoroga. That's why person cannot tolerate physical strain, sweats a lot causing body odour.

**Kshudhaatimatram:** The body channels get obstructed by medas, so the vayu circulates in udara Pradesh, stimulating the Agni, thus person is bound to eat more and more food.

**Pipasaatiyoga:** Vitiated medas and vayu stimulates thirst.

Langhanadravyas advised in Medoroga have following properties-

Laghudravayas are vayu – Agnigunapradhana, which improves the state of Agni & help in metabolism of body fat& does not cause any dosha vitiation.

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