



THE MANAGEMENT OF STHAULYA WITH SURYANAMASKAR AND VARAASANADI KASAYAM

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ABSTRACT

Overweight /obesity is one among the metabolic risk factors of Non communicable diseases (NCD) which kill 41 million people each year, equivalent to 74% of all death globally. Cardiovascular diseases account for most NCD deaths, or 17.9 million people annually, followed by cancers (9.3 million), chronic respiratory diseases (4.1 million), and diabetes (2.0 million including kidney disease deaths caused by diabetes). Today the problem of obesity is increasing among childhood and middle age people. The aim of this study was to observe the effect of Diet and life style modification, surya namsakar, and vara asanadi kasayam (VAK) on sthaulya (Obesity). Suryanamaskar means salutations to the sun has twelve step of asana, Suryanamaskara is a complete Sadhana, Spiritual practice, in itself for it includes asana, pranayama, mantra and meditation techniques. It increases Ayu (Longevity) Prajna (Intellect), balam (Strength of body and mind) and veerya (Potency). Sahasra yoga quotes Vara Asanadi kasayam is extremely successful in the management of obesity and overweight within one month. 120 persons from Northern Tamilnadu having average age of 25 to 50 with BMI ranges from 30 to 35 participated as subjects. All of them were in normal healthy condition without secondary obesity. The literature mentions weight loss due to regular practice of ahara (diet), vihara (Whole some life style), and aushadha (Drugs). The randomised clinical study revealed that a regular practice of surya namaskar and intake of vara asanadi kasayam for 6 month significantly reduced the weight of 30 sthaulya persons of the experimental group, this research confirms the same, and thereby it proves Suryanamaskar enhances the efficacy of vara asanadi kasayam in the management of sthaulya.

Keywords:- Surya namsakar, Vara asanadi kasayam, Sthaulya, Weight loss.

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INTRODUCTION

Man in the true sense is one who has the ability to discriminate and so, is a gifted creation. In the present era, Man has become alien to Nature and hence today, we have advanced medicines and many increasing diseases as well. We have complicated our living. In short, we are alien to or away from Nature. Since recent times, we have been talking about lifestyle disorders. Among these lifestyle disorders, a

major share is attributed to Obesity, similar to its bulky nature. The following lines talks about obesity, lifestyle, prevention and management aspects. We talk about lifestyle without understanding life and knowing what lifestyle is. So, it is the knowing and understanding of life and all the aspects attributed to life synonymous with Ayurveda and yoga which can address these issues effectively.

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In the present scenario we all are having doubt about our positive health. Everyone takes some medication for one or the other ailments. Actually we all are getting disease by adopting improper lifestyle, taking unwholesome Diet, adopt unwholesome activities and by improper usage of kaya, vaak and manas which makes the bodily and mind dosas disequilibrium leads to acute or chronic ailments, most of our Population is suffering from the chronic Ailments such as depression, diabetes, hypertension, obesity, asthma etc. for these Chronic ailments life time medication is of inevitable in order to find Solution for these sufferings research in inter disciplinary system of Indian Medicine is needed. In order to overcome these bodily and mental dosas disequilibrium ayurvedic medication along with yoga practices such as asana, pranayama, suryanamaskar, sat kriyas appropriate to the disease condition will enhance the efficacy of given medication.

The study was designed to examine the role of yoga (surya namaskar) in enhancing the efficacy of varaasanadi kasayam in the management of sthaulya.

Various treatment modalities have been mentioned for sthaulya in both ayurvedic and allopathic system of medicine. In Allopathic practice, common treatments of obesity may cause side effects if used continuously. Surgical procedures mentioned are Weight-loss surgery, also known as bariatric surgery, is an operation that makes changes to the digestive system. It is intended for people who have obesity and need to lose weight but have not been able to do so through other means. As most of the weight management medications have its own complications like side effects, reoccurrence and most of the surgeries lead to post-operative complication, Ayurvedic treatment for sthaulya is beneficial and more effective. Many research works are done in managing sthaulya using surya namasakar, and individual research work with ingredients of vara asanadi kasayam such as triphala, asana, chitraka, haridra and Loha which claims significant role in weight loss but no study has been conducted by using vara asanadi kasayam as a single formulation in the management of sthaulya, Vara asanadi kasayam are the simple formulation which is easy to administer, easy to prepare, cost-effective. Our research is interdisciplinary research combining Ayurveda and yoga to evaluate the efficacy in the sthaulya management.

OBJECTIVES

The objective of the clinical study is to evaluate the role of yoga (surya namaskar) in enhancing the efficacy of varaasanadi kasayam in the management of sthaulya.

STHAULYA (Obesity)

Sthaulya: The word “Sthoola” is derived from ‘Sthu’ with suffix ‘Ach’ which stands for thick or solid or strong

or big or bulky.

Definition: The excessive deposition of Meda and Mamsa Dhatu in body especially at Sphika (buttocks), Udara (belly) and Stana (breast) resulting in their increased and abnormal movement along with their loss of enthusiasm (Utsaha). The person having this kind of personality is known as “Atisthula”.

A person having heaviness and bulkiness of the body due to extensive growth especially in Udaradi (Abdominal) region is termed as “Sthula” and the state (Bhava) of Sthula is called “Sthaulya”. As per Charaka Sutra 29th Adhyaya.

OBESITY: Obesity is the state of being Obese, meaning extremely fat or corpulent. The word Obese is derived from the Latin root “**Obesus**” meaning fat, the French word is “**obedo**”, its past participle – Obesus, meaning to eat away or devour. Thus, in simple terms obesity is an abnormal increase of fat in the subcutaneous connective tissues. The other synonyms of fat are adipose and lipid, which are derived from a Latin root “**adepts**” – fat and Greek root “**lipos**” – fat respectively. Atisthualya or Medo roga, which corresponds to the primary and secondary types of obesity in the present context respectively. Sthula refers to obese and Sthaulya to obesity.

Latest National Family Health Survey

The prevalence of obesity among Indians increased in 2019-21 compared to 2015-16, as per the latest National Family Health Survey (NFHS-5) data. Nearly one in every four persons is overweight compared to one in every five earlier.

The highest proportion of overweight women was from Puducherry (46 per cent), Chandigarh (44 per cent), New Delhi, Tamil Nadu and Punjab (41 per cent each), and Kerala and Andaman and Nicobar Islands (38 per cent each).

If secular trends continue, by 2030 an estimated 38% of the world’s adult population will be overweight and another 20% will be obese.

HOW DOES AYURVEDA DEFINE OBESITY?

Obese people have eight inherent defects – **Astau doshah**, which are as follows, Decrease in lifespan, Slow or sluggish body movements, Difficulty in sexual intercourse, Weakness, Emit foul smell from the body, Excessive perspiration, Excessive hunger, Excessive thirst (Ref: Charaka Samhita, sutrasthana, 21st chapter).

PATHOPHYSIOLOGY OF STHAULYA

Sthaulya is the nearest clinical entity for obesity in Ayurveda. Medas (fat deposits) is increased in the body due to the lack of physical exercises, sleeping during day time consuming kapha increasing food, excess intake of sweet, fat /oil substances. All the Srotas (channels) are

blocked by Medas (fats). So further dhatu (tissue) is not properly formed. Only Medas get accumulated all over the body. Therefore, the person becomes weak and unable to perform all activities. There by suffers from mild dyspnoea, thirst, drowsiness, excess sleep, moaning due to overweight, body pains, excess appetite, offensive smell from the body, incapability to work and incapability to participate in sexual intercourse. Due to the increase fats and musculature, buttocks, abdominal wall and breasts are enlarged a lot. Because of this unequal distribution of fats in the body, the person is called Sthula (obese). Vata dosa located in kusta (GIT) get obstructed and enveloped by fats, stimulates the digestive fire, food gets digested soon and person craves for more and more quantity of food and suffers from complication such as kusta (skindisease), visarpa (cellulitis), bhaganthra (fistula), jora (fever), athisara (gastroenteritis), meha (diabetes), arsha (piles), slipada (filaria), apaci (srofula swelling), kamala (jaundice) and Microorganisms caused by offensive order of sweat [1].

Diet and Life style Modification

Stored rice, mudga, kulattha, uddalaka, kodrava, eating barley, wheat, Consuming diet comprising of yava (barley) and syamaka (millets) mixed with cavya, jiraka, trikatu, hingu, sauvarchala and chitraka. Mastu with Barley flakes and use of honey are beneficial. Medicated smoking, fasting, bloodletting, physical exercise, sexual Intercourse, walk, awakening at night, sleeping on an uneven and hard bed, mental stamina, patience and letting out depression are helpful to the obese Person [1].

Vara asanadi kasayam (VAK) Ingredients of this decoction and part used [2].

Harithaki (*Terminalia chebula* Retz.): pericarp of dried mature fruit

Bibithaki (*Terminalia belerica* Roxb): pericarp

Amalaki (*Emblica officinalis* Gaerth): pericarp

Asana (*Pterocarpus marsupium* Roxb): Heart wood

Chitraka (*Plumbago zeylanica* Linn): Root

Haridra (*Curcuma longa* Linn): Rhizome

Loha patra (Thin iron foil /flake): purified

Kasaya Preparation: 10 gms of coarsely powdered kasaya choornam is added with 160 ml of water well boiled and reduced to 40ml filtered and taken in empty stomach morning and evening with honey for the period of 6 months followed by monthly follow up for 6 consecutive months and review after 6 months.

Surya Namaskar

Surya namaskar is the continuous sequence of asana and pranayama done in the early morning during sun raise daily for 30 minutes which cover 13 mantra svanasana is advised before and after doing surya namaskar. 12 asana with proper inhale exhale breathing techniques strengthens the muscles improves blood circulation to entire system there by tones the internal organs, it corrects the extra accumulated adipose deposition in the gluteal, breast and abdomen thereby reduces the weight and shape the body make it fit to daily day today activities without tired ness.

Fig. 1. Pictorial representation of Suryanamaskar (Sivananda Yoga Vedanta Centre tradition): Pictorial representation of the flow of postures of Surya namaskar as per Sivananda Yoga Vedanta Centre tradition. 1. Pranamasana; 2. Hasta utthanasana; 3. Pada hastasana; 4. Ashwasanchalanasana; 5. Phalakasana; 6. Ashtanga namaskara; 7. Bhujangasana; 8. Adho mukha svanasana; 9. Ashwasanchalanasana; 10. Pada hastasana; 11. Hasta utthanasana; 12. Pranamasana [3].

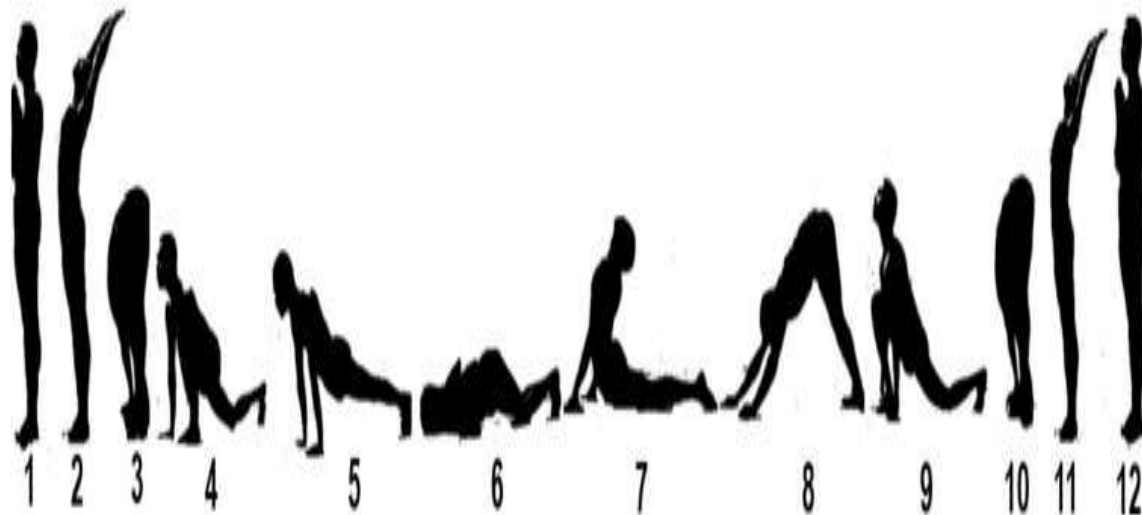


Table 1. the mean and ranges for the various criteria at the time of recruitment and post intervention into the various subgroups

GROUP	SURYA NAMASKAR	SURYA NAMASKAR WITHVARA ASANADI KASAYAM	VARA ASANADI KASAYAM	DIET AND LIFE STYLE MODIFICATION
AGE	37.2(25-50)	32.3(25-45)	38.2(26-50)	36.7(26-50)
PRE WEIGHT	80.97(65.2-111.8)	82.62(67.3-103.7)	83.1(66.8-107.6)	83.59(70-109.5)
PRE BMI	32.15(30.04-34.95)	32.19(30.24-34.88)	32.61(30.2-34.87)	32.77(30.01-34.95)
PREBICEF CIRCUMFERENCE	33.7(30-39)	33.06(30-38)	33.08(29-38)	33.3(30-39)
PREWAIST CIRCUMFERENCE	101.96(86-120)	98.66(88-108)	101.56(86-118)	103.8(90-122)
PRESKINFOLD THICKNESS	30.26(24-44)	30.03(20-40)	30.33(24-40)	31.33(20-50)
POST WEIGHT	70.20(59.3-91.6)	66.56(55.1-81.4)	70.90(59.8-97.5)	80.53(67.7-105)
POST BMI	27.86(26.23-29.36)	25.98(25.08-27)	27.94(26.12-29.56)	31.56(28.56-34.01)
POSTBICEP CIRCUMFERENCE	26.96(24-30)	25.73(25-27)	28.48(24-32)	29.71(28-32.5)
POSTWAIST CIRCUMFERENCE	90.4(80-98)	89.23(82-96)	91.93(82-98)	101.8(89-118)
POSTSKINFOLD THICKNESS	25.6(22-36)	23.36(18-30)	24.26(20-28)	29.2(18-48)

Benefits

**ADITHYASIA NAMASKARAN YA KURVANTI DINAE DINAE
AYUR PRAJNAN BALAM VIRYAM TEJAS
THESAM CHA JAYATHAE**

One who practice surya namaskar daily routinely , he will be enhanced and boosted with Ayur (longevity), Prajna(intellect), Sarira and Manasa Balam (strengthens body and mind), Veerya(potency) Thejas(complexion).

Hypothesis Suryanamaskar practice and vara asanadi kasayam would significantly decrease weight in sthaulya (obese person).

Objective To study the effect of vara asanadi kasayam and suryanamaskar practice on sthaulya in respect of their weight, skin fold thickness and arm and waist circumferences.

METHODS

The study was conducted as an open labelled, randomized Clinical study. 120 Patients who are fulfilling the inclusion, exclusion, diagnostic criteria and complying with the informed consent was selected from OPD of Sri Jayendra Saraswathi Ayurveda College and Hospital. Case Proforma was prepared with all the appropriatedetails of the patient along with history and physical, vital examination was done to diagnose sthaulya. Relevant laboratory investigations

were performed. Surya namaskar training is given for a period of seven days. Diet and life style Modification as per Shasta is thought to the patient. Vara asanadi kasayam 40 ml two times a day with honey in morning and in the evening empty stomach for duration of 6 months. With the review after 6 months.

ANALYSIS OF DATA

In all the groups, the parameters named above were measured at the beginning and again at the end of the study period. The data collected for the Height, Weight, and BMI measurements of biceps and waist circumferences and skin fold thickness has been analyzed and interpreted from all the four groups. It shows the mean and ranges for the various criteria at the time of recruitment and post intervention into the various subgroups. Analysis between the groups was done using ANOVA test.

Patients were randomly allocated to the various groups namely Diet and lifestyle modification, surya namaskar alone, surya Namaskar and Vara asanadi kasayam and Vara asanadi kasyam only. As calculated earlier each group consisted of 30 members who were randomly allocated as par their order of visit to the clinic. The average age at recruitment is 36 and the groups did not significantly differ in the age at recruitment weight, body mass index, waist circumference Bicep circumference and skinfold thickness. Group mean are at six month, the mean weight loss in the three groups were as follows

Surya namsakar resulted in an average weight loss of 10.76kg with SD (4.74) compared to surya namaskar and vara asanadi kasayam of around 16.06 kg with SD (4.48). Surya namaskar and vara asanadi kasayam showed a maximum weight loss with average weight loss been 16.06 kg with standard deviation of 4.48 Compared to the vara asanadi kasayam alone of 12.20 kg with standard deviation of 4.65 and surya namaskar alone 10.76 kg with standard deviation of 4.74, Diet and life style modification showed mere 3.06 kg weight loss with standard deviation 1.37. This weight loss also reflected well in the reduction in Body mass index, waist circumference, Bicep circumference and skinfold thickness between the four groups. The difference between diet and life style modification group and surya namaskara alone group, surya namaskar and vara asanadi group, vara asanadi kasayam group alone. Group being significantly different however there were no significant difference in any of the criteria allotted into among surya namaskar, surya namaskar with vara asanadi kasayam or vara asanadi kasyam group.

DISCUSSION

Mode of action of Vara asanadi kasayam ingredients

Sahasrayoga Quotes Vara Asanadi kasayam is extremely successful in the management of obesity and overweight within one month. Charaka has mentioned, Vataghna Anna Pana Kapha Medohara Ruksha and Teekhna dravyas in the treatment of sthaulya. Dosha involved in Sthaulya is Kledaka Kapha and Pachaka Pitta. Varasanadi kasyam ingredients have Dosagna karma like tridosa samana and kapha pitha samana acts as sthaulayahara.

The usha veera of this formulation is balanced by the seetha Veerya of Amalaki and loha patra. Strotas involved is Rasavaha, Medovaha and Swedavaha, VAK being Ruksha, Laghu Gunatmaka works on Mala of Rasa Dhatu that is Kapha (Kleda). VAK being Katu-Thikta Rasatmaka. Karma mentioned in Thikta Rasa like Deepana, Pachana, Kledahara and Medohara is beneficial in management of sthaulya. Due to Deepana Pachana Karma it corrects Jathargani and leads to Vatanulomanam. Vibandha, Malabadhata (constipation) seen in Sthaulya Rogi has been found to be corrected. Lekhana property of Triphala, lohapatra, Honey and Harida dries up the moisture from the dathu and malas of the body tends to do Lekhana of accumulated Medodhatu and corrects pathogenesis of Sthaulya.

Indication of each ingredients of Vara asanadi kasayam in Sthaulya as follows:

1. Triphala decoction taken with honey for Medohara Sa.Sam cha II /116. Triphala were given for Vatanuloman (carrying trapped Vata in its own path).
2. Amalaki by the ruksha kasyam it pacifies kapha.

3. Vibithaki is useful in medo dosha- Medojojan doshan hanthi ch.sam.su.27.
4. The drug Haritaki are having Laghu and Ruksha Guna which are opposite Guna to that of the Sthaulya, Harithaki as anulomana drug which expels the mala after proper paka of mala and then removes the obstruction of srothas.
5. In Sthaulya- Decoction of heart-wood of Asana should be taken in the morning with honey. (V.M.).
6. Chitraka is the drug which possess the dipana – Pachana action it kindles the gastric fire and digest the Ama. Sa.Sam cha 4 /1-2.
7. Chitraka mula powder with honey is indicated in medoroga.
8. Ushna Veerya and Katu Vipaka of Haridra which leads to Srotoshodhanam. It possess property like Medaghna as per Ashtang Hrudaya.
9. Loha is Thikta, sara, sita, madhura, thuvara, guru, ruksham vayasyam, lekhanam alleviates medo dosha. Bhavaprakasa. Vol 1 chap 6.
10. Madhu (honey) has Guru and Ruksha properties; hence it is ideal one for management of Sthaulya, honey having suksma guna which enters into even minute's pore of the body. Honey may be added to the vara asanadi kasayam in the doses of 1/4th part to pacify the kapha disease (sthaulya) [4].

Mode of action of surya namaskar

Ayurvedic classics given important to Vyayama for the management of obesity, like Acharya Sushruta stated that there is no other measure such as Vyayama (exercise) for the reduction of the fat. Regular practice of 12-Asanas of surya namaskar can fulfil the need. Suryanamaskara Decrease in abdominal skin fold thickness, abdominal girth showed decrease in visceral adiposity.

Due to practicing of Surya Namaskar led to increased sensitivity of the B cells of the pancreas to the glucose signal and significantly decreases the oxidative stress of the body which plays a key role in insulin resistance and obesity. practicing of Suryanamaskar definitely increases the metabolic rate, it not only enhances Jatharagni but also corrects the Dhatuagni (Medodhatwagni) thus increases the energy expenditure and help to encourage energy imbalances by enhancing metabolic rate thus reduces obesity.

CONCLUSION

Surya Namskar with vara asanadi kasayam proved themselves as effective methodology for a significant weight loss in our population compared to Diet and life style modification as recommended in shastra. Combining Surya Namaskar with vara asanadi kasayam however resulted in much better weight loss and hence is the recommended mode from our study for weight loss in our population.

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