



CONCEPTUAL UNDERSTANDING OF STRESS INDUCED OBESITY ACCORDING TO AYURVEDIC VIEW AND ITS MANAGEMENT THROUGH ASHTANGA YOGA

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ABSTRACT

The mind of the person will be like what he eats. Because *Manas* is made of *Anna* only. In today's fastest era, no one thinks about the food. Whatever we get we eat. We don't have time to think that it is healthy or not. It causes many problems in digestion, ultimately it leads to *Sthoulya* (Obesity). It is burning issue in front of society. Many researches were done to find the treatment for stress induced obesity. All comes to final result that reducing the stress is important to treat the obesity. For this the modern science prescribing mainly the sleeping pills to reduce the stress and to attain the proper sleep. But it is not the ultimate solution for stress reduction. According to Ayurveda, the reduction of stress over the mind means removing the *aavarana* of *rajas dosha*. It is done by the *Ashtanga Yoga* told by *Yoga darshana*. Here an attempt is made to explain the treatment of Stress induced Obesity with the help of *Ashtanga Yoga*.

KEYWORDS : *Manas, Sthoulya, Ashtanga Yoga, Yoga darshana, aavarana, Rajas dosha.*

INTRODUCTION

Increasing incidence and prevalence of obesity is burning issue in front of society. Obesity further leads to many diseases like hypertension, diabetes mellitus, PCOS etc. So it is important challenge in front of medical science to find the medicine for this challenge. Because mainly this obesity is seen in early childhood, younger generation, adulthood. Due to increased stress level in this fastest technical era, the lifestyle is changed very quickly. So this problem is increasing worldwide. If this trend of lifestyle continues for longer duration then, by 2030 an estimated 38% of the world's population will be overweight and another 20% will be obese.⁽¹⁾ In 2016 more than 1.9 billion adults, 18 years and older were overweight. Of these over 650 million were obese. Over 340 million children and adolescents aged 5-19 were overweight.⁽²⁾

Definition of obesity according to modern science is abnormal or excessive fat accumulation that may impair the health. In Ayurveda, *Acharya Charaka* has given this condition under the *Ashtanindita Purusha* condition⁽³⁾. Here *Acharya* told the complication occurred due to the obesity i.e. *Aayusho hrasa* (Short life span), *Javoparodha* (Slow in movement), *Krichrra Vyavaya*, (Difficulty during intercourse), *Dourabalya*, (Weakness), *Swedabaddha* (Excessive sweating), *Kshudha atimratram*. (Excessive hunger) etc.

AIMS AND OBJECTIVES

- To study the concept of stress induced Obesity as per Ayurvedic principles.
- To develop the concept of stress induced Obesity along with management of *Ashtanga Yoga* according to Ayurvedic View.

MATERIALS AND METHODS

Here, referred various Ayurvedic classical books, Research books, journals, other national research databases, like PubMed, Google scholar and other national research databases to understand the concept of stress induced obesity and its management through *Ashtanga Yoga*.

PROBABLE NIDAN PANCHAKA OF STRESS INDUCED OBESITY NIDAN⁽⁴⁾

In today's era everyone's day starts with stress and ends with stress only. In the middle of the day everyone is struggling with stress only. No one cares about his complete healthy diet. Mainly the prominent *Nidanas* observed in today's lifestyle are-

Table Number 1- Nidanas For Stress Induced Obesity

AAHARAJA	VIHARAJA
• Junk food, spicy food	• Sitting in AC continuously,
• Excessive intake of tea, coffee, cold-drinks.	• Lack of physical activity,

	• Improper sleep pattern,
	• Continuous use of mobiles, Laptops,
	• Fear to express the feelings socially,
	• Running behind the targets, fear of un-success,
	• Jealousy towards colleagues,
	• Lack of decision making skills,
	• Dependency on others opinion.

POORVARUPA

As such direct *Poorvarupas* are not explained in the Ayurvedic classics. But some of the *Poorvarupas* can be considered as it may be observed in the patients. i.e. *Shramjanya Shwas*, *Ati-nidra* etc.

ROOPA

Table Number 2- Laksanas Seen In Sthoulya Patients

• <i>Ati Sweda</i> (Excessive sweating)	• <i>Alpabala</i> (Decreased strength)
• <i>Sharmajanya Shwas</i> (Dyspnea due to small work)	• <i>Utsaha-hani</i> (Loss of enthusiasm)
• <i>Ati nidra</i> (Excessive sleepy feeling)	• <i>Sharir-durgandha</i> (Increased foul smelling from body due to over sweating)
• <i>Karya Dourbalya</i> (Unable to concentrate on work)	• <i>Kshudha vriddhi</i> or <i>Kshudha nasha</i> (Excessive increase in appetite or complete loss of appetite)
• <i>Jadyata</i> (Stuggishness)	• <i>Ati trishna</i> (Excessive thirst)
• <i>Alpayu</i> (Short life span)	• <i>Krichrra Vyavaya</i> (Difficulty during intercourse)

SAMPRAPTI-

All the *Nidanas* leads to *tridosha vitiation*, in the *Tridoshaja dusthi*, it can be inferred that the *Rusksha*, *Sheeta*, *Khara*, *Sukshama*, *Chala guna* of *Vata* is increased, for the *Pitta dosha*, *Tikshana*, *Sara*, *Drava guna* are increased and *Snighdha guna* is decreased, as well as in the *Kapha dosha*, the *Snighdha*, *Manda*, *Sthira*, *Guru*, *Shlakshana guna* are decreased. It mainly affects the *Sandnyavaha srotas*, and the *anutwa guna* of *manas* is increased. This causes *aavarana* of *rajas guna* over *satwa guna* of *manas*. This further causes *vata prakopa* again which disturbs the *manas karma*. i.e. *chintana*, *dhyana*, *swasya nigraha* etc. as *manas* is connected with *sharira* by the *panchamahabhootas* and *gunas*. So disturbance in the functions of *manas* affects the *Jatharagni* and it does *mandatwa* in *jatharagni*. Causes the *ama* formation. This leads to *dhatwagnimandya*, as the

dhatwagnimandya continues the *uttarotara dhatwangnimandya* is observed. Due to *Mamsa dhatwagnimandya* the *vikruta amsha* of *meda dhatu* is formed. This *vikruta meda dhatu* mixes with *dushita kapha* and increases its *bahudravatwa* due to *guna samanya sidhahanta*. It further does *shithilata* in the *sharira*. This is cause for *srotovaigunya* in the *Meda dhatu vaha srotas*. The *kupita vyana vata* due to increase in *chala guna*, deposits the *vikruta meda dhatu* and *bahudrava dushita kapha* to the *sthanas like udara* (abdomen), *sphika* (hip region), *stana* (breast) etc. resulting to *Sthoulya*.

CHIKITS-

According to classics this *vyadhi* is mainly *Santarpanjanya vyadhi*. So its treatment is explained as *Vyayama, Apatarpana karaka dravyas etc*. But here in the present study, the main cause of *Sthoulya* is disturbed *Gunas* and *Karmas of Manas*. If it is corrected properly, then we can get more than 70% success of our treatment.

For the treatment part in this study, we are mainly focusing on the *Ashtanga Yogas* told by *Maharshi Patanjali* in the *Yoga darshana*. *Yogadarshana* has explained about *Ashtanga yoga* i.e. *Yama, Niyama, Aasana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi*.

YAMA⁽⁵⁾

The Rules which are to be followed during social behavior. It is of five types *Ahimsa, Satya, Asteya, Brahmachrya and Aparigraha*.

Table Number 3- Types Of Yama

NAME	MEANING
AHIMSA	Don't stretch and strain the body beyond its limit under the work stress. It severely affects the body as well as mind.
SATYA	Speaking truth always means <i>Satya</i> . Sharing the feelings of our mind with our friends, family is very important. It will reduce the burden on the mind.
ASTEYA	Not doing <i>Chourya karma</i> is <i>Asteya</i> . Feeling jealousy towards the colleagues, why he is having so much money, why don't I? these type of feelings should not come to the mind.
BRAHMACHARYA	According to Ayurveda " <i>Brahmacharya aayushyaanaam</i> " It means <i>Brahmacharya</i> is increasing life span by keeping <i>Samyam</i> on senses. There should be limit of everything including the work and work-pressure also. After that the sense organs start to work opposite to your body.
APARIGRAHA	Detachment from all worldly things Leaving and ignoring the small things which are happening daily in our life is most important.

NIYAMA⁽⁶⁾

These rules should be followed for self-cleanliness. It includes *Shoucha, Santosha, Tapa, Swadhyaya, and Ishwara Pranidhana*.

Table Number 4- Types Of Niyama

NAME	MEANING
SHOUCHA	Cleanliness means <i>Shoucha</i> . Cleanliness of mind is done by the chanting <i>Mamtras, Stotra-pathana</i> etc. things. Always sharing happiness, thoughts with our loved once can also clean the mind.
SANTOSHHA	Feeling of satisfaction in whatever we have & not having any wish to gain more than need is <i>Santosha</i> . Don't run behind the money always. Try to be live simple it can reduce most of the stress on body as well as mind.
TAPA	Tolerant of feelings like <i>Sukha-dukha, kshudha-trishna</i> without any complaint if they are not getting satisfied now only. Increase the capacity of accepting un-success also. Try to motivate self to recover from the situation. It can be done by sharing the feelings, believing the persons, also with the help of <i>Adhyatma marg</i>
SWADHYAYA	<i>Swadhyaya</i> means <i>yoga shastra</i> refers learning of <i>Moksha Shastra</i> , chanting of <i>mantras</i> as taught by teachers is at the initiation of teaching is <i>Swadhyaya</i> . Continuously doing the work without expecting the fruit for that is <i>Swadhyaya</i> .

ISHWARA PRANIDHAN A	Complete devotion towards the GOD is <i>Ishwara Pranidhana</i> . Complete devotion towards the work and ignorance towards other thinking may give you definite success to your work.
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AASANA⁽⁷⁾

"*Sthiramsukham Aasanam*" the body postures which gives *Sthirata and Sukha* to the body is called as *Aasana*. For *Dhyana* purpose *Sadhaka* must have to take *Sukhakara Aasana*. In *Hathayoga pradheepika* total 84 *Aasanas* are explained for physical as well as mental health.

PRANAYAMA⁽⁸⁾

Controlling over *Shwasa and Nishwasa Gati* is *pranayama*. Daily practice of *Aasana and Pranayama* is very helpful. It will cause the physical activity which increase the *jatharagni*, and due to attaining control over the *shwas gati*, the *aavarana of rajas dosha* over the *satwa guna of manas* also starts reducing.

PRATYAHARA⁽⁹⁾

It means to make the *Indriyas* detached from external objects and turns into inwards so that it can be controlled by mind. One should constantly restrain the senses and try to control it by mind, realize that all worldly objects are *Dukhakaraka*. This is *Pratyahaara*. Due to practice of *Pratyahaara* person will feel the internal peace because he is detached from external world and looking into the self only.

DHARANA⁽¹⁰⁾

Dharana means Focusing. Focusing the mind on particular aim is important to reduce the stress on the mind.

DHYANA⁽¹¹⁾

It is related to *Dharana* only. When a mind is focused particularly in one thing only then it starts thinking about that thing only no any other thinking comes to mind is *Dhyana*. Especially it is helpful in students if they feeling stress due to their study.

SAMADHI⁽¹²⁾

Attainment of complete relief from the stress is *Samadhi*. After strictly following all the above stages person attains the stage of complete relief from the stress.

DISCUSSION

The *Nidanas* explained are commonly occurring in today's younger generation. Due to their changing lifestyle, they give only importance to their work, study and not to their health. So this stress induced obesity is increasing in our society very quickly. The *Aaharaja nidanas* includes the junk food, fast food. They are mainly vitiating the *Pitta dosha* due their *vidahi guna*, the *tikshna* and *ushna guna* of *pitta* is increasing. The other *Viharaja Nidanas* explained are mainly vitiating the *chala and ruksha guna* of *vata*. The function of *manas* is *Chintana* which is mainly *Teja Mahabhoota pradhan*. So it is mainly vitiating by the increased *Chala, Ruksha, Tikshna, Ushna gunas of Vata and Pitta* respectively. This causes increased dominance of *Rajas dosha* over the *Satwa Guna of Manas*. This again leads to *Tridosha Prakopa* which causes the *Jathragnimandya & ama* formation & disease starts processing to further stages leading to *Sthoulya*. Its *Chikitsa* is mainly to recover the *Satwa guna of manas* by removing the *avarana of rajas guna*. So for this the treasure of Ayurveda i.e. *Yoga Darshana* is very helpful. Because the main aim of *Yoga Darshana* is only the *Chittavritti Nirodha* to attain *Moksha*. *Chittavritti Nirodha* means control over the *Indriyas and Manas* to relieve the stress. It is done by the *Ashtanga Yoga* as told by *Maharshi Patanjali*.

CONCLUSION

Yoga Darshana is one of the important treasure of Ayurveda. Its principles are easy to follow in today's era also & it becomes very helpful in treatment of many psychosomatic disorders. Now it is our turn to spread this unique knowledge of Ayurveda to the society then only our aim of Ayurveda will become successful.

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