

CONCEPT OF GURU CHA ATARPANA IN THE PRESENT ERA W.S.R TO STHOULYA

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ABSTRACT

In the present era of modernization, people are dependent on modernized technologies forcing them to live in sedentary life style and every lifestyle has drastic changes in their dietary habits and regimens leading to chronic and non communicable diseases. Among them *Sthoulya* is one of the major risk factor. *Sthoulya* is common nutritional disorder in affluent societies and most prevalent in developed countries. The management of *Sthoulya* as described in Ayurvedic classics are *Nidanaparivarjana*, *Apatarpana chikitsa* and *Shamana* and *Shodhana chikitsa*, among them *Guru cha Atarpana* is selected as low calorie diet therapy to discuss its importance and way of use in the present era. So the Aim and Objective is to highlight the importance of *Guru* and *Atarpana* in the form of *Ahara* and *Pana* as low diet calorie, high fiber and protein in the context of *Chikitsa of Medoroga* or *Santarpanottajanya vyadhi chikitsa* as explained by our *Acharya*.

KEYWORDS: *Sthoulya*, *Guru Cha Atarpana*, Low calorie diet, *Ahara*, *Pana*.

INTRODUCTION

As in *Ayurveda*, *Sthoulya* can be considered under *Santarpanotha janya vikara*, *Medo pradoshaja vikara* which is *Kapha pradhana vyadhi*, factors promoting *Sthoulya*^[1] are - excess intake of *Kapha pradhana ahara* (more intake of *kleda* and *Snigdha ahara* among

Aharaparinamakara bhavas), sedentary lifestyle (*Sukha shayyanam*), lack of mental stress (*Harshanitya*, *achintya*) and decreased physical exercise (*Avyayama*) and it can also occur due to *Beeja dosha*. In modern medical science, *Sthoulya* can be co-related to Obesity caused by excess calorie intake and less Expenditure.

ENVIRONMENTAL FACTORS PROMOTING OBESITY

DIETARY - Increased Energy density of foods (*Atisampurnatha*). Increased intake of fatty foods like cream, butter, fat (*Ati snigdha upayogat*), intake of beverages containing substantial calories most often sugar sweetened beverages (*Madhura, Swadhu, Snigdha Ahara or pana*).

ACTIVITY- Increased sedentary behaviour - *Harsha nityatvat, Achintanat, Sukha sayyasanat* (as desktop working for longer hours). Compromising activities of daily living (*Avyayama, Avyavaya, Divaswapna*), increased Automobile use and decreased walk.^[2]

NEED OF THE GURU CHA ATARPANA CONCEPT IN THE PRESENT ERA IN STHOULYA

▪ In the present era, People alter life style, dietary habits makes metabolic changes in the body and ultimately become victim of many disease, one of them *Sthoulya* is the most common disease and also precursor of so many other diseases like Hyperinsulinaemia, Cardiac disease, Cancer, Osteoarthritis, Type 2 Diabetes mellitus, Dyslipidemia, Hyperlipoproteinaemia, Atherosclerosis, Non-alcoholic fatty liver disease, Cholelithiasis, Hypertension etc so by looking at the complication further, it is a need in the present era to treat, to manage and to prevent further progression of the disease and its complication. As due to the busy schedule they don't have the time to take *Shodhana* form

of treatment and follow its rules and regulation or after *shodhana karma* as shaman form or diet in the form of *Guru Cha Atarpana* can be applied as at least 3- 6 months continuously as in the form of breakfast in morning empty stomach, where the basic principles of treatment as described in Ayurvedic classics are adopted such as According to *Acharya Charaka* quoted as "*vridhaa hrasayitvaa kshinaa vardhayitvaa samaa paripaalya*"^[3]. In *Vridha avatha of dosha*, *Hrasa chikitsa* is adopted it means, the management of *Sthoulya* is balancing the *Samana Vayu, Pachaka Pitta, Kledaka kapha* to bring equilibrium of *Medo dhatu* by increasing *Medo dhatvagni* is main aim of the treatment in *Sthoulya* as Quoted in *Ashtanga Sangraha Teeka*^[4] - "*atishoolasya hi bhesjham atimedaso anger vaayosharch naashanam yettat saadhu*" |

According to Ashtang sangraha

**Guru Cha Atarpanam chestam sthulanam karshanam Prati |
Vataghnanyanaapanani Sleshma Medo Harani Cha ||**

So the concept of administration of *Guru* and *Atarpana* form of *Ahara* and *Pana* which possess *Vata*, *Sleshma*, *Medonashaka* properties is considered as an ideal treatment principle here. In general the *Guru* is defined as heavy and *Atarpana* is non nourishing, as it is defined According to *Chakrapani*^[5]

GURU –

- पृथ्वी सोम गुण । (च.शा.६/१०)
- अयं चरपाकी (सु.सु.४५/१९८)

due to the dominant of prutvi and soma guna, it does chira paka of food.

- *Guru vridhham agnim yaapayati*- Due to *Gurutva*, it pacifies increased *agni*.

Heavy, by virtue of their heaviness such diets would minimise the force of the aggravated power of digestion and maintain it. There are two types of *Guru* – *Swabhavika* and *Samskarita*.

Swabhavika – madhu

Samskarita – The diet which is nor light and non-nourishing like *prasatika*, which can adopted for reducing the *Sthoulya* provided they are made heavy by means of suitable devices means by *samyoga samskaaraadinopayogoapaayo*.

Means bulkiness of food is important as the patient needs to be satiated.

ATARPANA –

- Tarpana means तृप्तिकरं यत्त तद् (च.सु.५/३९)

Atarpana is opposite to that of tarpana karma which means

अतर्पणात्वाच्च मेदोहन्ति Due to thier non nourishing nature they would help to reduce fat or ‘pushti – kshayakara and medo haanikara’ that is non nourishing and one causing depletion of medo dhatu respectively.

According to Ashtanga Hridayakara^[6]

“Guru chaatarpanam sthoole vipareetam hitam krushe”

GURU (Heavy) and ATARPANA (non-nourishing (diet) therapy) are prescribed for slimming in the case of the too obese which is opposite to that of krush chikitsa (Guru cha tarpana).

E:g According to Ashtanga hridayakara^[7] –

- *Yava sthoole hitaa* means *Yava* is best to reduce *sthoola*.
- *Yathaa sthoole tailae takradi sidhda bhaksyaa*

Means the preparation are made from *Takra*, *Taila* etc are to be taken for eating.

- ‘कृशानां बृहणायालं स्थूलानां कर्शनाय च ’ ।

Tila taila can do dwikarya (vasodilation and vasoconstriction) i.e when used in sthoulya it does *meda kshapana* causing *srotoshudhi*. And when used in *krusha* it does *bruhmana*.

- *Anna varga* – *Yava*, *Chanaka*, *Kulatha*, *Mun Daal*, *Toor daal*, *Masoor Daal*, *Jau* etc as these are *Ruksha in guna* with *Madhura* and *Kashaya rasa* properties, it is high in fibre and helps to lower cholesterol and control appetite, can make one feel full of stomach for longer period of time. It can be taken as in the form of *Saktu* -

SAKTU - Defined as Grains which ever explained as said above can be fried in a vessel and grounded in a machine are known as *Saktu*.^[8]

RESTRICTION FOR CONSUMPTION OF SAKTU

Saktu should not be consumed after food, should not be chewed, better avoid eating at night or in large quantities. Water is not to be consumed while eating and plain *Saktu* to be avoided.

There are seven things to be avoided and they are

1. Do not eat after meal. 2 Don’t eat repeatedly. 3. Don’t drink water after eating saktu. 4. Don’t mix with meat and milk. 5. Don’t eat by heating. 6. Don’t eat by teeth.

METHODS OF EATING OF SAKTU

1. Mix with ghee + water and drink 2. Mix with sugar + water
3. Mix with salt + black pepper powder.

DIFFERENT FORMS OF SAKTU ARE EXPLAINED BY OUR ACHARYAS, for STHOULYA, THEY ARE

- ❖ *Yava saktu* - *Saktu*, made of barley are cooling, appetizers, light to digest laxative, pacity *kapha* and *pitta*, drying and deplete fats.
- ❖ *Vyoshadi saktu* - **Preparation of Vyoshadi Saktu as**

Ingredients – *Shunti*, *Maricha*, *Pippali*, *Vidanga*, *Shigrubija*, *Haritaki*, *Amalaki*, *Vibhitaki*, *Katuka*, *Kantakari*, *Haridra*, *Daruharidra*, *Patha*, *Shalaparni*, *Hingu*, *Yavani*, *Dhanyaka*, *Chitakamoola*, *Sauvarchala lavana*, *Jeeraka*, -all the above drugs will be taken in equal quantity, powered and made into packets of 3grams. *Yava saktu* – *Yava* is fried in a vessel, pounded and kept in an air tight container.

Hence all these above *Churna*-3gms, *Madhu* - 3gms, *Goghrita* -3gms, *Tila taila* -3gms, *Yavasaktu* -50gms. Mix all as mentioned and take this with water (*Yatha Avashyak*) early morning in empty stomach as breakfast.

- ❖ **Chavyadi saktu** - Ingredients are *Chavya, Jeeraka, Sunti, Maricha, Pippali, Hingu, Souvarchala lavana, Chitraka* are taken in equal quantity, pound and mix and keep in airtight container and take as 2gm, *Saktu*- 25 gm, *Masthu* mix all and by drinking this leads to *Medohara* and *Agnideepana*.
- ❖ **Vidangaadhya choorna** - Ingredients are *Vidanga, Sunthi, Kshara*, powdered iron, barley powder, *Amalaki* mix all and take as 2 to 4 gram mixed with honey pacifies obesity.^[9]
- ❖ **OTHER FORM OF PREPARATION ARE**
 - *Mantha* (thin gruel) prepared of *Trikatu, Triphala, Vidanga, Ajamoda* all mixed and taken 6 gram, 30 gram roasted wheat flour or coarse ground meal
Honey 6ml
Oil – 6ml

Decoction of *Agaru* 100ml (in general the qwatha is prepared by boiling 1 pala of powdered drug with 16 parts of water in an earthen vessel and reduced to 1/8th parts.) This will be help to cure the diseases due to over-nourishment.

- *Mantha* (thin gruel) prepared from *sugar, Pippali*, oil, ghee, honey – all mixed in equal quantities and taken 10 gram added with double the quantity of 20 gram *Saktu* (roasted corn flour) is considered an aphrodisiac and is useful in such conditions.
 - *Bhratpancamula* 2gram with honey for a period of one mandala (forty days)
 - Honey – 25ml mixed with 100ml normal water
- Or
Hot rice gruel (the supernatant liquid portion of a gruel prepared by cooking 1 part broken rice with 14 parts of water) in the early hours of the day make the person to lose the weight.

उष्णं भक्तस्य मण्डं वा पबेत्कृशतनुर्भवेत् ।

- Fermented gruel one liter mixed with the paste of *Badari* leaves 25gm, add 100 gm rice boil, prepare peya (in general peya is thin gruel of rice along with its solid portion. Or to prepare peya, 14 parts of water and 1 part of broken rice are taken and boiled well all the rice particales become soft.) and drink.

Or

Shudda Shilajit 500 mg mixed with the 50ml decoction of *Agnimantha twak*.

- *Haritaki, Amalaki, Vibhitaki* take all in equal quantity, boil it, prepare *Qwatha*, wait wait till it become cool then add madhu and drink it.

Or

Cool the water which is boiled (*ushnodak* –the water obtained by boiling and reducing it to 1/8 or 1/4 or 1/2 part or just sufficiently boiled is called *Usnodaka*, if 3 parts of water is made to evaporate then the remnant will act as *Kaphahara त्रिपादहिन श्लेष्मघ्नं*.) and take it with *Madhu*.

- *Shunti, Maricha, Pippali, Haritaki, Amalaki, Vibhitaki* and *Saindhava lavana* take all in equal quantity, powered and made into packets of 3grams. Mix with *Taila* – 3ml and have it for 6 months
- *Guduchi* and *Nagarmotha choorna* or *Triphala* take with *Takrarita* or with *Madhu*.^[10]

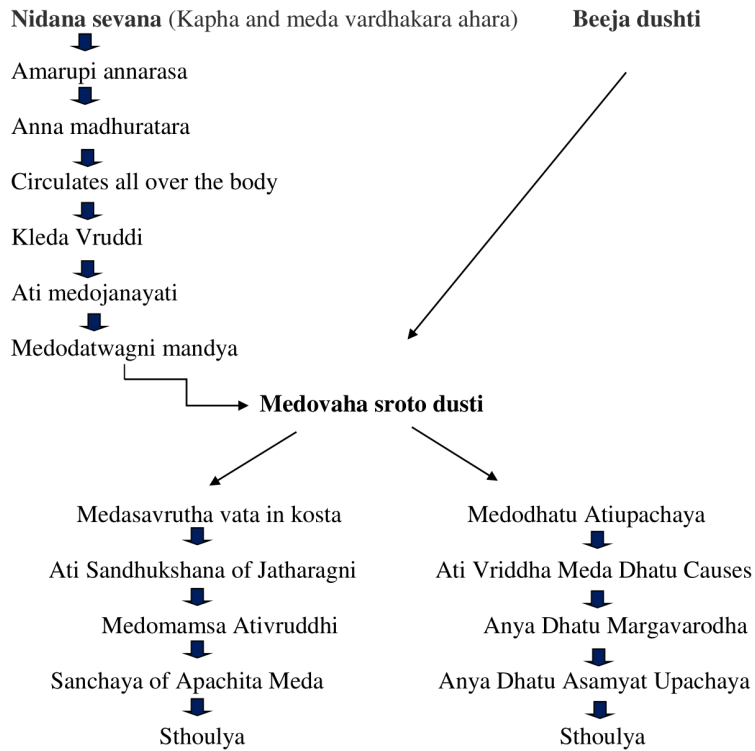
DISCUSSION

The importance of ideal body proportion should be understood as - A person with a balanced proportion of muscles and compactness of the body and firmness in sense organs, Such people who can tolerate hunger, thirst, the heat of the sun, cold and physical exercise. Their digestion, assimilation of food and muscle metabolism is in a state of equilibrium,^[11] but *Sthoulya* person is opposite to it as due to *nidana*.

According to Ayurveda Rasayanam teeka^[12]–

- “*Yadhdehasya bruhatvaaya – s thoulyaaya, tadbrumhnam*” due to over nourishment the body become *sthoala* (obese)

Samprapthi of Sthoulya



In can be understood on the basis of modern pathophysiology of obesity as; Due to etiological factors, the afferent system generates humoral signals from adipose tissue (leptin), pancreas (insulin) and stomach (ghrelin), the central processing unit located primarily in the hypothalamus (lateral hypothalamus [feeding center] and ventromedial nucleus [satiety center]) integrates afferents signals and the effectors system carries out order from the hypothalamic nuclei that is from feeding or hunger center and satiety center which promotes prolonged increase in food intake and decrease in energy expenditure.

As the primary focus of diet therapy is to reduce overall calorie consumption as following should contain:

- Very low energy diets, Low calorie diets, very low carbohydrates, high protein diets.
- Controlling satiety in the short term compared with low fat diets
- Protein and fiber rich foods are typically high satiety that they keep a person full of stomach and less hungry when dieting.^[14]
- Fibre rich foods retards the rate of digestion, slow stomach emptying and absorption of the carbohydrates from the intestinal and also brings down the blood glucose level and also have a role in weight reduction.
- Consuming foods high in water and fiber can provides satiety without excess calories.

- Guru and atarpana form of diet means heavy and bulk agents which provides essential nutrients and produces a feeling of satiation.

The primary focus of a Very low calorie diet (VLCD) to promote a rapid and significant short term weight loss^[15] over a 3 – 6 period.

As this concept can be understood in *Ayurveda* from According to Arundatta^[15] –

“Atisthoulyaadeenaam oushdhamaah tatra medoanilashleshmnaashanamiti”

The medicine which are used to treat *Atisthoulya*, should have the properties like *meda, vata, kapha hara*.

According to *sarvanga sundari teeka*^[16] –

- **Tathaaanyadapi yanna guru na cha lagu medoghnmedo
jaagaravyvaayavyaayaamacintaadikam, tacca sthoole hitamiti gamyate |**

Means the food which is heavy and low calorie diet. It means glycemic index will be more but glycemic load will be less.

- **“Tasmaadhyadi gurvannapaanoushdhamupayujyate, tatoagnisaadoasya jaayate” |** *tasya*

The properties of the *Anna, Paana, Aushadhi* should be selected as *Guru* and should maintain *Agni* where too much *sandhukshana* of *agni* is present in *Sthoulya* as

they feel *kshuttrushna* (hunger and thirst) *Statatouadhikam* (getting again and again).^[18]

Acharya Gangadhara has interpreted that guru property is suitable to alleviate *Tikshnagni* and vitiated *Vata* especially *Kosthagata Vata* and *Atarpana* property (*Virookshana* and *Chedana* properties) is that which does not provide *Tarpana* and causes reduction of *Medadhātu*. *Virookshana* property of drugs does *medogna* and *chedana* property of drugs does *srotoshodhana*.

- *Katu, tikta, kashaya rasa, katu vipaka, Virookshana, chedhana, lekhana*, properties pacify the *dosha* involved.
- The *lekhaneeya* property of drugs which are used causes *Upasoshana* of *Mamsa* and *Meda dhātu*. *Virookshana* does *Medogna*.
- The *Agnideepaka, Pachaka* property of drugs like *Trikatu, Jeeraka, Dhanyak* etc enhances the *Dhatwagni* which help in formation of all *dhatu* equally.
- A *Chedana* property of drug does *srotoshodhana* and also the *chedana* property of drugs does *vichendi* of *deha* *upalepadikan(kleda)*.

TIME OF ADMINISTRATION OF AAHARA OR PAANA IN THE FORM OF GURU CHA ATARPANA

- According to *Asthanga Sangraha, Pragbhakta Kala* is the time of administration of medicine before having a meal is indicated for *Krishna karana purpose*^[17], and it has been further elaborated by *Sharangadhara* as to take *Lekhana* drug on empty stomach in early morning and before food.
- *Karshya* is better for treatment when compared to *Sthoulya* as it is difficult to treat. Mainly *Vata, Meda, Kapha* are vitiated in *Sthoola* if *Vata* dosha is treated by *Santarpana chikitsa* then *Meda* and *Kapha* will get increase and if *Meda* and *Kapha* are treated by *Apatarpana chikitsa* then *Vata* will increase and can further cause other complication. Hence it is difficult to treat *sthoala*¹⁸. The treatment principle of obesity is to rectify *Medas, Agni, and Sleshma* that means to give treatment which can disintegrate *Meda* and also to influence the metabolism of *meda* formation. The main aim is to improve the *Agni* with the use of appropriate herbs, combined with correct life styles. As here the administration of *Guru* and *Atarpana* form of drugs like *Triphala, Trikatu, Madhu, Ushnodaka* are in the form of *Ahara* or *Pana* which does *Vata, Shlesma and Meda nasaka*, can be adopted as for the period of 3-6 months to show its result.

CONCLUSION

- As *Sthoulya* itself is a *Santarpanottha Vyadhi* and as *Kastasadhya*, So *Ayurveda* emphasizes that the successful management of any disease is not only depends upon the proper *Aushadi* and *Vihara* but also depends on proper *Ahara* or *Pana* in the form of

Guru and *Atarpana* as explained in *Samhitas* in broadly .

- Patients should be informed that consuming foods high in water and fiber (fruits vegetables, legumes and soups) can provide satiety without excess calories.

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