

ROLE OF *TRIPHALADI KALA BASTI* IN MANAGEMENT OF *STHAULYA*: A CASE STUDY\*<sup>1</sup>Dr. Janki Sidapara, <sup>2</sup>Prof. Dr. Vandana Anil Avhad<sup>1</sup>PG Scholar Department of Panchakarma, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.<sup>2</sup>Associate Professor, Department of Panchakarma, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.

\*Corresponding Author: Dr. Janki Sidapara

PG Scholar Department of Panchakarma, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.

DOI: <https://doi.org/10.5281/zenodo.21029249>**How to cite this Article:** \*<sup>1</sup>Dr. Janki Sidapara, <sup>2</sup>Prof. Dr. Vandana Anil Avhad (2026). Role Of Triphaladi Kala Basti In Management Of Sthaulya: A Case Study. European Journal of Pharmaceutical and Medical Research, 13(7), 181-182. This work is licensed under Creative Commons Attribution 4.0 International license.

Article Received on 28/05/2026

Article Revised on 18/06/2026

Article Published on 01/07/2026

**ABSTRACT**

*Ayurveda* texts have described obesity as “*Sthaulya*” and consider it as one of the eight undesirable conditions mentioned by *Acharya Charaka*. according to *Ayurveda Sthaulya* is characterized by excessive accumulation of *Mamsa* (muscle tissue) and *Meda*(adipose tissue) leading to flabbiness of hips, abdomen and breast, disproportionated body growth.<sup>[1]</sup> It is classified under “*Santarpanothavikar*” a group of disorders caused by over-nourishment and improper lifestyle habits.<sup>[2]</sup> in modern science, obesity is mainly associated with imbalance between calories intake and energy expenditure, resulting in abnormal fat accumulation in the body. A case study was conducted on a 35 year old female patient presenting with the symptoms such as increased body weight, excessive body fat, laziness, dyspnoea on exertion, excessive thirst & hunger, excessive sweating, lethargy, fatigue, multiple joint pain, and reduced physical activity was treated with *Ayurvedic* interventions including *Kala Basti* krama of *Triphaladi Niruha Basti* therapy along with appropriate dietary and lifestyle modifications The treatment showed significant improvement in reduction of body weight, BMI, and other associated symptoms, indicating the effective approach of *Basti Chikitsa* in management of obesity.

**KEYWORDS:** Obesity, *Sthaulya*, lifestyle disorder, *Kala Basti*, *Triphaladi Niruha Basti*.**INTRODUCTION**

*Sthaulya* (obesity) is one of the most prevalent lifestyle disorders and is emerged as a major health concern due to its increasing incidence and associated complications. Sedentary lifestyle, improper dietary habits, lack of physical activity, and psychological stress are the major contributing factors responsible for the development of obesity. Obesity can lead to variety of health problems such as Cardio vascular diseases, Diabetes, joint pain, and reproductive issues.

*Ayurveda* considers *Sthaulya* as a *Santarpanotha Vikara*, and aetiology involves various *Hetus* that lead to an increased in *Kapha Dosha* and *Vikrut Medodhatu* (deposition of fat in adipocytes) and *Srotorodha* (obstruction of channels) disturbs the movement of *Vayu* towards *Kostha* which increases appetite and thirst, accelerates digestion and assimilation. This ultimately

leads to excessive eating, *Medo Dhatvagni Mandya* and it will cause *Medovrudhhi* resulting in *Sthaulya*.<sup>[3]</sup>

Various treatment approaches to deal with the same are mentioned in classical *Ayurvedic* literature, as per *Acharya Charaka Vatanashaka*, *Kapha Medohara Ahar*, *Ruksha*, *Ushna*, and *Tikshna Basti Prayoga*, and *Ruksha Udvartana* can be used in *Sthaulya* treatment. While *Dravya* like *Guduchi*, *Musta*, *Triphala Seven*, *Takra-Arishta*, *Makshik* can also be used.<sup>[4]</sup> Which are believed to help reduce excess fat, improve metabolism, and restore physiological balance.

According to *Acharya Sushruta Basti Karma* is useful in *Vata*, *Pitta*, *Kapha*, and *Rakta* either alone or in their combination with other.<sup>[5]</sup> Also, *Basti* is easy to administer and well tolerated by patients and highly beneficial in the management of several diseases. Hence

*Basti* treatment was given. 480ml<sup>[6]</sup> of *Kaal Basti*<sup>[7]</sup> i.e. A course of 15 *Basti* in which one *Matra Basti* in the beginning and 3 *Matra Basti* at the end was given, with 6 *Niruha Basti* and 5 *Matra Basti* alternately was given.

### AIM AND OBJECTIVE

To evaluate the therapeutic efficacy of *Triphaladi Niruha Basti* in the management of *Sthaulya*(obesity).

To assess its effect on body mass index(BMI).

### MATERIAL AND METHODOLOGY

#### CASE REPORT

Patient information: A 35-year-old female patient came in *Panchakarma* OPD with following complaints.

Chief complaints and clinical history

- *Bhar Vrudhhi* (weight gain)
  - *Meda Sanchiti in Udar-Sphika-Stana Pradeshi* (fat deposition around abdomen, gluteal region, and chest region)
  - *Alasya, Sharir Gaurva* (laziness, heaviness of body)
  - *Klama* (fatigue)
  - *Sarvang Sandhi Shola* (joint pain)
- Past Medical History: K/C/O: no any Past  
Surgical History: no any  
Menstrual History: regular, painless Obstetric  
History: G<sub>3</sub> P<sub>1</sub> A<sub>2</sub> L<sub>1</sub> D<sub>0</sub>  
Allergy and Addiction: No any

Table no. 1: Examination.

On examination	Ashtavidha Pariksha	Dashvidha Pariksha
BP-130/80mmhg	Nadi- Kaphavataj	Dushya-Rasa, Meda, Mamsa
P-74/min	Mala-Samyak	Desha-Sadharana
CNS-conscious & oriented	Mutra-Samyak	Bala-Madhyama
CVS-S1S2 normal	Jihva- Nirama	Kala-Sharad
RS-AEBE clear	Shabda-Prakruta	Agni-Sam
P/A-soft, non-tender	Sprasha-Anushnasheet	Prakruti-Kapha vatanubandhi
	Druka-Prakruta	Vaya-Madhyam
	Akruti-Sthula	Satva-Madhyam
		Satmya-Shadrassa
		ahar-Mishra ahar

#### Samprapti (Pathogenesis)

As per *Ayurvedic* Principle in the form of *Nidanapanchaka* it was evaluated that patient was involved in excessive indulgence in consumption of *Snigdha, Madhur Rasa Aahar-Sevan, Adhyashana* (excessive eating), *Avyayama* (not indulging in exercise/sedentary life-style), *Diwaswapa* (sleeping in the daytime), & *Ratri-jagrana* (night vigil). It was observed that *Dosha* involved were *Kapha Pradhana, Vatanubandha* and *Dushya* were *Rasa, Rakta, Mamsa, & Meda* which leads to *Medo Dhatwagnimandya* (digestive/metabolic fire). And patient present with the complaint of weight gain, heaviness of body, laziness, and multiple joint pain.

#### Panchakarma Management

##### Basti Karma

*Kala Basti* was given in the schedule of 15 *Basti* in which 1 *Matra Basti* in the beginning and 3 *Matra Basti* at the end was given, with 6 *Niruha Basti* and 5 *Matra Basti* alternately was given.

#### A. Subjective criteria

Symptoms	on day 0	On day 15 <sup>th</sup>
Meda sanchiti in udar-sphika-stana pradeshi	++	+
Alasya, sharir gaurva	++	+
Klama	++	+
Sarvang sandhi shoala	++	+

#### Anuvasan Basti

*Matra Basti* (60ml)of *Tila Taila* was given on 1<sup>st</sup>,3<sup>rd</sup>,5<sup>th</sup>,7<sup>th</sup>,9<sup>th</sup>,11<sup>th</sup>,13<sup>th</sup>,14<sup>th</sup>,15<sup>th</sup>. And rest of the days *Niruha Basti* was given.

#### Niruha Basti

*Basti* was prepared as per standard method of preparation and total *Basti Dravya* 480ml was given. *Basti* contains:

- *Madhu* 80gm
- *Saindhava* 5gm
- *Tila Taila* 120ml
- *Triphala*(*Haritaki, Aamalaki, Bibhitaki*) 9.3gm
- *Gudhuchi* 9.3gm
- *Musta* 9.3gm

#### OBSERVATION AND RESULTS

Assessment was done on basis of subjective and objective criteria.

**B. objective criteria**

	On day 0	On day 15 <sup>th</sup>
Weight	71.35kg	63.1kg
BMI	28.58kg/m <sup>2</sup>	25.27kg/m <sup>2</sup>

Overall subjective and objective criteria assessment shows that symptoms reduced from moderate to mild over 15 days *Basti* treatment.

**DISCUSSION**

*Kala Basti* with *Triphaladi Niruha Basti* and *Tila Taila Matra Basti* showed significant result in reduction of weight, B.M.I.

In *Basti* procedure *Dravya* get absorbed from the colon and reaches at the cellular level.

After reaching at cellular level, they perform the action of *Samprapti Vighatana* by virtue of its *Rasa, Guna, Veerya, Vipaka*. Contents of *Triphaladi Basti* are *Triphala, Guduchi and Musta*. *Guduchi (Tinospora cordifolia)*<sup>[8]</sup> is *Tikta Kshay Rasatmak* having *Ushna Virya, Madhur Vipak, Snigdha Guru Guna* and *Rasayana* by *Karma*.

*Musta*<sup>[9]</sup> (*Cyperus rotundus*) is *Katu, Tikta, Kshay Rasatmak*, having *Shita Virya, Katu Vipak, Laghu, Ruksha Guna* and its *Karma* is *Deepan, Pachan*.

*Amalaki*<sup>[10]</sup> (*Phyllanthus emblica*) is *Pancharasatmak*, except *Lavan* and *Amla Pradhan Rasa*, having *Shita Virya, Madhur, Vipak, Laghu, Ruksha, Shita Guna* and *Rasayan* by *Karma*. *Haritaki*<sup>[11]</sup> (*Terminalia chebula*) is *Madhura, Amla, Katu, Tikta, Kashaya Rasatmak*, having *Ushna Virya, Madhur Vipak, Laghu Ruksha Guna, Rasayan* by *Karma*.

*Bibhitaka*<sup>[12]</sup> (*Terminalia bellirica*) is *Kshaya Rasatmak* having *Ushna Virya, Madhur Vipak, Laghu, Ruksha Guna* does *Bhedan karma*.

*Tila Taila*<sup>[13]</sup> is *Madhur Rasatmak* having, *Ushna Virya, Sukshma Guru Sara Guna* and its *Karma* is *Lekhan*.

*Madhu*<sup>[14]</sup> is *Madhur Kshaya Rasatmak*, having *Sheeta Virya, Madhur Vipak, Ruksha Laghu Guna* and does *Lekhan Karma*.

*Saindhava*<sup>[15]</sup> is *Lavana Madhur Rasatmak* having *Sheeta Virya, Madhur Vipak, Snigdha Laghu Guna* does *Dipan Pachan*. reduces *Kapha-Meda-Sweda Dushti* and thus helps in *Lekhana Karma*. *Laghu Guna* is a *Vayu, Agni* and *Akasha Mahabhuta Pradhana*.

**CONCLUSION**

Reduction of excessively nourished *Meda Dhatu* is the main aim of *Lekhana Karma* which helps in *Sthaulya*. In this way *Basti Dravyas* reduces *Kapha-Vata Dushti*, increases *Agni*, digests the *Ama*, correct the *Medodhatvagni Mandya*, removes the obstruction in

*Medovahasrotas*. Thus, *Lekhana Basti* becomes helpful in reducing the *Meda Dhatu* in particular and weight in general. All *dravyas* of *Triphaladi Basti* act by its Cardinal properties they decrease *Agnimandya*, act as *Aampachak* and thus *Prakrut Gati* of *Vata* will be established.

**REFERENCES**

1. Dr. Tripathi B, Charak Samhita, Varanasi, Chaukhamba Surbharati Prakashan, Edition, 2020; Sutrasthan, Chapter 21/9, Page no.401.
2. Dr. Tripathi B, Charak Samhita, Varanasi, Chaukhamba Surbharati Prakashan, Edition, 2020; Sutrasthan, Chapter23/6, Page no.422.
3. Dr. Tripathi B, Charak Samhita, Varanasi, Chaukhamba Surbharati Prakashan, Edition, 2020; Sutrasthan, Chapter 21/4, Page no.399.
4. Dr. Tripathi B, Charak Samhita, Varanasi, Chaukhamba Surbharati Prakashan, Edition, 2020; Sutrasthan, Chapter21/22, Page no.404.
5. Drishti A. Sushrut Samhita, Varanasi, Chaukhamba Sanskrit Santhan, reprint, 2023; Chapter 35/6-page no.189.
6. Vd. Tripathi B. Sharangdhar Samhita, Varanasi, Chaukhamba Surbharati Prakashan, 2017; Uttarkhand, chapter no 6/3-page no.237.
7. Dr. Tripathi B. Ashtanga Hridaya, Delhi, Chaukhamba Sanskrit Pratistha, Edition reprint, 2019; Sutrasthan chapter19/64, page no 239.
8. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.8,9, page no.257.
9. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.93, page no.232.
10. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.39,40, page no.10.
11. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.19, page no.5.
12. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no. 36, page no.9.
13. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.2,3,4, page no.763.
14. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.2,3, page no.772.
15. Chunekar k, Edited Bhavprakasha of Acharya Bhavamishra, Varanasi, Chaukhamba Bharati Academy, Revised Edition, 2010; Shloka no.241, page no.148.