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Review Of Nidanas Of Sthoulya

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ABSTRACT-

Ayurveda Is One Of The Most Ancient Medical Science. In Ayurveda Sthoulya (Obesity) Described By Different Acharyas In Their Own Way. Acharya Charak Has Described Sthoulya Among The Ashtaninditiya Purush . Today Most Of The People Are Suffering And Obsessed With Sthoulya (Obesity). Obesity Is Defined As The Condition Where One Is At Least 20% More Than The Ideal Bodyweight. There Are So Many Causes Of Obesity Like Irregular Food Habits, Fast food, Sedentary Lifestyle, Excessive Intake Of Sweet Food, Stress And Many More Which We Are Going To See In Detail In This Article So Looking Upon The Importance Of This Disease Its Important To Understand The Nidana Of Sthoulya.

Keywords – Sthoulya, Obesity, Nidan , Causes , Ayurveda .

Introduction-

Sthoulya can be compared with Obesity .it is a common but often underestimated condition of clinical and public health importance in many countries around the world. Its general acceptance by many societies as a sign of well-being or a symbol of high social status, and the denial by health care professionals and the public alike that it is a disease in its own right, have contributed to its improper identification and management and the lack of effective public health strategies to combat its rise to epidemic proportions. No separate disease in the name of Sthoulya is described in Charaka Samhita, but Atisthaulya is mentioned under Ashtaninditiya, which is actually Sthoulya. In the same chapter causes, symptoms, aetiology and treatment of Medoroga are described. It is in Madhava Nidana that the term Sthoulya is used while describing its etiology. Abnormal accumulation of Meda Dhatu in body is known as Medodushti. Medodushti includes several numbers of other Medovikaras, which are collectively known as Sthoulya. Acharya Charaka has described Sthoulya under the title of Atisthaulya. According to Acharya Charaka Atisthaulya is the Dushti of Medovah Srotas and can be understood as synonym of Sthoulya. This idea is supported by Madhukoshakara² and Bhavamishra³ by describing separate chapter of Sthoulya.

AIMS AND OBJECTS-

Review and critical analysis of nidanas of sthoulya (obesity) according to ayurveda.

Materials and Methods –

Information of nidanas of sthoulya (obesity) is collected from different Ayurvedic medical textbooks, magazine, journal, internet etc. it is review article and data has been collected from all available sources.

NIDANAS OF MEDOROGA

On the basis of concept of Samanya, the Nidanas of Sthoulya can be classified as:

- Dravya Samanya - Fatty Material like Mamsa
- Guna Samanya - Sheeta, Snigdha, Guru etc.
- Karma Samanya - Divaswapna, Avyayamaa, Sukhasana etc.

All the Nidanas described by various Acharyas for Sthoulya can be classified under four broad categories & tabulated as follows:

- 1. Aharatmaka Nidana
- 2. Viharatmaka Nidana
- 3. Manas Nidana
- 4. Anya Nidana

• Aharatmak Nidanas:

- ❖ Atibhojan
- ❖ Guru Aharsevan
- ❖ Madhura Aharsevan
- ❖ Sheeta Aharsevan
- ❖ Snigdha Aharsevan
- ❖ Navanna sevan
- ❖ Atimamsa sevan
- ❖ Shleshma Aharsevan

• Viharatmak Nidanas:

- ❖ Avyayam
- ❖ Diwaswapna
- ❖ Avyavay
- ❖ Sukhshaiyya
- ❖ Snan sevan Manas

Manas Nidanas:

- ❖ Achintan
- ❖ Priyadarshan
- ❖ Manasonivrutti
- ❖ Saukhyena
- ❖ Harshaniyatvat

Any Nidana:

- ❖ Amarasa
- ❖ Snigdha Madhura Basti sevan
- ❖ Taila abhyanaga
- ❖ Beejadoshaswabhawat

1. Part of Aharatmaka Nidana in Sthaulya:

Ahararasa assumes a significant part for expanding Meda Dhatu in Sthoulya. Thus, Acharya Sushruta has said that Sthaulya and Karshya relies on the quality and amount of Ahararasa. Based on Samanya Vishesh Siddhanta (Ch. Su. 1/44) the unnecessary food utilization of comparative substance (Dravya Samanya), comparative quality (Guna Samanya) or comparative in real life (Karma Samanya) make to the over creation of Dhatu. In a similar way increment admission of Aharatmaka Nidana which are depicted above causes over creation of Medodhatu. Part of Viharatmaka Nidana in Sthaulya: All the Aharatmaka Nidana eventually diminishes actual work, which exasperates Kapha and prompts Meda statement.

2. **Viharatmaka Nidana** like Divaswapna having Abhishyandi property prompts blockage of the miniature channels (Srotas) of the body, explicitly in Medovaha srotas (Ch.Vi. 5/16). In addition, decreased metabolic rate during rest is a significant factor for beginning of abundance fat.
3. **Job of Manas Vyapara in Sthaulya:** Due to transformation of current way of life, an individual has decreased his actual work and rather than that, the psychological work is expanded. Subsequently now a days the infections brought about by psychogenic variables are seen broadly more. Acharyas likewise referenced some psychogenic reasons for Sthaulya in Ayurvedic messages, in light of the fact that Sthaulya is additionally thought to be under the gathering of psychosomatic infections.
4. **Role of BeejaDosha:** Acharya Charaka has mentioned that BeejaDosha plays a major role for Medovridhi (Ch. Su. 21/04). Defect of Beejabhagavayava i.e. part of Beeja, which resembles with Genes, may lead to defective development of that organ. Also, Bhava Mishra has mentioned that increased proportionate of Meda and decreased proportion of Shukra in Beeja at the time of conception predisposes towards development of stout but weak body (B.P. Ma. 40/4-6). Moreover, over nutrition particularly with Madhura Rasa during pregnancy is mentioned as a causative factor for birth of obese child, which indicate role of hereditary factor in genesis of Sthaulya. (Ch. Sa. 8/29). Different components: Rasayan Vrushya Dravya Atisevana: Charaka has referenced Rasayana and Vrushya dravyas for the sustenance of Karshya (Ch. Su. 21/33). Abundance extravagance of Rasayana (Ch. Su. 21/33) and Vrushya medications may cause Sthaulya. Again over extravagance of Brimhana Basti, Taila Abhyanga, Snigdha Udavartana (Ch. Su. 21/33 and Su. Su. 15/40), these all are causative variables of Sthaulya.

Purva Rupa

Purvarupa of Sthaulya isn't referenced in our works of art. As indicated by Charak, any place Purvarupa of illness are not referenced, the powerless indication of Rupa ought to be considered as Purva rupa of the concerned illnesses. Keeping the perspectives on Acharya Charak as a primary concern, Lakshana of Kapha vridhi like Alasya, Angashaithilya, Madhurasyata, Atinidra, Atipipasa and so on might be considered as Purvarupa.

Rupa:

Acharya Charak has depicted 8 explicit Rupas which are as per the following:

1. Aayushohraso
2. Javoprodha
3. Kricchavyavayata
4. Daurbalya
5. Daurghandhayam
6. Svedabadha
7. Kshuditmatram
8. Atipipasa

Observation and Discussion:

The following factors play an important role in Samprapti of Sthaulya (Medoroga)

- Dosha : Kapha – Kledaka, • Pitta - Pachaka, • Vata - Samana and Vyana.
- Dushya : Rasa and Meda Dhatu
- Agni : Jatharagni, Bhutagni • Rasa and Medadhatvagni

- Srotasa : Medovaha, Mamsa, • Rasavaha, Swedavaha Srotasa
- Srotodushti : Sanga • (Margavarodha)(16).
- Adhisthana : Sarvanaga
- Udbhavasthana : Amashaya
- Prasara : Rasayani
- Roga Marga : Bahya
- Vyakti Sthana : Sarvanga • specifically Udara, Sphika, Stana and • Gala pradesha.

Result:

In Ayurveda, Pathya Apathya and Nidan parivarjan is a unique concept to adopt which is not mentioned in any other science.so using this unique concept it is possible or to prevent from sthoulya as prevention is better than cure.

Conclusion:

It can be conclude that medorog can be prevented by doing nidan parivarjan according to ayurveda.

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