IMPORTANCE OF NIDANA IN PREVENTING STHOULYA - A MINI REVIEW ARTICLE

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ABSTRACT
Epidemic of Obesity has reached its peak over last 30 years. Obesity (BMI > 30), high body fat as a risk factor for health has recently been the focus of research, due to its increasing rate of prevalence in all age groups in developed and developing countries too. Statistics of obesity awfully inclines that nearly half a billion of world’s population now is considered to be overweight or obese. Worldwide, at least 2.8 million people die each year as a result of being overweight or obese, and an estimated 35.8 million (2.3%) of global DALYs (Disable Adjusted Life Years) are caused by overweight or obesity. In India > 135 million individuals are affected by obesity and risk factor leading to other major diseases. Affecting to all age groups, now there is alarming rise of obesity in children and adolescents too. Hence, primary target should be analysing Nidana and even understanding basic diet, lifestyle pattern of an individual for preventing and treating the Sthoulya.

Keywords: Obesity, Prevalence, Risk Factors, Nidana, Prevention, Treatment.

INTRODUCTION
Obesity is a risk factor for chronic diseases such as Hypertension, Dyslipidaemia, Type 2 Diabetes Mellitus, Cardio Vascular Disease, Sleep apnoea, musculoskeletal disorders and some cancers. Estimation shows that people will die because of over nutrition than starvation. The data collected from IOTF (International Obesity Task Force) suggests that obesity ranges from 10-20% for men and 10-25% for women¹. The prevalence varies from rural to urban and state wise because of geographical condition, life style and dietary patterns. Ayurvedic Classics described Obesity under headings of Atisthoulya² and Medkoroga³. Paribhasha is “Ati” and “Sthoula” which means extraordinarily bulky. Atisthoulya simply means that body becoming excessively bulky. There is increase in body fat and muscles so that hips, abdomen, and breast become pendulous⁴. Ancient Shastra explains Nidana Parivarjana, Apatarpanachikitsa, Samana & Shodhana modalities of treatment for the condition and knowledge of Pathya and Apathya for treating the problem. Ayurveda aims to pacify Kapha Dosha, Medhodhatu and Vatamulomana to cure Sthoulya⁵. As per “Sankshepata Kriyayoge Nidana Parivarjana”⁶ makes us to understand that Ayurveda explains and focuses mainly over Nidana Parivarjana as basic root for replenishing into healthy state. Ayurveda aims at “Swasthasya Swasthya Rakshanan Aturasya Vikaraprashamanam Cha”⁷ the Chikitsa aspect in healing the
diseased state, present article tries to deliberate more on emphasising the prevention aspect of Sthoulya by analysing the concepts of Nidana (cause) and preventing Sthoulya on basis of it and even later the diseased condition.

Aim and Objectives:
- Analysing the Nidana of Sthoulya.
- Utilizing the Nidana as Analysis for Treatment and Prevention of Sthoulya.

Materials
Study and analysing different Ayurveda texts and Modern texts, Articles, Journals etc.

Methods
Analysis:
Due to changes in lifestyle of people their food consumption patterns have changed, 2002 world health report describes food to be major risk factors for mortality and morbidity.

Lifestyle of people has undergone many changes since Palaeolithic age to industrialization and leading towards an increase in non-communicable diseases. The changes in lifestyle, work patterns are two major deciding factors for consumer’s preferences. Adaptation to a fast paced lifestyle has compelled the population to partake fast food & Junk food. Fast food can be defined as per – United States Department of Agriculture (USDA) “As food purchased in self-service or carry out eating places without wait service”. Fast food is high in fat, energy dense, poor in micronutrients and low in fibre\(^8\). Junk Food could be defined as - A high-calorie food that is low in nutritional value\(^9\).

In Present day urban families both parents are working and hence neither of them they get enough time to prepare balanced nutritious diet for themselves and children as well. So when they consume food outside home, they don’t have control over their total calorie consumption, nutrition, and even quality of food is affected. They are forced to consume food rich in sugar, and salt\(^10\). Previously walking served everyone in their day to day activities but nowadays with advancement of time, Physical activities have been reduced with increase in usage of automobiles, mechanised way of working. Life has become highly automatic so, whatever high calorie diet a person consumes that does not burn out. Hence this leads to over consumption of food and reduced calorie expenditure which in-turn hampers the metabolism resulting in Obesity and affecting the quality life of an individual.

Analysis: Here an attempt is made to deliberate Ahara and Vihara linked as Nidana for Sthoulya as per Ayurveda Classics.

“Avyayama Divaswapna Shleshmaahara Sevina | Madhuroannarasa Prayaha Snehanmedaha Pravar-dayet ||”\(^11\).

Ahara: Madhura rasa with its Panchabhoutik composition will increase Kapha and Medo dhatu.
Table no.1 showing the details regarding To Rasa, Guna, Veerya, Vipka etc of Madhura rasa\(^12,13\).

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Karma</th>
<th>Dosha prabhava</th>
<th>Atisevanaja-nya Vikara</th>
<th>Panchbhautika composition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhura</td>
<td>Snigdha, Sheeta, Guru</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Brimhana, Jeevana, Ayushya, Balya, Srushtavitmutra</td>
<td>Kaphakara Vatapittahara</td>
<td>Sthoulya, Aruchi, Kasa, Shwasa, Galaganda, Gandamala, Shleepada, Prameha, Krimi etc</td>
<td>Prithvi, Jala</td>
</tr>
</tbody>
</table>
Madhura rasa ahara atisevana is the nidana, and how is that nidana serving to enhance all other nidana. Vijayarakshita gives perfect analogy to it with cross reference to Su.Su 46, “Madhurata ra anna rasa upaalipta annavaha srotas sarva evamnaraso madurarattonishpadyate, yatha pitayukte annavaha srotasi madhurarasayapi vidaha”14, Madhura rasa aalipta anna vaha srotas, it is being coated internally with madhura rasa and whatever rasa consumed will be metabolised like madhura rasa. It is understood with an example as Pitta when in Vruddhi avastha, in annavaha srotasalepa effect makes madhura rasa vidaha and even other rasa’s will be consumed like Pitta (Vidaha). In Sthoulya person indulges more on Madhura ahara and if other rasas consumed also gets metabolised like madhura rasa, then naturally madhura rasa atisevana occurs causing Sthoulya. Now it gives us a good rationale to analyse the food stuffs that comes in category of madhura rasa like Guda vaikruta, Sharkara vaikruta, pishtaanna, Navadhanya, Dugdha, Dadhi15 all are madhura rasa pradhana dravya, kaphakruccha sarvam leading to Sthoulya.

Vihara:
Avyayama: With increase in advancement of technology which was supposed to be a boon for society is turning into bane as human being is more prone for usage of robotic machines leading to sedentary life style. With minimal or no exercise to body, the Physical fitness and overall wellness is deteriorating. This goes hand in hand with food consumption, because after heavy calorie diet consumption if there is low level body exercise it leads to improper metabolism. Because of which excess fat accumulates in the body leading to non-communicable diseases like Obesity, DM, and HTN etc.

Diwaswapna: Working across time zones has blurred the distinction between day and night. And the entire working population works during both day and night interchanging the resting and working pattern between day and night. Which has the devastating effect on the metabolism.(correction) Working during night and resting during the day is the evident Nidana for non-communicable disease like Sthoulya which in simple term explained in classics as Diwaswapna where Paishtika bhojana16 (high calorie diet) and having less mobility of body aasayasukha swapna sukha15 kaphakruccha sarvam leading to Sthoulya .

Utility:
Detailed analysis of Nidana helps us to understand how it causes disease, because we know its already a proved fact that Vruddi in Kapha and Vruddi in Medo dhatu will bring about Sthoulya. To all factors explained above either contributes in increasing Kapha or Medo Dhatu.

DISCUSSION
Excessive indulgence of Kapha Vruddhi kara Ahara Vihara etc, and other nidanas leads to Kapha dosha vruddi, in turn Medo Dhatu increases (enlargement of Fat cells) this when viewed with modern metabolic parlanse seem to cause altered levels of peptides and increased nutrient levels causing Sthoulya/Obesity. The main Intension of analysis of above facts is to utilize it for treatment and prevention. Why it’s needed for prevention? Now a day’s childhood obesity is a major threat in entire world as Adult and childhood obesity have increased substantially in the last 30 years. Currently, 35% of adults (78.6 million) and 18% of children 2 to 19 years old (12.7 million) are obese, as defined by their body mass index.17 Hence awareness of the above principles if explained from school level (young age) so that they can easily adopt it and better Prevention of Sthoulya can be done. As Children are the future of nation their health and well-being is of prime importance. In a patient who is already suffering from Sthoulya, Samprapti is very well formed, here treating the condition is primary goal and the utility of Understanding Nidana comes as the second step. Second step is to be taken with an aim to arrest further aggravation and secondary prevention. Thus administration of chikitsa and advocation of Nidana Parivarjana gives a complete protocol of treatment. This Protocol with the intergration of Nidana Parivarjana can yield a better prognosis.
CONCLUSION
Hence from above review both primary prevention and secondary prevention is the need of the hour along with treatment in the context of Sthoulya/Obesity.

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