“AYURVEDIC CONCEPT OF MEDOROGA: REVIEW ARTICLE”

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ABSTRACT:

Ayurveda is a science mainly used for the prevention and treatment of diseases. Acharyas have mentioned their views and treatments for various diseases in Ayurvedic texts. Ayurveda mentions various concepts and treatments. Sthula, also called medoroga by other Acharyas. They also mentioned Nidana, Samrapti, Rupa, Upadrava, Chikitsa and Patya Apathya. It is explained as sthulya roga, medroga as santarpana janya vyadhi, dhatvagni mandhyajanya vyadhi etc. Acharya Charak explained sthulya among Ashtaninditya purushas. The main causes of medroga are the sedentary lifestyle, stress and eating habits of the modern world for medroga. Modern medroga science explains many theories and concepts. Therefore, it is important to discuss medoroga according to Ayurveda.

KEY WORDS: - Ayurveda, Sthoulya, Medoraga, Obesity.

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INTRODUCTION

Ayurveda is an ancient science in which the principles and clinical concepts are described in such a way that it can be used in clinical practice. In modern era due to change in lifestyle and dietary habits, medoroga is one of the major lifestyle disorders. It is necessary to follow Ahara and Vihara mentioned in ayurveda to keep the mind and body healthy (1). As per ayurveda sushrut, madhyam sharira is considered as the best, atishthula and atikrisha are always affected with some diseases and disorders. Sthoulya that is medoroga has mentioned Acharya Charak under eight varieties of persons as astantindiniya purusha (2). Due to fast moving life and drastic changes have taken place in dietary habits, modes of lifestyle and is the first choice of every individual. This results in metabolic disorder and obesity also called as medoroga. In Ayurveda obesity is described as medoraga or sthoulya roga (3). Excessive intake of fatty food and fried food items and sedentary lifestyle leads to accumulation of excess body fats. In Ayurveda Shodhana procedure has mentioned to achieve the best result followed by Pathya Apathya and lifestyle modification plays an important role in the management of sthoulya. This article is an attempt to study Nidana (etiology), Samprati (etiology), Rupa (symptoms) and Chikishta Sutra (cure) of Sthuli through Pathya - Apathy (4).

Sthoulya Nirukti

As per Amarkosha excessive intake of nutrients is the cause of sthula (5).

Paribhasha

Acharya Charak has described the Atisthula person as an increase of the Meda & Mamsa Dhatu causes flabbiness and pendulous appearance, thus movement of the abdomen, buttocks, and breasts. (6)

Paryaya

In Amarkosha following synonyms of sthula are mentioned: (7)

- Vipula
- Pina
- Pinvi
- Pivara

Nidana

The factors which are responsible for the progression of the diseases is called Nidana. Nidana is useful for understanding the samprapti of the diseases.

In Ayurveda, Nidana of sthoulya is classified into four groups as follows: (8)

- **Ahara**: Atisampoorana, Guru Sheeta, Snigdha, Madhura
- **Viharaja**: Avyayama, Avyavaya Diva Swapna
- **Manasika**: Achintata, Harshita
- **Anya**: beej dosha.

**Purvarupa**

Purvarupa Sthula is not mentioned in any Ayurvedic text. Acharya Charak, in his Nidana Sthana, mentions the similar etiology of Prameha and Medoraga, since both have disturbances of Kapha and Meda (9). Their purvarupa is therefore considered the purvarupa of sthuli and medroga (10).

**These are as follows.**

1. Atinidra
2. Tandra
3. Alasya
4. Visra Sharira Gandha
5. Anga Gaurava
6. Anga Shaithilya
7. Ati Sweda

**Rupa**

Rupa is called as the Vyaktavastha of Vyadhi Kriya Kala. Acharya Charak has mentioned the following symptoms:

**Pratyatma Lakshana** (11)

- Medomamsa Ativruddhi,
- Chala Sphik
- Chala Udara,
- Chala Stana
- Ayathaopachaya,
- Anutsaha

Besides this Acharya Charka has also mentioned other effect of Sthoulya

**Ashta Mahadosha** (12)

1. Ayushohrasa (Diminution of lifespan)
2. Javoparodha (Lack of interest in Physical activity)
3. Kricchra Vyavaya (Difficulty in having coitus)
4. Dourbalya (Debility)
5. Dourgandhya (Unpleasant smell from the body)
6. Swedaabadha (Excessive sweating)
7. Kshudhatimatra (Excessive hunger)
8. Pipasatiyoga (Excessive thirst)

**Bheda**

**According Vagbhata**:  
1. Hina Sthoulya or medoroga  
2. Madyama Sthoulya or medoroga  
3. Adhika Sthouly or medoroga

**Samprapti**:  
Nidana sevan (kapha medo vardhak ahara)  
Jatharagni mandya  
Saama, anna, tasa utpatti  
Predominance of aap and piithivi bhoota  
Dhatavagni mandya  
Medovaha strothas dushti  
Sanchay of meda in sphik, stana, dara  
Medoroga lakshana
Samprapti Ghatakhas: (16)

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<thead>
<tr>
<th>Doshas</th>
<th>Kapha, Kledaka Pitta, Pachaka Vata, Samana</th>
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<tbody>
<tr>
<td>Dushyas</td>
<td>Rasa, Meda</td>
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<tr>
<td>Agnis</td>
<td>Jatharagni, Medodhatvagni</td>
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<tr>
<td>Amanis</td>
<td>Jatharagni Vishamata Janita, Medo Dhatvagni</td>
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<td></td>
<td>Mandhya Janita</td>
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<td>Srotas</td>
<td>Medovaha</td>
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<td>Srotodustis</td>
<td>Sanga</td>
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<tr>
<td>Udbhavas</td>
<td>Amashaya</td>
</tr>
<tr>
<td>Prasaras</td>
<td>Sarva Deha (specially wherever Medodhara kala is present)</td>
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<tr>
<td>Adhishtanas</td>
<td>Vrukka and Vapavahana</td>
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<td>Vyakta Sthanas</td>
<td>Sarvanga specially Sphik, Sthana, Udara, Gala</td>
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<td></td>
<td>Bahya and Abhyantara</td>
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<tr>
<td>Vyadhi Prakaras</td>
<td>Chirakary</td>
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<td>Saddhas</td>
<td>Kruchrasadhya</td>
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</table>

Chikitsa

The general principals of treatment mentioned in Ayurved are as follows:

1. Nidana Parivarjana
2. Samshodhana
3. Samshamana
Referring to the Medora Acharya treatment, he said that the treatment of Atishtulain is very difficult because applying Karshana treatment aggravates the already deteriorated Jatra Agni and Vayu, and applying Brimhana treatment further worsens it. meda *(17)*

It is described as follows:

- **Bahya Shodhana** - Ruksa Udvartana *(18)*

**Abhyantara Shodhana** *(19-23)*

- **Snehana** - Medohara Taila like - Sarshapa Taila, Tuvaraka Taila
- **Swedana** - Mrudu Swedana, Niragni Sweda like Guru Pravarana, Bahupana, Kshudha Nigraha, Atap Sevan, Vyayama.
- **Pancha Karma** - Vamana, Vireacana, Nasya, Ushna-Teekshna Basti, Lekhana Basti, Rakamokshana.

**Drugs** *(24)*

- **Churna Yogas** - Trikatu Churna, Vidangadi Churna.
- **Vati Yogas** - Navaka Guggulu, Amritadya Guggulu, Taramandoora Guda
- **Rasa Yogas** - Trayushanadi Loha, Rasabhasma Yoga, Vadavagni Rasa, Trimurti Rasa, Mahalakshi Vilasa Rasa, Vidangadi Loha
- **Kashaya Yogas** - Aragvadadi Kashaya, Varunadi Kashaya, Triphaladhya Kashaya, Brihatmanjistadi Kashaya
- **Taila Yogas** - Sarshapa Taila, Tuvaraka Taila, Yavatiktaka Taila, Triphaladhya Taila, Mahasugandhi Taila
- **Arista** - Takra Arisha, Loharista
- **Udvartana Yogas** - Kolakulattadi Churna, Rasnadi Churna, Triphala Churna, Karpuradi Churna, Dhattura Patra Svarasa (Vangasena)
- **Lepa Kalpana** - Medohara Lepa, Shareera Dourgandhyahara Lepa

**Pathya – Apathy** *(25)*

In case of treatment for Medoraga diet plays a very important role.
### Ahara

<table>
<thead>
<tr>
<th>Ahara Varga</th>
<th>Pathya</th>
<th>Apathya</th>
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<tbody>
<tr>
<td><strong>Shuka Dhanya</strong></td>
<td>Puran Shali, Kodrava, Shyamaka Yava, Priyangu, Laja, Nivara, Koradushaka, Prashatika,</td>
<td>Godhuma, Naveena Shali</td>
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<tr>
<td><strong>Shami Dhanya</strong></td>
<td>Mudga, Rajamasha, Kulatha, Chanaka, Masura, Adhaki, Makusthaka</td>
<td>Masha</td>
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<tr>
<td><strong>Shakha Varga</strong></td>
<td>Patola, Patrashaka, Shigru, Vruntaka, Katutikta, Rasatmaka, Vastaka, Trapusha Vartaka, Evaruka, Adraka, Mulaka, Surasa, Grajjana</td>
<td>Kanda, Shaka Madhura Rasamtaka</td>
</tr>
<tr>
<td><strong>Phala Varga</strong></td>
<td>Kapittha, Jambu, Amalki, Ela, Bibhitaki, Haritaki, Maricha, Pippali, Erand Karkati, Ankola, Narang, Bilvaphala.</td>
<td>Madhura Phala</td>
</tr>
<tr>
<td><strong>Drava Varga</strong></td>
<td>Honey, Tukra, Ushajala, Tila &amp; Sarshapa Tail, Ashava Arista, Surasava, Jeerna Madhya</td>
<td>Dugdha Varga, Chikitsa Vikar</td>
</tr>
<tr>
<td><strong>Mamsa Varga</strong></td>
<td>Rohita Matsya</td>
<td>Aanupa, Audaka, Gramya Mamsa Sevana</td>
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Vihara

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<tr>
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<tbody>
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<td>Shrama</td>
<td>Sheetala jala sevana</td>
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<tr>
<td>Jagarana</td>
<td>Diwaswapna</td>
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<tr>
<td>Nitya bhramana</td>
<td>Avyayama</td>
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<td>Vyayama</td>
<td>AVyavaya</td>
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<tr>
<td>Vyavaya</td>
<td>Ati shayana</td>
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Manasika

<table>
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<tr>
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<th>Apathya</th>
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<tr>
<td>Chintana</td>
<td>Achintana</td>
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<tr>
<td>Shoka</td>
<td>Harshita</td>
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<tr>
<td>Krodha</td>
<td>Manaso nivrutti</td>
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DISCUSSION

Through the above-mentioned characteristics, the factors that cause Medor are Medo Dhatu Vardhak Akhara and Vihara, which basically lead to corruption of Meda, which leads to obstruction of Meda, which leads to provocation of Vata, which ignites Agni. Any obstruction to Vata block in Koshta stimulate Agni and therefore Sthula Purusha will feel Adhika Kshut and Pipasa. For the destruction of Samrapti Sthuli, the control of the Guru and Atharpana Akhara with the additional attributes of Vata, Shleshma and Medonashaka is considered ideal. Selection of Treatment - Lekhana Basti is one of the specific Basti described in Sthula as Kapha and Medohara are at work.

CONCLUSION

Ayurveda is science which has lots of theories regarding various lifestyle disorders.

Medoroga is one of them. Vast description of Medoroga has mentioned by Acharya from nidana to chikitsa and also with apathy and pathya. Various types and forms of medicine are mentioned for the treatment and mainly shodhana chikitsa and shamana chikitsa. This treatment shows the significant results on the treatment of Medoroga. Anta Parimarjan Chikista (Basti, Virechana etc.) and Bahir Parimarjan Chikista (Udhvartana, Lepa etc.) It is more effective in relieving the signs and symptoms of Medora. This treatment followed by Patya and Apataya gives the best results in Medoroga treatment.
REFERENCES


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