

**A CONCEPTUAL REVIEW OF LITERATURE OF MEDOROGA (OBESITY) WITH  
SPECIAL REFERENCE TO DIFFERENT AYURVEDA SAMHITAS****\*Dr. Jayashri Sadashiv Satpute**

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**INTRODUCTION**

It is universally accepted fact that good health plays an important role in the human development. According to concept of Ayurveda good health is based on equilibrium of Dosha, Agni Dhatu, Mala. Further more in Ayurveda there is a clear cut emphasis on maintaining physical, mental, spiritual well being as apart of good health. Ayurveda is being increasingly accepted by world for its relevance and adaptability to modern times. An important concept of Ayurveda is each individual is genetically different. This offers him a totally specific constitution. In modern era with continuous changing lifestyle and involvement, man has become the victim of many diseases caused by unwholesome dietary habits and deranged lifestyle.

Medoroga is one between these major diseases. In Ayurvedic researches of later age identified the risk associated with Obesity and used the term Medoroga to explain disorders appearing due to vitiation of Medadhatu. The term Medoroga first used by AcharyaMadhav. Various clinical features described as Medoroga such as kshudrashwas, Daurbalya, Sarvkriya Asamartha, Alpapran, Atinidra, Kshudha Atiyoga, and Pipasa Atiyoga. Acharya Charaka has clearly defined the Medoroga in Ashtaninditiya Adhyaay. He has narrated that a person is called obese who has increased fat and muscles and has pedunculus buttocks, abdomen and breast and suffer from deficient metabolism and energy. Acharya Charaka further explains that continuous intake of Guru Aahaar and Madhur rasa aggravateskaphadosha and medadhatu due to similar properties meda obstructs the strotas. Because of this obstruction Vata moving in koshttha becomes hyperactive and stimulates Agni. This Agni digests food rapidly and vitiated Vata absorb it rapidly so person requires frequent and heavy food resulting in Medoroga Changing food habits, sedentary work, Stressful environment etc., are the rewards of economic growth tomanhood. One side of life is happy with decreased physical activity and fats wealthy tasty food but other side showing chronic Lifestyle disorders like Diabetes Mellitus, Hypertension, Cancer, and Ischemic Heart Disease. Obesity is to be a major risk factor for these disease.

Approximately it is 18%. Obesity is often expressed in terms of body mass index but pathophysiologically may be considered to be present when sufficient body fat to be accumulated to adversely affect health. increased consumption of energy dense food, less regular eating

patterns, shorter meals and increased snacking may also contribute in Obesity.

Ayurveda emphasizes that the successful treatment of any disease is not only relies upon the proper remedy but proper diet and proper way of life is similarly important. by following AharaVihara as described in Ayurveda it is easy to stop himself from weight difficulties and reduces its dangers of various complications

**Review of Literature****Vedic Kala (10,000 to 500 B.C.)**

Veda is known as dawn of the science and considered as the oldest authentic manuscript and narrates medical science clearly, even though detailed description is not available there, some scattered references like Medasa, MediniVarcha, Pivasi are available in Atharvaveda. Its been advised to strengthen the body like a stone, in other words indicated hazards of Sthoulya and the words medini and pivasi are used as synonyms of herbs.<sup>[9]</sup> Meda and Vapa are mentioned as synonyms in Rigveda and Yajurveda along with a disease named Upachita. The entity Medoroga is available since the period of Charaka according to CharakaSutrasthana Chapter 21 Sthoulya has been classified under "AshtaninditaPurusha." (Eight despicable personalities).Medoroga has been described since ancient period.

**Charaka Samhita**

AcharyaCharaka - the Father of Indian Medicine conducted earliest scientific study on Sthoulya. It has been mentioned under AshtaNinditaPurusha.its causative factors along with its Nidana, Rupa, Samprapti and Chikitsa have been narrated in detail. It is also mentioned

as SleshmaNanatmajavikara, Santarpana Nimitajavikara & AtiBrumhana Nimitaja Vyadhi, AdhikadoshayuktaRoga (Bahudoshajavyadhi). Besides other aspect of Medoroga line of treatment were been described on various places in CharakaSamhita i.e. Samshodanayogya, Tailasevanayogya, SwedhanaAyogya. Detailed Anthropometry is described in Vimanasthana under PramanaPariksha.

#### SushrutaSamhita: (2 A.D.)

In SushrutaSamhita, Sushruta has narrated the etiopathogenesis of Medoroga on the basis of an endogenous entity being caused due to "Dhatvagnimandya". Further, the course and complication of the disease with some different line of treatment are discussed at various places in SushrutaSamhita. AcharyaSushruta mentioned "Adhyashana" as a visheshnidana and Gadagadavta (Slurred Speech) typical lakshana of Medoroga. Further elaboration of line of treatment has been done by Sushruta and so many remedies described for the management of Medoroga at different places which indicates fulminating condition of the disease in that time of society.

#### KashyapaSamhita

In KashyapaSamhita AcharyaKashyapa while narrating the MedasvidhatriChikitsa suggested "Siravedha" as one of the best treatment for Medasvidhatri. Atisthoulya is classified under Astaninditapurusha while describing the Anthropology in Su. 28/6. Sthoulya and Atisthula words are frequently used at different places.

#### DISCUSSION ON DISEASE

**Medoroga Definition-** A person having pendulous appearance of Sphika, Udara and Sthana due to excess deposition of Meda along with Mansa dhatu and also having unequal an abnormal distribution of Meda with reduced zeal towards life is called "Atisthula".

**Synonyms:** Medoroga, Medovrudi, Medasvi, Sthoulya.

#### NIDAN PANCHAK

✚ **PURVARUPA:** Purvarupa indicates to the warning sign of forth coming disease. Mild exhibition of rupa of certain disease itself can be considered as its Purvarupa. Knowledge of purvarupa is essential for differential diagnosis and to prepare the treatment in the earliest stage.

In the context of Medoroga, Purvarupa are not mentioned separately and so the initial manifestations of Medoroga related symptoms can be considered.

Medovahasrotodushtilakshanas which are also mentioned as PramehaPurvarupas can also be considered as Purvarupa of Medoroga as there is similarity in samprapti of Prameha and Medoroga by the involvement of BahudravaShleshma and AbaddhaMeda. So ShleshmaSanchya, Purvarupas of Prameha, Medovahasrotodushtilakshanas and symptoms related to

Medodushti like Atinidra, Tandra, Alasya, and Visrashariragandha, Angagaurava, Shaithilya etc. can be considered as Purvarupa of Medoroga.

✚ **RUPA:** The lakshanas of Medoroga are described by Acharyas in large manner. To understand them there is a need to elaborate them as follows: AcharyaCharaka has explained the cardinal symptoms of Sthoulya as MedomamsaAtivruddhi, Chalasphik, Chalaudara, and Chalastana. Besides these lakshanas, Ashtadoshas of Medoroga along with detailed description of the same has been explained.

- **Ayushohrasa (Diminution of lifespan)** Life expectancy gets decreased because other Dhatus could not be properly nourished.
- **Javoparodha (Lack of enthusiasm)** - The Shaithilya, Saukumarya and Guru Properties of MedaDhatu causes Javoparodha.
- **Kricchravyavaya (Difficulty in sexual act)** - Due to obstruction in genital passage by MedaDhatu and less production of semen, the sexual act becomes difficult. Physical volume also leads to the condition.
- **Daurbalya (Debility)** - This result because of the deranged metabolism owing to malnourishment of the Dhatus.
- **Daugandhya (Foul smelling of body)** - Bad smell results due to excessive sweating, innate quality of MedaDhatu and morbid nature of vitiated Meda.
- **Swedabadha (Distressful sweating)** - On account of the admixture of Kapha with Meda, Vishyandi, Bahu and Guru properties of Meda and its inability to bear the strain of exercise it results in Swedabadha.
- **Kshudhatimatra (Excessive hunger)**
- **Pipasatiyoga (Excessive thirst)** - Because of increased Agni in Koshta and vitiation of Vata by obstruction of Meda it results in excessive Appetite and Thirst.

#### ✚ SAMPRAPTI

The subsequent elements play a vital position in Samprapti of Medoroga.

- **Dosha:** Kapha- Kledaka  
Pitta – Pachaka  
Vata - Samana, Vyana
- **Dushya:** Rasa and MedaDhatu
- **Agni:** JatharagniParthiva, Apya, Bhutagni Rasa and Medadhatvagni
- **Srotasa:** Medovaha, Mansavaha, SwedavahaSrotasa
- **Srotodushti:** Sanga (Margavarodha).
- **Adhithana:** Sarvanaga
- **Udbhavasthana:** Amashaya
- **Prasara:** Rasayani
- **RogaMarga:** Bahya

- **VyaktiSthana:** Sarvanga specifically Udara, Sphika, Sthana and Gala pradesha

#### ✚ **Sadhya – Asadhyata**

Medoroga is described as a KricchrasadhyaVyadhi. AcharyaCharaka has mentioned the bad prognosis of Medoroga as, an obese person if not duly managed, he is prone to death due to excessive Hunger, Thirst and complications. SahajaMedoroga is considered as Asadhya.

As per the enumeration of Vagbhata, Medogata diseases are curable only in patients with less upadravas, with more Bala and less chronicity. So, Vagbhata has mentioned Medoroga as AsadhyaVyadhi due to its relapsing and challenging nature. Sudden and drastic weight loss is considered as Arishtalakshana and so in Yogaratnakar it's been mentioned that sudden weight loss or Weight gain could be fatal within six months.

#### ✚ **CHIKITSA**

The measures employed to bring about the equilibrium of Dhatu is Chikitsa. So the objective of Chikitsa is to prevent the disturbance of equilibrium of dhatus and to normalize the equilibrium of dhatus if already disturbed.

The Chikitsa of Medoroga can be studied under:

1. Nidanaparivarjana
2. SamShodhana
3. ShamShamana.

#### **1. NidanaParivarjana**

Nidana is the prime cause of any disease. Avoiding the causative factors will become the primary step in the treatment of the disease and so also in that of Medoroga. So Nidana must be avoided for management of the disease. In Medoroga the factors i.e. Aharatmaka, Viharatmaka, Manasika and others factors which are mentioned in Nidana should be avoided.

#### **2. Sam Shodhanaa**

The management of Medoroga mainly incorporates Langhana measures which cause apatarpana, one among it is SamShodhanaa. The therapy in which the vitiated doshas are eliminated from the body after mobilizing them from their respective sites through Urdhva or Adhomarga is known as Shodhanaa. SamShodhana is administered in Medorogi, who is having Bahudosha and Adhikabala to withstand the effect of SamShodhana. For this purpose the Shodhanaa measures i.e. Vamana, Virechana, Basti, Raktamokshana have been incorporated. Though Purvakarmas like Snehana, Swedana and AnuvasanaVasti are contraindicated in Medoroga. The Sneha, which is having the properties of Meda and Kaphahara, Lekhana, Ushna, & Tikshnaguna to be selected for Snehana and AnuvasanaBasti.

#### **3. Samshamana**

The Therapy which do not eliminate the Dosha from the body, do not disturb the equilibrium of balanced Dosha

and simultaneously bring equilibrium to imbalanced Dosha, is called as SamShamana. Administration of Guru and Apatarpakaaahara which possess additional Vata, Shleshma and Medonashaka properties is considered as an ideal for Samshamana. Chakrapani commented that Guru Guna is sufficient to assuage vitiated Agni and AtiKshudha. Apatarpana property provides less nourishment and thus leads to depletion of Meda. For example Madhu possess Guru and Ruksha properties, hence it is ideal for management of Medoroga. Gangadhara has interpreted that Guru Guna is suitable to alleviate Tikshnagni and KoshtagataVata which ultimately reduces Atikshudha, where Apatarpana results in the reduction of Meda.

Oral administration of various drugs like Shilajitu, Triphala, GugguluPrayoga, MadhvambuPrayoga, Gomutra Prayogaetc has been indicated. Even some external measures such as Udvartana, Udgarsana etc. have been employed to remove the daurgandhya, excessive sweda and to alleviate Meda and Kapha. In the treatment of Medoroga, drug administration should be Pragbhakta i.e. intake of medicine before meal for the purpose of Karshana. Sharangdhara has also mentioned to take the drug on empty stomach in early morning (Prabhata).

#### ✚ **PATHYA AND APATHYA**

- **PATHYA-** Shrama, Jagarana, Vyavaya, NityaBhramana, Avyavaya, Chintana, Shoka, Krodha
- **APATHYA-** Achintana, Mansonivritti, Diwaswap, Avyayam, swapnaprasanna, sukhashaiya

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