

**AN AYURVEDIC CONCEPTUAL ASPECT OF MEDOROGA  
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Article Received on 02 Nov. 2025,  
Article Revised on 22 Nov. 2025,  
Article Published on 01 Dec. 2025,

<https://doi.org/10.5281/zenodo.17746342>

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**How to cite this Article:** \*<sup>1</sup>Dhanshri Paikrao,  
<sup>2</sup>Jyoti Meghdambar, <sup>3</sup>Santosh Girbide. (2025)  
AN AYURVEDIC CONCEPTUAL ASPECT  
OF MEDOROGA (LIFESTYLE DISORDER).  
"World Journal of Pharmaceutical Research,  
14(23), 163–170.

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**ABSTRACT**

Medoroga or obesity is the only disease which is gaining more and more attention all over the global level. This disease is prevalent in developing as well as in developed countries, in both sexes, across all ages and socioeconomic groups. Ayurveda is a science mainly used for prevention and treatment of disease. Acharyas have mentioned their views and treatment for various disease in ayurvedi texts They have also mentioned nidana, samprapti, rupa, upadrava, chikitsa, pathya apathya. Obesity has been described in Ayurveda texts as medoroga or Sthaulya. The main cause of it is sedentary lifestyle, stress and eating habits of the modern world. medoroga science explains many theories and concepts. Therefore it is very important to discuss medoroga according to Ayurveda.

**KEY WORDS:** Ayurveda, Sthaulya, Medoroga, Obesity.**INTRODUCTION**

In modern era due to change in lifestyle and dietary habits, medoroga is one of the major lifestyle disorders. 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 disorder. therefore it is important to follow the pathya and apathya, ahara and vihara mentioned in ayurveda to keep the body and mind health<sup>[1]</sup> acharya Sushrut have mentioned madhyam

sharira is considered as the best, atishaulya and atikrisha are always affected with some diseases and disorders. sthaulya which is medoroga is mentioned by acharya charaka under eight varieties of persons as astanindiniya purusha.<sup>[2]</sup> Due to fast moving lifestyle, stress, drastic changes have taken place in dietary habits, mode of lifestyle and is the first choice of every individual. The result in metabolic disorder and obesity is called medoroga by acharya Madhava and in ayurveda obesity is described as medoroga or sthaulya roga.<sup>[3]</sup> Excessive intake of oily food, fried food, fatty food items and sedentary lifestyle leads to accumulation of excess body fats. This article is an attempt to study Nidana (etiology), Samprati (etiology), Rupa (symptoms) and Chikishta Sutra (cure) of Sthuli through Pathya – Apathya<sup>[4]</sup>

❖ **Sthaulya Shabda Nirukti** - As per Amarkosha excessive intake of nutrients is the cause of sthula.<sup>[5]</sup>

❖ **Paribhasha of sthaulya** - 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.<sup>[6]</sup>

❖ **Paryaya** - In Amarkosha following synonyms of sthula are mentioned:<sup>[7]</sup>

- a) Vipula
- b) Pina
- c) Pinvi
- d) Pivara

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

In Ayurveda, Nidana of sthaulya classified into four groups as follows<sup>[8]</sup>

- **Aharaja:** GuruSheeta, Snigdha, Madhura, Atisampoorna
- **Viharaja:** Avyayama, Avyavaya Diva Swapna
- **Manasika:** Achintata, Harshita
- **Anyaj:** 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 Medoroga, since both have disturbances of Kapha and Meda.<sup>[9]</sup> Their purvarupa is therefore considered the purvarupa of sthuli and medroga.<sup>[10]</sup>

These are as follows.

1	Atinidra
2	Tandra
3	Alasya
4	VisraSharira Gandha
5	Anga Gaurava
6	Anga Shaithilya
7	Ati Swed

#### ❖ Rupa

Rupa is called as the Vyaktavastha of Vyadhi Kriya Kala.

#### ❖ Acharya Charak has mentioned the following symptoms

Pratyatma Lakshana<sup>[11]</sup>

1	Medomamsa Ativriddhi,
2	Chala Sphik
3	Chala Udara,
4	Chala Stana
5	Ayathaopachaya,
6	Anutsaha

#### ❖ Besides this Acharya Charka has also mentioned other effect of Sthaulya

Ashta Mahadosha<sup>[12]</sup>

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<sup>[13]</sup>

1. Hina Sthoulya or medoroga
2. Madyama Sthoulya or medoroga Adhika Sthouly or medorog

❖ Samprapti<sup>[14,15]</sup>

Nidan Sevan (Kapha medo vardhak ahara)



Jatharagni mandya



Saama, anna, rasa, utpati, pritvi bhoota



Predominance of aap & pritvi bhoo



Dhatvagni mandya



Medovaha stratus dushti



Sanchay of meda in sphika, stana, udara



**Medoroga lakshana**

❖ Samprapti Ghatakhas<sup>[16]</sup>

Dosha	Kapha, Kledaka Pitta, Pachaka Vata, Samana
Dushya	Rasa, Meda
Agni	Jatharagni, Medodhatvagni
Ama	Jatharagni Vishamata Janita, Medo Dhatvagni Mandhya Janita
Srotas	Medovaha
Sroto Dusti	sanga
Udbhava	amashaya
Prasara	Sarva Deha (specially where ever Medodhara kala is present)
Adhishtana	Vrukka and Vapavahana
Vyakta Sthana	Sarvanga specially Sphik, Sthana, Udara, Gala
Roga Marga	Bahya and Abhyantara
Vyadhi Prakara	Chirakari
Sadhya Asadhyata	Kruchrasadhy

❖ **Chikitsa**

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

1. Nidana Parivarjana
2. Samshodhana
3. Samshaman

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.<sup>[17]</sup>

It is described as follows:

1. Bahya Shodhana - Ruksha Udvartana<sup>[18]</sup>
2. Abhyantara Shodhana.<sup>[19-23]</sup>
  - **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, Raktamokshana.

❖ **Drugs<sup>[24]</sup>**

- **Eka Moolika Prayoga** - Guduchi, Bhadramusta, Haritaki, Vibhitaki, Amalaki, Agnimantha, Guggulu.
- **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 Arishta, Loharista
- **Udvartana Yogas** - Kolakulattadi Churna, Rasnadi Churna, Triphala Churna, Karpuradi Churna, Dhattura Patra Svarasa (Vangasena)

- **Lepa Kalpana** - Medohara Lepa, Shareera Dourgandhyahara Lep

### ❖ **Pathya – Apathy**<sup>[25]</sup>

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

<b>Aahara varga</b>	<b>Pathya</b>	<b>Apathya</b>
<b>Shuka Dhanya</b>	PuranShali, Kodrava, ShyamakaYava, Priyangu, Laja, Nivara, Koradushaka, Prashatika	Godhuma, Naveena Shali
<b>Shami Dhanya</b>	Mudga, Rajamasha, Kulatha, Chanaka, asura, Adhaki, Makusthak	masha
<b>Shakha Varga</b>	Patola, Patrashaka, Shigru, Vrutaka, Katutikta, Rasatmaka,	Kanda, Shaka Madhura Rasamtaka
	Vastuka, Trapusha Vartaka, Evaruka, draka, Mulaka, Surasa, Grajjan	
<b>Phala varga</b>	Kapittha, Jambu, Amalki, Ela, Bibhitaki, Haritaki, Maricha, Pippali, Erand Karkati, Ankola, Narang, Bilvaphala.	Madhura Phala
<b>Dravya varga</b>	Honey, Takra, Ushnajala, Tila & Sarshapa Tail, Ashava Arista, Surasava, Jeerna Madhy	Dugdha Varga, Ikshu Vikara
<b>Mamsa Varga</b>	Rohita matsya	Aanupa, Audaka, Gramya Mamsa Sevan

### ❖ **Vihara**

<b>Pathya</b>	<b>Apathya</b>
Shrama	Shital jala sevana
Jagarana	Divaswap
Nityabrahman	A vayam
Vyayama	A vayaya
Vyavaya	Atishayana

### ❖ **Manasika**

<b>Pathya</b>	<b>Apathya</b>
Chintana	Achintana
shoka	Harshita
Krodha	Manaso nivritti

From the above mentioned information, the factors that causes medoraga are medo dhatu vardhak ahara and vihara, which is basically leads to destroy meda, which leads to obstruction of meda, which leads to provocation of vata, which ignites agni. Any obstruction to vata dosha blocked in koshta stimulates agni and therefore sthauila purusha will feel adhika kshudha and pipasa. For the distruction of samprapti sthauila have to control guru and apatarpana akhara with additional attributes of vata, sheleshma and medonashaka is considered ideal. Selection of treatment – lekhaana basti is one of the specific bastu described in medoraga askapha and medoraga are at works.

## ❖ 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 apathya and pathya. Various types and forms of medicine are mentioned for the treatment and mainly shodhana chikitsa and shaman chikitsa. This treatment shows the significant results on the treatment of Medoroga. Anta Parimarjan Chikitsa (Basti, Virechana etc.) and Bahir Parimarjan Chikitsa (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.

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