

**STUDY OF MEDOROGA AS NIDANARTHAKAR ROGA OF PRAMEHA****\*Dr. Pradnya D. Bharati and Dr. Vrinda Kaknurkar**

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**ABSTRACT**

*Medoroga* and *Prameha* both are lifestyle disorders. Ayurveda is a science of life. Healthy lifestyle is explained by describing *Dincharya*, *Ratricharya*, *Ritucharya*, *Aharvidhivisheshayatana* etc. *Pradnyaparadha* leads to lack of self-discipline and thus unhealthy life style is adopted, which finally leads to many life style disorders. *Medoroga* and *Prameha* are two among many. *Medoroga* is a disease of *Medovahasrotas*. And it is interesting to know that *Medovahasrotodushti lakshanani* are nothing but *Prameha poorvarupani*. And thus it raised my interest to study *Medoroga* and *Prameha* simultaneously with comparison. It was further found that aetiology, prodromal clinical features and to certain extent

*Pathyapathya* advised, in both these diseases show similarities. *Medoroga* which is *Medovahastrotas* diseases if ignored may lead to *Prameha*. Charakacharya has already mentioned this by stating *Prameha poorvaroopani* as *Medovahastroto dushti lakshanani*. We can thus say that *Medoroga* is *Nidanarthakar Roga* of *Prameha*

**KEYWORDS:** *Medovahasrotas, Medoroga, Prameha.*

**INTRODUCTION**

Life style is a cumulative product of person's physical capacity coordinated with psychological functioning displayed in the form of behaviour, habits, dietary and living pattern. *Pradnyaparadha* (Intellectual blasphemy) leads to disturbance in control and coordination in self discipline leading to derangement of lifestyle and in any life style disorder. Ayurveda an ancient science of life always emphasis on healthy lifestyle and

prevention of health than cure as stated “*Swathasya Swasthya Rakshanam* (Maintain Healthy State) then *Aaturasya Vikar Prashamana* (Cure the disease)”. Thus *ayurved Siddhantas* (Proved concepts) are with lot of potential for prevention of life style disorders.

*Nidanarthakari roga* is one which is observed as serving purpose of aetiology in respect of other disease.

### निदानार्थकरो रोगो रोगस्याप्युपलभ्यते ॥ च.नि.८/१६

Acharya Charaka also provided some examples as from *Jwara santapa* leading to *Raktapitta* and vice versa, *Jwar* and *Raktapitta* leading to *Shosha* etc. Acharya Vagabhatta also supported the concept and has described some examples under *Anya-Anyo Nidanbhut Vikara*. Knowledge of *Nidanarthakari roga* is important in *Roga nidan* to take measures and prevent further consequences related to that particular disease.

*Medoroga* is important disease of *Medovaha srotas* and *Prameha* contributes among many life style disorders. In *Medovaha srotas* vitiation *lakshanani* Acharya Charaka has described all *Poorvaroopa* (Prodormal Signs and symptoms) of *Prameha*. These two disease definatenately has close ties between each other. *Nidanarthakaritva* of these two diseases can be established by studying *Nidan/Hetu* (Aetiological factors), *Samprapti* (Pathophysiology/Disease manifestation process), *Poorvaroopa* (Prodormal Signs and symptoms), *Roopa* (Signs and symptoms), *Pathyapathya* (Suitable and Unsuitable regimen) etc of these two diseases simultaneously.

#### Aim

To study *Medoroga* as *Nidanarthakari Roga* of *Prameha*.

#### Objectives

To study *Nidan/Hetu* (Aetiological factors), *Samprapti* (Pathophysiology/Disease manifestation process), *Poorvaroopa* (Prodormal Signs and symptoms), *Roopa* (Signs and symptoms), *Pathyapathya* etc of *Medorog* and *Prameha* simultaneously with comparison and establish *Nidanarthakaritva* of *Medorog* w.r.t *Prameha*.

#### MATERIALS AND METHODS

Literary material for study of *Nidan/Hetu* (Aetiological factors), *Samprapti*

*Medoroga / Sthaulya*

*Medoroga / Sthaulya*

<i>Aaharatmaka</i>	<i>Viharatmaka</i>	<i>Manasa</i>	<i>Anyā</i>
<i>Atisampurna</i>	<i>Avyayama</i>	<i>Harsha Nityatwa</i>	<i>Raja Swabhava</i>
<i>Guru</i>			
<i>Madhur</i>	<i>Avyavaya</i>	<i>Achinta</i>	
<i>Sheeta</i>			
<i>Snigdha</i>	<i>Dīwaswapna</i>		

(Cha.Su.21/4)

<i>Aaharatmaka</i>	<i>Viharatmaka</i>	<i>Aaharatmaka</i>	<i>Viharatmaka</i>
<i>Shleshma aahar sevan</i>	<i>Avyayama</i>	<i>Medya atisevana</i>	<i>Avyayama</i>
	<i>Divaswapna</i>	<i>Varuni atisevana</i>	<i>Diwaswapna</i>

(Cha.Vi.5/16) (*Medovahasrotas dushti hetu*)

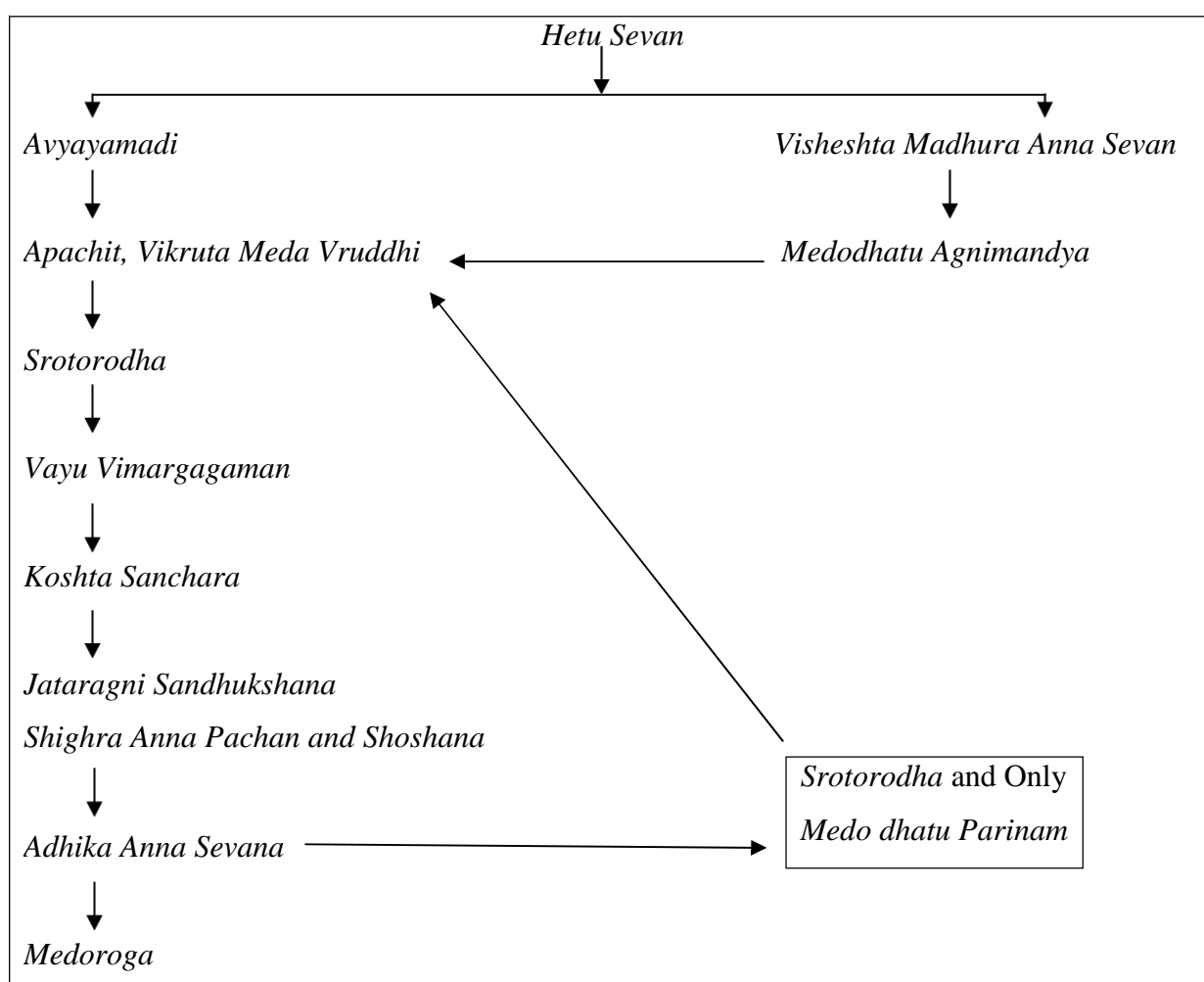
### *Prameha*

[illegible]

<i>Aaharatmaka</i>		<i>Viharatmaka</i>
<i>Dadhini</i>	<i>Nava Annapana</i>	<i>Aasyasukha</i>
<i>Gramya</i> } <i>Mansa</i>	<i>Guda Vikruti(Vyanjana)</i>	<i>Swapnasukha</i>
<i>Udaka</i> } <i>Rasa</i>	<i>Kaphakaraka Aahar</i>	
<i>Aamupa</i> }		
<i>Paya (Milk)</i>		(Cha.Chi.7/4)

### ***Samprapti (Pathophysiology/Disease manifestation process)***

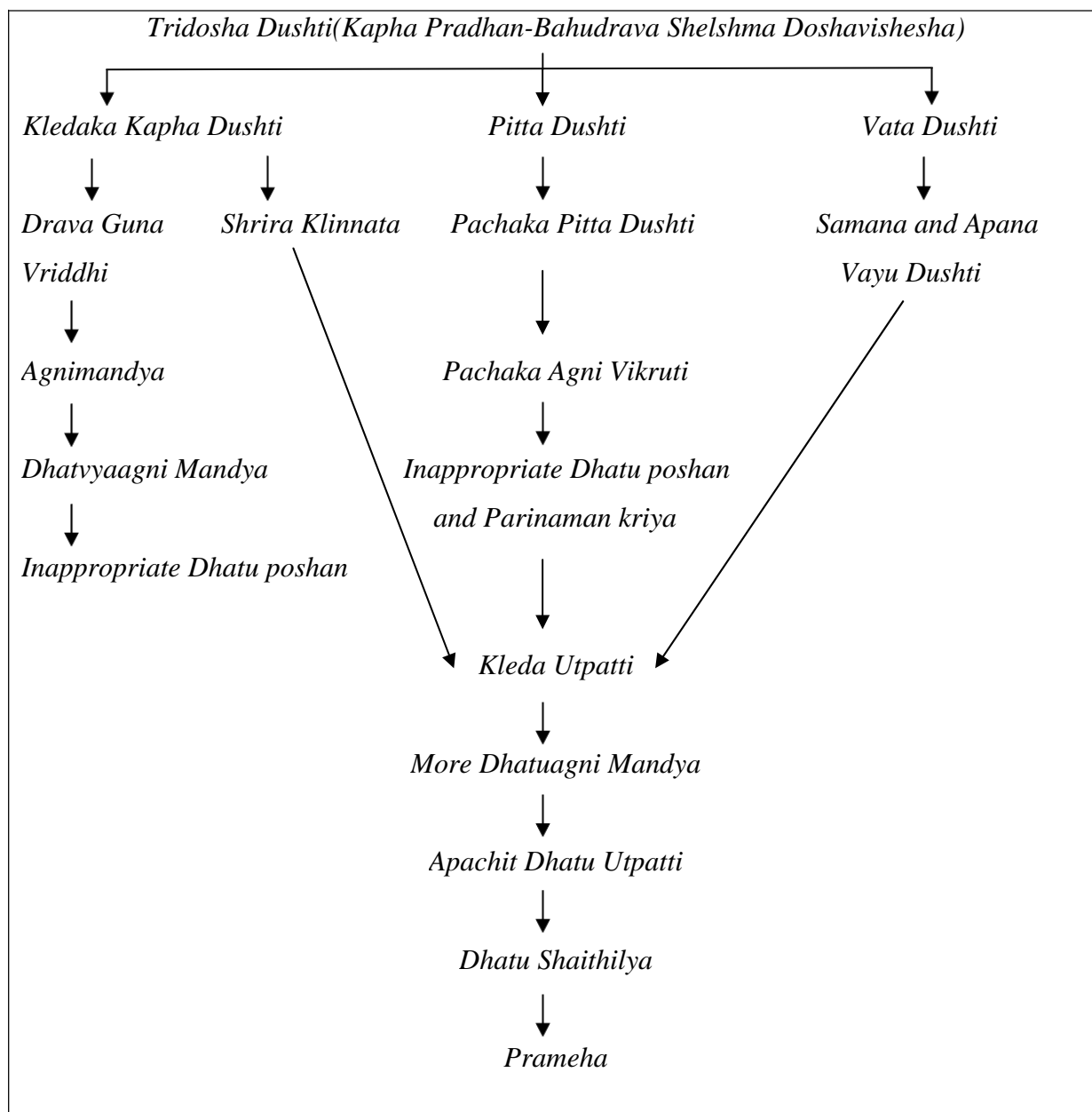
*Medoroga/Sthaulya*



*Hetus* described like *Avyayamadi*, *Medoroga* Specific *Aaharaja hetus* leads to energy imbalance and it disturbs the digestion and metabolism particularly *Aagnimandya* of *Medodhatu* is seen which in turns result in fatty deposit also causing *srotorodha* which blocks the path of *Vayu dosha* and due to rapid movements of *Vayu* only in *Koshta* it exaggerate the digestive fire thus increasing the *Kshudha* and *Trushna*. But the food eaten does not get

digested properly and gets converted into *vikrita medadhatu* only. Finally more and more accumulation of this *Vikrita meda* leads to *Medoroga*.

### *Prameha*



Over indulgence of etiological factors all the three *Dosha dushti* is observed. But main *Kapha dushti* is seen. *Kapha Dosha*, with *Dushya Meda*, *Mamsa* and *Kleda* get vitiated and it results into formation of metabolic waste which conducted towards *Basti* which results in *Prameha*. Similarly *Pitta* and *Vata dosha dushti* also mainly leads to *kleda* formation aggravate the further *samprapti*. This all leads to *Dhatu* and *Jathara agnimandya* which in turns produces *Dhatu shaithilya* leading to *Prameha*.

**Comparative Samprapti Ghatakas of Medoroga and Prameha**

<b>Samprapti Ghatakas</b>	<b>Medoroga</b>	<b>Prameha</b>
<i>Dosha</i>	<i>Kledaka Kaphapradhana Tridosha Samana and Vyana Vayu, Pachaka Pitta</i>	<i>Kledaka Kaphapradhana Tridosha, Samana and Apana Vayu, Pachaka Pitta</i>
<i>Dushya</i>	<i>Rasa, Meda</i>	<i>Rasa, Rakta, Meda, Mansa, Majja, Lasika, Oja, Vasa</i>
<i>Agni</i>	<i>Medodhatuagnimandya, Jatharaagni Vruddhi</i>	<i>Sarva Dhatuagnimandya</i>
<i>Ama</i>	<i>Medodhatugata</i>	<i>Sarvadhatusugata</i>
<i>Srotas</i>	<i>Annavaha, Rasavaha, Mansavaha, Medovaha</i>	<i>Medovaha, Udakavaha, Mootravaha</i>
<i>Srotodushti</i>	<i>Sanga, Vimargagaman, Atiprarutti</i>	<i>Sanga, Atipravrutti</i>
<i>Udbhavasthana</i>	<i>Amashaya</i>	<i>Amashaya</i>
<i>Sancharasthana</i>	<i>Rasayani</i>	<i>Rasayani</i>
<i>Adhisthana</i>	<i>Specifically Udar, Sphik, Stana and Sarvasharira</i>	<i>Basti</i>
<i>Vyaktisthana</i>	<i>Sarvasharira</i>	<i>Mutramarga</i>
<i>Sadhyasadyatva</i>	<i>Krucchrasadhya</i>	<i>Krucchrasadhya, Yasya</i>
<i>Swabhava</i>	<i>Chirkari</i>	<i>Chirkari</i>

**Poorvaroopa (Prodromal Signs and symptoms)****Medoroga**

Specific prodromal signs and symptoms are not mentioned related to *Medoroga* but *Meda dhatu vruddhi* and *Madavahasrotas* vitiation signs and symptoms can be considered and as already mentioned *Medovahastroto dushtilakshanani* are *Prameha poorvaroopani* as

**मांसप्रदोषजां विघात् रोगान् मेदःप्रदोषजान् ।  
निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च ॥ (च.सू. २८/१२)**

**Meda dhatu vruddhi signs and symptoms**

As in <i>Mansa dhatu vruddhi</i> –	<i>Swasa</i> (Breathlessness) in spite of minimal
	<i>shrama</i> (Physical work)
Diseases like <i>Galaganda, Gandamala, Arbuda, Ganda, Uruvriddhi, Udar Vriddhi, Adhimansa</i> in <i>Kantha, Talu, Jivha</i> .	<i>Sphik, Stana, Udar lamban</i> (Flabby Buttocks, Breast and Abdomen)

**Prameha**

<i>Karapadaosuptadaha</i> (Numbness and burning sensation in hand and feet)	<i>Shithilaanga</i> (Looseness of the body)
<i>Paridahosuptatachaangushu</i> (Burning sensation and numbness in various organs of the body)	<i>Aalashya</i> ( Laziness)
<i>Madhurya Aasya</i> (Sweet taste in the mouth)	<i>Talu Gal Jihva Danta Mule Mala Utpada</i> (Excessive excreta in palate, tongue and teeth etc.)
<i>Madura Suklamutrata</i> (Sweet and white urination)	<i>Jatila Bhava Keshashu</i> (Matting of the hair)
<i>SadpadaPippilicaSariraMutraSaranam</i> (Attraction of insects and ants on the body and urine, dryness in mouth, palate and throat)	<i>Kesha nakhaativriddhi</i> (Excessive growth of hair and nail)
<i>Pipasa</i> (Thirst)	<i>Ghana Angata</i> (Obese)
<i>Tandra</i> (Drowsiness)	<i>Sheetapriyatva</i> (Cold affinity)
<i>Swedo and Angagandha</i> (Excessive sweating and foul smelling of the body)	<i>Asana and Swapna Sukha</i> (Idle Sitting and Sleeping)

**Roopa (Signs and symptoms)****Medoroga**

<b><i>Samanya Lakshana</i></b>	<b><i>Ashta Dosha Of Atisthula</i></b>
<i>Medomamsa ativriddhi</i> (Excessive growth of Muscle & Fat tissue) <i>Chala Sphik,Udara,Stana</i> (Pendulous Buttocks, Abdomen and Breasts) <i>Ayatha Upachaya Utsaha</i> (Disproportionate strength with his physical growth) <i>Ashakta Sarvakarmasu</i> (Inability in day to day work) <i>Kshudra Shwasa</i> (Dyspnea) <i>Trusha</i> (Thirst) <i>Moha</i> (Confusion) <i>Swapna</i> (Sleeping) <i>Krathana</i> (Breathlessness) (Cha.Su.21)(Ma.Ni.Medoroga)	1) <i>Ayusho Hrasa</i> (Deficient in longevity) 2) <i>Javoparodha</i> (Less energy levels) 3) <i>Krichchra Vyavaya</i> (Difficulty during Sexual Intercourse) 4) <i>Daurbalya</i> (Weakness), 5) <i>Daurgandhya</i> (Bad Smell), 6) <i>Swedabadha</i> (More Sweating), 7) <i>Ati Kshudha</i> (Excessive Hunger) and 8) <i>Ati Pipasa</i> (Excessive Thirst) (Cha.Su.21)

**Prameha**

In *Sushrut Samhita*, Commentator Gayadasa has stated that in *Prameha* all 'Poorvaroopa', get converted into 'Roopa' of this disease, from above it can be said that all 'Poorvaroopa' discussed previously considered as *Roopa* of the *Prameha*.



*Samanya Roopa* of *Prameha* described are as follows

<i>Prabutamutra</i> and <i>Avila mutra</i> (Polyuria and turbid urine)	<i>Kasaya, Madhura, Rukshamutra</i> (Astringent and Sweet urination)
<i>Sharir Gaurava</i> (Heaviness in the body)	<i>Shweta Ghana mutra</i> (White and Turbid urination)
<i>Vibandha</i> (Constipation)	<i>Mukha Madhurya</i> (Sweet taste in the Mouth)
<i>Sharirjarta</i> (Stiffness in body)	<i>Akasmamutranigaman</i> (Bed wetting in children)

***Pathyapathya* (Suitable and Unsuitable regimen)**

***Medoroga***

<b>Pathya</b>	<b>Apathya</b>
Shuka Dhanya (Grains) Yava, Venuyava, Kodrava, Nivara	Godhuma, Navanna, Sali
Shami Dhanya (Pulses) Mudga, Rajmasha, Kullatha, Masura, Adhaki	Masha, Tila
Shaka Varga (Vegetables) Vrintaka, Patrashaka, Patola	Madhuraphala
Drava (Liquid Stuff) Takra, Madhu, Ushnodaka, Dugdha, Tila taila, Asava, Arishta	Ikshu, Navnita, Ghrita, Dadhi
Mansa (Meat) Rohita Matsya	Anupa, Audaka
Shrama (Hardwork)	Sheetala Jalasnana (Use of cold water for bath)
Jagarana (Late nights)	Divaswapa (Day sleeping)
Vyavaya (Sexual activity)	Avyayama, Avyavaya (Less exercise and less indulgence in sexual activity)
Nitya Langhana (Regular use of Reducing therapy)	Swapna Prasanga (Excessive sleeping)
Shoka (Sorrow)	Nitya Harsha (Happiness)
Krodha (Anger)	Achintana, Manaso Nivritti (Idle mind)
Chintana (Thinking)	Sukha Shaiyya (Comfortable bedding)

***Prameha***

<b>Pathya</b>	<b>Apathya</b>
Shuka Dhanya (Cereals/Grains) Yava, Godhuma, Shyamaka, Kodrava, Bajra	Atiashana (Over eating) Vishamashana (Untimely eating)
Shami Dhanya (Pulses) Chanaka, Adhaki, Mugdha, Kulatha.	Anupa Gramya AudakaMansa Pishtanna Navanna
Shaka Varga (Vegetables) Nimb, Sarshapa, Methika, Karvellaka, Patola.	Dadhi, Tail, Kshra, Ghruta, Guda/Ikshu Vikara, Sauvira, Sura, Saktu.
Fhala varga (Fruits) Jambu, Talaphala, Kapitha, Tinduka, Dadima, Amalaki	Atyambupana (Excess Consumption of Water)



Anyā (Other) <i>Laja, Maricha, Hingu, Saindhav, Haridra, Ardraka</i>	<i>Eksthana Asana</i> (Sedentary life style)
<i>Vyayama</i> (Exercise) <i>Padacharya</i> (Walking)	<i>Divaswapna</i> (Day sleep)
<i>Niyuddha</i> (Fighting), <i>Kreeda</i> (Games)	<i>Mutravegadharana</i> (To urge for urination)
<i>Gajacharya</i> (Ride on elephant), <i>Turagacharya</i> (Ride on horse), <i>Rathacharya</i> (Cart riding)	<i>Dhumpaan, Swedana, Raktamokshana</i>

## OBSERVATIONS

Both *Medoroga* and *Prameha* are highlighted by Ayurveda as *Kapha pradhanajanya*, *Medopradoshaja*, *Bahu Dosh avastha janya* and *Santarpanotha Vyadhi*. Comparative *Nidanpanchanatmak* study of both the diseases it is observed that –

*Medoroga* and *Prameha* shows that both have predominantly *Kapha Dosha* increasing, *Madhuvar*, *Snigdha* and *Drava guna pradhana*, *Mansa* and *Medodhatu* vitiating, Non stressful and carefree nature, Sedentary work as common in aetiology or *nidan/hetus*.

In both the diseases almost all common *Samprapti Ghatakas* are observed. Basic *Samprapti* is also *Srotorodhapradhana*. These *Ghatakas* and *Samprapti* in *Vishesh* form then give rise to *Medoroga* or *Prameha* as different disease.

*Poorvaroopa* and *Roopa* thus go with specificity according to two diseases as they are different disease but show the indulgence of somewhat common *Hetus* and basic *Samprapti*. *Acharya* Charaka while describing treatment for *Prameha* classified all the patients of *Prameha* into two main groups viz. *Sthula Pramehi* and *Krisha Pramehi*, *Acharya* Susruta also mentioned that body constitution of *Sahaja Pramehi* is generally *Krisha* (thin) and that of *Apathya Nimittaja Pramehi* is *Sthula* (obese) here also *Sthulta* and *Prameha* can be correlated.

*Pathyapathya* regimen for *Medoroga* and *Prameha* are similar which advice change in sedentary lifestyle more physical activities to avoid fatty, high calorie dietary habits and adopt a healthy balanced diet.

*Upadrava* means those signs and symptoms which occur along the progression of diseases if proper treatment is not followed. Along with many others *Prameha* and *Prameha pidaka* are enlisted in *Medoroga Upadrava*. Thus *Medoroga* can land into complications as *Prameha*

cannot be denied.

## DISCUSSION

Charakacharya has mentioned *Prameha poorvaroopani* as *Medovahastroto dushtilakshanani*. Since *Poorvaroopa* (Prodormal Signs and symptoms) are signs and symptoms seen prior to the full manifestation of particular disease. Thus we can say that developed *Medovaha srotodushti* or *Medoroga* itself can lead to *Prameha* by later developing into full fledged *Roopa avastha* if ignored.

In *Nidansthana*, *Prameha nidana* Acharya Charaka before summing up the chapter stated in his verses - Death in the form of *Prameha* takes away the person who is with *Manda utsaha*, “*Atisthula*” and performs *Snigdha* and *Mahaashana*. *Prameha* also approaches easily in person with *Grundhu Aaharyeshu* (Greedy in eatables), *Snana Chankramanadweshi* (Ignorance for Bath and walking).

## CONCLUSION

It is observed found that *Nidan/Hetu* (Aetiological factors), *Samprapti* (Pathophysiology/ Disease manifestation process), *Poorvaroopa* (Prodormal Signs and symptoms), *Roopa* (Signs and symptoms), *Pathyapathya* (Suitable and Unsuitable regimen) etc of *Medoroga* and *Prameha* shows similarities.

*Medoroga* which is *Medovahastrotas* diseases if ignored may lead to *Prameha*. Charakacharya has already mentioned this by stating *Prameha poorvaroopani* as *Medovahastroto dushti lakshanani*. We can thus say that *Medoroga* is *Nidanarthakar Roga* of *Prameha*.

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