

A REVIEW ON PATHYA-APATHYA IN THE MANAGEMENT OF MEDOROGA

Dr. Alisha Hrushikesh Shinde*

B.A.M.S., M.D. Kayachikitsa, PhD Scholar, Assistant professor, B.S.D.T.'s Ayurved College, Wagholi, Pune.

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***Corresponding Author**

**Dr. Alisha Hrushikesh
Shinde**

B.A.M.S., M.D.
Kayachikitsa, PhD Scholar,
Assistant Professor,
B.S.D.T.'s Ayurved
College, Wagholi, Pune.

ABSTRACT

Hyperlipidemia is a condition in which blood contains an abnormally high amount of lipids i.e. fats. These factors can accumulate and cause blockages in blood vessels. This is why having high cholesterol may increase risk of damaging organs that don't receive enough blood from arteries. Life threatening emergencies like heart attack, brain stroke can arise from untreated chronic hyperlipidemia. Today's sedentary lifestyle, ready to eat or instant food items, increasing use of technologies which decreases physical activities, all these factors prone for increase in abnormal lipid levels in body. Foods that have cholesterol, saturated fat, and trans fats can raise blood cholesterol level. These include Cheese, Fried and processed foods, Ice cream, Pastries, Red meat etc. According to WHO, the global prevalence of raised total cholesterol among adults was 39% (37% for males and 40% for females) in 2008. According to a study by ICMR-INDIAB, prevalence of dyslipidemia in a large representative sample of four selected regions in India showed that 79% had abnormalities in one of

the lipid parameters. Meda dhatu from Ayurveda is an entity which is correlated to lipids. Medoroga, Medodosha, Sthaulya are the synonyms used for diseases with excessive formation and accumulation of Meda dhatu. Two main treatment modalities present in Ayurveda, Shodhan and Shaman, play efficient role in treating this disease. So there is a challenge of treating the disease without interference in the daily routine of an individual. This paper specifically throws light on meeting aforesaid needs with some effective Pathya-Apathya kalpana possessing Medopachaka, Agnideepaka, Vatanulomaka and Rasayana properties.

KEYWORDS: Ayurveda, Hyperlipidemia, Medoroga, Pathya-Apathya.

INTRODUCTION

In the modern era; the life of a human being is living in a perpetual state of ever increasing stressful situations arising from the development of science and technology. People are having lot of heavy work, night duties, improper time management regarding to diet and also attraction towards ready-to-eat, junk food i.e. Pizza, Burger etc. All these products are main causative factors behind the impairment of digestive power. In Ayurveda, it is believed that our body as well as the diseases are made out of foods that we eat. Importance of Ahara has been given in healthy as well as in diseased state. This statement is strengthened by the fact that Ahara is described as 'Maha Bhaisajya' in Kashyapa samhita. The wholesome food builds our mind and body likewise the unwholesome food leads to adverse effects.

Medo Roga as described in Ayurvedic texts strikingly resembles with the disorder of modern medicine termed as Dyslipidemia. It is associated directly with obesity, high blood pressure, metabolic syndrome, diabetes mellitus (type 2), and cardiovascular disease.

Due to excessive indulgence in shleshma vardhak ahara and vihara, agnimandya is developed. Due to agnimandya, Amadosha is formed, resulting in Ama annarasa. This Samarasa circulates in the body and vitiates doshas, dhatus, srotasas, etc. There is excessive vitiation of Medodhatwagni, and due to Medodhatwagnimandya excessive production of sama meda occurs. This sama meda circulates and accumulates in whole body. Thus both Poshaka and Poshya Dhatus become Sama and ultimately Medo roga results.

This disease mainly involves the Rasavaha, Annavaha and Medovaha strotasa. Charaka, Sushruta and Vagbhata have not mentioned Medoroga as disease. However, Madhavanidana is the first available text describing Medoroga as separate clinical entity. Most of the symptoms of *Medoroga* described by *Madhavanidana* resembles the symptoms of *Shaulya* which is described by other *Ayurvedic acharyas*.

Ayurvedic dravyas or formulations having *Katu, Tikta, Kashaya Rasa and Laghu Ruksha guna pradhana* contents which are opposite to *Guru and Snigdha gunas* of *Meda dhatu* are used for the treatment of Medoroga. While Pathya Apathya chikitsa plays important role in the chikitsa of Medoroga. Pathya is referred to the Ahara and Vihara, which causes suppression of the disease. Apathya is referred to the Ahara and Vihara, which causes complications and aggravates the disease.

MATERIAL AND METHOD

Information regarding Pathya Apathya of Medoroga or Sthaulya is collected from various Samhitas i.e. Laghutrayi, Bhruhatrayi as well as published articles, journals and P.G.Thesis.

AIM AND OBJECTIVE

Main aim of the article is to review the importance of Role of Pathya-Apathya in the management of Medoroga or Sthaulya.

Definition

Medoroga which includes diseases related to *Meda dhatu dushti* and *Medovaha strotas dushti*. *Sthaulya*, *Medoroga*, *Medodosha* are used as synonyms.

Hetu

1. Aaharjanya (Food habits): Excessive intake of food, intake of heavy, sweet, cold and fatty diet, intake of food before the digestion of previous food
2. Viharjanya (Activities): Lack of exercise, absence of sexual act, sleeping during daytime, genetic defects
3. Mansika Bhawas (Psychological factors): Continuous happiness, absence of mental worries
4. Genetic defects.

Lakshana

Pendulous appearance of buttocks, abdomen and breasts due to excessive increase of Meda and Mamsa, reduced nourishment and enthusiasm, reduced lifespan, restricted movements, difficulty in sexual activities, weakness, bad odour, excessive perspiration, excessive hunger, excessive thirst, dyspnea on exertion, excessive sleepiness, snoring, indistinctness of speech.

Samprapti

The accumulated Meda obstructs the passage of Vata resulting in aggravation of Vata especially in the Koshtha afflicting the Agni and does Ahara shosha resulting in quick digestion of food and excessive desire for food. However, if food intake is delayed, then the person is afflicted with dreadful diseases.

Sadhyasadyatva

Sthaulya or Medoroga is difficult to treat because neither bruhan nor langhan are enough to control excessive fat, agni and vata.

Chikitsa

Guru (heavy) and Aparparana (non-satiating) substances are prescribed for karshana (emaciation) in case of Sthula or Medorogi. Observance of Dincharya, Ritucharya, Sadvritta and rules to be followed accordingly, life style modification and recommended Yoga viz. Asana, Shatkriyas, Pranayama along with Pathya- Apathya are to be followed.

[A] List of Pathya Dravya Found in Various Ayurvedic Samhitas

Varga	Aahara dravya	English name	Karma
Anna	Puran shali	Old variety of rice	Vatashamaka, Laghu
Shaka	Prashantika, Priyangu, Shyamaka, Yavaka, Patola	--	Pachan, Dipan, Laghu
Shuka	Yava	Barley	Lekhan, Agnivardhan, Guru
	Gavedhuka	Jobs tears	Karshyakrut, Kaphanashini
Shimbi	Jurnavha, Mudga	Green gram	Laghu, Supachya, Kapha-pittahara
	Adhaki	Red gram	Laghu, Ruksha, Pitta-kaphahara
	Kulattha	Horse gram	Laghu, Ushna, Medohara
	Kodrava	--	Pitta-Kaphahara
	Uddalaka	--	Ushna, Grahi
Phala	Aamalaki	Indian gooseberry	Dipan, Grahi, Mrudu virechak
Miscellaneous	Arishta, Madhudaka, Gomutra		

[B] List of Apathya Dravya Found in Various Ayurvedic Samhitas

Varga	Aahara dravya	English name	Karma
Anna	Madhura, Snigdha	--	Bruhan
	Navanna	New rice	Guru, Kaphakar
Shuka	Godhuma	Wheat	Guru, Snigdha, Bruhan
Ksheera	Mahisha, Godugdha	Milk	Shigdha, Bruhan
Shimbi	Masha	Black gram	Guru, Snigdha, Bruhan, Meda-pitta-kapha kar
Mansa	Varaha, Aanupa	--	Guru, Snigdha

Daily Routinely things to be Avoided

1. Avoid over intake; intake of heavy, sweet, cooling and unctuous food, days sleep and uninterrupted cheerfulness.

2. Indulge more and more in vigil, mental and physical exercises and sexual act.
3. Can have heavy but non-satiating food substances.
4. Dairy products, oily food items, salty and sour food should be avoided.

DISCUSSION

It is clear that Medoroga is mainly due to aggravation of Meda dhatu. And which causes aggravation of Kapha dosha. As Pathya Sevana has been mentioned in classics as equally important as Aushadha Sevana and as effective measure in prevention of diseases and prevention of complications of diseases. Medoroga occurs when excessive Medo dhatu in accumulated in the strotas obstructing the Vata dosha and thus afflicting the Agni. The diet beneficial to the body and mind are called as Pathya (wholesome) Aahara whereas which adversely affect mind and body are called as Apathyaahar (unwholesome diet). Most of the disorders develop due to faulty eating habits and Medoroga is one of them. The first and the foremost group of the etiological factors of Medoroga may be considered as the dietary factors. In this group, the intake of food against the code of dietetics i.e. Aharavidhivisheshayatana is included for Medoroga ahar having properties like Laghu, Ruksha, Ushna guna, Tikta-Kashaya rasa, Katu vipaka, Ushna virya is considered as Pathya. Aahara having above properties prevents aggravation of Kapha-vata, pacifies samanavayu, and causes Agnidipana, Amapachana, Vatanulomana.

CONCLUSION

Ayurveda agrees that no medicine is equivalent to food; it is possible to make a person disease free merely with appropriate diet. Ayurveda does not regard Medorog as a disease that can be treated by mere medicine or by a dietary regimen. And the main key for treating Medoroga is to improve digestion. Though it is a Kashtasadhya (difficult to cure) disease, the prolonged use of the above Pathya along with treatment procedure will not only make the person free from Medoroga but, it also builds the better Health to live a long life.

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