



Review Article

A COMPREHENSIVE REVIEW ON MEDOROGA: AYURVEDIC PERSPECTIVES AND PRINCIPLES

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ABSTRACT

Medoroga is defined as the *Vyadhi* that is pertaining to the *Medodhathu*. *Medodhathu* is one among the *Saptha dhathu* and its imbalance *Vridhi* and *Kshaya* which can cause many diseases. In the Vedic period, various synonyms can be seen in the Vedic literatures like *Rigveda* and *Adharvaveda*. In the *Samhitha* period, the *Brihathrayees* are the classical text. The Charakacharya explained *Sthaulya* as one of the *Vyadhi* accused due to *Medovridhi*. He explained it in the *Sutrasthana Ashtanindhithiya adhyaya*. In *Susrutha Samhitha*, the *Medoroga, Sthoulya karana* explained as *Rasa nimitha*. *Ashtanga Samgraha*, detailed *Medoroga*, as *Sthoulya* and the *Karana* for *Sthoulya* is given as *Ama*. In *Ashtanga Hridaya Sutrasthana*, *Dwividhopakraminiya adhyaya*, *Medo roga* is explained as *Sthoulya* and it comes under the *Langhanarha*. The treatment of *Medoroga*, is mainly the *Amaharathwa, Dhatwagni Deepana, Srothosodana*. The medicines having *Deepana pachana srothosodana lekha* can be administered for those who are suffering from *Medoroga*. Internal as well external therapy also plays a vital role in managing *Medoroga*. *Rasayana* also plays remarkable role in treating *Medo roga*. In this review article, mainly focusing on the *Medoroga, Nidana panchak, Chikitsa* that can be administered in the treatment of *Medoroga*.

INTRODUCTION

In spite of the development of our countries, new emergence of various diseases also occurring day by day. Sometimes, there will be no solution for the disease that outburst. In Ayurveda, *Santharpanajanya vyadhi* is which come under the spectrum of metabolic disorders is one of the major life style disorders facing today. Being the part of health care system, curing disease is integral part. The other system of medicine mostly focusses on curing the disease, but Ayurveda, maintaining the health is most important, there after comes, curing the disease. For achieving this goal, in Ayurveda *Dinacharya Rithucharya Sathvritha* etc is explained in detail in the foremost part of every classical text book. Along with these *Rasayana* also explained in detail for preventing the reoccurrence of disease and also for improving the immunity to resist against the new emerging disease outburst. *Rasayana*

help us to achieve homeostasis and it comprises of herbomineral formulations, good code of conduct. All these helps in rejuvenation of body tissues and mind. By adopting these holistic approaches, *Santharpanajanya vikaras* can be controlled to a great extent.

Medoroga

There is no separate chapter for *Medoroga* in the classical *Brihathrayees*. *Medo roga* is explained as *Sthoulya* in all *Brihathrayees*. In *Charaka Samhitha Sutrasthana*, in the context of *Santharpana janya vyadhi*, *Medo roga* explained as *Sthoulya*, also in the *Asthounindithithiya adhyaya*, *Athisthoulya* explained. In *Susrutha Samhitha*, *Sthoulya* is explained in the *Sutrasthana* which is *Rasa nimithaja vyadhi*. *Charaka Samhitha* perspective, *Sthoulya* is an *Ahara* and *Nidra nimithaja vyadhi*. *Ashtanga Hridaya* explained *Medo roga* in the form of *Sthoulya* in the *Dwividhopakaramaniya adhyaya*. In *Madhava nidana* and *Yogaratanakara*, *Medoroga* separate chapter is detailed. In *Chakradutta*, he explained a separate chapter for *Sthoulya chikitsa* only.

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Nidanas

In the *Charaka Samhita, Sutrasthana, Ashtounindithiyadyaya*, the causes (*Nidanas*) of *Sthoulya* (obesity) are described as: excessive intake (*Athisampoorana*), consumption of heavy (*Guru*), sweet (*Madhura*), cooling (*Sheetha*), and unctuous (*Snigdha*) foods, lack of exercise (*Avyayama*), lack of sexual activity (*Avyavaya*), daytime sleep (*Divaswapna*), constant cheerfulness (*Harsha*), lack of mental engagement (*Achinthana*), and hereditary factors (*Beejaswabhaba*)^[1]. In *Ashtanga Sangraha*, the primary cause (*Nidana*) of *Sthoulya* (obesity) is identified as the consumption of heavy foods (*Guru ahara*)^[2]. According to the *Sushruta Samhita*, both *Karsya* (emaciation) and *Sthoulya* are attributed to disturbances in *rasa* (nutrient essence), with contributing factors including excessive intake of foods that increase *kapha* (*Sleshmahara seva*), overeating (*Adhyasana*), lack of exercise (*Avyayama*), and daytime sleep (*Divaswapna*)^[3]. Similarly, *Acharya Madhavakara* and *Yogaratanakara* also highlight the same causes as *Sushrutacharya*, specifically *Avyayama*, *Divaswapna*, and *Sleshmahara seva*.^[4]

Poorvarupa^[5]

The *Medovaha srotodushti lakshana* aligns with the *Poorvarupa* of *Prameha*, sharing similarities like excessive *Sleshma* and accumulation of fat (*Baddha meda*). Symptoms such as excessive sleep (*Atinidra*), drowsiness (*Tandra*), lethargy (*Alasya*), foul body odor (*Visra sharira gandha*), heaviness (*Angagourava*), and flaccidity (*Shithilya*) are common to both. Hence, the *Prameha poorvarupa* can be applied to *Medoroga*.

Roopa

Charakacharya explained *Roopas* in the *Ashtounindithiya adhyaya* as *Ayushohrasa* (decreased longevity), *Javaparodha* (impaired bodily movement), *Krichravayavayatha* (loss of libido), *Dourbalyam* (debility), *Dourgandhyam* (bad odour), *Swedhabhadha* (excessive sweating), *Kshuthadhi-mathram* (excessive thirst), *Pippasaadhiyoga* (excessive thirst)^[1]. As per *Susrutha*, the *Roopas* are mild dyspnoea (*Kshudraswasa*), excessive thirst (*Pippasa*), increased hunger (*Kshuth*), excessive sleep (*Swapna*), excessive perspiration (*Sweda*), foul body odor (*Gatra dourgandhya*), snoring (*Kradhana*), physical debility (*Gatra sadha*), stammering (*Gadgadhatwam*), and a tendency to rapidly progress to fatality (*Kshiprameva vishathi*)^[3].

Samprapthi

According to *Charakacharya*, when fat (*Medas*) obstructs the normal movement of *Vata* in the *Koshta*, it leads to the aggravation of *Agni* (digestive fire). This increased *Agni* causes rapid digestion and increased appetite, making the individual a voracious eater. If

adequate food is not consumed to match this intensified *Agni*, the body begins to consume its own tissues, leading to various imbalances and disorders. In response, the individual tends to eat excessively, which in turn results in the excessive accumulation of fat (*Medas*). This pathological cycle of increased *Agni*, excessive food intake, and fat accumulation ultimately leads to the condition known as *Medoroga* or *Sthoulya*^[6].

In cases involving *Beejadosha* (genetic or congenital defects) and *Avarana* (obstruction), there is a direct increase in either *Ama-asthayi Medo Dhātu* or *Ama-sthayi Medo Dhatu*. The *Ama-sthayi Medo Dhatu* contributes to the development of *Sthoulya* (obesity), while *Ama-asthayi Medo Dhatu* is associated with dyslipidemia.

If *Ama-asthayi Medo Dhātu* remains untreated, it may cause *Margavarana* (channel obstruction) of *Vata*, eventually leading to *Soshana* (depletion) and *Kaṭinya* (hardening) of the local *Medo Dhatu*. This pathological condition is recognized as *Dhamani Pratichaya*^[7].

Upadrava^[3]

Prameha pidaka, *Jwara*, *Bagandhara*, *Vidraddhi*, *Vatavikara*, *Panchatwam*.

Sadhyasadhyatha^[8]

In Ayurveda, there is no direct reference regarding the *Sadhyas-Asadhyas Lakṣaṇa* (prognosis) of *Medo-vṛddhi* (increase in fat tissue). However, understanding the prognosis is crucial for planning appropriate treatment. Interestingly, *Aṣṭāṅga Hṛdaya* states that treating a *Sthula* (obese) person is more difficult compared to a *Kṛisha* (emaciated) one. This is due to the limited effectiveness of medicines and *Ahara-kalpanas* (dietary formulations) in managing *Sthoulya*, whereas there are abundant options available for nourishing and treating a *Kṛisha* individual. Thus, a therapeutic contrast exists, where the management of *Sthoulya* poses greater challenges.

Medhoroga chikitsa

In Ayurveda, the general principles of disease management are broadly classified into three main approaches:

- *Nidana Parivarjana* (elimination of the causative factors)
- *Samsodhana* (purificatory therapies or detoxification)
- *Samsamana* (palliative or conservative treatments)
- *Pathyapathya ahara* and *Vihara* (wholesome and unwholesome food and regimens)
- *Rasayana* (rejuvenation therapy)

Nidana parivarjana

Prime importance should be given to *Nidana parivarjana*, avoid *Aharatmaka viharatmaka* and *Manasikathmaka nidana*.

Samasodhana

Samsodhana therapy include *Rookshaudwarthana*, *Vamana virechana rakthamokshana*, *Rooksha teekshna ushna basthi*.

Samshamana

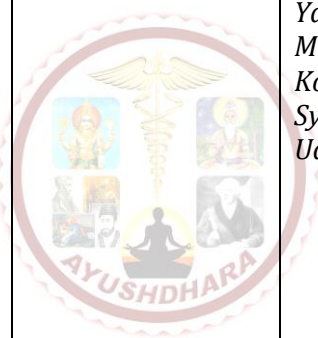
The most effective line of treatment for *Medoroga* (obesity) in Ayurveda is the use of *Guru* and *Apatarpaṇa Chikitsā* (lightening or depletion therapy). According to Chakrapāṇi, the *Guru Guṇa* (heavy quality) helps to balance *Agni* and *Vāta*, which are often disturbed in *Medoroga*. *Apatarpaṇa* therapy reduces excessive nourishment, thereby leading to the depletion of excess *Medas* (fat tissue).

Among the *Ṣaḍupakrama* (six therapeutic principles), *Langhana* (lightening therapy) and *Rūkṣaṇa* (drying therapy) are especially applicable in the management of *Medoroga*.

Furthermore, *Samana Chikitsa* (palliative treatment) can be implemented through seven specific methods:

- *Dipana* (appetite-stimulating),
- *Pacana* (digestive),
- *Kṣut* (controlled fasting),
- *Tṛṭ* (thirst-inducing),
- *Vyayama* (exercise),
- *Maruta* (exposure to air), and
- *Atapa* (sun exposure).

Treatment Aspects as per Different Acharyas

| | A:H | A:S ⁹ | C:S | S:S ³ | Y:R ¹² | Chakradutta ¹³ |
|----------|--|---|---|--|---|---|
| Chikitsa | <i>Meda-vata-kapha hara chikitsa</i> | | <i>Guru cha atharpanam</i> ¹⁰ | | | |
| Ahara | <i>Kulatha</i> (horsegram), <i>Jurna</i> (a cereal), <i>Syamaka</i> (millet), <i>Yava</i> (barley), <i>Mudga</i> (greengram), <i>Madhoodhaka m</i> (honey mixed with water), <i>Masthu</i> (whey), <i>Dandahata</i> (buttermilk), <i>Arishta</i> (fermented beverages) | Same as that of A:H |  | <i>Madhu</i> , <i>Yava</i> , <i>Mudga</i> , <i>Koradush</i> , <i>Syamaka</i> , <i>Uddalaka</i> | | |
| Vihara | <i>Chintha</i> | <i>Vyavya</i> , <i>Vyayama</i> , <i>Aswapna</i> (avoidance of sleep), <i>Rooksa udwarthanam</i> , <i>asneha</i> , <i>Abhyanga</i> | <i>Ullekhanam</i> , <i>Virekam</i> , <i>Rakthamokshanam</i> , <i>Vyayama</i> , <i>Upavasam dhooma</i> , <i>Swedanam</i> , <i>Rooksha ushna theekshna basthi</i> , <i>Rooksha udwarthana</i> ^[11] | <i>Vyayama</i> and <i>Lekhana basthi</i> | <i>Maha sugandhi thailam</i> for external application | <i>Thriphaladyam thailam</i> for <i>pana</i> , <i>Abhyanga</i> , <i>gandusha</i> , <i>Navana</i> , <i>Basthi</i> . <i>Sireesha lammajakadhi pradeha</i> , <i>Harithala prayoga</i> for removing bad odour as external |

| | | | | | | application. |
|-----------------|--|--|---|---|--|--|
| <i>Manasika</i> | <i>Jagara</i> (awakening at night), <i>Sodhana</i> (elimination). | | <i>Chintha</i> | | | |
| <i>Oushada</i> | <i>Thriphala</i> with <i>Madhu</i> , <i>Guduci</i> , <i>Abhaya</i> , <i>Ghana</i> with <i>Madhu</i> . <i>Kasaya</i> of <i>Agnimandha</i> mixed with any one of <i>Rasanjana</i> , <i>Mahat panchamoola</i> , <i>guggulu</i> , <i>Silajith</i> . <i>Vidanga</i> <i>nagardhi choorna</i> , <i>Vyosha</i> <i>sakthuadhi</i> | Decoction of <i>Madana</i> , <i>Thriphala</i> , <i>Mustha</i> , <i>Saptahwa</i> , <i>Arishta</i> , <i>Vatsaka</i> , <i>Pata</i> , <i>Aragwada</i> , <i>Hingu</i> <i>gomedakadi takra</i> , <i>A Mandha</i> prepared with <i>Krimigna</i> , <i>Triphala</i> oil, <i>Sakthu</i> , <i>Thrayooshana</i> , <i>Deepyaka</i> mixed with water kept in iron vessel is good for <i>Athisthoulya</i> | <i>Abhayaprasha</i> , <i>Agasthyaharithaki</i> with honey | <i>Guggulu</i> , <i>Gomuthra</i> , <i>Triphala</i> , <i>Loharaja</i> , <i>Rasanjana</i> | <i>Thriphala</i> added with honey <i>Thrayooshana</i> <i>i loham</i> , <i>Navaka guggulu</i> , <i>Rasabhasma</i> <i>yoga</i> , <i>Trimurthi rasa</i> , <i>Vadavagni rasa</i> | <i>Madhudhaka manda prayoga</i> , <i>Sakthuprayoga</i> , <i>Vidangadhyam choornam</i> , <i>Vidangadya loham</i> , <i>Vyoshadi sakthu prayoga</i> , <i>Peyasilajathu prayogam</i> , <i>Amridadhya guggulu</i> , <i>Navakaguggulu</i> , <i>Louharasayana m</i> |

Rasayanas for Medoroga

The term "*Rasayana*" is derived from two words: "*Rasa*" and "*Ayana*." Here, "*Rasa*" refers to the rasa to dhatus (bodily tissues), and "*Ayana*" means nourishment or *Apyayana*. Thus, *Rasayana* refers to that which nourishes and supports the *Rasadi dhatus*.

In the management of *Medoroga* (obesity), the first line of treatment involves *Ama Pachana* (digestion of toxins), *Deepana* (enhancing digestive fire), and *Srotoshodhana* (cleansing of body channels).

After these preliminary treatments, one should proceed with *Rasayana Prayoga* (rejuvenation therapy). The following *Rasayana* formulations can be used for medicinal purposes.

Guduchi

Guduchi is a *Tridosha Samana* and acts as a *Rasayana*. It has *Tikta*, *Katu*, and *Kashaya* Rasa, which help in reducing *Kapha* and *Pitta*. Its *Madhura Vipaka* aids in *Vata Samana*. It is known to enhance *Agni*- both *Jatharagni* and *Dhatvagni*. Acharya Charaka includes *Guduchi* in the list of *Sthoulyahara Oushadhas* under the treatment of *Santharpanajanya Vikaras* (diseases due to over-nourishment).

Guggulu

Guggulu possesses *Tikta*, *Kashaya*, and *Katu* Rasa, with *Katu Vipaka* and *Ushna Virya*. It is *Vishada*, *Sara*, *Sookshma*, and *Laghu*- all properties that counter *Kapha* and *Medas*. Due to its *Sookshma* and *Sara* *gunas*, it acts as a *Srotoshodhaka*, thereby improving *Agni*.

Shilajatu

Shilajatu comes in various types. It has *Katu* and *Tikta* Rasa, *Ushna Virya*, and *Katu Vipaka*. It is known for its *Yogavahi* and *Chedana* properties, which help eliminate *Ama* and *Malas*. Its *Rasayana* effect nourishes the subsequent *Dhatus*.

Triphala

Triphala is composed of *Haritaki*, *Bibhitaki*, and *Amalaki*. According to Sarangadhara, *Haritaki* has *Rasayana* properties. Charaka notes that *Bibhitaki* has *Grahi* (absorbent) qualities. *Amalaki* also possesses *Rasayana* effects. *Triphala* balances *Kapha* and *Pitta*, is *Vatanulomaka* (regulates *Vata*), and acts as a *Medohara* (fat-reducing agent).

Bhallataka

Bhallataka is mainly indicated in *Kaphaja Rogas*, making it suitable for *Medoroga*, which is primarily caused by *Kapha Dosha*. It has *Kashaya* Rasa,

Ushna Virya, and *Madhura Vipaka*. It stimulates *Agni* and supports fat metabolism through its potent *Kapha-Medohara* action.

Rasanjana

According to *Ashtanga Hridaya*, *Rasanjana* is considered *Agryoushadhi* for *Medoroga*. It has *Katu* and *Tikta Rasa*, *Katu Vipaka*, and *Ushna Virya*. It is *Chedana* in nature and, as mentioned by *Sarangadhara*, also has *Rasayana* properties. These attributes make it effective in reducing *Medas*.

DISCUSSION

Medoroga is one of the *Santharpanajanya vyadhi*. It is not separately mentioned in classical text like *Brihathrayees* but in *Madhava nidana*, a *Medoroga nidana* as a separate chapter. Management of *medoroga* is mainly dependent on the *Santharpanajanya vyadhi chikitsa* and *Sthoulya chikitsa*. By adopting *Pathyahara* and *Vihara*, *Rasayana* can prevent the further occurrence of *Medoroga*.

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