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# Rasayana Aushadhi for Medoroga in Bruhatrayi and Laghutrayi: A Review Article

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## ABSTRACT

*Medoroga* or *sthaulya* mentioned in ayurvedic texts is of great importance as it gives wholesome knowledge about *hetu*, *dushya*, *samprapti*, *lakshana* and *chikitsa* of *medoroga* in detail. *Medoroga* or *Sthaulya* is characterized by inappropriate over growth of the *meda dhatu* in which major nutrition is supplied to *meda dhatu* and all other *dhatu*s are deprived of the *ahara rasa*. Ayurveda has considered *medoroga* as *ashta nindita purush* i.e. eight despicable persons. Its major sign and symptoms include short lifespan, slow movement, difficulty to indulge in sex, weakness, emission of bad body odor, profuse perspiration, excessive hunger and excessive thirst. Different types of *Shamana* and *Shodhana* treatment for *medoroga* along with *pathyakara ahar vihara* is given in ayurvedic texts. With the use of this treatment patient can be cured of *medoroga* but if the patient continues the *hetu sevana* after the treatment there are chances that the disease may revert therefore there is a need of some treatment to stop its reoccurrence. In *Ashtang* Ayurveda there is a branch named as *Rasayana* which refers to rejuvenating the *rasayani* i.e. the nutrition channels that provide nutrition to the body and increase the immunity which in turn helps in preventing major diseases. *Rasayana* mentioned for specific disease not only helps in fighting the disease but also prevents the reoccurrence of disease by providing disease specific immunity to the body. There are different types of *rasayana* drugs mentioned for *medoroga* in Ayurveda *samhitas*. In this article an attempt is made to compile all the *rasayana dravyas* mentioned in ayurvedic texts so it can be used in the treatment of *medoroga* and prevent its reoccurrence.

**Key Words** *Medoroga, Rasayana, Meda Dhatu, Shamana, Shodhana*

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## INTRODUCTION

*Medoroga* or *Sthaulya* is characterized by inappropriate over growth of the *meda dhatu* in which major nutrition is supplied to *meda dhatu* and all other *dhatu*s are deprived of the *ahara rasa*. Ayurveda has considered *medoroga* as *ashta nindita purush*<sup>1</sup> i.e. eight despicable persons. Its major sign and symptoms include

short lifespan, slow movement, and difficulty to indulge in sex, weakness, emission of bad body odor, profuse perspiration, excessive hunger and excessive thirst. With the use of ayurvedic treatment patient can be cured of *medoroga* but if the patient continues the *hetu sevana* after the treatment there are chances that the disease may revert therefore there is a need of some treatment

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to stop its reoccurrence. *Rasayana* mentioned for specific disease not only helps in fighting the disease but also prevents the reoccurrence of disease by providing disease specific immunity to the body. There are different types of *rasayana* drugs mentioned for *medoroga* in *Ayurveda samhitas*.

### Causes of Medoroga<sup>2</sup>

Excessive consumption of Guru, Madhur, Sheeta, Snigdha dravyas, Excessive consumption of fat rich products, Lack of exercise and sexual intercourse, Sleeping during day time, Living a happy life without worries and Bija Dosha.

### Clinical Sign and Symptoms of Medoroga

Excessive growth of fats all over the body, especially under the skin, is a symptom of medoroga. Charakacharya has said eight types of defects occur in medoroga which are as follows :

- 1) Shortening of life
- 2) Premature Aging
- 3) Difficulty in sexual intercourse
- 4) Weakness
- 5) Bad body odor
- 6) Excessive Sweating
- 7) Excessive Hunger
- 8) Excessive Thirst.

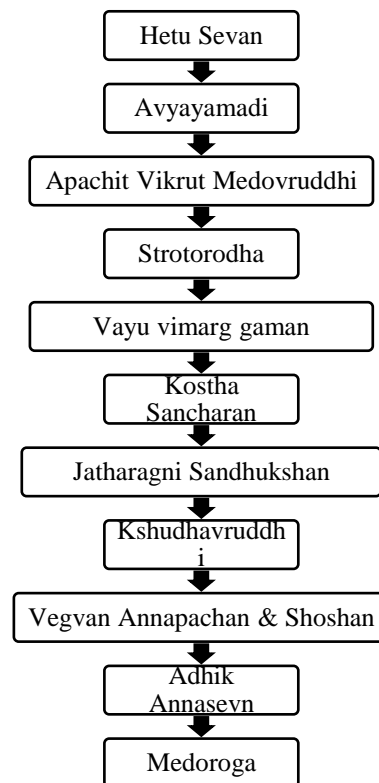
Other symptoms include enlargement or hypertrophy of buttocks, chest and abdomen, breathlessness even after slight work and laziness.

**Samprapti<sup>3</sup>** – As per Figure 1

### Chikitsa<sup>4</sup>

In *Medoroga*, the main treatment is to control the diet. Food and Medicines must be *Kaphahara* and *Medoghna* but at the same time it should not aggravate *Vata dosha*. Food items that are hard to digest (*guru*), but contain less essence must be used. *Ruksha* and *Kathin dravyas* must be used such as *Yava* , *Kulatha*, *Ragi*, *Sorghum*, *Millet*

etc. Panchkarma procedures include the use of *ruksha*, *ushna dravya Basti* , *Vamana* And *Virechana*. Apart from this, procedures like *Rukshana*, *Udvardana* , *Lekhana*, *Anulomana* are also used.



**Figure 1** Samprapti of *Medoroga Rasayana*<sup>5</sup>

The word *Rasayan* is composed of two constituent words *Rasa* and *Ayan*. In this place the word *rasa* does not mean only *rasadhātu* but all the *dhatu* like *Rasraktadi*. The meaning of the word *Ayana* is *Apyayana* i.e. *Vardhana*. From this point of view, the activities which are used for the enrichment of *Rasadi Saptadhatu* are called *Rasayan*. It can be said that the power of *Buddhivardhan*, *Balavardhan* and *Roganashan* is obtained through *Rasayana*. Abilities depend on physical strength and mental strength and due to the proper formation and strengthening of the

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body's *dhatu* with *rasayana*, the body's resistance to disease increases and this leads to prevention from diseases. We have seen that *saptadhatuwardhan* takes place by *rasayana*. A little thought on how exactly this *rasayana* works. At least four things are required for any physical body to originate properly.

1. Adequate supply of nutrients i.e *dhatu*s to the body from which all the tissues are produced.
2. The place where the nutrients originate i.e. *Strotas* needs to be *Prakrit*.
3. Proper, regular delivery of nutrients by *Vata dosha* to the *strotas*.
4. For production of the *dhatu* in the *strotas*, *dhatvagni* must be present in the *Prakrit* state.

For this reason, while thinking about *rasayana*, we have to think separately about substances that increase the *dhatvagni*, substances that give strength to *strotas*, and substances that give *anulomana* to *vata dosha*. Certain substances, however, can perform all these functions, and hence such substances are of greater importance than others in view of *rasayana*. Mostly such substances are known as *rasayana*. When nutrients are available for *rasayana* action to occur, *strotas* are also *Prakrit* but if there is a situation where the nutrients do not reach that *strotas*, it will create an obstacle in the formation of *dhatu*. All the action of *vata* must be natural for the proper transport of nutrients to that *strotas*. For this the channels must be empty, i.e. presence of *ama* in the body is not useful. If there is obstruction to *vata dosha* due to *dosha propakora* and *ama avastha* use of *rasayana* will

not be fruitful. With this in mind, it becomes necessary to do *ama pachan* and proper *shodhana* of body through *panchakarma* before giving *Rasayana*. *Rasayana* done without *panchakarma* is futile.

### ***Guduchi***<sup>6</sup>

*Guduchi* is a drug which is widely used in *Ayurveda* for different disorders. It is said to be *Tridosha prashamana kara* hence acts on all the *doshas*. *Rasayani* word in its *shloka* itself explains its great importance. It is the best drug for *shaman* according to *sharangdhara*. Its *Tikta, Katu, Kashaya rasa* helps in pacifying the *kapha pitta dosha*, *Madhur Vipak* helps in *vata dosha prashamana*. *Agnidipana guna* helps in the *vardhan* of *jatharagni* as well as *dhatvagni* which in turn helps in proper production of all the *dhatu*s. Accordingly, it is said to be effective in treating diseases like *Prameha, Shwasa, Arsha, Kasa, Hrudroga, Kushtha, Krumi* which are said to be the *updrava* of *sthaulya* and its associated symptoms too. After pacifying the *vikrut doshas* it helps in the nourishment of all the *dhatu*s and therefore helps in increasing the immunity power. Hence *Guduchi* is a *Rasayana* drug in *medoroga* or *sthaulya*.

### ***Guggul***<sup>7</sup>

*Guggul* a key ingredient of many *ayurvedic* medicine, is a drug of great importance due to its wide spectrum activities specially in all *santarpana janya vikara*. It has *Tikta, Kashaya, Katu Rasa, Katu vipaka & Ushna virya* and is *vishada, sara,*, *Laghu* properties which are

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all opposite to that of *Kapha dosha* and *Medo dhatu*. Hence it helps in treating the diseases related to this *dhatu*. *Sara guna*, *ushna virya* and *madhur rasa* helps in pacifying *vata dosha*. The important causative factors i.e. *vata*, *kapha*, and *meda dhatu* are all treated with the help of *guggul* hence it is a choice of drug in *medoroga*. Due to its *sukshma* and *sara guna* it helps in clearing out obstruction in *strotas* and *ushna virya* helps in the *sandhukshan* of *dhatvagni*. It is a *Katu Paushtik rasayana* meaning it helps in the growth of body by digesting unwanted stuff and toxins from the body. Thus promoting normal health. Due to these properties *Guggul* acts as an excellent *rasayana* in *medoroga*.

### **Shilajattu<sup>8</sup>**

*Shilajattu* is mineral drug found in the rock mountains. It is an important drug as it can be used in variety of *kapha vatatmak vikaras*. It is *Katu*, *Tikta rasatmak* has *Katu vipaka* and its *virya* is *Ushna*. All these properties are opposite to that of *kapha dosha*. As it is secreted from the mountains after getting heated it has potential heat inside it. Due to its *ushna virya* it is *vata shamaka*. Its *yogavahi guna* helps to reach upto minute *strotas* and *chedi guna* helps in removal of all toxins, *ama*, *mala* accumulated thereafter its *rasayana guna* comes into place which provides nutrition to the *dhatu*s, helps in *vardhana* of *dhatvagni* and hence ensure proper production of all the seven *dhatu*s. As the *saptadhatu* perform well, *Jatharagni* also gets ignited and thus all the body functions perform well. As in *medoroga* there is *vikrut jala*

*mahabhuta adhikya* a *parthiv* drug like *shilajattu* plays a very important role in controlling this *vikrut jala mahabhuta*. Due to these properties *Shilajattu* is a good *rasayana* for *medoroga*.

### **Triphala<sup>9</sup>**

*Triphala* is the combination of three fruits namely *Haritaki*, *Bibhitaki* and *Amalki*. It is a very much popular drug and equally important and potent too. All these three drugs included in *triphala* are of *rasayana guna*. *Sharangdhara* has itself said in the *shloka* of *haritaki* that it has *rasayana properties*. *Charaka* has mentioned in his 25<sup>th</sup> Chapter that *bibhitaki* has *gamitva* i.e. reach upto and can cure diseases of *rasa*, *rakta*, *mansa* and *meda dhatu*. *Amalki* itself has *rasayana guna*. Hence the triarchy of these drugs helps in the management of three causative factors for *medoroga* which are *Vata dosha*, *Kapha dosha* and *Meda dhatu*. *Triphala* is predominantly *kapha pitta shamak* and helps in *vatanulomana* by its *sara guna*. Due to this *guna* all the *medo dhatu* accumulated in the skin is digested and its *deepana guna dharma* helps in *dhatvagni vardhan* and all these drugs are *phala dravya* i.e. they are rich in *majja* which in form helps in the *bruhan* of all *dhatu*s. Hence it is an excellent cleansing as well as growth promoting drug which is necessary in *medoroga*.

### **Medohar Guggul**

It is a widely used drug in *sthaulya*. Its content include *Triphala*, *Trikatu*, *Chitraka*, *Vidanga*, *Musta* and *Guggul*. We have discussed about the qualities of *guggul* and *triphala* earlier. So we will concentrate on other ingredients.

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*Trikatu* is combination of *Sunthi*, *Maricha* and *Pippali*. *Trikatu* has *katu rasa*, *katu vipaka* and *ushna virya*. All these drugs helps in the *pachana* and *shoshana* of *ama*, *kapha dosha* and *medo dhatu*. Due to its *deepana* characteristic it helps in growth of *jatharagni* and *dhatvagni*. *Bhavaprakash* has indicated *trikatu* in *sthoulya chikitsa*. *Chitraka* is *Ruksha*, *Ushna*, *Laghu* which is opposite of *kapha dosha* and *medo dhatu*. At the same time it is *vatakapha shamak* and helps in *pachana* of *ama*. *Vidanga* has *Katu rasa*, *Ushna guna* and *Katu vipak*. It is *tikshna*, *ushna* and *ruksha* this helps in *chedana* of *meda dhatu*. It is *vibandhruta* hence helps in cleaning the passage. *Musta* is *Tikta*, *Katu rasatmak*, *Deepana* and *Pachana guna yukta* which helps in *pachana* of *ama*, *meda dhatu* and creates *avakash* for *passage* of *rasa dhatu*. The whole combination of drugs is beneficial in all conditions of *sthaulya*. Due to the drugs like *trikatu* and *vidanga*, *musta* and *chitraka* proper *pachana* and *shoshana* of *ama*, *medodhatu*, and *kapha dosha* is done. Then drug of *triphala* shows their *rasayana* property by correcting the *dhatvagni* and inducing good quality *dhatu*. *Guggul* acts as a *yogavahi dravya* which help these drugs to reach its target organ along with its disease curing and *rasayana* effects. Therefore, it is a potent drug of *medoroga*.

### **Rasanjana**

*Acharya vaghbhata* has said that *rasanjana* is the *agrya* i.e. best drug which can be used in the treatment of *medoroga*. It is a drug effectively used in the management of *medoroga*. It has

*Katu*, *Tikta rasa*, *Katu Vipak* and *Ushna Virya*. All these properties helps in the correction of *vikrut meda dhatu* and *kapha dosha*. It has *Chedana* properties which helps in getting rid of the excess fat accumulated in the body. *Sharangdhara* has said it to be *Rasayana*. Hence it also acts as *Rasayana* after the *Pachana* of *vikruta dosha* and *meda*. It helps in preventing accumulation or over growth of *meda dhatu* and hence acts as *Rasayana* drug in *Medoroga*.

### **Bhallataka<sup>10</sup>**

*Bhallataka* is not so commonly used drug as it has its specific condition where it should be used. Our *Acharya's* have given reference in their *Samhitas* that there is not a single *Kaphaj Vyadhi* which can not be cured by *Bhallataka*. Such is the importance of this drug. It is used when there is excess *vikruta Kapha Dosha* in body. In *Medoroga* there is *vikruti* of *kapha dosha* and *medo dhatu* which can be effectively treated with the help of *Bhallataka*. *Bhallataka* has *Kashaya rasa*, *Ushana Virya*, *Madhur Vipaka*. Due to its *ushna virya* and *kashaya rasa* it helps in the reduction of *Kapha* and *Meda Dhatu*. *Madhur Vipaka* helps in *shaman* of *Vata Dosha*. It is the best *Pittakara dravya* i.e. *Agnivardhana* occurs fast after *sevana* of *Bhallataka* and due to this it has great power of *Agni vardhana* and *vikrut Medodhatu Shoshana*. It has *Madhur Vipaka* it helps in nourishment of *dhatu*s after *shodhana* of *doshas* has been done. Hence it is an excellent *Rasayana* for *Medoroga*.

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### DISCUSSION

Ayurvedic treatment of *medoroga* not only focuses on reducing the weight of patient or reduce fat content in the body, it is based on treating the root cause of obesity i.e. *Vikrut ahara vihara*. It's a systematic process of first removing the exaggerated *doshas* by *Panchakarma* then treating the remaining *dosha* with *Shamana aushadhi*. It does not stop here, *Rasayana Chikitsa* must be given after *Shamana aushadhi* so that the affected *dosha*, *dhatu* and *agni* regain their normal strength so that they cannot be further affected anymore. When all this treatment is completed then only person can follow normal daily routine life. When *sthoulya* is newly diagnosed herbal drugs like *Triphala*, *Guduchi*, *Rasanjana*, *Trikatu* give quick relief. *Triphala Kwath* along with *Madhu* can be taken, *Guduchi Swaras* in empty stomach is very much effective, drugs like *Rasanjana* along with *Madhu* can be given after food. When *dushti* of *medo dhatu* is much more along with *upadrava* of *sthoulya* herbomineral combination of drugs must be used like *Shilajattu*, *Guggulu*, *Bhallataka*, *Lauha bhasma*, *Naga Bhasma* should be used to penetrate into deeper *dhatu*'s and give quick and long lasting effects. This medication must be continued until good strength, immunity, is not obtained. After good health is attained person should focus on maintaining good life style so that he can stay healthy forever. It's a ultimate aim of *Ayurvediya Chikitsa*.

### CONCLUSION

*Rasayana* dravyas help in the *Apunarbhava Chikitsa* which is the basis of *Shuddha* Ayurveda treatment. It is a misconception that *Rasayana Chikitsa* has *Bhruhana* effect on body. Here it is shown that there are *Rasayana* drugs which also help in the reduction of *Medoroga* and attain normal healthy life style. Producing a good quality *dhatu*s and improving the life style of patient is the ultimate aim of *Rasayana Chikitsa* which is also important in *Sthoulya*. Hence we can say that *Rasayana Chikitsa* is also important in *Sthoulya Chikitsa*.

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