

DIFFERENCE BETWEEN MEDOVRUDHI AND STHOULYA: A CRITICAL REVIEW

Dr. Ankita V. Korde^{*1}, Dr. Milind Kirte² and Dr. Sampada Sant³

¹PG Scholor, Department of Kriya Sharir, Government Ayurved College, Nanded.

²Assistant Professor, Department of Kriya Sharir, Government Ayurved College Nanded.

³Head Department of Kriya Sharir, Government Ayurved College Nanded.

Article Received on
23 Dec. 2018,

Revised on 14 Jan. 2019,
Accepted on 05 Feb. 2019

DOI: 10.20959/wjpr20193-14256

***Corresponding Author**

Dr. Ankita V. Korde

PG Scholor, Department of
Kriya Sharir, Government
Ayurved College, Nanded.

ABSTRACT

In present era of modernization, changing life style has brought about drastic changes in dietary habits, modes of lifestyles and various regimen of life. Hence the people are suffering from various health issues. Sthoulya is one of them. It can be compared with obesity. Sthoulya is the next step to medovrudhi. Sthoulya is abnormal and excess accumulation of medodhatu. Thus if medovrudhi is ignored it can be converts into Sthoulya. Sthoulya is major risk factor for number of chronic diseases such as coronary heart disease, High blood pressure, Diabetes, Stroke, Cancer, Osteoarthritis etc. If medovrudhi is managed in its early stage people will not suffer Sthoulya and its complications. So society should know the early signs of sthoulya in order to identify between medovrudhi and sthoulya. This article highlights the difference between medovrudhi and sthoulya.

KEYWORDS: Medovrudhi, Sthoulya, Obesity.

INTRODUCTION

Now a day, each and every person is running for their life's goal. So they does not having the time to think and act for healthy life. Hence they are not able to follow the proper Dincharya, Aharvidhividhan. Because of such artificial life style people are suffering from various disorders. In present era life eating fast food and less exercise is the major cause of obesity (Sthoulya). In ayurveda sthoulya has been described by Acharya Charaka and included inAshtaunindit persons eightdespicable persons.(Ashtaunindit vyadhi). Sthoulya is the typical obesity involving the medovrudhi. Sthoulya is considered as the physical condition of the body, as result of vitiated Meda. First of all all the people should know what is medo vrudhi

and difference between medovrudhi and sthoulya. Medovrudhi is warning sign of Sthoulya. In order to control obesity medovrudhi should be recognized properly. Then and then only Sthoulya can be prevented. As per modern view, Sthoulya (Obesity) has lot complications like that of coronary heart diseases, high blood pressure, diabetes mellitus, osteoarthritis. So its very important to know the difference between Sthoulya and Medo vrudhi.

AIMS AND OBJECTIVES

- 1) To study the Medovrudhi and Sthoulya.
- 2) To highlight the difference between Medovrudhi and Sthoulya.

MATERIAL AND METHOD

All the literature is collected from the Classical texts of Ayurveda and from websites.

Conceptual Review

Med Dhatu Vrudhi

*Due to the deposition of Medo dhatu there are symptoms like Snighdhata, vridhi of sthana, Udara, Spatika, excess of medo dhatu leads to Sthoulya.^[1]

*Due to increased medo dhatu abdomen and buttocks become oversize, individual suffers from breathlessness after slight exercise.^[2]

Sthoulya: Sthulata is one of symptom of Medovah Strotas Dushti Lakshana.^[3]

According to Acharya Charak all purvaroopas of Prameha are included in Medo vah strotas dushti lakshana. As per Acharya Sushruta the Viddha lakshanas are Sweda, Snighdhata in Sharir, Talushosh, Sthoolata and pipasa.

Nidana (Causative Factor) of Sthoulya: As per Acharya Sushruta Med dhatu is main dushya along with Ras dhatu for Sthoulya. And according to Acharya Charaka, Sthoulya is Kapha Nanatmaj Vikar. In Ayurvedic literature various Acharyas have mentioned so many aetiological factors of Sthoulya Roga. Hereditary component is also cause for Sthoulya.^[4]

Aharaj Hetu^[5]

1. **Atisampoornat:** (Over eating)- Means taking excessive food even before the previously consumed food is digested.
2. **Adhyashan:** It creates Amapradosha, and ultimately Rasadhatu Dushti.

3. Madura Ras Atiseven: Due to excessive Madhura Ras, Kapha is vitiated resulting Medovrudhi.

4. Viruddha Ahara: harmful combinations of diet lead to Nindit Vyadhi.

Viharaj Hetu^[6]

1. Avyayam: Means lack of exercise leads to increased Kapha and Meda Which causes heaviness and lethargy in the body.

2. Diwaswap: Regular habit of Diwaswapna leads to Strotovarodha and Dhatwagnimandya. It finally leads to Sthoulya.

Manas Hetu^[7]

1. Achintanat and Harshanityatwat: Achinta increases the Tamo guna in mind. It increases Sthulata in body.

2. Sahaj Hetu^[8]

Beejaswabhavat: Hereditary factor is also responsible for Sthoulya.

Puravrupa of Sthoulya (Premonitory Symptoms)^[9]

Purvarupa of Prameha are the premonitory symptoms of medo vah strotas dushti.

Rupa (Signs and Symptoms)^[10]

1. Ayushorhas: life span is reduced due to obstruction of med dhatu resulting undernourishment of all other Dhatus.

2. Javoparodh: Due to the obstruction of Manovah strotas enthusiasm is also reduced.

3. Kruccha vyavayata: Due to Shukra kshay sex power is reduced.

4. Dourbalya: As all Dhatus are disturbed in Sthoulya, it leads to weakness.

5. Swedadhikya: Sweda is mala of med dhatu that's why more sweda is generated.

6. Atikshudha: Excessive hunger is created due to stimulation of digestive fire.

7. Atitrishna: Vitiating of vayu and tikshna agni creates excessive thirst.

DISCUSSION

Samprapti: Excessive consumption of Guru, Madhura, Snigdha guna dominant diet produces excessive and disqualitative medo dhatu. It makes medo dhatvagnimandya. So only nutrition of only medo dhatu occurs and all other dhatu are decreased. Excessive Medo dhatu obstructs normal path flow. finally it results into Obstruction of vayu. It stimulates digestive power resulting into increase in appetite. finally it gives rise to Sthoulya.

Difference Between Sthoulya and Medo Vrudhi: Specific symptoms of Medovrudhi are given in Samhita. This symptoms are not much significant as like that of Symptoms of Sthoulya. Purvarupa of Sthoulya has not been specifically described in samhitas. Medovrudhi acts like purvarupa of Sthoulya. Sthulata is symptom of medovah strotas dushti. purvarupa of Prameha can be considered as purvarupa of Sthoulya also.

Presently prevalence of Sthoulya is increasing worldwide in all age group within people of higher socioeconomic status. Sthoulya is complex, multi factorial disease which invites several pathological complications like Hypertension, Diabetes, Atherosclerosis, certain types of cancer, hepatic steatosis, endocrine abnormalities. Ayurveda highlights the Sthoulya as one of the Ashtaunadit vyadhi. hence there is need of controlling Sthoulya in its early stage. i.e at the stage of medovrudhi.

CONCLUSION

Sthoulya is a disorder of santarpan nidan with the involvement of mainly Medo dhatu and Kapha pradhan Tridosha. Ayurveda classics mentioned about prevention of Sthoulya in its early stage means at the stage of Medo vrudhi. Medo vrudhi is a warning symbol of Sthoulya. Hence Ayurveda plays better role in preventing Sthoulya.

REFERENCES

1. Vaidya Kaviraj Ambikadutt Shastri, *Susruta Samhita Ayurved Tatwa Sandipika Part 1*, su 15/19 Chaukhamba Prakashan, Varanasi, 2009; 78.
2. Vaidya Bramhanand Tripathi, *Ashtang Hrudayam su 11/10* Chaukhamba Prakashan Varanasi, 162.
3. Vaidya Kaviraj Ambikadutt Shastri, *Susruta Samhita Ayurved Tatwa Sandipika Part 1*, su sh 9/12 Chaukhamba Prakashan, Varanasi, 2009; 97.
4. Vaidya Bramhanand Tripathi *Charak Samhita Charak Chandrika Hindi Commentary su 21/4*, Choukhamba Prakashan Varanasi, 2006; 399.
5. Vaidya Bramhanand Tripathi *Charak Samhita Charak Chandrika Hindi Commentary su 25/40*, Choukhamba Prakashan Varanasi, 2006; 454.
6. Vaidya Bramhanand Tripathi *Charak Samhita Charak Chandrika Hindi Commentary su 21/4*, Choukhamba Prakashan Varanasi, 2006; 399.
7. Vaidya Bramhanand Tripathi *Charak Samhita Charak Chandrika Hindi Commentary su 21/34*, Choukhamba Prakashan Varanasi, 2006; 405.

8. Vaidya Bramhanand Tripathi Charak Samhita Charak Chandrika Hindi Commentary sh 3/17, Choukhamba Prakashan Varanasi, 2006; 872.
9. <http://www.ncbi.nlm.nih.gov>> articles.
10. www.ayurveddarpan.com>journal.