

# Exploring the Ayurvedic Perspectives on Medoroga (Hyperlipidemia) and Its Management: A Comprehensive Review

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**Abstract**— Acharya Charaka's quote, "A physician should not be embarrassed if he is unable to name a disease, as each & every disease cannot be named," rings true in today's era marked by a plethora of emerging diseases. The intricate interplay of diverse lifestyles, genetic predispositions, and changing environmental factors, driven by rapid modernization, has ushered in a myriad of ailments classified as lifestyle disorders. Despite the absence of a precise term for hyperlipidemia in classical Ayurvedic texts, scholars have coined various terms such as Rasagata Sneha Vriddhi and Medoroga to describe similar conditions. Through a detailed examination, hyperlipidemia shares striking similarities with Asthayi Medo Dhatu Vriddhi in its pathophysiology. This excessive increase in Asthayi Medo Dhatu, compounded by Ama, contributes to its prolonged retention in the body, leading to further complications. From an Ayurvedic perspective, the involvement of Kapha, Vata, Meda, and Medhodhatwagni in the pathogenesis of hyperlipidemia, or Medoroga, underscores the holistic understanding of this condition. Ayurveda's insight into the underlying imbalances and its emphasis on addressing root causes align with the multifactorial nature of modern lifestyle disorders, emphasizing its relevance in contemporary healthcare paradigms.

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**Keywords**— Medoroga, Medodhatwagni, Asthayi medo dhatu, Medodosha.

## I. INTRODUCTION

The study of Medoroga (lipid disorders) in Ayurvedic literature provides a rich tapestry of knowledge that spans across different historical periods, offering valuable insights into the understanding, classification, and management of lipid-related disorders. While the precise term "hyperlipidemia" may not be explicitly mentioned in classical Ayurvedic texts, references to lipid disorders and related conditions abound, reflecting the ancient physicians' keen observations of human health and disease<sup>1,2</sup>.

### Vedic Period (1000-500 BC):

The Vedic era represents the earliest known period of Indian civilization, during which the Vedas, the oldest Hindu scriptures, were composed. While detailed descriptions of lipid disorders are not found in the Vedas, scattered references to terms like "Medasa" and "Medini" in the Atharvaveda suggest an awareness of the hazards of adiposity<sup>3</sup>. These references indicate a recognition of the importance of maintaining a healthy balance in bodily tissues, including fat, and hint at the potential health consequences of excessive fat accumulation<sup>4</sup>.

### Samhita Period (200 BC - 400 AD):

The Samhita period is often regarded as the golden age of Ayurveda, characterized by the compilation of major classical texts, including the Charaka Samhita and the Sushruta Samhita. These texts provide detailed descriptions of various diseases, including obesity and lipid disorders, along with their etiology, clinical features, pathogenesis, and treatment modalities.

### Charaka Samhita:

Attributed to the sage Charaka, the Charaka Samhita is one of the most authoritative Ayurvedic texts. It describes Sthaulya (obesity) as a disorder characterized by an excess accumulation of fat tissue, often associated with impaired metabolism and digestive functions. Charaka identifies various causative factors for obesity, including dietary indiscretions, sedentary lifestyle, and genetic predispositions<sup>5</sup>. He classifies obesity as a type of Sleshma Nanatmaja Vikara<sup>6</sup> (disease originating from vitiated Kapha dosha), Santarpana Nimittaja vikara<sup>7</sup>, Ati Brimhana Nimittaja vikara<sup>8</sup> and Adhikadoshayukta Roga<sup>9</sup> and Besides other aspect of Medoroga, line of treatment is described in various other context i.e. Samshodhana yogya, Taila sevana yogya, Swedhana ayogya etc<sup>10</sup> and emphasizes the importance of dietary regulation, physical activity, and detoxification therapies in its management.

### Sushruta Samhita:

The Sushruta Samhita, attributed to the sage Sushruta, provides additional insights into the pathophysiology and treatment of lipid disorders<sup>11</sup>. It describes Medoroga (lipid disorders) as Rasanimittaja Vyadhi (disease originating from vitiated fat tissue) and highlights the role of Meda (fat) and its channels (Medovaha srotas) in the development of lipid-related disorders<sup>12</sup>. Sushruta identifies dietary factors, sedentary lifestyle, and genetic predispositions as key etiological factors for Medoroga. He advocates a holistic approach to treatment, including dietary modifications, lifestyle interventions, and specific therapeutic measures to balance the vitiated doshas and restore metabolic equilibrium.

#### *Ashtanga Hridaya and Sangraha:*

Many aspects of Medoroga are explained in Sutrasthana "Dvividhopakramaneeya Adhyaya". The disease Sthaulya has been explained as Atibrimhanajanya Vyadhi. Dhatu Shaithilya caused by Ama in the pathogenesis of Sthaulya is highlighted. Use of Langhana therapy in sthauya is highlighted<sup>13</sup>.

#### *Kashyapa Samhita:*

Kashyapa, while describing Medasvidhatri chikitsa, suggested Raktamokshana. Atisthauya is classified under Ashta nindita purusha while describing anthropology in Su 28/56<sup>14</sup>.

#### *Bhela Samhita*

He provided valuable insights into the understanding and management of lipid disorders. These texts elaborate on the classification, etiology, clinical features, and treatment principles for Medoroga, emphasizing the importance of addressing underlying imbalances in doshas, dhatus, and malas (waste products) for restoring health and well-being<sup>15</sup>.

#### *Madhava Nidana:*

Madhavakara has explained in detail the pathophysiology and symptomatology of Sthoulya (Ni 34/3) borrowing thoughts from previous authors. Some new symptoms like Moha (Ni 34/3) have been explained<sup>16</sup>.

#### *Sharangadhara Samhita:*

Acharya Sharangadhara explains Sthaulya as Medodosha (Pu.kh. 7/65)<sup>17</sup> and explained the involvement of Vata Dosha. He also mentioned that the nourishment of Jatharastha meda is done by Vrikka (Sha Pu 5/84), Sveda has been mentioned as upadhatu of Meda (Pu 5/84)<sup>18</sup>. Sthaulya is related as characteristic of Sleshma Prakriti (Pu 6/21)<sup>19</sup>.

#### *Bhava Prakasha:*

Medoroga chikitsa has been explained in detail in Madhyama Khanda 39th Chapter<sup>20</sup>.

#### *Chakrapani's Commentary:*

Acharya Chakrapani, in his commentary on various Ayurvedic texts, offers valuable insights into the pathogenesis and treatment of lipid disorders. He elucidates concepts such as Dhatuposhana Nyaya (the principle of tissue nourishment), Ksheera Dadhi Nyaya (the analogy of milk turning into curd), and Khale Kapota Nyaya (the principle of selective nourishment), which provide theoretical frameworks for understanding the formation and progression of lipid-related disorders. Chakrapani emphasizes the importance of dietary and lifestyle modifications, along with specific therapeutic interventions, in managing lipid disorders and restoring metabolic balance.

#### *Dalhana's Commentary:*

Acharya Dalhana, in his commentary on the Sushruta Samhita, offers additional insights into the pathophysiology and management of lipid disorders. He discusses the formation of Ama (toxins) in conditions of Teekshnagni (hypermetabolism) and its role in the pathogenesis of lipid-

related disorders. Dalhana also highlights the importance of dietary regulation, lifestyle modifications, and specific treatment modalities in addressing lipid disorders and promoting overall health and well-being.

#### *Vrinda's Commentary:*

Acharya Vrinda, in his commentary on Ayurvedic texts, provides practical guidelines for the management of lipid disorders. He discusses the role of various herbs, formulations, and therapeutic procedures in balancing the vitiated doshas and restoring metabolic equilibrium. Vrinda emphasizes the importance of personalized treatment approaches tailored to individual constitution and disease presentation, highlighting the holistic nature of Ayurvedic medicine.

## II. DISCUSSION

In Ayurvedic literature, Medoroga, or lipid disorders, are extensively discussed across various classical texts, providing valuable insights into their etiology, pathogenesis, clinical features, and management.

Classical texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya elucidate the concept of Medoroga as a condition characterized by an abnormal accumulation of fat tissue, often leading to metabolic disturbances and associated health complications. The etiology of Medoroga is attributed to dietary factors, sedentary lifestyle, genetic predispositions, and imbalances in the bodily doshas, particularly Kapha and Meda.

Ayurvedic literature classifies Medoroga as a Rasanimitaja Vyadhi, indicating its origin from vitiated fat tissue. Various clinical features associated with Medoroga, such as obesity, dyslipidemia, atherosclerosis, and cardiovascular diseases, are described in detail, reflecting the holistic understanding of lipid disorders in Ayurveda.

Management strategies for Medoroga outlined in Ayurvedic texts include dietary regulation, lifestyle modifications, detoxification therapies, and specific herbal formulations. These approaches aim to balance the vitiated doshas, improve digestive fire (Jatharagni), enhance metabolism, and promote the elimination of accumulated toxins (Ama) from the body.

Commentaries by scholars such as Chakrapani, Dalhana, and Vrinda further elaborate on the pathophysiology and treatment principles of Medoroga, providing valuable insights into the mode of action of therapeutic interventions. Concepts such as Dhatuposhana Nyaya (tissue nourishment principle), Ksheera Dadhi Nyaya (milk-curd analogy), and Khale Kapota Nyaya (selective nourishment principle) are employed to explain the progression of lipid disorders and the rationale behind treatment modalities.

Overall, the extensive discussion of Medoroga in Ayurvedic literature underscores the holistic approach of Ayurveda towards understanding and managing lipid disorders. By integrating ancient wisdom with modern scientific knowledge, Ayurvedic principles continue to offer valuable contributions to the prevention and treatment of

hyperlipidemia and related conditions.

### III. CONCLUSION

The study of Medoroga in Ayurvedic literature offers a comprehensive framework for understanding and managing lipid disorders. Classical texts, commentaries, and interpretations provide valuable insights into the etiology, pathophysiology, clinical features, and treatment principles of lipid-related disorders, emphasizing the importance of holistic approaches that address underlying imbalances in doshas, dhatus, and malas. By integrating ancient wisdom with modern scientific knowledge, Ayurvedic principles and practices continue to offer valuable contributions to the management of lipid disorders and the promotion of health and well-being.

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