A Literary Study on the Applied Aspects of Udvartana on Medo Vikara

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ABSTRACT

Ayurveda is the first medical science on earth. Ayurvedic medicine is an illustration of a traditional health-care system that is well-organized and widely used in several parts of Asia. It offers both preventive and therapeutic care. There are seven types of tissues in the human body known as Dhatus which holds our body structure. When all the Dhatus in the body are in their optimum levels, each of them contributes toward the health of the body. However, when there is vikriti in any of the Dhatus then it surely affects body nutrition, health, and mind. Medo vikaras are one of the best examples of the diseases caused due to vikriti in Medodhatu. Medodushti includes several types of Medo vikaras, which are collectively known as Medoroga. Medoroga can be included in Santarpanjanya vyadhi. Medo Vikaras are mainly due to imbalance of energy of the body. It is a condition produced by derangement of Agni, which leads to Amarasa. There is Medo Dhatwagni Manda, leading to improper formation of Medo dhatu. The concept of Udvartana is described as a daily regimen and also in Medavikara is widely found in different literatures in Ayurveda. It is one of the Panchakarma therapies which differ from Abhyanga in its direction of application and pressure during the procedure. It is a simple and affordable procedure with no harmful effects. In this review article, a detailed assessment of the Udvartana including its importance and benefits is explained.

1. INTRODUCTION

According to Ayurveda life is based on tripods, that is, Dosha, Dhatu, and Mala, which are root pillars of our body, which maintain the homeostatic state both anatomically and physiologically.[1] Since from the ancient era, Ayurvedic Acharyas have given major importance to Medo Dhatu among all Dhatus. There are many tissues in our body that are rich in lipids, they are Medo Dhatu, Majja dhatu, and Vasa and have Snehatwa as common feature but all are differ in their site and functions. Medo is present mainly in Udara, but some of it is also present Mamssa and Asthi Dhatu.[2] The Medo present inside Anu (small) Asthi is called “Sarakti Medo” and when it is present in Sthula (large) Asthi, the same is called Majja.[3] The pure form of Medo present in Manssa (Peshki) is called as Vasa. MedoDhatu located in the body mainly in two forms, that is, Poshaka (Mobile in nature) Medo Dhatu and Poshya (Immobile in nature) Medo Dhatu. Nowadays, Medo Vikara is a very common lifestyle disorder. In this modern era due to lake of physical activity, stress full life, and increased intake of fast foods, change in dietary habits results in the form of increasing body fat gradually.[1] Obesity, which is a result of Medo Vikara, has become a challenging issue for the world. Medo Vikara, Medoroga, Shhoulya, Obesity, etc. are caused by excess use of Snigdha, Guru, Picchila Aahar along with Chestadwesha (lake of physical activities) lead to Medo Vikara.[4,5] Obesity is a risk factor for diabetes, hypertension, cardiovascular disease, and a variety of other disorders, all of which can result in increased morbidity and mortality. From ancient era, Ayurvedic Acharyas have given importance to Udvartana for Medo Vilayana Kriya.[6] Not only Medovilayana but also it has an indispensable part as a therapeutic estimate to conflict various type of diseases in ayurvedic structure of medicine even in the present era.

Acharya Chakrapani defines that Udvartana is applied after Abhyanga and it is same as Sharira parimargjana mentioned by Acharya Charak.[7] The aim of paper is to study the concept of Medo Vikara and...
the application of Udvartana on Medo Vikara for better understanding and therapeutical applicability in all Medo Vikaras.

2. MATERIALS AND METHODS

This article material is collected from ancient books such as Charak Samhita, Sushruta Samhita, Astang Hridaya, Astang Samgraha and various articles, websites, indexed journal, PubMed authentic books, inquire about papers, and courses are the essential sources.

2.1. Literary Study of Medo and Medo Vikara

The word “Medas” is derived from root “Jhimida Snehana.” This stands for Sneha, Fat, oil, etc. It means the substance which has Snigdhatwa property is called Medas. The pure form of Medo is present in Mansa (Peshi) is called Vasa. Thus, all forms of lipid in body are present mainly in Medo Dhatu which has role in developing many metabolic disorders such as Medovikara and Prameha.[7] When Medodhatu is produced in excellent condition individuals is known as Medosara Purusha. The disturbance in Medo Dhatu metabolism is very common in the present era because of increased cravings toward fast foods. Panchamahabhuta involvement in Medo Dhatu is Jala and Prithivi mahabhuta.[8]

2.2. Sthoulya and Medovikara

Sthoulya, Medovikara, and Medodosha have been described to be analogous to each other. The term Medoroga was first used by Acharya Madhava to define obesity and related lipid complications.[9] Literally, it means in a disease in which Medo Dhatu is deranged. It is only one type of disease according to ayurvedic texts, but Adhamalla has tried to distinguish between two types of Medovikara.[10]

Sthoulya:

i. Including its clinical features of adiposity
ii. Lipid disorders where Medo acts as an etiological factor in the genesis of other Diseases (Secondary).

The word Sthoulya is derived from the word “Sthula” which means to grow or increase in size. In context of Sthoulya, it refers to excessive growth of adipose tissue in body.[11]

Acharya Charak has described that Sthoulya has excessive increase in quantity of Medo and Mansa Dhatu, leading to pendulous movements of the Spikh, Udara, and Sthana with morphological disproportion.[11] Such a person suffers from lack of energy.[12]

2.3. Definition of Udvartana

Udvartana (Efflourage) is a process in which massage is done with some pressure in opposite to the orientation of hair follicle (Pratitoma Gati).[13] Abhyanga-Udvartana-Samvahan are a bit different from each other by their application on body. In texts, Udvartana is also named as Churnudvartana. According to Charak, it is of two types.[14]

I. Snigdha Udvartana
II. Ruksha Udvartana

According to Sushruta, it is of three types

I. Udvartana
II. Udgharshana
III. Usadana

2.4. Niruki of Udvartana

The word “Udvartana” is derived from is derived from ud+ vridh+ bhavae+karaneyalu
of bile will be decreased; in turn utilizing the lipid, which circulating through the blood on the day of purgation will be expelled out in excess. Hence, when hyperlipidemia condition in obese person, the promotion of excretion of bile in the feces is used as one of the treatments through Udvartana.

3. DISCUSSION

Udvartana is having the Gunas of Kapha-Meda Vilayana property. The Virya of the medicine enters the body due to Ushna and Tikshna Guna of Dravya and its powerful influence on Romakupa. It then opens the Mukha of Sira, resulting in Paka of Kapha and Medas.[13] There will be Dravata Vridhi of Kapha and Medas as a result of this. Swedana, which comes after Udvartana, gives to the Paka of the same. In different classics, Udvartana is mentioned as a daily regimen as well as the part of treatment also. Udvartana process possesses Kapha-Meda Vilayana property. The Doshas that have entered Kostha through the aforementioned steps should be expelled from the body through purgation after 7 days of Udvartana. Nirharana of Vikrita Kapha Dosa, Dushya together with Medo Dhatu (alleviation of vitiated Kapha and Meda), and removal of Aavarana and Srotorodha would consequently take place, finally leading to Laghutva of Sharira.[16] The increased friction across the entire body will cause the triglycerides in the subcutaneous tissues to disintegrate into fatty acids. If any Rakshya dravya used as Udvartana dravya, the effect of Medovilayana occurs. To enhance this Medovilayana property, Katuki, Patrasamam, Ushnavratmak Laghurukshya, and Tikshnagunatmak Udvartana dravya should be selected. We can explain this Medovilayana process on the basis of Samanya visheh Siddhanta. According to this Siddhanta, Udvartana process acts as Kriya visheh, Udvartana dravya acts as guna visheh as well as Kriya visheh quite opposite from the properties from Medo Dhatu, that is, used drugs for the process of Udvatata.

4. CONCLUSION

Medo Dhatu plays an important role in two different functional aspects, that is, Dharana and Poshana of the body. When Jatharagni is impaired, the Bhutagni and Dhatwagni especially Medo Dhatwagni is impaired resulting of the homologues nutrients present in Poshaka Medo Dhatu will be in excess in circulation and ultimately develops Medovikara. Udvartana is a vital Panchakarma’s associated procedure. It is an essential treatment that is required in Medovikara. Ayurveda places a high value on primary and secondary illness prevention, as detailed in the Dinacharya, which addresses disease prevention at many levels such as Abhyanga, Vyayama, and Udvartana with the help of preserving health. Udvartana is a cure for a wide range of problems, not just Medovikaras and overweight disorders. Udvartana is a part of Dinacharya protocol and can be done on a daily basis.

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