



INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

“MEDA DHATU IN AYURVEDA - A REVIEW WITH RESPECT TO KRIYA SHARIR”

Dr. Mushraf Sayyad¹, Dr. Santosh Munde², Dr. Anupama Patil³, Dr. Houserao Patil⁴

¹Professor, Dept. of Kriya Sharir, L.R.P. Ayurvedic Medical College, Islampur.

²Professor, Dept. of Shalaky Tantra, Ayurvedic Medical College, Peth-Wadgaon.

³Assitant Professor, Dept. Of Dravyaguna vigyana, L.R.P. Ayurvedic Medical College, Islampur

⁴Associate Professor, Dept. of Agadtantra, L.R.P. Ayurvedic Medical College, Islampur.

Corresponding Author's Mail ID: mushraf27@gmail.com

ABSTRACT:

Ayurveda is oldest life science with holistic approach aimed to restore the health, to prevent the diseases and to treat them if occurred. The concept of *Dhatu* is explained in the ayurvedic treatises to describe the bodily tissue components. One can understand the *Meda Dhatu* with reference to Adipose tissue. *Meda Dhatu* is 4th *Dhatu* described in the sequence of *Saptadhatu*. **Aims and objectives:** The study was mainly aimed to study and understand the concept of *Meda Dhatu* described in *Ayurveda* with respect to *Kriya Sharir*. The ayurvedic physiological aspect of the *Meda Dhatu* is reviewed and understood. **Material and methods:** Available ayurvedic treatises, *Samhitas*, books, handbooks, original articles, academic databases, electronic etc. are used to thorough understanding of the concept under the study. **Discussion:** the *Meda Dhatu* with respect to its Synonyms, *Prakara*, *Swaroopa*, *Pramana*, *Guna*, *Karma*, *Srotasa* and *Moolasthanas*, *Kala*, *Dhatu-Parinamana*, *Sarata*, *Upadhatu* and *Mala*, *Kshaya-Vridhhi*, etc. are studied here. The understanding of the *Meda Dhatu* is done with the use of available materials and conceptual review is presented here. **Conclusion:** Like other *Dhatu*s, the concept of *Meda Dhatu* is also described in the same way like *Guna*, *Karma*, and *Kshaya-Vridhhi* etc. *Acharya* described the *Medavaha Srotodushhti* and related *Lakshanas* occurring due to *Meda Dhatu Prakopaka Ahara Vihara* which is not considered here as it is not the scope of the study.

Keywords: *Ayurveda*, *Meda Dhatu*, *Saptadhatu*.

INTRODUCTION:

Meda is the 4th Dhatu as per sequence described in Samhitas. The Dhatu is next to Mamsa Dhatu and before the *Asthi Dhatu*. It means *Meda Dhatu* gives out *Poshakansha* of *Asthi Dhatu*¹. The *Meda* is considered to be the fatty tissue of the body, as per the descriptions of the *Samhitas*, but it covers the other components also. Fatty tissue is one of the components of *Meda Dhatu*. The *Meda Dhatu* has a prime function of *Snehana*. This *Snehana Karma* of the *Meda Dhatu* is typically found at excellency in the *Varna, Swara, Netra, Kesha, Loma, Nakha, Danta, Oshtha, Mutra, Purisha* etc. of the *Medasara* persons².

The *Meda Dhatu* as per *kriya sharir* is studied here for the physiological aspect of understanding of *Meda Dhatu* as per Ayurveda.

AIMS AND OBJECTIVES:

AIM:

1. To study the concept of *Meda Dhatu* described in *Ayurveda* with respect to *Kriya Sharir*.

OBJECTIVES:

1. To study the *ayurvedic* physiological aspect of the *Meda Dhatu*.
2. To study the concept of *Meda Dhatu* with respect to *Kriya sharir*

MATERIAL AND METHODS:

All available literature for the conceptual study of *Meda Dhatu* e.g. ayurvedic treatises, *Samhitas*, textbooks, handbooks, original articles, academic databases, electronic etc. are used to thorough understanding of the concept under the study.

LITERATURE REVIEW:

The oily *Dhatu* resembling Ghee is *Meda Dhatu*. *Mamsaja, Mamsateja, Vapa, Vasa, Goda* etc. are the *Paryaya* of *Meda*.

STHANA:

The *Meda Dhatu* is present all over the body. The *Vrikka* and *Vapavahana* are the *Moolasthanas* of the *Medovaha Srotasa*³ as per *Acharya Charaka*. The *Kati* and *Vrikka* are said to be the *Moola Sthana* of the *Medovaha Srotasa*, as per *Acharya Susruta*⁴. Specifically it lies in between the *Twacha* and *Mamsa*. The accumulation is seen over the intestines, buttocks, flanks, sacro- iliac region, chest and breasts. It may get deposited in neck and scapular region. As per *Acharya Susruta, Medodharakala* functions for *Dharana* and *Poshana* of *Meda Dhatu* which is present in *Udara* and *Anwasthi*⁵. *Kapha* is also a *Sthana* with respect to similarity in *Guna*.

SWAROOPA AND SANGHATANA:

All the *Panchamahabhuta* are present in *Meda Dhatu*. *Acharya Charaka* mentioned *Aadhikya* of *Jala* and *Prithvi Mahabhuta* in the *Meda Dhatu*⁶. Other *Guna* present are *Drava, Guru, Snigdha* etc.

PARINAMANA OF MEDA DHATU:

With respect to *Dhatuposhana*, the *Meda Dhatu* can be divisible into *Sthayi* (*Poshya*) and *Asthayi* (*Poshaka*) *Dhatu*. *Poshakansha* of *Asthi Dhatu* will do *Poshana* of *Asthi Dhatu*. *Meda Poshakansha* in the *Medovaha Srotasa* due to action of *Medagni* forms *Sthayi Meda Dhatu* and *Upadhatu Sira* and *Snayu*. During the process, *Sookshma mala* viz. *Sweda* and *Kleda* are also formed. *Asthi Poshakansha* will be made available for *Poshana* of *Asthi Dhatu*.

GUNA OF MEDA:

Sigdha, Guru, Mrudu, Sthira are the *Gunas* of *Meda*

PRAMANA OF MEDA:

As per *Acharya Charaka*, 2 *Anjali* is the *Pramana* of *Meda*⁷.

KARYA OF MEDA:

Snehana is the prime *Karya* of *Meda*⁸. *Sneha* is seen at *Netra, Twacha, Kेशha, Oshtha, Varna, Swara, Danta* etc. Genesis of *Mala* i.e. *Sweda, Asthiposhana*⁹ etc. are the *Karyas* of *Meda Dhatu*.

MEDASARATA:

As per *Acharya Charaka*, special *Sneha* to the *Varna, Swara, Netra, Kेशha, Loma, Nakha, Danta, Osshta, Mutra, Purisha* etc. the *Medasara* persons are endowed with *Sukumarata, Vitta, Aishwarya, Sukha, Upabhoga, Aarjava*¹⁰ etc.

As per *Acharya Susruta*, *Medasara* persons have *Snigdhatata* to their *Mutra, Netra, Swara* and have big sized (*briht*) *sharir*, can't bear the *Aayaasa* (less *endurant*)¹¹

UPADHATU-MALA OF MEDA:

Snayu is the *Upadhatu* of *Meda Dhatu*¹². *Sweda* is *Mala* of *Meda Dhatu*¹³.

KSHAYA VRIDDHI:

As per *Acharya Charaka*, *Vriddhi* of *Meda* is characterized by *Snigdhagata, Udara Paarshwa Vriddhi, Kasa, Shwasa, Daurgandhya*¹⁴.

As per *Acharya Charaka*, *Kshaya* of *Meda* is characterized by *Plihavriddhi, Sandhishunyata, Raukshya, Medura-Mamsa Prarthana*¹⁵ As per *Acharya Susruta* lakshanas of *meda Kshaya* are *pleehavriddhi, krishangata* etc.¹⁶

DISCUSSION AND CONCLUSION:

The study was done for the conceptual understanding of the *Meda Dhatu*. The *Meda Dhatu* is understood with respect to *kriya sharir* with the help of all available literature related to *Meda Dhatu*. The *Vikriti* of *Meda Dhatu* is not undertaken as it is not the scope of the study. The *Meda Dhatu* is formed after the action of *Meda Dhatwagni* in *Medovaha Srotasa*. Different opinions about *Parinamana Kala* are also mentioned by the *Acharyas* of *Ayurveda*. The prime function of *Meda Dhatu* is to give *sneha* to different body parts. The *Meda Dhatu* also serves the function of *Uttara Dhatu Poshana*. The *Pramana* of *Meda Dhatu* is 2 *Anjali* and the *Dhatu* in its *Vriddhi Avastha* causes *Snigdhagata, Udara Paarshwa Vriddhi, Kasa, Shwasa, Daurgandhya*. In *Kshaya Avastha Plihavriddhi, Sandhishunyata, Raukshya, Medura-Mamsa Prarthana* are manifested.

The *Dhatu* has been described in *Briht-trayee* and *Medovaha Srotasa* is the chief site to produce *Meda Dhatu* and the related ailments if got vitiated.

REFERENCES:

1. *Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi,*

- Reprint Edition 2003. Chikitsa sthana 15/14-19
2. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Vimanasthana 8/106
3. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Vimanasthana 5/8
4. Acharya Susruta, Susruta Samhita, Chaukhamba Sanskrit Sansthana, Varanasi, Edition 14. Sharir Sthana 9/12
5. Acharya Susruta, Susruta Samhita, Chaukhamba Sanskrit Sansthana, Varanasi, Edition 14. Sharir Sthana 4/12,13
6. Acharya Susruta, Susruta Samhita, Chaukhamba Sanskrit Sansthana, Varanasi, Edition 14. Sutra Sthana 15/8
7. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Sharira Sthana 7/15
8. Vagbhata, Ashtanga Hridaya With Bhagirathi Commentary, 1/5, Haridas Sanskrit Granthamala, Chaukhamba Sanskrit Series Office, Varanasi, 4th Edition, Sutra Sthana 11/4
9. Acharya Susruta, Susruta Samhita, Chaukhamba Sanskrit Sansthana, Varanasi, Edition 14. Sutra Sthana 15/5
10. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Vimanasthana 8/106
11. Acharya Susruta, Susruta Samhita, Chaukhamba Sanskrit Sansthana, Varanasi, Edition 14. Sutra Sthana 35/16
12. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Chikitsa sthana 15/17
13. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Chikitsa sthana 15/18
14. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Sutra sthana 15/14
15. Acharya Agnivesha, Acharya Charaka, Charaka Samhita, Sutra Sthana, 30/26, Chaukhamba, Bharti Academy, Varanasi, Reprint Edition 2003. Chikitsa sthana 15/18
16. Vagbhata, Ashtanga Hridaya With Bhagirathi Commentary, 1/5, Haridas Sanskrit Granthamala, Chaukhamba Sanskrit Series Office, Varanasi, 4th Edition, Sutra Sthana 11/14