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

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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 *Dhatus*, the concept of *Meda Dhatu* is also described in the same way like *Guna*, *Karma*, and *Kshaya-Vridhhi* etc. *Acharya* described the *Medavaha Srotodushti* 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, Kesha, 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, Kesha, 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 *Snigdhatu* 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, *Vridhhi* of *Meda* is characterized by *Snigdhagata, Udara Paarshwa Vrudhhi, Kasa, Shwasa, Daurgandhya*¹⁴.

As per Acharya Charaka, *Kshaya* of *Meda* is characterized by *Plihavridhhi, Sandhishunyata, Raukshya, Medura-Mamsa Prarthana*¹⁵ As per Acharya Susruta lakshanas of *meda Kshaya* are *pleehavridhhi, 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 *Vridhhi Avastha* causes *Snigdhagata, Udara Paarshwa Vrudhhi, Kasa, Shwasa, Daurgandhya*. In *Kshaya Avastha Plihavridhhi, 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.

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