

## REVIEW OF MEDA DHATU IN RELEVENCE WITH SAMPRAPTI

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### ABSTRACT

Whole ayurvedic science is based on the *tridosha* theory and *panchmahabhuta* 's. These termed called as *sharir*. *Sharir* is called as the residual place for *atma* and a group of *panchamahabhuta vikar* and a structure where the external and internal functions are discharging in Co-ordinative manner. Here the *panchamahabhuta vikar* refers to the physical structure of the body and the *atma* refers to the active form of body. *KriyaSharir* is the science, which deals with the study of human body in relation to its physiological norms i.e. functioning of human body in its normal state. Human physiology depends on balanced state of *Dosha*, *Dhatu* and *Mala*. Seven *dhatu* also maintained the health of an individual by controlling the physiological factors in the body. A body constituent which supports body is called as *Dhatu*. *Meda* is important among *sapta dhatu*. The substance which has *snigdhatva* property is called *Meda*. *Snehan* is the main function of *meda dhatu*. So we have to critical study of *meda dhatu*. From this kind of study we found all about *meda dhatu* like its function, *vidhi* and *kshaya awastha* and its related *vyadhi*.

### INTRODUCTION

Whole ayurvedic science is based on the *tridosha* theory and *panchmahabhuta* 's. These termed called as *sharir*. *Sharir* is called as the residual place for *atma* and a group of *panchamahabhuta vikar* and a structure where the external and internal functions are discharging in Co-ordinative manner. Here the *panchamahabhuta vikar* refers to the physical structure of the body and the *atma* refers to the active form of body.

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A body constituent which supports body is called as *Dhatu*. *Meda* is important among *sapta dhatu*. The substance which has *snigdhatva* property is called *Meda*. *Snehan* is the main function of *meda dhatu*. So we have to critical study of *meda dhatu*. From this kind of study we found all about *meda dhatu* like its

function, *vidhi* and *kshaya awastha* and its related *vyadhi*.

### Literature of Meda dhatu

*Meda* is an important among *Saptadhatu*. Which has received equal importance as *dosha*.

It is derived from root “*Jhimida Snehana*”. Which stands for *sneha*, Fat, Oil etc.

It means the substance which has *snigdhatva* property is called *Medas*. There are so many oily substances like *Vasa*, *Majja* etc. present in the body Let us distinguish between *Vasa* and *Meda*.

### Definition and etymology of Meda

बधे मेधायाञ्च सक.भ्वा.उभ.सेट् । मेदति ते  
अमेदित् अमेदिष्ट्॥ (वाचस्पत्यम्)

मेदति स्निहयतीति ॥ (शब्दकल्पमुद्र)

In *sabdakalpadrum*, it is mentioned that *Meda* is the fourth *dhatu* which performs the *Dharan* - support the body, mind and life.

### Diffinition of Vasa

The *Vasa* is an *upadhatu* which is formed after the *Dhatwagnipaka* of *Mansa dhatu*.

The fatty substance which locates in *mansa* is called as *Vasa*.

### Pathophysiology of Meda

*Sthaulya* is a *dushya* dominant *Vyadhi*, *Meda* plays a major role in pathogenesis of *Sthaulya*.

The word *Meda* is derived from root “*Jhimida Snehana*”. Which stands for *Sneha*, Fat, Oil etc. The substance, which has *Snigdhatva* property, is called *Meda*. There are many oily substances in the body like *Vasa*, *Majja* etc.

### Formation of Meda dhatu:

According to *Charaka*, the *meda dhatu* is produce Form *mamsa* tissue, as when the is further cooked (metabolized or digested) with its own heat and being predominated by its *mamsa dhatu* own heat, and unctuous properties are converted into *medas*. (*Ch.Chi.15/35*).

There are three theories about the modes of *dhatu* formation (Nourishment).

*Ksheer-dadhi-nyaya*.  
*Kedar-kulya-nyaya*.  
*Khale-kapot-nyaya*.

#### 1. *Ksheera-dadhi-nyaya* (The law of Transformation):

According to concept of *ksheer-dadhi-nyaya* the preceding dhatus get transformed into the succeeding dhatus like milk into curd. Thus the whole *Rasadhatu* being cooked by the respective agnis becomes *Rakta* similarly the *Raktadhatu* changed as *mamsadhatu* and *Mamsadhatu* changed in *Medo dhatu* and like wise and termed as *Kshira - dadhi nyaya*. (*Ch.Chi.15/15-16*, *Su.Su.14/10*, *Dalhana*).

#### 2. *Kedar - Kulya - Nyaya* (The law of transmission):

According to this theory, the process of nourishment of tissues can be likened to the irrigation of different fields by water from a canal. The water first irrigates the nearby fields and only thereafter the

distant ones are irrigated. Thus, the *Rasa* after supplying nutrition first *Rakta* proceeds to provide the nourishment to *Mamsadhatu*. In this way, the nourishment is taken to all the dhatus by *Ahararasa* due to this order each *dhatu* can pick-up its own nutrients. According to this concept, one *dhatu* alone can get affected without involving other tissues (*Ch.Su 28/4*).

#### 3. *Khale Kapot Nyaya* (The law of selectivity):

According to this concept, the nourishment of dhatus takes place by selection. The nourishing fluid travels to different dhatus through different channels. In the beginning, the nearby *dhatu* draws its nutrient fraction from the nourishing fluid and the distant ones get nourished at later stages. Thus, the nourishment of tissues takes place through different channels. This is on the analogy of the pigeons carrying grains from a thrashing field and flying out in different directions.

### Sthana and Swarupa of Meda dhatu

*Poshaka* (Mobile in nature), *Poshya* (Immobile in nature) which is circulated in whole body along with *gatiyukta Rasa-Rakta dhatu* for nourishing the *Poshya Meda Dhatu* Which is stored in *Medodharakala* in its sites? I.e. *Udara*, *Sphika*, *Stana*, *Gala*, etc. and *Vasa (Mamsavaha sneha)*

According to Modern science, *meda dhatu* can be correlated with cholesterol and lipids, which are present in circulating blood.

It is can be correlated with adipose tissues / fat.

### Composition and nature of Meda Dhatu

द्रवधतोःस्थिरान्मांसान्मेदसःसंभवःकथम्।

च.चि.१५/२४

स्वत्तेजोअम्बुगुणस्निग्धोद्रिक्तं

मेदोअभिजायते।च.चि.१५/३०

यन्मांसं स्वाग्निना पक्वं तन्मेद इति

कथ्यते।भा.प्र

तृतीय मेदोधरा; मेदो हि

सर्वभूतानामुदरस्थमण्वस्थिषु च, महत्सु च

मज्जा भवति॥ स.शा.४/१२

It is made by medo dhara kala

It is composition of Prithivi + Jala Mahabhuta.

### Synonym

Vasa, Vapa, Mastulinga

### Period of formation of Meda

Four days by *acharya charaka*

Fifteen days by *acharya sushruta*

### Pramana of Meda dhatu

द्वौ मेदस ..... :मस्तिष्कस्यार्धाज्जलिः।

च.शा.७/१५

Two Anjali of med dhatu

Half Anjali of mastishka.

The total quantity of Meda is two Anjali and the Vasa (Muscle's fat) is three Anjali. Thus, total Meda content of body is enumerated as 5 Anjali and total measurable body elements are counted as 56.5 Anjali, from this proportion, it is evident that total Meda content of body is 11 to 12% approximately. Modern physiology also mentioned the same amount of fat. This quantity may vary from person to person and exact measurement of body humorals is not possible due to unpredictable and ever changing nature of body (Su.Su.15/44).

### Medovaha Srotas

मेदोवहानां स्रोतासां वृक्कौ मूलं वपावहनं च।

च.वि.५/८

मेदोवहे द्वे, तयोर्मूलं कटी वृक्कौ च। सु.शा.

९/११

The channels which give nutrition to the Medodhatu or the vessels carrying the nutritive material up to the site of

Medodhatu can be considered as Medovaha Srotas.

Dhatus are nourished through their respective Srotasa and one srotas cannot provide nourishment to another dhatu. The Meda Dhatu gets nutrition from the preceding dhatu i.e. Mamsa (Poshaka) through its own srotas called Medovaha Srotas.

### Moola of Medovaha Srotas

Each and every srotas has two parts or endings one is from which the srotas is originated i.e. the moola and another is through which nutritive material travel to their respective places in the body. According to three Acharyas

Charaka	Vrikka and Vapavahana
Sushruta	Vrikka and Kati
Vagbhat	Vrikka and Mamsa

The three Acharyas have considered unanimously Vrikka as one of the moola of Medovaha Srotas but Vapavahana, Kati and Mamsa are mentioned as second moola separately. Sushruta and Vagbhat have given more anatomical preference then the physiological point of view by considering Kati and mamsa as "Moola" of the Medovaha Srotas while Charaka's consideration was a physiological one.

### Upadhatus of meda

मेदस :स्नायुसंघयः।च.चि.१५/१७

मेदस :स्नेहमादाय सिरास्नायुत्वमाप्नुयात्।

सु.शा.४/२९

Sira

Snayu

### Mala of meda dhatu

मलः स्वेदस्तु मेदसः। (च.चि १५/१८)

Sweda (sweat)

Sweda plays major role to Maintain the body temperature.

### Functions of Meda Dhatu

मेदः स्नेहस्वेदौ दृढत्वं पुष्टिमस्थनां च ।

[सु.सू.१५/४(१)]

स्नेहो। (अ.ह. सू.११/४)

Meda (fat) bestow lubrication, sweating, stability and nourishment to bone tissue.

### 1. Snehan

It provides a good looking/ smooth shape to the limbs and body as it covers the body subcutaneously. It provides lubrication to the various internal organs.

Helps in regulation of the body temperature working as insulating material.

Provides energy and food storage.

### 2. Swedopatti

Mala of medas dhatu is sweda. It provides 'swedan' by producing heat. When medas dhatu exceeds in the body hyper sweating in also seen.

Drudhta-It provides strength and stability to the body.

### 3. Asthiposhan

The own heat of mamsa dhatu combining Prithvi, tejas, vayu etc. together gives rise to hardness and thus the bone tissue is produce from medas.

Netra and Gatrasnigdhatu are the additional functions of Meda mentioned by Astang Samgraha (A. S. Su. 19/4).

Snehana is the main function of Meda dhatu and with Sneha property it helps to keep luster of skin, hair, eye, etc. Snigdha gatrata symptom of Sthaulya may arise through increased Snehana.

### Ashryashrayeebhava of Meda:

Dhatu, which is the shelter for any Dosha of its allied nature, depicts the concept of Ashryashrayeebhava (A.H.Su.11/27).

Similar allied properties of homogenous Dhatu or Dosha may serve as a cause to the nutrition or vitiation of a Dosha or Dhatu and it is in this context Meda can be considered as a location of the resident Kapha, since Meda plays a major role in nutrition or vitiation of Kapha and vice versa.

### Meda dhatu vridhhi

मेदः स्निग्धांगतामुदरपार्श्ववृद्धिं

कासश्वासादीन् दौर्गन्ध्यं च। (सु.सू.१५/१४)

..... तद्वन्मेदस्तथा श्रमम् ।

अल्पेऽपि चेष्टिते श्वासं

स्फिक्स्तनोदरलम्बनम्॥(अ.ह.सू.११/१०-११)

If the quantity of medas dhatu is increased in the body from its balanced stage, body becomes unctuous (oily)and obesity develops as the deposite tissue in the gluteal region, flanks, breast, abdomen etc. take place.

- 1) Snigdhangata
- 2) Udar parshwa vridhi
- 3) Kasa
- 4) Shwasa
- 5) Daurgandhya
- 6) Shrama
- 7) Sphik-stana-udar lambanam

### Meda dhatu kshaya

लक्षणं मेदसि क्षीणे चोदरस्य च।(च.सू.१७/६६)

मेदःक्षये प्लीहाभिवृद्धिः संधिशून्यता रौक्ष्यं

मेदुरमांस्प्रार्थना च।(सु.सू.१५/९)

मेदसि स्वपनं कट्या प्लीहो वृद्धिः कृशांगता॥

(अ.ह.सू.११/१८)

Decrease of meda dhatu in the body gives rise to enlargement of spleen, feelings of joints, dryness the body and craving for fatty meat etc. According to charak in the event of diminution of medas, there is cracking of the joints, lassitude of the eyes, exhaustion and the abdomen. Loss of sensation in the lumber region is also found. In the conditions where dimunition of medas dhatu is seen, the use of food, drink and activities which cause its increase should be prescribed.

- 1) Pleehavridhi
- 2) Sandhishunyata
- 3) Rukshata
- 4) Krušta

**Causative factor for vitiation of medovaha srotas**

अव्यायामाविस्वप्नान्मेद्द्यानांचातिभक्षणात्

|

मेदोवाहीनि दुष्यन्ति

वारुण्याश्चातिसेवनात्॥(च.वि.५/१६)

- 1) Avyayam
- 2) Divaswap
- 3) Ati ahar sevan
- 4) Ati ambu sevan

**Medopradoshaj vyadhi**

ग्रंथिवृद्धिगलगंडार्बुदमेदोवौष्प्रकोपमधुमेहा

तिस्थौल्यातिस्वेदप्रभृतयो

मेदोदोषजाः।(सु.सू.२४/९)

*Medogranthi*

*Antravrudhi*

*Medovrudhi*

*Galaganda (goiter)*

*Arbood*

*Prameha*

*Sthaulya*

*Atisweda*

**Medhasarta**

Medasarta depends on vishudhata of meda dhatu. Organ like kidney and testis made from meda dhatu. Production and development for these organ, meda dhatu should be vishudha and balwan.

Medadhatusarta decided on the basis of as per below;

Features of medasarta

वर्णस्वरनेत्रकेशलोमनखदंतौष्ठमूत्रपुरीषेषु विशेषः

स्नेहो मेदः साराणाम्।

सा सारता वितैश्वर्यसुखोपभोगप्रदानान्यार्जवं

सुकुमारोपचारतां चाचष्टे ॥ [च.वि.८/१०६]

स्निग्धमूत्रस्वेदस्वरं ब्रुहच्छरीरमायासासहीष्णुं

मेदसा ॥ [शु.सू.३५/१६].

**Snigdha (Unctous)**

Snigdha is the main quality of meda dhatu, due to snigdha guna snehana is the main function of meda dhatu.

पृथ्वीव्यम्बु गुणभूयिष्ठः स्नेहः।

Sneha guna is the combination of Prithvi and aapa Mahabhuta.

**Quality of snigdha guna**

Softness, wetness, shining, increase bala and varna

**Discussion**

We can discuss in brief on the basis of all the details of meda dhatu.

We described about meda dhatu in details from bruhatrasi. Here we discussed about meda dhatu vyutpati, Nirukti, nirmiti, prmana, functions.

We described about meda dhatu vridhi and kshaya awastha and its related updrava.

Meda dhatu vridhi and meda kshaya can be co related with sthaulya and krushta .

Ahar-rasa is directly responsible for both kshaya vridhi awastha.

Madhur rasatmak, snigdha gunatamak ahar sevan, avyayam, Divaswap, achintan due to these meda vridhi will be happened.

When Ahara rasa nourishes the dhatu in order due to these hetu sevan apakwa ahar rasa develop and produce the ama and this ama develop dhatu samta. Due to meda dhatu samta kapha dosha must be increase and in medovaha srotasa create avorodh.

Hence vitiation of medovaha srotas with out nourishment of mansa dhatu meda dhatu may be increased in large quantity and meda dhatu vridhi is happened.

Due to meda dhatu vridhi Snigdhangata, Udar parshwa vridhi, Kasa, Shwasa, Daurgandhya, Shrama, Sphik-stana-udar lambanam these lakshane must be develop. Ruksha gunatmaka, tikta-katu- kashay rasatmaka ahar sevan, ativyayam, jagaran

,chinta due to these meda kshaya will be happen. Due to these kapha dosha kshaya happen. Avorodh develop in medovaha srotas, hence nourishment of meda dhatu is not proper and its development happened in low quantity soits kashaya awastha is happen.

Due to meda kshaya Pleehavidhi, Sandhishunyata, Rukshata, Krushta these lakshane must be develop.

### Conclusion

1. Meda dhatu is very important among sapta dhatu due to its function –snehan, drudhata,asthiposhan

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3. Ashtang Sanghaha Vagbhat- K. R.Shrikantha Murthy.
4. Ashtanga Hriday- Bramhananda Tripathi.
5. Charak Samhita- Dr lakshmidhar Dvivedi, chaukhamba praksahn.
6. Sushrut Samhita- Dr Ambikadatta Shastri.

2. Meda dhatu vridhi awastha is more relevant for disease like sthaulya, medo granthi,atiswedotpati,arbood, prameha,galaganda .
3. Meda dhatu kshaya awstha is more relevant for disease-like krushata, pleehavidhi.

### Summary

Literary study of meda dhatu in relevance with samprapti will be helpful for all to found disease related its self.