

## A CONCEPTUAL STUDY OF *MEDA DHATU* AND *STHOULYA* WITH CORRELATION OF MODERN SCIENCE

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### ABSTRACT

*Ayurveda* is regarded as a science of life that offers great ideas for disease prevention and treatment, according to the tenets of *Adharbhuta Siddhanta*. With its physiological and anatomical significance, *Dhatu* is regarded by *Ayurveda* as one of the body's most significant entities. Poor eating habits, a sedentary lifestyle, altered sleep patterns, stress, and other factors can all negatively impact *Dhatu's* health and result in pathological manifestations. One such manifestation is *sthoulya*, or obesity, which primarily results from *Meda Dhatu's* vitiation. *Meda Dhatu's* role in *Sthoulya* is unavoidable since *Medadhatwagni's* derangement hinders the development of new *Dhatu's* and may even shorten the lifespan of the affected person. To stop *Meda Dhatu* from becoming vitiated and *Sthoulya* from becoming common, *Ayurveda* suggested a number of therapeutic and preventative measures. The current article outlines contemporary viewpoints on *Meda dhatu* and *Sthoulya* as well as *Ayurveda*.

**KEYWORDS:** *Ayurveda*, *Meda dhatu*, *Sthoulya*, Obesity.

### INTRODUCTION

One of these, the concept of *Dhatu*, is crucial for explaining the structural and physiological parts of the body. The *Tridosha*, *Trimala*, and *Sapta Dhatu* regulate the body's physiological functioning, and the balances of these *Doshas* & *Dhatu's* help maintain general health. Disorders manifest when the *Doshas* and *Dhatu's* are out of balance.<sup>[1-4]</sup>

### MATERIAL AND METHODS

Several classic *Ayurvedic* texts are used to study this subject. To gain a thorough understanding of the concept of *Meda Dhatu* with modern science, *Sthoulya* and its significance, and other pertinent topics were gathered, reviewed, and discussed.

#### *Meda Dhatu*

Sharira is composed of *Sapta Dhatu*, and *Meda Dhatu* is a vital component of the body's composite framework. When *Meda Dhatu* is vitiated, it can result in conditions like *Sthoulya*, where *Dhatu's* remain undernourished, and *Sthoola*, where a person's fat metabolism is impeded and their *Kapha* levels rise abnormally. *Meda Dhatu* is the *Mamsa*; its normal physiology contributes to an individual's normal physical health, while an excessive

and abnormal buildup of *Meda Dhatu* causes conditions of *Sthoulya*.

*Meda Dhatu* is also regarded as a *Sneha* dominant *Drava Dhatu*, which is *Guru* and *Snigdha*- *Gunayukta*. According to *Acharya Charaka*, *Jala Mahabhuta* is the main component of *Meda Dhatu*. According to *Acharya Susruta*, *Jala* and *Pruthvi Mahabhuta* make up the majority of *Meda Dhatu*. The primary characteristics of *Meda Dhatu* are *Sthira*, *Guru*, *Snigdha*, *Sandra*, and *Mrudu*. Since *Jala* and *Prithvi Mahabhuta* make up the majority of both, *Meda Dhatu's* qualities are comparable to those of *Kapha Dosh*.<sup>[4-7]</sup>

According to *Acharya Vagbhata*, *Sandhi* and *Snayu* are *Upadhatu* of *Meda dhatu*. Fatigue, trouble breathing, and excess fat around the abdomen and buttocks are all symptoms of *Meda Vriddhi*. Lethargy, diabetes, high blood pressure, etc. are all caused by *Meda Vriddhi*. *Meda Vriddhi* is characterized by an overabundance of *Meda Dhatu*, also known as *Sthoulya*, within the body. Numerous health problems involving the heart or blood circulation can occasionally be attributed to *Sthoulya*.

**Sthoulya**

*Sthoulya* A condition known as *sthoulya* occurs when the *Meda* and *Mamsa Dhatu* levels rise, giving the *Udara Sthana* a flabby and pendulous appearance. By emphasizing the *Medasavruta Vata*, Acharya Charaka has explained the patho-physiology of *Sthoulya*. This suggests that *Nidana* raises *Medas* by himself at the expense of other *Dhatus* in weaker people. Because *Medas' Avarana* of *Vayu* accelerates digestion, *Vata* is specifically confined to *Koshta. Ama* is produced as a result of *Agni* derangement, which disrupts *Meda dhatu's Dhatvagni* and hinders the appropriate development of new *Dhatus*.

*Meda dhatu* that is not formed correctly builds up in the body, leading to obesity. Fat accumulation disrupts *Vata's* movement, which in turn causes an increase in appetite. As a result, the patient consumes more food, which is transformed into unsuitable fatty tissue, resulting in a vicious cycle.<sup>[7-9]</sup>

*Vagbhata* has mentioned three types of *Sthoulya* as follows.

1. *Adhik sthoulya* is associated with other complications
2. *Madhyam sthoulya* possesses moderate symptoms
3. *Hina sthoulya* associated with minor symptoms of obesity with no severe complications.

*Susruta Samhita* and *Charaka Samhita* provide slightly different interpretations of the patho- physiology of *Sthoulya*. *Nidana's* indulgence will lead to *Annarasa*, which is essentially *Madhura* in nature. *Dhatwagnimandya* causes excessive *Sneha* and *Medas*, which impedes *Dhatu Parinama* and ultimately results in *Sthoulya*. Another important factor in the pathophysiology of *Sthoulya* is the formation of *Ama*. The primary causes of *Amotpati* are *Adhyashana* and *Dhatwagnimandya*. More *Ama* is eventually produced as a result of the *Dhatwagnimandya*, and *Medadhatu Upachaya* occurs at *Rakta* and *Mamsa Dhatu's* expense. In the *Dhatu Poshana Krama*, the *Amarasa* that results from *Rasadhatwagnimandya* is still present in *Ama Avastha*. stress, a sedentary lifestyle, eating *Vishista Ahara*, etc.

*Samprapti* of *Sthoulya* is triggered. Due to the consumption of *Guru Ahara* and other substances, the production of *Anna Rasa* is mostly found in *Amavastha*, which mixes with *Sleshma*. Due to certain factors that favor *MedaVridhi*, *Meda Dhatu* in *Sthoulya* increases proportionately higher than that of other *Dhatus* in *Dhatu Pariposhana Krama*. The *Anna Rasa*, which is dominated by the *Madhura Rasa* and results in an increase in the body's *Sneha Guna* and *Meda Dhatu*, is created by engaging in *Nidan*as such as *Avyayama*, *Sleshmala Ahara*, and *Divaswapna*. The overproduction of *Medadhatu* leads to *Margavarodha*, which depletes other *Dhatus* and causes symptoms like *Trushna* and *Ksudra Shwasa*, among others.

*Madhava Nidana* emphasizes that obese people develop *Ama* as a result of eating too quickly. The *Samprapti* of *Sthoulya* that is discussed in *Bhavaprakasha*, *Yoga ratnakara*, *Sharangadhara*, *Basavarajeeyam*, and *Vangasena* is identical to that is mentioned in *Madhavanidana*.

**Management of Sthoulya**

*Vamana*, *Virechana* and *ShiroVirechan* therapies.

- *Ruksha* and *Tikshna Basti*.

*Rasoushadhis* like *Trimurtirasa*, *Trushanadiloham*, etc., these drugs impart *Kapha Nashaka* and *Medohara* properties. *Arogyavardhini vati*, *Triphala*, *Vidanga*, *Pippali*, *Trikatu*, *Vidangadi Churna*, and *Takrarishta*, etc.

These therapies offer *Medovinasini* property, *Dipana* and *Pachana Karma*, which provides *Ama Pachana* effect, balances digestive strength, imparts *Tridosha Shaman* effect, clears channels of the body, controls metabolic activities, regulates hormonal balances, decreases fat deposition, and reduces mental stress, etc., thus providing pathological and symptomatic relief in *Sthoulya*.<sup>[9-11]</sup>

**Causes of obesity as per modern science**

Psychological factors

Consumption of fast foods, oily and fatty foods Hormonal changes

Menopausal symptoms in female Certain medications

**Symptoms as per modern Science**

Laziness and difficulty in walking□

Lack of enthusiasm and excessive sweating Loss of lust and breathlessness Inappropriate body frame work, etc.

**Diagnosis of obesity as per modern science**

General physical examination. Calculation of BMI.

Measuring waist circumference.

**CONCLUSION**

According to Acharya *Susruta*, *Meda Dhatu* is *Sneha* dominant *Drava Dhatu*, which is mainly made up of *Jala* and *Pruthvi Mahabhuta*. *Sthira*, *Snigdha*, *Sandra*, and *Guru Gunas* are all in possession of the *Meda Dhatu*. The condition of *Sthoulya* may be caused by the vitiation of *Meda Dhatu* and *Kapha Dosha*. The pathological triggering of *Sthoulya* can result from a number of factors, including a sedentary lifestyle, poor eating habits, late-night awakenings, mental stress, etc. When *Agni* is out of balance, *Ama* is produced, which impacts *Meda dhatu's Dhatvagni* and hinders the appropriate development of other *Dhatus*. Obesity results from *meda dhatu* that is not properly formed and functions in the body.

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