

REVIEW OF MEDA DHATU SARTA IN RELEVANCE WITH PRAKRITI

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ABSTRACT

Ayurveda is one of the greatest gifts given by the sages of ancient India to mankind. Ayurveda is designed for healthy and long life. Agni (digestive fire), Prakriti (constitution), Dhatusarata (tissue excellence), Doshas (bio energies) are the pillars of Ayurveda, which help in diagnosis, treatment and research. Ayurveda defines health as a state of physical, psychological, social and spiritual well being and is based on the theory of Panchamahabhoota (the five basic elements – Space, Air, Fire, Water and Earth) and Tridoshas (three biological humors – Vata, Pitta and Kapha) which are present in each and every cell of the body along with mind and spirit. The equilibrium of doshas is called health and imbalance (Vikriti) is called disease (Ashtanga Hridaya, Sutra Sthana). Together these three doshas determine the physiological balance and constitution of the individual which is called as Prakriti in Ayurveda. Medo Dhatu is an important Dhatu among Saptadhatu. This has received equal importance as other Dhatu. Literally, the word Medo is derived from root “Jhimida Snehana”. This stands for Sneha, Fat, and Oil etc. It means the substance which has snigdhatva property is called Medos. There are so many oily substances in the body like Vasa, Majja etc. When Medodhatu is produced in excellence condition individuals known as Medosara Purusha.

KEYWORDS: Ayurveda, Prakriti, Medadhatu, Medadhatu Sarta.

INTRODUCTION

Kriya Sharir 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, *vridhi* and *kshaya awastha* and its related *vyadhi*. The present study has been taken up to understand the concept of *Sukha* and its shades as per different *Dhatusartas*. With the help of *Dhatusarata* and different shades of *Sukha*, an individual can be guided in choosing appropriate profession, according to his ability and liking to become successful in that particular profession.

Every person has all three *doshas* (physical humors – *vata*, *pitta*, *kapha*) and *trigunas* (psychological qualities – *Satwa*, *Rajas*, *Tamas*) in different proportions. However, depending upon the predominance of the five basic

elements, three *doshas* and mental qualities in sperm (*Shukra*) and ovum (*Shonita*) at the time of conception, the individual *prakriti* is decided. *Prakriti* is also described to be influenced by maternal factors including the intra-uterine environment, food and regimen adapted by the mother during pregnancy (*Matur Ahara Vihara*). This basic constitution which is fixed at the time of fertilization generally remains constant throughout the life of that individual. *Ayurveda* has also explained the food and lifestyle as per individual constitution including the factors which aggravate and pacify *doshas* (*Vimana Sthana 1/21-25, Charaka Samhita, 2003*).

To summarize, *Prakriti*, thus refers to genetically determined physical and mental constitution of an individual. Every person has his/her own unique constitution which determines the biological functions, response to environmental factors, drugs and also susceptibility to diseases making it one of the earliest known concepts of preventive and personalized medicine. The knowledge of *Prakriti* and the ability to subgroup individuals based on their predominant *Prakriti*, in Ayurveda system of health care, thus, is one of its important and unique specialties and essential tools. This not only helps to understand the mental and

physical nature of a person in health but also to know the susceptibility to diseases which assists in promotion of health, prevention and cure of diseases. It may also be mentioned that Ayurveda system primarily aims at treating the cause of the disease (and not just the symptoms) by identifying the imbalance of the *Tridoshas* (*Vimana Sthana* 8, *Charaka Samhita*, 2003).

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*.

Meda Sara

Complexion (*Varna*), voice (*Swara*), eyes (*Netra*), hairs (*Kasha*), small hairs (*Loma*), nails (*Nakha*), teeth (*Danta*), lips (*Oshtha*), urine (*Mutra*), faces (*Purisha*) are excessively unctuous (*Snigdha*). This *Medasarata* gives wealth (*Vita*), sovereignty (*Aishvarya*), happiness (*Sukha*), enjoyment (*Upabhog*), charity (*Pradaan*), kindness (*Aarjava*), delicacy and they cannot tolerate severe treatment (*Sukumaropacharata*).

Medasara person is known to pass unctuous (*Snigdha*) urine (*Mutra*) and sweat (*Sweda*), has a mellow voice (*Snigdha Swara*), a bulky body (*Brihat Sharira*) and are incapable of doing physical labor (*Aayasa Asahishnu*).

These people have melodious voice, so they can be singers, broadcasters. These people have unctuous looks and voice, so they can work as anchor persons. These people love sedentary life and like to enjoy life. They are unable to bear exertion; they love luxury so they can be good hoteliers, luxury store owners. They have a taste of what is best suited so they can be good fashion critics.

Definition and Etymology of Meda

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

Formation of Meda Dhatu

According to *Charaka*, the *meda dhatu* is produced from *mamsa* tissue, as when there 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*).

Sthana And Swarupa of Meda Dhatu

Poshaka (Mobile in nature), *Poshya* (Immobile in nature) which is circulated in whole body along with *gatiyukta RasaRakta 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 can be correlated with adipose tissues / fat.

Composition and Nature of Meda Dhatu (C.Chi.15/24)

It is made by *medo dhara kala*. It is composition of *Prithivi* + *Jala Mahabhuta*.

Pramana of Meda Dhatu (C.Sa.7/15)

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 humors is not possible due to unpredictable and ever changing nature of body (*Su.Su.15/44*).

Medovaha Srotas (C.Vi.5/8) (S.Sa.9/11)

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*. *Dhatu*s are nourished through their respective *Srotas* 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 (C.Chi.15/17) (S.Sa.4/29)

Sira *Snayu*

Mala of Meda Dhatu (C.Chi. 15/18)

Sweda (sweat)

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. Swedotpatti

Mala of medas dhatu is sweda. It provides 'swedan' by producing heat. When medas dhatu exceeds in the body hyper sweating is 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 produced from medas. Netra and Gatrasnigdha 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.

Causative Factor for Vitiating of Medovaha Srotas (C.Vi. 5/16)

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

Medopradoshaj Vyadhi (S.Su. 24/9)

1. Medogranthi
2. Antravrudhi
3. Medovrudhi
4. Galaganda (goiter)
5. Arbood
6. Prameha
7. Sthaulya
8. 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. Features of medasarta:

Snigdha (Unctuous)

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

CONCLUSION

Meda Sara persons have Sukha, i.e. they are comfortable with luxurious life. Here Sukha means a feeling that makes life pleasant. They cannot tolerate exertion so they require sedentary jobs. They are intelligent and suitable

for administrative jobs. These people have boon of melodious voice, so they can be singers, announcers, commentators etc. These people have melodious voice, so they can be singers, broadcasters. These people have unctuous looks and voice, so they can work as anchor persons. These people love sedentary life and like to enjoy life. They are unable to bear exertion; they love luxury so they can be good hoteliers, luxury store owners. They have a taste of what is best suited so they can be good fashion critics. Meda dhatu is very important among sapta dhatu due to its function –snehan, drudhata, asthiposhan.

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