

IMPORTANCE AND PROCEDURE FOR ANALYSIS OF MEDA DHATU

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ABSTRACT

Ayurveda, the most ancient science means knowledge of life which serves mankind by providing a comprehensive, natural and holistic cure for diseases related to mind and body. The aim of *Ayurveda* is not only to treat the disease but also to protect the health of the healthy individual as said in the classics i.e., “*swasthasya swasthya rakshanam aturasya vikara prashmanam ch*”. Health in *Ayurveda* is defined as an accurate amount of *Dosha*, *Dhatu* and *Mala*. Any type of variations in quantity as well as quality leads to diseases. One of the *dhatu*s i.e., *Meda Dhatu* is correlated with fat and lipid in modern science. This paper is about the method by which *Meda Dhatu* can be assessed according to *Ayurveda*.

Keywords: *meda, dhatu, swasthasya, assessment*

INTRODUCTION

Ayurveda, the most ancient medical science is the knowledge of life gifted by sages of ancient times. The aim of *Ayurveda* is not only to treat the disease but also to protect the health of a healthy individual

“*Swasthasya swasthya rakshanam aturasya vikar prashmanam ch*”¹. The *Ayu* (life span) in *Ayurveda* is defined as a combination of *Sharir*, *Indriya*, *Satva* and *Atma*². In *Ayurveda* classic definition of *Swastha*

refers to the accurate quantity of *Dosha*, *Dhatu* and *Mala*³ and any variations in their quantity or quality leads to diseases. The body consists of seven *dhatu*, one of them is *Meda Dhatu*. These seven *Dhatu*s are sequentially formed, and this process takes 6 days according to *Acharya Charka*⁴. According to *Acharya Sushruta* and *Acharya Vagbhatta*, it takes 1 month (18090 *Kala*)⁵. According to *Acharya Sushruta* formation of the first *Dhatu* i.e., *Rasa Dhatu* from the *Ahara Rasa* (digestive product of food) consumes one day but after that, every *Dhatu* formation consumes 5 days each. So, the formation of *Meda* takes 15 days. As per the description in *Ayurvedic* literature, *Meda Dhatu* is originated from *Mamsa Dhatu*.

Location of Meda:

In human body, *Meda* resides in *Medodhara Kala*⁶. In the modern era, *Kala* can be identified as a membrane. Despite few places like testicles, eyelids etc *Medodhara Kala* is present almost all over the body beneath the *Mamsadhara Kala*. *Meda* is deposited especially in *Vapavahan*⁷ (related with the omentum of the belly), over the pelvic region, around the blood vessels to protect it from the shock and around eye-balls.

Aetiology of Medo Vridhi:

Meda is increased due to lack of exercise, sleeping during the day and intake of diet increasing *Kapha* which leads to the increment of *Meda*⁸. This excess

of *Meda* and *Kapha* leads to blockage of *Srotas* (channels in the body) and finally *Medo Vridhi*⁹.

Aetiology of Meda Kshaya:

Meda Dhatu Kshaya can be correlated with *Atikrishta*, which is mentioned among the *Asthanin-dita Purusha*¹⁰ in *Charka Samhita Sutra Sthana*. This *Atikrishta* leads to various diseases such as *Pliha* \ *Vridhi*, *Kasa*, *Kshaya*, *Swasa*, *Gulma Arsha*, *Udara*, *Grahani* and *Udar Roga*¹¹. *Meda Dhatu* decreases due to malnourishment of *Rasa Dhatu* by fasting, excessive exercise, excessive work, insomnia, excessive bathing, the persistence of disease for a long time (Chronic disease) and *Vatavardhaka Ahara Vihara*¹².

Assessment of Meda Dhatu:

In *Charaka Samhita*, *Acharya Charka* has mentioned *Anjali pramana* for the measurement of all physical elements of the body in *Sharirsankhyasharir Adhyaya*. The *Pramana* of *Meda Dhatu* is 2 *Anjali*¹³, but it is difficult and almost impossible to assess. So, its increase (*Vridhi*), vitiation (*Dushti*), decrease (*Kshaya*) and optimum condition (*Sara*) of *Meda Dhatu* can be assessed by its features mentioned in *Ayurvedic* classics. The features are as follows:

Features of Meda Sara¹⁴ and assessment method:

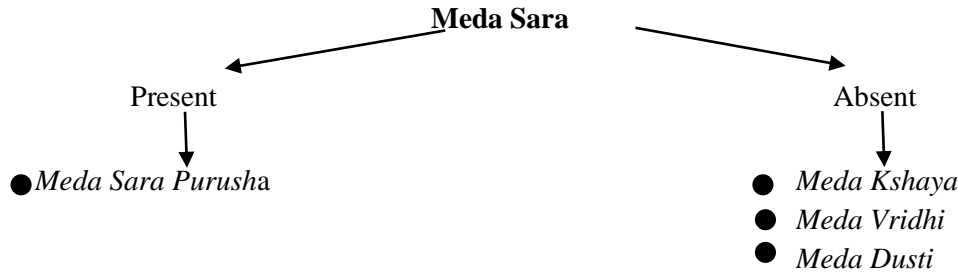
Meda Sara means qualitative as well as quantitative assessment of *Meda Dhatu*

S. No.	Meda Sara	Assessment via	
1.	स्नेहयुक्त स्वर	delicate voice	Observation
2.	स्नेहयुक्त नेत्र	unctuousness in eyes	Question and inspection
3.	स्नेहयुक्त केश	oily hairs or lustrous hairs	Question and inspection
4.	स्नेहयुक्त रोम	lustrous body hairs	Question and inspection
5.	स्नेहयुक्त नख	shiny nails	Inspection
6.	स्नेहयुक्तदन्त	shiny teeth	Inspection
7.	स्नेहयुक्तऔष्ठ	lustrous lips	Question and inspection
8.	स्नेहयुक्तामूत्र	oily urine or Chyluria i.e., the presence lymphatic fluid that contains fat and protein, leaks into with body	Evaluating a postprandial sample of urine for chylomicrons and triglycerides
9.	स्नेहयुक्तपुरीष	fatty faeces or steatorrhea i.e., presence of fat in faeces due to lack of absorbing fat or nutrients	Quantitative assessment of faecal fat by CFA (coefficient of fat absorption)
10.	बृहतशरीर	large body assessed by Angul Praman men-	Angul Pramana (in Ayurveda classics)

		tion in <i>Ayurveda</i> classics	
11.	आयाम/ परिश्रम सहिष्णु	unable to tolerate exertion	Question and exercise tolerance test
13.	वितैश्वर्य सुखोपभोग प्रदानान्यार्जवं	individual possesses wealth, power, happiness, enjoyment etc	Question
14.	सुकुमरोपचारता	delicate appearance	visual inspection

The above points are mentioned to assess *Meda Dhatu Sara* (optimum condition of *Meda Dhatu*). This *Sara* of *Meda* can be assessed as follow:

➤ If the features mentioned above are present then an individual may be considered as *Meda Sara Purusha* otherwise it may be considered as *Meda Kshaya*, *Vridhi* or *Dusti*.



Features of *meda Kshaya*¹⁵ and assessment method:

Meda Kshaya means the quantitative decrease in *Meda Dhatu*.

S.No.	<i>Meda Kshaya</i>		Assessment via
1.	संधीनां स्फुटनं	joint crepitation	Inspection
2.	ग्लानि	Irritation	Question
3.	अक्ष्णोआयास	lassitude of eyes	Question
4.	तनुत्वं चोदरस्य	decrease waist circumference	Hip waist ratio
5.	स्वपनं कटयाः	numbness in the pelvic region	Inspection by touch
6.	शोष	depletion of other <i>Dhatu</i> s or tuberculosis	Features of other <i>Dhatu</i> and investigation for tuberculosis
7.	कृशाङ्गता	muscle wasting	Skin-fold thickness (sum of all four sites)
8.	प्लीहाभिवृद्धि	Splenomegaly	Palpation and percussion
9.	संधि शून्यता	numbness in joint and lack of strength in joints	Question and inspection
10.	रौक्ष्य	Dryness	Touch
11.	मेदुरमांसप्रार्थनां	desire of fatty food	Question
12.	काश्य	lean and thin	BMI (Body mass index)
13.	श्रम	weakness after mild exertion	Question

The above points are mentioned to assess *Meda Dhatu Kshaya* (decrease in the quantity of *Meda*

Dhatu). This *Kshaya* of *Meda* can be assessed as follows:

- If the features present are <50% then it may be considered as *Avar Meda Kshaya* (mild decrease in *Meda Dhatu*)
- If the features present are 50%-75% then it may be considered as *Madhyam Meda Kshaya* (moderate decrease in *Meda Dhatu*)
- If the features present are >75% then it may be considered as *Pravar Meda Kshaya* (sever decrease in *Meda Dhatu*)

Features of *Meda Vridhi*¹⁶:

S.No.	<i>Meda vridhi</i>		Assessment via
1	अल्पऽपि चेष्टा श्वासनम्	dyspnea on mild exertion	Asking questions and observation
2	स्फ़िक उदर लम्बनम्	increase the circumference of the butt, & abdomen	Waist hip ratio
3	स्निग्ध अङ्गता	unctuousness of body	Observation (via touch)
4	कास	cough	Question/Auscultation
5	श्वास	Breathlessness	Observation/Question
6	दौर्गन्धः	foul smell	Question and Observation

Meda Vridhi means quantitative increment of *Meda Dhatu*.

The above points are mentioned to assess *Meda Dhatu Vridhi* (increment in the quantity of *Meda Dhatu*). The *Vridhi* of *Meda* can be assessed as follows:

- If the features present are <50% then it may be considered as *Avar Meda Vridhi* (mild increment in *Meda Dhatu*)

- If the features present are 50%-75% then it may be considered as *Madhyam Meda Vridhi* (moderate increment in *Meda Dhatu*)
- If the features present are >75% then it may be considered as *Pravar Meda Vridhi* (sever increment in *Meda Dhatu*)

Features of *Meda Dusti*¹⁷:

Meda Dusti means qualitative changes of *Meda Dhatu*.

S.No.	<i>Meda Dusti</i>		Assessment via
1	जवोपरोधः	lack of enthusiasm	Question (history taking)
2	कृच्छ्रव्यवायता	lack of sexual activity	Question (history taking)
3	दौर्बल्य	Weakness	Question (history taking)
4	दौर्गन्ध	foul smell	Question & Observation (by smell)
5	स्वेदाबाध	uncomfortable due to sweating	Question & Observation
6	क्षुद अतिमात्रा	Polyphagia	Question
7	पिपासातिमात्रा	Polydipsia	Question
8	जटिलीभावकेशे	complex hair	Question & observation (appearance)
9	माधुर्य आस्य	the sweet taste of mouth	Question
10	करपाद सुप्त दाह	numbness and burning sensation in hand and feet	Question & inspection (via touch)
11	मुख तालु कण्ठशोष	dryness of mouth	Question
12	आलस्य	feeling of laziness	Question
13	मलिन काय छिद्र उपदेहः	ugly appearance due to excess secretions of	Inspection / question

		mucous from orifices of the body	
14	अङ्गपरिदाह और सूप्तता	the feeling of burning sensation and numbness of body parts	Question / inspection (via touch)
15	षटपदपिपीलिकाभिश्च शरीर आभिसरणम्	roaming or attracting of fly, ants, butterflies etc toward the patient body	Question
16	मूत्रे च मूत्रदोषान	change in the normal physical appearance of urine	Routine and microscopic examination of urine
17	विस्त्र शरीरगन्ध	foul smell	Question
18	निद्रा	excessive sleep	Question
19	तन्द्रा	Drowsiness	Question

Above points that mentioned to assess *Meda dhatu dusti* (vitiation of *Meda Dhatu*). The *Meda Dusti* can be assessed as follows:

- ❖ If the features present are <50% then it may be considered as *Avar Meda Dusti* (mild vitiation in *Meda Dhatu*)
- ❖ If the features present are 50%-75% then it may be considered as *Madhyam Meda Dusti* (moderate vitiation in *Meda Dhatu*)
- ❖ If the features present are >75% then it may be considered as *Pravar Meda Dusti* (sever vitiation in *Meda Dhatu*)

DISCUSSION

On the basis of the above procedure for analysis of *Medo Dhatu* we can assess *Medo Dusti*, *Vridhi* and *Kshya*. In brief, we can say that these disorders are related to the involvement of *Dhathavagni* and *Bhutagni*. The abnormality of *Dhatvagni* especially *Meda Agni* is responsible for these *Medo Vikaras*. As we know that *Medo Dushti* leads to *Sthaulya*, *Prameha* etc *Medo Vridhi* leads to *Granthi*, *Galganda*, *Arbudh* etc. These derangements of *Meda Dhatu* are due to deranged metabolism such as Obesity, Diabetes, Hypothyroidism etc. If we assess the status of *Medo Dhatu*, we can prevent various metabolic disorders in a very early stage.

CONCLUSION

Meda dhatu vitiation (*dushti*), increase (*vridhi*) and decrease (*kshya*) lead to various diseases, which are mentioned under *Meda pradosha vikara* described in *Sushruta Samhita Sutra Sthana*. *Meda pradosha*

vikaras are *granthi*, *vridhi*, *galganda*, *gandmala*, *arbudha*, *medoj austha*, *atisthaulya* etc. The procedure for analysis of *meda dhatu* can be formatted as per the different features described in the classic texts of Ayurveda and it is very important to assess the status of *Meda dhatu* for the following reasons:

- To diagnose and cure the disease.
- To maintain the status of *Meda* in an equilibrium state for a healthy lifestyle.
- To manage the *Prakritika karma* of *Meda dhatu* such as *snehan* (lubrication) of body, production of *sweda* (sweat), *dridhatava* (the solidity of the body), *asthipushhti* (nourishment of bone).

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