



*Review Article*

**A Review of assessment criteria of Meda Dhatu Dushti in Brihatrayi**

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**ABSTRACT:**

Meda Dhatu Dushti is profound in today's society. Diseases resulting from this pathological event like obesity, Diabetes, PCOD are spreading all over the world. It is very crucial to identify the Meda Dhatu Dushti and assess it properly. Ayurveda gives emphasis on proper diagnosis first and then treating the entity. Various assessment criteria are given in Brihatrayi which are essential for the diagnosis and prevention of Meda Dhatu Dushti. Here detailed review of assessment criteria is done and presented.

**KEY WORDS:** *Meda Dhatu, Ayurveda, Santarpanjanya vyadhi, Meda Dhatu parikshan*

**INTRODUCTION:**

Assessment criteria are the tools which enables a physician to diagnose the pathological entity in the patient <sup>1</sup>. In Ayurveda every diagnosis depends upon cumulative outcome of several subjective and objective criteria <sup>2</sup>. These assessment criteria help in precise assessment of current pathology in the body. Proper assessment of every pathology is the most crucial and foremost step of treatment as mentioned by Acharya Charak as "*Rogamadauparikshet*"

The precise assessment of vitiation happening in Dosha- Dhatu- Mala- Srotus-Manah is very essential to understand the ongoing pathology <sup>3</sup>. Ayurveda being highly patient-centric health science the assessment criterias are very much variable for every physician. Each and every treatment regime is designed on specific dosh-dushya complex. So, the accurate assessment of each vitiation is a cardinal step in deciding the treatment regime.

Today's lifestyle is having all the causative factors of Meda Dhatu Dushti as Avyayam (sedentary lifestyle), Diwaswapn (day time sleep), Medasvi ahaar (Fatty flesh eating), V aruni sevan ( alcohol consumption). Excess practice of these things are leading to Meda Dhatu Dushti on worldwide level.

Dhatu acts as dushyas in most of the pathologies. Medo dhatu is the fourth dhatu of Sapta Dhatu. The basic function of Medo dhatu is to provide lubrication and stability to the body. The formation of proper next dhatus like Asthi and majja is also dependent on Medo dhatu. Vitiation Medo dhatu leads to various diseses like Sthoulya, Prameha, arbud, granthi etc. So, assessment of Medo Dhatu Dushti is very important to check stage of Dhatu vitiation, pathogenesis of disease and prognosis of disease <sup>4</sup>. Various criteria are described as lakshanas of Medo dhatu dushti in Charak Samhita, Sushrut Samhita and Ashtang Hruday.

## MATERIAL AND METHODS:

The original textual references from samhitas were reviewed. The commentary on these samhitas were also consulted. The latest review articles were also reviewed.

## RESULTS:

### Meda dhatu-

It is fourth amongst seven dhatus which are fundamental entities of a human body.<sup>5</sup> Meda dhatu originates from Mamsa dhatu.<sup>6</sup>

It exists in two forms in human body

1. Sthansth dhatu- the one which performs the function of providing stability and coat all the component of the human body.
2. Margasth dhatu- provide nutrition to the next dhatu.

The adequate amount of Meda dhatu is two anjali praman.<sup>7</sup>

The time needed to form proper Meda Dhatu is on the 4th day from the nutrient fluid (ahara rasa)<sup>8</sup>. However, Sushruta opines that the meda dhatu is formed in fifteen days (a time span of 9045 kala)<sup>9</sup>. Its location is all over the body. Site of origin of medovaha srotus is vrikka and kati.<sup>10</sup> and vrikka mula and vapavahan.<sup>11</sup>

Meda dhatu is primarily associated with functions like sweating, providing strength to the body, moisturising the of body with oil, formation of Asthi dhatu.<sup>12</sup>

The sign and symptoms associated with vitiation of Medo Dhatu Dhushti are as follows-

1. According to Acharya Charak-

He has given two sets of criteria. One in su-trasthan while elaborating Ashaonindatiya and another in Prameha diseased in the form of purvarup. The details are following-

- A). Ashaunindatiya Purush<sup>13</sup> - Atisthula (Overweight and Obese), atikrish (lean and underweight) , atigaur ( Albino), atikrishn (Dark skin colour), atidirgh (Gigantic), atihrasv (Dwarf), atiloma (hypertrichosis), aloma (Atrichia).

- B). Prameha purvarupa<sup>14</sup>-

Jatalibhav kesheshu ( tangling of hair), Aasyamadhurya( having sweet taste in mouth all the time without eating sweet), Karpaad suptadaha (numbness and burning sensation in palm and sole) , mukhtalu kanth shosh (dryness in oral cavity), pipasa ( thirst more than usual), aalasya (lazy behaviour), mala kaya (increased amount of all type of excretes of body) , cchidra upadeha (thick layering of excretions around the all openings of the body), paridaah (burning sensation all over the body), suptata angeshu (numbness in whole body), shata pipilika sharer mutraabhisaran (presence of ant around the body and urine), mutra dosh (various urine pathologies), visragandh sharir (acidic odour in the body), nidra-tandra sarvkala (feeling snoozy all the time)<sup>15</sup>, shayya-aasan-swapn sukh rati (always likes to be in comfortable sitting or lie down posture), keshanakh ativridhi (increased rate of growth of nails and hair), shitapriyatva (affinity towards cold things).

2. According to Acharya Sushruta<sup>16,17</sup>-

Granthi- Medoj granthi, Vriddhi- Vrushan vriddhi, Galaganda- Goitre, Arbuda- Tumour, Medoj oshthprakop- Inflamed lips with secretions, Madhumeha- Diabetes Mellitus, Sthoulya- Obesity, Atisweda- Excess sweating, Snigdhatanagata, Udar-Parshwa Vriddhi, Kaas-Shwas, Dourgandhya.

3. According to Acharya Vagbhatta<sup>18</sup>-

Shrimati Alpa cheshta, Sfig-Stan-Udar lamanam.

4. Specifically mentioned parameters for medadhikya in Ashaunindatiya<sup>19</sup>, Ayushohraas- Lesser life span, Javoparodh-decreased enthusiasm. Kricchavyavayata-difficulty in intercourse, Dourbyla-weakness, Dourgandhya- foul smell from body, Swedabaadh- excessive sweating, Atikshudha- excess hunger, Atipipasa-excess thirst.

The assessment chart for Meda Dhatu Dushti is as follows-

**Table No. 1: The assessment chart for Meda Dhatu Dushti**

Sr. No.	Criteria	Meaning
1	<i>Atisthula</i>	Overweight and Obese
2	<i>Atikrish</i>	lean and underweight
3	<i>Atigaur</i>	Albino
4	<i>Atikrishn</i>	Dark skin colour
5	<i>Atidirgh</i>	Gigantic
6	<i>Atihrasv</i>	Dwarf
7	<i>Atiloma</i>	Hypertrichosis
8	<i>Aloma</i>	Atrichia
9	<i>Jatalibhav kesheshu</i>	tangling of hair
10	<i>Aasyamadhurya</i>	having sweet taste in mouth all the time without eating sweet
11	<i>Karpaad supttadaha</i>	numbness and burning sensation in palm and sole
12	<i>mukhtalu kanth shosh</i>	dryness in oral cavity
13	<i>pipasa</i>	thirst more than usual
14	<i>aalasya</i>	lazy behaviour
15	<i>mala kaya</i>	increased amount of all type of excreta of body
16	<i>cchidra upadeha</i>	more layering of excretions around the all openings of the body
17	<i>paridaah</i>	burning sensation all over the body
18	<i>suptata angeshu</i>	numbness in whole body
19	<i>shata pipilika sharir mutraabhisaran</i>	presence of ant around the body and urine
20	<i>mutra dosh</i>	various urine pathologies
21	<i>visragandh sharir</i>	acidic odour in the body
22	<i>nidra-tandra sarvkala</i>	feeling snoozy all the time
23	<i>shayya-aasan-swapn sukh rati</i>	always likes to be in comfortable sitting or lie down posture
24	<i>keshanakh ativriddhi</i>	increased rate of growth of nails and hair
25	<i>shitapriyatva</i>	affinity towards cold things
26	<i>Ayushohraas</i>	Lesser life span
27	<i>Javoparodh</i>	decreased enthusiasm
28	<i>Kricchavyavayata</i>	difficulty in intercourse
29	<i>Dourbyla</i>	weakness
30	<i>Dourgandhya</i>	foul smell from body
31	<i>Swedabaadh</i>	excessive sweating
32	<i>Atikshudha</i>	excess hunger
33	<i>Atipipasa</i>	excess thirst
34	<i>Granthi</i>	Medoj granthi
35	<i>Vriddhi</i>	Vrushan vriddhi
36	<i>Galaganda</i>	Goitre
37	<i>Arbuda</i>	Tumour
38	<i>Medoj oshthprakop</i>	Inflamed lips with secretions
39	<i>Madhumeha</i>	Diabetes Mellitus
40	<i>sthoulya</i>	Obesity
41	<i>Atisweda</i>	Excess sweating
42	<i>Snigdhatanagata</i>	Moisten feeling in whole body
43	<i>Udar-Parshwa Vriddhi</i>	Excess fat deposition around abdomen and flanks
44	<i>Kaas-Shwas</i>	Respiratory tract disorders
45	<i>Shrimati Alpa cheshta</i>	Exhausted with minimum efforts
46	<i>Sfig-Stan-Udar lamanam</i>	Pendulate body parts
47	<i>Ayushohraas</i>	Lesser life span
48	<i>Kricchavyavayata</i>	difficulty in intercourse
49	<i>Atikshudha</i>	excess hunger
50	<i>Atipipasa</i>	excess thirst

## DISCUSSION:

The Medo Dhatu Dushti leads to various disorders which includes Obesity, Diabetes, PCOD, Hypertension, thyroid disorders, hyperlipidaemia and many more. It plays cardinal role in the pathogenesis of above said diseases.

The summarization of above list gives important pattern for assessment criteria guidelines for Medo Dhatu Dushti. Above ample criteria must be used to assess the Medo Dhatu Dushti.

So, all these criteria can be divided into two categories- Subjective and objective criteria.

### 1). Subjective criterias-

Daurblya, Shrameti Alpa cheshta, Dourgandhya, Javoparodh, kricchavyavayata, Jatalibhav kesheshu, Aasyamadhurya, Karpaad suptadaha, mukhtalu kanth shosh, pipasa, aalasya, malakaya, cchidra upadeha, paridaah, suptata angeshu, shata pipilika sharir mutraabhisaran, mutra dosh, visragandh sharir, nidra-tandra sarvkala, shayya-aasan-swapn sukh rati, keshanakh ativriddhi, shitapriyatva.

### 2). Objective criterias-

Udar-Parshwa Vriddhi, Sfig-Stan-Udar lamanam, Granthi, Vriddhi, Galaganda, Arbuda, Medoj oshthprakop, Madhumeha, Atisthula, atikrish, atigaur, atikrishn, atidirgh, atihrasv, atiloma, aloma.

While Acharya Charak has given emphasis on obesity and prodromal stage of Prameha, Acharya Sushrut has given weightage to vitiation features of Mansa dhatu dushti and Meda dhatu dushti. Acharya Vagbhatt give preference to size increment of various parts of body.

Brihatrayi provides vast group of criteria for Medo Dhatu Dushti which makes identification of the same very easy. Not only we can access the onset and extent of Medo Dhatu Dushti but can take timely interventions to check the onset of disease as Ayurveda believes primarily in prevention of occurrence of disease.

## CONCLUSION:

Today's lifestyle there are ample reasons for Meda Dhatu Dushti and its evidence can be seen in today's population. The impact of Meda Dhatu Dushti leads to various diseases like Obesity, Diabetes Mellitus, PCOD, Atherosclerosis, which are gripping the whole world in their claws. Precise assessment is very cardinal for the prevention of these consequences. Above-described analysis will make this task easier. Hence, we can follow the epic motto of Ayurved that is checking the propagation of pathologies by identifying them and break the samprapti cycle by Nidan Parivarjan.

## CONFLICT OF INTEREST: None

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