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AN OBSERVATIONAL STUDY BETWEEN MEDASAR AND STHOOL PURUSHA: A REVIEW ARTICLE

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ABSTRACT

Introduction: A balanced or equilibrium condition of Dosha, Dhatu, Mala, agni and happy state of Atma, indrya, and Mana constitutes Swastha purusha. In this context Dhatu is an essential constituent of the body. During Sapta dhatus, Meda dhatu is the fourth dhatu of the semisolid form and lies in the free space of the muscle tissue, below the skin or a subcutaneous fat. As the saar is used to evaluate the status of the dhatu and satva in the body, the vishuddhameda dhatu expresses itself with certain characters in an individual. On the other side Sthaulya is the disorder of improper Meda dhatu metabolism. Sthaulya is considered as one of the SantarpanjanyaVyadhi with the involvement of mainly Medodhatu and Kaphapradhanatridosh. Excessive accumulation of Kapha and Meda with other factors eventually leads to SthaulyaRoga. Line of treatment for Sthula is Apatarpana and Langhana, which can be done by Shodhana and Shamana Yoga therapy, Vyayam proper dietary and lifestyle modification can play crucial role in prevention of Sthaulya. Acharya Charaka has illustrated that Krishata is better than Sthaulya because when Sthula Purusha affected by disease suffers more due to it as compared to Karshya. Kapha Prakriti persons are more prone to become obese (Sthula).

Keywords: Swasthpurush, Sthaulya, Medasar purusha, Balanced of Atma, mana and Indriya

INTRODUCTION

Health as it is evident is an outcome of multifactorial, multilevel organism having a balanced state of consciousness, senses, mind and body. These factors continuously interact in different planes to produce different quantum and quality of magnitude of experiences, hence, the nonexistence of “dis” from the word disease will ultimately lead to a condition of ease. To approach this aim, Ayurveda has been there since ages and also emerging as a dominant tool creating favorable circumstances to increase the chance of benefits towards mankind by application of its scientific yet rational based basic principles.

During Sapta dhatus Meda Dhatu is the fourth dhatu of body which is in a semisolid form and lies in the free space of the muscle tissue, below the skin or as a subcutaneous fat. Acharya Charaka has propounded many clinical interpretations for assessing different attributes of the body. It includes ten multi-dimensional assessment parameters among which Saar one of the most reliable and practical examination for assessing the excellent status of Dhatu and BalaPramana Saar is said to be the purest form of Dhatu or essence of dhatu which is expressed as Physical and Physio-eristics in an individual. As the Saar is used to evaluate the status of Dhatu and Satva in the body, the expresses itself in the form of physical Snigdhatu in Varna, Swara, Netra, I be endowed with Aishwarya, Sukha etc. These factors differ from person to person as Saar has been categorized into Pravara, Assar, and Madhya based on its characteristics. On caused by the excessive accumulation of Meda Dhatu owing to the derangement of KaphaDosha. In modern the other hand, Sthaulya is the disorder of improper Meda dhatu metabolism. It is caused by ineffectiveness mobilization of fat from adipose tissue beyond physiological limits while synthesis and storage of fat continues normally.

Objectives: This research is an attempt to assess the Medasaar purusha along with the Sthaulys purusha by the cardinal symptoms given in Samhita. Object parameters and Anthropometric measurements to clear the doubts and confusion regarding the two states of Meda dhatu is done to form a standard criterion to establish the two healthy and diseased conditions of Meda dhatu. **Method:** The study was conducted on a sample of 60

individuals divided into two groups based on BMI. For this purpose, the study was conducted after careful clinical history, examination and laboratory investigations as per proforma, volunteers were selected and screened for their suitability of getting enrolled as per specific inclusion and exclusion criteria. Results: In between Medasaar and Sthaulya purusha study differences were found in the normal and diseased condition. There is significant difference in Anthropometric fat percentage, visceral fat as well as muscle fat percentage.

Conceptual detail

The term Sara is derived from the root 'Sr Sthire' with suffix 'Ghana'. It means essential, best, highest, most excellent, real, true, genuine, strong & vigorous. It is also considered as the 'Bala' and 'Sthiraamsa'. The concept of Sara is related with the excellence of Dhatu. Though, the body of every individual is made up of seven Dhatus, it is found that at the level of the excellence of Dhatus, each individual differs from one another. This may be due to the divergence of Dhatuparinama. The ratio of Dhatuparinama is not same in each and every person, thus the body which is composed of seven Dhatus of different quantities, vary from one another. One of the main factors affecting the Paaka, which contributes to the maintenance of Dhatu Sara, is Dhatvagni, without which even the formation of Dhatu is not possible. Hence the Sara not only represents the healthy state of Dhatu, but also projects the perfect performance of the respective Dhatvagni. The individuals on the basis of Sara have been classified into various categories depending on the predominance of particular Dhatu. The imbalanced state of Dhatus is known as Dhatuvaishmya which may be either the decreased state or increased state that is Dhatu Kshaya or Dhatu Vriddhi leads to all kinds of Rogas.

Acharya Charak mentioned that a person in whom excessive and abnormal increase of Medodhatu along with Mamsadhatu is found which results into pendulous appearance of buttocks, belly, breast and whose increased bulk is not matched by a corresponding increase in energy is called Sthula purusha.² Sthaulya is a Dushya dominant Vyadhi, plays a major role in pathogenesis of Sthaulya, therefore it is important to know different aspects

of Meda. Substance which has Snigdha property is called Meda. There are many oily substances in the body like vasa Majja.etc.

Sthana and Swarupa of Meda Dhatu:

1. Poshya (Immobile in nature) – which stored in Medodharakalaie; in its sites like., Udara, Sphika, Stana, Gala,etc and Vasa (Mamsagata) According to modern science, it can correlated with adipose tissue / fat.

2. Poshak (Mobile in nature) - which is circulated in whole body along with Gatiyukta Rasa-Rakta Dhatu for nourishing the PoshyaMeda Dhatu/Sneha. According to modern science it can be correlated with cholesterol and lipids which are present in circulating blood.

Symptoms of Atisthaulya

- Chalsphikudarstana (Pendulous buttocks, belly, and breasts)
- Javoprodha (Sluggishness in movement)
- Krichhavyavayata (difficulty in intercourse)
- Swedabadha (excessive sweating)
- Kshudhatimatram (excessive appetite)
- Daurbalyam (Weakness)
- Pipasatiyogam (excessive thirst)
- Daurgandhyam (Foul smell)

RESULTS

- In Group A mostly were males which belonged to lower middle class were not associated with any illness. In Group B mostly were females and belongs to upper middle class were normal and with associated illness.
- All subjective parameters in Group A assessed were above 50% with maximum VisheshSnigdhta in Varna in (83%) and Sukumartawas seen in (73.3%) which indicates Medasaarta was in MadhyamPramana in the subjects.

DISCUSSION

Meda Dhatu is the Snehatmaka dhatu formed from Mamsa Dhatu having Guru, snighda property mainly responsible for providing Snehana, Poshana, and Drivatva to the body. In Medasaar individual the Meda dhatu would be present in its purest form and show its excellence which could be spectacular, as the individual would be endowed with Visesha Snigdha in Varna, Swara, Netra, Kesha, Nakha, Loma. They have proportionate body and could not be able to perform strenuous work. It indicates the healthy state of dhatu. Sthaulya has been mentioned under the heading “Asthavirupa” in Veda and as a “Kaphananatmajavyadhi” by Acharya Charaka. According to the Ayurvedic principles, Sthaulya is a Medadushya dominant disorder and a syndromic entity.

Jatharagni is main responsible factor for digestion of food. In Medoroga (Sthaulya) due to obstruction of Meda, Vata remains in Koshta and causes Tikshnagni. Here the question arises, how Ama formation can occur in the presence of Tikshnagni. Chakrapani and Dalhana have clarified this by giving explanation that in the stage of Tikshnagni, person goes for Adhyasana and Akal Bhojan, which leads to disturbance in Agni and subsequently formation of Ama may take place. Moreover, Dalhana has explained that in the Sthaulya formation of ama is more due to decrease level of Medodhatavagni than Jathragni. As per Vagbhata Pachakansa present in each Dhatu is referred to Dhatvagni. Usma present in Dhatu is part of Jatharagni and is controlled by it. Dhatavagnimandhya of specific Dhatavagni causes Vriddhi of that Dhatu and vis.a.vis. In the state of Dhatavagnimandya Kshaya of Uttar Dhatu take place.⁸ In the case of Sthaulya Medodhatvagni Poshkansa started at Jathragni level is vitiated, this Poshak Ras which comes in large quantities to Meda Dhatu slow down the Medadhatavagni. Due to continuous excess of nutrient, the work of Medadhatvagni reaches almost to its lowest level, which leads to the increases of Meda dhatu in their depot. In addition due to decreased production of Sukshma and Sara part at Medadhatvagni level the further Asthi, Majja, Shukra dhatu get less Poshak Ras due to this Uttarottar Dhatu (Ashthi Majja Shukra) is not formed properly. In another word, due to etiological factors, there is increase in the fatty tissue in the body. This increased fatty tissue produces obstruction in various system. Specifically, this causes obstruction to „Vata“. This obstructed Vata starts wandering in abdominal cavity. It gives

hyperstimulation to the digestive power (Jatharagni). This causes more and quick digestion and absorption of food. As a result of this appetite is increased to satisfy this increased hunger the person goes on eating more and more. This leads to increase in fatty tissue and vicious circle goes on. Even though the digestive power in the stomach (Jatharagni) is increased, there is reduced digestive power at the tissue level. The digestive power responsible for the production of fatty tissue (MedoDhatwagni) from the muscle tissue into fatty tissue does not take place properly. This causes excess faulty deposition of fat in the body and Medoroga is produced.

Conclusion

Highly significant and further studies can be performed taking a large sample size so that more accurate results can be seen to prove the hypothesis and giving a standard criterion in understanding of Medasaar and Sthaulya. Excessive accumulation of Kapha and Meda with other factors eventually leads to Sthaulya.

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