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ABSTRACT: Medo has received equal importance as Literally, the word "Snehana". This stands for Sneha, Fat, and Oil etc. It means the substance which has snigdhatva property is called There are so many oily substances in the body like Vasa, Majja etc. When individuals known as 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 There are so many oily substances in the body like Vasa, Majja etc. When Medodhatu is produced in excellence condition in an individual known as Medosara Purusha.

INTRODUCTION

This study is a comprehensive review of Medo Dhatu (Adipose tissue). The study of Medo Dhatu is increasingly significant in the present era because disturbances in its metabolism are extremely common. The rise in obesity (Sthaulya) is a direct result of the metabolic disturbance of Medo Dhatu. Composition and NatureMedo Dhatu is a tissue (Dhatu) dominated by the Jala (Water) and Prithvi (Earth) Mahabhutas. Due to its similar allied properties, it is closely linked to the nutrition or vitiation of Kapha Dosha. Medo Dhatu and Kapha Dosha share an Ashryashrayeebhava relationship (the relationship between a substrate and the substance residing in it).

FORMATION OF MEDO DHATU

According to Acharya Charaka, the formation process begins when Rakta Dhatu (Blood) combines with Tej (Heat) and Apa (Water). It is made solid by the action of Agni to convert into Mamsa Dhatu (Muscle).Mamsa is then digested by its own specific

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metabolic fire, the Medodhatvagni. When stirred by this fire and combined with the qualities of Apa and unctuous (oily) substances, it finally converts into Medo Dhatu (Ch. Chi. 15/35).

Theories of Dhatu Formation (Nourishment):

There are three classical theories regarding the nourishment of tissues:

Kshira-Dadhi Nyaya (The Law of Transformation): Preceding tissues transform into succeeding tissues, similar to milk transforming into curd. Thus, Rasadhatu is processed by Agni to become Rakta, which then becomes Mamsa, which finally transforms into Medo Dhatu.

Kedari-Kulya Nyaya (The Law of Transmission): This process is likened to the irrigation of fields by a canal. Water irrigates the nearby fields first before reaching the distant ones. Similarly, Ahararasa (nutrient fluid) provides nutrition to Rakta first, then Mamsa, and so on, allowing each tissue to pick up its own nutrients in order.

Khale Kapot Nyaya (The Law of Selectivity): Nourishment occurs through selection. Nutrients travel through different channels to reach specific tissues. Like pigeons carrying grains from a field in different directions, each Dhatu draws its specific nutrient fraction through its own unique channel.

PRAMANA (QUANTITY) OF MEDO DHATU

According to Ayurvedic texts:Medo (Stored Fat): Two AnjaliVasa (Muscle Fat): Three AnjaliThe total Medo content is approximately 5 Anjali. Given that total measurable body elements are 56.5 Anjali, Medo Dhatu constitutes roughly 11% to 12% of the body. Modern physiology mentions a similar fat percentage. However, this quantity varies per individual, and exact measurement is difficult due to the ever-changing nature of the human body (Su. Su. 15/44).

FUNCTIONS OF MEDO DHATU

According to Acharya Sushruta, the primary functions are:

Sneha: Providing unctuousness/lubrication.

Sweda: Production of sweat (the metabolic byproduct/Mala of Medo).

Dradhatva: Providing firmness and stability to the body.

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Asthipushti: Nourishment of the bone tissue (Asthi Dhatu).

Acharya Vagbhata (Astang Samgraha) adds:

Netra/Gatra Snigdhata: Providing luster and moisture to the eyes and body.

Key Clinical Note: In obesity (Sthaulya), the over-nourishment of Medo Dhatu leads to the malnourishment of all subsequent tissues, including the bones (Asthi). Additionally, the function of Dradhatva (stability) provides energy; fat acts as a stabilizer that provides nearly double the energy of carbohydrates or proteins.

ASHRYASHRAYEE BHAVAA

Dhatu serves as the shelter for a Dosha of an allied nature. Medo Dhatu is the location for Kapha Dosha. Because they share similar properties, any factor that increases Medo will typically increase Kapha, and vice versa.

MEDOVAHA SROTAS (THE CHANNELS)

The Medovaha Srotas is the internal transport system for fat. One Srotas cannot provide nourishment to a different Dhatu. Medo Dhatu receives nutrition from the preceding Mamsa Dhatu through these specific channels. Moola (The Roots of the Channels)The various Acharyas identify the roots (Moola) of Medovaha Srotas as follows:

S.no.	Authority	First Root	Second Root
1	Charaka	Vrikka (Kidneys)	Vapavahana (Omentum)
2	Sushruta	Vrikka (Kidneys)	Kati (Waist/Hips)
3	Vagbhata	Vrikka (Kidneys)	Mamsa (Muscle)

Vrikka (Kidney): Unanimously accepted.

While modern science focuses on urine formation, Ayurveda links it to fat metabolism. If we consider the Supra-renal glands (situated above the kidneys) as part of this complex, it fulfills the modern understanding of fat metabolism.

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Vapavahan (Omentum):

Considered the primary storage site for fat.Kati (Waist): The anatomical region where fat most visibly accumulates. Mamsa (Muscle): Represents the Vasa (fat within the muscle) and the subcutaneous fat beneath the skin.

FAT METABOLISM IN AYURVEDA

Kapha is seated in Rasa, Mamsa, Medo, Majja, and Sukra. Because of their similar properties, the vitiation of Kapha leads to the vitiation of Medo. Except for Asthi Dhatu (Bone), all tissues contain Snigdha Guna (unctuousness).

Table 1:

Poshaka vs. Poshya Medo Dhatu

Feature	Poshaka Medo (Mobile)	Poshya Medo (Immobile)
Nature	Circulates throughout the body with Rasa-Rakta.	Stored at specific sites (Medodharakala).
Purpose	Nourishes the Poshya Medo Dhatu.	Provides structure and storage.
Sites	Circulating blood/vessels.	Abdomen (Udara), Buttocks (Sphika), Breasts (Stana), Neck (Gala).
Modern View	Correlated with Cholesterol and Lipids.	Correlated with Adipose Tissue.

CONCLUSION

The study of Medo Dhatu provides a profound understanding of how the body manages energy, lubrication, and structural stability. Through the lens of Ayurveda, Medo is not merely "body fat" but a vital tissue governed by the Jala and Prithvi Mahabhutas, acting as a functional bridge between the muscular system (Mamsa) and the skeletal system (Asthi).

The classical theories of nourishment

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Kshira-Dadhi, Kedari-Kulya, and Khale Kapot—illustrate a sophisticated view of metabolism that accounts for both the sequential transformation of nutrients and the selective absorption of lipids. Furthermore, the identification of the Medovaha Srotas, with its roots in the Vrikka (Kidneys) and Vapavahana (Omentum), aligns remarkably well with modern clinical observations regarding abdominal adiposity and the endocrine roles of the renal system.

In the modern context, where metabolic disorders and obesity are prevalent, the Ayurvedic concept of Ashryashrayeebhava (the interdependence of Medo and Kapha) offers a valuable framework for treatment. By focusing on balancing the Medodhatvagni, clinicians can address the root cause of fat accumulation rather than just the symptoms. Ultimately, maintaining the optimum Pramana (quantity) and quality of Medo Dhatu is essential for ensuring physical endurance, emotional stability, and overall metabolic health.

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