

CONCEPTUAL STUDY OF MANSA DHATU W.S.R. TO KRIYA SHARIRA

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ABSTRACT

Ayurveda is an *upaveda* of 'Atharvaveda' which consists of all knowledge about life. This is not only the science of treatment but also healthy lifestyle and better health of human being. *Dosha*, *Dhatu* and *Mala*, also called "*Tristambha*", are the basic principles of *Ayurveda* which forms a base of *Sharir* (human body). These are the roots on which the whole body stands as a tree. *Dosha*, *Dhatu* and *Mala* holds and supports human body and maintenance of *Sharir* depends on these three *Stambhas*. *Ahara* (Food), *Nidra* (Sleep) and *Brahmacharya* (celibacy), the three pillars of life (*Trayopastambhas*) plays an important role in the maintenance of *Swasthya* (health) of an individual. *Dhatus* are the seven fundamental principles that support

the basic structure and functioning of body. *Mansa Dhatu* is Third among seven *Dhatus*. Main function of *Mansa Dhatu* is to provide nourishment to bones and strengthen to the body. *Mansavaha Srotas* plays an important role in the metabolism of *Mansa Dhatu*. When *Mansa Dhatu* is produced in excellence condition individuals are known as *Mansa Sara Purusha*. In modern *Mansa Dhatu* is compared to muscles or flesh in the entire body. Any kind of deviation in *Mansa Dhatu* (*Vishuddha Mansa*) leads to pathogenesis. Vitiating of *Mansa Dhatu* (*Vishuddha Mansa*) shows metabolic disorder in the body. This paper seeks to understand the concept of *Mansa Dhatu* for relevance to promote health and disease prevention.

KEYWORDS: *Dhatu, Mansa Dhatu, Vishuddha Mansa, Muscles, Flesh.*

INTRODUCTION

Ayurveda is an *upaveda* of '*Atharvaveda*' which consists of all knowledge about life. This is not only the science of treatment but also healthy lifestyle and better health of human being. *Dosha, Dhatu* and *Mala*, also called "*Tristambha*", are the basic principles of *Ayurveda* which forms a base of *Sharir* (human body). These are the roots on which the whole body stands as a tree.^[1] *Dosha, Dhatu* and *Mala* holds and supports human body and maintenance of *Sharir* depends on these three *Stambhas*. *Doshas* are the main bio-energies which are responsible for the physiological activities.

These activities take place through the media of *Dhatu* and *Mala*. *Dhatu* or tissue can be called as the stabilizing pillars of the body (*Dharnat Dhatavah*). *Dhatus* are those constituents which support the body. Well-nourished *Dhatus* give strength to the body and maintain health and immunity. *Dhatu* is an entity by which substance growth and nourishment of the body takes place. *Dhatus* are the functional apparatus of the *Dosha*.^[2] There are seven *Dhatu* as described by *Acharyas*; they are *Rasa, Rakta, Mansa, Meda, Asthi, Majja* and *Shukra*.

Mansa Dhatu is the third *Dhatu* formed and nourished by *Ahara Rasa*. *Mansa dhatu* is directly compared to the muscles and indirectly to the ligaments and skin, which are *upadhatus* formed as the unstable form of *Rakta dhatu* (*poshaka rakta*) is converted to *Mansa dhatu*. Word *Mansa* is derived from *Sanskrit* word meaning Nourishment of *Dhatus* in the form of *Snayu, Peshi* etc. Synonyms of *Mansa Dhatu* are *Pishit, Taras, Palal, Raktateja, Medaskruta, Kravyam, Aamisha, Kashyap* and so on.^[3]

Rasa, the essence of food, acquire redness from the color of the fire-like *Pitta*. *Pitta* acted upon by *Vayu, Aap, Teja* and cooked further attains solidity and thus converts into *Mansa* (flesh).^[4] *Mansa Dhatu* is formed as, *Poshak Rakta Dhatu* flows into the *Mansadhara Kala* and is digested by the *Mansa Agni*. *Mansa Dhatu* is the Slimy, Solid, unctuous *Dhatu* Reddish in color. In the existence of *Panchmahabhoota*, *Mansa Dhatu* has *Prithvi Mahabhuta* in its dominance, *Vasa* (Omentum) and *Tvacha* (skin and its layers) as its *Updhatu* (Accessory tissue) and *Kha Mala* as its excretory product.^[5] *Mansavaha Srotas* plays an important role in the metabolism of *Mansa Dhatu*. Principle Organs of *Mansavaha Srotas* are *Snayu & Twacha* (skin & its layer).^[6] The First *Kala* is *Mansadhara Kala* (Membrane or Layers of Muscles holding and Supporting the blood vessels) *Mansa* is found

in whole body of all living beings.^[7] When *Mansa Dhatu* is produced in excellence condition individuals are known as *Mansa Sara Purusha*. Those person with essence of *Mansa* have particular unctuous in complexion by signs of *Kshama* (forgiving nature), *Arjava* (kindness).^[8] *Mansa Dhatu* is distributed throughout the body, deposited under the skin but mainly it is deposited on buttocks, breast and abdomen. Muscle tissue coats the blind bony skeleton in body whereas the same musculature in the form of epithelial tissue and muscle tissue coats whole body in the form of skin and its layers. Bones and joints inside body are well proportionately limped and coated by muscle tissue as well as tendons supporting them for healthy movements of the same.^[9] As per modern, *Mansa Dhatu* is derived from *Ahara Rasa* after the nourishment of *Rakta Dhatu*. *Mansa Dhatu* is correlated with Muscle or flesh in the body and organs of body. *Mamsa dhatu* is whole and sole responsible for the strength, stamina and power of body.^[10] Also well-developed musculature is necessary for fulfilment and performance of any action inside and by the organs of body.^[11]

AIM AND OBJECTIVE

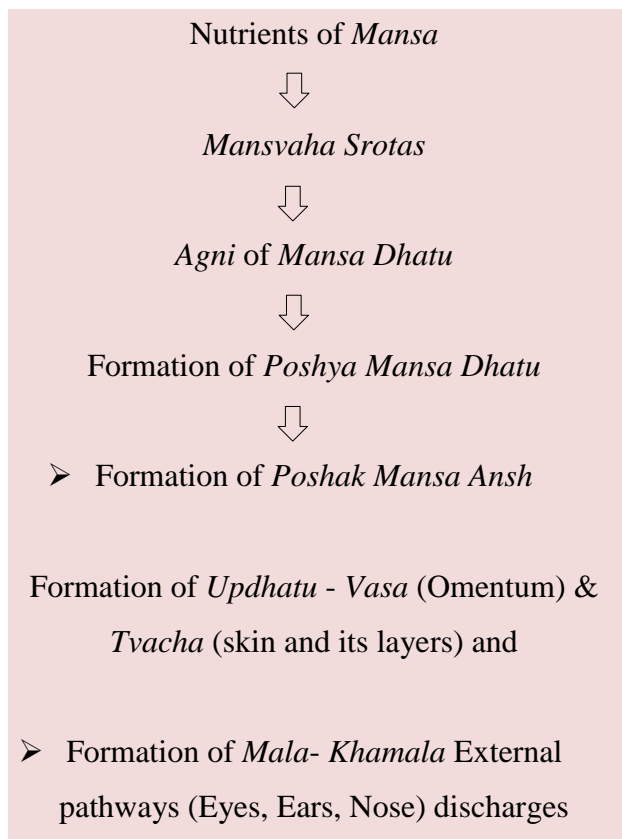
To understand the concept of *Mansa Dhatu*.

MATERIALS AND METHODS

- Relevant Ayurvedic and Modern text books.
- Previous Research Papers.
- Various National or International journals or magazines.
- Internet surfing.

DISCUSSION

Dhatu is very important *Dhatu* of our body as it helps in the metabolism of the body to provides Strength, courage, fortitude, self -confidence and protection to the body. As per *Acharya Sushruta*, time required for the formation of *Mansa Dhatu* is 10 days. After nourishment of *Rakta Dhatu*, *Ahara Rasa* nourishes *Mansa Dhatu* with the help of *Agni* of *Mansa* and *Mansavaha Srotas* leads to the formation of *Poshya Mansa*, *Poshak Meda* and *Updhatu* as *Vasa* (Omentum) and *Mala* as *Sweda*.^[12]



Functions of mansa dhatu

Being a *Dhatu*, *Mansa Dhatu* carries a main function of support and nourishment to body organs and ultimately body as well.

- It sustains the immunity, strength of an individual along with providing longevity of life.
- *Mansa Dhatu* specifically performs the function of *Lepana* means coating. Muscle tissue coats the blind bony skeleton in body whereas the same musculature in the form of epithelial tissue and muscle tissue coats whole body in the form of skin and its layers. Bones and joints inside body are well proportionately limped and coated by muscle tissue as well as tendons supporting them for healthy movements of the same.
- The Omentum (*Vasa*) also performs the function of coating over abdominal organs such as stomach and intestine. Which surrounds those organs and protects them provides support as well.
- It provides nourishment to next forthcoming *Dhatu* viz. *Meda Dhatu*.
- Production of *Kha-Mala* is also one of the functions of *Mansa Dhatu*.

Increase in mansa dhatu

Aggravate or vitiated *Mansa dhatu* leads to *Vridhhi* or hyper functioning state of *Mansa dhatu* in body is manifested by following features- heaviness and well and extra musculature

over trunk, hip, buttocks, face, thighs and lower extremity, thorax and upper extremity.^[12] Which clinically resembles features of extra fat deposition and excess protein synthesis over trunk, shoulder and upper extremities, face, back and lower extremities almost features of cushings disease.^[13]

Decrease in mansa dhatu

The *Kshaya* or hypo functioning of *Mamsa dhatu* in body is manifested by following features¹⁴- loss of fat and protein over above mentioned organs of body, dryness as loss of moisture content as well, lax joints due to loosely affirmed muscles and tendons. Moreover, this also causes body ache, tenderness, and loose and lethargic vessel structures in body. The hypo functioning of *Mamsa dhatu* also states the muscle wasting and malnutritive disorders with defective protein metabolism.^[15]

In modern *Mansa Dhatu* viz. Muscle tissue in terms of modern sciences also states the importance of cellular respiration occurring especially in muscle tissue. The most of amount of glucose in the form of glycogen is stored in muscle tissue which is essential for muscular activities and used later when it is needed. Well-developed musculature shows good nourishment status of an individual. Thus, it provides a significant strength and immunity to any individual and also provides the resistance against any diseased ailment affecting body. Is correlated with muscle tissue because the function of *Mansa Dhatu* is similar to that of muscle tissue's function.

Features of mamsa sara individual

Sara^[16] is basically term indicating the excellent features of any particular *Dhatu* which are manifested throughout body physical as well as psychological level. *Mansa Dhatu Sara* reflects the excellent and superior state of *Mansa Dhatu* and which eventually states that the individual with *Mansa Dhatu Sara* has good immunity against some disorders specially related to muscle tissue. *Mansa Dhatu Sara* individual has physical features of well proportionate, heavy, stable and well limped joints with muscle tissue and tendons specially joints – Temporal, Skull sutures, Vertebral, Orbital, Facial and Maxillary, Shoulder, Thorax, Joints of Upper and Lower extremity. While psychological features as- forgiving nature, well decisive power, satisfying nature, full of wisdom, intellect, enjoys physical exercise, sports as well; kindness, nobleness, health, good strength, immunity and stamina with long life.^[17]

CONCLUSION

Mansa Dhatu refers to the muscles of the body. It is playing an important role as it helps in the metabolic process. It helps in support and insulate the body. This *Dhatu* collects the energies and stores it to provide strength to the body. *Ayurveda* science explain and explores the *Mansa Dhatu*, Oja, Immunity and its very close relation property with similar to *Kapha Dosha*. It is issential to practice the etiological factors promoting *Kapha Dosha* inside body through which they nourish the similar *dhatu*s, *Mansa Dhatu* hereby. Finally, this may increase the immune status of body. Simultaneously, the factors encouragaing *Agni* and its subtle components as *Dhatwagni* should also be enhanced and must be managed in proportion so as to keep the body and its constituents consistent. The *Sthira Guna* which is also present in *Kapha Dosha* to *Mansa Dhatu* is also reflected in *Mansa Dhatu Sara Purusha* on psychological level also.it also manifested by signs of *Kshama* (forgiving nature), *Arjava* (kindness). A person with *Mansa Dhatu Sara* can make his or her career in exercise, physical or sports activities or any similar kind of profession very well. as such person has qualities of *Mansa Dhatu Sara*, they are also having the capability making of good immune status even after joining the environment of sport activities. So as all *Dhatu*s which support and provide nourishment to the body instead of *Mansa Dhatu* having very special importance in any individual. *Mansa Dhatu* play a very special importance function due to its role in providing immunity as all the Strength, Stamina, *Bala* depend on *Mansa Dhatu*.

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