INTERNATIONAL JOURNAL OF AYURVEDA AND PHARMA RESEARCH

Review Article

A COMPREHENSIVE UNDERSTANDING OF MAJJAVAHA SROTDUSHTI NIDANA

Aswathi. R*¹, Chetan. M²

*¹PG Scholar, ²Associate Professor, Department of Samhita and Siddhanta, SDM college of Ayurveda and Hospital, Hassan, Karnataka, India.

ABSTRACT

The concept of Srotas has explained diligently by our Acharyas to understand the functioning of our body. Charaka brings out the terms like Sira, Dhamani, Srotas under one heading and defines these are the structures which are Avakashayukta and carry the bodily elements and if they are intact and functioning properly, the body will be free from diseases. Hence we can say Srotas is a broad term which is essential for transportation of vital elements of the body. Srotas are innumerable in number as there are innumerable number of Bhava in the body and the concept of Srotomaya Purusha is told. The things which are carried through the Srotas will undergo transformation as it reaches its destination. Srotas are classified for our basic understanding into Bahya (Sthula) and Abhyantara (Sukshma). While explaining the Abhyantara srotas, Charaka has enumerated Majjavahasrotas, its Dushti nidana and Lakshana. Susrutha on the other hand has not included Majjavaha srotas and he has not described a structure to carry Majja in the body, rather he believed Majja is the entity present inside the Asthi. Majja is always proved to be controversial as the term Mastishka Majja/Mastulunga is a coined term along this. This paper will explain about the conceptual understanding of Majjavaha Srotdushtti Nidana and a precise understanding of Majja and Mastulunga.

KEYWORDS: Srotas, Majjavahasrrotodushti, Mastulunga.

INTRODUCTION

The concept of Srotas are well said by both ancient and modern authors. Srotas are the structures where the energy transformation is happening in the body. These serve the purpose of both transportation and transformation. Acharya Charaka has devoted an entire chapter for the understanding of Srotas which highlights the importance of these structures. Common vitiating factors for Srotas are improper Ahara and Vihara. Abhyantara Srotas, especially the understanding of Majjavaha Srotas becomes important as Susrutha has excluded it. The understanding of Majjavaha Srotas become complex as there is an explanation of Mastulunga/Masthaka majja coined with the term Majja. The clear understanding of Dushti is possible only if we critically analyze the Nidana.

Majjavaha Srotas

Majjavaha Srotas is one among the Abhyantara Srotas enumerated by Charaka. Majjavaha Srotas is not mentioned by Susrutha because he has explained Srotas on the basis of Viddha Lakshna. In the context of Asthi Bhagna he had explained that when injury occurs to Asthi, Majja will come out and cause complications. Mula sthana of Majjavaha Srotas are Asthi and Sandhi.¹ Ashtanga Samgrahakara says Parva and Asthi are the Mula Sthana of Majjavaha Srotas.

Majjavaha Srotdushti Nidana

Majjavahasrrotodushti Nidana are Updesha (Crush injuries), Atyabhisheya (Excessive consumption of Ahara which causes Vishyandana in Srotas), Abhigata (Injury that causes tissue discontinuity), Prapidana (Compression injuries) and Virudha Sevana (Intake of incompatible foods).²

Majjavaha Srotdushtilakshana

Majjavaha Srotdushtilakshana can be understood through Majjadhatu dushti lakshana. According to Charaka Lakshana are Parvaruk (pain in small joints), Bhrama (giddiness), Murcha (Unconsciousness), Tamadarshana (darkness or occasional blackouts), Arumsha in Sthula Mula (Deep seated wounds in the joints).³ Susrutha also have the same opinion on Majja Dhatusdusht and he says Majjadusht will exhibit with Tamadarshana, Murcha, Bhrama, Parva ruja and Stholamula ruja (Pain in smaller and bigger joints), Netraabhisheya Oozing from the eyes).⁴

Concept of Majja, Mastulunga, Sararkta Meda

Ashtanga Samgrahakara in Shareera Sthana clearly differentiates the difference between Majja and Mastulunga Majja. He says Majja that is present inside the Mastishka is Mastulunga and which is present inside the Sthulasthi is Majja. Dalhana says the ghee like material present in Mastishka is called Masthaka majja or Mastulunga.⁵ In Indu it is told that Meda is only getting converted to Majja and Mastulunga. Susrutha opines Majja is present inside the Sthula Asthi, and Sararkta Meda is present in Anu asthi and Udara.⁶ This concept will go in hand with the modern understanding of Yellow bone marrow and red bone marrow present inside the long bones and short bones respectively.

DISCUSSION

Majjavaha Srotas gets vitiated by the Nidana like Updesha (Crush injuries), Atyabhisheya (Excessive consumption of Ahara which causes Vishyandana in Srotas), Abhigata (Injury that causes tissue discontinuity),
Prapidana (Compression injuries) and Virudha Sevana (Intake of incompatible foods) as stated above

Utpeesha refers to Sandhi Asthi Gharshana/Churnana. Sampati of Majjavaha Dushti will be like this in Utpeesha.

Utpeesha

Sandhi Asthi Gharshana

Shelshaka Kapha Kshaya

Vata Vriddhi → Majja Kshaya (Sroto dushti)

Due to Utpeesha, Sandhi Asthi Gharshana will happen leading to Shelshaka Kapha Kshaya which in turn causes Vata Vriddhi and Majja Kshaya which eventually causes Majjavaha Srotodushti. For example; Bhagna is divided into Sandhimukta and Kendhabhagna.7 Upishtha is one among Sandhimukta which presents with Kupita Vata Lakshana.8 Utpesha as a Nidana affects Majjavaha Srotodushti instantly.

Atyabhishyanda refers to the Dosha Dhatu Mala Kleda Prapti Janana in Srotas according to Susruta. For example; Prameha is a Kleda Pradhanaya Vyadhi and the Dhatu involved in the Prameha are Meda, Mamsa, Vasa, Majja, Kleda, Sukra, Rakta and Lasika and Ojas later, especially in Vataja mela specifically, increased Vata travels throughout the body and carries Majja into Basthi and causes Majjamaha.10 Likewise, the involvement of Majjavaha Srotas can be understood when the Nidana is Atyabhishyanda. Prameha is one such example. It should be understood that Majjavaha Srotas will get vitiated eventually when the Nidana is Atyabhishanda. Initial stages of Prameha, we cannot trace out the involvement of Majja but when it progresses to Madhumeha we can see the involvement of Majjavaha Srotas. Hence here the dushti will happen progressively.

Abhigahata is one among the pronounced Nidana here, refers to striking, attack, infliction of injury or damage and it can be two types; Shareerika and Manasika. Shareerika Abhigahata are injuries which results in break in the tissue continuity. Since Majja is located in Sthula Asthi whenever Abhigahata leading to Bhagna happens, Majjavaha Srotodushti will happen. Susrutha clearly says when Asthi Bhagna is there Majja will come out and cause complications.11 So more or less when Abhigata happens to Asthi, Majja will get involved and gets vitiated. Abhigahata is one among the Nidana of Bhagna and it should be understood that Bhagna is a condition where there is a tissue discontinuity as there is a break in the bone. Asthi is present all over body which gives a clue for the existence of Majja throughout the body. Hence, Bhagna can present with Majjadhatu Dushti Lakshana.

Charaka explains Abhigahata as one among the Nidana of Majjavaha Srotas and Susrutha says Abhigahata as a Nidana of Asthibhagna.12 An injury or Abhigata leading to Bhagna can be understood as one of the implied meaning of Abhigahata in the context of Majjavaha Srotodushti. So here we can apply the concept of Charakottaka Majjavaha Srotodushti in Asthi Bhagna told by Susrutha.

Abhigahata can cause instantaneous effect to Majjavaha Srotas. But when we consider Asthi Bhagna it will be difficult to understand and differentiate the Majjavaha Srotodushti from Asthivaha Srotodushti. Majjavaha Srotodushti in Asthibhagna can be appreciated as and when the Asthi gets healed. Hence it will be ideal to assess the Majja Dushthalakhana at the time of Bhagna and when it gets healed. It’s said that minimum time to heal a fracture is 3 weeks and a compound fracture of long bones especially femur will take 6 month to heal.

In a broader aspect if we consider Shareerika Abhigahata with respect to Majjavaha Srotas we can relate to Asthibhagna only. This is the only type of Abhigahata which can cause a break in the tissue continuity and at the same time can affect Majjavaha Srotas. Similarly if we consider Majjavaha Srotodushti with respect to its Mula Sthana (Asthi and Sandhi), Abhigahata can be related to Asthibhagna, not even Sandhimukta condition can affect Majjavaha Srotas effectively.

Now if we look into Manasika Abhigahata and how it affect Majjavaha Srotas with respect to Asthi and Sandhi will be irrelevant to explain. But the concept of Masthishka Majja and Majjavaha Srotas in which Mastulunga is getting circulated, the role of Mano Abhigahata can be bought in. Charaka says Manobhigahata as a Nidana for Unmada and Apsmara.13 According to the references Mastulunga is having Avileena Ghritakara and is present inside Kapala (Skull) which is nothing but the brain (an organ of soft nervous tissue contained in the skull of vertebrates)14. Whenever Masthishka Majja/Mastulunga is getting vitiated namely in the diseases like Unmada and Apsmara will manifest. Acharyas mentioned the concept of Manovahaha Srotas here, rather than Majjavaha Srotas.15 But if we look into the Majjavaha Srotodushti Lakshana told by Charaka the features like Bhrama, Marcha, Tamadarshana may attribute to Masthishka Majja/Mastulunga vitiation which can be further understood by valid studies.

Next Nidana in row for Majjavaha Srotodushti is Prapidana. The word meaning of Prapidana is pressing or squeezing. Prapidana indicates crush injuries (A crush injury occurs when force or pressure is put on a body part). This is a type of Abhigahata only, but specifically when there is a lot of pressure is involved, this refers to Prapidana. This may not lead to a break in the continuity of tissue always.

Prapidana

Asthi Majja Shosha

Vata Vriddhi

Majja Kshaya

A forceful injury can lead to Asthi Majja Shosha leading to Vata Vriddhi and Majja Kshaya in turn affecting Majjavaha Srotas. Magnitude of Prapidana will matter to affect Majjavaha Srotas. All types of crush injuries may not lead to Asthi Majja Shosha and vitiate Majjavaha Srotas.

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Viruddahara sevana leads to Majjavaha Srothodushti. Viruddahara is the type of Dravya which contradicts Deha and Dhatu. Here Viruddahara can lead to Majjavaha Srotodushti in a long run. For example; Viruddahara is a Nidana for Kashta and in later stages of Kashta it's said that Asthi will attain Tarunatha (Ksheena Asthi) can increase Vata and decrease Majja leading to Majjavaha Srotodushti.

CONCLUSION

Among the five Nidana of Majjavaha Srotodushti; Utpesha, Abhighata and Prapidana can affect Majjavaha Srotas instantly. Atyabhishyanda and Viruddahara progressively affect Majjavaha Srotas after affecting Purva Dhatu. Majjavaha Srotodushti can manifest as Majja kshaya or Majjavriddhi.

Masthishka majja/Mastulunga is the Majja present inside skull and can be correlated to brain and Majja is nothing but the bone marrow which is present inside the long bones. Sarakta meda is the red bone marrow inside the small bones.

Majjavaha Srotodushthilakshana enumerated can be applicable to Majja and Mastulunga equally. Lakshana like Parvashula, Asthishula, Sandhishula may exhibit because of Majja dushti and Tamadarshana, Murcha, Bhrama, Netraabhishyanda may be due to the Mastulunga dushti.

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Cite this article as:

*Address for correspondence
Dr R Aswathi
PG Scholar,
Department of Samhita and Siddhanta, SDM college of Ayurveda and Hospital, Hassan, Karnataka, India.
Email: aswathir1988@gmail.com
Ph: 09739045755

Source of support: Nil, Conflict of interest: None Declared