



A COMPREHENSIVE UNDERSTANDING OF MAJJAVAHA SROTODUSHTI NIDANA

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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 *Masthishka Majja/Mastulunga* is a coined term along. This paper will explain about the conceptual understanding of *Majjavaha Srotodushti Nidana* and a precise understanding of *Majja* and *Mastulunga*.

KEYWORDS: *Srotas*, *Majjavahasrotodushti*, *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 serves 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 Srotodushti Nidana

Majjavahasrotodushti Nidana are *Utpesha* (Crush injuries), *Atyabhishyanda* (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 Sroto Dushtilakshana

Majjavaha Srotodushti lakshana 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 Dhatudushti* and he says *Majjadushti* will exhibit with *Tamadarshana*, *Murcha*, *Bhrama*, *Parva ruja* and *Sthulamula ruja* (Pain in smaller and bigger joints), *Netraabhishyanda* (Oozing from the eyes).⁴

Concept of Majja, Mastulunga, Sarakta Meda

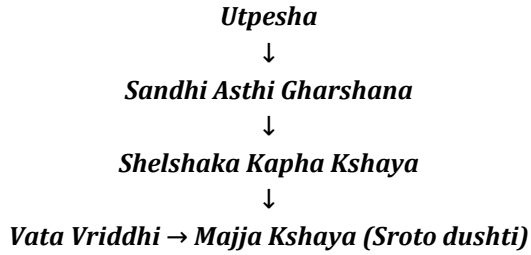
Ashtanga Samgrahakara in *Shareera Sthana* clearly differentiates the difference between *Majja* and *Masthulunga Majja*. He says *Majja* that is present inside the *Masthishka* is *Mastulunga* and which is present inside the *Sthulasthi* is *Majja*. *Dalhana* says the ghee like material present in *Masthishka* 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 *Sarakta 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 vitiating by the *Nidana* like *Utpesha* (Crush injuries), *Atyabhishyanda* (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

Utpesha refers to *Sandhi Asthi Gharshana/Churnana*. *Samprati* of *Majjavaha Dushti* will be like this in *Utpesha*.



Due to *Utpesha*, *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 *Kandabhagna*.⁷ *Utpishta* is one among *Sandhimukta* which presents with *Kupita Vata Lakshana*.⁸ *Utpesha* as a *Nidana* affects *Majjavaha Srotodushti* instantly.

Atyabhishtyanda refers to the *Dosha Dhatu Mala Kleda Prapti Janana* in *Srotas* according to *Susruta*. For example; *Prameha* is a *Kledaja Pradhana Vyadhi* and the *Dhatu* involved in the *Prameha* are *Meda, Mamsa, Vasa, Majja, Kleda, Sukra, Rakta* and *Lasika* and *Ojas*⁹ later, especially in *Vataja meha* specifically, increased *Vata* travels throughout the body and carries *Majja* into *Basthi* and causes *Majjameha*.¹⁰ Likewise, the involvement of *Majjavaha Srotas* can be understood when the *Nidana* is *Atyabhishtyanda*. *Prameha* is one such example. It should be understood that *Majjavaha Srotas* will get vitiated eventually when the *Nidana* is *Atyabhishtyanda*. 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.

Abhigata 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 Abhigata* are injuries which results in break in the tissue continuity. Since *Majja* is located in *Sthula Asthi* whenever *Abhigata* leading to *Bhagna* happens, *Majjavaha Srothodushti* 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. *Abhigata* 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 *Abhigata* as one among the *Nidana* of *Majjavaha Srotas* and *Susrutha* says *Abhigata* as a *Nidana* of *Asthibhagna*.¹² An injury or *Abhigata* leading to *Bhagna* can be understood as one of the implied meaning of *Abhigata* in the context of *Majjavaha Srotodushti*. So here we can apply the concept of *Charakokta Majjavaha Srothodushti* in *Asthi Bhagna* told by *Susrutha*.

Abhigata 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 *Asthibhagna Srotodushti*. *Majjavaha Srotodushti* in *Asthibhagna* can be appreciated as and when the *Asthi* gets healed. Hence it will be ideal to assess the *Majja Dushtilakshana* 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 Abhigata* with respect to *Majjavaha Srotas* we can relate to *Asthibhagna* only. This is the only type of *Abhigata* 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)*, *Abhigata* can be related to *Asthibhagna*, not even *Sandhimukta* condition can affect *Majjavaha Srotas* effectively.

Now if we look into *Manasika Abhigata* or *Manoabhigata* 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 Abhigata* can be bought in. *Charaka* says *Manobhigata* 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/Matulunga* is getting vitiated namely in the diseases like *Unmada* and *Apsmara* will manifest. *Acharyas* mentioned the concept of *Manovaha Srotas* here, rather than *Majjavaha Srotas*.¹⁵ But if we look into the *Majjavaha Srotodushti Lakshana* told by *Charaka* the features like *Bhrama, Murcha, 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 *Abhigata* 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.



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 *Asthi* and *Majja*. All types of crush injuries may not lead to *Asthi Majja Shosha* and vitiate *Majjavaha Srotas*.

Viruddhahara sevana leads to *Majjavaha Srotodushti*. *Viruddhahara* is the type of *Dravya* which contradicts *Deha* and *Dhatu*.¹⁶ Here *Viruddhahara* can lead to *Majjavaha Srotodushti* in a long run. For example; *Viruddhahara* is a *Nidana* for *Kushta*¹⁷ and in later stages of *Kushta* 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* instantaneously. *Atyabhishtyanda* and *Viruddhahara* progressively affect *Majjavaha Srotas* after affecting *Purva Dhatu*. *Majjavaha Srotodushti* can manifest as *Majja kshaya* or *Majjavridhi*.

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

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