



**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*.<sup>1</sup> *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).<sup>2</sup>

**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).<sup>3</sup> *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).<sup>4</sup>

**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*.<sup>5</sup> 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*.<sup>6</sup> 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*.<sup>7</sup> *Utpishta* is one among *Sandhimukta* which presents with *Kupita Vata Lakshana*.<sup>8</sup> *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*<sup>9</sup> later, especially in *Vataja meha* specifically, increased *Vata* travels throughout the body and carries *Majja* into *Basthi* and causes *Majjameha*.<sup>10</sup> 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.<sup>11</sup> 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*.<sup>12</sup> 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*.<sup>13</sup> 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)<sup>14</sup>. 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*.<sup>15</sup> 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*.<sup>16</sup> Here *Viruddhahara* can lead to *Majjavaha Srotodushti* in a long run. For example; *Viruddhahara* is a *Nidana* for *Kushta*<sup>17</sup> 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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