



UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

IMPORTANCE OF BASTI KARMA IN MAJJA VIKARAS - A CONCEPTUAL STUDY

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Received 31-08-2016; Revised 29-09-2016; Accepted 27-10-2016

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ABSTRACT

Basti karma is one among the most important Panchakarma therapies which is also considered as “ArdhaChikitsa”. It is possessed with multidimensional action which makes it unique. Ayurveda considers Majja as the sixth Dhatu of the body. Charaka enumerates the Asthi (bones) and Sandhis (joints) as the Moola of Majjavaha Srotas. Majja contributes to the formation of and an increase in the Shukra Dhatu; it fills in the internal cavities of bones and is the chief source of body strength. The nourishment to all dhatus is supplied through Ahara Rasa. Imbalance in Asthi Dhatvagni and Majja dhatvagni leads to improper formation of Sthayi Majja dhatu. Basti karma has action on different levels of Dhatus, considering this here an attempt is made to understand the role of Basti karma in Majja dhatu vikaras.

Keywords: Dhatu, Majjadhatu, Majjavahasrotas, Majja Vikaras, Basti Karma.

INTRODUCTION

Ayurveda postulates the unique principals of Tridosha, Dhatu and Mala for homeostasis of the body. Dhatu nourishes the body, supply nutrients to other vital tissue, supports the body and keeps the body healthy¹. During formation of Asthi Dhatu or Bone, Vata creates spaces in bones. These spaces are filled with nourishing tissues of Medas or fat which is known as Majja or Bone marrow².

Asthi Saushirya, Asthi Daurbalya, Asthi Laghuta, Asthi Nistoda, Pratam Vata Roga, AlapShukrata, Bhrama, Timir Darshnam etc. occur in MajjaKshaya³. The symptoms of Majja Kshaya can be correlated in Modern Science with pain in joints, seeing dark in day light, extra hard root like formation in joints, vertigo, hollowness and lightness in bones and oligospermia etc. The management of Asthi-Majja related diseases is unique because of this relationship. Majja is Apya Pradhan Dhatu. Vitiated Vata decreases Majja, means Kshaya of Majja Dhatu. Vata Prakopa and Kshaya of all Dhatu are a natural phenomena occurring during Jarawastha. According to

Kashyapa Adhonabhi, Asthi and Majja are the seat of Vata dosha.

Basti (medicated enema) is one among the most important Panchakarma therapies which is also considered as “Chikitsardha” (half of entire treatments). It is possessed with multidimensional action. Basti karma is the best choice of treatment for Vata dosha and Vata associated with Kapha and Pitta⁴.

LITERATURE REVIEW

Majja: Ayurveda considers Majja as the sixth Dhatu of the body. All the bones contain this jelly like material.

Charak enumerates the Asthi (bones) and Sandhis (joints) as the Moola of Majjavaha Srotas.

The Majja fraction has been defined by Vaidkya Shabdha Sindhu, as Shudha –Sneha or pure –fat. Charak also refers to the filling up of the bones with Medas, which is Majja. According to Sushruta, Majja contributes to the formation of and an increase in the Shukra Dhatu; it fills in the internal cavities of bones and is the chief source of body strength⁵.

Kala of formation	Mahabhuta	Location of majja dhatu	Kala	Quantity	Upadhatu	Mala
Parashar - Majja dhatu - on seventh day ⁶ According to shushruta 25 th day ⁷	aap mahabhuta ⁸	majjapooranm asthanam cha karoti ⁹	trutiya mrdo dhara hi medana sarvabhutanamdarstham anvsthisu ch mahtsu majja cha bhavti	eko anjali majjaya ¹⁰ mastishksya aradhanjali	kesha ¹¹	vit sneha akshi sneha twavk sneha ^{12 1314}

FUNCTION OF MAJJA DHATU ¹⁵⁻¹⁸

Majja snehanm balam shukra pusthim poornam asthannamcha karoti|| (su su १५/५)

- 1. Snehanam Karoti-** Majja Dhatu is known as best for Snehan (oleation). It oleates and nourishes body organs.
- 2. Balakrita-** It is the main source of strength in body, especially for bones. Bones contain small pores due to the activity of Akasha and Vayu Mahabhuta and Majja fills the porous gap with fatty tissues and provides strength to the bones of the body
- 3. Shukra-Pusthim:** Nourishment of Shukra Dhatu is the function of Majja Dhatu. Poshaka Shukra Dhatu is formed during the metabolism of Majja Dhatu.
- 4. Asthnam Puuranam Karoti:** Bones contain small pores due to the activity of Akasa and Vayu Mahabhuta and Majja fills the porous gap with fatty tissue and provides strength to the bones.

Causes for Vitiation of Majjavaha Srotas ¹⁹

- Abhighata
- Utpesa
- Prapidanat
- Ahar ,Viruddha and Abhisyadi

Cause of Majjakshaya : Aharaja, Viharaja and Manasaja Nidanas which cause aggravation of Vata Dosha are said to be responsible for MajjaKshaya. On the other hand, Vata Prakopa ,Due to Nidana Sevana (Vata Vardhaka Nidana and Kalaja Nidana both), there is occurrence of Vata Prakopa leads to Asthi-Majja Vaha Srotodushti. Due to this Asthi-Majja vaha Srotodushti which is due to Atipravarti, Sthanasamshraya of Dosha occurs in the Asthi-Majja where Kha-Vaigunya, is already present and Dosha Dushya Sammurchhana takes place in the Asthi-Majja, gives rise to a Sthanika KaphaKshaya and Vata Vriddhi. Vatavriddhi leads to MajjaKshaya.

Lakshanas: Asthi Saushirya, Asthi Daurbalya, Asthi Laghuta, Asthi Nistoda, Pratatm Vata Roga, AlapShukrata, Bhrama, Timir Darshnam etc. occur in MajjaKshaya. The symptoms of Majja Kshaya can be correlated in Modern Science with pain in joints, seeing dark in day light, extra hard root like

formation in joints, vertigo, hollowness and lightness in bones and oligospermia etc. There is no exact clinical entity mentioned in classics for the above symptoms. Asthi Saushirya, Asthi Daurbalani, Asthi Laghuni, Asthi Shirnta, all these symptoms shows resemblance with osteoporosis. Asthi Kshaya is decrease in the bone tissue and Asthi Saushirya means ‘porous bones’. Hemadri as commented on the word ‘Saushirya’ as “Sarandhratvam” which means ‘with pores’. These symptoms are explained in the context of Majja Kshaya.

Majja Dhatu and Mastulunga (Brain)²⁰: Medodhatu, which turns into Mastulunga and it is Medodhatu again which gets turned into Majjadhatu. Mastulunga is a Sadyahpranahara marma. Mastulunga is present inside the flat bones of skull. Astanga Sangraha describes Mastulunga as a Majja Dhatu and appearance of Mastulunga is like solid ghee (Avilina Ghrta).

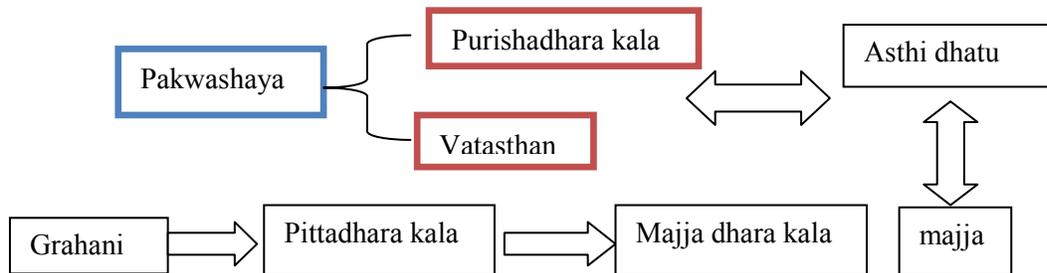
Why Basti Karma in Majja vikaras??? ^{21,22,23}

Basti dravya reaches first to pakvasaya & then to the Grahani. The organ related to Kati, Parshwa, Kukshi may be the Pakwasaya. Pakwasaya extend from Grahani to Guda. It is the Mulasthana of Pureeshavaha Srothas. Grahani is considered as Pitta Dhara Kala. Pitta Dhara Kala is not different from MajjadharaKala and Pureesha Dhara Kala is not different from Asthidharakala ,So it is clear that Basti has direct effect on Asthi and Majja Dhatu.

How to plan Basti???²⁴

एवं कालं बलं दोषं विकारं च विकारवित्
बस्तिद्रव्यबलं चैव वीक्ष्य बस्तीन प्रयोजयेत्॥ (सु चि ३८\७१)

Basti should be administered keeping in view the bala of patient, Doshas involved, nature of disease,prakruti of patient. In sushruta chikitsa sthana 37 chapter acharya told that 9 th basti will reach to majja dhatu, hence the basti which is planed should be either kala basti or karma basti so that it will reach to majja dhatu and nourishes it. Basti eliminates these dosha & does the anulomana of vata .by the pacification of the vata(Pakvasaya gata vata), all the disease of body caused by vata gets pacified.



Concept of vikaras of Majja dhatu can be considered in following ways:

- Musculoskeletal consideration of Majja
- Neurological consideration of Majja
- Hematological consideration of Majja

In musculoskeletal consideration of Majja :

In musculoskeletal consideration condition like Asthi soushirya and asthimajja gata vata can be taken. Majja is the next dhatu of Asthi ,hence in the process of kshaya, Majja kshaya also occurs, thus Majja kshaya may take place.in such

cases Need to focus on srotoshodhana, ruksha guna of vata and dhatuposhana hence here matra basti to be given in such cases.

• **Neurological consideration of Majja :**

In Alzheimer's disease, the vata is severely provoked in the Majja dhatu, the tissue layer which includes the central nervous system and all other tissues which are contained within bone. In addition the vata passes from Majja dhatu to manovaha srotas, or mind carrying channels causing thought disorders such as paranoia and delusions as well as memory loss and confusion. As it is caused due to provocation of vata in Mastishka, vata pacifying measures should be introduced as soon as the onset of symptoms appears. As basti is best in vata condition here basti can be adopted. Yapan basti can be adopted in such conditions

• **Hematological consideration of Majja:**

Aplastic Anaemia is a rare disease in which the bone marrow and the hematopoietic stem cells that reside there are damaged. This causes deficiency of all three blood cell types, i.e. red blood cells (anemia), white blood cells (leukopenia) and platelets (thrombocytopenia). In ayurveda we have the reference of rakta basti in case of low hemoglobin. In ayurveda we have the reference of rakta basti in case of low hemoglobin. Whenever there is need of blood for the body the raktabasti should be given mixed with darbha. Blood of goat, rabbit, deer, cat, buffalo can be used. Majja basti also can be given using majja of goat.

• **Mode of action:**

Basti dravya though situated in the pakvashaya draws up the dosha from sole of feet to head by its veerya as the sun situated in sky takes up the rasa of the earth. Guda is the mula of the body where all sira are located. The sneha administered through the guda reaches up to head and nourishes up to head and nourishes the body. The organ related to Kati, Parshwa, Kukshi may be the Pakwasaya. Pakwasaya extends from Grahani to Guda. It is the Mulasthan of Pureeshavaha Srothas. Grahani is considered as Pitta Dhara Kala. Pitta Dhara Kala is not different from Majjadhara Kala and Puresha Dhara Kala is not different from Asthidharakala. So it is clear that Basti has direct effect on Asthi and Majja Dhatu.

Action of Basti depends on the ingredients. The main ingredients of Basti include Saindhava, Makshika, Sneha, Kalka, Kwatha and Avapa.

Saindhava: Sukshma Guna – It reaches up to micro channels of body.

Thikshna Guna - It breaks down the morbid Mala and Dosha Sanghaa

Snigdha Guna- Liquefy the Doshas. By its irritant property eliminates the Basti.

Madhu

It forms the homogeneous mixture with Saindhava. Madhu has predigested sugar and it is easy to digest and readily absorbed by the body.

Sneha

Owing to the snigdha guna it produces unctuousness in the body which in turn helps for easy elimination of dosha and mala. Sneha increases permeability of cell membrane and becomes helpful in elimination of dosha and mala. Apart from these

functions it also protects the mucus membrane from the untoward effect of irritating drugs in Basti dravya.

Kalka, Kwatha and Avapa

These serve the functions of Utkleshana or dosha harana or samana. These are selected on the basis of Dosha, Dushya and Srothas. So their main action is Samprapti Vighatana of Roga. Rectum is not a usual site for absorption of ingested nutrients, drugs introduced by rectum may be absorbed here. Thus drugs introduced by this route may have systemic effect as well as local effect. The water soluble substances may be easily absorbed as the water moves in both the directions across the mucus membrane of small and large intestine. As short chain fatty acids are also absorbed from the colon. Colon mucosa under the effect of medication can be made to absorb the unusual substances also. As all organs related to Basti Karma are Marmas, it can be inferred as one of the reasons for the mode of action of Basti Karma. After vasti karma, there is reduction of pyruvic acid content of ketoacids in blood, due to reduction in pyruvic acid content, there is rise in vitamin B1 in blood which is responsible for integrity of peripheral nerve functioning and prevents its degeneration. Certain Basti may enrich the normal bacterial flora of the colon and may be expected to promote their sustaining role in the body. By doing so, it modulates the rate of endogenous synthesis of Vit B12, which may have a role to play in maintenance or regeneration of nerves. Thus by improved functioning of neural system basti could

help in majja disorders, This vitamin also influences the heart and circulatory system. We can only postulate certain hypothesis about the mode of action of Basti. It may be some absorptive mechanism, neural stimulation, chemical or mechanical stimulation.

DISCUSSION

- Diseases of Majja are not elaborated in classics, so has to be viewed in point of different systems.
- Diseases of Majja refers to marma, asthi, sandhi vikaras, gambhira dhatu vikaras where involvement of vata is seen.
- Basti karma is the treatment of choice in regulating the function of vata.
- Kala basti and karma basti are the types of basti which are beneficial in treating the Majja gata vikaras.
- Depending upon the diseases we can modulate the functions of basti karma.
- When a cloth is immersed in water mixed with a dye, the cloth will take the color of dye only from water; like that, the given Basti will take out the vitiated Doshas from the body.
- Here an attempt has been made to highlight the significance of basti karma in management of majja vikaras.

CONCLUSION

- Majja is the sixth Dhatu, and diseases affecting the Majja are indicative of deep rootedness of diseases which requires blending of different modalities of treatment in which Basti Karma occupies the prime place.

- Though, limited explanation is found in classics pertaining to Majja vikaras the understanding of the same can be viewed from the point of Neurological, Skeletal, Hematological, Immunological, Tricological considerations.
- The modus operandi of Basti Karma in Majja vikaras can be understood from the point of anatomical, physiological, pathological and therapeutic description such as the site functions, Kala, action on Vata.
- Samyak lakshana and time taken for Basti to exert its action at the level of Majja.
- Different modification pertaining to formulation and course of Basti can be made in treating Majja vikaras based on site of pathology, severity & intensity of disease.

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