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 dhatwagni 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, Pratatum 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. Majja Pradhan 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 or fat which is known as Majja. Majja Poorna Asthanam cha karoti. Trutiya Mrdah Rasa, Sarvapratitya Sarvabhitana Mahasrotas Sarvabhutam Darstham. Anvsthishu ch mahatu majja bhavita. 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.
FUNCTION OF MAJJA DHATU

Majja snehanam balam shukra pushthim poornam asthannamcha karoti || (su su 19/19)

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-Pushthim: Nourishment of Shukra Dhatu is the function of Majja Dhatu. Poshaka Shukra Dhatu is formed during the metabolism of Majja Dhatu.

4. Asthnam Puuraman Karoti: Bones contain small pores due to the activity of Akasha and Vayu Mahabhuta and Majja fills the porous gap with fatty tissue and provides strength to the bones.

Causes for Vitiation of Majjavaha Srotas

a) Abhignatha
b) Utpesa
c) Prapidanat
d) Ahar, Viruddha and Abhisyandi

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 Vahavaha Srotodushti. Due to this Asthi-Majja vaha Srotodushi which is due to Atipravarti, Sthanasamshraya of Dosha occurs in the Asthi-Majja where Kha-Vaigunya, is already present and Dosha Dushya Sthanasamshraya takes place in the Asthi-Majja, gives rise to a Sthaniya KaphaKshaya and Vata Vridhi. Vatavridhi leads to MajjaKshaya.

Lakshanas: Asthi Saushiryadhi, Asthi Daurbalyadhi, Asthi Laghutadhi, Asthi Nistodha, Pratratma 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 Saushiriya, Asthi Daurbalani, Asthi Laghuni, Asthi Shrimta, all these symptoms shows resemblance with osteoporosis. Asthi Kshaya is decrease in the bone tissue and Asthi Saushiriya means ‘porous bones’. Hemadri as commented on the word ‘Saushiriya’ as “Sarandhratvam” which means ‘with pores’. These symptoms are explained in the context of Majja Kshaya.

Majja Dhatu and Mastulunga (Brain): 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 Ghrita).

Why Basti Karma in Majja vikaras?
Basti dravya reaches first to pakvasaya & then to the Grahan. The organ related to Kati, Parshwa, Kuksa may be the Pakwasaya. Pakwasaya extend from Grahan to Guda. It is the Mulasthana of Pureeshavaha Srotas. Grahan 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?

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 9th basti will reach to majja dhatu, hence the basti which is planned 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.
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 cause 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. Yapana 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 cause deficiency of all three blood cell types. i.e red blood cells (anemia), white blood cells (lukopenia) and platelets (thrombocytopenia). In ayurveda we have the reference of rakta basti in case of low haemoglobin. In ayurveda we have the reference of rakta basti in case of low haemoglobin. Whenever there is need of blood for body the rakttabasti 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 extend from Grahanii to Guda. It is the Mulasthana of Purueshavaha Srothas. Grahanii is considered as Pitta Dhara Kala. Pitta Dhara Kala is not different from Majjadhara Kala and Puruesha Dhara Kala is not different from Asthidhara Kala. Therefore, it is clear that Basti has direct effect on Asthi and Majja Dhautu.

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

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

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

  Snigdha Guna- Liquify 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 the snigdthaguna it produces unctuousness in body which in turn help for easy eliminations of dosha and mala. Sneha increases permeability of cell membrane and become 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 Srotas. 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 body. By doing so, it modulate 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 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, Haematological, 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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