Critical Interpretation Of Majja Dhatu And Majjavaha Srotas

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Abstract

Majja dhatu is formed as poshak (unstable) Asthi dhatu flows through the majja vaha srotas in to the majja dhara kala and is digested by the majjaagni. In addition to the formation of the marrow, the sclera and the sclerotic fluids of the eye are formed. These are the upadhatus of the production of majja dhatu. The waste products (malas) of this metabolic process are eye secretions.

This concept of Srotas will further help in the critical interpreting of physiological aspects of human body. It is said that the entire functioning of our body is dependent on Srotas as they carry Sukshma and Sthula Bhava and fulfill the wear and tear of the body.

Charaka and Susrutha varies in the understanding of Abhyantara Srotas especially in the consideration of Majja dhatu mulastana and majjavaha Srotas also. This article will help in the brief understanding about the concept of Majja vaha Srotas, its Mulastahana and Majja Dhatu1,2.

Key words: Srotas, Majjavaha Srotas, Majja Dhatu

1. Introduction

In the physical body, Majja dhatu is formed as poshak (unstable) Asthi dhatu flows through the majja vaha srotas in to the majja dhara kala and is digested by the Majjaagni. In addition to the formation of the bone marrow, the sclera and the sclerotic fluids of the eye are formed. These are the upadhatus of the production of majja dhatu. The waste products (malas) of this metabolic process are eye secretions. Srotas are broadly classified in to two; Bahya and Abhyantara even though they are innumerable in number as suggested by Charaka. The concept of Srotas will further help in the critical understanding of physiological aspects of human body. It is said that the entire functioning of our body is dependent on Srotas as they carry Sukshma and Sthula Bhava and fulfill the wear and tear of the body. Charaka and Susruta varies in the understanding of Abhyantara Srotas especially in the consideration of Majjavaha Srotas. Susruta has not explained a special entity or a channel to carry Majja Dhatu in the body rather he believes it is present inside the Sthula Asthi, but Charaka clearly explains the Srotas for Majja Dhatu Vahana. This article will help in the brief understanding about the concept of Majja vaha Srotas, its Mulastahana and Majja Dhatu1,2.

1.1 Derivation of Majja word

Majja is word originated Sanskrit word from ‘Majjatoti Majja’.
‘Majj + Ach + TAP’ form the word Majja.

The term Majja can be looked in different angles as it pervades all over the body.

1.2 Etymology of Majja word:-

Majja Dhatu is considered to be the Sara of Asthi just like the Sara found inside the tree according to Vachaspatyam and Shabda kalpadruma declare Majja is theunctuous part found inside Asthi (bone).

1.3 Synonyms of Majja Dhatu:-

Asthi Sara, bone marrow, Some other similar words can help to understand the meaning of Majja Word. Majja Ras = Sukra
Majjajah = Majjaya Jayate Iti = Bhumij Gugguluh. Iti Raj Nighantu
Majasaram, (Majjayam Saro Yasya) Jatiphalam. Iti Raj Nigantu

2. Material and Methodology

Source of Data: Materials related to Majja dhatu and other topics have been collected from different journals, Ayurvedic and Modern text books, Authentic websites (Pub Med, Drug Bank, NCBI, websites like CIMAP etc.), Reputed Magazines,
Parasara opinions that go transmutation, na, ga not very clear. This can be hypothetically Viddha Lakshana.

Majjavaha Srotas is not mentioned Abhyantara Srotas enumerated by Charaka. Major Srotas is one among the Asthi, Majja & Sweda and included Arthava are the Sukshma Srotas where Susrutha excluded Meda, Astha Sharagadhara say, Majja Dhatu gets originated from its previous Asthi Dhatu. the fourth, Meda on the fifth day, Asthi on sixth day, Majja on seventh and Sukra on eighth day. There are several other opinions on the time taken for the formation of Dhatu from Ahara rasa extending from Ahoratra to one month.

Srotas are the structural and functional entities responsible for health and disease. These are channels of circulation which carry Dhatu undergoing transformation to their destination. The origin of Srotas is from Akasha Mahabhoota as they are Avakashayukta as it is rightly said all the channels and vacant places of the body are born from Akasha mahabhuta.

3. Formation of Majja Dhatu

Majja Dhatu is formed from Asthi Dhatu by Uttarottara Dhatu Poshana. Para...
It nourishes body and helps to maintain its functions. Majja dhatu is responsible for strengthening of the body, fills bones and nourishes for next dhatu that is—Shukra dhatu (semen).

4.2 Majja Vriddhi lakshana (Symptoms of increased majja dhatu)

1. Anga gourava – feeling of heaviness of body
2. Netra gaurava – feeling of heaviness in eyes
3. Parwa stoulya – clubbing of fingers

4.3 Majja Kshaya lakshana (Symptoms of decreased majja dhatu)

1. Asthi sousheerya (osteoporosis)
2. Bhrama (vertigo)
3. Timira darshana (blurring of vision)

4.4 Majja Pradoshaj Vikar

- Pain in Joint, vertigo, syncope etc. are the Majja Pradoshaj Vikara.

4.5 Characteristics of person with Majjazara:

- Eye-Brows and Eye lashes are black and smooth
- People with ideal skin have soft, thin, smooth and lustrous skin.
- They are intelligent and learned.
- They have soft, thin, scantly, oily, dark black and deep rooted hairs are present.
- Mouth, Lips, Palate and tongue are oily.
- They are intelligent and learned.
- Mouth, Lips, Palate and tongue are unctuous and oily.
- They enjoy their long, healthy and happy life.

4.6 Majjavaha Srotas (channels of Majja) –

Concept of Majjavaha Srotas has been laid down by Charaka, where as Susrutha does not have the opinion of the existence of Majjavaha Srotas. He said Majja is present in Shula Asthi and Sarakta Meda is present in Anuvasthi and Udara. Majja is present all over the body but specifically it is getting circulated throughout the body in its Srotas. Mula (roots) of Majjavaha Srotas is told to be Asthi and Sandhi.

Thus functional activity of Majja will be more in Asthi and Sandhi. According to modern it is said that there are two types of marrow; yellow bone Marrow and Red bone marrow which can be correlated to Majja and Sarakta Meda. The evidences say that Yellow marrow is found in the hollow interior of the diaphyseal portion or the shaft of long bones. Red bone marrow is found only in the flat bones, such as the, sternum (breast) bone, skull, hip bone ribs, vertebrae, and shoulder blades, as well as in the epiphyseal ends and metaphyseal of the long Bones, such as the femur, tibia, and humerus, where the bone is calcareous or Spongy.10

Conclusion

While assessing the Majja Guna and Karma, it’s evident that it helps in the maintenance of the shape of Asthi along with Vata. Vata and Majja, two different entities having the opposite quality are present inside the Asthi (Vata takes Ashraya in Asthi and Majja is formed inside the Asthi). They both complement each other inside the Asthi. By the time a person reaches old age, nearly all of the red marrow is replaced by Yellow bone marrow. However, the yellow marrow can revert to red if there is increased demand for red blood cells, such as in instances of blood loss. This shows that the findings that have been done by our Acharyas were way great to the modern times.

References