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ABSTRACT: According to Ayurvedic physiology, Dosh, Dhatu and Mala are the fundamental structural and functional units of living organism.
Dhatu (tissue) is a creature by which nourishment, development, & sustenance of the body takes place. Dhatu (tissue) are the functional apparatus of the Dosha (body humours). Dhatu (tissue) are seven in number, across the world accepted by most of Ayurvedic scholars and Majja Dhatu (Bone Marrow) is one of them. Majja Dhatu is an important Dhatu of Sharira but very less works done on Majja Dhatu. Author tries to collect most of views about Majja Dhatu in this article.

INTRODUCTION

Theory of Dhatu represents the division of body building substance, on the basis of their functions and structure. Substances have same function and structures are classified in same Dhatu or consider in particular Dhatu. This theory says about seven types of chief body building substance that called Dhatu and other supportive body building substance are called Updhatu. These are also termed Dushya, because they get vitiated by Tridosha-Vata, Pitta, Kapha and Mala. These seven Dhatu are Ras Dhatu, Rakt Dhatu, Maamsa Dhatu, Meda Dhatu, Asthi Dhatu, Majja Dhatu and Sukra Dhatu. The Majja Dhatu is second last Dhatu in the seven Dhatu system.

The word 'Majja' has meaning filling material (pulp) of any hard hollow structures and Majja Dhatu is a filling material of bone.

Long bones have red bone marrow in terminal parts and yellow bone marrow in middle part (shaft) in an adult. New born baby have more red bone marrow. Reducing the quantity of red bone marrow with increasing age.

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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 prevades all over the body.

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 the unctuous part found inside Asthi (bone)

SYNONYMS OF MAJJA DHATU

Asthi Sar, 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 Nigantu

Majjasaram, (Majjayam Saro Yasya) Jatiphalam. Iti Raj Nigantu.

FORMATION OF MAJJA DHATU

Sharagadhara says, Majja Dhatu gets originated from its previous Asthi Dhatu. Majja Dhatu is formed from Asthi Dhatu by Uttorottara Dhatu Poshana.

Parasara opines that food becomes Rasa on next day, Rakta on the third day,

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Mamsa on 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.

Charaka gives a different view for the formation of Majjadhatu, he says Vata creates pores in Asthi and Meda gets filled inside and we can say Majja gets formed by the collective effort of Asthi ,Vata ,Meda and Panchamahabhuta. It should be understood further that Meda is the chief entity which results in the formation of both Asthi and Majja.It will be always right to say Meda is essential for the existence of both Asthi and Majja.Meda being the previous Dhatu contributes for the formation of Asthi by Uttorothara Dhatu Poshana and it gets filled inside the Asthi to form Majja.

Just like any other Dhatu, it is generated in the intra uterine life. Growth and nutrition is by Ahara Rasa. Formation of Majja Dhatu is like when Asthi Dhatu is formed in Asthivaha Srotas, it contributes for the formation huy of Majja Dhatu from the Prasada Bhaga of Asthi Dhatu which is a well known principle or to be more exact nutrients coming from Ahararasa and from Asthivaha Srotas are acted upon,by Majjadhatwagni and give rise to Majja Dhatu.

PANCHABHOUTIC PREDOMINANCE OF MAJJA DHATU

According to Dalhana, Majja is predominant of Jal Mahabhuta.

LOCATION OF MAJJA DHATU

Majja being a Dhatu it should be present throughout the body. It may be present in certain places in large quantity and functioning specifically to certain places. Such places can be concluded as the locations of Majja Dhatu. Majja dhatu is present Majjavaha Srotas and gets circulated throughout the body in its Srotas.

Majja Dhatu should be supported properly by balance between Usna and Sita and there is a reference correlating Majjadhara kala as Pittadhara kala according to Dalhana.

It is clear that after formation of Majja inside the bone is been protected by Asthi

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itself. It is interesting to note that Asthi is considered to be Vata Sthana and Majja resides in it which has the qualities just opposite to Vata, so that it can control Vata which resides in Asthi.

PROPERTIES OF MAJJA DHATU

"Maamsa tulya gandhrupatvam"

Majja Dhatu has same smell and appearance like Maamsa Dhatu. It has Madhur Rasa and giving strength, increase

Majja is including in four Maha Sneh and Majja have lubricant properties

Susrutha says the chief quality of Majja is providing Bala and Snehana to the Shareera.

FUNCTION OF MAJJA DHATU

Special function of Majja is Purana (filling of Bones). 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 of the body.

Sukra Pushti (Nourishment of Shukra Dhatu) is also a function of Majja Dhatu.

Poshaka Shukra Dhatu (row material of sex hormones) is formed during the metabolism of Majja Dhatu.

Asthi and Majja do the Dharana and Purana of the entire body indirectly with the help of Medas.

QUANTITY OF MAJJA DHATU

Quantity of Majja Dhatu is one self Anjali (cupped palms). Anjali clearly stated that it

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is the quantity of liquid which fills the both palms when joined to form the shape of Samputa. Quantity of Majja Dhatu is varying to person to person because of size of palm also vary to person to person. Average quantity of Majja Dhatu in female is 100 ml and in male 135 ml.

Physical State of Majja Dhatu is liquid or Semisolid, because Anjali Praman used for measurement of Majja Dhat.

UPDHATU (SECONDARY TISSUE) OF MAJJA DHATU -

Except Sharangadhara , none of them gives any opinion about Upadhatu of Majja. According to him Upadhathu of Majja is Kesha (Hairs).

MALA (WASTE PRODUCTS) OF MAJJA DHATU :-

Charaka and Susruta says the Mala of Majja Dhatu is unctuous secretion of Netra and Twacha. Vagbhatta says Sneha or unctuous secretion of Purisha is also considered to be the Mala of Majja.

Being formed from the Medas inside Asthi, it is more like to have the predominance of Jala Mahabutha.

MAJJAVAHA SROTAS (CHANNELS OF MAJJA) -

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, so functional activity of Majja will be more in Asthi and Sandhi. Concept of Majjavaha Srotas has been laid down by Charaka, where in Susrutha doesn’t have the opinion of the existence of Majjavaha Srotas. He says Majja is present in Sthula Asthi and Sarakta Meda is present in Anuvasthi and Udara.

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

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diaphyseal portion or the shaft of long bones. Red marrow is found mainly in the flat bones, such as the hip bone, sternum (breast) bone, skull, ribs, vertebrae, and shoulder blades, as well as in the metaphyseal and epiphyseal ends of the long bones, such as the femur, tibia, and humerus, where the bone is cancellous or spongy.

By the time a person reaches old age, nearly all of the red marrow is replaced by yellow 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.

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.

Khara guna of Vata and Snigdha guna of Majja helps in retaining the hard texture of Asthi as well as easy movement of entire body. The entire locomotory system simultaneously does the two opposite function.

They are hard and stiff by structure but does the movement of entire body in day to day life.This owe to the existence of Vata and Majja inside Asthi.

Vat Dosh make hollow space in Asthi Dhatu and this space filled by Medo Dhatu.

MAJJA PRADOSHAJ VIKAR –

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

CHARACTERISTICS OF PERSON WITH MAJJASARA:

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

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