

REVIEW OF SNAYU AND ITS CLINICAL MANIFESTATIONS REGARDING SNAYU MARMA

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ABSTRACT

Snayu are the structures present in human body which has a close relationship with the function & specific location. The injury to *snayu* is very much painful because pain is the attributes of *vata dosha* which doing surgical as well as para surgical procedures a surgeon should be very careful in protecting these structures. The concept of *snayu marma* also identifies the importance of these structure which are to be protected. Clinical manifestations like *Grudrasi*, *Pakshaghat* etc are due to the impairment in functional aspect of *snayu* along with other structures like *sira* and *kandara*. In the present era of globalization and fast life the diseases affecting the *upadhatu snayu* are increasing and this is becoming a challenge to health professionals.

KEYWORDS: *Snayu, kandara, marma, vata.*

INTRODUCTION

The classification of various tissue, organs, systems etc in human body is based on structure, function and locations. *Ayurveda* also defines & classifies the structures present in the human body. The anatomical, physiological and pathological understanding of any structure is very much essential for prevention as well as treatment of disease related to that structure. *Snayu* is one among such structure which has been classified into mainly four types based on its structure, function and location. They are *pratanvathi snayu*, *vrithasnayu*, *pruthu snayu* and *sushira snayu*.^[1]

AIMS AND OBJECTIVE

Aim – Conceptual study of *snayu*.

Objective – To study *snayu*, *snayu marma* and its clinical manifestation.

MATERIAL AND METHODS

Material will be used for this research topic are all classics of *ayurved*.

Rachana & Kriyatmak understanding of snayu

Snayu is described as '*vatavahini*'^[2] They are four types.

- 1) ***Pratanavathi snayu*** – Present in all extremities and all joint and can be considered as branched.
- 2) ***Vrutha snayu*** – They are circular in shape and are known as *Kandara*.
- 3) ***Sushira snayu*** – They are porous in nature and are found in the end of stomach, in testies and urinary bladder.
- 4) ***Pruthu snayu*** – They are flat in nature and are present in sides, chest, back and head.

Based on their distribution in the *shadanga* of human body they are mainly 900 in number. Among these 600 are present in extremities, 230 in trunk and 70 above towards neck. Just as a boat consisting of planks becomes capable of carrying load of passengers in river after it is tied properly with bundle of ropes, all joint in the body are tied with *snayu* by which person are capable of bearing load. The injury to *asthi*, *peshi*, *sira*, and *sandhi* may not be as severe as to *snayu*.

A surgeon should have a clear-cut idea about the *bahya* and *abhyantar snayus* for extracting the foreign body without causing harm to the *snayu*.^[2] *Mamsa*, *kandara* and *sira* are considered as the *saara* of *raktha dhatu* whereas *asthi*, *snayu* and *sandhi* are the *sara* of *medhodhatu*.^[4] *Snayu* is considered as the *updhatu* of *medhodhatu*.^[5] While explaining the *Dheerghayu lakshana* one feature is that the *sira*, *snayu*, and *sandhi* should be properly covered and it should be visible externally.^[4] *Asthi* is the most deeply seated structure in the body. To it *snayu* is binded and these are covered by *mamsa*. All these get nourishment from *sira*. Above all these are covered and protected by skin.

Concept of *snayu marma*

Marma are the vital points in the human body where there is the location of *prana*. These points are the conglomeration of *mamsa*, *sira*, *snayu*, *sandhi* and *asthi*. There are 107 *marma*

in the human body of these there are 27 *snayu marma*. They are four *ani*, two *vitapa*, two *kashadhara*, four *koorch*, four *koorchsira*, one *basthi*, four *kshipra*, two *amsa*, two *vidhura* and two *utkshepa*.^[6] The four types of *sira* (*vata*, *pitta*, *kapha* and *rakthavaha*) are specially located in these *marma* and are nourished. Injury to all these *snayu marma* leads to *vaikalya* except *kshipra*, *basthi* and *utkshepa*. Mainly convulsive disorders, severe pain, stiffness, disabilities, feeling of discomfort in all situation and even death may result in injury to *snayu marma*.^[7]

Clinical manifestations

Snayu is considered as the structure which comes in *madhyama roga marga*.^[8] when *vata dosha* get aggravated in *snayu* *Grudrasi*, *Ayam*, *Kubjata*, *Sthambha*, *Akshepana*^[9] etc are the results and *kaphadosha* in *snayu* results in pain in *sandhi*.^[10] In many diseases like *Pakshaghatha*, *Vishvachi*, *Khanja*, *Pangu*, *Kushta* etc there is the involvement of vitiation of *dosha* either in *snayu* or *kandara* along with other structure like *sira*. In treatment aspect, whenever there is *asthithambhana* there will be *snayu samkocha* and *kampa*.^[11] whenever the *shalya* is located in *snayu* there will be severe pain along with stiffness.^[12] while doing the *shastrakarma* and *agni karma* the surgeon should be very careful in protecting *marma*, *sira*, *snayu*, *dhamani* and *sandhi*.^[13] *Dhahanopkarana* mentioned for diseases of *sira*, *snayu*, *asthi*, and *sandhi* are *kshoudra*, *guda* and *Sneha* and also *dhahana* of *mansa* will pacify the *vata* in these structures.^[14] In the concept *vishvega Alambhayan* has considered *snayu* as the location of *visha* in 4th *vegavastha*.^[15] One among the *vrana vasthu* is *snayu*.^[16] The *srava* of *vrana* in *snayu* is similar to mucous mixed with blood and thick in consistency.^[17] In *dushtavrana* involvement of *snayu* is mentioned. The *vrana* will be *sukhsadhya* only if there is no involvement of *sira*, *snayu* and *sandhi*.

DISCUSSION

As the structure *snayu* is defined as *vata vahanadi*, it may be reason why injury to this structure leads to severe pain than any structure in the body. The reason for this can be considered as pain is mainly due to vitiation of *vata*. Without *vata* there is no pain.^[18] Various types of pain like churning, crushing, pricking etc are due to *vata dosha*. Since *vata* is responsible for maintaining life the structure which hold *vata* should be protected with much effort while doing surgical procedures these structures should be given much importance. Since *marma* is the seat for *prana* for pain free long life these structures should be protected. *Vata* is responsible for almost all deformities in the body. While considering most of the

diseases related to *snayu* there is involvement of *vata*dosha. *Utkshepamarma* is one among the *snayu marma* which has *vayu mahabhoota* predominance and this is the reason why it becomes *visalyaghna* in nature. The type mentioned are mainly for the better understanding of structural entity of *snayu* based on location and function and importance of protecting them while doing *sastrakarma* on those areas.

CONCLUSION

Snayu are the structure present in the human body which has a close relation with *vata*dosha. It is one among the *upadhatu* which helps the *Dharan* of body. *Snayu marmas* are those specific location in the human body which has predominance of *snayu* component. The study of human body structures is very much essential for preventive as well as curative measure. The importance of *shareera sthana* has been described as to understand the *shareera* for *bhishak* and *yogi*. Knowledge of *snayu* is very much essential for surgeon as well as physicians who are mainly dealing with *shalya* and vitiation of *dosha* in *dhatu* and *upadhatu* respectively.

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