A Review On Snayu (Nervous Tissue) Based On Its Physio-Anatomical Aspects

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Abstract

Snayu are the structures present in human body which has a close relationship with the functional element vata (vatadosha). The classification of Snayu is based on its structure, function and specific location. The injury to Snayu is very much painful because pain is the attribute of Vatadosha. While doing surgical as well as para surgical procedures a surgeon should be very careful in protecting these structures. The concept of Snayu Marma (vital points) also identifies the importance of these structures which are to be protected. Clinical manifestations like Grudrasi (Sciatica), Pakshaghata (paralysis) etc are due to the impairment in functional aspects of Snayu along with other structures like Sira (vascular structure) and Kandara (one type of Snayu ligaments or tendon). In the present era of globalization and fast life the diseases affecting the Upadhatu Snayu (subsidiary body elements) are increasing, and this is becoming a challenge to the health professionals.

Keywords – Snayu (nervous tissue), Kandara (tendon or ligaments), Marma (vital points), Vata

Introduction

The classification of various tissues, organs, systems etc in human body is based on structure, functions and locations, Ayurveda also defines and 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 diseases 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 Pratanavathi Snayu (spreading), Vrithasnayu (round), Pruthu Snayu (flat and thick) and Sushira Snayu (porous)

Objectives

To Review Snayu (Nervous Tissue) based on its Physio-anatomical aspects.

Materials and Methods

Literary words, books, journals including published ones related to the subject was reviewed and related information were correlated and analyzed scientifically.

Physio-Anatomical Understanding Of Snayu

Snayu is described as ‘Vaatavahi Nadi’ (Structure carrying Vata)² They are of four types

* Pratanavathi Snayu - present in all extremities and all joints and can be considered as branched.
* Vrutha Snayu - they are circular in shape and are known as Kandara.
* Sushira Snayu – they are porous in nature and are found in the end o stomach, intestines and urinary bladder.
* Pruthu Snayu - they are flat in nature and are present in sides, chest, back and head. Based on their distribution in the Shadanga (Six body parts) of human body they are mainly 900 in number. Among these 600 are present in the extremities, 230 in the trunk and 70 above towards neck¹. 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 joints in the body are tied with Snayu by which persons are capable of bearing load. The injury to Asthi (bones), Peshi (muscles), Sira (Vascular structure), and Sandhi (Joints ) may not be as severe as to Snayu.

A surgeon should have a clear cut idea about the Bahya (external) and Abhyantara (internal) Snayus for extracting the foreign body without causing harm to the Snayu. The Moolasthana (root) for 900 Snayus are mentioned as Masthulunga (brain), Maamsa (muscles), Kanadara (ten don or ligaments) and Sira (vessels) are considered as the Saara (essence) of raktha (blood) dhatu whereas Asthi, Snayu and Sandhi are the Sara of Medhodhatu Snayu is considered as the Upadhatu (subsidiary) of Medhodhatu. While explaining the Dheerghayulakshana (long life) one feature is that the Sira , Snayu and Sandhi should not be visible externally. Asthi is the most deeply seated structure in the body to it Snayu is binded and these are covered by Mamsa. All these are nourishment from Sira about all these are covered and protected by skin.

Concept Of Snayu Marma

Marma are the vital point in the human body where there is the location of Praana (life) these point are the conglomeration of Mamsa, Sira, Snayu, Sandhi and Asthi. There are 107 Marma in the human body. Of these there are 27 Snayumarma. They are four Ani, two Vitapa two Kashadhara, four Koorcha, four Koorchasira, one Basthi, four Kshipra, two Amsa, two Vidhura and two Utkshepa. The four type of Sira (vata, pitta, kapha and rakthavaha) are specifically located in these Marma and are nourished. Injury to all these Snayumarma lead to vaikalya except kshipra, basthi and utkshepa. Mainly convulsive disorders severe pain, stiffness disabilities feeling of discomfort in allsituations and even death may result to Snayumarma.

Clinical Manifestations

Snayu is considered as the structure which comes in Madhyamarogamarga (middle route for diseases) When VataDosha get aggravated in Snayu Grudrasi Ayama (bending), Kubjatha (short stature), Sthambha (stiffness), Akshepana (convulsions) etc are the result, and Kaphadosha in Snayu result in pain in Sandhi (joints). In many diseases like Pakshaghattha (paralysis), Viswachi, Khanja, Pangu (lane), Kushta (skin diseases) etc there is the involvement of viitiation of Dosha either in Snayu or Kandara along with other structure like Sira. In treatment aspect, whenever there is Athisthambhana there will be Snayusamkocha (stiffening ) and kampa (convulsions). Whenever the foreign body (Salya) is located in Snayu there will be severe pain along with stiffness. While doing the Sastra karma and Agni karma (cauterisations) the surgeon should be very carefully in protection Marma, Sira, Snayu Dhramani (blood vessels) and Sandhi Dhahanopakarana (material used for cauterisation) mentioned for diseases of Sira, Snayu, Asthiand Sandhi are Kshoudra (honey), guda (jiggery) and Sneha (oil or ghee) and also Dhahana of Mamsa will pacify the Vata in these structures. In the concept of Vishavega (stage of toxicity). Alambhayana has considered Snayu as the location of Visha in 4th vegavastha. One amoung the Vrana Vasthu is Snayu (seat of wound ). The Svaro (oozing) of Vrana in Snayu is similar to mucous mixed with blood and thick in consistency. In Dushtavrina (infected wound) involvement of Snayu is mentioned. The Vrana ( wound ) will be Sukhasaadhya (easily curable ) only if there is no involvement of Sira, Snayu and Sandhi.
Discussion

As the structure *Snayuis* defined as *Vatavahanaadi*, it may be the reason why injury to this structure leads to severe pain than any structure in the body. The reason for this can be considered as the pain is mainly due to vitiation of *Vata*. Without *Vata* there is no pain. Various types of pain like churning, crushing, pricking etc are due to *Vatadosha*. Since *Vata* is responsible for maintaining life the structure which holds *Vata* should be protected with much effort. While doing surgical procedure these structures should be given much importance. Since *Marma* is the seat for *Prana* (life) for pain free long life these structure 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 *Vatadosha utkshepamarma* is one among the *Snayumarma* which has *Vayumahabhootha predominance*, and this is reason why it become *Visalyaghna* in nature. *Pranavata* which is located in Shria (head) may be travelling through these structures throughout the body may be the reason why *Masthulunga* is considered as the *Moolasthana of snayu* the type mentioned are mainly for the better understanding of structural entity of *Snayu* based on location and functional and important of protecting them while doing *Sastrakarmas* (surgical procedures) on those areas

Conclusion

*Snayu* are the structure present in the human body which has a closed relation with *Vatadosha*. It is one among the *upashatu* which helps the *Dharana* (maintainence) of body. *Snayumarmas* are those specific locational 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 measures. 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 surgeons as well as physicians who are mainly dealing with *Shalya* (foreign body) and vitiation of *Dosha* in *Dhatu* and *Upadhatu* respectively.

References