

A REVIEW OF SNAYU MARMA W.S.R TO KOORCHA MARMA

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ABSTRACT

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The science of *Marma* is extraordinary and has tremendous value in health, longevity, spiritual practice and diseases. In *Shusruta Samhita* 107 *Marmas* are mentioned. *Marma* is defined as the combination of *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*, injury at these points may lead to death or disability. There are 27 *Marmas* mentioned under the heading of *Snayu Marma*. *Koorcha* is among the *Snayu marma*, located in *Shakhas*. Aim of our study is to critically analyze the appropriate structures related to site of *Koorcha Marma*; it is two *Angula* above the *Kshipra Marma*. The study concludes that, the extensor and flexor tendons along with lumbricals and nerves may be

taken anatomically as the *Koorcha Marma*; as *Pramana* of the *Marma* is *Swapanital*, so it can be assumed as the complete palm below the *Khispra Marma*. So, the anatomical structures present in this area are the tendons and nerves which resembles like bunch.

INTRODUCTION

The fundamental principal or the prime goal of an Ayurvedic physician is to save *Prana*. The *Prana* is present in all over the body, but still it is embedded in specific location known as *Marma*. There are so many references of *Marma* in ancient classics, but first description of *Marma* is found in *Atharvaveda*. *Acharayas* have considered *Marma* as vital points of human body which are very vulnerable to injuries. There are 107 *Marma* present in human body. *Acharaya Sushruta* has classified *Marmas* on the basis of structural classification as *Mamsa Marma*, *Sira Marma*, *Asthi Marma*, *Snayu Marma* and *Sandhi Marma*; on the basis of location in the body as *Shakhagata Marma*, *Udaragata Marma*, *Koshtagata Marma*, *Prasthagata Marma*, *Shira Grevagata Marma* and on the basis of effect of injury as *Sadhya*

Pranahara Marma, Kalanatra Pranahara Marma, Vishalyagana Marma, Vaikalyakara Marma, Rujakara Marma. There are 27 *Snayu Marmas*; *Koorcha* is one among them, present in *Shakhas*. It is the need of time to analyze and illustrate the anatomical structures explained under *Snayu Marma* like *Koorcha* for gaining better knowledge regarding the *Marma* sites.

OBJECTIVES

1. To compile the literature about *Snayu Marma* from Ayurvedic and classical texts.
2. To critically analyze the anatomical structure related to the site of *Koorcha Marma*.

REVIEW OF LITERATURE

In Monier William's dictionary *Snayu* means 'to bind, any sinew or ligament in the human and animal body, Tendon, muscle, nerve, vein.

Snayu Marma: According to *Acharya Sushruta*, 27 *Snayu Marma*.^[1] (prominent structures present in these sites being ligaments or tendons) is kept under following 10 headings:-

- *Aani* - 4 in number
- *Vitapa* - 2 in number
- *Kakshadhara* - 2 in number
- *Koorcha* - 4 in number
- *Koorchashira* - 4 in number
- *Vasti* - 1 in number
- *Kshipra* - 4 in number
- *Vidhura* - 2 in number
- *Utkshepa* - 2 in number
- *Ansa* - 2 in number

Categorization of *Snayu Marmas* based on their location

- *Shakhagata Marma* - *Aani, Vitapa, Kakshadhara, Koorcha, Koorchasira, Kshipra*
- *Udaragata Marma* - *Vasti*
- *Pristhagata Marma* - *Ansa*
- *Shira Greevagata Marma* - *Utkshepa, Vidhura*

Categorization of *Snayu Marmas* based on the effect of injury

- *Sadhya Praanahara* - *Vasti*
- *Kalantara Praanahara* - *Kshipra*

- *Vaikalyakara - Aani, Vitapa, Kakshadhara, koorcha, Ansa, Vidhura*
- *Rujakara - Koorchashira*
- *Vishalayaghana - Utkshepa*

Koorcha

In Monier William's dictionary it is meant as a bunch of anything, bundle of grass etc.

Location- It is situated two *Angula* above the *Kshipra Marma*.^[2] According to *Dalhan*, *Koorcha* is situated two *Angula* above the *Kshipra* in both extremities, and he has mentioned its dimension as 4 *Angula Pramana*.^[3]

Classification: *Sakha Marma*^[4]

Vaikalyakara Marma^[5]

Swapanitala Pramana^[6]

Chatursankhya

Sign if injured: If it gets injured it causes, *Bhramana* and *Vepana* of the foot. *Vagbhata* has used the word *Kampa* instead of *Vepana*.^[2]

The term *Kampa* has been assigned with the meanings trembling, tremor, shaking etc. in Monier William's dictionary and the word *Vepana* has been assigned with the meaning quivering, trembling, fluttering etc.

Modern correlation: In upper extremity carpometacarpal and intercarpal ligaments and in lower extremity tarsometatarsal and intertarsal ligaments according to B.G *Ghanekar*.

DISCUSSION

There are 107 *Marma* mentioned in our *Samhitas*. On their structural predominance, they are further divided into *Mamsa, Sira, Snayu, Asthi, and Sandhi Marma*. Among these, 27 *Marma* are explained under the heading of *Snayu Marma*. *Snayu* is considered as rope like structure in our body which binds or hold all the structure of body. The term *Snayu* literally means to bind. It is also mentioned as a cord, sinew, ligaments in the human or animal body. In modern literature *Snayu* is related with the deep fascia, ligaments, tendons and nerves. Deep fascia is frequently thickened to form restraining bands or retinacula that hold the tendons in position eg. at wrist and ankle. Ligaments, tendons and fascia are fibrous in nature and resemble the properties of *Snayu* as mentioned in classical literature. So there must be predominance of these structures on the location of *Snayu Marma*, in relation to *Mamsa, Sira, Asthi*, and

Sandhi. From the 27 *Snayu Marma*, *Koorcha* is taken in consideration.

Koorcha: The word *Kurcha* stands for the shape of the brush. According to *Sushruta*, it is mentioned two *Angula* above the *Kshipra Marma*. The *Marma* is of *Swapanitala Paramana* and is *Vaikalyakara* type, as it causes *Hasta Bhramana* and *Vepana*. According to some authors *Koorcha Marma* is correlated to: Professor J.N Mishra in his book “*Marma & its management*”, have considered *Koorcha Marma* to be flexor and extensor tendons coming out of retinaculae. Dr B.G Ghanekar has considered *Koorcha Marma* in upper extremity as carpometacarpal & intercarpal ligaments and in lower extremity as tarsometatarsal and intertarsal ligaments. Dr V.S Patil has mentioned, it is situated at medial of big toe and second toe. According to Dr A.K Lele, he has considered its location, 1inch distal from root of the thumb above *Kshipra Marma*. Dr Sunil Joshi has mentioned it as carpometacarpal and intercarpal ligaments.

As the position of *Koorcha Marma* is 2 *Angula* above the *Kshipra Marma*, now the position of *Kshipra* should be assumed. According to *Acharya Shushruta*, *Kshipra* is located in area between the thumb and index finger (first and second metacarpal bone), and the *Pramana* of *Marma* is half *Angula*. So we assumed a point for *Kshipra Marma* and measures 2 *Angula* from that point, the *Swapinatla Pramana* of *Marma* almost covers the whole area of palm below the *Kshipra Marma*, here the brush like appearance is formed by the tendons of the flexor and extensor muscles and nerves coming out from the retinaculum in the palmar and dorsal aspect of hand.

Structures found in this region are

- i) Palmar aponeurosis
- ii) Tendons of flexor digitorum superficialis and flexor digitorum profundus along with lumbricals coming out of flexor retinaculum and spreading out distally like the end of brush.
- iii) Mid palmar and thenar space.
- iv) Tendons of extensor digitorum and extensor indicis.
- v) Branches of median, ulnar and radial nerve.

Same as in lower extremity, site of *Koorcha Marma* is assumed 2 *Angula* above the *Kshipra Marma* and structures passing in this area are:

- i) Plantar aponeurosis

- ii) Tendons of extensor digitorum longus and extensor hallucis longus
- iii) Tendons of flexor digitorum longus along with lumbricals and flexor hallucis longus
- iv) Medial and central plantar space
- v) Branches of tibial nerve and deep peroneal nerve.

CONCLUSION

We concluded that the structures present on the site of *Koorcha Marma* can be taken as the flexor and extensor tendons with ulnar, median and radial nerves, as they resemble with the shape of *Koorcha* as bunch in the palm. And due to predominance of fibrous structure it is proved as *Snayu Marma*.

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