

CONCEPTUAL STUDY ON STRCUTURAL COMPOSITION OF AANIMARMA**Dr. Shankhala Hetal Arvind* and Dr. B. C. Vikhe**¹PG Scholar, ²PG Guide

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ABSTRACT

Ayurveda is one such ancient Indian medicine science that represent to the different aspect of medicine. Ayurveda believes that one can be a good physician and surgeon both only when they has practically observed and learned all about the human anatomy. The knowledge of Marma dates back to vedic period. The reference of 107 Marma, its classification, location, size, injury effect etc. are available in the literatures of Ayurveda. The Aani marma is a snayu Marma and Vaikalyakara Marma. Its location, size and Viddha lakshana are mentioned in gross. But the detailexplanation of an anatomical structure is not mentioned. There is a need tounderstand the basis of Agatha lakshana and applied aspects of the same.

So to fulfill above mentioned this study carried out.

INTRODUCTION

Ayurveda is the most reliable, novel and complete ancient medicalscience which have its signature over time immemorial. Even though the theories of modern science are changing from time to time. Ayurveda has maintained its genuine nature till date. This science existed, such a long andextensive voyage of time, by its unique fundamental principles. Marma Shareera is one of the important topics discussed in Ayurveda. Different schools of thoughts have analyzed this subject from various angles and developed their own thoughts.

The Aani Marma is the Shakhagata Marma. Vaikalyakar in nature and it is a Snayu Marma. It is four in number and injury effect of this Marma is mentioned as 'sophaabhivruddi' and 'stabdata'. According to Sushruta Samhita there are 27 Snayu Marma. but according to Astanga Hridaya thereare 23 Snayu Marma in the body. There are differences of opinion regarding the understanding of Aani Marma. Though the description of the Aani Marmais available in the Samhita, the exact position and the underlying neurovascular structures in that particular region (Ardhangula) needs much more clarification. There is a need to know whether the Marma is situated on the dorsal or ventral aspect of the upper and lower limb or both aspects should be considered. Further exactly which part of thigh should be pointed as most vital and fall within the criteria of Ardhangula Pramana.

MARMA

According to Dalhana these vulnerable point are those points onthe human body surface on which any kind of trauma or injury may lead todeath or symptoms like death. The term Marma means Prana, jiva or life. Acharya Shushruta has described 107 numbers of Marma and described their anatomical classification. According to Acharya Shushruta the five anatomical structures are basically and essentially involved on Marma point.

These structures are:

1. Mansa
2. Sira
3. Snayu
4. Asthi
5. Sandhi

Mansa marma are 11, sira marma are 41, Snayu marma are 27, Asthimarma are 8 and sandhi Marma are 20 in number.

Depending upon traumatic effects and prognosis various types of Marma mentioned in Ayurveda as follows:

1. Sadhyapranhar (Sudden death)
2. Kalantarpranhar (death within short period)
3. Vaikalyakara (Deformity due to trauma)
4. Vishalyaghna (person lives until removal of foreign body)

5. Rujakar (continuous pain due to trauma)

Sadhyapranhar marma are 19, Kalanatar pranhar marma are 33, vishalyaghna marma are 3, vaikalyakara marma are 44 and Rujakaramarma are 8 in number.

Vaikalyakara Marma

Marma which cause deformity on getting injured are vaikalyakara marma. It is predominantly composed of soma tatva or guna. Due to the effect of stability or coldness brought by soma guna the jala dhatu supports the pranas or vital life forces. These are 44 in number.

List of Vaikalyakara Marma

S.no	Name of Marma	No	Structure
1	Aani	04	Snayu
2	Kurcha	04	Snayu
3	Vitapa	02	Snayu
4	Vidhura	02	Snayu
5	Amsa	02	Snayu
6	Lohitaksha	04	Sira
7	Apanga	02	Sira
8	Neela	02	Sira
9	Manya	02	Sira
10	Urvi	04	Sira
11	Phana	02	Sira
12	Janu	02	Sandhi
13	Kurpara	02	Sandhi
14	Kukundara	02	Sandhi
15	Kakshadhara	02	Sandhi
16	Krukatika	02	Sandhi
17	Avarta	02	Sandhi
18	Amsaphalaka	02	Asthi
	Total	44	

AANI MARMA

The word 'Aani' means the pin of the Axle of a cart or A boundary or the part of the leg above knee. Etymologically it is evident that, the term "Aani" is a structure which remains at the outer part of the axil and does not allow the wheel to go out during its free movements.

Location

In lower limb, at 3 angula above the knee joint based on the classical description of 'urdwam ubhayata trangulam', 'jaanuna urdwam'.

Dimension

According to all acharya dimensions of Aani marma is ardhangula in terms of anguli pramana i.e. half anguli.

DEFINITION OF SNAYU

Snayu – tendon, muscle.

Snayu – hard fibrous structures as ligaments, nerve, tendons.

SNAYU SWARUPA

Shushruta in sharir sankhya vyakarana sharir said, sira

and snayu help to bind the muscles with the bone. Bhavaprakasha in prathama khanda said, snayu bind the mamsa, asthi and meda potently and as these are stronger than sira, can bind the joints also very strongly. Sharangdhara in Prathama khanda said, snayu are so called because they bind the mamsa, asthi and meda. Gananath sen translated, snayu as the structures present in the body which helps in keeping the joints in place. They are bunch of fine, strong threads packed together. He described snayu can be divided in 2 types according to its colour- a) White b) yellow. Snayu which are white in colour are presents all over the body. Yellow coloured snayu are presented in particular areas such as between the vertebrae and are elastic in nature.

i.e. intervertebral discs.

SNAYU SANKHYA

Snayu are nine hundred in number, of these six hundred are in the sakha (extremities), two hundred and thirty in the kostha (trunk) and seventy in griva (neck) and above. Snayu are of four kinds; pratanavati, Vrutta, pruthu and shushira are four of kinds (of Snayu).

- ❖ Pratanavati (spread out) are presented in shakha (extrimities) and Sarva sandhi (all bony joints)
- ❖ Vrutta (round or cylindrical) are known as kandara (tendons) by the experts.
- ❖ Shushira (hollow, ring like) are present at the ends of Amashaya (stomach), Pakwashaya (large intestines) and basti (urinary bladder)
- ❖ Prutu (thick, big) are presented in Parshava (flanks), Ura (chest), Prushta (back) and shira (head).

MATERIAL AND METHODS

1. Review of Ayurveda literature from Ayurveda classics including relevant commentaries
2. Relevant modern literature has been consulted for comparative study and drawing inference and justification.
3. Other print media, online information, journals, books, magazines etc.

DISCUSSION

The location of Aani marma is three Angula above on either side as mentioned in classics. Its Pramana is ½ angula. Here mainly biceps tendon on anterior and triceps tendon on posterior aspect at the distal end of the upper arm are present. Due to predominance of tendon it is considered as Snayu marma. Many other structures are also present in the area such as brachial artery, median nerve, radial nerve, ulnar nerve, musculocutaneous nerve, coracobrachialis muscle, biceps brachii and triceps brachii. Muscle, blood vessels and other tissue are present in the area but mainly it is rich in ligaments, tendons and nerves. Therefore, it is classified as snayu marma. When Aani

marma is injured due to any external injury all the structures comprising the structure of Aani marma are effected but due the main involvement of the snayu component, the symptoms developed are mainly due effect of injury to snayu component. According to Aghataj Parinaam, Aani marma is Vaikalyakara Marma. Vaikalya means “deformity” and kar means “forming”. So any injury to this marma causes deformity. According to Acharya Shushruta injury to Aani marma causes Shopha abhivrudhhi (extensive swelling) and stabdhta (stiffness) of upper limb. In the same way, any injury such as tearing of biceps tendon and triceps tendon, may lead to inflammation and stiffness of the arm with following deformities such as extension and flexion of the elbow and supination of the forearm. All these symptoms or deformity have very much close resemblance with the Aani marma viddha lakshana.

CONCLUSION

There is no clear description of anatomical structures forming the marma points in our classical texts. Present era demands scientific description of each and every concept. After careful review of ayurveda and modern literature and analyzing both of them by looking into the structures present at the area of Aani marma mainly tendon of biceps and triceps are present at the corresponding area. Moreover, the symptoms of injury such as inflammation and stiffness in the area are same as described by Acharya Shushruta in the context of injury to Aani marma.

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