

COMPARATIVE STUDY OF SNAYU SHARIR

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R, DSRRAU, Jodhpur.**ABSTRACT**

Ayurveda is a science that needs to be thoroughly researched in order to prove its validity alongside contemporary medical science. The initial stage in this process is to define the terms used in the old *Ayurvedic* texts, particularly the fundamental terms. If the terms are not adequately understood, the science cannot be applied methodically. The definition of these terminology is critical for the application of science because *Sharira Rachana* deals with several anatomical terminologies. *Snayu* is a term that is thoroughly defined in traditional writings, but it is unable to identify the precise structure associated with it in the human body.

The references pertaining to the *Snayu* are gathered and attempted to

be explained as a structure form during this study. *Snayu* literally translates as to bound. It is described as a framework that aids in securing the joints and supports the body's weight. Its structure has been compared to that of a fibrous in nature.

KEYWORDS: *Snayu*, fibrous structure, *Sharir Rachana*.

INTRODUCTION

One of the foundational topics for understanding Ayurvedic concepts is *Sharira Rachana*. The human body's structure, as well as its practical applications and clinical significance, are covered. The majority of the structural things described in our *Samhita* are quite challenging to comprehend. Interpreting the anatomical concepts in light of the *Samhita* is crucial. This interpretation is incomplete. *Snayu Sharira* is one of those topics that requires a lot more study. In the current study, *Snayu* is explained in the manner below.

Vyutpatti

The word *Snayu* is formed from the word root (*Dhatu*) 'Sna'. 'Sna' *Dhatu* when combined with 'un' and 'yuk' *Pratyaya* forms the word *Snayu*.

Nirukti

Snayu is identified by *Vachaspathya* as a *Strilinga Shabda*. *Sidhanta Kaumudi's* etymology is identical to this one. Information about *Swaroop* and her role and *Sankhya* were taken in by *Bhavprakash*.

Etymology of *Snayu*:- Is similar to other texts as per in *Shabdakalpadrum*. Here also *Snayu* is mentioned as a *Srtilinga Shabda*. Synonyms of *Snayu* is said to be a structure which binds the *Anga-Pratyanga Sandhi*. According to *Amarkosh Maha* *Snayu* is called a *Kandara*.

HISTORICAL REVIEW

The word "*Snayu*" is used in the *Dhanurveda* to describe the properties of a bow string. Due to its strength, *snayu* is utilised as bow string. It has been recommended to use the *Snayu* of deer, shebuffalo or cow. The bow string can also be prepared from other materials or *Sthavara Dravyas* in the absence of absolute *Snayu* the references for substitute also gives an insight on the structure of actual *Sanyu*.

This article makes the suggestion that the bark of the *Arka* tree becomes useful for making bowstrings as *Bhadrapada* month approaches. This demonstrated how the body is primarily made of bones, which are firmly bound by *Snayu*, covered by *Mamsa* and *Shonita*, and lastly covered by skin. Another illustration of *Snayu* as a structural component of the body is when it is visible beneath the skin and is protected by blood, bones, and muscle.

This statement is made in relation to the process of performing *abhyanga* for a king. This body was created on the foundation of *Asthi*, which was bound by *Snayu*, according to the text. The *Asthi* is covered by *Mamsa*, *Shonita*, and *Snayu* before being finally covered by skin. A dog is content to get a bone that is covered in *Snayu* and little *Vasa* and lacks *Mamsa*, according to *Bharthari* in *Neethishatak*, even though it does not satiate his appetite. From this, we can infer that *Snayu* is thought to be a structure that is extremely closely related to bone because it can still be found on an *Asthi* even if it lacks *Mamsa*.

Ayurveda Review Definition of Snayu

A very clear structural description about by *Aacharya Dalhana* that *Snayu* is *Shanakaar*. *Acharya Sharngadhara* mentioned *Snayu* as a structure which support the body by binding *Mamsa*, *Asthi* and *Medas*. According to *Chakrapani Snayu*, *Sira* etc are binding structure in the body. These are formed by essence part of food. *Snayu* binds the *Mamsa*, *Asthi* and *Meda* potently and as these are stronger than *Sira*, can bind the joints also very strongly.

Utapatti of snayu

Both *Sira* and *Snayu* are created from the unctuous part of *Medas*, *Sira* comes from *Mrudu Paaka* and *Snayu* from *Khara Paaka*. *Asthi*, *Snayu*, and *Sandhi* make up the essence of *Meda*, whereas *Sveda* makes up its trash.

Snayu Sankhya

There are nine hundred *Snayus*, according to *Sushruta*; of these, six hundred are *Shakhas*, two hundred and thirty are *Koshths*, and seventy are *Grivas* and above. Six of these are present in each of the foot's fingers, making a total of thirty; the same number is also present in *Pada Tala*, *Pada Kurca*, and *Gulpha*; the same number is also present in *Jangha*; ten of these are present in *Janu*, forty of them in *Uru*, and ten in *Vankshana*, making a total of one hundred and fifty in one leg. In a similar manner, the other leg and the two arms are described. Nine hundred *Snayu* are characterised in this way: sixty are present in *Kati*, eighty are in *Prustha*, sixty are in the two *Parshvas*, thirty are in *Ura*, thirty-six are in *Griva*, and thirty-four are in *Murdha*.

TYPE OF SNAYU

There are four different types of *Snayu*: *Pratanvati*, *Vrutta*, *Pruthu*, and *Sushira*. *Shakha* (extremities) and *Sarva Sandhi* both have *Pratanvati* (stretched out / broad) (all bony joints). Experts refer to *Vrutta* (round or cylindrical) as *Kandara*. *Parshva* (flanks), *Uras* (chest), *Prustha* (back), and *Shir* all have *Prathu* (large, thick areas) (head). The terminal portions of the *Amashaya* (stomach), *Pakvashaya* (large intestine), and *Basti* all have *sushira* (hollow, ring-like structures) (urinary bladder).

FUNCTION OF SNAYU

Just as a boat built with wooden planks placed side by side, when fastened tightly by ropes in many ways becomes capable of carrying weight in water, steered by a man, similarly the human body will be able to carry weight, so long as the joints are fastened tightly by *Snayu* in

many ways. Neither *Asthi*, *Peshi* (muscles), *Sira* nor *Sandhi* kills the person when injured just as *Snayu*.

CONCEPT OF KALAA

When *Kala* is visible, it is distinguished as *Snayu Praticchana*, which is covered or created by ligaments, *Jarayu Santata*, which is an expansion of the remaining foetal covering, and *Sleshmveshtith* (coated with *kapha*). The moisture that is still present inside the *Dhatus* is processed (*Paka*) by the *Ushma* that is already present in them, forms into structures resembling those in trees, and is then covered in *Snayu*, *Sleshma*, and *Jarayu*. It goes by the name *Kalaa*. The *Sira*, *Snayu*, and *Dhamani* can spread their branches inside the muscles thanks to *Mamsadhara Kala*, which is located inside the muscles. The first of these is called *Mamsadhara*, and it contains the *Sira*, *Snayu*, *Dhamni*, and *Srotas*, exactly as the roots, branches, and creepers of the lotus plant are dispersed over the ground covered in slits.

CONCEPT OF BASTI

Basti is situated in the midst of the umbilicus, back, waist, scrotum, rectum, groins and penis: has one orifice and thin skin, placed with its faced downwards: *Basti*, *Bastisiras Paurusha*, *Vrushana* and *Guda* are inter related and situated inside the cavity of the pelvis, pelvic bone: it is shaped like *Alabu* and supported by *Sira* and *Snayu*.

DISCUSSION

We discovered a few instances during the etymological review where *Snayu* is a structure that links the *Anga Pratyanga Sandhi*. *Snasa*, *Vatsana*, *Sira*, *Nadi*, and *Dhamani* are considered to be synonymous with *Snayu*. *Snayu* is said to hold the *Asthi* (joints) in *Anga* and *Pratyanga* together in *Amarakosha*. Additionally, it referenced *Snayu*, a structure that encases bodily organs.

Mastulunga is described by *Acharya Dalhana* as *Mastaka Majja*, which is ghee that has half melted. The layers of the brain were observed along with other relevant components. The dura mater, a fibrous structure and the toughest of the meninges, is one of the three layers of the brain. Duramater serves a crucial function as both a binding framework and a protective covering. *Acharya Sharngdhara* asserts that *Snayu* also aids in the binding of *Medas*, which is covered earlier. Another name for *Mastulunga* is *Majja*, which is a subtype of *Medas*. As the fibrous limiting membrane of brain and having the function of binding, duramater can be considered as *Snayu* which is referred to as *Mastulunga Moola*. *Snayu* are of four kinds; we

will described all these, here; *Pratanvati*, *Vrutta*, *Pruthu* and *Sushira*.

Snayu Pratanavati

Pratanvati is *Sanskrit* for tendril, sprout, low-growing, creeping plant, and branching out. It is claimed that *Shakha* and all of *Sandhi* contain them. Therefore, *Snayus* of the *Pratanavati* kind, which have branching patterns and resemble creepers, should be present in all joints of the body and in the extremities. Ligaments, which are found in all joints, are the structure that most resembles *Pratanavati Snayu*. Nerves: These have a branching pattern and are shaped like creepers.

Snayu Vrutta

Round or circular is what *vrutta* signifies. These are bodily structures that resemble cords. *Vrutta Snayu* is also referred to as *Kandara* by *Acharya Susruta*. *MahaSnayu* or *Mahanadi* are the names for *Kandara*. It is a big structure that resembles a cord and is comparable to *Snayu*. Therefore, *Kandara* should be a substantial ring or cord-shaped structure. Tendons and large nerve cords, both of which are cord-like and resemble tendon, are the human analogues of *Kandara* or *Vrutta Snayu*.

Snayu Pruthula

Pruthula's name means "wide, large, or great." Therefore, these should resemble large, broad, and flat structures. Aponeurosis Fascia in our bodies are *pruthula Snayu*.

Snayu Sushira

Sushira translates to imply porous, hollow, cavity, etc. *Sushira Snayu*, according to *Acharya Susruta*, is located in the outlying areas of places like *Amashaya*, *Pakvashaya*, *Basti*, etc. In other words, these are structures that resemble porous material and are present in the apertures of hollow organs as well as holding those hollow organs (viscera). Sphincters and visceral ligament are the structures that resemble *Sushira Snayu*. *Sushruta* stated that *Snayu* is like ropes in our bodies when referring to *Snayu Prayojan* (the function of *Snayu*). *Snayu* holds the body together so it can support weight, just like the rope ties the wooden boards together. As long as *Snayu* secures the joints firmly using a variety of techniques. In the end it can be correlate the ligament because ligament also firmly attached to the joints, fixed and support the joint and make a joint weight bearing part of body.

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