

# Conceptual Study Of Snayu Sharir In Ayurveda

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DOI: 10.47750/pnr.2022.13.508.458

## Abstract

Nowadays to prove Ayurvedic concepts with the help of modern parameters a lot of research is required. There are many ayurvedic concepts that are still not elaborated & has scope for research in it. For this the basic concepts of Ayurveda has to be studied & clarified in detail. Rachana sharir in this regard holds importance since Sushruta in sharirsthana has made efforts in conceptualization of many ayurvedic sharir terms. Snayu sharir is one such concept that has to be studied, elaborate in specific meaning & most importantly has to be correlated with modern anatomical structure for better understanding to upcoming generations. Here in this article an attempt is made to basically understand the term snayu sharir & its basic sharir rachanatmak study is done. Meaning of Snayu is to bind. That means for binding of joints. Ligaments, fibrous structures in human body may find relation with the ayurvedic concept of snayu.

**Keywords:** Snayu, Ligaments, Fibrous structure, Rachana sharir etc

## INTRODUCTION

Rachana sharir is one of the basic subject in health science stream in which mamsa, sira, snayu, asthi, sandhi etc are studied with applied anatomy. Many structures are controversial & difficult to mean properly. One such concept is Snayu. There is somewhere difficulty to compare the snayu term with anatomical structures in the framework of cadaveric dissection. Snayu sharir concept needs more attentive study to clear it with the help of classical texts, research, its correlation with modern anatomical structures & its applied aspect as well. This article is an attempt to clear the concept of Snayu sharir in all possible ways.

**Utpatti:** Sna dhatu + un pratyay = Snayu

### Nirukti:

According to Vachaspatya & Shabdakalpadrum, Snayu is a feminine word.

Snayu binds Anga, Pratyanga & Sandhi.

According to Amarkosh, Kandara is Maha Snayu.

## HISTORICAL REVIEW

Snayu concept is described as similar to bow string as mentioned in Dhanurveda. Snayu is found below the twacha & covered by rakta, asthi, peshi etc. Nithi shatak explains that snayu is nothing but a asthi covered with snayu.

### Ayurveda Review

#### Definition of Snayu

Dalhana says that Snayu is Shanakaar.

Sharnagadhara says that Snayu does dharana of sharir by binding Mamsa, Asthi & Medas. Chakrapani says that Snayu, Sira etc. are binding structures. Snayu binds the Mamsa, Asthi & Meda so strongly than Sira, can bind the sandhi too.

#### Utpatti of Snayu

From unctuous part of Meda (Medasaha snehamadaya) both Sira and Snayu are produced. In which Sira produced from Mrudu Paka & Snayu from Khara Paka. The sara of Meda is Asthi, Snayu & Sandhi; and its mala is Sweda.

#### Snayu as Mastulunga Moola

Snayu is Mula sthana of Mastulunga as per Kashyapa whereas it is a meda prakara by Sushruta.

#### Snayu Sankhya:

नव स्नायुशतानि ।

तासां शाखासु षट्शतानि, द्वे शते त्रिंशच्च कोष्ठे, ग्रीवां प्रत्यूर्ध्वं सप्ततिः ।

एकैकस्यां तु पादाङ्गुल्यां षण्णचितास्तास्त्रिंशत्, तावत्य एव तलकूर्चगुल्फेषु, तावत्य एव जङ्घायां, दश जानुनि, चत्वारिंशद्दू  
रौ, दश वङ्गणे, शतमध्यर्धमेवमेकस्मिन् सन्धिं भवन्ति; एतेनेतरसन्धिं बहू च व्याख्यातौ; षष्टिः कट्यां, पृष्ठेऽशीतिः, पार्श्वयोः  
षष्टिः, उरसि त्रिंशत्; षट्त्रिंशद्ग्रीवायां, मूर्ध्नि चतुस्त्रिंशत्; एवं नव स्नायुशतानि व्याख्यातानि भवन्ति ॥२९॥

Out of total 900 snayu in sharir, Sushrut described 600 are shakha gata, 230 are kosktha gata & 70 are urdhva jatrugata.  
06 in anguli so total 30, 30 in pada tala, pada kurcha & gulpha, 30 in jangha, 10 in janu, 40 in uru pradesh, 10 in vankshana.  
So 150 total in one extremity. So total 600 in extremities.  
60 in kati, 80 in prushtha, 60 in parshva, 30 in ura. So total 230 in Madhya sharir.  
36 in griva, 34 in murdha. So total 70 in urdhva jatrugata.<sup>1</sup>

Snayu prakara: 04:

स्नायुश्चतुर्विधा विद्यात्तास्तु सर्वा निबोध मे ।  
प्रतानवत्यो वृत्ताश्च पृथ्व्यश्च शुषिरास्तथा ॥३०॥  
प्रतानवत्यः शाखासु सर्वसन्धिषु चाप्यथ ।  
वृत्तास्तु कण्डराः सर्वा विज्ञेयाः कुशलैरिह ॥३१॥  
आमपक्काशयान्तेषु बस्तौ च शुषिराः खलु ।  
पार्श्वोरसि तथा पृष्ठे पृथुलाश्च शिरस्यथ ॥३२॥

Sushruta described 04 types of Snayu:

1. Pratanavati
2. Vritta
3. Pruthula
4. Sushira<sup>2</sup>

Pratanavati snayu in Shakha & Sarva Sandhi.

Vritta are nothing but Kandara.<sup>3</sup>

Pruthula snayu in Parshva, Ura, Prushtha & Shira Pradesh.

Sushira snayu are circular found at the terminal part of Amashaya, Pakvashaya & Basti.<sup>4</sup>

Snayu Prayojana:

नौर्यथा फलकास्तीर्णा बन्धनैर्बहुभिर्युता ।  
भारक्षमा भवेदप्सु न्युक्ता सुसमाहिता ॥३३॥  
एवमेव शरीरेऽस्मिन् यावन्तः सन्धयः स्मृताः ।  
स्नायुर्भिर्बहुभिर्बद्धास्तेन भारसहा नराः ॥३४॥

As like a wooden boat tied with ropes in multiple ways is capable of weight bearing in water.<sup>5</sup> Similarly, sharir is able to carry weight with the help of snayu that are placed in sandhi in multiple ways.<sup>6</sup>

न ह्यस्थीनि न वा पेश्यो न सिरा न च सन्धयः ।  
व्यापादितास्तथा हन्युर्यथा स्नायुः शरीरिणम् ॥३५॥

Injury to asthi, peshi, sira, sandhi is not more dreadful than it is as that of snayu injury.<sup>7</sup>

## DISCUSSION & CONCLUSION:

As seen before, Snayu ties up the anga, pratyanga, sandhi etc. According to Amarkosh, Kandara is Maha Snayu. Snayu is nothing but that covers structures of body. Dalhana says that Mastulunga is Mastishkagata majja & looks like that of melted ghee. This can be compared to modern anatomical structure as meninges. Out of 3 meninges, duramater is the outer fibrous layer. Hence, duramater can be taken as Snayu / Mastulunga.

Pratanavati Snayu (like that of branches) mentioned by acharyas are in Shakha & Sandhi. Thus this type of snayu should be present in extremities & joints. Hence ligaments of joints & nerves can be correlated with this type of snayu.

Vrutta Snayu (round or circular type) Sushruta says that vritta snayu is nothing but kandara. So cord like structure in body can be correlated with tendons.

Pruthula Snayu (means broad or flat) can be correlated with Aponeurosis.

Sushira Snayu (porous or hollow like structure in body) Sushrut says that this type of snayu is seen in end parts of amashaya, pakvashaya, basti etc. Hence, sphincters can be correlated with this type of sushira snayu.

As like a wooden boat tied with ropes in multiple ways is capable of weight bearing in water. Similarly, sharir is able to carry weight with the help of snayu that are placed in sandhi in multiple ways. Injury to asthi, peshi, sira, sandhi is not more dreadful than it is as that of snayu injury.

Lastly, it is clear that snayu can be related with ligaments that are seen in joints to hold them together.

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