

DESCRIPTION OF SNAYU SHARIR: A REVIEW ARTICLE

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ABSTRACT

Ayurveda is a science which requires a lot of research to establish its authenticity along with modern medical science. The first step in this is to define the terms mentioned in Ayurvedic classics, especially the basic terms. The science cannot be implemented methodically as long as the terms are not properly understood. Sharira Rachana is the subject which deals with a lot of anatomical terms and defining these terms are important for application of the science. Snayu is a term which is explained elaborately in classical texts but yet it is unable to point out exact structure related with it in human body. During this study, the references related to the Snayu are collected and tried to explain as a structure form. Literally the term Snayu means to bind. It is explained as a structure which helps in binding the joints and helps the body in weight bearing. Structurally it has been described something similar to a fibrous in nature.

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

Sharira Rachana is one of the basic subjects for the principles of Ayurveda. It deals with the structure of a human body, its applied aspects & clinical importance. Most of the structural entities explained in our Samhita are very difficult to understand. It is very important to interpret the anatomical terms with reference to the Samhita. There is a lacuna in this interpretation. Snayu Sharira is one of such area which needs much more research. In the present study Snayu is explain in following manner

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

Vachaspatya states Snayu as a Strilinga Shabda. The etymology is similar to Sidhanta Kaumudi. Its function is binding the body. Details regarding Swaroopa, function and Sankhya have been adopted from Bhavprakash.

2 Etymology of Snayu

Is similar to other texts as per in Shabdakalpadrum. Here also Snayu is mentioned as a Strilinga Shabda. Synonyms of Snayu Snayu is said to be a structure which

binds the Anga-Pratyanga Sandhi. According to Amarkosh Maha Snayu is called a Kandara.

HISTORICAL REVIEW

In Dhanurveda the term Snayu is mentioned in the context of describing the characteristics of a bow string. Snayu is used as bow string owing to its strength. 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 Snayu.

It has been suggested here that at the advent of Bhadrpada month the bark of Arka tree becomes commendable to prepare bow string. This explained that the body is basically formed by bones, bind strongly by Snayu which is covered by Mamsa and Shonita and finally covered by skin. Another reference of Snayu as a structural part of body it is seen below the skin and covered by blood, bones and muscular part.

This reference is in the context of method of doing Abhyanga for a king. It has been stated in this book that this body is made on the base of Asthi which is bond by Snayu. Mamsa and Shonita cover the Asthi as well as Snayu and finally it is covered by skin. Bharthari in Neethishatak at one context explains that even though it

does not satisfy his hunger, a dog is happy to get a bone which is covered with Snayu and little Vasa and has no Mamsa on it. From this we can understand that Snayu is considered to be a structure which is very closely related to bone that even if there is no Mamsa on an Asthi, Snayu can be still found on it.

Ayurveda Review

Definition of Snayu

A very clear structural description about by Acharya Dalhana that Snayu is Shanakaar. Acharya Sharmgadhara 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.

Utpatti of Snayu

From the unctuous portion of Medas both Sira and Snayu are formed, Sira arise from Mrudu Paaka and Snayu from Khara Paaka. The essence of Meda is the Asthi, Snayu and Sandhi; and its waste is Sveda.

Snayu as Mastulunga Moola

Snayu is Moolasthanana of Mastulunga according to Kashyapa Samhita. Mastulunga has been explained as a type of Medas in Sushruta Samhita.

Snayu Sankhya

According to Sushruta Snayu are nine hundred in numbers; of these six hundred are in Shakha, two hundred and thirty in the Kosht and seventy in Griva and above. Of these, six are present in each of the fingers of the foot, so thirty in total; the same number in Pada Tala, the same in Pada Kurca and Gulpha; the same number in Jangha ; ten in Janu, forty in Uru, ten in Vankshana – thus these are one hundred and fifty in one leg; in this way other leg and the two are arms described. Sixty are present in Kati, eighty in Prustha, sixty in the two Parshva, thirty in Ura, thirty six in Griva, thirty four in Murdha-in this manner nine hundred Snayu are described.

Snayu Bheda (Types of Snayu)

Snayu are of four kinds i.e. Pratanvati, Vrutta, Pruthu and Sushira. Pratanvati (spread out / broad) are present in Shakha (extremities) and Sarva Sandhi (all bony joints). Vrutta (round/ cylindrical) are known as Kandara by the experts. Prathu (thick big) are present in Parshva (flanks), Uras (chest) Prustha (back) and Shir (head). Sushira (hollow, ring like) are present at the terminal part of Amashaya (stomach), Pakvashaya (large intestine) and Basti (urinary bladder).

Snayu Prayojana (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

Kala becomes visible; these are differentiated as Snayu Praticchana (covered/formed from ligaments), Jarayu Santata (expansion of continuation of foetal covering) and Sleshmveshtith (coated with kapha). The moisture that remains inside the space in the Dhatus gets (Paka) processed by the Ushma present in them, forms into structure similar to those found in tree and becomes covered with Snayu, Sleshma and Jarayu. It is called as Kalaa. The first Kala is Mamsadhara Kala, which is present inside the muscles, and which allows the Sira, Snayu and Dhamani to spread their branches inside the muscles. Among them, the first one is by name Mamsadhara, within which are spread the Sira, Snayu, Dhamni and Srotas just as the roots, shoots and creepers of lotus plant are spread in the ground full of slit.

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.

Concept of Snayuarma

The muscles present on the sclera increasing in thickness, rough and very white in colour is called as Snayuarma.

DISCUSSION

During the etymological review, we came across a few instances that Snayu is a structure which binds the Anga-Pratyanga Sandhi. Synonyms of Snayu are said to be Snasa, Vatsana, Sira, Nadi and Dhamani. In Amarakosha, it is mentioned that Snayu holds the Asthi (joints) together in Anga and Pratyanga. It also mentioned Snayu as a structure which covers body structures.

Acharya Dalhana defines Mastulunga as Mastaka Majja which is in the form of partially melted ghee. An observation of the related structures was done which include the layers of brain. Among the 3 layers of brain, duramater is a fibrous structure which is the toughest among the meninges. Duramater plays an important role as a protective covering as well as a binding structure. According to Acharya Sharmgadhara, Snayu helps in binding Medas too which is discussed early. Mastulunga is also referred as Majja which is a type 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.

Bramanand Tripathi, Varanasi: Chaukhambha Surabharati Prakashaana; Reprint, 2010.

Pratanavati Snayu

Pratanvati means a tendril, a shoot, a low spreading plant, a spreading creeper and branching out. These are said to be present In Shakha and all Sandhi. So Pratanavati type of Snayu should be present in all joints of body and extremities and they should be having branching pattern and like a creeper. So the structure which resembles Pratanavati Snayu are Ligaments- As these are present in all joints. Nerves- As these are like creepers and have branching pattern.

Vrutta Snayu

Vrutta means round or circular. These are cord like structures present in the body. Acharya Susruta also calls Vrutta Snayu as Kandara. Kandara is called MahaSnayu or Mahanadi. It is a cord like structure which is similar to Snayu but large in size. So Kandara should be large circular or cord like structure. In human the structures resembling Kandara or VruttaSnayu are Tendons- As these are cord like Large Nerves cords- These are also cord like and resemble tendon.

Pruthula Snayu

The word meaning of Pruthula is a broad, large or great. So these should be structures which are Large, broad and flat resemble PruthulaSnayu in our body are Aponeurosis Fascia

Sushira Snayu

Sushira means porous, hollow, cavity etc. Acharya Susruta explains that Sushira Snayu is present in the terminal part of regions like Amashaya, Pakvashaya, Basti etc. So these are structures which are porous like in nature and also present in the openings of hollow organs and hold these hollow organs (viscera). So the structures which resemble Sushira Snayu are sphincters and visceral ligament. In the context of Snayu Prayojan (function of Snayu) Sushruta mentioned that Snayu is like ropes in our body. Like the rope holds the wooden planks together, Snayu holds the body together making it capable of weight bearing. So long as the joints are fastened tightly by Snayu in many ways. 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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