

A REVIEW ON CONCEPT OF SNAYU DESCRIBED IN AYURVEDA AND MODERN
SCIENCEDr. Garima Garg*¹, Dr. Purushottam Das Sharma², Dr. Dinesh Kumar Sharma³ and Dr. Deepa⁴¹PG Scholar, P.G. Dept. of RachanaSharir, MMM Govt. Ayurved College, Udaipur.²Associate Professor, P.G. Department of RachanaSharir, MMM Govt. Ayurveda College, Udaipur, Rajasthan.^{3,4}Lecturer, P.G. Department of RachanaSharir, MMM Govt. Ayurved College, Udaipur, Rajasthan.

*Corresponding Author: Dr. Garima Garg

PG Scholar, P.G. Dept. of RachanaSharir, MMM Govt. Ayurved College, Udaipur.

Article Received on 06/02/2022

Article Revised on 27/02/2022

Article Accepted on 20/03/2022

ABSTRACT

AcharyaSushruta has one by one defined the anatomical elements like *Sira*, *Dhamani*, *Marma*, *Kandara*, *Snayu* etc. in *SharirSthana*. *Snayu* is one such shape existing in human body in close relation to *Sandhi*. It refers to a band of fibres and helps to retain body posture via imparting weight carrying capacity. Few *Acharyas* of *Ayurveda* have been described about *Snayu* but it is not enough to apprehend the anatomy of *Snayu* in existing standpoint because their whole find out about *Snayu* was limited. *Sushruta* compares the function of *Snayu* with binding plates of boats, which lets in the boat to bear the weight and waft effortlessly in the deep water. In *Ayurveda*, there is description of few illness in which occurs due to impairment of *Snayu* and their symptoms are severe pain, stiffness, swelling etc. Now it is requirement of present erato clear the doubt and understand the structure of *Snayu*.

KEYWORDS: *Snayu*, *Sandhi*, weight bear.

INTRODUCTION

The structural framework of human body is result of very complicated assembling of numerous components. These all components have wonderful co-ordination among themselves with their structural distinction. They all are bounded together in such a way that they could provide a definite structure and provide motion to the body parts. Their damage may result partial or entire loss of function along with the structural deformity. *Snayu* is one of them. *AcharyaSushruta* has described the anatomy and practical significance of *Snayu* in *ShariraSthana*. He has stated that it is very close with *Shan*, *Kshaum*, horse tail hairs, fibers etc. These are 900 in numbers in body. *Snayu* are present in Humanbody in close relation to *Sandhi*. On the foundation of their structural characteristics they can broadly divided into 4 types. These are:-*Pratanvati*, *Prathul*, *Vritta*, and *Sushira*.

The role of *Snayu* is compared by *AcharyaSushruta* with the binding plates of boats, which allow the boat to bear the weight of the boat and waft without going into deep water.

The majority of the structural entities mentioned in our *Samhita* are quite difficult to comprehend. However, it is critical to correctly interpret the anatomical words in relation to the *Samhita*. *Snayu* is such example that necessitates careful examination.

LITERATUREOF REVIEW

According to *Sanskrit* lexicon the word *Snayu* implies to tie. *Garbhopnishad* has specified that *Snayu* are 900 in number. Within the chain of *Dhatu* sustenance, *Snayu* is created from *Kharapaka* of *Meda*. *AcharyaSushruta* has given the total account counting it's numbers, division, types and connected structures of *Snayu*.^[1] He has portrayed the word *Snayu* and its clinical significance in life structures whereas portraying that what is to be done and what isn't to be done amid performing surgery. According to *AcharyaSushruta*, *Snayu* is *Shanakara*. It is rope like structure which offer assistance to tie the joints and keep up the body posture by giving weight carrying capacity. He has mentioned *Snayu* as a sort of *Marma* conjointly and given detail with the clinical highlights of *SnayuViddha*.^[2] *AcharyaSushruta* has considered the *Snayu* as suturing fabric where portraying the *SeevanKarma*.^[3] In display time it is exceedingly pertinent for estimation of inside wound being as absorbable suturing fabric. Concurring to *AcharyaSharangdharaSnayu* is the structure which bolster by *Mamsa*, *Asthi* and *Meda*.^[4] *AcharyaCharak* has expressed in *SharirSthan* that no. of *Snayu* in human body is 900.^[5] *AcharyaCharak* has depicted only the no. of *Snayu*, he did not specified the further details of *Snayu*. He has specified the *Snayu* as *JangamDravya* in chapter of *Sutra Sthan*.^[6] He moreover assumed *Snayu* as one of the location for *Nasya*. Whereas depicting the different *Rogamarga*, *AcharyaCharak* has acknowledged

Snayu one among *MadhyamRogaMarga* in conjunction with *Kandara*, *Asthi*, *Sandhi*. *AcharyaCharaka* said that the *Snayu* is the *Updhatu* of *MedaDhatu*. *Snayu* is *PitrujaBhava*. According to *AcharyaSharangdhar* the *Snayu* are gathered to be as authoritative fabric utilized for the official of *Mamsa*, *Meda* and *Asthi*. *AcharyaDalhana* has said *Kandara* as *Mahasnayu*. He comments as it were approximately *VrittaSnayu*. *VrittaSnayu* areas *VritulSnayu*. In *ParishyadyaShariram* the word *Sandhibandhana*, *Vatanadi*, *Kandara* are said for *Snayu*. *AcharyaBhavaprakasha* said that flexion and expansion are the work of expansive *Snayu* and known as *Kandara*.

Embryological development of *Snayu*– According to the *AcharyaShushruta*, in 4th chapter *GarbhaVyakaransharir* of *Sharirathanin SushrutSamhita*, *Mastulunga* has described that the formation of *Snayu* in foetus is the result of the *Kharapaka* of *Medadhatu* by *pitta (Tejas)*.

Division of *Snayu*:—Out of 900 *Snayu*, 600 are present in *Shakha*, 230 present in *Madhyasharir* and 70 present in *Urdhavajatrugatabhaga*.

Classification of *Snayu*: - Depending upon the shape and area, *Snayu* are classified into four types.

1. *PratanavatiSnayu*: - these are present in all *Shakha* (limbs) and *Sandhi* (joints).
2. *Vrutta*: - these are circular in shape and are known as *Kandara*. Agreeing to *AcharyaBhavaprakash* expansive *Snayu* are called as *Kandara*. These are too shown in *Shakha* and *Sandhi*.
3. *SushiraSnayu*: - These are permeable in nature and are found close to *Amashaya* (stomach), *Pakwashaya* (huge digestive system) and *Basti* (urinary bladder).
4. These are present in *Parshva* (flanks), *Ura* (chest), *Prushtha* (back) and *Shira* (head).

Modern Literature

On the premise of anatomical structure, Aumetions and clinical indications the term *Snayu* is exceptionally near to ligament/tendon/aponeurosis/fascia etc. in modern science.

Tendon- A tiny ponder of anatomical structure of ligament appears that it may be a fibrous band of connective tissue serving as a interfacing component for the connection of muscle to the bone and other parts. On the premise of similitudes between structure and capacities of *VrittaSnayu* and tendon the *Vrittasnayu* as mentioned by *AcharyaSushrut*.

Ligament- On the premise of tiny consider it is characterized as the sinewy band of a few thick customary connective tissues which is organized in frame of parallel bundles and is profoundly received for standing up to the strain. The quality of these filaments bundle is named as tendon. It is one of the foremost mechanical variables that hold bones near together in a synovial joint. A tendon is the sinewy connective tissue

that interfaces one bone to other bone conjointly known as articular tendon sinewy tendon or genuine tendon. Tendons are comparative to ligaments and fasciae as they all are made up of connective tissue. The contrasts in them are within the association that they make. Tendons interface one bone to another bone. Ligaments interface muscle to bone. Fasciae interface one muscle to another muscle.

Aponeurosis- On the introduce of modest consider it is characterized as the strong band of a number of thick standard connective tissue which is organized in outline of parallel bundles and is significantly gotten for standing up to the strain. The quality of these fibers bundle is named as ligament. It is one of the first mechanical factors that hold bones close together in a synovial joint. A ligament is the strong connective tissue that interface one bone to other bone conjointly known as articular ligament strong ligament or veritable ligament. Ligaments are comparative to tendons and fasciae as they all are made up of connective tissue. The contrasts in them are inside the affiliation that they make. Ligaments interface one bone to another bone. Tendons interface muscle to bone. Fasciae interface one muscle to another muscle.

Fascia- A sheet or band of stringy connective tissue isolating or authoritative together muscles and organ etc.

Applied Anatomy

The injury of tendon and ligament produces side effects like inflammation, swelling, tearing alongside severe pain development in specific portion of body. Extreme harm few times may causes halfway or total misfortune of work and organ etc.

DISCUSSION

Sushruta has said that one, who knows *Snayu* remotely as well as inside, can be able to drag the outside particles (*Shalya*) out of the human body with security and without causing any torment. He has said that the damage to *Snayu* is more serious than the injury to *Mamsa*, *Sira*, *Asthi* and *Sandhi*. Which is taken after by intemperate torment and deferred recuperating. *Sushruta* has too said *Snayu* as suturing fabric that appears it's one of the critical employments. *Snayu* are displayed in near connection to *Sandhi* and tendon are moreover close the hard closes and interface them. *Marma* are the crucial focuses portrayed in *Ayurveda*. *SnayuMarma* is the types of *Marma* characterized by prevalence of *Snayu* and are to be secured from harm. Damage to *SnayuMarma* may cause serious torment, brief stature, postponed mending of wound and indeed passing. It clarifies significance of *Snayu*.

CONCLUSION

From the over talk it can be concluded that *Snayu* portrayed in *Ayurveda* are nothing but the tendons. *Snayu* are essentially sinewy structures or their alterations.

These filaments are orchestrated in bundles like Shan or Hemp filaments. The function of *Snayu* depicted by *AcharyaSushruta* as that just like the official plates of vessel which bear the weight of boat and drift effectively within the profound water. Same is the work of tendon which bolsters the inner organs and holds bone together in enunciation at the joints and bear the weight of body and gives legitimate pose to the body. *Snayu* plays the key part in arrangement of system of the body by authoritative the different basic components together. It can acts as a one of the most excellent suturing fabric in estimation of wounds.

REFERENCES

1. ShastriAmbikadutta, SushrutaSamhita Part-1, Reprint 2018, Chaukhambha Sanskrit SansthanShastri, Varanasi, Sharirsthan, Chapter 5, Page 62-63s.
2. Ambikadutta, SushrutaSamhita Part-1, Reprint 2007, Chaukhambha Sanskrit Sansthan, Varanasi, Sharirsthan, Chapter - 6, Verse 12-13, Page 52.
3. Ambikadutta, SushrutaSamhita Part-1, Reprint 2007, Chaukhambha Sanskrit Sansthan, Varanasi, Sutra sthan, Chapter- 25.
4. Dr. BrahmanandTripathi, Reprint 2007, ChaukhambhaSurbharatiPrakashanVaransi chapter - 5, Page 62.
5. PanditKashinathPande n Dr.GorakhnathChaturvedi, CharakSamhita Vol.-1, Edition 2001, ChaukhambhaBharti Academy Varanasi, sharirsthan chapter-7, Page 915.
6. PanditKashinathPande n Dr.GorakhnathChaturvedi, CharakSamhita Vol.-1, Edition 2001, ChaukhambhaBharti Academy Varanasi, sharirsthan chapter- 1.
7. Sharma Priyavrat, CharakSamhita Vol.-2, Edition 2014, ChaukhambhaOrientalia Varanasi, Sutrasthan, Chapter 28, Verse 35, Page 463.
8. ShriBrahmSankarMisra&ShriRupalalJiVaisya, Bhavaprakash of Sri BhavaMisra Part-1, Edition-9, 1999, Chaukhambha Sanskrit Sansthan, Varansi, chapter -3, page -268.
9. Online Searches, <https://www.wjpls.org>
10. Saini K.B., Brief Review on Concept Of Snayu Described In Ayurveda And It's Utility In Present Modern Era., 2022; 8: 2.