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# A Review Article Description of Snayu Sharir

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***Abstract:*** ***In order for Ayurveda to be considered a legitimate discipline alongside contemporary medicine, much study is needed to confirm this. First things first: let's clarify some of the terms—especially the more fundamental ones—that are addressed in Ayurvedic classics. As long as the terminology are not fully grasped, it is impossible to apply the science methodically. The study of Sharira Rachana involves a great quantity of anatomical terminology, many of which need to be defined in order to apply science. In classical sources, the term "snayu" is discussed in great detail, but the precise structure in the human body that corresponds with it is not mentioned. During this investigation, the Sn ayu-related references are gathered and attempted to be explained in the form of a framework. Snayu literally means to bond. It is described as a structure that aids in weight bearing and assists in binding the joints. Its structural characteristics have been compared to those of a fibrous substance.***
***Key words: fibrous structure, Sharir Rachana, Snayu.***

## I. INTRODUCTION

One of the foundational texts for Ayurvedic ideas is Sharira Rachana. It covers the human body's anatomy, practical applications, and therapeutic significance. The majority of the structural elements that our Samhita explains are extremely challenging to comprehend. Understanding the anatomical concepts in light of the Samhita is crucial. This interpretation is incomplete. One such region that requires a great deal more inquiry is Snayu Sharira. The current study explains Snayu in the manner that follows.

### *A. Vyutpatti*

The word root "Sna" (Dhatu) is the source of the term "Snayu." "Sna" Dhatu in combination with "yuk" and "un" The term Snayu is formed by Pratyaya.

### *B. Nirukti*

Snayu is described by Vachaspatya as a Strilinga Shabda. Like Sidhanta Kaumudi, the etymology is same. Bounding the body is its function. Bhavprakash has been consulted for information on Swaroopa, function, and Sankhya.

### *C. Etymology of Snayu*

Is comparable to other scriptures mentioned in Shabdakalpadrum. Snayu is referred to as a Srtilinga Shabda.
Synonyms for Snayu: A structure that links the Anga-Pratyanga Sandhi. According to Amarkosh, Maha Snayu is termed a Kandara.

## II. HISTORICAL REVIEW

Dhanurveda uses the term Snayu to describe the properties of a bow string. Snayu is utilized as a bowstring due to its strength. It is preferable to utilize deer, shebuffalo, or cow snayu. In the absence of absolute Sanyu, the bow string can be made from various materials or Sthavara Dravyas. References to substitutes provide insight into the structure of the original Sanyu.
During Bhadrapada month, the bark of the Arka tree is considered suitable for making bow strings. The body is composed of bones held together by Snayu, then covered by Mamsa and Shonita, and ultimately by skin. Snayu is a structural element of the body located beneath the skin, surrounded by blood, bones, and muscles. 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.

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## III. AYURVEDA REVIEW

### *A. Definition of Snayu*

Aacharya Dalhana provides a comprehensive definition of Snayu as Shanakaar. According to Acharya Sharngadhara, Snayu is a framework that holds Mamsa, Asthi, and Medas together to
sustain the body. Chakrapani Snayu identifies Sira as a binding structure in the body. These are produced by the essence of the meal. Snayu binds the Mamsa, Asthi, and Meda, which are stronger than Sira.

### *B. Snayu's Utpatti*

Sira and Snayu are generated from the unctuous component of Medas, with Sira derived from Mrudu Paaka and Snayu from Khara Paaka. Meda's essence is Asthi, Snayu, and Sandhi, while its waste is Sveda.

### *C. Snayu as Mastulunga*

According to Kashyapa Samhita, Moola Snayu is Mastulunga's Moolasthana. Sushruta Samhita describes Mastulunga as a form of Medas.

### *D. Snayu Sankhya*

Sushruta Snayu states that there are nine hundred in all; six hundred of them are in Shakha, two hundred and thirty are in the Koshth, and seventy are in Griva and above. Thirty of these total—six in each of the foot's fingers, the same number in Pada Tala, Pada Kurca, and Gulpha, the same number in Jangha, ten in Janu, forty in Uru, and ten in Vankshana—make up one leg. The other leg and the two arms are described in the same manner. Nine hundred Snayu are described in this way: sixty are found in Kati, eighty in Prustha, sixty in the two Parshva, thirty in Ura, thirty-six in Griva, and thirty-four in Murdha.

### *E. Snayu Bheda (Types of Snayu)*

There are four types of snayus: Pratanvati, Vrutta, Pruthu, and Sushira. Both Sarva Sandhi (all bony joints) and Shakha (extremities) contain patanvati, which means "spread out / broad."
The experts refer to Vrutta, which are spherical or cylindrical, as Kandara. There are prarthu (large, thick) in Parshva (flanks), Uras (chest), Prustha (back), and Shir (head).
The terminal portions of the large intestine (Pakvashaya), the stomach (Amashaya), and the bladder (Basti) include sushi (hollow, ring-like structures).

### *F. Snayu Prayojana (Functioin 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 bya 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.

### *G. Concept of Kalaa*

When Kala is seen, three distinct forms emerge: Snayu Pracchana (formed/covered by ligaments), Jarayu Santata (extension of the continuance of the fetal covering), and Sleshmveshtith (coated in kapha). The residual moisture in the Dhatus is (Paka) processed by the Ushma that is present in them, develops a structure like that of a tree, and is coated with Snayu, Sleshma, and Rayu. It goes by the name Kalaa. The first Kala is Mamsadhara Kala, which is found inside the muscles and permits the branches of the Sira, Jayu, and Dhamani to extend within the muscles. Of these, the first is known as Mamsadhara, and it is inside it that the Sira, Snayu, Dhamni, and Srotas are dispersed, in the same manner as the roots, shoots, and creepers of the lotus plant.[3]

### *H. Concept of Basti*

Its thin skin is oriented downward and it has a single entrance. Related to one other, Basti, Bassitisiras Paurusha, Vrushana, and Guda are found inside the pelvic bone cavity. They have an Alabu-like form and are supported by Sira and Snayu.

### *I. Concept of Snayuarma*

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

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## IV. DISCUSSION

We found a few examples throughout the etymological examination that describe Snayu as a structure that Basti is located in the middle of the penis, groins, rectum, back, waist, scrotum, and umbilicus connects the AngaPratyanga Sandhi. Nadi, Dhamani, Vatsana, Sira, Nasa, and Nasa are considered synonyms for Snayu. One reference of Snayu holding the Asthi (joints) together in Anga and Pratyanga is found in Amarakosha. A structure that covers bodily structures, Snayu, was also suggested. Mastulunga is defined by Acharya Dalhana as Mastaka Majja, which is ghee that has partially melted. The brain's layers and other relevant components were seen. The dura mater, the hardest meninge among the three layers of the brain, is a fibrous structure. Both as a binding structure and as a protective coating, duramater is crucial.

In line with Acharya Sharngdhara, 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. The Snayu consist of four different types, which we shall discuss here: Prathanvati, Vrutta, Pruthu, and Sushira.

### *A. Snayu Pratanavati*

The term "pratanvati" refers to a branching out, low spreading plant, tendril, shoot, and spreading creeper. These are supposed to exist in Shakha and across Sandhi. Therefore, all of the body's joints and limbs should have Pratanavati type Snayu, and they should have a branching pattern similar to a creeper. Ligaments, which are found in all joints, are the structure that mimics Pratanavati Snayu. Nerves: Because they shoot out and resemble creepers.

### *B. Snayu Vrutta*

Vrutta is a word for round or round. These are the body's cord-like structures. Vartta Snayu is also referred to as Kandara by Acharya Susruta. MahaSnayu or Mahanadi is the name given to Kandara. It has a structure that resembles a cord and is bigger than a scanyu. Therefore, Kandara need to be a large circular or cord-like structure. Tendons, which resemble large nerve cords and are cord-like in nature, are the structures in humans that resemble Kandara or VruttaSnayu.

### *C. Pruthula Snayu*

Pruthula has the connotation of a broad, vast, or huge word. Thus, these should be large, wide, and level structures that resemble The prurithulas in our bodies are The Aponeurosis Fascia

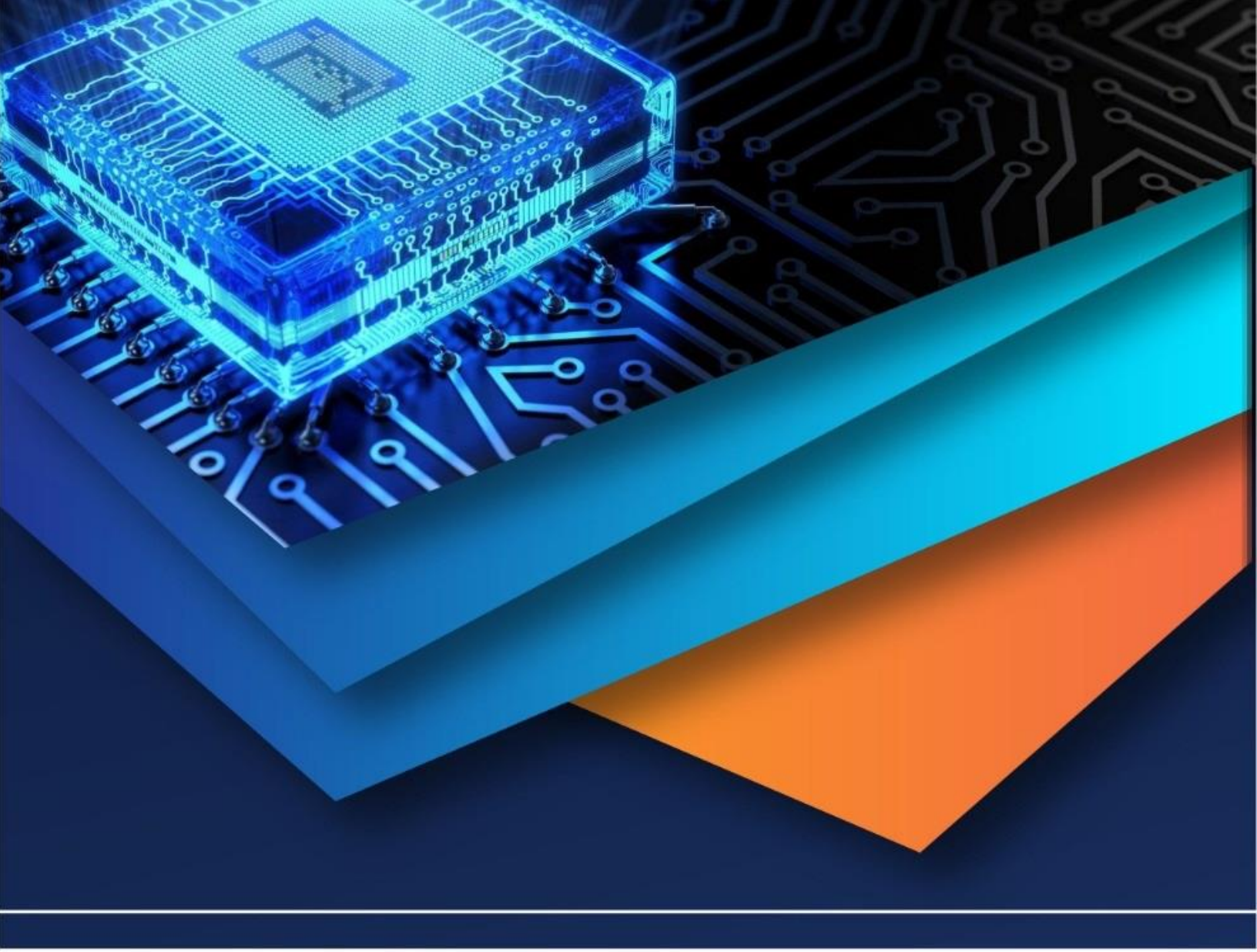
### *D. Sushira Snayu*

The word sushira denotes hollow, porous, cavity, etc. According to Acharya Susruta, Sushira Snayu may be found at the terminal portion of many places, including Amashaya, Pakvashaya, and Basti. Therefore, they are structures that are porous, just like those seen in nature, and they also exist at the apertures of hollow organs, holding the viscera. Thus, sphincters and visceral ligaments are the structures that have resemblance to Sushira Snayu. Within the framework of Snayu Prayojan (the function of Snayu), Sushruta said that Snayu functions similarly to ropes within our bodies. Snayu binds the body together so that it can support weight, just like the rope holds the wooden boards together. as long as Snayu uses a variety of methods to securely attach the joints. Ultimately, it is possible to link the ligament because

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