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Investigate the Concept of SNAYU from Shushrut Samhita

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Abstract: ***Morphology is used to study the structures of the human body in Rachana Sharir. Activities are created based on the structures created by Saptdhatu. The necessary physiology forms the composition of the body. Since these structures are described through actual physical examination, the concepts of Sushrut Samhita, which are physically superior, are more scientific than other samhita literature. Therefore, the Sushrut Samhita is the yardstick for identifying dubious body formations. Snayu sur grava kehaosa. Seda mainitakse mitu korda Samhitas. Marmast, Agnikarmast, Shastra Karmast, Bandh Karmast, Sivan Karmast, Siravedhast kaj Vatvikarast mainitakse Snayu.***
Keywords: Snayu, Rachana sharir, Shushrut Samhita

I. INTRODUCTION

Body snayu is an important part. In many contexts, including the Sutra Sthana and the Uttari Tantra, Sushrut referred to Snayu. Snayugat vyadhis are the most difficult to treat and wrong diagnosis and treatment can lead to fatal diseases. Major symptoms like Sthambha Kampa (tremor), Shoola (pain), Shopha (swelling) and Aakshepa (convulsions) occur in Snayu shrine.[1] The Marma vidnyan, which forms half of the surgical subject, describes the 27,107 Marmas of the Snayu Marmas.[2] While doing important tasks like Siravedha, special attention is paid to the structure of Snayu. Otherwise, consequences like Punar Vidhha leading to Ruja (extreme pain), Shopha (swelling), Vaikalya (distortion) and Marana (death) are possible. Sushrut Samhita describes Snayut, an important anatomical structure of the body, from the perspective of Kayachikitsa and surgery. The Sharir Rachana (anatomical structures) that the Sushrut Samhita describes was actually documented through a corpus study, making the Sushrut Samhita more reliable in identifying the anatomical structures of the body.

References to Snayu are scattered throughout the Sushrut Samhita. Because these references are described in different settings, practitioners remain curious about them. For example, Aakshepa vyadhi is the result of Snayut contraction, [4] Snayuts are related to Sandhi, Snayuts are structures related to soft organs like Aamashaya, Pakwashaya and Basti, [5] Snayuts are Marma adhisthana etc. and Snayuts are structures related to Marma adhisthana.[6] The purpose of this review article is to collect sources, critically evaluate them and establish Snayu as a legitimate scientific theory. For Ayurvedic doctors, Sandigdharth prakashak paribhasha is Dipibhuta sunichhita.

A. Similitude

Snayu was called Shanakar updhatu vishesha and is used as Sivya dravya (suture material). Shan is slang for jute fibers. This shows that Snayu is a very flexible, long, thread-like structure that resembles jute fibers.

In addition, the word "tendon" is used to describe a tendon, which is of Germanic and Greek origin. The Sanskrit word Snayu is much more similar.

B. Snayu is neither Mansa nor Peshi

Many comparative studies have shown that Snay has a different structure than Mansa. Mansa is also called peshita in some contexts. Sushrut used Peshi (muscular) as Vishesha paribhashana and Mansa or Peshita (flesh) as Samanya paribhashana (special terminology). [8] In addition, he calculated several Snay and Pesh quantities. Snayu had 900, but Peshi only 500.[9]

C. The Difference Between Snayu and Sira, Dhamani, and Srotus

The building "Snayu" is always with Sira in the Sushrut Samhita. [10-13] These structures are distributed differently in the human body. [14] Sira and Dhamani are the channels through which the blood flows, but the Samhita does not mention Snayut as the conductor of blood.

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D. Types of Snayu

Sushrut described four types of snayu that existed in the human body: Pratanvatya, Vrutta, Pruthula and Sushir snayu.[15] The snayus that were in Urdhva and Adho shakhas and Sandhi sthanas like long reptiles are called Pratanvatya snayus. A sandhi was formed by joining two or more bones. During the autopsy, a long, thin tendon and cord-like nerves were discovered in the human body, which pass through the joint and enter the next bone and are responsible for movement. Vrutta snayu is also called Kandara. [16] There were 16 of them.[17] Hasti (hand), Paadi (leg) Gat kandar endings are Nakha (nails).[18]

The Kandara associated with the neck of the Griva and the chest of the Hrudaya is the Medhra (Penis). Later Kandara became Bimba when he joined Shron (hips) and Prustha (back) with (butt). [19] This description brings to mind the superficial spreading muscles of the front and back of the back, abdomen and chest, which, according to anatomical data, ended in tendons and aponeuroses. [20] Pruthul snayus had broad, flat, massive Snayu muscles [21] found especially in the Parshwa (side), Urah (chest), Shir (head) and Prustha (back) common in that region [22]. -as origin and growth.

Sushir snayu prakara means Sachhidra (salmon) Snayu or Snayu type with gap. They were there at the end of Amapakwashaya and Basti. Sushir snayu examines Ampakwashaya and last part of Basti. It sounds a lot like a pelvic floor. The pelvic floor mediates the urethra, vagina and anus. In women, the urethra and vagina pass through the anterior urogenital part of the pelvic floor and the posterior part of the rectum. The anal canal passes through the anterior part of the rectum.

E. Formation of Snayu

Snayu Utpatti sthana is Meda Dhatu. Both Sira (vessels) and Snayu have the same origin, while Snayu is powerful because of Medan Khara tank, Sira is flexible and tight because of Medan Mrudupaka. During childbirth, the blood vessels of the fetal circulation become a unique connective tissue that resembles ligaments. [23]

If we look at the wall and mucosa of the bladder, it consists of a vesicular venous plexus and an adventitia layer, which is a connective tissue, as said by Sushrutachyra describing the bladder, the Basti (bladder) completely surrounds Sira and Snayu[24].[25]

F. Other Factors

Sushrutaacharya listed the signs and symptoms of Snayuga Shalya as Snayujal utkshepana, Shopha and Ugra ruja. [26] Snayu samuha occurring in Gulpha (ankle) and Mani bandha (wrist) Sthana is commented on in the commentary Snayujal. Most of the foreign bodies were found in the tendon of the hand and wrist. [27] Pitruj bhava has Snayu Sthir (stable), Kathin (strong) and neither Mrudu (soft) nor tense. There are 900 countable Snayus in the human body. Shakhal sur 150 Snayust 600; Koshtha sur 230; ja Griva Pradeshil sur 70 Snayust. [29]

Snayu sakkav nahk slavangab Netrarogas, nagu Arm, Krushna mandala (sarvkesta) nakesh. [34]

S.No	Name of Marma	Total Number	According to Rachana	Anatomical relationships	Vidhha Lakshana
1.	Aani	4	Snayu Marma	Hamstring & quadriceps tendons [30]	Shopha, Stabdhbahuta.
2.	Vitap	2	Snayu Marma	Inguinal canal (superficial inguinal ring with spermatic cord)	Alp shukrata, Shandhata
3.	Kakshadhara	2	Snayu Marma	Brachial plexus cords	Pakshaghaat
4.	Kurch	4	Snayu Marma	Post traumatic tremor nerve injuries due to flexor tendons in hand and foot.	Paad Bhraman, Vepan
5.	Kurchashir	4	Snayu Marma	Carpel tunnel contents	Ruja, Shopha
6.	Basti	1	Snayu Marma	Urinary bladder	Sadyapranhar
7.	Kshipra	4	Snayu Marma	First inter-meta tarsal /carpel space with tendons of lumbricals and digital nerves.	Aakshepa
8.	Ansa	2	Snayu Marma	Trapezius tendon [31]	Stabdha bahuta
9.	Vidhur	2	Snayu Marma	Sternocleidomastoid tendon, suprameatal triangle. [32]	Badhirya
10	Utkshepa	2	Snayu Marma	Temporal fascia, fibrous endosteal layer of dura mater. [33]	Vishaylaghna

II. DISCUSSION

1) References to Snayu Sushrut Samhita were compiled and the connection between these references and modern anatomy was established. These sources show that the structure of Snayu is different from that of Sira (Veins), Dhamani (Artery), Asthi (Bones), Twacha (Skin) and Peshi (Muscles). Snayu is a non-shrink, less stressful construction. Considering and correlating references to the many forms of Snayu, so it is said Pratanvatya snayu prakara- Nerves, tendons and ligaments

2) Pruthu snayu prakara- Aponeurosis (flat tendons)

3) Vrutta snayu prakara- Tendons

4) Sushir snayu prakara- Pelvic diaphragm having anorectal hiatus, hiatus for urethra.

Snayu vikara has similarities to the connective tissue of the body Through these discussions and confirmations, we can determine a treatment protocol for injuries and diseases related to nerves, tendons and ligaments. Snayu vikaras advised Shushrutachrya to use Sneha, Upnaha, Agnikarma, Bandhan and Mardana chikitsa. [35] He further said that medical professionals should be more careful and attentive in treating Snayu's illness and injuries. It should be carefully evaluated and treated immediately. These structures are Marma adhisthana and Vranvastu, indicating that wound healing in Snayu is particularly difficult. [37]

Peripheral nerves, fascia and tendons are the anatomical structures that can be seen in the Snayu Marma sthana. Vidhha Lakshana also suffered damage to tendons, nerves and ligaments.

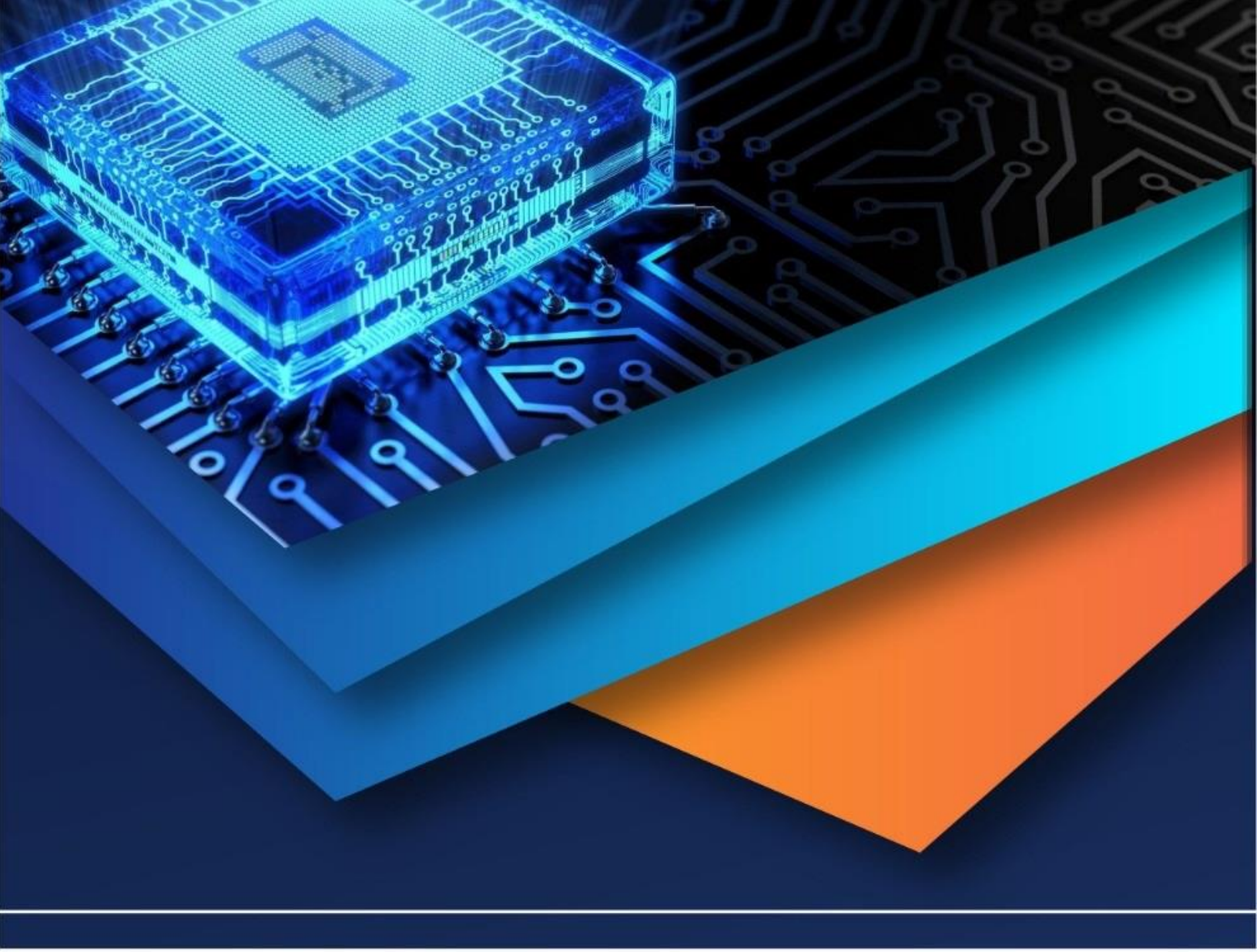
III. CONCLUSION

The human body has fibrous connective tissue called snayu. It comes in different forms depending on the functional needs of the body. The different types of Snayu found in the human body are ligaments, tendons, aponeuroses, fascia and peripheral nerves. Snayugat Vata Chikitsa Sutra is used to relieve diseases of these structures. For Snayu vikarani Agnikarma, Sushruta Acharya recommended Kshoudra (honey), Gud (jagger), Sneha (oil) and Madhuchhista (beeswax). Practitioners can use Upakrama (treatment) for various tendon, ligament, fascia, peripheral and aponeurotic disorders including Sneha (oiling), Upnaha (surveys), Agnikarma, Bandhan and Mardana (massage).

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