AN APPLIED VIEW OF SNAYU SHARIR

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Abstract-

The various Acharyas of Ayurveda have been described about Snayu but even it is not sufficient to understand the anatomy of Snayu in present perspective because their whole study was limited only to number and division of Snayu. In the present competitive era, globalization and fast life the disease affecting the Snayu (subsidiary body elements) are increasing, and this is becoming a challenge to the health professionals. 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. It is explained as a structure which helps in binding the joints and helps the body in weight bearing. One who has proper knowledge of Snayu can easily extract hidden Shalya from the body.

Key words – Snayu, Ligament, Surgery, Tendon.

INTRODUCTION

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. Sharir 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. 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.
Snayu is said to be originated from Medas along with Sira. Snayu by Khara Paka and Sira by Mrdu paka. According to Sargandhara Snayu is a structure which binds Mamsa, Asthi and Medas of the body. Susruta while emphasizing its importance has mentioned that an injury to Snayu will cause more harm to human body than caused by Asthi, Peshi, Sira and Sandhi.

One who has proper knowledge of Snayu can easily extract hidden Shalya from the body. Clinically Snayu is important as it is mentioned in Vatavyadhi in the pathogenesis of diseases like Akshepa Vata. As Snayu originates from Medas it’s also mentioned as an Upadhathu of Medas Snayu hold the Sharir together by joining the bones at joints like the ropes hold the wooden planks of a boat together. Like a strong boat can carry heavy load, Snayu enables body for weight bearing.

Ligaments bind joints by connecting bones. They provide stability to the joint. While tendons connect bones to muscles. They enhance the stability of the joint which they cross. Sinew is the term used for tendon in older texts. It means a fibrous tissue which supports and gives strength. This term has similar meaning to that of Snayu. So new term is also used for nerve and the term nerve means to give strength or vigor. Fasciae are structure which enclose, separate and attaches muscles. It literally means a band, bandage, ribbon or bundle.

Even though the term Snayu comes across a lot of time is classics in relation to Nidana and Chikitsa, in context of Sharir rachana the explanation are inadequate and not self-explanatory.

DISCUSSION-

SURGICAL IMPORTENCE OF SNAYU-

Snayu is also considered as Upadhatu of Medsa, and Kandra is considered as Upadhatu of Rakta. There are one hundred and seven Marmans according to Susruta. They are five types according to composition such as Mamsa Marmans, Sira Marmans, Snayu Marmans, Asthi Marmans and Marmans of Sandhi. Twenty seven Marmans mentioned by Acharya Susruta and in Stanga Samgraha by Vaghbhata, and has detailed description of these Marmas regarding its location, dimension, when they got injured.

Skin, muscle, blood vessels, Snayu, bones, and bones joints, viscera and Marma these are the ground materials for ulcers, all ulcers situated in them. Discharge from the wound the wound located in the Snayu, is similar thin. Intermittent, slimy and sticky, dark and dew like unctuous like, solid like nasal mucous and bloody. According to Susruta a feature of vitiated ulcer to narrow, too wide, to soft, elevated, Depressed, too cold, too hot having one of the colors having black, red, white etc. pus and purified smell from. Wounds are easily curable in patients who are strong because of firm and profuse Musculature; applied sharp instruments do not touch Sira, Snayu etc. In wounds which are unripe, hard and static and in suppuration of Snayu etc. it is Ideal to do Chedana (excise and remove the dead tissues etc.). Bandaging will heal up the wounds lacerated and churned; Fractured and dislocated excessively dislodged part and cuts in bones, Snayu and vessels.
While doing the surgical activities like incision, scraping etc. the structures Mamsa, Sira, Snayu, Sandhi, Asthi, and Dhamani should be protected.

While doing the incision the intelligent surgeon should made like the disc of the moon in the hands and feet and in the shape of half-moon in the anus and penis, other ways there. Will be cutting of Sira and Snayu which will leads to further complications. Samdamsha Yantra is mentioned to pull out the foreign bodies lodged in the Twak, Mamsa, Sira and Snayu.

The instruments should be tempered with Taila for Siravyadha and Snayu Chedana. while Doing the Agni Karma (thermal cautery) honey, jiggery, and fats should be used when the diseases are present in Sira, Snayu, Sandhi and Asthi. And also ulcer Becoming black and elevated, cessation of exudation are signs of Sira and Snayudagdha. Burning should also be done in conditions such as presence of very severe pain in the skin, muscles, Sira, Snayu, bony joints and bones caused by Vata. While explaining the four types of Dagda, in case of Atidagda (excess) in which the Muscles are hanging loose; body is stiff, severe pain in Sira, Snayu, Asthi and Sandhi Associated with fever, burning sensation all over the body etc. are mentioned. In the context of Rakthamokshana, while doing Prachana, the instrument should be. Used quickly without damaging Marma, Sira, Snayu and Sandhi. If incision of swellings is done in unripe stage, there will be great destruction of Mamsa, Sira, Snayu, and Asthi, too much bleeding, development of pain etc.

Bandaging will heal up the wounds lacerated and churned; fractured, dislocated, excessively dislodged part and cuts in bones, Snayu and vessels. If a physician who is a quack due to ignorance applies Kshara, sharp instruments, Agni Karma etc. excessively might injure Marma, Sira, Snayu and bone or sometimes Might lead to death. Among the twenty different types of improper puncturing of vein (Dusta Siravyadha) one is Sira, Snayu, Asthi, Sandhi Marmaviddha. Puncture done on these structures give rise to pain, swelling deformity or death. Physician should try to prevent suppuration of fractures; if suppuration of Mamsa, Sira and Snayu takes place, it (fracture) becomes difficult to cure.

CONCLUSION

As a boat consisting of planks becomes capable of carrying load of passengers in river after it is tied properly with bundle of ropes, all the joints in the human body are tied with many Snayu by which persons are capable of bearing load. All the parts of the human body are compactly held together by Snayu. The Mamsa, Asthi and Medas of the human body are binded together by the Snayu. A person is known as having long life span that processes hidden joints, Sira and Snayu Compact body parts, firm sense organs and successively better physical areas. ¹ The safety Snayu other than as Mamsa, Asthi, Sandhi, therefore one knows external and internal Snayu capable to extracting hidden body from the person body.
REFERENCES-


