



ISSN 2456-3110

Vol 6 · Issue 6

Nov-Dec 2021

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

**Indexed**

# Anatomical review of *Sandhi Sharir* in various type of *Sandhi* in *Ayurveda*

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## ABSTRACT

The human body is mainly supported by the bone which does *Dharan* of body. These bones are interconnected with the help of various joint because of which these bone are joined together and able to hold the body in proper way. The movement of the body is possible only due to the joints, for better knowledge of the *Sandhi* it is very important to know the structure as well as its function of the *Sandhi*. In *Ayurveda* concept of *Sandhi* is given in various *Ayurvedic Samhita*. In grammatical literature the meaning of *Sandhi* is given as the union or to unite or meeting point of two or more structure regarding this *Aacharya Sushruta* has quoted that although there are numerous *Sandhi* in our body which cannot be counted so only *Asthi Sandhi* should following the same the synonyms the embryology, *Sandhi Sankhya*, *Pitruja Bhava* of *Sandhi* are described on wide level. *Marma Jala Sanghata* are related to *Sandhi* but in *Ayurveda* only *Asthi Sandhi* has been considered. The *Sandhi* has been classified mainly on the basis of shape and movement of the joint. Functionally the *Sandhis* are of two type *Chestavanta*, *Sthira*.

**Key words:** *Dharan, Joint, Sandhi, Asthi Sandhi.*

## INTRODUCTION

*Sandhi* word is derived from the root Sam+Dha+Ki which mean *Sandhana-Miti* holding together, joining and binding *Sandhis* are the junction of bone and are seat of *Kapha*. They help to keep the body parts together the *Sandhi* can be defined as the meeting point or union of two or more structures. If this definition is taken in account then there is innumerable

*Sandhi* or joint in the body. So, to simplify it different *Aacharya Sushruta* only *Asthi Sandhi* should be taken into account where as other *Sandhi* of *Peshi*, *Snayu* and *Sira* are innumerable and should be excluded while counting.<sup>[4]</sup> According to *Sharir Rachana* the definition of *Sandhi* can be taken as union of two or more bones. According to *Acharya Charak*, *Sanyoga Sthana* of *Asthi* in *Sandhi*. Two or more *Asthi* are not sufficient to form a *Sandhi*. It requires other structure which connect the *Asthi* to one another maintain stabilize, bear weight and facilitate the *Gati* in them structure that constitute a *Sandhi* are quoted such as *Asthi*, *Snayu*, *Slesma Dhara Kal*, *Slesma*. *Peshi*, *Sira* and *Dhamni*.<sup>[3]</sup>

***Asthi*** - *Asthi* is the primary structure of any *Sandhi*

***Snayu*** - *Snayu* is a structure that binds of any *Asthi*. As a boat consisting of planks become capable of carrying with bundle of ropes. The entire joint in the body are tied with many ligament by which person are capable of bearing load. Out of different type of *Snayu* the *Pratanvati Snayu* is present in *Sandhi*.<sup>[1]</sup>

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Submission Date: 07/11/2021 Accepted Date: 13/12/2021

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Quick Response Code



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**Sleshma** - The *Sleshma* that reside in *Sandhi* is named as *Slesmaka Kapha*. It facilitates free movement supporting supplying nutrition of the *Sandhi* and lubricates it as well *Sleshma* are directly involved in the formation of the *Sandhi*.<sup>[1]</sup>

**Peshi** - The *Peshi* covers the different structure of the body such as *Sira Snayu Asthi Parva* and *Sandhi* and imparts strength to these structure including the *Sandhi*.<sup>[1]</sup>

**Sira** - *Kaphavaha Siras* carrying normal *Kapha* produces the unctuousness firmness in joint and increases its strength. *Raktavah Sira* carrying normal blood does *Dhatu Purana* bring complexion and help in positive sensation of touch.<sup>[1]</sup>

**Dhamni** - *Adhogata Dhamnis* carrying *Vata, Pitta, Kapha, Rakta* and *Rasa* sustain and maintains parts below umbilicus - *Pakwashya, Kati*, urine faeces, anus urine, bladder, penis and leg.<sup>[1]</sup>

**Panchmahabhuta composition of Sandhi** - Each object in the universe is composed of five basic element *Panchmahabhuta*, even *Sandhi Utpatti* is based on the principle of *Panchmahabhuta*.<sup>[4]</sup>

1. As the *Sandhi* is the meeting place of two *Asthi* so *Asthis* are dominated by *Prithviguna*, so indicates the involvement of *Prithvi Mahabhuta*.
2. The space which is seen in the *Sandhi* and in between the articular surface indicates toward the presence of *Akasha Mahabhuta*.
3. The synovial fluid present between two articular surfaces show the presence of *Jala Mahabhuta*.
4. The rise of temperature which is seen after articulation between bony ends indicates the presences of *Agni Mahabhuta*.
5. The various movement and function of *Sandhi* are because of *Vata*. This indicates the presence of *Vayu Mahabhuta*.<sup>[4]</sup>

#### Number of Sandhis

Compendia show difference of opinion regarding number of joint present in bodies due to various reasons.<sup>[1,2,3,4]</sup>

- *Charak Samhita* - 200
- *Susruta Samhita* - 210
- *Astanga Hridaya* - 200
- *Astanga Samgraha* - 210
- *Kasyapa Samhita* - 381

#### Classification of Sandhis

*Susruta Samhita* is considered as the best for anatomical approach hence the other *Ayurveda* compendia have followed his opinion regarding the classification.

#### DISCUSSION AND CONCLUSION

*Aacharya Sushruta* in his text has given a proper and adequate knowledge of *Sandhi* and its classification of *Sandhi* very clearly in *Sharir Sthana*.

According to *Aacharya Sushruta*, only *Asthi Sandhi* should be taken into account where as other *Sandhi* of *Peshi Snayu* and *Sira* are innumerable and should be excluded while counting. So, according to *Sharir Rachana*, the definition of *Sandhi* can be taken as union of two or more bones. After going through conceptual literature in detail we find the concept and importance of *Sandhi* are similar with that of modern anatomy.

The *Sandhi* are giving various varieties of movement to the body. As any other part of the body; even *Sandhis* are composed of *Panchmahabhuta* and derived from *Pitiraja-Bhava*.

Regarding *Sandhi Sankhya*, a lot of difference of opinion is there amongst *Aacharya's* and commentators. There is difference of opinion regarding the enumeration of the *Sandhis* but unfortunately there is no detailed description of enumerated *Sandhis* expect in *Sushruta Samhita*.

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**How to cite this article:** Pooja Jadhav, Dwivedi S.K. Anatomical review of Sandhi Sharir in various type of Sandhi in Ayurveda. J Ayurveda Integr Med Sci 2021;6:113-115.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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