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A COMPREHENSIVE CADAVERIC STUDY ON *PRUTHU SNAAYU* IN *PRUSHTA* AND *URA* WITH SPECIAL REFERENCE TO ITS REGIONAL ANATOMY

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ABSTRACT: In Sushruta Samhita, the structural components of the body are described under different categories such as *Sira, Snayu, Dhamani, Asthi*, and *Sandhi*, which play a vital role in maintaining structural integrity and physiological functions. Among these, *Snayu* are considered fibrous structures responsible for providing binding, support, and stability to various anatomical components. On the basis of structural characteristics and location they are recognized into four types *Prataanavati, Vrutta, Shushira,* and *Pruthu.* Among which *Pruthu Snayu* is described as a broad and flat structure. Classical Ayurvedic literature mentions the presence of *Pruthu Snayu* in specific regions such as *Parshwa*, *Prushta*, *Ura*, and *Shira*, where variations in their structural characteristics may be observed according to the regional anatomy. However, the precise anatomical correlation of these structures with modern anatomical components has not been clearly established. On the basis of *sankhya*; *snaayu's* are 600 in *shaakhaa,* 230 in *koshta and* 70 in *greeva pratyurdwam.* Among 230 *snayus* of *koshta*, 80 are present in *prushta* and 30 in *ura*. Since the structural composition of *Snayu* differs according to the anatomical region, a detailed exploration of the specific composition and physio-morphological architecture of *Pruthu Snayu* in the *Ura* and *Prushta* regions is essential to understand its regional anatomical characteristics.

The study demonstrates that classical Ayurvedic concepts encompass a systematic understanding of structural anatomy, with identifiable correlations to contemporary anatomical knowledge. These correlations provide a basis for interpreting traditional Ayurvedic concepts through a modern anatomical perspective and contribute to their academic and potential clinical relevance.

Keywords: *Snayu, pruthu snayu, prushta, ura,* connective tissue, fascia.

INTRODUCTION

Ayurveda emphasizes a comprehensive understanding of the human body, with Rachana Shareera forming the foundation for understanding its structural organization and clinical applications. Classical Ayurvedic texts provide detailed descriptions of anatomical structures, among which *Snayu* holds an important position due to its role in binding, supporting, and stabilizing body structures. Acharya Sushruta emphasized the functional significance of *Snayu*, which is considered an *upadhatu* of *Medas* and described as having a *shana akara*, reflecting its strong, fibrous, and resilient nature. Based on morphology, *Snayu* is classified into four types—*Pratanavati*, *Vrutta*, *Sushira*, and *Pruthu Snayu*. *Pruthu Snayu* is described as broad and sheet-like and is predominantly associated with the regions of *Ura* and *Prushta*. Although its description suggests a significant anatomical structure, its precise correlation with contemporary anatomical structures requires further exploration. The present cadaveric study was therefore undertaken to identify and document the structures corresponding to *Pruthu Snayu* in *Ura* and *Prushta*, with emphasis on their morphology, extent,

distribution, and *Sankhya*, and to correlate the findings with classical Ayurvedic descriptions and modern anatomical knowledge. Cadaveric dissection provides direct visualization of structural morphology and spatial relationships, thereby facilitating a systematic anatomical correlation and contributing to a clearer understanding of the concept of *Pruthu Snayu*.

OBJECTIVES

PRIMARY OBJECTIVES

- To understand *Snaayu* in detail.
- To understand the *Pruthu Snaayu*, its regional anatomy and structures in *prushta* and *ura* with the help of cadaver.

SCEONDARY OBJECTIVES

- To compare the structures *Pruthu Snaayu* in *prushta* and *ura* with the help of textbook of Human Anatomy.
- To identify *Pruthu Snaayu* in *prushta* and *ura* based on *sankhya* with the help of dissection.

REVIEW OF LITERATURE

Ayurvedic Perspective of *Snayu* and *Pruthu Snayu*;

The word *snayu* is derived from the root word '*shna'* by adding the suffix *un* which means that 'which bathes or cleans'[1]. In Ayurvedic literature, *Snayu* is described as a structural component responsible for binding and supporting the tissues of the body[2]. Acharya Sushruta describes *Snayu* is the *upadhatu* which looks like a *shana*. In olden days it was used as a string of bow[3]. The *medas* receives the *sneha* and subsequently transforms it into *sira* and *snayu*, wherein *sira* is formed through *mrudu paka* and *snayu* through *khara paka*[4]. Acharya Sushruta[5], Vagbhata[6] and Sharangadhara[7] describe the total number of *Snayu* as 900, distributed across different regions of the body.

Snayu is classified into four types: *Pratanavati*, *Vrutta*, *Pruthu* and *Sushira*. *Pruthu Snayu* is described in the regions of *Parshwa*, *Prushta*, *Ura* and *Shira*[8]. The term *Pruthu* denotes broadness, expansiveness or wide extension[9]. Acharya Sushruta describes 80 *Snayu* in *Prushta* and 30 in *Ura* among the *Koshtagata Snayu*[10]. These classical descriptions provide the basis for investigating the regional anatomy of *Pruthu Snayu* in the back and pectoral region.

DISTRIBUTION OF *SNAYU* BASED ON *STHANA*[11]

Sthana	**Number**
Shaakagata	600
Koshtagata	230
Greeva pratyurdhwam	70
Total	**900**

SNAYU PRAKARA* ACCORDING TO DIFFERENT *ACHARYAS

Types	**Sushruta Samhita** [12]	**Ashtanga Hrudaya** [13]	**Sharangadhara Samhita** [14]
Pratanavati	*Shakha and sarva sandhi*	*Shakha*	*Shakha*
Vrutta	*kandara*	*Kandara*	*Shakha*
Shushira	*Amapakwashayante basthau*	*Amapakwashayante basthau*	*Koshta, greeva pratyurdwam*
Pruthula	*Parshwa,* ***ura****,* ***prushta****, shira*	*Parshwa,* ***ura****,* ***prushta****, shira*	*Koshta, greeva pratyurdwam*

Contemporary Anatomical Perspective;

Connective tissue forms the structural framework that supports, connects and separates various tissues and organs[15]. Its extracellular matrix contains collagen, elastic and reticular fibres, which contribute to its mechanical properties[16]. Fascia is a sheet-like arrangement of connective tissue that surrounds, supports and separates muscles and other anatomical structures. It also provides pathways for neurovascular structures and facilitates the transmission of mechanical forces[17].

Fascia is broadly classified into superficial, deep and subserous fascia[18]. Superficial fascia consists predominantly of loose connective tissue and variable amounts of adipose tissue, whereas deep fascia forms a denser fibrous layer associated with muscles and other underlying structures. Aponeuroses are broad, flat tendinous structures composed predominantly of collagen fibres and are associated with muscle attachment and force transmission[19].

Regional Anatomy of *Prushta* and *Ura*;

In the *Prushta* region, the deep fascial layers and thoracolumbar fascia provide support and compartmentalisation for the underlying musculature. The thoracolumbar fascia extends across the posterior trunk, attaches to the vertebral column and related skeletal structures, and contributes to the mechanical continuity between the back and abdominal wall musculature[20]. These features are relevant to the anatomical interpretation of *Pruthu Snayu* in the *Prushta* region.

In the *Ura* region, the pectoral fascia covers the pectoralis major and is continuous with adjacent fascial structures[21]. The clavipectoral fascia encloses the pectoralis minor and subclavius and is associated with neurovascular structures traversing the axillary region[22]. The breast lies predominantly within the superficial fascial system, while its suspensory ligaments connect the skin and underlying deep fascia. These anatomical relationships provide a basis for examining the fascial structures of the *Ura* in relation to the classical description of *Pruthu Snayu.*

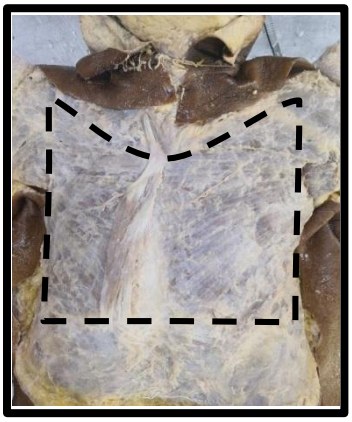
MATERIALS AND METHODOLOGY

- Conceptual study

  A conceptual study was conducted through literary research of *Snayu*, *pruthu snayu* in *prushta* and *ura*, along with their possible modern correlative terms like connective tissue, fascia, tendon, ligament and its functional importance.

- Cadaveric study

  Back region and pectoral region were dissected and exposed irrespective of sex in two cadavers at the dissection hall of Government Ayurveda Medical College, Bengaluru. Anatomical structures found were identified, confirmed, and correlated with Ayurvedic descriptions of *Pruthu snayu.*



Pectoral fascia



Right clavipectoral fascia



Right clavipectoral fascia

OBSERVATION

Cadaveric observation,

Pectoral region



Deep fascia



Thoracolumbar fascia



Osseo-fibrous compartment enclosing the erector spinae muscle group

Back region

REGION	*PRUTHU SNAYU*
Ura	Pectoral fascia Clavipectoral fascia
Prushta	Deep fascia Thoracolumbar fascia

Number of *pruthu snayu* observed during dissection

On dissection, the *Sankhya* (number) of *Pruthu Snayu* observed in each region was found to be **two**. In the *Ura Pradesha*, the pectoral fascia and clavipectoral fascia were identified as the structures corresponding to *Pruthu Snayu*, owing to their broad and extensively distributed nature. Similarly, in the *Prushta Pradesha*, the deep fascia and thoracolumbar fascia were considered as *Pruthu Snayu* because of their wide distribution and strong connective tissue characteristics. Thus, the dissection findings revealed two *Pruthu Snayu* in both the *Ura* and *Prushta* regions.

DISCUSSION

Understanding structure of *snayu*

According to Acharya Sushruta, *Snayu* is described as "*Shana Akara*," resembling the string of a bow. In Dhanurveda, while explaining the characteristics of a bowstring, it is mentioned that an ideal bowstring is prepared from silk thread, and in its absence, the *Snayu* of animals may be used[23]. This comparison highlights the fibrous, tough, and highly tensile nature of *Snayu*, enabling it to withstand considerable tension similar to a bowstring. Thus, the classical description and functional attributes of *Snayu* suggest that it may be correlated with fibrous connective tissues of the body, which possess strength, elasticity, and tensile properties essential for support and stability.

Understanding *utpatti* of *snayu*

Snayu is considered the *upadhatu* of *medas*. The *medas* receives the *sneha* and subsequently transforms it into *sira* and *snayu*, wherein *sira* is formed through *mrudu paka* and *snayu* through *khara paka.* Furthermore, owing to continuous nourishment by *rasa*, *sira* undergoes *mrudu paka*, while due to *alpa rasa agamana*, *snayu* develops through *khara paka.* From a developmental perspective, both *Sira* (blood vessels) and *Snayu* originate from mesenchymal tissue derived predominantly from the mesoderm. However, their structural differentiation varies according to the organization and composition of their extracellular matrix. *Snayu* develops as a dense fibrous connective tissue characterized by abundant collagen fibers and high tensile strength, whereas *Sira* (blood vessels) possesses a comparatively compliant structure adapted for the conduction of blood, the wall of which is composed of *endothelial cells, smooth muscle fibers, collagen and elastic fibers, thereby giving mrudu texture in comparison to the harder texture of snayu.* In this context, the concept of *khara paka* may be interpreted as the progressive maturation and condensation of fibrous connective tissue, resulting in increased firmness, strength, and structural stability. Thus, although both tissues share a common embryological origin, their distinct structural and functional properties may reflect the Ayurvedic concepts of *khara paka* in *Snayu* and *mrdu paka* in *Sira*.

Understanding *snayu* as *mastulunga mula*

Acharya Kashyapa considers *Snayu* as the *Mula Sthana* of *Mastulunga*[24]. Acharya Dalhana describes *Mastulunga* as *mastaka majja,* which is in the form of(अर्धविलीनघृताकारो) partially melted ghee. On the other hand, according to Acharya Sushruta, *snayu* is formed from the *khara paka* of *medas*. Thus, these two descriptions appear to be contradictory and require further exploration for proper understanding.

Understanding *snayu* as *sukshma sira*

In the context of enumerating *Sandhi*, the commentary describes *Snayu* as *Sukshma Sira*[25], indicating its subtle and fine fibrous nature, this suggests that *Snayu* should not be interpreted solely as deep fascia, but rather as a fine fibrous connective framework distributed throughout the body. From a modern anatomical perspective,

this description may be correlated with connective tissue components containing collagenous and elastic fibers. These tissues form an intricate network that supports and connects muscles, vessels, nerves, and other structures while also providing elasticity and tensile strength. Therefore, the concept of *Snayu* as *Sukshma Sira* may represent the fibrous connective tissue system along with that it also does the *poshana karma.*

Understanding the function of *snayu*

The primary function of *Snayu* is *Bandhana* (binding), as it maintains the structural integrity and stability of the body by binding together *Anga-Pratyanga, Sandhi, Mamsa, Asthi,* and *Medas.* Owing to its tough, fibrous, and tensile nature, *Snayu* provides support and cohesion to various body structures and helps in maintaining proper alignment and stability of joints and other structures. This binding function of *Snayu* can be correlated with the anatomical role of ligaments, tendons, fascia, and other fibrous connective tissues in the human body. Ligaments bind bone to bone and stabilize joints, whereas tendons connect muscles to bones and facilitate movement. Fascia envelops and interconnects muscles, vessels, nerves, and organs, thereby maintaining structural continuity throughout the body. The predominance of *Prithvi* and *Vayu Mahabhutas* in *Snayu* may also explain its binding and supportive properties. *Prithvi Mahabhuta* imparts firmness and stability, while Vayu contributes to tensile strength and flexibility. Due to these properties, *Snayu* is capable of withstanding traction and mechanical stress while maintaining the integrity of body structures.

Importance of *snayu*

According to Acharya Sushruta, the *sandhis* are bound together by numerous *snayus* in different ways, thereby enabling the body to sustain the weight of an individual. Injury to *snayu* is considered grievous and is associated with excruciating pain and functional impairment, whereas trauma involving *asthi, peshi, sira* and *sandhi* is comparatively less debilitating. One who understands clearly *bahya* and *abhyantara snayu* will become capable of pulling out *goodha shalya*[26]. *Snayu* injuries are considered more severe and difficult to heal due to their tough fibrous nature and relatively poor vascularity. Because of the limited blood supply, the process of repair and regeneration occurs slowly when compared to other tissues. Severe injury to *Snayu* may result in deformity, instability, restriction of movement, and impairment of normal function. This highlights the vital role of *Snayu* in maintaining the structural integrity and stability of the body.

Discussion on types of *snayu*

On the basis of structural characteristics and location they are recognized into four types. *Pratanavati, Vrutta, Shushira* and *Pruthu.*

Pratanavati Snayu is described as *bisamrinala sadrusha*, resembling the fibrous arrangement seen in the stem of lotus. This indicates a branching, spreading, and network-like pattern. And it is present in *shakha* and *sarva sandhi.*

Vrutta Snayu is described as *Vartula* or rounded in shape and is known as *kandaraa* by the experts. Owing to its cord-like and strong fibrous nature, *Vrutta Snayu* may be correlated with ligaments and tendinous structures that provide stability and attachment.

Sushira Snayu is characterized by the presence of *Chidra* or openings. Based on this functional and structural description, it may be correlated with sphincteric structures present in *basti* and at the end of *aamaashaya, pakwaashaya*.

Pruthu means *Vistaara* and are present in *paarshwa, prushta, ura* and *shira.*

The structural diversity described in the classics suggests that the term *Snayu* does not represent a single anatomical entity, but rather a group of fibrous supporting structures possessing varying forms and functions.

Discussion on *Pruthu snayu*

The term *Pruthu* denotes structures that are broad, extensive, and widely spread. Classical texts describe the location of *Pruthu Snayu* in the *Parshwa, Ura, Prushta,* and *Shira* regions. In the present study, emphasis has been given to the *Pruthu Snayu* situated in the *Ura* and *Prushta Pradesha*. Based on its broad and sheet-like distribution, *Pruthu Snayu* may be correlated with fascial structures, particularly the deep fascia and thoracolumbar fascia. These structures form extensive fibrous sheets that provide support, stability, and compartmentalization to muscles and other underlying tissues. Their strong fibrous composition enables effective transmission of mechanical forces and maintenance of posture. Although the superficial fascia is also a connective tissue layer, its loose arrangement, variable adipose content, and relatively limited supportive role distinguish it from the dense fibrous characteristics attributed to *Snayu*. Hence, it was not considered under *Pruthu Snayu* in the present study. The presence of collagen and elastic fibers within these fascial structures imparts both tensile strength and flexibility, which are characteristic features of *Snayu*. In the thoracic and dorsal regions, these fascial layers play an important role in maintaining structural integrity, facilitating coordinated movement, and providing attachment to muscles. Thus, the concept of *Pruthu Snayu* can be understood as representing broad fibrous connective tissue structures distributed over large anatomical regions.

Discussion based on *sankhya*

On the basis of *sankhya*; *snaayu's* are 600 in *shaakhaa*, 230 in *koshta and* 70 in *greeva pratyurdwam*. Among 230 *snayus* of *koshta*, 80 are present in *prushta* and 30 in *ura*.This numerical difference may reflect the variation in the extent, complexity, and functional demands of the fibrous connective tissue structures present in these anatomical regions.The *Prushta* (posterior aspect of the trunk) possesses a comparatively greater number of *Snayu*, which may be attributed to the extensive arrangement of supportive and stabilizing connective tissues required for maintaining posture, vertebral stability, and coordinated movements of the trunk. Considering *Snayu* as fibrous connective tissue, the structures that may be included in this region are the deep fascia of the back, thoracolumbar fascia, nuchal ligament, supraspinous ligament, interspinous ligaments, ligamenta flava, intertransverse ligaments, and various aponeurotic attachments of back muscles. These structures form a dense connective tissue framework that provides attachment, support, force transmission, and mechanical stability to the vertebral column and surrounding musculature.

Comparative features of connective tissue structures in the back region

Connective tissue structure	Extent	Characteristic features	Broad/ sheet like nature	Satisfies features *pruthu snayu*
Deep fascia	Extends over the posterior trunk, enclosing superficial and deep muscles.	Dense fibrous connective tissue providing support and compartmentalization.	Yes	Yes
Thoracolumbar fascia	From thoracic region to sacrum and iliac crest.	Strong multilayered aponeurotic fascia transmitting muscular forces and stabilizing the trunk.	Yes	Yes
Nuchal ligament	External occipital protuberance to C7 spinous process.	Fibroelastic septum supporting the head and neck.	No	No

Supraspinous ligament	Spinous process of C7 to 4th lumbar vertebra.	Longitudinal fibrous band connecting spinous processes.	No	No
Interspinous ligament	Between adjacent spinous processes.	Thin fibrous membranes limiting spinal flexion.	No	No
Ligamenta flava	Between adjacent lamina of vertebrae.	Elastic connective tissue maintaining vertebral alignment.	No	No
Intertransverse ligament	Between adjacent transverse processes of vertebrae.	Fibrous band stabilizing lateral movement of vertebral column.	No	No
Intercostal membrane	Occupy the spaces between the ribs.	Thin fibrous sheets supporting the thoracic wall, primarily serves as an extension of the intercostal muscles and does not provide significant structural support, compartmentalization, or force transmission.	No	No
Aponeurosis of back muscles	Attached to spinous process, thoracolumbar fascia, ribs, scapula.	Tendinous sheet serving of muscular attachment and force transmission.	Moderate	No

In *ura*, *snayus* play an essential role in supporting the thoracic wall and maintaining structural integrity. If interpreted as connective tissue structures, the relevant components include the pectoral fascia, clavipectoral fascia, suspensory ligaments of the breast, intercostal membranes, sternocostal ligaments, and other fibrous attachments associated with the thoracic cage and pectoral musculature.

Comparative features of connective tissue structures in the pectoral region

Connective tissue structure	**Extent**	**Characteristic features**	**Broad/sheet like nature**	**Satisfies features *pruthu snayu***
Pectoral fascia	Covers pectoralis major, extends from clavicle and sternum to axillary fascia and abdominal fascia.	Dense fibrous fascia enclosing pectoralis major and providing support.	Yes	Yes
Clavipectoral fascia	Extent from clavicle to axillary fascia.	Strong connective tissue sheet providing support and passage for neurovascular structure.	Yes	Yes

Suspensory ligament of breast	Extent from pectoral fascia to overlying skin.	Fibrous band that supports and maintains the shape and position of the breast.	No	No
Intercostal membranes	Occupy the spaces between the ribs.	Thin fibrous sheets supporting the thoracic wall, primarily serves as an extension of the intercostal muscles and does not provide significant structural support, compartmentalization, or force transmission.	No	No
Sternocostal ligament	Connect the costal cartilage of the ribs to the lateral border of the sternum.	Dense fibrous ligament.	No	No

Discussion on *prushta*

The term *Prushta* denotes the *Shareera Paschat Bhaga*[27], that is, the posterior aspect of the body. Classical texts mention the *Utsedha* (height) of *Prushta* as 18 *Angula*[28]; however, the exact anatomical extent of *Prushta* has not been clearly defined by the Acharyas.

In contemporary anatomy, the back is described as the posterior aspect of the trunk extending from the base of the skull superiorly to the tip of the coccyx inferiorly. Laterally, it extends up to the posterior axillary lines and iliac regions.

Surface landmarks of back[29]

- External occipital protuberance on the posterior aspect of the head.
- Cervical spinous processes, especially spinous process of seventh cervical vertebra.
- Spinous processes of thoracic vertebrae.
- Iliac crest at the level of L4.
- Posterior superior iliac spine at the level of S2.
- Mastoid process at the base of the skull.
- Superior border of Trapezius, acromion process of scapula, lateral end of clavicle.
- Spine of scapula, medial border of scapula, inferior angle of scapula.
- Lateral border of latissimus dorsi, posterior axillary fold.

Based on both classical and contemporary descriptions, the present study considered the *Prushta* region as extending from the external occipital protuberance superiorly to the tip of the coccyx inferiorly, and laterally up to the iliac crest. This broader approach facilitated a comprehensive observation of the fibrous structures and fascial arrangements present in the posterior aspect of the body.

Discussion on *ura*

The term *Ura* or *Vaksha Sthala*[30] refers to the chest or breast region of the body. Classical texts describe the dimensions of *Ura* in terms of *Angula Pramana*. The width of *Stri Ura* is mentioned as *18 Angula*, whereas that of *Purusha Ura* is described as *24 Angula*[31]. The height of *Ura* is considered to be *12 Angula*[32]. Acharyas further describe the extent of *Ura* as the region situated above the *Hrudaya* and below the *Kantha.*

From an anatomical perspective, the *Ura* region can be correlated with the pectoral region of contemporary science. The pectoral region forms the anterior aspect of the thoracic wall and includes structures such as the skin, superficial fascia, breast in females, pectoral fascia, clavipectoral fascia, muscles of the pectoral region,

and associated neurovascular structures. This region plays an important role in protecting vital thoracic organs and facilitating movements of the upper limb and thoracic cage.

DISCUSSION BASED ON DISSECTION FINDINGS

A detailed stepwise dissection of the pectoral region and back was undertaken to explore the structural correlates of *pruthu snayu*, following an extensive review of classical and contemporary literature. The review of classical and contemporary literature suggested that *Snayu* may be interpreted as connective tissue in a broader anatomical context. *Pruthu Snayu*, in particular, appears to denote structures that are large, broad, and extensively distributed. Based on this understanding, a meticulous dissection of the pectoral and back regions was performed to identify anatomical structures corresponding to these characteristics. Among the connective tissue components observed, fascia was found to most closely resemble the features described for *Pruthu Snayu*.

Pectoral region

During dissection, it was observed that reflection of the skin exposed the superficial fascia, which contained abundant adipose tissue. Further layer-by-layer dissection revealed the **pectoral fascia** and **clavipectoral fascia** as broad and extensively distributed fascial structures within the pectoral region. These fascial layers were found to provide support to the blood vessels and cutaneous nerves, while also helping to maintain the muscles in their anatomical position. This observation suggests that the fascial structures of the pectoral region exhibit morphological and functional features comparable to the description of *Pruthu Snayu* in the classical texts.

Back region

In the back region, *Pruthu Snayu* corresponds to the **deep fascia** and **thoracolumbar fascia**. During dissection, both these fascial layers were observed to be broad, thick, and extensively distributed throughout the back region. They formed a strong connective tissue framework enclosing and supporting the underlying musculature. Functionally, these fascial structures play an important role in maintaining postural stability, providing attachment for muscles, transmitting mechanical forces during movement, and supporting the neurovascular structures of the back. The thoracolumbar fascia also contributes significantly to coordinated movements of the trunk and vertebral column by integrating the actions of the back and abdominal muscles. These morphological and functional features closely resemble the classical description of *Pruthu Snayu*.

Discussion on number of *snayu* in pectoral and back regions

In the present cadaveric dissection study, two prominent *Pruthu Snayu* were considered in each region based on their broad, flat, and extensively spread morphology. In the *Ura* region, the pectoral fascia and clavipectoral fascia were identified as *Pruthu Snayu*, while in the *Prushta* region, the deep fascia and thoracolumbar fascia were considered under this category.

Classical texts describe a larger number of *Snayu* in the *Ura* and *Prushta* regions. However, the present study specifically focused on *Pruthu Snayu*, which are characterized by their broad and sheet-like arrangement. Therefore, among the various fibrous connective tissue structures observed during dissection, only those structures exhibiting the characteristic features of *Pruthu Snayu* were included in the study.

CONCLUSION

The present study was undertaken to explore the concept of *Pruthu Snayu* described in Ayurvedic classics and to identify its anatomical correlation through cadaveric dissection. A comprehensive review of classical literature revealed that *Snayu* is an important structural component of the body responsible for *Bandhana* (binding), support, stability, and maintenance of the integrity of various body structures. The descriptions regarding its origin from *Medas*, fibrous nature, tensile strength, and functional significance indicate that *Snayu* represents a Connective tissue framework of the body. Cadaveric dissection of the *Ura* and *Prushta* regions was performed with special emphasis on the identification of *Pruthu Snayu*. Among the four types of *Snayu*, *Pruthu Snayu* is characterized by its broad, flat, and extensively spread configuration, forming extensive fibrous sheets within the body.

In the *Ura* region, the *pectoral fascia* and *clavipectoral fascia* were found to exhibit the characteristic features and functions of *Pruthu Snayu*. Similarly, in the *Prushta* region, the *deep fascia* and *thoracolumbar fascia* demonstrated a broad, sheet-like arrangement corresponding to the classical description. These structures are composed of dense fibrous connective tissue and contribute significantly to support, force transmission, compartmentalization, and maintenance of structural integrity.

Although classical texts enumerate a larger number of *Snayu* in the *Ura* and *Prushta* regions, the present study was specifically confined to the identification of *Pruthu Snayu*. Therefore, among the various connective tissue structures observed during dissection, only those exhibiting the characteristic broad and sheet-like morphology were considered under this category.

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