REVIEW ON IMPORTANCE OF DHAMANI MARMA

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ABSTRACT

Dhamani Marma is one such vital region in human anatomy which falls under the classification on the basis of structure involved. This classification has been given by Vagbhata alone. There are nine numbers of Dhamani Marmas explained by Vagbhata in Ashtanga Hrydaya Sharirasthan 4ᵗʰ chapter, Marmavibhaga. They are 1) Guda-1; 2) Apasthamba-2; 3) Vidhura-2; 4) Sringataka-4. On the other hand Acharya Susrutha and Vridha Vagbhata have mentioned these marmas under the following categories - Guda is Mamsa Marma, Vidhura is Snayu Marma where as Apasthambha and Sringataka are Sira Marmas. Dhamani is the specialized structure where pulsation feels. By this, we can differentiate this part from others. It is having its own importance in structure and function. By getting Dhamani term, we will find out the exact anatomical structure beneath each Marma where the injury takes place. Vagbhata differentiated Dhamani from other structures and mentioned in separate heading which will help in further study.

Keywords: Ayurveda, Marma, Dhamani Marma, Marmaghata

INTRODUCTION

Marma science and Marma therapy are untouched chapters of Indian surgery. With the exploration of Marma science the whole scenario of Indian surgery may change in multidimensional approaches. As previously Yoga was the means of achieving spiritual gains, and these days Yoga is a tool for health promotion among the masses and the best way to combat most of the diseases from which man suffers, in the same way the implementation of Marma therapy may help in different medical and surgical lesions in many ways. Marma in Ayurvedic classics is illustrated as the vital point in human body, the injury of which leads to cessation of life. Descriptions of 107 Marmas by Susrutha and Vagbhata have been
classified into five varieties based on structure involved; based on effect of injury, on the basis of location on the body.

Charaka has given the basic definition of Dhamani as anything that pulsates. Sushruta has mentioned 24 Dhamanis that originate from Nabhi. 10 of them are urdhvagami, 10 adhogami, and 4 tiryakgami. However, while mentioning Marmas he has not mentioned Dhamani Marma.

Vagbhata, was the first to classify Dhamani Marma. Nine Marmas come under this group and they are Guda, Apasthambha, Vidhura and Sringataka.

According to Acharya Sushruta Guda is Mamsa Marma, Vidhura is Snayu Marma where as Apasthambha and Sringataka are Sira Marmas.

Generally in an injury that involves Dhamani Marma it will cause profuse bleeding in which blood which is frothy and warm flows out with a sound and the person easily loses his consciousness. This may lead to sudden death or delayed death.

SIGNIFICANCE OF DHAMANI MARMA
Acharya Sushruta has classified 107 Marmas into 5 types i.e. 1) Mamsa Marma-11, 2) Sira-41, 3) Snayu-27, 4) Asthi-8 and 5) Sandhi-20. He has kept this version limited to these five without considering any other specific category. Acharya Vagbhata has classified all the Marmas into six types, including all five categories as presented by Sushruta. He has added one more specific category namely Dhamani Marma, under which he has especially included Guda, Apasthambha, Vidhura Marma, and Sringataka....Astanga Hrudaya Sha. 4/42

This study is aimed to emphasize on why Vagbhata has considered a separate group called Dhamani marmas of which other acharyas have considered under different groups. Present work is been taken up with an idea of updating early concept of Dhamani marma in view of modern applied and regional anatomy. Though the description and viddha lakshanam of these marmas are available in the Samhithas, the structures like muscles, ligaments, tendons, arteries, veins, nerves etc present in these regions, their anatomical description and their applied aspects needs more clarification.

DEFINITION OF DHAMANI
Arteries are called Dhamanis because of pulsations......Cha Su 30/12
Dhmani is filling up with nutrient materials derived from external sources.

Chakrapani & Sharangadhara: According to Sharangadhara that which carries Rasa and Rakta towards body and has the property of pulsation is Dhamani ....Chakrapani

UTPATTI STHANA AND SANKHYA
According to Sushruta and Vagbhata Dhamanis are 24 in number and they arise from Nabhi...
Su Sha 9/3, Astanga Hra Sha 3/39

TYPES OF DHAMANI
Among 24 Dhamanis 10 are Urdhvwagami, 10 are Adhogami and 4 are Tiryakgami.......Su Sha 9/4
Bhavaprakasha also has stated that there are 24 arteries arise from Nabhi. Bhavaprakasha

RELATION WITH HRIDAYA
The Rasavaha Srotas is said to have its roots as Heart and 10 arteries. Ch Vi 5/8 According to Charaka he stated that Dhamani is directly related to Hridaya while mentioning Dasha Dhamni. Su. Su 14/3, Cha Su 30/3
Which means that the 10 arteries here are refer to as Dhamani. Chakrapani
Further it is interesting to note that while commenting on manovaha srotasa chakrapani at charaka chikitsasthana 9/5 has equated manovaha srotasa with 10 vessels (Dhamaanis) attached. Chakrapani 9/5

ANATOMY OF BLOOD VESSELS
The blood vessels are the part of the circulatory system that transports blood throughout the body. There are three major types of blood vessels: the arteries, which carry the blood away from the heart; the capillaries, which enable the actual exchange of water and chemicals between the blood and the tissues and the veins, which carry blood from the capillaries back toward the heart. The word vascular, meaning relating to the blood vessels is derived from the Latin vas, meaning vessel. A vascular refers to being without (blood) vessels. All blood vessels have the same basic structure. The inner lining is the endothelium and is surrounded by sub endothelial connective tissue. Around this there is a layer of vascular smooth muscle, which is highly developed in arteries. Finally, there is a further layer of connective tissue known as the adventitia, which contains nerves that supply the muscular layer, as well as nutrient capillaries in the larger blood vessels.

DISCUSSION
Dhamani Marma is introduced by Acharya Vagbhata. In the current era we observe that Marma abhighata leads to death, delayed death or any deformities. Beneath these Marma we see many important anatomical structures. Among these Dhamani is one of the important structures. The definition of Dhamani is as pulsating part that can be structurally correlated with Artery among blood vessels. Artery is the vessel, which carries oxygenated blood. In Marmabhighata arterial damage leads to profuse bleed, loss of volume and reduction in oxygen supply to the body tissues to which it supplies. The artery is directly connected with Heart through cardiovascular system. We observe that arterial damage leads to profuse bleed resulting in hypovolemic shock, unconsciousness and finally death. However in case of injury to vein, the chances of sudden death are much less as compare to delayed death. In Guda Marma, beneath structures are arterial plexus -its injury leads to sudden death- not by the any muscular injury but only due to arterial injury. In Vidhura Marma the structures found beneath is Stylomastoid artery. Here, injury leads to deafness especially because of the damage to Stylomastoid artery and not due to any other structure. In Sringataka Marma the structures found beneath are arterial plexuses (circle of Willis) injury of which lead to sudden death. In Apastambha also we found arterial part (Bronchial
artery) – the damage may have fatal consequences.

CONCLUSION

Thus it is observed in all the above conditions - Marmabhigata leads to death or any abnormality and this is a special feature because of presence of arteries. In clinical practice also we found many important features of artery when compared with other blood vessels. By getting the reference of Vagbhata we can consider Dhamani Marma as having in its own importance in structural and functional aspect of human body. Dhamni is very important structure which is almost developed to function for the supply of nutrient rich in Prana factor. If arterial supply of an organ is cut off it will certainly results into loss of function of that organ , specifying to disability or otherwise because of severe loss of blood leading to death.

This is the fact to accept the value of a Dhamni under the anatomy of Marma and also as a whole to the importance of Dhamni Marma for which only Vagbhatta can be given the credit.

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