

## **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 Sharirasthana* 4<sup>th</sup> 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 multi-dimensional 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 *urdhwagami*, 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 in-

cluded *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 lakshanas* 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*

*Dhamani* 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 *Urdhwagami*, 10 are *Adhogami* and 4 are *Tiryakgami*.....*Su Sha 9/4*

*Bhavaprakasha* also has stated that there are 24 arteries arise from *Nabhi*.....*Bhavaprakash*

### 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 referred 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.....*Cha Chi 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 *Marmas* 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 Stylo-mastoid 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 *Apas-thambha* also we found arterial part (Bronchial

artery) –the damage may have fatal consequences.

## CONCLUSION

Thus it is observed in all the above conditions -*Marmabhighata* 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 *Vagbhata* can be given the credit.

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