

A REVIEW OF THE RESEARCH ON THE INTERPRETATION OF DHAMANI SHAREERA

Dr. Nirmala Mathapati^{1*} and Dr. Mahesh Patil²

¹Post Graduate Scholar, Dept. of PG Studies In Rachana Shareera, Shri Shivayogeeswara Rural Ayurvedic Medical College and Hospital, Inchal.

²HOD, Dept. of PG Studies In Rachana Shareera, Shri Shivayogeeswara Rural Ayurvedic Medical College and Hospital, Inchal.

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*Corresponding Author

Dr. Nirmala Mathapati

Post Graduate Scholar,
Dept. of PG Studies In
Rachana Shareera, Shri
Shivayogeeswara Rural
Ayurvedic Medical College
and Hospital, Inchal.

ABSTRACT

Ayurveda is a treasure trove of information developed and discovered by our forefathers. To fully comprehend and apply the concept of *Dhamani Sharira*, we must understand *Sharira*. For many students of any system of medicine, understanding of *Rachana Sharira*(anatomy) is required. *Acharyas* has used an anatomical term *Dhamani* which is a controversial term. *Dhamani* is a structure introduced by ducts with thin wall and carry *Rasa* all over the body that is *Sharira*. *Acharya Sushruta* clearly explained the constitution of the human body and difference between *Sira*(vein), *Dhamani*(artery), *Srotas*(capillaries). *Dhamani* is a specific anatomical structure by critically reviewing all possible literature both as per *Ayurveda* and modern science.

KEYWORDS: *Ayurveda*, *Dhamani*, *Sira*, *Srotas*, *Artery*, *Vein*, *Capillary*.

INTRODUCTION

Ayurveda is a treasure trove of information developed and discovered by our forefathers. To fully comprehend and apply the concept of *dhamani sharira*, we must first understand *sharira*. *Ayurveda* the *Kriyasamarthyas* (action potential) is assigned to the *doshas* and these *doshas* are being carried by the structured entities called *Sira* and *Dhamani*. *Dhamani* is a structure mentioned in *ayurvedic* classics which carries *Rasa* all over *sharira*^[1] and maintains the *Poshana*(nutrition) of the *sharira*. *Sushruta* enumerated that there are seven hundred *Sira*(veins), twenty four *Dhamani*(arteries) and twenty two *Srotas*(capillaries).^[2] *Sushruta* has

used the word *Dhamani* for some of the *mula sthana* (root of origin) of *srotas*.^[3] It is one of the *Pitruja Bhava*.^[4] Further *Charaka* has stated that the channel which carries the related content (*Dravya*) with *Dhmana* (pulsation) has been named as *Dhamani*, the channel through which the related content flows freely without much pressure has been named as *Sira* and that which helps in *Sravana* (secretion) named as *Srotas*.^[5]

AIMS AND OBJECTIVES

- To study the concept of *Dhamani Sharira*.
- To provide comprehensive literary information about *Dhamani sharira*.

MATERIALS AND METHODS

- Review of ayurvedic literature from ayurvedic classics including relevant commentaries.
- Relevant modern literature is also considered for comparative study and drawing inferences and justification.
- Other print media, online information, journals, magazines etc also searched for and incorporated according to need of topic.

REVIEW OF LITERATURE

Dhamani's etymological meaning is derived from the Sanskrit term '*Dhambate Iti*'^[6] which means 'to expand'. *Charaka* quotes '*Dhmanaat Dhamnyaha*'^[7] the one which is having the characteristic features of pulsation is *Dhamani*. *Chakrapani* commentary on this, states that '*Dhamani Pooranaat Baahyena Rasaadenetyarthaha*'^[8] -the one which is hollow and filled with *Rasadi* is considered as *Dhamani*. It's important to understand the differences between the terms *Dhmana* and *Poorana*. As per the commentary of *Chakrapani* *Dhamani* does *Poorana* (fills) *karma*, *srotas* (capillaries) does the *Poshana karma* and *Sira* (vein) does *Deshantara Gamana karma* (taking away from the sight). As per *Vagbhata* -*Sira*, *Dhamani* and *Srotas* are considered as structure with lumen (*Sharira Chidra*).^[9] In *Naadi Pariksha Vidhi* (pulse examination), *Sharangadhara* used the term *Dhamani*, and the exact location was given, namely near the root of *Kara Angushta* (root of thumb). The *Jeevasakshi* is the pulsatile function of these *Naadis*.^[10]

MOOLA OF DHAMANI

Both *Dhamani* and *Sira* are said to have originated in *Nabhi*, according to *Sushruta*.^[11] In the context of *Shonithavarniya Adhyaya* after the formation of *Rasa* it enters the *Hridaya* (heart) from *Hridaya* *Dhamani* emerges and helps in conducting *Rasa* throughout the *Sharira*.^[12]

Arthedashamahaamooliyam Adhyaya of charaka says that Dhamani moola is Mahat, is Hridaya.^[13]

DISCUSSION RELATED TO CLASSIFICATION OF DHAMANI

Dhamani are classified into ten *Urdhwaga*, ten *Adhoga* and four *Tiryakgata*.^[14] *Urdhwagata Dhamani* carry out special functions like *Shabda* (sensation of sound), *Sparsha*, *Roopa*, *Rasa*, *Gandha*, *Prashwasa* (inspiration), *Uchwasa* (expiration), *Jrimbha* (yawning), *Kshudita* (sneezing), *Hasita* (laughing), *Kathita* (speaking), *Rudita* (weeping) by which it does the *Shareera Dharana*. On reaching the heart, these *ten dhamanis* get divided into thirty branches, out of which two each for conducting *Vata*, *Pitta*, *Kapha*, *Rasa*, *Rakta*, *Shabda*, *Sparsha*, *Roopa*, *Rasa*, *Gandha*, *Bashya* (speaking), *Swapiti* (sleep) and *Pratibhodana* (wakefulness) by which structures which lie above *Nabhi* (umbilicus) like *Udara* (upper part of abdomen), *Parshwa* (flanks), *Prista* (back), *Uraha* (chest), *Skandha* (shoulder), *Greeva* (neck), *Baahu* (arms) are supplemented and supported.^[15] *Adhoga Dhamani* carries out the functions of *Vatavahana* (flatus), *Mutravahana* (micturition), *Purishavahana* (feces), *Shukravahana* (ejaculation) and *Arthavavahana* (menstruation). Reaching the *Pitt ashaya* (region of the gall bladder) they take up and carry the well digested *Annapanarasa* (chyme) and nourish the body; they supply the *Rasa* to upwards and oblique going *Dhamani*, fill up the reservoirs of *Rasa*, separate the *Mutra* (urine), *Purisha* (faeces) and *sweda* (sweat) from the *Anna Rasa* and get divided into three parts between *amashaya* (stomach) and *Pakwashaya* (small intestine) and thus, they result into thirty *Dhamani*.^[16] *Tiryagata Dhamani* divides into hundred each further re divide into thousand and there on into minute branches and looks like *Gavakshitha Vibadda* (mesh like appearance), their ends are attached to *Romakoopa* (hair follicles) for *Vahana* (conduction) of *Sweda* (sweat), for *Tarpana* (nourishing) of *Rasa* both inside and outside through which *Abhyanga* (massage), *Parisheka* (pouring), *Avagaha* (sudation) and *Lepa* (anointing) of drugs get *Vipakwa*. By nourishing the *Twak* (skin) *Tiryagata Dhamani* are responsible for *Sukha* and *Asukha Sparsha*.^[17]

CONCLUSION

The *Urdhvagami - Dhamani* have concerned with internal functions of the head, neck, thorax and upper extremities, the *Adhogami Dhamani* remain connected with the abdominal organs and lower extremities and the *Tiryakgami Dhamani* have relationship with the outer surface of the body. Based on modern anatomical description, the *Tiryakgami Dhamani* can be taken

as the cutaneous or peripheral vessels supplying the superficial and deep layers of skin. The pulsing of the *Dhamani* symbolizes the presence of life, as well as health and illness.

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