



## INTRODUCTION

Medical science is as old as humanity. In the beginning it is in primitive form but as Civilization develops, this science also develops and has attended its summit of progress at present.

Ayurveda, the science of life particularly having main medical aspect is the most precious gift of Indian Civilization to the humanity. This is a full fledged science in all respect dealing all the subject pertaining to medicine which are existing today and which will emerge in future. In the time of span, some precious part of this science has lost due to many reasons. This loss is not recoverable and hence in some aspects Ayurved has to take the help of modern science. This is more to in respect of anatomy.

Ayurvedic, being the theist science, is believing in the existence of the things beyond the perception of most intellectual human approach. The human intellectual and perception capacities are having limits. There is something, beyond this limits, the geneopus are trying to reveal the secrets. Ayurveda believe in vital spirit existing in all living creatures called atma. Ayurveda considers that the mear study of dead body is not sufficient as the Doctor has to treat the living body and not the dead body. Considering this the living elements and associated factrs are described in Ayurvedic Sharir. The structural description has not given much importance but Acharya. Sushruts is the first Anatomician who has advised the study of dead body. The Facts described in above paras reveals that the Ayurvedic descriptive Anatomy is deficient in some aspects and there is an ambiguity in descriptions.

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A great deal of controversy exists at the present moment regarding the proper interpretation of the physiology of the nervous and circulatory systems in Ayurveda. Certain anatomical terms Viz., Hridaya, Shira, Dhamani, etc., have been interpreted variously with the result that a great deal of confusion has taken place, in Ayurvedic literature. It becomes essential, then, to discuss about the proper interpretation of these terms; other wise no explanation of physiology can rest on strong foundation.

At the present time, the term Dhamani, is used in three different meanings in different Ayurvedic literature, e.g.

1. Dhamani meaning artery.
2. Dhamani meaning nerve.
3. Dhamani meaning (a) nerve, (b) lymphatics and (c) capillaries.

Anatomically the four structures, viz., artery, nerve, lymphatic and capillary are quite different from one another. If the identity of these four quite different structures are to be indicated by a single term Dhamani, it becomes very difficult on the part of both the author and students of Ayurvedic literature to follow the context.

The exact nature of Sira, Dhamani and Nadi and its importance is worth to establish its scientific basis. The scholar being a teacher of sharer rachna has always to face the controversial and ambiguous Anatomical description.

The schlor has inspired to undertake this subject for the research considering the deficient and ambiguous parts in respect of Sira, Nadi and Dhamani.

It is necessary to resolve such parts in academic interest.

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