



**RACHANATMAK VIVECHAN OF ANGULI PRAMANA SHARIR
AND IT'S IMPORTANCE IN AYURVEDA: A REVIEW**

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Article Received on 20/06/2020

Article Revised on 10/07/2020

Article Accepted on 30/07/2020

ABSTRACT

In *Ayurveda*, concept and efficacy of *Pramana Sharir* stands as a one of the scientific tools of classical knowledge for best health always. These are always useful for *Roga* (Disease), *Rogi* (Patient) *Pariksha* (examination), including evidence of the critical scientific approach of *Ayurveda*. In *Ayurveda*, *Pramana* are called as *Pariksha*, meaning scientific investigation. *Pramana sharir* can be considered as one of the systematic tools of research. According to *Charakacharya*, things are either existent or non-existent, & they can be studied by four *Pramana*; i.e *Aptopadesha* (Authoritative statement) *Pratyaksha* (Direct Perception). *Anumana* (Inference), *Yukti* (Rationale – logical reasoning) *Aptopadesha*, *Pratyaksha*, *Anumana* & *Yukti Pramana* are very much useful at all steps of research such as planning, operation & reporting. *Pramana sharir* states that, *Ayurveda* accepts the scientific method in search of truth (based on logical reasoning). The concept of *Maana-Pramana* is one of the important contributions of *Ayurveda* which implies that Height (*Aayama*) of human being is 84 fingers (*Anguli*) and is equal to Arm Span (*Vistaara*). Usually, it was established that measurement of *Anguli Pramana* at the site of medio-lateral proximal interphalangeal joint of middle finger of right and left hand, would be most accurate in estimating *Anguli Pramana*. *Ayurved* is an ancient science of life. In *Ayurveda* *Ayu* means life is defined as conjunction of body, soul, mind and senses. Each has been given due importance in the maintenance of health and to cure and prevent the diseases. Everybody is impressed by the vast conceptual canvas and frame work of *Ayurveda*. Principle of *Ayurveda* which are interwoven with basic concept of life has significant value even in the life of modern era.

KEYWORDS: *Ayurveda, Pramana Sharir, Swaangulipraman.*

INTRODUCTION

Ayurveda is the science of life is drawn back to Vedic time about 500 B.C. the great thinkers of *Ayurveda* devoted their time for the maintenance and longevity of life and freedom from disease. *Ayurvedic* principles are potent even in 21 century man, whose lifestyle has entirely changed compared to the ancient one. *Ayurved* believes that one can be a good physician and surgeon both only when he has practically observed and learnt all about the human anatomy.^[1] In *Ayurveda*; *Pramana sharir* can be considered as scientific tools of research. These *Pramana* are not only useful in *Roga* (Disease) & *Rogi* (Patient) *Pariksha* (examination) but also evidence of the critical scientific approach of *Ayurveda*. Valid or correct knowledge is called as *Pramana* & the means to acquire this knowledge is called as *Pramana*. *Pramana* can be considered as knowledge of science which has already been explored by various scientific methods. Like any other branch of knowledge, *Ayurveda* may need to obtain new evidence from time to time for its advancement. *Pramana*, which can be considered as one

of the ancient methods of research is of utmost importance in developing research methodology in *Ayurveda*. The valid knowledge can be achieved by *Pramana*. *Charakacharya* has used the word "*Pariksha*" for "*Pramana*." *Pariksha* is a *Pramana* by which the objects are rightly known. *Pariksha* is means while *Praman* is the result, hence, in spite of being synonymous, "*Pariksha*" emphasizes on means while "*Pramana* on the result. *Pramana* is a way in which we come to know about anything truly & objectively. *Pramana* are scientific methods to acquire valid knowledge. According to *Charakacharya*, things are either existent or non-existent, & they can be investigated by four *Pramana*; viz, *Aptopadesha* (Authoritative statement) *Pratyaksha* (Direct Perception). *Anumana* (Inference) *Yukti* (Rationale – logical reasoning).^[2] No two individual are totally alike physically, physiologically, psychologically, or in vital reactions. Hence, *Ayurveda* has individualized the concept of health. The word "*Swastha*" is significant of this recognition of individuality denoted by the term

“Swa”, which means one's own peculiar components. Ancient sages of India, like Charaka and Sushruta have built up their system of health and disease on this bed-rock of individual structure. If physician wants to know the state of equilibrium of all the body elements, he can do it only by finding the sign of perfect health in that individual i.e. *Samadosha, Samaagni, Samadhatu, Sama Malakriya*.^[3] For measuring the *Maana* of *Doshas* and *Dhatu*s various system of measurements like *Anjali Pramana, Anguli Pramana* are been described.

Concepts and significance of swa-anguli pramana

Ayurveda is the science of life and in its principle has given importance to characteristic approach rather than generalize. Application of this examination can be clearly seems like even though two patients suffering from same disease, the treatment modality may change depending upon the results of *dashvidha pariksha*. *Prakruti* and *Pramana* both used in *dashvidha pariksha*. Both govern the health of the individual and *Bala* (strength) of *Rogi* (Patient). Ayurveda followed *swa-angula Pramana* as the unit of measurement for measuring the different parts of the body which is prime step in assessing patient before treatment. Acharya Sushrut and Charak had specified different *Angula Pramana* of each *Pratyanga* (body parts).

Anguli Praman: The *pratyanga* of *hasta* & *pada* are referred as *Anguli* & they are 20 in numbers, each *Anga* has 5-*Pratyanga* in number. Thumb is referred as *angushta*, index finger is referred as *pradeshini*, and middle finger is as *madyama*, *anamika* for the ring finger & *kanishtika* for little finger. In *Rachana Sharir* two *Pramana* were considered those related to measurements.

These are:

1. Anguli Praman
2. Anjali Praman

Anguli Praman: At the time of Charak & Sushrut the length & breadth of different *anga-pratyanga* was measured by using the fingers. This technique of measurement is called as *Anguli praman*. As length & breadth of fingers of every person is differ from each other. That's why to measure the *Anga-Pratyanga*, own *anguli praman* is taken, this is called as *Swanguli praman*.

Swanguli Praman: Hence according to Sushrutacharya as stated in *sutrasthana* 35/12. Description for *Anguli Praman* for the measurement is taken as a length of proximal inter phalangeal joint (of right hand) and considered as *Swanguli*. So *swangulipraman* is considered as a length of proximal inter phalangeal joint (Specifically considered of right hand). In right-handed person right hand and in left-handed person left hand is considered for the measurement of *Swanguli-praman*.

Ayam & Vistara

The height of a person is called as *Ayam* & Breadth (Arm span) it means distance taken from the tip of middle finger of Right hand to the tip of middle finger of Left hand is called as *Vistara*.

Aayam: The height of a person is considered as *Ayam*.

Vistara: Breadth it means full arm span or distance taken from the tip of middle finger of Right hand to the tip of middle finger of Left hand is called as *Vistara*.

In Ayurved *samhita* some acharya has given the measurements of *Ayam* as below:

According to Sushrutacharya the *Ayam* is 120 *anguli*, whereas According to Charakacharya the *Ayam* is 84 *anguli*, and According to Astang Hridaya Sharir the *Ayam* is 3.5 *hasta*. If the *Ayama* & *Vistara* of a particular person is approximately equal, he will have long life with good *Bala, Oja, Sukham, Aishwaryam* & *Vitta*. Whereas the difference between *Ayama* & *Vistara* increases or decrease all the principles stated will be more or less respectively. The same topic was taken for the calibration of the hypothesis which is related to *Pramansharira*.

Some basic facts

- *Pramana-pareeksha* is comprised among the *Dashavidharogipariksha* by Acharya Charaka.
- *Ayam Vistara* deals with *Ayu, Bala* etc. as stated by Acharya Charaka.
- *Pramana Shareera* deals with *Ayu, Bala* etc. as stated by Acharya Charaka & Acharya Sushruta.
- The finger breadth of the individual is taken as the unit measurement for measuring the length, breadth, circumference of different parts and sub-parts is explained by Acharya Charaka, Acharya Sushruta and Acharya Vagbhata.
- Measurements of different *anga - pratyanga* of human body are stated by Acharya Charaka, Acharya Sushruta and Acharya Vagbhata.
- *Anguli Pramana* is explained in *Sharangadhara Samhita, prathama khanda*.
- In Ayurvedic literature the anthropometric techniques are modified and various points are considered are as follows:
- *Shira* (heads circumference) the maximum distance round the head with the tape placed above the eyebrow ridges and positioned over the greatest posterior projection at the back of the head.
- *Skandha* (shoulder joint)
- *Aaratni* (from elbow joint to little finger)
- *Prabahu* (from shoulder joint to elbow joint)
- *Prapan* (from elbow joint to wrist joint)
- *Jangha* (from knee joint to ankle joint) [length] [circumference]
- *Uru* (from hip joint to knee joint) [length] [circumference]
- *Janu* (knee joint) [circumference]

- *Gulpha* (ankle joint) [circumference]
- *Parshni* (Heels) [length and breadth]

DISCUSSION

Among all four *Pramana*; first of all present data of science should be acquired by *Aptopadesha* & afterwards examinations to be carried out by *Pratyaksha* & *Anumana*. *Aptopadesha* is considered as the chief one as it forms the first source of information about Ayurveda or any other science. As it is said; 'Our eyes can't see what our mind doesn't know', For those who already have basic information about the science, the remaining two (*Pratyaksha* & *Anumana*) are specified to be sufficient. *Anguli Pramana*, is the other mean of *pramana sharir* which stands very much important. Science always covers principles and facts that are methodically proven and indisputably accepted. *Pramana* is the principle to measure the build and dimensions of the body parts as they are tools to evaluate the patient before and after treatment. Anthrometry of the modern system is defined as the study of the human body in terms of bone, muscle, adipose tissue and associated with risk of systemic as well as life style disorder. *Prakruti* helps to control the general built and characteristic of an individual who is important in detecting *vyadhi* and predicting prognosis of a disease in addition to plan the treatment accordingly. The characteristic features of each *prakruti* evaluated during the study conducted are found to have been in concurrence with those stated in the classic.

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