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RESEARCH ARTICLE

PRAMANA SHARIR ACCORDING TO AYURVEDA: A LITERATURE REVIEW

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Abstract

Anthropometry is the measurements of human frame which gives scientific techniques and strategies for taking various measurements and observations. The phrase 'Anthropos' means human and 'Metry' way size. It is the technology that defines physical measures of a person's length, shape and purposeful capacities. Ayurvedic literature relating Sharir Rachana furnishes certain description on measurements of body and its factors. In our classics Praman Sharir is the term given to this subdivision which depicts the importance of measurements or Anthropometry. Praman, the other way defines the idea of measurements of diverse organic entities. It bears an ample significance in medical carried out technology. Earlier than beginning with the Chikitsa that's don't forget as work inside the field of medication, the wise doctor must carry out the Pareeksha of Karyadesha i.e. Aatur Sharira. Acharya Charaka explained Dashveedha Pareeksha Vidhi and Praman Pareeksha is one among them. The simple goal in the back of Pareeksha is to get understanding regarding the Bala of Rogi, in which Acharya Sushruta considered it as the principle device to get the records concerning Ayu together with that of Bala. The Sharir Praman is only tool for figuring out the Ayu of a person. The Ayurvedic classical literatures are documented along with many hypothetical ideas. Within the classics Anguli (finger breadth) Pramana of different parts of the body is categorically cited Rogi Pariksha may be appreciated through the descriptions of the size of the exceptional body part given with the aid of the our Acharyas. The unit of dimension use for this is the difficulty 'Swa Anguli Pramana (finger breadth) underneath the present scheme of Anthropometry the same old unit of Angula has no longer been utilized as the unit measurement if the very own finger breadth use for this reason this get up the query regarding the exact anatomical points where the Anguli ought to be measured to find out the unit of measurement in every individual. So it's miles vital to explore the concept of Anthropometry practiced in ancient technology as Praman Sharir and its utility in scientific, Para clinical and surgical fields.

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Introduction:-

Maana le is classified into two types one is Kalingamaana and other is Magadhamaana. The measurements are detailed in Sarngadhara Samhita. Maana deals with measurements of any entity, substance, parameter etc. characteristics of Maana depend on the nature of substance or entity to be measured. This Maana divided into Payamaana, Druvayamaana, Pautavamaana. Payamaana are able to measure the length of various body parts, medical instrument and various length parameters. Druvayamaana are able to measure volume of liquid, amount of fluids etc. Pautavamaana are able to measure weight of various substances. In Ayurveda different types of Pramanas like Anjali pramana Anguli Pramanas are mentioned. Swa-Anguli is the unit measurement of body parts and structure. The essentiality of Praman is depicted in the fundamentals of Ayurveda as, the Mana/ pramana of Hitayu, Ahitayu, Sukhayu, and Dukhayu is the one which constitutes Ayurveda.

Ayurvedic literature pertaining to Sharir Rachana furnishes detailed description on measurements of body and its elements. In our classics Praman Sharir is the term given to this subdivision which depicts the importance of measurements or Anthropometry. Praman, the other way defines the concept of measurements of various biological entities. It bears an ample importance in medical applied science. Before starting with the Chikitsa which is considered as Karyā in the field of medicine, the wise physician should perform the Pareeksha of Karyadeshai.e. Aatur Sharira. Acharya Charaka explained Dashveedha Pareekshavidhi and Praman Pareeksha is one of them. The basic goal behind Pareeksha is to get knowledge regarding the Bala of Rogi, where Acharya Sushruta considered it as the main tool to get the information regarding Ayu along with that of Bala. The concept of Praman is also one among them which should be evaluated scientifically to bring out the hidden logical knowledge of Ayurveda. Praman of Purusha gives the detailed information regarding each body parts in terms of its external features. This can be helpful in the understanding of the anatomical knowledge required for the practice of Ayurveda. Where Acharya Sushruta considered it as the main tool to get the information regarding Ayu along with that of Bala Acharya Sushruta has explained before treatment of the patient, the physician should first examine the Ayu, if it is on the positive side then he should examine Vyadhi, Agni, Vaya, Dehabala, Satva, Satmya, Prakruti, Bhesaja and Desha^{1,2,3}.

Acharya Charaka and Vagbhat described height of individuals should be 84 Angula. Acharya Sushruta has expressed a different opinion regarding the height of the individual. He has mentioned the height of man as 120 Angulas. Dalhana states that height given by Sushruta is to be measured in standing position with arms raised above the head. Chakrapani stated that the Pramana given by Acharya Sushruta is smaller as compare with Acharya Charaka. Vriddha Vagbhatta has explained the Anguli pramana based on Swa-Angula pramana. He has explained various measurements of different Anga and Pratyanga of human body and has also explained Sama Shareera concept. Detailed description regarding the Pramana Shareera is not available in Astanga Hrudaya. Acharya Bhela specifies that the individual with Lalata, Karna and Nasika of length 6 Angula each will attain Shatayu. The concept Pramana is also one among them which should be evaluated scientifically. The modern Anthropometry also has a similar kind of intentions in the field of medical science.^{5,6}

Objectives:-

- 1) To review pramanasharir therapy from various Ayurvedic samhita.
- 2) To study and correlate pramanasharir on anthropometry.

Definition- Pramana-²

The resources which are beneficial to require actual understanding is called Pramana. The proper information approximately characteristics of an object is known as Prama and the tool or most essential purpose with the aid of which this proper information may be won is known as Pramana. Acharya Charaka says that all the things in global may be divided into kinds both proper or false approach existing or non-existing and that they can be tested by means of Pramana. Synonyms of Pramana: Upalabdhi, Sandhana, Pariksha are the synonyms for Pramana.

Anguli-

The word Anguli derived from root word Anga with uli suffix which means digit subdivision of Hasta (hand) and Pada (foot) are Anguli. According to Acharya Sushruta total no of Anguli in the body are 20. These are respectively Angustha, Pradesini, Madhyma, Anamika and Kanisthika, means Angustha is 1st toe or thumb,

Pradesiniis 2nd toe or index finger, Madhyma is 3rd toe or middlefinger, 4th toe or ring finger and Kanisthika is 5th toe or little finger. Synonyms of Anguli are Anguri, Angula.

AngulaPramana-

To measure height, armspan, circumference of frame organs by means of people own Anguli is referred to as Angulapramana. References concerning Angulapramana may be visualised within the each ancient scriptures itself. Scattered references are found from Yajurveda and Atharvaveda and also from scientific in addition to nonmedical literature of post Vedic period within the form of Samhita, Purana, Upanisad etc. it's been described in distinct contexts as Pramana of various parts of human frame and as a unit size for measuring distance among two points and additionally measuring intensity, duration of various Yantra, Sastra and many others. Acharya Vangasena in Vangasena Samhita has mentioned knowledge of Pramana as one of the key to attain success in the discipline of drugs.⁷

Anjali Pramana-

An crucial tool of measurement at some stage in Samhita duration became Anjali Pramana, to measure represent of body along with Rasa, Rakta, etc. by joining both palms at little finger we get the dimension unit of Anjali Pramana. Acharya Charaka had given the designated size of Sariragata Dhatu and Mala, Mutra, there are ten Anjali, by means of the standard of the people very own Anjali, of fluid which if discharged accompanies faces, urine, blood, or different Dhatu, circulating inside the complete body is held up by way of the outermost layer of the pores and skin, beneath the pores and skin exists as lymph exuding thru wounds; under influence of the heat goes out of hair follicles as sweat. Nine Anjali of first Dhatu being product of food and which is known as Rasa, eight Anjali of blood, seven of faces, six of Kapha, five of pitta, four of urine, three of muscle fat, two of fat, one of bone marrow, half Anjali each of brain substances, semen and Oja. References regarding Anjali Praman also present in Astanga and Kashyapa Samhita and other classics too. Pramana Sharir has a wide scope in a various fields like Dravyaguna, Surgical & Parasurgical instruments manufacturing (Yantra, Sastra, Bastriyantra), Rogipariksha, sports anatomy, Rasashastra etc.⁸

Uses in the field-

1. For describing the anatomy and location of structures in the body with respect to one another.
2. For describing the length of body organs especially in context of Marma.
3. For describing surgical incisions sites, Siravedha sites and dimensions of surgical instruments.
4. For describing the features of medicinal or herbal plants.
5. For describing the Panchakarma procedure and instruments.
6. For describing ingredients in Bhaishajyakalpana.
7. Instruments-Measurements of needles for various Sashttra Karma should be circular and two fingers in length to be used in less fleshy parts and joints and three fingers in length to be used in fleshy parts. In men, Pramana of an instrument for Arsha treatment is 4 Angula in length and 5 Angula in Parinaha; in female it is of 6 Angula in circumference and of Tala length. Length of Pushpanetra in Uttarvasti should be 10 Angula.⁹

Materials And Methods:-

The literary resources for the existing have a look at was amassed by means of ayurvedic samhitas or texts. it will likely be correlated with the contemporary available books, literature, journals, web sites, and studies paper as according to examine.

Discussion:-

AnguliPramana is a improved tool to describe dimensions compared to absolute measurements. It gave inside the first region, a unit of dimension. It became personalized as it differs from individual to individual. It changed into standardized because the end result measured changed into now not an absolute fee but a ratio among the duration of the part measured to the Angulipraman This also suggests to the present day medical global the advanced kingdom of Ayurvedic anatomy and as a consequence Pramana can come to be evidence of what we are able to make contributions to the present day community from what we will examine and understand from the take a look at of our ancient literatures.

New Ayurvedic indices can be determined, analyzed and incorporated into the Ayurvedic clinical examination proforma to enhance PramaanPareeksha and AakritiPareeksha described in Dushvidha (tenfold) and

AshtvidhaPareeksha (eightfold) and to present them mathematically illustration for goal analysis to update the contemporary subjective assessment. Anthropometric records can be used to assess unknown body measurements from known measurements. that is particularly significant in growing concepts associated with forensic medicine in Ayurveda, a super example in this regard being estimation of total peak from numerous recognized measurements primarily based on references of PramanaShareer. Thus, we will see principles of anthropometry are defined in samhitas at places with enormous elaboration which suggests idea of anthropometry in ayurveda and suggests the direction for further example for better use..¹⁰

Conclusion:-

In Ayurveda, the concept of Pramana is used broadly in exclusive branches like Panchakarma, DravyaGuṇa, BhaiṣajyaKalpanā, SharirRachanaetc. in special approaches. The modern-day science developed the concept of Pramana inside the form of new department which is called anthropometry The difference is that during Ayurveda the measurements were fascinated about assist of Swangula. there was no development of instruments to take measurement however the modern-day technological know-how has developed so many contraptions like vernier calliper, anthropometer rod and craniophoreWith development of time, technology is increasing its wings in every discipline however fundamental ideas remain always unchanged. That's why current technology also follows these types of historical concepts so the understanding generally discovered in modern clinical literature is not anything however the amendment of Ayurvedic knowledge or literature. as a result the elaborated description of PramanaSharir in theancient literature indicates the nicely-established idea of anthropometry in past era.

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