

CONCEPT OF ANGULI PRAMANA SHARIR AND IMPORTANCE IN AYURVEDA

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Abstract: In Ayurveda, concept and utility 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, Pramanas are called as Pariksha, meaning scientific investigation. Pramana sharir can be considered as one of the scientific tools of research. 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)

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 significant 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.

Key Words: Ayurveda, Pramana Sharir,

1. INTRODUCTION

Ayurveda the science of life is traced 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 doubtlessly¹.

In Ayurveda; Pramana sharir can be considered as scientific tools of research. These Pramanas 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 Prama & the means to acquire this knowledge is called as Pramana. *Prama* 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 Pramana².

Charakacharya has used the word “Pariksha” for “Pramana.” Pariksha is a Pramana by which the objects are rightly known. Pariksha is means while Prama 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).
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No two individual are completely 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 constitution. Ancient sages of India, like Charaka and Sushruta have built up their system of health and disease on this bed-rock of individual constitution. 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 *Dhatus* various system of measurements like *Anjali Pramana*, *Anguli Pramana* are been described⁴.

2. CONCEPTS AND SIGNIFICANCE of swa-anguli pramana:

Ayurveda in its principle has given importance to individualistic approach rather than generalize. Application of this examination can be clearly seem 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 determine 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 stated 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 sutra sthana 35/12 . Specification 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. Ayam :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 AstangHridayaSharir the Ayam is 31/2 hasta.

If the Ayama & Vistara of a particular person is approximately equal, he will have longevity of life with good Bala, Oja, Sukham, Aishwaryam & Vittal. Whereas the difference between Ayama & Vistara increases or decrease all the criteria’s stated will be more or less respectively. The same topic was taken for the standardization of the hypothesis which is related to Pramansharira.

3. WAYS AHEAD: BASIC FACTS:

- Pramana-pareeksha is included among the dashavidharogipariksha by Acharya Charaka.
- Pramana Shareera deals with Ayu, Bala etc. as described by Acharya Charaka & Acharya Sushruta.
- Ayam Vistara deals with Ayu, Bala etc. as described by Acharya Charaka.
- 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 described by Acharya Charaka, Acharya Sushruta and Acharya Vagbhata.
- Anguli pramana is explained in Sharangadhara Samhita, prathama khanda.

In Ayurvedic literature the anthropometric techniques are personalized 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)
- AARATANI (from elbow joint to little finger)
- PRABAHU (from shoulder joint to elbow joint)
- PRAPAN I (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]
- PARSHINI (Heels) [length] [breadth]

4. DISCUSSION:

Among all Pramana; first of all existing knowledge of science should be acquired by Aptopadesha & afterwards examinations to be carried out by Pratyaksha & Anumana. Aptopadesha is considered as the primary 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 stated to be sufficient. Anguli Pramana, is the other mean of pramana sharir which stands very much important. Science always encompasses principles and facts that are methodically attested and undeniably accepted. Pramana was the criterion to measure the stature and dimensions of the body parts as they are tools to assess the patient before and after treatment. Anthrometry of the contemporary system is defined as the study of the human body in terms of bone, muscle, adipose tissue and correlated with risk of systemic as well as life style disorder. Prakruti helps to determine 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 assessed during the study conducted are found to have been in concurrence with those mentioned in the classic.

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