

A CRITICAL REVIEW ON *PRAMANA SHAREERA***Dr Shyny Thankachan¹, Dr Dayana H,²**^{1&2}Associate Professor, Dept. of Rachana Shareera, VPSV Ayurveda College,
Kottakkal**ABSTRACT**

Science always encompasses principles & facts that are methodically attested and undeniably accepted. It is a matter of nosiness voyage along with dim little corridors of scientific theory and exhumes the dust-leaden precious gems through experiments and discussion. Ayurveda as a medical science basically demands understanding of the structural and functional constitution of the human body. The concept of *Prakruti* and *Pramana*, both included in the study of *Shareera* demands equal concern taking into consideration; their importance in assessing the physical built and mental constitution of an individual. The importance of *Pramana Shareera* both in anatomical and physiological point of view is unquestionable; whether it is in Ayurvedic or modern parlance. Ample references from Samhithas show that *Pramana Shareera* can also play a major role in determination of life span of a person. *Pramana* gives an idea of the stature and it is important in detecting *Vyadhi* and predicting prognosis of a disease in addition to planning treatment accordingly.

Keywords: *Ayurveda, Pramana shareera***INTRODUCTION**

Science is a net product of man's inquisitiveness to unwind the secrets of nature, Ayurveda the science of life is also an outcome of such an imperishable intention of man's

conscience to explicit the nature added with the sequential comprehension of knowledge gained through self-experimentation. Thus science can be considered as an upshot of plodding evolution which

includes addition in the basis of Ayurveda, whose eternal basic principle remains the same. Ayurveda as a medical science basically demands understanding of the structural and functional constitution of the human body. The concept of *Prakruti* and *Pramana*, both included in the study of Shareera demands equal concern taking into consideration; their importance in assessing the physical built and mental constitution of an individual. Ayurvedic Acharyas described about human constitutions. As early as 1000 B.C *Charakacharya* and *Susrutacharya* made detailed study on *Anguli Pramana Shareera*; later *Vagbhata* rearranged their perception. The importance of *Pramana Shareera* both in anatomical and physiological point of view is unquestionable; whether it is in Ayurvedic or modern parlance. Ample references from *Samhithas* show that *Pramana Shareera* can also play a major role in determination of life span of a person¹. It is told that the person having appropriate

measurements will attain long life. *Anguli* is the unit measurement of the body parts and structures².

Pramana Shareera can be correlated with physical Anthropology or Anthropometry of modern science which is useful only for physical measurement in order to assess height, age, etc⁴. Where as in Ayurveda, *Pramana Shareera* also concordats with life span, strength etc of an individual³.

Any knowledge system hoist & amplifies through incessant researches & evolutions. Ayurvedic classics always emphasized the need of advancement in the science to keep pace with need of time. Here, an attempt is made to understand the *Pramana* in a broader aspect.

PRAMANA SHAREERA

Concept of *Pramana shareera*

Pramana refers to the various means of gaining knowledge. *Pramana* is that which provides us with knowledge⁴. It specifically destined to the measurements of human body that express quantitatively its dimensions⁵. *Pramana* is one among

the ten folds of examination of a patient explained by Charaka⁶. It marks its significance in the fact that it helps to unearth the Ayu, viz; longevity of an individual. A person having appropriate *Pramana* of *Anga-pratyanga's* is considered to have *Deerghayu*.

In the era of *Susrutacharya* and *Charakacharya* *Swa-anguli Pramana* is used for estimating the *Anga-pratyanga* and other body constituents⁷. *Ayama*, *Vistara* and *Parinama* etc are measured by the exploit of *Swa-anguli Pramana* where as other body constituents including the fluid are considered by applying the knowledge of *Swa-anjali Pramana*⁸.

According to *Susrutacharya* before starting a treatment for an *Atura*, physician has to examine many things including *Ritu*, *Agni*, *Vaya*, *Deha*, *Bala*, *Satva*, *Satmya*, *Prakruti*, *Bheshaja* and *Desh*⁹. For the examination of *Ayu*, *Anguli Pramana* is one of the criteria. Here *Pramana* of *Anga-pratyanga* has to be taken, the individuals with appropriate *Anguli-*

Pramana have *Deerghayu*, *Ayu* will be more or less if there is difference of *Pramana*².

Pramana is one among the ten folds of examinations of a patient explained by *Charakacharya*. That is the patient has to be examined with reference to the measurement of his *Anga-Pratyanga*. This is resolute by measuring the height, length & breadth of the *Anga-Pratyanga's* by taking the finger breadth of the individual as the unit measurement¹⁰.

Technical terms used in the context

Anguli –

It is the distal and movable part of the upper limb and lower limb; they are of twenty in number & of five types¹¹.

- a. *Angushta*
- b. *Tarjani* or *Pradeshini*
- c. *Madhyamanguli*
- d. *Anamika*
- e. *Kanishta*

Pramana

It is the parameter or tool used through which valid knowledge is obtained¹¹.

Anguli pramana: is a relative unit to denote length, breadth and circumference.

Angula can be taken as

✓ Width of *Madhyama Parva* of *Madhyamanguli*¹².

✓ Distance between proximal & distal inter phalangeal joints of *Madhyamanguli*

✓ *Nakhatalabhaga* of *Angushta*¹³.

Description of terms in the upper limb;

Bahu-Bahu indicates two different meaning in different contexts.

1. As upper arm-

While explaining the *Anga-pratyanga* it is considered as upper arm region¹⁴.

2. As upper extremity-

In the explanations regarding *Shadangas*⁶, and also in context of some diseases like *Visvachi*, *Ardhita*, *Avabahuka*, *Bahu* is considered as upper extremity.

It is the part of *Urdvashakha*, which is below *Kaksha* up to the tip of the middle finger⁶, and it is one among the *Shadangas*.

Prabahu

It is the region in between the *Amsa* and *Kaphoni* (elbow)¹⁵.

Prapani

The part below the *Kaphoni*¹⁶.

Hasta

It is the part between *Kurpara* (elbow) and tip of the middle finger¹⁷.

Kurpara

It is the *madhya* part of the *Bhuja*¹⁸.

Bhuja

It is the synonym for *Bahu*¹⁹.

Manibandha

It is the *Panimulam*²⁰.

Pani

It is the part between *Manibandha* and Tip of the *Madhyamangul*²¹.

Hasta tala

It is the middle part of the *Pani*²².

Kakasha

It is the *Bahumulam*²³.

Amsa Peeta

It is the *Bahusira*²⁴.

Angusta mula pradesha - Interval between thumb root and index finger²⁵.

Angushta – indicative of notion; Thumb finger

Tarjani - which indicate something;
Index finger

Madhyamanguli – center finger

Anamika – one which is not having
any suitable name in perspective of
function; Ring finger

Kanishta – smallest among the entire
fingers; Little finger

The prudent physician should understand that man at his age of 25yrs and women at her age of 16yrs are to be known as having attained full growth and vitality. The measurements of the body have been indicated in ones own *Angula Pramana* only. Men or women having these measurements will attain long life and plenty of wealth, with moderate and poor measurements; they attain medium and short lives respectively²⁶.

Susrutacharya scrutinize in *Athuropakramaniya Adhyaya*; individual who possess appropriate *Anga-pratyanga Pramana* would cling to have *Deerghayu*, good vitta and the difference in it have similar manipulations²⁷.

Ashtanga Hrudayakara also reckons the person with pertinent *Pramana* possess *Sukhayu*²⁸.

Susrutacharya surmise, the height of the body of man is 120 *Angula*.

Dalhana states that height is to be taken when he is standing on his toes and raising his arms upward²⁹.

Charakacharya and *Vagbhatacharya* notifies the entire height of the body is 84 *Angula*³⁰. It is equal both in length and breadth³¹.

Vagbhatacharya says that three and half *Hasta* in ones own arm is the height of the body suitable for a happy life. These measurements do not apply to those who belong to eight kinds of *Nindita Purusha*³².

In the days of *Charakacharya* and *Susrutacharya*, the length of an object was measured by *Angula*. *Angula* was considered as the unit measurement. 84 *Angula* is the approved height or length of a normal healthy individual; though there can be slight variations due to various genetic and other factors. But being too small or too dwarf was considered as undesirable and such persons will

be unhealthy and more susceptible to diseases.

Bhela point out that the person comprising of *Lalata*, *Nasika* and *Karna* of length *6 Angula* has life span of 100 years³³.

In *Tantrasara Sagraha* it is accounted that, for making an idol *Yajamana's Anguli Pramana* is used. Various measurements are told for creating a perfect idol, in that upper limb measurement includes, *Bahu* is of 38 *Angula*, *Hastatala* of $9 \frac{1}{2}$ *Angula*, and middle finger of $4 \frac{1}{2}$ *Angula*, *Madhyamanguli* is $1 \frac{1}{2}$ *Angula* greater than *Pradesini* and *Anamika* whereas $1 \frac{1}{2}$ *Angula* greater than *Kanishta* and *Angushta* is *1Vreehi* more than the *Kanishta*³⁴.

Importance of Pramana

- The size mentioned so far each part of the body is desirable (normal) whereas the less or more of these is undesirable (abnormal)³⁵.
- A body possessed of *Anga-pratyanga* having proper measurement is endured with longevity, strength, *Ojas*, happiness, power, wealth & virtues. If the measurement is either

on the high or low side, then the individual possess contrary qualities.

- Useful in the measurement of *Ayama Vistara* and *Parinaha* of various *Anga-pratyanga*.
- For the examination of patient it is one among the ten folds of examinations.
- Knowledge of *Anguli Pramana* helps for the successful treatment: With the help of *Anga-pratyanga Pramana Pareeksha* and *Sara pareeksha*, can know about the *Ayu* of the *Atura*, by that treatment can be planned.
- Helps to understand the prognosis (*Sadhyasadhyadha*) and *Arishta Laxanas* of a disease³⁶.
- With the study of *Anguli Pramana* we can judge the health of the individual as well as economical status.
- Helps to identify the *Nindita Purusha* explained in Ayurvedic classic that is to determine *Atideergha* and *Atihrasva Purusha's*.
- Comprehensive knowledge of *Anga-pratyanga Pramana* helps to determine approximate age of *Atura* or *Swastha Purusha*.
- To estimate the strength of a person.

➤ Indicate Health of a Person. Science always encompasses principles and facts that are methodically attested and undeniably accepted. It is a matter of nosiness voyage along with dim little corridors of scientific theory and exhumes the dust-leaden precious gems through experiments and discussion. *Pramana* gives an idea of the stature and it is important in detecting *Vyadhi* and predicting prognosis of a disease in addition to planning treatment accordingly.

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