



**APPLIED & CONTROVERSIAL STUDY OF PARIBHASHA SHARIR (TERMINOLOGY)
AND PRAMANA SHARIR (ANTHROPOMETRY)**

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ABSTRACT

In Ayurveda the 'Sharira' has prime importance. This complete knowledge about Sharira at all times is very much essential for a physician in order to provide a healthy life for mankind. In all major Samhitas, give description of human body in both Anatomical and Physiologically. In ancient era of human beings, Ayurveda is most important system of medicine in which one of fundamental of Pramana Sharira which is one of the criteria used in the examination of the person as well as the patient. Pramana is the unit measurement seems to be more natural and scientific method. Ayurveda has given importance to individualistic approach rather than a generalized one so present study is selected. The concept of Maana-Pramana is one of the significant contributions of Ayurveda. This study was undertaken to evaluate the Charakokta Sutra (verse) which implies that "Height (Aayama) of human being is 84 fingers (Anguli) and is equal to Arm Span (Vistaara)". In the present study, anthropometric measurements by finger were taken and exact site of particular finger in a manner to execute "Anguli Sthana Nishchiti" was determined. The data of Aayama and Vistaara of the 100 volunteers was recorded and statistically analysed. After comparing the Anguli Pramana (Measurement through finger) obtained at 78 different sites of both hands, 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.

KEYWORDS: Sharira, Anguli Pramana, Pratyanga, Anthropometry.

INTRODUCTION

The word Ayurveda is made up of two basic terms viz., 'Ayu' and 'Veda' where in 'Ayu' stands for life and 'Veda' means science or knowledge: thus Ayurveda means 'the science of life'. To elaborate further, 'Ayu' not only means an alive body system but it is an active assembly of corporeal body (Shareer), Sensomotor organs (Indriyas), Mind (Mana) and Soul (Aatma). Ayu or the life is supposed to originate right at the time of fertilization of ovum (Shonit) by the sperm (Shukra) during which time soul. That means its formation of Shukra, Sharir, Aatma, Mann and Indriya is Known as Samyaka Chetana Sharir.

Ayurveda means 'Science of Life'. It deals with each and every aspect of human life. It's first objective is to maintain the health and happiness while the next is to manage and restore the status of health and productive state of mind. Ayurveda offers wonderful tools for better

life style. It gives equal importance to our body, mind and soul; therefore works with holistic approach and Various excuse of Various Acharayas according to Charaka Sutra "Yajjahapurushiya Chapter".

The Body Matrix

Life in Ayurveda is conceived as the union of body, senses, mind and soul. The living man is a conglomeration of three humours (Vata, Pitta & Kapha), seven basic tissues (Rasa, Rakta, Mansa, Meda, Asthi, Majja & Shukra) and the waste products (Mala) of the body such as faeces, urine and sweat. Thus the total body matrix comprises of the humours, the tissues and the waste products of the body. The growth and decay of this body matrix and its constituents revolve around food which gets processed into humours, tissues and wastes. Ingestion, digestion, absorption, assimilation and metabolism of food have an interplay in health and

disease which are significantly affected by psychological mechanisms as well as by bio- fire(Agni).

Panchamahabhutas: The Five Basic Elements, On the basis of five elements theory main phenomena a panchmahabhuta totally present as such in universe with parallel to our body that's why and the end part of life pure soul must be released. According to Ayurveda all objects in the universe including human body are composed of five basic elements (Panchamahabhutas) namely, Akash (Ether), Vayu (Air), Agni (Fire), Jala (Water) and Prithvi (Earth). There is a balanced condensation of these elements in different proportions to suit the needs and requirements of different structures and functions of the body matrix and its parts. The growth and development of the body matrix depends on its nutrition, i.e. on food. The food, in turn, is composed of the above five elements, which replenish or nourish the like elements of the body after the action of bio-fire (Agni). The tissues of the body are the structural whereas humours are physiological entities, derived from different combinations and permutations of Panchamahabhutas.

SHARIR

Tatrashariramnam chetna adhisthanam
panchmahabhutvikarsamudayatmakam samyogvahi,
Shariramadhikrutya kritam tantram Shaariram Shariram
sarvatha sarvam sarvada vedyo bhishak Ayurvedam sa
katsyaryen ved lok sukhpradam(charak sha 6).

Sharire chaiv shastre cha drishtarhe syadvisharad
drushtshrutabhyam sandeham vapohaiachretkriya
(charak sha 6).

Acharya Charaka has included Pramana among the Dashavidha parikshyabhavas. ó Ayupariksha is an important procedure before starting with the treatment. ó Ayupariksha is done particularly on the basis of measurement of different Angapratyanga of the body. Thus pramana pariksha plays an important role in assessing the ayu of the individual. ó The assessment and classification of sharirik bala (immunity) i.e. uttam bala (Good immunity) and heen bala (poor immunity) and madhyam bala (moderate immunity) can be examined with the help of Anguli Pramaan The Aayaam (Vertical height) of the entire body should be 84 Angula and Aayaam should be equal to Vistaar (Arm span or horizontal height) of the body. The person having Aayaam (vertical height) and vistaar (Arm span) equal to each other is known as sama purusha (Anatomically proportionate healthy person) and these Person will have uttam ayu (longevity), bala oja, sukha, aishvarya, vita (wealth). The Person having Anguli Pramana more than 84 Angula or less than 84 Angula will have Ayu, bala, oja, etc. Madhya (moderate) or heen (Poor). The Physician before commencing treatment of the patient, should first of all examine his Ayu (life span); if he has long life span then his vyadhi (disease) Ritu (season), Agni (digestive power), Vayah (age), Deha (body build)

Bala (strength) Satva (mind), satmya (habituations accustoms), Prakrity (constitution), Bhesaja (drug) and Desh (habitat) should be examined. As per various Acharayas that living person will be examine by as such Trividha, Shadavidha, Ashtavidha and Dashavidha Pariksha that also prove Controversies between Acharayas as well as. as per Pramana (Measuring Stool) have also indicate various time Eg: Oja etc.

Our Vital parts play an importance role in living person that's why Mind, Heart etc. are main Vital parts up our body its also Controversial topic according to various Acharayas. The Mind is the controller of all our activities and thinking, The middle part plays an important role in performing vital functions such as respiration, digestion, metabolism and excretion, The extremities are meant to perform physical activities and take part in locomotion. The smaller parts of our body are referred to as Pratyangas.

PRATYANGA (Smaller Parts)

These parts of body are located in the larger Angas (parts). This list includes brain and all parts of cranium, stomach, back, umbilicus, nose, chin, bladder, neck, ears, eyes, eye-brow, temporal bone, axilla, breasts, testis, knees and fingers. Pratyanga also includes Kalas (various membranes), and internal parts like liver, spleen, lung, caecum, heart, bones, joints, Siras and Dhamanis. Strotosas are also included in these Pratyangas.

ABHINIVRATTI SHARIR

Dhatubheden Pusrush Sangthan Puri Shete Puraao Shete Puryam Shete Iti Purushah Three Types Of Purush Shuddha Purush or Parampurush Ativahak Purush Karma Purush.

ANGULI PRAMANA

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MODERN REVIEW

History of Measurement⁹ Units of measurement were among the earliest tools invented by humans. Primitive societies needed rudimentary measures for numerous tasks such as: constructing dwellings of an appropriate size and shape, fashioning clothing, or bartering food or raw materials. Other systems were based on the use of parts of the body and the natural surroundings as measuring instruments. Ancient Indian measurements related to the body are correlated to the finger measure of 1 $\frac{3}{8}$ inch. This measure is found throughout the human body in increments. It is the measure used to build ancient temples and is precisely related to the Indus Valley measuring devices. Early Babylonian and Egyptian records and the Bible indicate that length was first measured with the forearm, hand, or finger.

Concept of Anthropometry in Ayurveda

The Ayurvedic classical literature is documented along with many hypothetical concepts. The concept of Praman is also one among them which should be evaluated scientifically to bring out the occult scientific knowledge of Ayurveda. Measurement of human body gives the detailed information regarding each body parts in terms of its external features. This can be helpful in the understanding the anatomical knowledge required for the practice of Ayurveda.

Angula Pramana of Anga Pratyanga of human body is determined by the measuring Utshedha (height), Aayam(length), Vistar(breadth) of the Anga pratyanga of an individual by taking his own finger(Swa Angule) breadth as the unit measurement.

The concept Praman should be evaluated scientifically. The modern Anthropometry also has a similar kind of intentions in the field of medical science. Anthropometry provides the single most portable universally applicable inexpensive non-invasive technique for assessing the size proportions.

In the classics Anguli (finger breadth) Pramana of different parts of the body is categorically mentioned Rogi Pariksha will be appreciated by the descriptions of the measurement of the different body part given by the our Acharyas. The unit of measurement use for this is the subject' Swa Anguli Pramana (finger breadth) under the present scheme of Anthropometry the standard unit of *Angula* has not been utilized as the unit measurement if the own finger breadth use for this purpose this arise the question regarding the definite anatomical points where the *Anguli* should be measured to find out the unit of measurement in every individual

and second question is definite anatomical points regarding *Anga* Pratyanga description not given by our Acharyas. Acharya Chakrapani commenting on *Susruta* Samhita has indicated the site of the proximal inter-phalangeal joint of the middle finger. Root of the finger and thumb as the three possible standard of Angule pramana. Acharya Dalhan described Swapani tala(hand breadth) is 4 Angula.

CONCLUSION

According to all Brihitrai Acharayas and their main commentators described origin of sharer as Ekdhatwatmaka, Shaddhatwatmaka, Chaturvinsatitattawatmaka and may be Chikitsya Purusha that similar to Prakriti and Purusha fundamental theory that's why only Ekdhatwatmaka Purusha (Power theory) are applicable to stop all Controversies. Anguli Pramana is a better tool to describe measurements compared to absolute measurements. It gave in the first place, a unit of measurement. It was personalized as it differs from individual to individual. It was standardized because the result measured was not an absolute value but a ratio between the length of the part measured to the Anguli Maan This also shows to the modern scientific world the advanced state of Ayurvedic anatomy and thus Anguli Pramana can become a proof of what we can contribute to the modern community from what we can learn and comprehend from the study of our ancient literatures. New Ayurvedic indices may be discovered, analyzed and incorporated into the Ayurvedic clinical examination proforma to improve Pramaan Pareeksha and Aakriti Pareeksha described in Dusvidha (tenfold) and Ashtvidha Pareeksha (eightfold) and to give them mathematically representation for analysis to replace the current subjective assessment. Anthropometric data can be objective used to evaluate unknown body measurements from known measurements. This is highly significant in developing concepts related to forensic medicine in Ayurveda, a perfect example in this regard being estimation of total height from various known measurements based on references of Pramana Shareer. Thus, we can see concepts of anthropometry are described in samhitas at places with significant elaboration which shows concept of anthropometry in ayurveda and shows the path for further illustration for better use.

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