

# CONCEPTUAL AND COMPARATIVE STUDY OF MAJJASARAPURUSHA AND MANSASARAPURUSHA WITH RESPECT TO SANDHIS

Dr. Kulkarni Swarup Purushottam.<sup>1\*</sup>, Dr. Bhoir Uday B.<sup>2</sup>

<sup>1</sup> Associate Professor, Ph.D.(Registered Scholar) and H.O.D., Department of Rachana Sharir,  
Dr. J. J. Magdum Ayurved Medical College, Jaysingpur, Maharashtra, India.

<sup>2</sup> Associate Professor, Department of Rachana Sharir, Bharati Vidyapeeth Deemed To Be University,  
College of Ayurved, Pune, Maharashtra, India.

## **ABSTRACT** -

Fundamental aspects of ayurved concern with Sharir or Rachana Sharir (Anatomy). It gives information about the basic rachana (Structure) of human body which is very vital with respect to Nidan (Diagnosis) and Chikitsa (Treatment).

In Rachana Sharir (Anatomy) the concept of Praman sharir (Measurements of human body) is mentioned. In this topic, crucial parameters of human body are explained by acharyas. In praman sharir, swa-angulipraman (Individual finger breadth measurement) is stated in Charak-Samhita Vimansthan, Sushrut- Samhita-Sutrasthan and Ashtang-Sangraha. In ayurved the concept of Sarataparikshan is also mentioned. In this laxanas (signs and symptoms) of Majjasara purusha and Mansasarapurusha are explained by different Acharyas. Sara is nothing but sarvotkrishta-ansha (potent or best factor) of that particular person. Sara means unsurpassed, genuine, strong etc. In case of majja sarapurusha, acharyas specially Charakacharya in Vimansthan 8th adhyaya and 108<sup>th</sup> sootra, have used the words sthool (big), deerga (long) and vritta (round) while explaining the sandhis (Joints) of majjasarapurusha. In case of mansasarapurusha also Acharyas have used the word sthoola specially Charakacharya have used the word sthoola (big, huge), sthira (stable) and mamsopachita (bulky) related to the sandhis. So, it is essential to comprehend these words in terms of dimensions. So, the comparative study of praman sharir majjasarapurusha and mansasarapurusha is needed to understand and associate the hypothesis about the sandhis of majjasarapurusha and mansasarapurusha using anguli praman and anthropometric measurements.

**KEY WORDS** - Praman sharir, sandhis of majjasarapurusha and mansasarapurusha, Anthropometry

## **INTRODUCTION** –

### **SARATA** – (Strength of the systems)

Sara is nothing but sarvotkrishta-ansha (most effective essence or factor) of that particular person. This sarata is present in the body by birth. There are eight sara purushas, mentioned in ayurved as Twacha sara, Rakta sara, Mansa sara, Meda sara, Majja sara, Asthi sara, Shukra sara and satwa sara purusha. Ekadhātu-sara person can live long life. And opposite to this, if not a single dhātu is sarawan in a particular person; will not live a long life. Also, in same person, one two or more dhātus are functionally potent (sara) and remaining is not potent functionally (asara). Some dhātus are sara and some are asara, this condition is frequently found in the civilization. In sara-dhātu also, some are uttam-sara (Best), some are madhyam-sara (Moderate), alpa-sara (Minimum) and asara (Absence) and these four types are found every dhātu is sarawan in two ways as, Pramantaha (Quantity wise) and Gunataha (Quality wise). In a society, one can discover various such cases in which, the body development i.e. the body parts (pratyangas) are unique i.e. the Pramantaha-sarata. But in such cases, there may be deficient of

manasik-bhava-lananas (mentally not strong) i.e. (Gunataha). In Majjadhatu-praman-saratwa, there should be sthoola (big, bulky), vritta (round) and deergha (long) sandhis (Big Joints) should be present. Also, one should posse's qualities like Balawanta (physically strong), Shastra dnyan sampanna (Knowledgeful) then only one can asses as majjasara-purusha. In case of mansasarapurusha, sandhis should be like sthoola (big, huge), sthira (stable) and mamsopachita (bulky). Also, one should have the qualities like patience, Knowledgeful, not greedy, healthy and strong. So it is obligatory to look in both ways as Pramantaha and Gunataha while assessing the dhatu-saratwa. Some persons may be pramantaha-sara but not gunataha-sara and viceversa.

### **SARASARATWA-PARIKSHAN - (Investigation for the Strength of the systems)**

In the garbhavastha (intrauterine life), when there is formation of avayavas (Body parts), they are transformed by shonita (ovum) and shukra (sperm). The sarata is totally dependent on the sara-bhag of mother and father itself. If there is lack of any saratwa in the parents, then ultimately their progeny will also lack the same. Therefore, dhatus of parents are more sarawan then, their child will good sarayukta dhatus and avayavas. Hence, it is clear that, for the appraisal of sarata one should look beeja-saratwa, diet of mother and father, predominantly of mother during pregnancy. In normal healthy person for not occurring diseases and if it takes place then for combating it and to get complete relief from it, which dhatus are balawan(strong) and which are less, this should be noated. Hence it is indispensable to do sarasaratwa-parikshan.<sup>1&2</sup>

### **PRAMAN-SHARIRA- (Measurements of human body)**

Praman means measurements and sharira means deha (body). Praman sharir includes the crucial parameters or measurements of the human body. According to Ayurved, it comprises Swa-anguli-praman (Individual finger breadth measurement). Mainly, Swa-anguli praman is taken by measuring the breadth of middle interphalangeal joint of middle finger of a hand of a particular personage as explained in Sushrut Samhita Sutrasthan thirty fifth adhyaya and commented by Adhamalla. It varies from individual to individual. According to Charakacharya, explained in Charak Vimansthan eighth adhyay and one hundred and seventeenth shloka, human body is 84 angula. According to Sushrutacharya, explained in Charak Vimansthan thirty fifth adhyay and sixteenth shloka, by raising both the hands upwards and by standing on the padagra (heel), the length of sharira is 120 angula by Swa-anguli-praman. The customary measurements in terms of anguli praman are explained by various aacharyas. In case of majjasarapurusha and mansasarapurusha, related to the sandhis means big joints of our body like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth or circumference, achryas have mentioned the words like sthoola (big, bulky), vritta (round) and deergha (long), sthira (stable) and mamsopachita (bulky). Means these joints are more distingwishly present in majjasarapurusha and mansasarapurusha. These joints can be taken because their measurements are available in different samhitas.<sup>3 & 4</sup>

### **ANTHROPOMETRY -**

The word anthropometry literally means measurements of humans. Anthro means man and pometry means measure. The study of anthropometry is the study of human body measurements to assist in understanding human bodily variations. The study of physical proportions in people including the measurement of human body characteristics such as size, breadth, girth and distance is called as anthropometry.

The word anthropometry refers to comparative measurements commonly used as indices of growth and development include length, weight, breadth, etc. Anthropometry plays an significant role in the field of individuals design, clothing and architecture where statistical data about the distribution of body dimensions in the population are used to optimix products. Changes in life styles, nutrition and composition of populations lead to changes in the distribution of body measurements (dimensions).<sup>5</sup>

**DISCUSSION** -

Sarata is nothing but best effective and potent part of the individual. Eight sara purushas are explained in ayurved. Mansasarapurusha is 3<sup>rd</sup> and Majjasarapurusha is explained as 6<sup>th</sup> sarapurusha. In case of majjasarapurusha and mansasarapurusha, Charakacharya has mentioned exclusively about the joints. The joints of majjasarapurusha are sthoola (big, bulky), vritta (round) and deergha (long) in terms of measurements. And the joints of mansasarapurusha are sthoola (big, huge), sthira (stable) and mamsopachita (bulky). Here, one can take the big joints as there standard dimensions are mentioned in various samhitas. Particularly one can take shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth and circumference because their standard parameters are given by various acharyas. These joints can be more distingwishly present in majjasarapurusha and mansasarapurusha compared to other sara purushas as it is hypothetically mentioned by Charakacharya. The measurements mentioned by acharyas are in terms of swaanguli praman. So, one can compare these measurements by using anthropometry. A variety of methods are explained for swanguli praman. But commonly used technique is by using breadth of second interphalangeal joint of middle figure can be considered as swaanguli praman. In case of majjasarapurusha and mansasarapurusha, Charakacharya have used the word sthoola while explaining the sandhis of these sarapurushas. So, it is very important to specify the sandhis of these two sarapurushas interms of anguli praman and anthropometry with comparative study.

**CONCLUSION** -

Reconsidering Sarata, Praman sharir and Anthropometry, in case of joints of majjasarpurusha and mansasarapurusha, the big joints like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) can be taken as their standard measurements interms of length, breadth and circumference are explained by various acharyas. These measurements can be measured by swanguli praman and by using different anthropometrical methods. Comparative examination type of study is required to differentiate between the specific sandhis of majjasarapurusha and mansassarapurusha interms of their measurements.

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