



# Concept of Swa-Anguli Praman And Praman Sharir And Its Importance In Ayurveda

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## Abstract

The subject of Rachana Sharir includes study of Normal body structures as stated in Ayurvedic Samhita by the Acharyas along with the study of Modern Anatomy. This is the basic subject in the curriculum of BAMS by which we can identify and gain knowledge of Human body parts using dissection methods and become an open-minded researcher and an able clinician. Being the foundation subject, all the basic principles of Ayurveda are encompassed within Rachana-Sharir.

Key words – *praman sharir, Rachna sharir, swa anguli praman.*

## Introduction

The subject of Shareera Rachana vijñana has been described in various aspects of Ayurveda samhitas. Many hypothesis found in Samhitas and these are needed to be reassessed and proven modern parlance with the help of scientific observation, parameters and experiments. The concept of Pramana Shareera is one such hypothesis which is needed to be proved and rearranged. Pramana is mainly assessed by Swa-Angula, A general inquiry regarding pramana was prevalence since time immemorial, which can be traced even up to pre-historical era. This is evident from its notion in the earliest literature like Vedas & oldest medical and other texts.

Acharya Charaka has explained pramana shareera as one of the dashavidhapareeksha of the patient. He has categorically mentioned the anguli Pramanas of angapratyangasof human body in which hasta is said to be of 12 angula in. In patabheda it is mentioned like the hasta is of dashaangula in length. He has put forth the concept of Samashareera. There by throwing light on the fact that pramana concept can be a useful tool to assess the ayu of the aatura Pramanas are considered as the tool for gaining knowledge in Ayurveda. Angulapramana is the means to quantitatively expressing the dimensions of the human body parts. Charak considered it as one among the Dashavidhapareekshya bhavas. The patient should be examined by measuring anga-pratyanga by using Swaangulapramanaas unit measurement. It helps in the determination of the ayu & bala of the patient. The patient or an individual having appropriate pramana of different angapratyangasmentioned is considered to attain deerghayu.

### **Aims and objectives-**

- To understand the process and importance of *praman shair*.
- To understand the process and importance of '*shavachchhedan*' i.e. dissection.
- To establish the fact that the methods used for measurement by *acharyas* in earlier times were also as relevant as the modern methods.

### **Material and method-**

Acharya Charaka and Acharya Vagbhata considered 84 angulas as the height of an individual according to Chakrapani; height is to be measured from padatala to shirahpariyanta that is the top of the head.

Acharya Sushruta has mentioned the height of man as 120 angulas. Commenting on that Dalhana opines that; height given by Acharya Sushruta is to be measured by making the person stand on his toes with arms raised above the head. While Chakrapani comments that the angulapramana taken by Acharya Sushruta is smaller than taken by Acharya Charaka and there is actually there is no difference between the two.

In ashtanghrudaya acharya has explained that the appropriate height of a person is equivalent to 3 ½ times the length of his hasta.

**ANGULA CAN BE TAKEN AS:**

- 1) According to Acharya Shadangdhar Width of the madhyamaparva of the madhyama angula.
- 2) According to Acharya Shushrut Measurement obtained by taking the length of the madhyamaangula and dividing it by five.
- 3) According to Acharya Shushrut Measurement obtained by taking the width of the palm and then dividing by Four.

**Discussion-**

Pramana is a tool through which valid knowledge is obtained. Mana is the act of measuring different items which comprises different branches like tula, Anguli, prasta. Anguli Pramana is a unit of measure followed in olden days to denote the Ayama, vistara, parinaha, utsedha etc.

The swa-angula pramana concept is explained in the context of pramana shareera. This concept of measuring the individual with individual specific unit seems to be more scientific & applicable rather than measuring one's body with some other standards. Ayurveda in its principles has given importance to individualistic approach rather than a generalized. Application of this principle can be clearly seen like even though two patients suffering from same disease, the treatment modality may change depending upon the results of Dashavidha pareeksha. Application of this swa-angula concept can be seen in different contexts like in preparing the different shastras, yantras related to shalya, shalakyas and pancha karma, and probably these are prepared by assessing the swa-angula pramana of rogi who is under treatment

**Conclusion-**

Acharya Charaka & Acharya Vagbhata stated 84 angulas as the height of an individual. Chakrapani while commenting on it has given the criterion to measure the stature as "it should be taken from padatala to shirahparyanta". Acharya Vagbhata has given the idea regarding assessment of stature from hasta of individual and mentioned height of the person is equal to 3½ hasta. Acharya Sushruta has stated the stature of an individual should be of 120 angula. Acharya Dalhana while commenting on this has stated that while measuring the height the individual should be standing on the toes and he should raise his arms above the head.

There is a definite relationship between ayu & pramana; pramanapareeksha is considered one among the Dashavidh pareeksha and the ultimate goal of this tenfold of examination is to get an idea regarding the ayu. Observatory study of Ayu, Pramana & their relation is beyond the scope of this work as it is time bound

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