A CRITICAL REVIEW ON PRAMANA SHAREERA
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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-leadren 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
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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 person. It is told that the person having appropriate measurements will attain long life. Anguli is the unit measurement of the body parts and structures.

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, etc. Where as in Ayurveda, Pramana Shareera also concords with life span, strength etc of an individual.

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 knowledge. It specifically destined to the measurements of human body that express quantitatively its dimensions. 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-prathyanga’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 Pramana⁸. 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 Desha⁹. 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 Pramana². 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\textsuperscript{12}.
✓ Distance between proximal & distal inter phalangeal joints of Madhyamanguli.
✓ Nakhatalabhaga of Angushta\textsuperscript{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 region\textsuperscript{14}.
2. As upper extremity-
In the explanations regarding Shadangas\textsuperscript{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 finger\textsuperscript{6}, and it is one among the Shadangas.

Prabahu
It is the region in between the Amsa and Kaphoni (elbow)\textsuperscript{15}.

Prapani
The part below the Kaphoni\textsuperscript{16}.

Hasta
It is the part between Kurpara (elbow) and tip of the middle finger\textsuperscript{17}.

Kurpara
It is the madhya part of the Bhuja\textsuperscript{18}.

Bhuja
It is the synonym for Bahu\textsuperscript{19}.

Manibandha
It is the Panimulan\textsuperscript{20}.

Pani
It is the part between Manibandha and Tip of the Madhyamanguli\textsuperscript{21}.

Hasta tala
It is the middle part of the Pan\textsuperscript{22}.

Kakasha
It is the Bahumulan\textsuperscript{23}.

Amsa Peeta
It is the Bahusira\textsuperscript{24}.

Angusta mula pradesha - Interval between thumb root and index finger\textsuperscript{25}.

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 Sukhayu28.

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 Angula30. It is equal both in length and breadth 31.

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 Purusha32.

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 years. In _Tantrasara Sagrha_ 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 1\2 _Angula_, and middle finger of 4 1\2 _Angula_, _Madhyamanguli_ is 1\2 _Angula_ greater than _Pradesini_ and _Anamika_ whereas 1 1\2 _Angula_ greater than _Kanishta_ and _Angushta_ is 1Vreehi more than the _Kanishta_.

**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).
- 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 disease.
- 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.
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.

REFERENCES:


