

**REVIEW OF LITERATURE OF PRAMANA SHARIRA WITH SPECIAL
REFERENCE TO DIFFERENT AYURVEDA SAMHITAS**

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INTRODUCTION

A literature review can be defined as the selection of available documents (both published and unpublished) on the topic, which contain information, ideas, data and evidence written from a particular standpoint to fulfill certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed (Hart, 1998).

According to Bruce (1994) "Typically, the literature review forms an important chapter in the thesis, where its purpose is to provide the background to and justification for the research undertaken." The purpose of the literature review is to locate the research project, to form its context or background, and to provide insights into previous work (Blaxter et al., 2006).

Literature review is characterized by a logical flow of ideas; current and relevant references with consistent & appropriate referencing style; proper use of terminology; and an unbiased and comprehensive view of the previous research on the topic. It helps with all types of assignments as well. Its ultimate goal is to bring the reader up to date with current literature

on a topic and forms the basis for another goal, such as the justification for future research in the area.

In the classics Angula Pramana of different parts of the body is categorically mentioned but their relation among each other has not been widely dealt with, other though we get a reference in Ashtanga Hrudaya where Acharya has quoted the relation of the Hasta and Ayama of the shareera.

In modern science, Pramana Shareera is physical anthropometry which is used for physical measurement for assessing height, length, weight, age, race, nationality etc. Changes in body dimension reflect the overall health and welfare of individuals and population. Anthropometry is used to assess and predict performance, health and survival of individuals and social well being of population.

REVIEW OF LITERATURE

Historical review

Charaka Samhita

According to Charakacharya Pramana is one among the ten folds of examination of a patient. He further elucidates that Pramana Shareera marks its significance in the fact that it helps to ascertain the Ayu i.e. the longevity of an individual.

Charakacharya gives detailed explanation of Lakshanas of individual Prakruti & the factors influencing the development of Prakruti in Vimana Sthana & Indriya Sthana. He also enumerates 16 types of Manasa Prakruti's in Shareera Sthana.

Susruta Samhita

Susrutacharya has exemplified Pramana Shareera which is based on Swa-anguli Pramana. According to him a person with appropriate Pramana of Anga-prathyanga's is bestowed with good health & long life. He also specifically spell out Pramana's of all Anga-prathyanga's enviable for healthy life.

Susrutacharya in Shareera Sthana explicate the distinguishing features of each Prakruti. He coins the word 'Mahaprakruti' for Manasa Prakruti. He clarifies that the Prakruti of an individual will never attain Prakopa, Kshaya or Anyathabhava.

Kasyapa Samhita (7th Century)

Comprehensive orientation of Anjali Pramana is dealt in the Shareera Sthana of Kasyapa Samhita. Kasyapa relegates stress on Panchabhoutika predominant Rasa of mother for the development of human constitution. He enlightens the knowledge of Prakruti for the accuracy of treatment. Also provide in detailed explanation of Manasa Prakruti.

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 Charaka. 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 & Charakacharya Swa-anguli Pramana is used for estimating the Anga-pratyanga & other body constituents. Ayama, Vistara & 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.

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 & Desha. 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.

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 measurement.

Technical terms used in the context Anguli

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

- a) Angushta
- b) Tarjani \ Pradeshini

- c) Madhyamanguli
- d) Anamika
- e) Kanishta Pramana

It is the parameter or tool used through which valid knowledge is obtained. Anguli pramana: is a relative unit to denote length, breadth & circumference.

Angula can be taken as

- ☐ Width of Madhyama Parva of Madhyamanguli.
- ☐ Distance between proximal & distal inter phalangeal joints of Madhyamanguli.

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.

2. As upper extremity-

In the explanations regarding Shadangas, & also in context of some diseases like Visvachi, Ardhitā, Avabahukā, Bahu is considered as upper extremity. It is the part of Urdvashakha, which is below Kaksha up to the tip of the middle finger, and it is one among the Shadangas.

- Prabahu

It is the region in between the Amsa & Kaphoni (elbow).

- Prapani

The part below the Kaphoni.

- Hasta

It is the part between Kurpara (elbow) & tip of the middle finger.

- Kurpara

It is the madhya part of the Bhuja.

- Bhuja

It is the synonym for Bahu.

- Manibandha

It is the Panimulam.

- Pani

It is the part between Manibandha & Tip of the Madhyamanguli.

- Hasta tala

It is the middle part of the Pani.

- Kakasha

It is the Bahumulam.

- Amsa Peeta

It is the Bahusira.

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

Susrutacharya scrutinizes in Athuropakramaniya Adhyaya; individual who possess appropriate Anga-pratyanga Pramana would cling to have Deerghayu, good vitta & the difference in it have similar manipulations.

Ashtanga Hrudayakar also reckons the person with pertinent Pramana possess Sukhayu. 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 upward.

Charakacharya & Vagbhatacharya notifies the entire height of the body is 84 Angula. It is equal both in length & breadth.

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.

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

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

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 38Angula, Hastatala of $91\frac{1}{2}$ Angula, and middle finger of $41\frac{1}{2}$ Angula, Madhyamanguli is $1\frac{1}{2}$ Angula greater than Pradesini & Anamika where as $11\frac{1}{2}$ Angula greater than Kanishta & Angushta is 1Vreehi more than the Kanishta.

Discussion om pramana sharira

Importance of Pramana

The size mentioned so far each part of the body is desirable (normal) where as 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 & 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 & Sara pareeksha, can know about the Ayu of the Atura, by that treatment can be planned.

Helps to understand the prognosis (Sadhyasadhyadha) & 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 & 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.

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