

**THE CONCEPT OF SWA ANGUL PRAMAN IN AYURVEDA AND ITS IMPORTANCE**<sup>1</sup>\*Dr. Tanuj Kumar, Dr. Ashok Dwivedi (HOD), Dr. Renu Tripathi (Guide), Dr. Mini KV (Co-Guide)

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**ABSTRACT**

Rachana means structure and sharir means human body, it is a branch of ayurveda which deal with the vast knowledge of bone muscles, vessels, Shrotas, joint and vital points marma's and Garbha sharir. This is the only subject in the BAMS curriculum that combines ayurvedic concepts with modern anatomy. Knowledge of this subject enable me to understand about human body become a good clinician, skilled surgeon and a marma specialist.

**KEYWORDS:** Rachana Sharir, Ayurveda, Pramana, Swa angul Praman.**INTRODUCTION**

Science seeks to improve people's lives. A scientific research is the illuminating of facts for the sake of curiosity. It contains observations, entity measurements, data addition, and, finally, a review of all findings to reach a conclusion.

In order to unravel the pathophysiology of various diseases, a full grasp of the structural and functional components of the human body is required. Pramana Shareera is one of these aspects, which includes the study of human body constituent measurements. It is significant since it aids in determining an individual's life expectancy and demonstrates Ayurveda's personalized approach.

Rachana sharir knowledge is profoundly established in several Ayurvedic samhitas.,many concepts led down by our sages need to be reassessed and proved by the modern parameters and experiments so that wisdom of our sages could be reestablished scientifically. The concept of praman sharir is one such hypothesis which is needed to be proved and re established scientifically.

Praman is mainly assessed by Swa Angul since time unmemorial a general need was there regarding praman. This is very much evident from the taken found in 'vedas' and the oldest literature of vedic era. Pramana shareera is one of the patient's dashavidhapareeksha, according to Acharya Charaka. He has specifically described the anguli Pramanas of the angapratyangas of the human body, of which Hasta is supposed to be composed of 12 angula. It is stated in the Patabheda that the hasta is dashaangula in length. He is the one who proposed the notion of Samashareera. As a result, the

pramana idea can be an effective method for determining the ayu of the aatura. In Ayurveda, Pramanas are thought to be the means of receiving wisdom. Angulapramana is a method of expressing the dimensions of human body parts quantitatively. It was one of the Dashavidhapareekshya bhavas, according to Charak. The patient's anga-pratyanga should be examined using the Swaangulapramanaas. It helps in the determination of the Aayu & bala of the patient. The patient or an individual having appropriate pramana of different angapratyangas mentioned is considered to attain deerghayu. In modern science Anthropometry is widely utilized in the forensic science with the help of the dimensions of different parts of the human body & skeleton. It is utilized for establishing the identity of a person for identification as well as estimation of stature, age, sex, race etc from the body parts.

**Aims and Objective**

- To understand the process and importance of *Angul Praman*.
- To understand the process and importance of 'shavachchedan' i.e. dissection.
- To prove that the methods employed by acharyas for measurement in ancient times were just as valid as modern ways.

**METRIAL AND METHOD**

According to Chakrapani, the height of an individual is measured from the padatala to the shirahparyanta (top of the head), which is 84 angulas.

The height of a man is 120 angulas, according to Acharya Sushruta. In response, Dalhana suggests that the height given by Acharya Sushruta be measured by

standing on one's toes with arms lifted above the head. While Chakrapani claims that Acharya Sushruta's angulapramana is less than that of Acharya Charaka, there is actually no difference between the two.

The optimum height of a person is equivalent to 31/2 times the length of his hasta, according to Ashtanga Hrudaya Acharya.

#### ANGULA CAN BE TAKEN AS

1. Width of the madhyamaparva of the madhyama angula, according to Acharya Shadangdhar.
2. Measurement acquired by dividing the length of the madhyamaangula by five, according to Acharya Shushrut.
3. According to Acharya Shushrut, the width of the palm should be measured and then divided by four.

#### DISCUSSION

Pramana is a tool for obtaining accurate information. Mana is the act of measuring various goods and includes various branches such as tula, Anguli, and prasta. Anguli Pramana was a unit of measurement used in the past to designate the Ayama, vistara, parinaha, and utsedha, among other things.

In the framework of pramana shareera, the swa-angula pramana notion is described. Instead of assessing one's body with some other standard, this method of measuring the individual with an individual unique unit appears to be more scientific and appropriate. In its principles, Ayurveda emphasises an individualistic approach above a generalised one. The use of this theory may be demonstrated in the fact that, even if two patients have the same condition, the treatment modality may differ depending on the results of Dashavidha pareeksha. The swa-angula idea is used in a variety of contexts, including the preparation of various shastras and yantras linked to shalya, shalakyas, and panchakarma, which are most likely prepared by examining the swa-angula pramana of the patient undergoing treatment.

#### CONCLUSION

The height of a human, according to Acharya Charaka and Acharya Vagbhata, is 84 angulas. While commenting on it, Chakrapani stated that the standard for measuring stature should be "from padatala to shirahparyanta." The idea of assessing one's stature from one's hasta was proposed by Acharya Vagbhata, who stated that a person's height is equal to 31/2 hasta. According to Acharya Sushruta, a person's stature should be 120 angula. While commenting on this, Acharya Dalhana noted that for measuring height, the individual should stand on his toes and lift his arms above his head.

There is a clear link between ayu and pramana; pramana pareeksha is one of the Dashavidh pareekshas, and the ultimate purpose of this tenfold examination is to gain an understanding of ayu. Because of the time constraint, an

observatory study of Ayu, Pramana, and their relationship is outside the scope of this project.

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