

A Survey Study on Samapramana Sharira W.S.R. Longevity

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ABSTRACT:

Pramana, which can be considered as one of the ancient methods of research is of utmost importance in developing research methodology in Ayurveda. Charaka used the word "Pariksha" for "Pramana." In context, different types of Pramana like AnjaliPramana, AngulaPramana etc are mentioned. The essentiality of Pramana is depicted in fundamentals of Ayurveda as Mana of Hitayu, Ahitayu, Sukhayu and Dukhayu which constitutes Ayurveda. These Pramana are useful in Roga (disease) & Rogi (patient) Pariksha (examination). Pramana of Purusha gives the detailed information regarding each body parts in terms of its external features. This can be helpful in the understanding of anatomical knowledge required for the practice of Ayurveda. Life expectancy and longevity data related to height and body size for Rajasthan population samples were collected and reviewed. The study was conducted to evaluate the impact of Samapramana Sharira with the longevity. Information sources include various medical and scientific journals, books and personal communications with researchers. Additional information is presented based on survey, noted for their health, vigour and longevity. This information includes the findings of one of the authors who led research teams to study these populations.

Keywords – Ayurveda, Longevity, Pramana.

I. INTRODUCTION:

In Ayurveda, Pramana may be considered to be of key importance and as scientific tools of research. The means to acquire valid or correct knowledge (Pramana) is called as Pramana. Anguli means finger and Pramana means measurement. Thus Angulipramana or finger measurement is equal to the average breadth of the finger of the

individual whose body is being measured. This shows the ingenuity of our Acharya, who, in an era when there were no universally accepted scales or units of measurements, developed a single tool, Swangul i.e. the fingers of the individual himself as a measuring device and also unit of measurement. In Ayurveda texts, all Acharya mentioned about the measurement of body parts and the total measurement of body along with the prediction of age and many more things.

AIMS & OBJECTIVES:

1. To explain the conceptual aspect of Samapramana Sharira.
2. To study the interrelationship between Samapramana Sharira and longevity.

II. REVIEW OF LITERATURE

Acharya Charaka described Pramanasharira in the 8th chapter of Vimanasthana i.e. Rogabhishagajitiya chapter. He said that the measurement of the body is described by the measure of individual fingers in terms of height, breadth and length respectively. Ayama (vertical height) of entire body is 84 Angula. When Ayama (vertical height) should be equal to Vistara (horizontal height or arm span) then the Sharira is called to be Samasharira. He told that the persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities. Those having body with less or more measurement have qualities contrary to these¹.

Acharya Sushruta described Pramanasharira in 35th chapter of Sutra sthana i.e. Aturopakramaniya. According to him Pramanasharira can be described as the knowledge related to the body in context of life-span, measurement of parts and sub-parts of the body and

all Sara (predominant Dhatus and psyche)². Sushrutadescribed total Ayama of Purusha (height of person) 120 Angula³.

In AshtangSangraha, Vagbhatta said that the entire body is 84 Angula in vertical length and horizontal length of the body is equal to the vertical height⁴. In AshtangaHridaya, Vagbhattatold that the person, whose body is 3 ½ hasta long by own individual's hand is able to lead a joyful life. A person with any of the 8 condemned disabilities such as excessively tall, dwarf, hirsutic, hairless, excessively fair or dark, obese or emaciated cannot lead a happy, long life⁵.

Acharya Bhela, in Ayurlakshanendriyachaptermentioned Angulapramana while explaining the life-span of individual as: he whose forehead, nose, ears- every one of them separately and by themselves are of sixAngula each in dimension, he lives for hundred years; he who is stout and has stout fingers and whose hands and even nails are red and whose regions of the body and all the organs are auspicious, he lives for fifty years; he whose chest is broad, firm and compact; arms, long; and knee, stout; fingers and nails, long- he lives for sixty years^{6,7,8}.

AcharyaVangasenain Vangasena Samhita has mentioned knowledge of Pramanaas one of the keys to achieve success in the field of medicine.

Ayurveda text described in detail the prediction of age, power, wealth, immunity, pleasure, etc. on basis of body's measurement. Acharya mentioned three categories

for the prediction; which are Samapramana, Heenpramana, AtipramanaSharira. In the following categories the SampramaanSharira is the body have the equal ratio of body length and the body width or the measurement should be the same as the Acharya mentioned for SampramanaSharira.

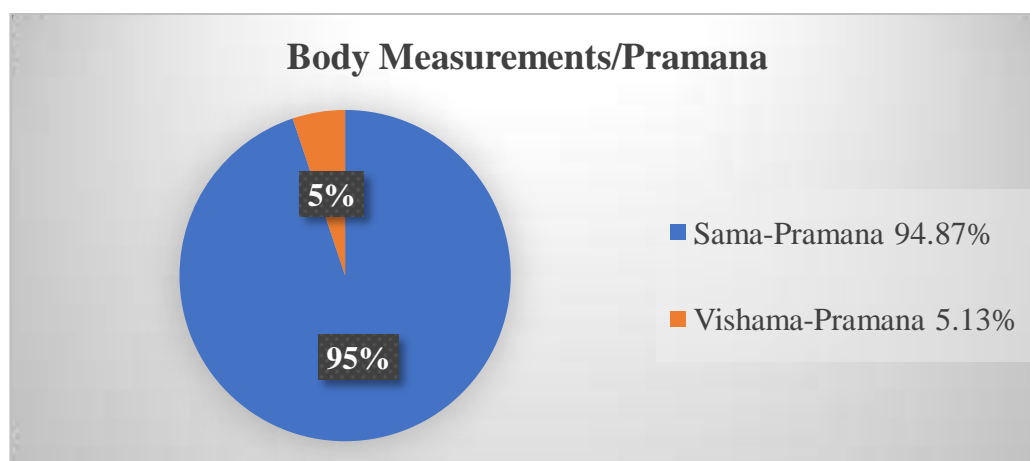
III. MATERIALS & METHODS

To fulfil the primary aim of this study, the material has been collected from the Charaka Samhita, Sushruta Samhita, AshtangHridaya and by referring all its available commentaries to get fruitful conclusion. All available Ayurvedic classical texts, journals and research papers have been referred and collected reference are critically assumed to frame the conceptual aspect.

A survey was conducted under Nirogi Rajasthanprogramme. This survey was done on 1500 people aged above 60 years irrespective of their gender. A questionaair format was used for this survey study. The questions prepared were in bivariate (yes/no) and multiple-choice forms and were used to collect the data.

IV. RESULT

Survey done on 1500 people of age above 60 years, shows 1423 (94.87%) person are having appropriate body measurement as mentioned in Ayurveda classics. This shows that the people having adequate body measurements have better life expectancy.



V. DISCUSSION

Significance of Angulapramana

1. While taking up the management of the patient, the physician should examine the life-span verily in the beginning, if it is on the positive side, then he should examine disease, season, Agni, age, physical strength, mental strength, suitability, constitution, drug and place.
2. PramanaSharira can be described as the knowledge related to the body in context of life-span, measurement of parts and sub-parts of the body and all Sara (predominant Dhatu and psyche)⁹.
3. The body has been described (in terms of measurement) with own fingers. If man or woman is endowed with this measurement, he attains long life and prosperity, with medium and inferior features, the attainment is also accordingly i.e. medium and inferior respectively¹⁰.
4. The expert physician succeeds in his work if he precedes after examining the life-span particularly on the basis of measurement of parts and sub-parts of body and essential predominance of Dhatu etc¹¹.
5. Patient is the substratum of act. Examination of the patient is conducted for the knowledge of the span of the life or of the degree of strength and morbidity. Now, the examination of the patient for the knowledge of the degree of strength and morbidity. The variations in the quantity of drugs according to the degree of morbidity depend on the degree of strength, because if intensely potent drug is administered suddenly by a physician having not examined properly, it may kill the weak patient; the weak patient are not able to bear intensely potent drugs which are predominant in Agni and Vayu, application of alkali and surgical operation. They may cause instantaneous death due to unbearable and over intense of the drug. Keeping this in mind, the physicians treat the weak patients with drugs which are not harmful, mild, delicate, heavy in progressive order, without complication, and not creating any emergent condition, particularly ladies, because they have unstable, soft, bare and timid heart, are mostly delicate, weak and subordinate to others. On the other hand, the drug having low potency and applied by one had not examined properly in strong patients having severe disorder becomes ineffective¹².
6. Hence, the patient should be examined in respect of Prakruti (constitution), Vikruti (morbidity), Sara (constitution of Dhatu), Samhanana (compactness), Pramana (measurement), Satmya(suitability), Sattva (psyche), Ahara Shakti (power of intake and digestion of food), Vyayama Shakti (power of exercise) and age for the knowledge of the degree of strength.
7. The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities. Those having body with less or more measurement have qualities contrary to these.
8. Thus, one should determine the strength of the entities like Prakruti etc. except Vikruti in three divisions- superior, middle and inferior. According to severity of Vikruti the three degree of strength of Dosha are inferred. Then dividing the medicament also into three degree e.g. strong, mild and moderate, one should apply them according to Dosha.
9. The entire body is 84 Angula in vertical length and horizontal length of the body is equal to the vertical height, then it is in Samapramana; whereas less or more of these are undesirable.

The measurements of an individual are taken by using the individual's own finger (Swangula). This concept of measuring the individual with individual specific unit seems to be more scientific and applicable rather than measuring individual with some other standards. Individuality is the characteristic property of Svangulipramana. Ayurveda in its principles has given prime importance to individualistic approach rather than a generalized. Finger is an ancient and absolute non-SI unit of measurement of length. It was originally based on the breadth of a human finger. Among the prevalence system of unit, it was a fundamental unit of length.

Acharya Sushruta considered it as the main tool to get the information regarding Ayu along with that of Bala. He has also mentioned that before starting the treatment of any patient, the physician should first examine the Ayu. If it is on the positive side then he should examine Vyadhi, Agni, Vaya, Dehabala, Satva, Satmya, Prakruti, Bhesaja and Desha. The patient or individual having appropriate Pramana of different Anga Pratyanga, is considered to attain Deerghayu and Vitta and those with. He has categorically mentioned Angula Pramana of Anga Pratyanga of human body. This is determined by measuring Utshedha (height), Aayama (length),

and Vistara (breadth) of the Angapratyanga of an individual by taking his own finger.

Pramana Sharira is the term given to that section which depicts the importance of anthropometry in contemporary sciences. Anthropometry, the science of measurements of human body, is of immense use to the society. Anthropometric measurements are used as a proxy measure for many purposes for the assessment of health status, physique, obesity, malnutrition, disease and work capacity. The measurements of different body parts which include the segmental lengths, bodily breadth, circumferences of trunks and limbs, skin and subcutaneous tissue fold thickness are used for designing instruments and equipments for human use. Modern anthropometry now incorporates wide ranging streams like-

1. Physical anthropology, craniometry, ergonomics, paleoanthropology, criminology, physiognomy, phylogeography, evolution significance, biometry, racial identification etc.
2. In the diagnosis of many diseases, accidents and deformities of the body, physicians and surgeons resort to measurement of the external form, which measurements, to be of value to science etc.
3. Physiological and pathological queries can only be set at rest by extensive anthropometrical inquiries. In effect of climate on development of a race; effects of season, of peculiar hygienic conditions, of diseases of hereditary or accidental characters etc.
4. In the rate of growth of children, in proportions which exist at different ages, in the nature and peculiar effects of work in modifying physical capacity and strength of individual, in selection of recruits for the military and naval services of the country, in physical degeneracy of a people etc.

VI. CONCLUSION-

The description of Anguli Pramana given in Ayurvedic Samhita is in the context of clinical examination of the patients and is meant to be a guideline to determine the longevity and quality of life of the individual. The elaborated descriptions of Pramanasharira in the ancient literature show the well established concept of anthropometry in past era. Individuality is the characteristic property of Svangulipramana and Ayurveda gives prime importance to individualistic approach rather than a generalized. In this survey, a large number of participants have almost same measurement of

body and specific body parts as Ayurveda texts mentioned many years ago. So, this concept is significantly proved that the person or individual having the Samapramana Sharira will achieve longevity.

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