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Study on *Pramana Shareera* in relation to *Prakriti*

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ABSTRACT

Ayurveda in its principle has given importance to individualistic approach rather than generalize. Application of this examination can be clearly seem like even though two patients suffering from same disease, the treatment modality may change depending upon the results of *Dashvidha Pariksha*. *Prakruti* and *Pramana* both used in *Dashvidha Pariksha*. Both determine the health of the individual and *Bala* (strength) of *Rogi* (Patient). Ayurveda followed *Swa-angula Pramana* as the unit of measurement for measuring the different parts of the body which is prime step assessing patient before treatment. Sushruta and Charaka had stated different *Angula Pramana* of each *Pratyanga* (body parts). Specificity is the characteristic property of *Swa-angula Pramana*. This can be applicable in present era for example artificial limbs. A scientific research includes collection, compilation, analysis and lastly scrutiny of entire findings to arrive at a conclusion. Study of *Pramana* and its relation with *Prakruti* was conducted in 1000 volunteers using *Prakruti Parkishan* proforma with an objective of evaluation of *Anguli Pramana* in various *Prakriti*. It was observed co-relating *Pramana* in each *Prakruti* and *Granthokta Pramana* that there is no vast difference in measurement of head, upper limb and lower limb. The observational study shows closer relation of features with classical texts.

Key words: *Anguli Pramana, Prakruti, Swa-anguli Pramana, Dashavidha Pariksha.*

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 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 Samhitas show that *Pramana Shareera* can also play a major role in determination of life span of a person.^[1] It is told that the person having appropriate measurements will attain long life.^[2]

Anguli is the unit measurement of the body parts and structures.^[3]

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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.^[4] Where as in Ayurveda, *Pramana Shareera* also concordats with life span, strength etc of an individual.^[2]

Prakruti is a huddle of physical and mental characters inherited by an individual depending on predominance of *Dosha* prevailing at the time of conception which relics with the individual throughout the life.^[10]

Charakacharya has included both *Prakruti* and *Pramana* among ten folds of examinations which guide us not only about physical built but also the mental built.^[11]

Any knowledge system hoist and amplifies through incessant researches and evolutions. Ayurvedic classics always emphasized the need of advancement in the science to keep pace with need of time. Although references of *Pramana Shareera* in relation to *Prakruti* like *Pralamba Bahu*, *Suvibhakta Gatra* in *Kapha Prakruti* and *Deergha Kaya* in *Vata Prakruti* etc are available in the original Ayurvedic texts, many individual studies had been on *Prakruti* and *Pramana*, but studies in relation between *Prakruti* and *Pramana* are as such fewer, hence this topic being elected. Here, also an attempt is made to standardize the *Prakruti* in terms of *Anguli Pramana*.

Individualistic approach of *Pramana Sharira* and *Prakruti* helps to plan the treatment and decide the prognosis depending on the results of *Dashavidha Pariksha*. Applicability of *Pramana Sharira* and *Prakruti* in the assessment of disease prognosis and mortality is true from centuries.

OBJECTIVES OF THE STUDY

- To study the concept of *Pramana Sharira* and determination of *Anguli Pramana* of different part of the body.
- To co-relate the concept of *Prakruti* and *Anguli Pramana*.

MATERIALS AND METHODS

Source of data

For the present study it is decided to take minimum of 1000 apparently healthy individuals for their assessment of *Prakruti* and the *Pramana* which is assessed separately and then it is analyzed.

Instruments

- Measuring tape
- Measuring calipers
- Micrometer

Assessment criteria

Finger breadth

1. Width of *Madhyama Parva* of *Madhyamanguli* or Width of proximal Inter-phalangeal joint of middle finger.
2. Distance between proximal and distal Inter phalangeal joint of middle finger or length of middle phalanges of middle finger.
3. Width of *Nakhatala Bhaga* of *Angushta* at the site of nail bed.

Inclusion criteria

Healthy individuals of different *Prakruti's* ranging from 25-45yrs are considered in this study.

Exclusion criteria

Individuals with Congenital deformities, Fractures, Chronic metabolic disorders, Infectious diseases of musculo- skeletal system are excluded.

Method of collection of data

The study is conducted on about 1000 volunteers in the age group of 25 - 45yrs. *Prakruti* is of first parameter which will be assessed. The characteristic features of that each *Prakruti* manifest are individually appraised. If a person satisfies about 60% of the criteria of a *Prakruti* is considered as *Ekadoshaja Prakruti*. Only *Ekadoshaja Prakruti* is considered in this study, from whom the measurements are collected. Total length and circumference of Upper limb, Lower limb, Thorax,

Abdomen, Head and Neck and also stature is measured. In case Upper limb and Lower limb, measurements were taken from the left side of the body. The measurements are taken in centimeters for standardization as per metric system and then converted into *Anguli Pramana* based on *Swa-Anguli Pramana* according to three references mentioned above.

Assessment of Prakriti

Prakriti of the individual is assessed on the basis of the individual *Prakriti* characters told in the *Charaka Samhita*.

Assessment criteria for determination of scores

The *Prakriti* assessment proforma contained questions related to the characters which are to be responded by the individual patients as well as observed by the questioner. If the response is positive, it received a score (rate) of +1 etc, if the response was negative, it was given 0. Wavering and uncertain responses were not entertained.

After assessing the *Prakriti* and *Pramana* of each subject, they are analysed by suitable statistical method.

OBSERVATION AND DISCUSSION

In this study measurements are taken in cm based on the metric system for standardization and then converted into *Anguli Pramana* based on *Swa-Anguli Pramana* taken according to three standard references such as, *Anguli Pramana* as width of *Madhyamaparva* of middle finger, distances between proximal and distal Interphalangeal joints and length of thumb nail of an individual.

Discussion on direct observation

On a closer scrutiny it has been observed that the stature is more in *Vata Prakriti* and less in *Pitta Prakriti*, where as medium in *Kapha Prakriti* as per the literature. More over it is observed that among three Parameters of *Anguli Pramana*, the width of *Madhyamanguli* seems to be more relevant.

Here in this study *Vata Prakriti* having more height as well as more length of individual measurements of Body, whereas while taking the circumference of different part of body, the *Kapha Prakriti* having more measurement.

In *Pramana Shareera*, the *Pramana* comprises of the height, width, circumference etc. So in *Vata Prakriti* the height is more but the circumference and other features are not conferring.

Statistical Analysis

Applying one way annova test p value is greater than 0.05 hence there is no significant difference between *Pramana* in 3 different *Prakriti* and also with the *Granthokta Pramana*.

CONCLUSION

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. Here we have chosen such a topic of interest, to understand the relation between *Pramana* and different *Prakriti*. *Prakriti* and *Pramana* formed two relevant aspects in the study of the structural and functional make up of human body. *Prakriti* helps to determine the general built and character of an individual where as *Pramana* gives an idea of the stature. Both are important in detecting *Vyadhi* and predicting prognosis of a disease in addition to planning treatment accordingly. The characteristic features of each *Prakriti* assessed during the study conducted are found to have been in concurrence with those mentioned in the classics. This study has found that the *Pramana* of 1000 subjects corresponds to textual description in *Kapha Prakriti*. The findings of the study vary from the textual description in case of *Vata* and *Pitta Prakriti*. Standardization of *Anguli Pramana* in all three *Prakriti's* may oppose the fundamentals of Ayurveda which considers each human being as a distinct entity. Though standardization is not possible, the population can be

organized into seven homogenous groups of *Prakruti's*.

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