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(Published online: September 2020)

Open Access

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Article Received: 10/08/2020 - Peer Reviewed: 01/09/2020 - Accepted for Publication: 01/09/2020

**ABSTRACT**

Pramana mean measurement that may be qualitative or quantitative. Qualitative measurement is based on character such as sex, education etc. But on the other hand, quantitative measurement is based on scale or unit of measurement. In *Ayurveda*, *Anguli Pramana* and *Anjali Pramana* are two types of measurement for different state of matter such as liquid and solid form. In humans *Rasadi Dhatu* are measured with the help of *Anjali Pramana*, in its contrast height, width and circumference are measured with the help of *Anguli Pramana*. *Pramana* are classically associated with health. Clinical implementation of *Pramana* may be helpful to assess the health of patient in sequence of *Kshaya-Vridhi-Sama Awastha* of *Dosh*, *Dhatu*, *Mal* and body parts in relation to his/her *Anjali* and *Anguli Pramana*. *Anguli Pramana* is important step in *Dashvidh Aatur Pareeksha* to assess physical health and to implement proper treatment according to the individual.

Keywords: *Anguli, Anjali, Pramana, Rasadi Dhatu, Kshaya Vridhi, Dashvidh Pareeksha, Aatur, Dharma, Artha, Kaam, Moksh*

INTRODUCTION

Ayurveda mean science of life. It describes different aspect of whole life. It has described from fertilization to birth and death along with do's and don'ts in social life to get *Moksha*. Disease free condition is the best source of virtue, wealth, gratification and emancipation^[1] while the diseases are destroyers of this^[2]. *Acharya Charaka* has mentioned two main object of *Ayurveda* science is to protect health of the healthy and alleviate disorders in the diseased^[3]. *Acharya Charaka* has mentioned *Anguli Pramana* in relation to *Dashvidha Pareekshya Bhav* (ten points for investigation)^[4]. *Acharya Sushrut* has mentioned *Anguli Pramana* to know about the individual's long ability of life (*Deerghayu, Madhyamayu, Heenayu*) before starting the treatment^[5]. *Pramana Pareeksha* mainly performed to assess having balanced proportion of muscles, compactness and firmness in organs does not fall prey to prowess of a disorder. The person having balanced musculature has got tolerance for hunger, thirst the sun, cold and exercise, balanced *Agni* and normal metabolism^[6].

Material and Method

The materials are collected from different *Ayurvedic* texts.

Concept of *Anguli Pramana*

Acharya Charaka has mentioned some topics for the knowledge of physician because the wise commend initiation of all actions with prior knowledge. If after knowing well *Kaaran, Karan, Karyayoni, Karya, Karyaphala, Anubandha, Desh, Kala, Pravritti* and *Upaya* one proceeds for some action, he obtains the desired fruit and subsequent benefit in that without any great efforts.^[7] *Desa* (place) is location.^[8] *Acharya Charaka* told that place mean land as well as patient.^[9] Land is examined for the knowledge about the patient or the drug. For the knowledge about patient these things are considered such as-in what type of land the patient is born, grown or diseased; in that type of land, the people mostly have such diet, behaviour, conduct, strength, mind, suitable pathology, liking, disorders, wholesomeness and unwholesomeness. The examination of land for knowledge about drugs is important on the other hand.^[10] According to *Chakrapani Atura* word

denoting patient along with healthy person.^[11] Patient is the substratum of the act. Examination of the patient is conducted for the knowledge of the span of life or of the degree of strength and morbidity. Now, we take up the examination of patient for the knowledge of the degree of strength and morbidity. The variations in 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 patients are not able to bear intensively potent drugs which are predominant in *Agni* and *Vaayu* or cauterization, application of alkali and surgical operation. They may cause instantaneous death due to unbearable and over intense impulse of drug. Keeping this in mind, the physician treat the weak patients with drugs which are unharmed, 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 who had not examined properly in strong patients in respect of *Prakriti* (constitution), *Vikriti* (morbidity), *Sara* (constitution of *Dhatus*), *Sattwa* (psyche), *Aharasakti* (power of intake and digestion of food), *Vyayamasakti* (power of exercise) and age for knowledge of the degree of strength.^[12] Sometimes the physician may take a wrong decision only by looking at the body such as (the patient) is strong because of being corpulent, he is weak because of leanness, and he is very strong because of possessing a small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. Hence one should examine the patient in respect of essence.^[13] According to *Acharya Charaka* one should also examine by *Samhanana* (compactness). *Samhnana, Samhati* and *Samyojana* are synonyms. A well compact body is known by evenly well-demarcated bones, well bound joints, well-formed muscles and blood. Those having well compact body are strong, otherwise weak, and those having moderate compactness have medium strength.^[14]

Definition: At the time of *Acharya Charakaa* the length & breadth of different *Anga-Pratyanga* was measured by using their own fingers. This technique of measurement is known as *Anguli Pramana*.^[15]

Total Ayam-Vistar of body: According to *Acharya Charakaa* the length of human body (*Ayam-Vistar*) is **84 Anguli**.^[16]

Ancient method of measurement: As length & breadth of finger of every person is differ from one another. Therefore, the terms have been used *Swanguli* it

means *Ang- Pratyanga* should be measure with their own *Anguli*.^[17]

DISCUSSION

Acharya Charakaa told that the person having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities contrary to these^[18]

<i>Anga-Pratyanga</i>	<i>Utsedha (Height)</i>	<i>Vistar (Breath)</i>	<i>Ayam (Length)</i>	<i>Parinaha (circumference)</i>	
<i>Pada</i>	4	6	14	-	-
<i>Jangha</i>			18	16	
<i>Jaanu</i>			4	16	
<i>Uru</i>			18	30	
<i>Vrishana</i>			6	8	
<i>Shef</i>			6	5	
<i>Bhag</i>				12	
<i>Kati</i>		16			
<i>Vasti Shira</i>			10		
<i>Udara</i>			12		
<i>Parshva</i>		10	12		
<i>Stanaantar</i>					12
<i>Stana(chuchuka)</i>					2
<i>Ura</i>		24	12		
<i>Hridya</i>					3
<i>Skandha</i>					3
<i>Ansh</i>					6
<i>Prabahu</i>					16
<i>Prapani</i>					15
<i>Hasta</i>					12
<i>Kaksha</i>					8
<i>Trika</i>	12				
<i>Pristha</i>	18				
<i>Griva (sirodhara)</i>	4			22	
<i>Aanana</i>	12			24	
<i>Aasaya</i>					5
<i>Chibuka</i>					4
<i>Ostha</i>					4
<i>Karna</i>					4
<i>Akshi Madhya</i>					4
<i>Nasika</i>					4
<i>Lalata</i>					4
<i>Sira</i>	16			32	

Acharya Sushrut told that the physician before commencing treatment of patient, should first of all examine his *Ayush* (life span); if he has long span then his *Vyadhi* (disease), *Rtu* (season), *Agni*(digestive power) *Vayah* (age), *Deha* (body build), *Bala* (strength), *Satva* (mind), *Satmya* (habituations accustoms), *Prakrti* (constitution), *Bhesaja* (drug) and *Desa* (habitat) should be examined.^[19]

Next, in order to understand knowledge of life, *Maharshi Sushrut* describe the *Pramana* (measurements) of the body and its parts and *Sara* (excellence of tissues). *Antradhi* (trunk), *Sakthi*(legs) *Bahu* (arms) and *Siras* (head including the neck)-these are the *Anga* (major parts); organs; parts in each these are the *Pratyanga* (minor parts). In terms of one's own *Angula* (breath of finger-1.8 cm. approximately) the big toe and second toe are two *Angula* each in length; the third, fourth and fifth toes are less by one-fifth *Angula* each, in their succeeding order; the forefoot and sole each are four *Angula* in length, and five *Angula* in breath; the heel/ankle is five *Angula* in length and four *Angula* in breath; the foot is fourteen *Angula* in length; the middle part of foot, heel, calf and knee are fourteen *Angula* in circumferences; calf is eighteen *Angula* in length; above the knee (thigh) it is thirty two *Angula* in length; these together are fifty *Angula* (90 cm.); thigh is equal to calf in length (32.6 cm.); testes (scrotum), chin, teeth, area of nostrils (alae nasi), root of the ear, eyebrows and space between two eyes are two *Angula* in length; penis, cavity of the mouth, nose, ear, forehead, height of neck, and space between pupils is four *Angula* each; width of vagina(pelvis), space between the penis umbilicus, between umbilicus and heart, between the neck and two breasts, width of the mouth, thickness of the wrist and forearm-each is twelve *Angula*, circumference at *Indrabasti Marma* (at calf muscles), distance between shoulder and elbow joints, is sixteen *Angula*; forearm is twenty-four *Angula* in length, the length of two shoulders is thirty two *Angula*. The circumference of thigh is thirty two *Angula*; the space between th wrist and elbow is sixteen *Angula*, the palm of hand is six *Angula* in length and four *Angula* in breath, space between the base of thumb and the index finger is five *Angula* in length, and space between the orifice of the

ear and outer canthus and the length of middle finger each is five *Angula*, breath of face and circumference of neck is twenty-four *Angula*; the area of the nose is one and one third *Angula*, *Taraka*(cornea) is one third of eye, *Drsti* (Pupile) Is One Ninth Part Of *Taraka*; Distance Between The Line Of Hair In The Region Of Temples and the top of the head (bragma) above the *Avatu* (cricoid cartilage in neck) is ten *Angula*, distance between the two ears from their back is fourteen *Angula*; pelvis of women is of the same length and width as the chest of man is that twelve *Angula*; the breath of chest of the women is eighteen in *Angula*; the breath of the waist of a man is of the same measurement; the length of body of man is one hundred twenty *Angula*.^[20]

CONCLUSION

Pramana Pareeksha mainly performed to assess the health by the measurement of body parts and their associated functions. Less or more measurements of body parts as compared to normal size may result short life and less immunity of body in individuals. *Acharya Charaka* described *Pramana Pareeksha* under *Dasvidh Aatur Pareeksha*. *Maharshi Sushrut* described *Pramana Pareeksha* in relation to life span (long, average and short).

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Avdesh Dangwal et al: Study Of Anguli
Pramana Of Shadanga - A Review. International Ayurvedic
Medical Journal {online} 2020 {cited September, 2020}
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