



CONCEPTUAL STUDY OF SARATA AND PRAMAN SHARIR WITH RESPECT TO SANDHIS OF MAJJASARAPURUSHA

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ABSTRACT

Basic perception of ayurved concern with Rachana Sharir (Anatomy). It gives information about the basic Rachana (Structure) of human body which is very important with respect to Nidan (Diagnosis) and Chikitsa (Treatment). In Rachana Sharir the topic of praman sharir (Measurements of human body) is also discussed. In this topic, essential parameters of human body are explained by acharyas. In praman sharir, swa-angulipraman (Individual finger breadth measurement) is explained in Charak-Samhita Vimansthan, Sushrut-Sutrasthan and Ashtang-sangraha-. In ayurved the notion of sarataparikshan is also mentioned. In this laxanas of Majjasara purusha are explained by various acharyas. Sara is nothing but sarvotkrishtanasha of that particular person. Sara means best, real, strong etc. In case of majja sarapurusha, acharyas specially Charakacharya in Vimansthan 8th adhyaya and 108th sootra, have used the words shool

(big), deergha (long) and vritta (round) while explaining the sandhis (Joints) of majjasarapurusha. So, it is imperative to understand these words in terms of dimensions. So, the study of praman sharir and majjasarpurusha is needed to understand and correlate the hypothesis about the sandhis of majjasarapurusha using anguli praman and anthropometric measurements.

KEYWORDS: Praman sharir, Sarata, Majjasarapurusha sandhis, Anthropometry.

INTRODUCTION

SARATA

The aim of Ayurveda is to maintain health of healthy individuals and cure the diseases of diseased person. Sara is nothing but sarvotkrishta-ansha (most effective essence or factor) of that particular person. This sarata is present in the body by birth. There are eight sara purushas are mentioned in ayurved as Twacha sara, Rakta sara, Mansa sara, Meda sara, Majja sara, Asthi sara, Shukra sara and satwa sara purusha. Ekadhatu-sara person can live long life. And contrary to this, if not a single dhatu is sarawan in a particular person; will not live a long life. Also, in same individual, one two or more dhatus are sarawan (functionally potent) and remaining is asara. Some dhatus are sara and some are asara, this condition is often found in the society. In sara-dhatu also, some are uttam-sara (Best), some are madhyam-sara (Moderate), alpa-sara (Minimum) and asara (Absence), these four types are found.

Again, every dhatu is sarawan in two ways as,

- (1) Pramantaha. (Quantity wise)
- (2) Gunataha. (Quality wise)

In a society, one can find many such cases in which, the body development i.e. the body parts (pratyangas) are phenomenal i.e. the Pramantaha-sarata. But in such cases, there may be lacking of manasik-bhava-lananas (mentally not tough) i.e. (Gunataha). In Majjadhatu-praman-saratwa, there should be sthoola (big, bulky), vritta (round) and deergha (long) sandhis (Big Joints) should be present. Also, one should posse's qualities like Balawanta (physically strong), Shastra dnyan sampanna (Knowledgeful) then only one can asses as majjasara-purusha. That's why, it is necessary to look in both ways as Pramantaha and Gunataha while assessing the dhatu-saratwa. Some persons may be pramantaha-sara but not gunataha-sara and viceversa. But also, some may be both lacking (Pramantaha and Gunataha) they are termed as asara.

SARASARATWA-PARIKSHAN

In the garbhavastha, when there is formation of avayavas (Body parts), they are transformed by shonita (ovum) and shukra (sperm). The sarata is totally dependent on the sara-bhag of mother and father itself. If there is lack of any saratwa in the parents, then ultimately their offspring will also lacking the same. Hence, dhatus of parents are more sarawan then, their child will good sarayukta dhatus and avayavas. Hence, it is clear that, for the assessment of sarata one should look beeja-saratwa, diet of mother and father, particularly of mother during

pregnancy. In normal healthy person for not occurring diseases and if it takes place then for combating it and to get complete relief from it, which dhatus are balawan(strong) and which are less, this should be noated. Hence it is necessary to do sarasaratwa-parikshan.^[1&2]

PRAMAN-SHARIRA

Praman means measurements and sharira means deha (body). Praman sharir includes the basic parameters or measurements of the body. According to Ayurved, it includes Swa-anguli-praman. Mostly, Swa-anguli praman is taken by measuring the breadth of middle interphalangeal joint of middle finger of a hand of a particular individual as explained in Sushrut Sutrasthan 35th adhyaya and commented by Adhamalla. It varies from person to person. According to Charakacharya, explained in Charak Vimansthan 8th adhyay and 117th shloka, human body is 84 angula. According to Sushrutacharya, explained in Charak Vimansthan 35th adhyay and 16th shloka, by raising both the hands upwards and by standing on the padagra (heel), the length of sharira is 120 angula by Swa-anguli-praman. The standard measurements in terms of anguli praman are explained by various aacharyas. In case of majjasarapurusha, related to the sandhis means big joints of our body like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth or circumference, aachryas have mentioned the words like sthoola (big, bulky), vritta (round) and deergha (long). Means these joints are more distingwishly present in majjasarapurusha. These joints can be taken because their measurements are mentioned in various samhitas.^[3,4]

ANTHROPOMETRY

The word anthropometry literally means measurements of humans.

Anthro:-Man and Pometry:-Measure.

The study of anthropometry is the study of human body measurements to assist in understanding human physical variations. The study of physical dimensions in people including the measurement of human body characteristics such as size, breadth, girth and distance is termed as anthropometry.

The term anthropometry refers to comparative measurements commonly used as indices of growth and development include length, weight, breadth, etc.

Anthropometry plays an important role in the field of individuals design, clothing and architecture where statistical data about the distribution of body dimensions in the population are used to optimix products. Changes in life styles, nutrition and composition of populations lead to changes in the distribution of body measurements (dimensions).^[5]

DISCUSSION

Sarata is nothing but best effective part of the individual person. Eight sara purushas are explained in ayurved. Majjasarapurusha is explained as 6th sarapurusha. In case of majjasarapurusha, acharya Charak has mentioned specifically about the joints. The joints of majjasarapurusha are sthoola (big, bulky), vritta (round) and deergha (long) in terms of measurements. Here, one can take the big joints as there standard measurements are mentioned in various samhitas. Specially one can take shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth or circumference because their standard parameters are explained by various acharyas. These joints can be more distingwishly present in majjasarapurusha compared to other sara purushas as it is hypothetically mentioned by Charakacharya. The measurements mentioned by acharyas are in terms of swaanguli praman. So, one can correlate these measurements by using anthropometry also. Various methods are explained for swanguli praman. But commonly used technique is by using breadth of second interphalangeal joint of middle fingure can be considered as swaanguli praman.

CONCLUSION

Reviewing sarata, praman sharir and anthropometry, in case of joints of majjasarpurusha, the big joints like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) can be taken as their standard measurements interms of length, breadth or circumference are mentioned by different acharyas. These measurements can be calculated by swanguli praman and by using other anthropometrical method interms of centimeters like units.

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