



A REVIEW ARTICLE ON THE IMPORTANCE OF ANGULI PRAMANA IN RACHANA SHARIR

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ABSTRACT: -

In Ayurveda, idea and viability of Pramana Sharir remains as a one of the logical devices of old-style information for best wellbeing generally. These are dependably helpful for Roga (Infection), Rogi (Patient) Pariksha (assessment), including proof of the basic logical methodology of Ayurveda. In Ayurveda, Pramana are called as Pariksha, meaning logical examination. Pramana sharir can be viewed as one of the orderly instruments of exploration. As per Charakacharya, things are either existent or non-existent, and they can be concentrated on by four Pramana; i.e Aptopadesha (Legitimate proclamation) Pratyaksha (Direct Insight). Anumana (Induction), Yukti (Reasoning - coherent thinking) Aptopadesha, Pratyaksha, Anumana and Yukti Pramana are especially helpful at all means of exploration like preparation, activity and announcing. Pramana sharir states that, Ayurveda acknowledges the logical technique looking for truth (in light of legitimate thinking). The idea of Maana-Pramana is one of the significant commitments of Ayurveda which suggests that Level (Aayama) of person is 84 fingers (Anguli) and is equivalent to Arm Length (Vistaara). Generally, it was laid out that estimation of Anguli Pramana at the site of medio sidelong proximal interphalangeal joint of centre finger of both ways hand, would be most precise in assessing Anguli Pramana. Ayurved is an old study of life. In Ayurveda Ayu implies life is characterized as combination of body, soul, psyche and faculties. Each has been given due significance in the upkeep of wellbeing and to fix and forestall the sicknesses. Everyone is dazzled by the tremendous reasonable material and casing work of Ayurveda. Standard of Ayurveda which are joined with essential idea of life has huge worth even in the existence of current period.

Anthropometry is foundational, quantitative portrayal of human body. Anthropometry is a Latin word. Anthropos implies human and metry implies estimation. Anthropometry is the investigation of the estimation of the human body regarding the elements of bone, muscle, and fat (fat) tissue. Anthropometry was first utilized in nineteenth and mid twentieth 100 years in culpabilities to recognize hoodlums. Presently it has wide application in the field of medication, space programming and antiquarianism. Anthropometry assumes a significant part in modern plan, clothing, plan, ergonomics and design where measurable information about the dispersion of body aspects in the populace are utilized to enhance items. Changes in ways of life, sustenance and ethnic creation of populaces lead to changes in the circulation of body aspects (for example the weight pandemic), and require ordinary refreshing of anthropometric information assortments. In old Anthropometry the general estimations were finished in Swa-Angula Pramana. Our Soothsayers made sense of the idea of Swa-Angula Pramana. It very well may be ideal boundary independent of sex, race and spot. The development of the body changes uninterested ages and gets stopped after a specific stage, however the normal estimation of the body is fixed by irregular review, the variety of estimation in developing age might happen. On the off chance that we see the improvement of current Anthropometry it helps in different areas

of Science, Workmanship and Business, yet the ideas of Ayurveda are one of a kind as based on these Pramana one can know about the guess determination of illnesses as well as about the life span of a person. So it is important to investigate the idea of Anthropometry rehearsed in antiquated time as Pramana Sharir and its utility in clinical, Para clinical and careful fields.

KEYWORDS: - Anguli, Aptopadesha, Aayama, Vistaara, Rogi, Pariksha.

INTRODUCTION: -

Ayurveda is the study of life is moved back to Vedic time around 500 B.C. the incredible masterminds of Ayurveda dedicated their time for the support and life span of life and independence from illness. Ayurvedic standards are strong even in 21 century man, whose way of life has altogether changed contrasted with the antiquated one. Ayurved accepts that one can be a decent doctor and specialist both just when he has for all intents and purposes noticed and realized about the human life structures. In Ayurveda; Pramana sharir can be considered as logical apparatuses of examination.

These Pramana are not just helpful in Roga (Illness) and Rogi (Patient) Pariksha (assessment) yet in addition proof of the basic logical methodology of Ayurveda. Legitimate or address information is called as Pramana and the resources to procure this information is called as Pramana. Pramana can be considered as information on science which has proactively been investigated by different logical strategies. Like some other part of information, Ayurveda might have to acquire new proof every now and then for its progression.

Pramana, which can be viewed as one of the old techniques for research is of most extreme significance in creating research strategy in Ayurveda. The legitimate information can be accomplished by Pramana. Charakacharya has utilized "Pariksha" for "Pramana." Pariksha is a Pramana by which the items are properly known. Pariksha is implying while Praman is the outcome, consequently, disregarding being interchangeable, "Pariksha" accentuates on implies while "Pramana on the outcome. Pramana is a manner by which we come to be familiar with anything genuinely and dispassionately. Pramana are logical techniques to gain substantial information. As indicated by Charakacharya, things are either existent or non-existent, and they can be explored by four Pramana; viz, Aptopadesha (Legitimate articulation) Pratyaksha (Direct Discernment). Anumana (Derivation) Yukti (Reasoning - intelligent thinking).

No two individual are absolutely similar genuinely, physiologically, mentally, or in essential responses. Consequently, Ayurveda has individualized the idea of wellbeing. "Swastha" is huge of this acknowledgment of singularity signified by the expression "Swa", and that implies one's own curious parts. Antiquated sages of India, as Charaka and Sushruta have developed their arrangement of wellbeing and sickness on this bed rock of individual construction. To know the condition of harmony of all the body components, he can do it exclusively by finding the indication of ideal wellbeing in that individual for example Samadosha, Samaagni, Samadhatu, Sama Malakriya. For estimating the Maana of Doshas and Dhatus different arrangement of estimations like Anjali Pramana, Anguli Pramana are been portrayed.

Anthropometry is the estimations of human body which gives logical strategies and procedures to taking different estimations and perceptions. The word 'Anthropos' signifies human and 'Metry' signifies estimation. The science characterizes actual proportions of an individual's size, structure and useful limits. It is the orderly assortment and relationship of estimations of the human body. Anthropometric estimations are utilized as an intermediary measure for some reasons for the evaluation of wellbeing status, build, corpulence, development and improvement, nourishing status, financial turn of events, human development, assessing skeletal casing size, sports and actual strength. The estimations of various body parts which incorporate the segmental lengths, substantial expansiveness, peripheries of trunks and appendages, skin and subcutaneous tissue overlay thickness is utilized for planning instruments and hardware's for human use. It manages different estimations connected with the human body like pelvimetry, craniometry, osteometry, skin crease thickness, level and weight estimations and so on. Instruments utilized for estimations - Stadiometer, Anthropometer Pole, Head Level Needle, Spreading Caliper, Skinfold caliper, Palatometer, Goniometer, Tape, Croniophore, Mandibulometer. Maana le is characterized into two sorts one is Kalingamaana and other is Magadhamaana. The estimations are point by point in Sarngadhara Samhita. Maana manages estimations of any element, substance, boundary and so forth attributes of Maana rely upon the idea of substance or substance to be

estimated. This Maana separated into Payamaana, Druvayamaana, Pautavamaana. Payamaana can gauge the length of different body parts, clinical instrument and different length boundaries. Druvayamaana can quantify volume of fluid, number of liquids and so forth. Pautavamaana can gauge weight of different substances. In Ayurveda various sorts of Pramanas like Anjali pramana Anguli Pramanas are referenced. Swa-Anguli is the unit estimation of body parts and design. The vitality of Praman is portrayed in the basics of Ayurveda as, the Mana/pramana of Hitayu, Ahitayu, Sukhayu, and Dukhayu is the one which comprises Ayurveda. Ayurvedic writing relating to Sharir Rachana outfits nitty gritty depiction on estimations of body and its components. In our works of art Praman Sharir is the term given to this region which portrays the significance of estimations or Anthropometry. Praman, the alternate way characterizes the idea of estimations of different organic elements. It bears an adequate significance in clinical applied science. Prior to beginning with the Chikitsa which is consider as Karya in the field of medication, the shrewd doctor ought to play out the Pareeksha of Karyadesha for example Aatur Sharira. Acharya Charaka made sense of Dashveedha Pareeksha vidhi and Praman Pareeksha is one of them. The fundamental objective behind Pareeksha is to get information in regards to the Bala of Rogi, where Acharya Sushruta considered it as the primary device to get the data in regards to Ayu alongside that of Bala. The Sharir Praman is just instrument for deciding the Ayu of a person. The Ayurvedic traditional literary works are archived alongside numerous speculative ideas. In the works of art Anguli (finger broadness) Pramana of various pieces of the body is completely referenced Rogi Pariksha will be valued by the depictions of the estimation of the different body part given by the our Acharyas. The unit of estimation use for this is the subject' Swa Anguli Pramana (finger broadness) under the current plan of Anthropometry the standard unit of Angula has not been used as the unit estimation in the event that the own finger expansiveness use for this reason this emerge the inquiry with respect to the positive physical places where the Anguli ought to be allotted to find the unit of estimation in each person and second inquiry is distinct physical focuses in regards to Anga Pratyanga depiction not given by our Acharyas. Acharya Chakrapani remarking on Sushruta Samhita has shown the site of the proximal between phalangeal joint of the center finger, Base of the finger and thumb as the three potential guidelines of Angule pramana. Acharya Dalhan portrayed Swapani tala (hand expansiveness) is 4 Angula. Addhamalla remarking on Sarangdhar Samhita comparable to Maan (estimation) definition showed the site width of Madhyam Parva (proximal bury phalangeal joint) of Madhyamanguli (center finger) or Nakha tala bhaga of Angusta (thumb) is the potential locales for estimation of Anguli as the unit of Anguli Pramana. Be that as it may, the specific physical places of estimation are not referenced. In this manner, an issue of normalization of Anguli Pramana is stops before the specialists under the Ayurvedic idea of Anthropometry. A comparable circumstance emerges in regards to the obsession of definite physical perspectives regarding the estimation of various body part given in Ayurvedic works of art. The idea of Ayurveda, for example estimations with individual boundary looks more logical strategy as opposed to fixing on normal premise. Yet, the individual anthropometric focuses and model to quantify are not referenced in our works of art, thus with the assistance of current science a work was made to lay out that consideration of Pramana Sharir in Ayurvedic Works of art is both logical and genuine. The idea of Praman is likewise one among them which ought to be assessed deductively to draw out the secret intelligent information on Ayurveda. Praman of Purusha gives the itemized data with respect to each body parts concerning its outer elements. This can be useful in the comprehension the physical information expected for the act of Ayurveda. Where Acharya Sushruta considered it as the principal device to get the data in regards to Ayu alongside that of Bala Acharya Sushruta has made sense of before treatment of the patient, the doctor ought to initially look at the Ayu, on the off chance that it is on the positive side, he ought to analyze Vyadhi, Agni, Vaya, Dehabala, Satva, Satmya, Prakruti, Bhesaja and Desha. The patient or individual having proper Pramana of various Anga Pratyangas referenced is considered to achieve Deerghayu and Vittha and those with. He has completely referenced Angula Pramana of Anga Pratyanga of human body not entirely set in stone by the estimating Utshedha (level), Aayam (length), Vistar (broadness) of the Anga pratyanga of a person by taking his own finger (Swa Angule) expansiveness as the unit estimation. as per Acharya Charaka level is 84 Angula he has advanced Sama Sharira idea concurring which an individual having Sama Aayama (level) and Vistar is surrendered to have some Sharira the piece will have Uttam Ayu (life span), Bala (great strength), Oja (energy). Sukha (satisfaction), Aishvarya (power) moderate and unfortunate estimations achieve Madhyama and Alpaayu separately. Acharya Charak and Vagbhat depicted level of people ought to be 84 Angula. Acharya Sushruta has offered an alternate viewpoint with respect to the level of the person. He has referenced the level of man as 120 Angulas. Dalhana states that level given by Sushruta is to be estimated in

standing situation with arms raised over the head. Chakrapani expressed that the Pramana given by Acharya Sushruta is more modest as contrast and Acharya Charaka. Vruddha Vagbhata has made sense of the Anguli pramana in light of Swa-Angula pramana. He has made sense of different estimations of various Anga and Pratyanga of human body and has likewise made sense of Sama Shareera idea. Itemized depiction with respect to the Pramana Shareera isn't accessible in Astanga Hrudaya. Nonetheless, Acharya has made sense of that the fitting level of an individual is comparable to 3½ times the length of his Hasta. Acharya Bhela determines that the person with Lalata, Karna and Nasika of length 6 Angula each will accomplish Shatayu. The idea Pramana is likewise one among them which ought to be assessed experimentally. The cutting-edge Anthropometry likewise has a comparative sort of goals in the field of clinical science. Anthropometry gives the absolute most convenient all around pertinent reasonable painless method for surveying the size extents.

PRAMANA: -

The sources which are useful to require genuine information is called Pramana. The genuine information about attributes of an item is known as Prama and the instrument or most fundamental reason by which this genuine information can be acquired is known as Pramana. Acharya Charaka expresses that everything in world can be separated into two kinds either evident or misleading means existing or non-existing and they can be tried by Pramana.

SYNONYMS OF PRAMANA: -

Upalabdhi, Sandhana, Pariksha are the synonyms for Pramana.

SWA-ANGULI PRAMANA: -

Ayurveda is the study of life and in its rule has given significance to trademark approach as opposed to sum up. Utilization of this assessment can be plainly seeming like despite the fact that two patients experiencing same sickness, the therapy methodology might change relying on the aftereffects of dashvidha pariksha. Prakruti and Pramana both utilized in dashvidha pariksha. Both administer the soundness of the individual and Bala (strength) of Rogi (Patient). Ayurveda followed swa angula Pramana as the unit of estimation for estimating the various pieces of the body which is prime move toward surveying patient before treatment. Acharya Sushrut and Charak had indicated different Angula Pramana of each Pratyanga (body parts).

Thus, as per Sushrutacharya as expressed in sutrasthana 35/12. Depiction for Anguli Praman for the estimation is taken as a length of proximal entomb phalangeal joint (of right hand) and considered as Swanguli. So swangulipraman is considered as a length of proximal bury phalangeal joint (Explicitly considered of right hand). In right-given individual right hand and in left-given individual left hand is considered for the estimation of Swanguli-praman.

ANGULI PRAMAN: -

The pratyanga of hasta and pada are alluded as Anguli and they are 20 in numbers; each Anga has 5-Pratyanga in number. Thumb is alluded as angushta, pointer is alluded as pradeshini, and center finger is as madyama, anamika for the ring finger and kanishtika for little finger. In Rachana Sharir two Pramana were viewed as those connected with estimations. These are: 1. Anguli Praman 2. Anjali Praman. At the hour of Charak and Sushrut the length and expansiveness of various anga-pratyanga was estimated by utilizing the fingers. This method of estimation is called as Anguli praman. As length and broadness of fingers of each and every individual is contrast from one another. That's for what reason to gauge the Anga-Pratyanga, own anguli praman is taken, this is called as Swanguli praman.

AYAM & VISTARA: -

The level of an individual is called as Ayam and Expansiveness (Arm length) it implies distance taken from the tip of center finger of Right hand to the tip of center finger of Left hand is called as Vistara. The level of an individual is considered as Ayam. Broadness it implies full arm length or distance taken from the tip of center finger of Right hand to the tip of center finger of Left hand is called as Vistara. In Ayurved samhita some acharya has given the estimations of Ayam as underneath: As per Sushrutacharya the Ayam is 120 anguli, while as per Charakacharya the Ayam is 84 anguli, and as per Astang Hridaya Sharir the Ayam is 3.5 hasta. On

the off chance that the Ayama and Vistara of a specific individual is roughly equivalent, he will have long existence with great Bala, Oja, Sukham, Aishwaryam and Vitta. While the distinction between Ayama and Vistara increments or abatement every one of the standards expressed will be pretty much individually. A similar subject was taken for the alignment of the speculation which is connected with Pramansharira.

AJNALI PRAMANA: -

A significant device of estimation during Samhita period was Anjali Pramana, to gauge comprise of body like Rasa, Rakta, and so forth. By joining the two palms at little finger, we get the estimation unit of Anjali Pramana. Acharya Charaka had given the point by point estimation of Sariragata Dhatu and Mala, Mutra, there are ten Anjali, by the norm of the people own Anjali, of liquid which in the event that released goes with faces, pee, blood, or other Dhatu, circling in the whole body is held up by the furthest layer of the skin, underneath the skin exists as lymph oozing through injuries; under impact of the intensity leaves hair follicles as sweat. Nine Anjali of first Dhatu being result of food and which is known as Rasa, eight Anjali of blood, seven of faces, six of Kapha, five of pitta, four of pee, three of muscle fat, two of fat, one of bone marrow, half Anjali every one of mind substances, semen and Oja. References in regards to Anjali Praman likewise present in Astanga and Kashyapa Samhita and different works of art as well. Pramana Sharir has a wide extension in a different field like Dravyaguna, Careful and Parasurgical instruments producing (Yantra, Sastra, Bastriyantra), Rogipariksha, sports life systems, Rasashastra and so on. The method for estimation utilized by all Acharya was different for volume and length as Anjali and Angulipramana with the assistance of the individual own finger thus named as Swangulipramana. These estimations are utilized as proportion records in present day anthropometry after significant improvement this was found out yet in old arrangement of medication it is obviously said. In light of this equivalent Hina (less) and Adhika (more) has arranged further.

PRAMANA IN AYURVEDA: -

Estimations of needles for different Sashttra Karma ought to be roundabout and two fingers long to be utilized in less plump parts and joints and three fingers long to be utilized in meaty parts [10]. In men, Pramaṇa of instrument for Arsha treatment is 4 Angula long and 5 Angula in Parinaha; in female it is of 6 Angula in circuit and of Tala length. Length of Pushpanetra in Uttarvasti ought to be 10 Angula. The main butt-centric overlap is found one finger after butt-centric lip. Stanarohita Marma is arranged two fingers over the areola of the bosoms on the two sides. Eye ball estimates 2 Angula and with Angula being estimated as width of center part of one's own thumb. It is two and half Angula from all sides. It is round, formed like cows nipple and started from every one of the five Mahabhutas alongside their properties. A specialist ought to make an entry point in the left pelvic locale beneath the umbilicus leaving four fingers broadness of room (from the degree of umbilicus) with the assistance of a proper careful instrument for portraying the components of body organs particularly in setting of Marma. Marma are portrayed at explicit areas with their aspects in Angula and areas are depicted comparable to different physical land marks. Urvi, Kurchasiras, Vitapa and Kakṣadhara marmas measure 1 finger each; Stanamula, Maṇibandha and Gulpha are 2 fingers each in estimation; Janu and Kurpara are 3 fingers each. Gayi, be that as it may, peruses another form and following Bhoja, deciphers Stanamūla, Gulpha, Indrabasti and Manibandha-these Marmas as estimating 2 fingers each; likewise in his view, Janu (2), Ani (4), Kurpara (2)- these eight Marmas measure 3 fingers. Hridaya, Basti, Kurcha, Guda and Nabhi alongside 4 Srungatakas, five Simantas and 12 blood vessels measure 4 fingers each; the excess (56) Marmas ought to be known as half finger broadness. Others consider 56 Marmas as estimating equivalent to shut palm or clench hand. Careful entry point ought to be finished in Udara patients in left pelvic areas underneath the umbilicus leaving four fingers broadness of room from the degree of umbilicus utilizing appropriate careful instruments. In Padadaha, Padaharsa, Chippa, Visarpa, Vatasonita, Vatakantaka, Vicarcika, Padadari and so forth. Phlebotomy ought to be finished with Vrihimukha instrument 2 fingers over the ksipramarma; Slipada e treatment ought to be as depicted in its treatment; in Kroṣṭukasirsa, Khanja, Pangu and other Vata conditions, phlebotomy is finished in leg 4 fingers above lower leg; in scrofula, vein ought to be chiseled 2 fingers underneath Indrabasti; in sciatica it ought to be finished at 4 fingers above and beneath knee joint. In digestive block and hole, the patient ought to be oleated, calmed and rubbed before the cut is made underneath umbilicus on the left side 4 fingers from the hair-line, and digestion tracts estimating 4 fingers ought to be taken out and examined. In Ascites, when the patient is held firmly by the chaperons and concealed to armpits, trocar is

embedded in the mid-region beneath the umbilicus on the left side four fingers from the hairline. Estimation of spout for Bastinetra is depicted as far as Angula ought to be regulated Bastinetra with 12 fingers in length and boundary with midpoint of the thumb at root and that of little finger at the tip is utilized in People over 25 yrs. A significant device of estimation during Samhita period was Anjali Pramana, to gauge comprise of body like Rasa, Rakta, and so forth. By joining the two palms at little finger, we get the estimation unit of Anjali Pramana. Acharya Charaka had given the point-by-point estimation of Sariragata Dhatu and Mala, Mutra, there are ten Anjali, by the norm of the people own Anjali, of liquid which in the event that released goes with faces, pee, blood, or other Dhatu, circling in the whole body is held up by the furthest layer of the skin, underneath the skin exists as lymph oozing through injuries; under impact of the intensity leaves hair follicles as sweat. Nine Anjali of first Dhatu being result of food and which is known as Rasa, eight Anjali of blood, seven of faces, six of Kapha, five of pitta, four of pee, three of muscle fat, two of fat, one of bone marrow, half Anjali every one of mind substances, semen and Oja. References in regards to Anjali Praman likewise present in Astanga and Kashyapa Samhita and different works of art as well. Pramana Sharir has a wide extension in a different field like Dravyaguna, Careful and Parasurgical instruments producing (Yantra, Sastra, Bastriyantra), Rogipariksha, sports life systems, Rasashastra and so on. The method for estimation utilized by all Acharya was different for volume and length as Anjali and Angulipramana with the assistance of the individual own finger thus named as Swangulipramana. These estimations are utilized as proportion records in present day anthropometry after significant improvement this was found out yet in old arrangement of medication it is obviously said. In light of this equivalent Hina (less) and Adhika (more) has arranged further.

For portraying the morphology of restorative or home-grown plants. Some of the estimations of the restorative plants are being depicted as far as Angula like Shwetakapoti is a leafless plant is of brilliant tint. It is two fingers wide at the root, snake like and red at the tip, Mahasravani is of brilliant variety and smooth. The spice is one cubit long having leaves 2 fingers expansive, blossoms looking like blue water lily and natural products like Anjana.

While portraying the Uttara Basti, particulars of additions of Bastinetra are depicted regarding Angula. In the event of Uttara Basti in genital organs of grown-up lady, spout is encouraged to be embedded up to 4 Angulas and for douche in their urethral entry, it ought to be embedded up to 2 Angulas. In the event of little kids, it ought to be embedded up to 1 Angula in their vaginal section. While depicting the Dhumapananetra, its length is estimated regarding Angula. For the Virechana, smoking line ought to be of length of 24 fingers broadness, estimating with one's own fingers; for Snaihika Dhumapana, it ought to be 32 fingers expansiveness and for the Prayogika Dhumapana it ought to be longer by a half than the initial (36 finger expansiveness).

While handling the iron particularly Tikshṇa kind of iron ought to be etched in order to turn out to be meager leaves of four Angulas long. Their thickness ought to be like that of the sesame seed. While portraying the estimations of Koshti and Puta Acharya Charaka made sense of Dashveedha Pareekshavidhi and Praman Pareeksha is one of them. The essential objective behind Pareeksha is to get information in regards to the Bala of Rogi where Acharya Sushruta considered it as the fundamental device to get the data in regards to Ayu alongside that of Bala.

- 1) Pramana-pareeksha is involved among the Dashavidharogipariksha by Acharya Charaka.
- 2) Ayam Vistara manages Ayu, Bala and so on as expressed by Acharya Charaka.
- 3) Pramana Shareera manages Ayu, Bala and so on as expressed by Acharya Charaka and Acharya Sushruta.
- 4) The finger broadness of the individual is taken as the unit estimation for estimating the length, expansiveness, circuit of various parts and sub-parts is made sense of by Acharya Charaka, Acharya Sushruta and Acharya Vagbhata.
- 5) Estimations of various anga - pratyanga of human body are expressed by Acharya Charaka, Acharya Sushruta and Acharya Vagbhata.
- 6) Anguli Pramana is made sense of in Sharanghadhara Samhita, prathama khanda.
- 7) In Ayurvedic writing the anthropometric strategies are changed and different focuses are considered as per the following: -

- Shira (heads outline) the most extreme distance round the head with the tape set over the eyebrow edges and situated over the best back projection at the rear of the head.
- Skandha (shoulder joint)
- Aaratni (from elbow joint to little finger)
- Prabahu (from shoulder joint to elbow joint)
- Prapan (from elbow joint to wrist joint)
- Jangha (from knee joint to lower leg joint) [length] [circumference]
- Uru (from hip joint to knee joint) [length] [circumference]
- Janu (knee joint) [circumference]
- Gulpha (lower leg joint) [circumference]
- Parshni (Heels) [length and breadth]

DISCUSSION: -

Among each of the four Pramana; present information of science, most importantly, ought to be procured by Aptopadesha and a short time later assessments to be completed by Pratyaksha and Anumana. Aptopadesha is viewed as the central one as it shapes the primary wellspring of data about Ayurveda or some other science. As it is said; „Our eyes can't see what our brain doesn't know“, For the individuals who as of now have fundamental data about the science, the excess two (Pratyaksha and Anumana) are indicated to be adequate. Anguli Pramana, is the other mean of pramana sharir which stands particularly significant. Science generally covers standards and realities that are purposefully demonstrated and undeniably acknowledged. Pramana is the rule to gauge the form and aspects of the body parts as they are instruments to assess the patient when treatment. Anthrometry of the advanced framework is characterized as the investigation of the human body concerning bone, muscle, fat tissue and connected with endanger of fundamental as well as way of life problem. Prakruti assists with controlling the general constructed and normal for a significant in person identifying vyadhi and anticipating guess of a sickness notwithstanding plan the therapy likewise. The trademark highlights of each prakruti assessed during the review led are found to have been in simultaneousness with those expressed in the work of art. Maana is a device of estimation. Various kinds of Maana depicted by Ayurveda sabdakosa are Tulamaana, Prasthamaana and Angulimaana. Overall, there are three kinds of Maana, in which Pautavamaana utilized for estimating weight of strong substances. In Ayurveda the Pramana is depicted as a vehicle of information. In other setting Pramana is depicted for the estimation or with the assistance of which estimation is done is called Maan. Acharya Charaka depicts two kinds of Maan Magadh Maan and Kalinga Maan (In Kalpa Sthana 12/105) in setting of weight estimation. In Amarkosh three kind of Maan were taken on Paayamaana (straight estimation) Poutav Maan (weight estimation) and Druvayamaana (volume estimation). Depiction of Paaya Maan (Straight estimation) is tracked down in Ayurveda as Anguli, vitasti, Aratni, Hasta, Yava, Vrihi and so forth. Estimation is assurance of the greatness of an amount by contrasting and a norm for the equivalent. An unequivocal satiate of standard unit having reliable interrelation, used to decide greatness of an element can be called as estimation framework. Measures were among the earliest instruments concocted by human. Crude social orders required simple measures for some errands: building staying of a proper size and state of, molding clothing and bargaining food or unrefined components. Human see capably went first to parts of his body and his regular environmental factors for estimating instruments. Early Babylonian and Egyptian records, and the Book of scriptures, demonstrate that length was first estimated with the lower arm, hand, or finger. In present day period decimal measuring standard originally occurred in the 1790 when French foundation of science was approached to develop another arrangement of unit for use all through the world the ongoing global standard decimal standard (SI) joins acknowledged by the eleventh gathering of loads and measures in 1960. Finger is an old and outright non-SI unit of estimation of length. It was initially founded on the expansiveness of a human finger. Among the pervasiveness arrangement of unit it was an essential unit of length. Finger is an old and outright non-SI unit of estimation of length. It was initially founded on the expansiveness of a human finger. Among the pervasiveness arrangement of unit it was an essential unit of length.

Pramana Sharir is portrayed as the information connected with the body in setting of life expectancy, estimation of parts and sub-portions of the body. The body has been depicted (regarding estimation) with own fingers. The whole body is 84 Angula in vertical length and on the off chance that upward level of the body

is equivalent to the even length in place when arms are kidnapped up to 90 degrees, then, at that point, it is in Sama Pramana. The people having ordinary estimation of the body are blessed with life span, strength, resistance, joy, incomparability, abundance and different characteristics. Those having body with less or greater estimation have characteristics in opposition to these. The master doctor prevails in his work assuming that he continues in the wake of looking at the life expectancy especially based on estimation of parts and sub-portions of body. This portrayal of Pramana shows that the idea of Pramana was fundamentally grown right off the bat in the time of Ayurveda. In Ayurveda, the idea of Pramana is utilized broadly in various branches like Pañcakarma, dravya guṇa, bhaiṣajya kalpanā, Sharir Rachanaetc in various ways. The advanced science fostered the idea of Pramana as new branch which is called anthropometry. The thing that matters is that in Ayurveda the estimations were taken with assistance of Swa-Angula. There was no advancement of instruments to take estimation yet the cutting-edge science has grown such countless instruments like vernier caliper, anthropometer pole and craniophore. Science generally envelops standards and realities that are deliberately authenticated and unquestionably acknowledged. Pramana was the model to quantify the height and aspects of the body parts as they are apparatuses to evaluate the patient when treatment. Anthrometry of the contemporary framework is characterized as the investigation of the human body concerning bone, muscle, fat tissue and related with endanger of fundamental as well as way of life problem. Prakruti assists with deciding the general constructed and normal for a significant in person identifying vyadhi and anticipating visualization of an illness notwithstanding plan the treatment likewise. Pramana pareeksha is incorporated among the dashavidharogipariksha by Acharya Charaka. Pramana Shareera manages Ayu, Bala and so forth as portrayed by Acharya Charaka and Acharya Sushruta. Ayam Vistara manages Ayu, Bala and so forth as depicted by Acharya Charaka. The finger expansiveness of the individual is taken as the unit estimation for estimating the length, broadness; outline of various parts and sub-parts is made sense of by Acharya Charaka, Acharya Sushruta and Acharya Vagbhatta. Estimations of various anga - pratyanga of human body are depicted by Acharya Charaka, Acharya Sushruta and Acharya Vagbhatta. Hence Anguli Pramana is an upgraded instrument to depict aspects contrasted with outright estimations. It gave in any case, a unit of estimation. It was customized as it contrasts from one person to another. It was normalized in light of the fact that the outcome estimated was not an outright worth but rather a proportion between the length of the part estimated to the Anguli pramaan This likewise shows to the cutting-edge logical world the high-level province of Ayurvedic life systems and subsequently Pramana can turn into a proof of what we can add to the advanced local area from what we can gain and grasp from the investigation of our old literary works. New Ayurvedic files might be found, dissected and integrated into the Ayurvedic clinical assessment proforma to further develop Pramaan Pareeksha and Aakriti Pareeksha depicted in Dushvidha (ten times) and Ashtvidha Pareeksha (eightfold) and to give them numerically portrayal for true examination to supplant the ongoing abstract appraisal. Anthropometric information can be utilized to assess obscure body estimations from known estimations. This is profoundly huge in creating ideas connected with legal medication in Ayurveda, an ideal model in such manner being assessment of complete range from different realized estimations in light of references of Pramana Shareer. Consequently, we can see ideas of anthropometry are portrayed in samhitas at places with critical elaboration which shows idea of anthropometry in ayurveda and shows the way for additional representation for better use.

CONCLUSION: -

This portrayal of Pramana shows that the idea of Pramana was fundamentally grown right off the bat in the time of Ayurveda. In Ayurveda, the idea of Pramana is utilized broadly in various branches like Panchakarma, Dravya Guṇa, Bhaiṣajya Kalpanā, Sharir Rachanaetc. in various ways. The advanced science fostered the idea of Pramana as new branch which is called anthropometry. The thing that matters is that in Ayurveda the estimations were taken with assistance of Swa-Angula. There was no improvement of instruments to take estimation however the advanced science has grown such countless instruments like vernier caliper, anthropometer bar and craniophore. With progression of time, science is extending its wings in each field however fundamental standards remain consistently unaltered. That is the reason current science additionally follows this multitude of antiquated standards so the information by and large found in present day clinical writing is only the alteration of Ayurvedic information or writing. Subsequently, the explained portrayal of Pramana Sharir in the antiquated writing shows the deeply grounded idea of anthropometry in previous period.

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