

MONTH: JULY: AUGUST 2014

VOLUME: 2 ISSUE: 4

ISSN: 2348 – 1846



Punarna V

AN INTERNATIONAL PEER REVIEWED AYURVED JOURNAL
ON LINE BI-MONTHLY AYURVED JOURNAL

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EVALUATE THE HYPOTHESIS ABOUT 'SAMA AYAMA – VISTARA' IN HEALTHY INDIVIDUALS

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ABSTRACT:

According to ancient history "Pramana-shareera" has been given prime importance in Ayurvedic Samhitas. Angulipramana is one of the important types of measurement used for measuring the dimensions like Ayama (height)¹, Vistara (Length from the tip of middle finger of right hand to the same of left hand in expanded position)², etc. of different parts and sub-parts of human body. The hypothesis about SamaAyam-Vistara is related to the same measurements and its relation with different parameters of Healthy Life. The hypothesis about SamaAyam-Vistara given in Charak Samhita Vimansthana 8/118 states whereas the Ayam & Vistara of an individual is equal all the criteria stated in sutra as Ayu (longevity of life), Bala (Sharirik & Mansik Bala = Physical & Mental - Strength, Health), Oja (Luster of face), Sukham (Happiness), Aishwaryam (wealth, Property) are best at its maximum. Whereas the difference between Ayam & Vistara increases or decreases, the benefits of all above criteria will be more or less respectively³. In present study only Ayu and Bala (Sharirik & Mansikbala) were specifically considered for research project. This effort was taken to evaluate whether the SamaAyam-Vistara follows the said criteria's of hypothesis in the present era or not. For this evaluation 200 individuals of either sex of the ages 60 year and above were considered. As the cases above 60 ages naturally fulfill the criteria of good Ayu (longevity of life) though even partly. The Ayam and Vistara of individuals were measured by measuring tape and recorded in case paper proforma with detail information. Then difference between the Ayam and Vistara elaborated with the relation of their bala (Sharirik and mansikbala). The statistical analysis illustrates that Ayu, Sharirik & mansikbala follows the hypothesis. whereas the difference between the Ayam & Vistara decreases the individual get sharirik & Mansikbala at its maximum and whereas the difference increases it shows bala at its medium or at its low depends upon the difference between Ayam and Vistara.

KEY WORDS: SamaAyam-Vistara, Deerghayu, Sharirik-Mansikbala relation.

INTRODUCTION

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The subject of *Rachana –Sharirvigyan* (*Sharir*) has been described in various Samhitas on various aspect, principles and procedures mainly in relation with Sharir.

Many hypotheses given in Samhitas are needed to be reassessed again by different observations and experimental method. According to Sushru acharya a *pramanvat sharir* has a good health as well as long life. On the basis of same concept Charak acharya has explained the hypothesis of *Sama Ayam-Vistara*. The same topic was considered for the standardization of the Hypothesis which is related to *Praman sharira*.

Praman: Arbitrarily two main classifications of *Pramana* are there to understand the concept of *pramana* a) Non metrical classification and b) Metrical classification.

a) Non Metrical Classification: These are the classifications of *Pramana*

which are not related to measurement.

- 1) *Anuman Praman*
- 2) *Pratyaksha Praman*
- 3) *Yukti Praman &*
- 4) *Aapta Praman*

b) Metrical Classification: These are the classifications of *Pramana* which are related to measurement.

- 1) *Anguli Praman &*
- 2) *Anjali Praman*

Praman Sharir: The meaning of *Pramaana* according to Achayra Charaka is someone getting knowledge of measurement called as *pramana*⁴. In *Rachana Sharir* two *praman* were considered, related to measurements.

-These are 1) *AnguliPraman*&2) *Anjali Praman*. In which *Angulipramana* is related to the research topic.

Anguli Praman :

At the time of Charak acharya & Sushrut acharya the length & breadth of different *anga-pratyanga* was measured by using the fingers. This technique of measurement is called as *Anguli praman*. As length & breadth of fingers of every person is differ from each other. That’s why to measure the *Anga-Pratyanga*, *ownanguli praman* is taken and referred as *Swanguli praman*.

Swanguli Praman:

According to Sushrut acharyaas stated in Sutra Sthana 35/12 *Swanguli praman* is a length of proximal inter phalangeal joint (of right hand) called as *Swanguli*⁵. In right handed person right hand and in left handed person left hand *Swanguli* considered for the measurement.

Ayam & Vistara :

The height of a person is called as Ayam¹ & Breadth it means distance taken from the tip of middle finger of Right hand to the tip of middle finger of Left hand is called as Vistara².

According to *Sushrut acharya* the Ayam is 120 *anguli*⁷.

According to *Charak acharya* the Ayam is 84 *anguli*⁸.

According to *Astang Hridaya Sharir* the Ayam is 3^{1/2} *hasta*⁹.

On the basis of same concept Charak acharya has explained the hypothesis of *Sama Ayam-Vistara*. Which states that if the *Ayama & Vistara* of a particular person is approximately equal, he will have longevity of life with good *Bala, Oja, Sukham, Aishwaryam & Vitta*¹. And If the difference between *Ayama & Vistara* increases or decrease all the criteria's stated will be more or less respectively. The same topic was taken for the standardization of the Hypothesis which is related to *Praman sharira*.

MATERIALS & METHODOLOGY

- 200 Individuals of 60 years & above were considered for the research project.
- Individuals of either sex were taken for the present study.
- Screw gauge to measure the *Swanguli praman* of an individuals.
- Measuring Tape, Scale to measure the *Ayam & Vistara* of individuals.
- And Case paper proforma for the detail information.

Inclusion criteria: Healthy individuals of either sex of 60 years & above.

Exclusion Criteria: Unhealthy individuals, Patients & individuals below 60 years.

METHODOLOGY

- The detail information of the individuals taken by case paper proforma.
- The measurement of *Swanguli praman* is taken by Screw gauge.
- Measurement of *Swanguli Praman* considered as Length of proximal inter-phalangeal joint of right hand⁵.
- The *Ayama & Vistara* of individuals

were taken by measuring scale and the readings were recorded with dividing it by *Swangulipraman* to convert it in *Angulipraman*.



- Measurement of *Ayam* considered as Height of a person¹.
- Measurement of *Vistara* considered as Length from the tip of middle finger of right hand to the same of left hand in expanded position²



- Then the criteria examination done with the help of concern parameter and the related questioners.



1. *Bala* : Under this examination, *sharirik* and *mansik bala* of an individuals were considered and examined as follow:

a) *Sharirik Bala*: Its examined by fist press method & some questionnaires regarding *Vyadhikshamatwa*&*Vyayamshaktya*⁶.

The following Questionnaires were considered for the same:

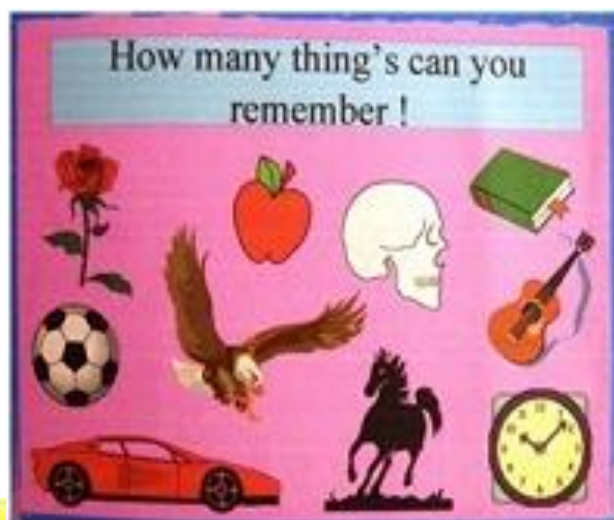
- 1) Whether he/she can do a hard work for long time?
- 2) Does he/she require a rest during hard work?
- 3) Does he/she feel tired during hard work?
- 4) How many times he/she get affected for common illness in a year ?
- 5) Whether he/she was suffered from any major disease?
- 6) Whether he/she recovers quickly from illness?
- 7) Whether he/she require symptomatic

treatment always?

good, for 6 to 8 things medium & for below 4 it was considered as low.

b) *Mansik Bala*: It’s examined by considering *Nidra, Satwa, Budhhi parikshan* and related Questionnaires¹⁰.

- 1) Does he/she can sleep calm & quite?
- 2) How many hours he/she goes to sleep?
- 3) How he/she faces to the adverse situation?
- 4) His /she thinking/decision power?



For *Buddhiparikhsan*: A chart of 10 things was considered. In this the chart was shown for 10 second & asked to tell the things shown. If he/she remembered 8 to 10 things his memory was considered as

RESULTS

- None of person were found with *Sama Ayam-Vistara* but found 3 persons those having difference between their *Ayama &Vistara* in fraction as 0.6*angula*, 0.8*angula* & 0.8*angula* shown below:

• **Table No 1**

Title: Results of 3 person those having difference between their <i>Ayama &Vistara</i> in fraction.						
Sr. no	Case no	Sex	Age	Difference between <i>Ayam &Vistara</i>	<i>Sharirik Bala</i>	<i>Mansik Bala</i>
1.	23	Male	76 Y	0.6 <i>Angula</i>	Good	Good
2.	48	Male	72 Y	0.8 <i>Angula</i>	Good	Good
3.	188	Female	74 Y	0.8 <i>Angula</i>	Good	Good

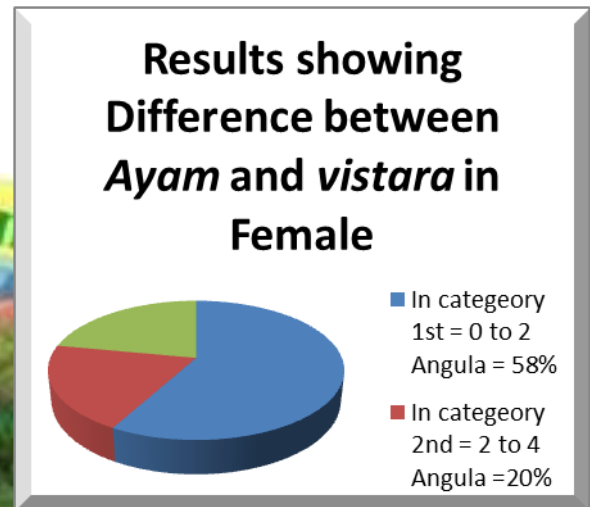
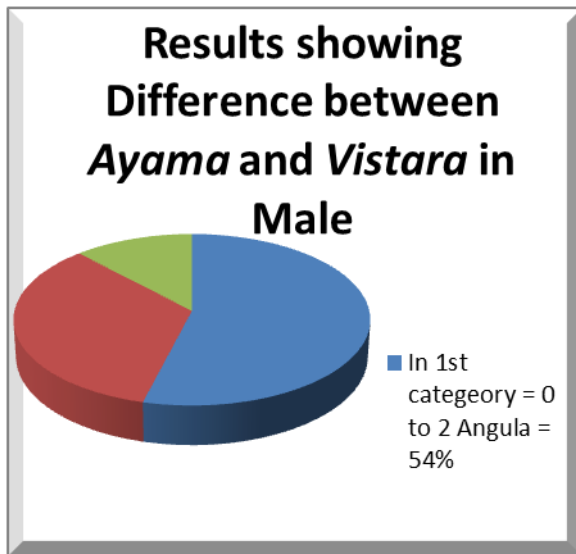
- If the difference between *Ayama &Vistara* lies between 0 to 2 *angula*and *Bala* of an individual lies at its maximum.
- If the difference between *Ayama & Vistara* lies between 2 to 4 *angula* then *Bala* of

an individual lies at its medium.

- And If the difference between *Ayama & Vistara* lies Below 4 *angula* then the *Bala* of an individual lies at its minimum

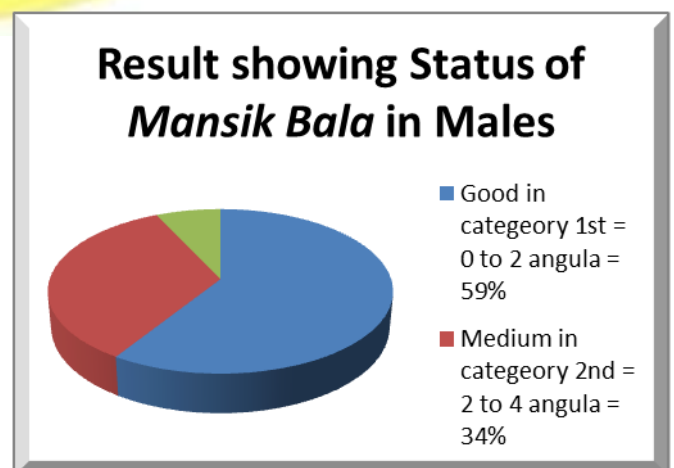
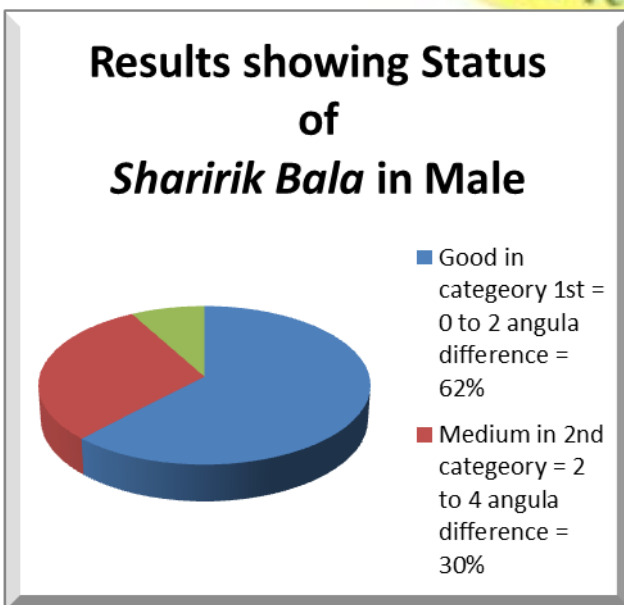
- **Results showing Difference between *Ayama* and *Vistara* in Male:**

Results showing Difference between Ayama and Vistara in Female:

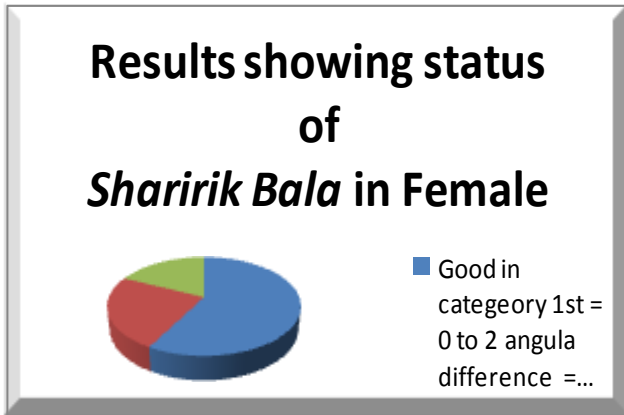


Results showing Status of *Sharirik Bala* in Male:

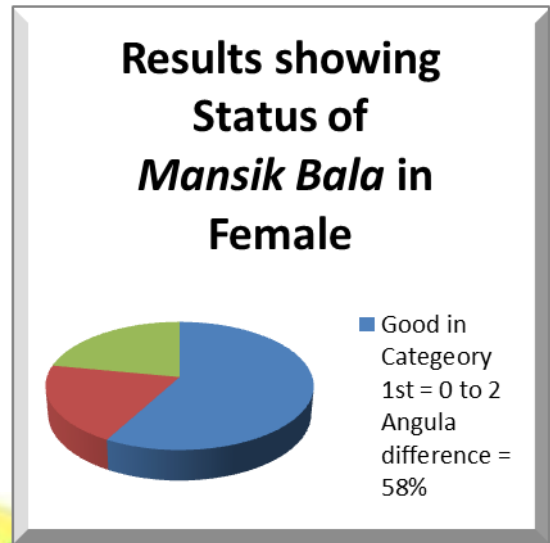
Result showing Status of *Mansik Bala* in Males :



Results showing status of *Sharirik Bala* in Female:



Results showing Status of *Mansik Bala* in Female:



DISCUSSION

In case study the case were examined of 60years and above because *Deerghayu* (Long life) is the one of the criteria stated in the sutra. If we take the cases of 60 years and above ages then one of criteria stated as *deerghayu* will fulfills naturally. As the average life expectancy of average Indian now a days is 60-70 years and if the person of the 60 years and above having approximate *sama Ayam-Vistara* going to prove the hypothesis though even partly.

At the time of *Charakacharya* and *Sushrutacharya* the relation of *Sama Ayam* and *Vistara* might be explained as below-

Sama Ayam and Vistara results in sound body (*Uttambandha*) i.e. good *sharirk* and *mansik bala* (Because its said that sound mind in a sound body). At that time due to

different exercises like Horse riding, *Kusti*, *Malla-khamb*, *Talwarbaji*, *Malla-yudha* etc. the *sharirk bala* remains sound and naturally *mansik bala* also. As good *bala* results in *Oja vriddhi*. Due to best *sharirik* and *mansik bala* the victory in different war games become easy. Victory naturally gives the *Vitta* (wealth) and *Vittagives* the *Aishwarya*. Collectively good *bala*, *Oja*, *Vitta*, *Aishwarya* results in *Swasthatwa* and *swasthatwa* results in *Deerghayu*. But now a day all these concepts are in different standard.

As far as the results concern none of person were found with *Sama Ayam-Vistara* but found 3 persons those having difference between their *Ayama & Vistarain* fraction as 0.6, 0.8 & 0.8.

angula. It might be happened at that time. The failure in the same may be due to the today’s different living standard. Though on this basis in general examination of an individual and the *rugna-pariksha* we can include the *Ayam-Vistaraparikshan* in the case paper which may definitely give us the knowledge of health and longevity of life (*Deerghayu*). Which may help us for

the appointment of such a good personality on a key post like Govt. services, administrative services also in military and police department. It may help us in selection of players for Olympic competition and other International games so that we can get more and more medals.

CONCLUSION

Whereas the difference between *Ayama & Vistara* lies between 0 to 2 *angula* then *Bala* of an individual lies at its maximum. Whereas the difference between *Ayama & Vistara* lies between 2 to 4 *angula* and *Bala* of an individual lies at its medium. And as difference between *Ayama & Vistara* lies Below 4 *angula* then the *Bala* of an individual lies at its minimum. The above statistical evaluation from the results shows that difference between the *Ayam & vistara* decreases the individual get *Sharirik & Mansikbala* at its maximum and whereas the difference increases it

shows *Sharirik & Mansikbala* at its medium or at its low depends upon the difference between *Ayam and Vistara*.

There is a positive relation between the difference between *Ayama and Vistara* with the said criteria *Deerghayu* and *Bala*. Because in the above three case result the individuals were lies above 70year ages with good *Sharirik* and *mansik bala*. Also 54% males and 58% females lies in 1st category shows difference between *Ayamaand Vistara* 0 to 2 *angula* with good *Bala*.

ACKNOWLEDGMENT

The author acknowledges the facilities and support received from Bharati vidyapeeth Deemed University’s Chancellor, our competent oracle Dr.Patangrao Kadam, Vice-chancellor Dr.Shivajirao Kadam, Secretary Dr.Vishwajit Kadam, and

sincere thanks to the Principal and Dean Dr.Abhijit Patil, our Professor and Head of the department Dr.Mrs.Pushpalata Kamble and my collogue Dr.Ghate Umesh B. V. D. U. College of Ayurved, Pune (Maharashtra), India.

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