

MONTH: FEB-MAR: 2015

VOL 2: ISSUE: 5

ISSN: 2348-1846



PunarnaV

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

www.punarnav.com

Email: explore@punarnav.com, punarnav.ayu@gmail.com

**TITLE: EVALUATION OF 'SAMA AYAMA-VISTARA' IN UNHEALTHY INDIVIDUALS
WITH CONGENITAL / DEVELOPMENTAL DEFORMITY OF SPECIAL SENSES**

BHOIR UDAY B, MRS. KAMBLE PUSHPALATA

EVALUATION OF 'SAMA AYAMA-VISTARA' IN UNHEALTHY INDIVIDUALS WITH CONGENITAL / DEVELOPMENTAL DEFORMITY OF SPECIAL SENSES

BHOIR UDAY B¹, MRS. KAMBLE PUSHPALATA²

¹ Associate Professor, ² Professor & HOD Department of Rachana Sharir (Anatomy), Bharati Vidyapeeth Deemed University's college of Ayurveda, Pune, Maharashtra, India.

ABSTRACT:

The concept of "Pramana-shareera" has been elaborated in different Ayurvedic samhitas and the scholar has also focused on this topic in his previous research project. As one of the important types of measurement referred as Anguli pramana is 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 Sama Ayam-Vistara is related to the same measurements and its relation with different parameters of Healthy Life. The hypothesis about Sama Ayam-Vistara given in Charaksamhita 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. It means Sama Ayam-Vistara is directly proportional to healthy & happy life and inversely proportional to unhealthy and unhappiness of a person.

In my previous research project scholar has elaborated the results regarding 'Sama Ayam-Vistara' in healthy individuals so in the present study, the Unhealthy individuals were considered for evaluation of the hypothesis. It means the relation of Sama Ayam-vistara with unhappy & unhealthy persons those related with different unhealthy parameters with physical & mental deformities. In this also the scholar has taken only congenital/developmental deformities related with special senses (Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti) of an individual's to evaluate the hypothesis.

For this study total 50 individuals of either sex were selected of the age group 25 & above. The individuals were taken randomly as per availability of the said deformity. The Swanguli Praman was calculated by screw gauge and Ayam & Vistara of an individual were measured by measuring tape in cm and converted into Anguli-praman. The Ayam and Vistara of an individual were measured by measuring tape and recorded in case paper proforma with detail information about congenital / developmental deformities of special senses (Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti). The statistical analysis illustrates that the difference between Ayam & Vistara in Physical deformity individuals lies between 2 to 3 Angula. It proves that the results about Sama Ayam vistara in unhealthy individuals with Congenital / developmental deformity individual follows hypothesis. So at least the concept of 'Sama Ayam-Vistara' helps us to give an idea about the Happy & Healthy or Unhappy & Unhealthy status of an individual at its best.

Keywords: Sama Ayam-Vistara, Special senses Congenital / Developmental Physical deformity relation.

INTRODUCTION

Correspondent:

Dr. Uday B. Bhoir, Associate Professor, Department of Rachana Sharir (Anatomy), Bharati Vidyapeeth Deemed University's college of Ayurveda, Pune, Maharashtra, India.

Praman sharir & pramanvat sharir the concept related to the measurement has described by *Sushrutacharya* as well as *Charakacharya* They have also elaborated its relation with good health as well as longevity of life. In relation with the hypothesis of *Sama Ayam-Vistara*.

About Scholars previous related study:

The hypothesis about *Sama Ayam-Vistara* given in *Charaksamhita Vimansthana* 8/118 was taken for the evaluation. The hypothesis 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 this study only *Ayu* and *Bala* (*Sharirik & Mansik bala*) were specifically considered for research project. This effort was taken to evaluate whether the *Sama Ayam-Vistara* follows the said criterias of hypothesis in the preset 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 fulfills the criteria of good *Ayu*(longevity if life) though even partly. The *ayam* and *Vistara* of an 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 mansik bala*). In this study it was observed that *Ayu, Sharirik & Mansik bala* follows the hypothesis. Whereas the difference between the *Ayam & vistara* decreases the individual get *Sharirik & Mansik bala* 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*.

It was also observed, 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* then *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.

So in the present study, the relation of *Sama Ayam-vistara* with unhealthy persons with congenital/ developmental physical deformities was considered. In this also the scholar has taken only congenital/developmental deformities of special senses (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*) of an individual to evaluate the hypothesis.

In brief about *Praman sharir, Anguli praman, Swanguli praman* and the concept of *Ayam and Vistara* (Where as the scholar has already elaborated the details about the same in his previous research paper.)

Anguli-Praman :

At the time of *Charakacharya* & *Sushrutacharya* 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 finger is different from person to person. So own own *anguli praman* is taken to measure the different *Anga-Pratyanga* and referred it as **Swanguli praman**.

Swanguli-Praman:

According to *Sushrutacharya* as stated in *Sutra Sthana 35/12 Swangulipraman* is a **length of proximal inter phalangeal joint (of right hand) called as Swanguli⁴**. 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** & the length 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 *Sushrutacharya* the *Ayam* is **120 angula⁴**. According to *Charakacharya* the *Ayam* is **84 angula⁵**. According to *Astang Hridaya Sharir* the *Ayam* is **3^{1/2} hasta⁶**.

Congenital / Developmental Physical deformities:

Congenital / Developmental Physical deformities of Special senses (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*) :

Healthy & unhealthy status of a person depends upon the proper & normal development of the body. The unhappiness of an individual is always there with the unhealthiness caused by different developmental deformities. In such cases

Congenital / Developmental deformities takes an important role, it may be physical or mental deformity. Here scholar has focused on physical deformity only. This physical deformity which is not 100% curable causes the unhappiness in an individual.

The scholar has classified such cases in following two group:

- 1) Congenital / Developmental Physical deformities related with different part of the body. (*Sharirik Vikas-Vridhhi janya / Janmajat Vikruti*)
- 2) Congenital / Developmental Physical deformities related with Special senses. (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*)

In the present research project the scholar has focused only on Congenital / Developmental Physical deformities related with Special senses (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*). These are related with Eye, ear, Nose, Tongue and Skin only. (where as the scholar has elaborated the part of research project related with Physical deformities of different part of the body except special senses in another research paper) and elaborated its result in relation with the concept of 'Sama Ayam-Vistara'. Whether it shows any significance in the present era or not.

MATERIALS & METHOD:

- 50 Individuals of 25 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 an individuals.
- And Case paper proforma for the detail information with concern Congenital / Developmental Physical deformities related with Special senses (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*).

○ **Exclusion Criteria:**

- Healthy individuals & individuals below 25 years.
- Individuals related with Physical deformities of different part of the body except Special sense deformity.

Methodology:

Case study 25 males & 25 Females of physical deformity were considered.

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 hand⁴.

The *Ayama & Vistara* of an individuals were taken by

measuring scale and the readings were recorded with dividing it by *Swanguli-praman* to convert it in *Anguli-praman*.

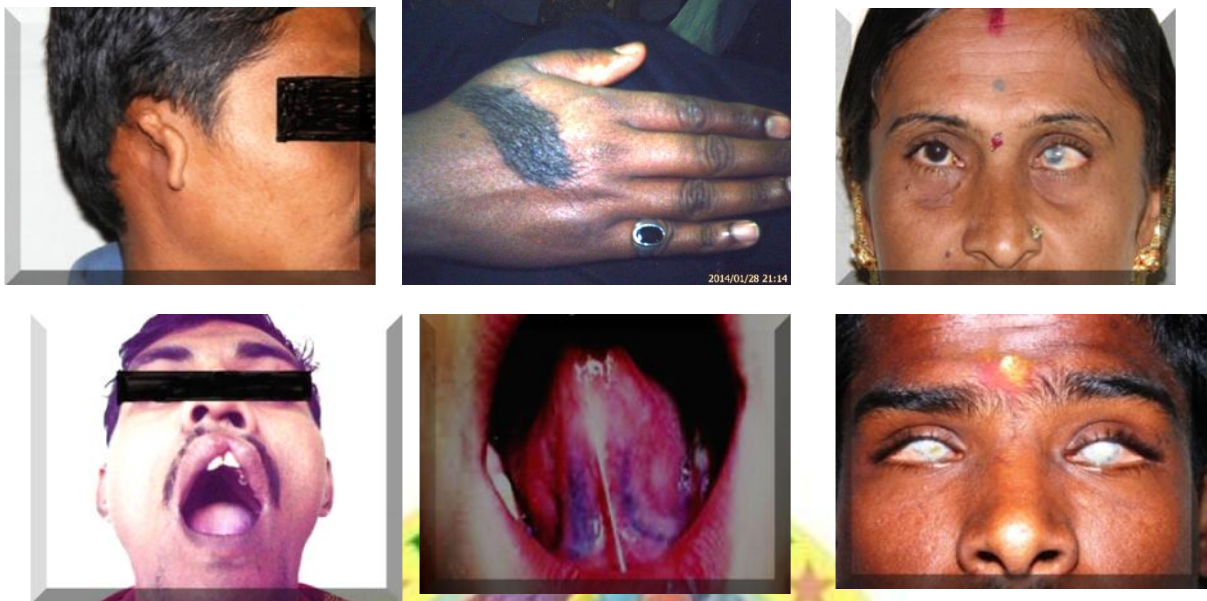
Measurement of *Ayam* considered as Height of a person¹.



Measurement of *Vistara* considered as Length from the tip of middle finger of right hand to the same of left hand in expanded position²

Information about Concern Congenital / Developmental Physical deformities related with Special senses. (*Panchadnyanendriya Vikas-Vridhhi janya / Janmajat Vikruti*) were recorded in case paper proforma.

Images of Different Congenital / Developmental Physical deformities of Special senses:



RESULTS

On the basis of observation and the percentile analysis the Results were drawn and shown in tabular & Graphical form. It shows that the difference between *Ayam & Vistara* in unhealthy person with Congenital / Developmental Physical

deformity of special senses lies between 2 to 3 *Angula*. The results also shows that *Sama Ayam vistara* in unhealthy individuals with Congenital / developmental deformity of special sense follows the hypothesis.

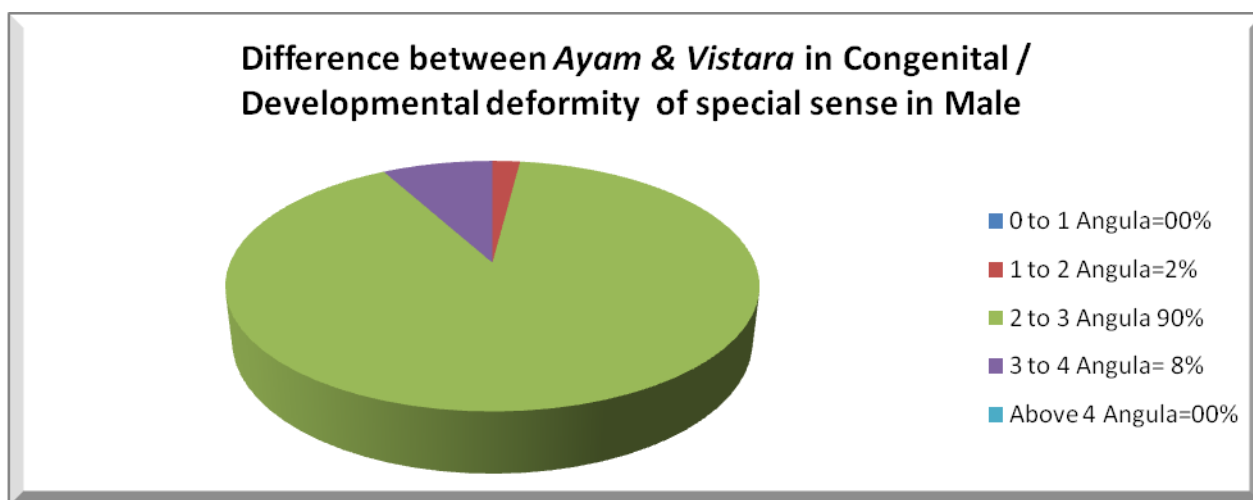
Table No 1.

Result showing difference between <i>Ayam & Vistara</i> in Congenital / Developmental deformity of special senses in Male		
Sr. No	Difference between <i>Ayam & Vistara</i>	% of the Result
1	0 to 1 <i>angula</i>	00 %
2	1 to 2 <i>angula</i>	02 %
3	2 to 3 <i>angula</i>	90 %
4	3 to 4 <i>angula</i>	08 %
5	Above 4 <i>angula</i>	00 %

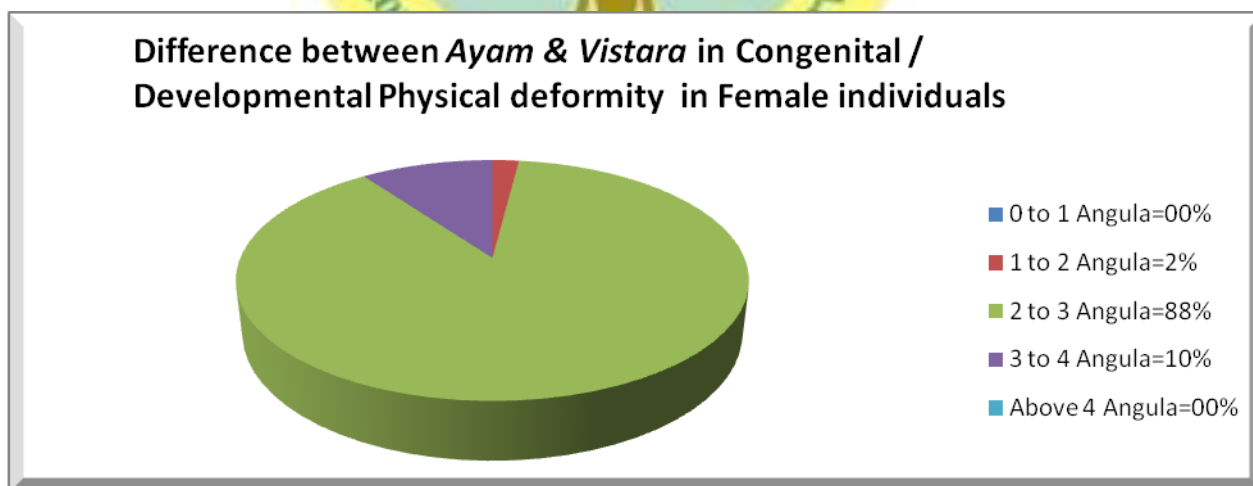
Table no 2.

Result showing difference between <i>Ayam & Vistara</i> in Congenital / Developmental deformity of special senses in Female		
Sr. No	Difference between <i>Ayam & Vistara</i>	% of the Result
1	0 to 1 <i>angula</i>	00 %
2	1 to 2 <i>angula</i>	02 %
3	2 to 3 <i>angula</i>	88 %
4	3 to 4 <i>angula</i>	10 %
5	Above 4 <i>angula</i>	00 %

Graph 1:



Graph 2:



DISCUSSION

Sama Ayam-vistara concept in healthy individual has been already elaborated by the scholar in his previous research paper. The results of this research project were directly proportional to the hypothesis.

According to the concept of *sama Ayam vistara* and its relation in healthy individual with congenital / developmental deformity may gives the idea about the physical and mental strength along with

life span and economical status of an individual. Because the concept says that the person with approximate equal of *Ayam & Vistara* has good physical and mental strength along with good life span and economical status of an individual. Whereas the difference between *Ayam and Vistara* increases or decreases, all above criteria stated above lies at its more or less respectively. It means *Sama Ayam-Vistara* is directly proportional to healthy & happy life and inversely proportional to unhealthy and unhappiness of a person.

In other words the *ayam and Vistara* in healthy & happy individual lies approximately equal and in unhealthy and unhappy person the difference between *Ayam & Vistara* it is little bit greater. The outcome of the concern research project proves the same.

The status of unhealthy or unhappy of a person is approximately related to the congenital / developmental deformity of special senses. It might be due to cause of congenital or developmental deformities but the results get concern with unhappy via unhealthy status of the person. So the concept of '*Sama Ayam-Vistara*' helps us to give an idea about the Happy & Healthy or Unhappy & Unhealthy status of an individuals.

CONCLUSION

The outcome of the results shows that in unhealthy individual with congenital / developmental deformities the difference between the *Ayam & vistara* increases as compared to the relation of *Ayam & Vistara* in healthy individuals.

At last it proves that difference between the *Ayam & Vistara* in unhealthy individuals with congenital / developmental deformities of the special senses lies approximate 2 to 3 Angula. Though there may be variation among the difference between *Ayam and Vistara* but probably it may depends upon the concern congenital / developmental deformities.

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 colleague Dr. Ghate Umesh. B. V. D. U. College of Ayurved, Pune (Maharashtra), India.

REFERENCES:

1. *Charaksamhita Vimansthana* 8/117, Agnivesh, 19th Edition' Editor : Pt. RajeshwardattaShastri, Pt. Yadunandan Upadhyaya, Pt. Ganga Sahaya Pandeya, Pt. Banarasidas Gupta & Bhigratna Pt. BrahmashankaraMistra, Publisher :ChukhambaBharati, Academy, Gokulbhavan, Varanasi – 221001(India).
2. *Charaksamhita Sutrshatana*, 14/16, Agnivesh, 19th Edition' Chukhamba Bharati, Academy, Gokulbhavan, Varanasi – 221001(India).
3. *Charaksamhita Vimansthana* 8/118, Agnivesh, 19th Edition'

Chukhamba Bharati,
Academy, Gokulbhavan, Varanasi
– 221001(India).

4. *Sushrutsamhita Sutra Sthana*
35/12, SushrutSamhita : (AnuvadakAtridev), Editor : Dr. BhaskarGovindGhanekar, 5th Edition, Delhi 1975. Punarmudran-1981,1984,1994,1997 Publisher :NarendraPrakash Jain, Delhi-110007.

5. *Charaksamhita Vimanasthana*
8/117, Agnivesh, 19th. Edition:
Chukhamba Bharati,
Academy, Gokulbhavan, Varanasi
– 221001(India).

6. *Astang Hriday sharir* 3/106,
(Vagbhatvirchitam),
SarvangSundariVyakhyaVibhushitam, 1st Edition, Varanasi 1863,
Punarmudran: Delhi-1877,1880,
Editor :MotilalBanarasidas,
Jawaharnagar, Dr. Ravi
DattaTripathi, Delhi – 110007,
Publisher :Chukhamba Sanskrit
Prakashan, 38, UA, Banglow RD,
Jawaharnagar, Delhi – 110007.

