

PILOT STUDY OF SHIRA (HEAD) OF MAJJASARAPURUSHA WITH RESPECT TO PRAMAN SHARIR AND ANTHROPOMETRY

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Abstract: Ayurved relates with Rachana Sharir (Anatomy). It gives information about the crucial Rachana (Structure) of human body which is significant with respect to analysis and treatment. In Rachana Sharir the topic of Praman Sharir (magnitude of human body) is also fixed. In this subject matter, vital 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 most potent part interms of dhatu in that particular person. Sara means best, real, strong etc. In case of Majjasarapurusha, acharyas specially Charakacharya in Vimansthan 8th adhyaya and 108th sootra, have used the words sthool (big), deergha (long) and vritta (round) while explaining the sandhis (Joints) of majjasarapurusha. So, it is essential to realize these words in terms of proportions. So, the study of praman sharir and majjasarapurusha is needed to figure out and evaluate the hypothesis about the sandhis (Shira, as it is union of various skull bones, head) of majjasarapurusha using anguli praman and anthropometric measurements.

Keywords: Praman sharir, Sarata, Majjasarapurusha sandhis, Shira, Anthropometry

INTRODUCTION –

Sarata -

Sara is the most undeniable part interms of dhatu in human being. Sara is used to point to the dominance of some particular tissue or quality in the person, on account of which he or she is said to possess the finest of that thing. 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. 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) Quantity wise
- (2) 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 requisite to look in both ways as Pramantaha and Gunataha while assessing the dhatu-saratwa. So, this is the attempt to compare the measurements of Shira (Head) interms of anguli praman and anthropometry.

PRAMAN-SHARIRA-

Praman means measurements and sharira means deha (body). Praman sharir includes the vital 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 acharyas. In case of Majjasarapurusha, related to the sandhis means big joints of our body. So, I am assessing the measurements of Shira (head as it is the union of different skull bones) interms of circumference, Acharyas have mentioned the words like sthoola (big, bulky), vritta (round) and deergha (long). Means head is more exclusively present in majjasarapurusha. Head (Shira) is selected because its measurement is mentioned in samhitas. Its measurement is explained in samhitas is as follows,

Shira – Paridhi (Circumference): - 32 angula (Charak) ^{1,2,3 & 4}

ANTHROPOMETRY -

The word anthropometry factually means measurements of humans.

The study of anthropometry is the study of human body measurements to support in accepting human physical variations. The study of physical scale in people including the measurement of human body description such as size, breadth, girth and distance is termed as anthropometry.

The term anthropometry refers to relative measurements commonly used as index of growth and development include length, weight, breadth, etc.⁵

AIM AND OBJECTIVES -

Aim:-

To study Majjasarapurusha using anguli praman and anthropometric measurements with respect to Shira (Head).

Objectives:-

1. To assess the laxanas of Majjasarapurusha with respect to Shira (Head).
2. To know the insight of Angulipraman in Ayurved and Anthropometry.
3. To be acquainted with the effectiveness of Praman Sharir.
4. To modify the sarata and dhatusara laxanani.

MATERIAL AND METHODS -

Material:-

- (1) Ayurvedic samhitas as Brihatrayee and Sharangdhar Samhita.
- (2) Rachana Sharir text books as Dristant-Sharir, Sharir Rachana Vigyan and Sushrut Samhita Sharirasthan.
- (3) Kriya Sharir textbooks as Sharir-Kriya-Vijnan, Dhatusarata and Human-Physiology.
- (4) Randomly selected 20 male healthy individuals (Majjasara-purusha) by using Sarata-parikshan-proforma by C-DAC.
- (5) Textbooks on Anthropometry.
- (6) Instrument: Micrometer and Metertape.

Inclusion-Criteria:-

1. Randomly selected 20 healthy male individuals (Majjasarpurusha) by using Sarata-parikshan-proforma by CDAC (according to highest percentage of respective sarata laxanas).
2. Age: - 25years to 50 years.

Exclusion-Criteria:-

- (1) The other sara purushas except the Majjasara-Purusha.
- (2) Individuals below 25 years and above 50 years.
- (3) Individuals which are suffering from major illness and which are physically handicapped.

METHODOLOGY –

- (1) Majjasara-purusha was selected according to sarata-parikshan-proforma by C-DAC.
- (2) Then, Swa-anguli-praman of each individual was measured by micrometer. (Breadth of first interphalangeal joint of middle finger of hand.). It was finalized after taking the above said measurements of right and left hand's (Breadth of first interphalangeal joint of middle finger) and divided by 2.
- (3) Micrometer was touched to the skin of finger and does not kept too tight or too loose while measuring anguli-praman. Average measurement of breadth first interphalangeal joint of middle finger of hand was taken and after that this measurement was used as Swaanguli-Praman as reference by Adhamalla.
- (4) The measurement (circumference with respect to hypothesis) of Shira (Head) was taken by measuring-tape (in centimetres) and then it was converted in to anguli praman by dividing the measuring tape value with the swaanguli praman which was already taken.
- (5) The range of observations and results are prepared for majjasarapurusha Shira.
- (6) The comparative results correlated with the measurements which are given by acharyas of Shira of majjasarapurusha.
- (7) Informed consent of each participant is taken before the study.

PHOTOGRAPHS –

Photo – 1 - Micrometer



Photo – 2 – Swaanguli Praman



Photo – 3 – Shira



OBSERVATIONS AND RESULTS –

Final range of observations achieved after assessing twenty cases of Majjasarapurusha -

SR NO	NAME OF PRATYANGA	PRAMAN
1	SHIRA (HEAD)	C- 29-33A, 55-65.1cm

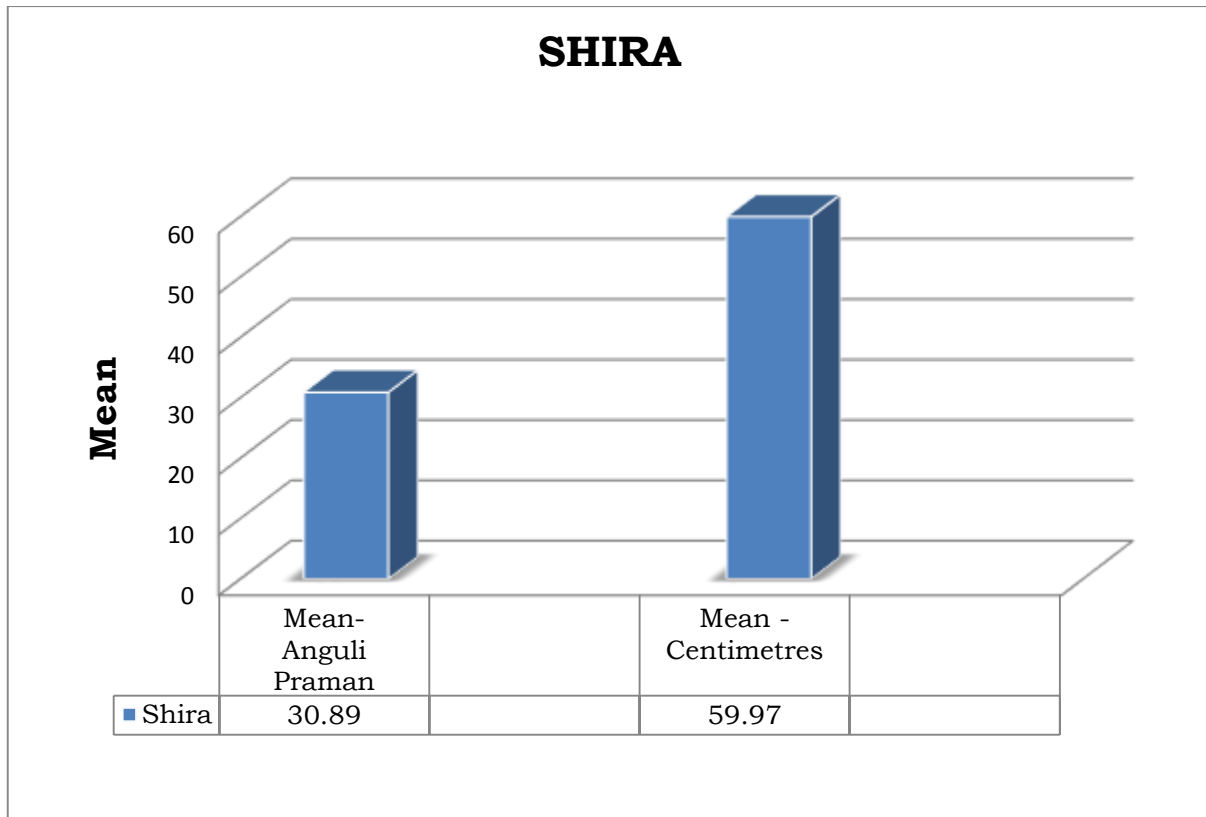
Abbreviations -

- A- Anguli Praman
- C- Circumference
- Cm- Centimetres

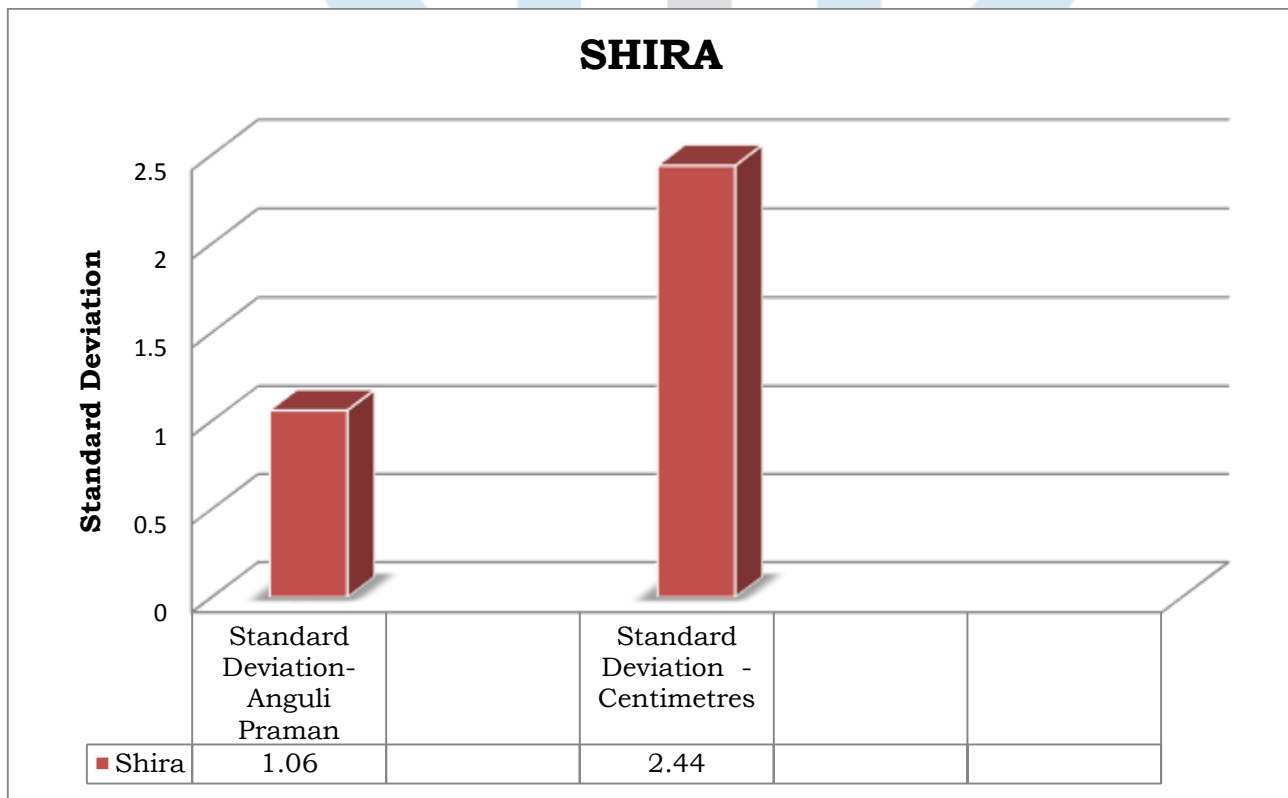
STATISTICAL ANALYSIS -

The data is collected and mean and standard deviation is calculated of measurement of Shira both in terms of anguli praman and centimetres. These results are presented by the graphs.

GRAPH 1– Mean observations in Shira as per anguli praman and Centimetres



GRAPH 2– Standard Deviation observations in Shira as per anguli praman and Centimetres



DISCUSSION -

After case study, I found the mostly constructive relation between the hypothesis given by Charakacharya about the laxanas of Majjasara-purusha and the results (observations) obtained. As Charakacharya has stated the word sthoola, vrutta, deergha about the sandhis of Majjasara-purusha, it is necessary to see the meaning of sthoola, i.e. Big, Huge, Large, Massive, Bulky, Stout etc. Deergha means long and Vrutta means round. So, it is binding to understand these meanings interms of exact measurements of Shira of Majjasara-purusha. So I have taken Janu sandhi for the measurements, both by Swanguli-praman and by meter tape (in centimeters). I studied 20 male Majjasara-purusha cases, by taking their swaanguli-praman. As the swaanguli-praman is different from one another, the measurements also vary from person to person. I have taken the cases of males and mixed religions. So the observations or results obtained in this study are related to above mentioned criterias. The range of measurements of Shira, I have found is concerned with that particular age, sex etc. factors. Means, measurements which I found are the measurements of Shira of Majjasara-purusha which I have got or selected. This range of measurements is varying according to person to person and according to different conditions. So from above it is clear that, the word sthoola, vrutta, deergha means huge, large, long and round i.e. more than dictated anguli measurements indicated. I have found the circumference of head ranges from 29 to 33 angula, which is less or equal to that of samhita. 25 Majjasarapurusha are having the head circumference between 32 to 33 angula and rest 75 between 29 to 31.5 angula. But it does not mean that head circumference of Majjasara-purusha is less or equal to it. In other region or person this may be more in measurement.

CONCLUSION -

Evaluation of sarata, praman sharir and anthropometry, in case of Shira (head) of majjasarpurusha, is selected as its usual measurements interms of circumference is mentioned by acharyas. Its measurements can be calculated by Swanguli praman and by using other anthropometrical method interms of centimeters. To conclude, it is clear that, the measurements of Shira of Majjasara-purusha which I have got during my research work are mitigating the hypothesis (25%). The range of each measurement can vary from person to person. So, these measurements may oscillate in other Majjasara-purusha.

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