

“A CASE STUDY ON RASADHATU VIKRUTI AND ITS SIGNIFICANT CORRELATION WITH PRAMAN SHARIR (AYAM & VISTARA)”

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ABSTRACT

The study of the dimensions, measurements, and intricate structures of the many bodily parts and their sub-parts is the focus of the discipline known as *Rachana Sharir*. However, "*Praman sharir*" refers to the notion of our body's measures. Various Ayurvedic Samhitas have developed "*Pramana Sharir*" in unique ways. *Anguli Pramana* is one of the measurement systems used in *Ayurved* to determine the measurements of various parts and sub-parts of the human body, such as *Ayama* (height), *Vistara* (length from the tip of the middle finger on the right hand to the same on the left hand in extended posture, or arm span), etc. Inferring from the description of "*Sama Ayam-Vistara*" in *Charak Samhita Viman-Sthana* 8/118, In a healthy individual, *Ayu* (length of life), *Bala* (physical and mental strength), etc. are ideally at their highest if there is little gap between *Ayam* and *Vistara*. *Ayu* and *Bala* will be more or less depending on whether the difference between *Ayam* and *Vistara* rises or decreases. The relationship between *Sama Ayam-Vistara* and *Krushata* people under *Rasadhatu Vikruti* has been focused upon by the researcher in this study project as an unhealthy situation of a person. One of the *dhatu*s from *Saptadhatu* described in *Ayurved* is *Rasadhatu*. According to statistical study, *Rasadhatu Vikruti* individuals' average *Ayam* & *Vistara* differences range from 2 to 4 Angula. The study's findings demonstrate the strong correlation between *Rasadhatu Vikruti* persons and variations in *Ayam* and *Vistara*. Therefore, the principle of "*Sama Ayam-Vistara*" aids us in better determining the Healthy or Unhealthy condition of an individual.

KEYWORDS - *Rasadhatu Vikruti*, *Ayam-Vistara* relation, *Anguli Praman*.

INTRODUCTION

Pramana sharir can be thought of as scientific research instruments in *Ayurved*. These *Pramana* 's serves as both proofs of *Ayurved* critical scientific approach and are helpful in *Roga* (disease) & *Rogi* (patient) *Pariksha* (examination). Valid or accurate information is referred to as *Prama*, and the process by which this knowledge is attained is referred to as *Pramana*. *Prama* may be thought of as scientific information that has previously been investigated using various scientific techniques. *Ayurved*, like any other field of knowledge, occasionally needs new proof in order to develop. *Pramana*, one of the most traditional research techniques, is crucial in the development of *Ayurved*'s research approach. *Pramana* can get the truthful knowledge. The term "*Pariksha*" has been employed by Charakacharya in place of "*Pramana*." A *Pramana* through which the items are accurately known is *Pariksha*. Despite being synonymous, "*Pariksha*" stresses means while "*Pramana* " focuses results since *Pariksha* is the method while *Prama* is the result. We learn about anything really and objectively via *Pramana*. *Pramana* are strategies used in science to get reliable knowledge. According to *Charakacharya*, there are only two possible outcomes for every given situation: either it exists or it does not.

- *Aptopadesha*
- *Pratyaksha*
- *Anumana*
- *Yukti*

Sushrutacharya focused on the notion of *pramanvat sharir* in the *Ayurvedic Sushrut Samhita* and how it relates to both excellent health and a long life.¹ *Charakacharya* has outlined the *Sama Ayam-Vistara* paradigm based on the same idea. When there is no difference between *Ayam and Vistara* or less, it has been observed that the individual is healthy and lives a long time.² Additionally, it was shown that when the difference between *Ayama and Vistara* is between 0 and 3 Angula, the individual's *Bala* is at its highest.³ When the difference between *Ayama and Vistara* is between 2 and 4 Angula, the individual's *bala* is at its medium point, and when the difference is over 4 Angula, the individual's *bala* is at its maximum point.⁴

The relationship between *Sama Ayam-Vistara* and unwell people connected to *Rasadhatu Vikruti* was taken into account in the current study.⁵ To test the theory in this instance as well, the researcher only included those who had *Krushata* as their *Rasadhatu Vikruti*. One of the dhatus from *Saptadhatu* described in *Ayurved* is *Rasadhatu*.⁶ This research study's primary goal was to assess *Sama Ayam Vistara* in those who had *Krushata* as their *Rasadhatu Vikruti*.

Measurements of the human body are a topic that is described in *Rachana Sharir (Anatomy)*. *Acharyas* describe important bodily aspects under this topic. According to *Praman Sharir*, *Swa-Anguli Praman* (individual fingerbreadth measurement) is indicated in *Charak-Samhita Vimanasthana*, *Sushrut-Samhita Sutrasthana*, and *Ashtanga-Sangraha*. *Samhitas* also provide an explanation of the idea of *Ayam-Vistara*. The notion of *Sama Ayam and Vistara* has been defined by *Acharya Charaka*, where *Ayam* is the height of a person and *Vistara* is the separation between the points of two hands held horizontally parallel to shoulders. The eight undesirable varieties of bodily constitution, including the *Sthaulya* and *krusha* types, are detailed by the *acharya* in *Charaka Samhita's Ashtouninditeeya Adhyaya*.

Aim and objectives

Aim

To Analyze the *Sama - Ayam Vistara* in those who have *Krushata*.

Objectives

To Find out the relationship between the *Ayam-Vistara* differences in those who have *Rasadhatu Vikruti*.

METHODOLOGY

- A screw gauge micrometer to gauge a person's *Swanguli Pramana* .
- When measuring the *Ayam and Vistara Swanguli Praman*, the *Ayam* is designated as "A" and the measuring tape as "S." *Ayam (A)* is thus equivalent to a person.
- A case document proforma with all the measurements and information on congenital and developmental mental deformities.
- 10 people in all, of either sex, were taken into consideration for the study.
- For this study, people between the ages of 18 and 60 were recruited from either sex.

INCLUSION CRITERIA

- *Rasadhatu Vikruti* individuals with *Krushata*.
- Individuals of either sex of 18 years to 60 years.

EXCLUSION CRITERIA

- *Krush* individuals with accidental, traumatic or chronic diseases history. Information sheets with specifics on the problematic deformity were used to collect the detailed information of the *Rasadhatu* individuals with *Krushata* who had previously received a diagnosis.

The following measurements were taken at various times.

- A screw gauge was used to measure the Swanguli *Pramana* .
- A measuring tape was used to measure *Ayam*.
- A measuring tape was also used to gauge *Vistara*.

KRUTSATA

A state or sickness when a person's body becomes emaciated and has less *Rasa Dhatu*, leading to greater *Mamsahinata* or *Mamsakshay* status. *Atikrusha* is one of the eight types of unwanted people that *Achrya Charaka* describes in the 21st chapter of the *Sutrasthana*. The main cause of *krishta* production is improper and insufficient diet. The *Rasas* of *Kashaya*, *Tikta*, and *Katu* are thought to generate *Karshya*. The *Rasa Pradoshaja Vyadhi* now contains the verses of *Krishangata*. *Atikarshya* is detailed in *Sushruta Samhita* chapter 15 along with its *Nidana*, *Samprapti Lakshana*, and *Chikitsa*. In addition to the aforementioned example, the word "*Krusha*" has been used several times in a variety of settings.

Atikrusha and *Atisthoola* are mentioned in chapter 24 of the *sutra sthana* by A.S. Despite mentioning its therapy, A.H. did not dedicate a separate paragraph to detailing the symptoms of *krusha*. For the purpose of discussing the symptoms, etiology, pathophysiology, prognosis, and therapy of *Krusha* person 23, *Bhavaprakash* has been given his own chapter, *Karshyadhikar*. It was listed by *Sharangadhar* as one of the disorders induced only by *Vata Dosha*, or *Nanatmaja Vyadhi* of *Vata*. *Karshya* is described by *Acharya Kashyapa* as an illness brought on by *Vata*.

SWA- ANGULI PRAMAN

Swanguli Pramana is a tool used in *Ayurved* to measure several bodily characteristics. the use of our own *swanguli Pramana* to measure our own body and other structures Because of this, *swanguli Pramana* should be used to measure the length, width, and height of our bodies as well as other structures. means that every individual is unique from another in terms of their size, form, life expectancy, level of happiness, etc. Therefore, using this *Swanguli Pramana* to assess our own bodies is preferable in *Ayurved*. *Charakacharya* asserts that *Anguli Pramana* must be a component of *dashavidh Pariksha* and a portion of *Rugna Pariksha*. Because *Dashavidh Pariksha* aids in knowing *rugna's bala* and *vyadhi*.

MEASUREMENT OF SWANGULI-PRAMAN

The middle finger's proximal interphalangeal joint length was taken into account for this measurement. as seen in the picture below. Right hand was taken into account for right-handed people for this *Swanguli Pramana* measurement, and left hand for left-handed people. Screw gauge micrometer was used to take the measurement. The reading is entered into an information sheet after being converted from mm to cm.⁷

Individuals' *Ayama* and *Vistara* were measured with a measuring tape, and readings were collected after converting the measurements into *Anguli Pramana* by dividing them by *Swanguli-Pramana* .⁸

AYAM –VISTARA -

Ayam – According to *Acharya Charaka*, the height of person is considered as *Ayam*.

Vistara – According to *Charakacharya*, it refers to the length of the arm when extended out fully, or the measurement between the tips of the middle fingers on the right and left hands.

SAMA SHARIR -The concept of *sama sharir* described in "*Rogbhishakjatiy*" *Adhyay* in *Charak Samhita*. Means person having his *Ayam* & *Vistara* equal is known as *Sama Sharir*. According to *Ayurved*, the person having *Sama Sharir* gets,

- Longevity of life.
- Physical and mental strength.
- Courageous life
- Comfortable life
- Wealthy life
- Economic status.

The best results for all the aforementioned criteria. The distinction between *ayam* and *vistara* can change all of the aforementioned requirements in either direction, according to the *acharyas*. If the difference between *Ayam* and *Vistara* is less than or equal to 2 *swanguli*, *Sama Sharir* is taken into account.

MEASUREMENT OF AYAM

Individuals' *Ayama* and *Vistara* were measured with a measuring tape, and readings were collected after converting the measurements into *Anguli Pramana* by dividing them by *Swanguli-Pramana* .⁹

- For this measurement, a person's height was taken into account as illustrated in the accompanying image. A person's height in centimeters is translated into *Angula*.
- *Swanguli Praman* would be *Swanguli* if the height measurement were measured in "H" cm, while *Ayam* would be A. $Ayam (A)$ therefore equals

$$A = H / S \text{ Angula}$$

MEASUREMENT OF VISTARA

For this measurement, the distance between the tips of the middle fingers on the right and left hands was measured in the extended position as seen in the accompanying image. Arm span was measured in centimeters and then translated to Angula. Vistara is thought of as "V" and Swanguli Praman is thought of as "S" if this measurement is thought of as "B" cm.¹⁰

The Vistara is equal to

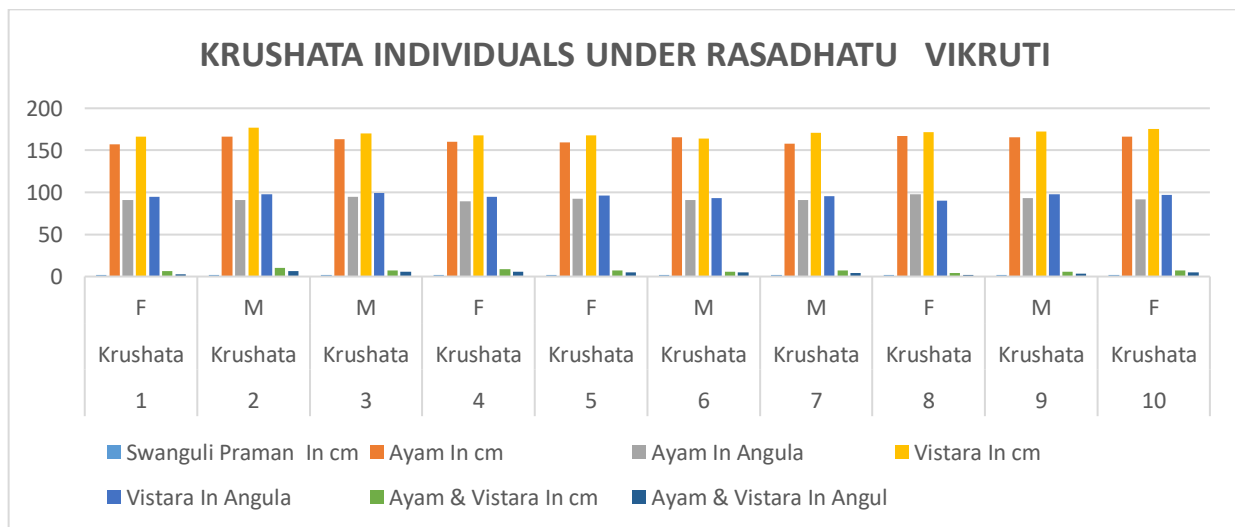
$$V = B / S \text{ Angula}$$

The difference between the Ayam and Vistara was estimated following the recording of all these measures and was documented on case paper. In case papers, information on people with Krushata who had already received a Rasadhata diagnosis was noted. The observations were then compiled into various tabulating forms. All of this information was then provided for statistical analysis.

OBSERVATIONS & RESULTS

TABLE 1 OBSERVATIONS: KRUSHATA INDIVIDUALS UNDER RASADHATUVIKRUTI

Sr. No.	Abnormality	Gender	Swanguli Praman In cm	Ayam In cm	In Angula	Vistara In cm	In Angula	Ayam & Vistara In cm	In Angul
1	Krushata	F	1.70	157.5	91.3214	166	94.4567	6.3	2.45348
2	Krushata	M	1.85	166	91.0945	177	97.9856	10.5	6.65476
3	Krushata	M	1.71	163.5	94.7654	170	99.0856	7.6	5.67543
4	Krushata	F	1.79	160.5	89.6345	167.5	94.5678	8.6	5.45345
5	Krushata	F	1.72	159.3	92.4545	167.5	96.3456	7.6	4.56434
6	Krushata	M	1.81	165.5	90.7656	164	93.2345	5.6	4.67534
7	Krushata	M	1.82	158.2	90.7634	170.5	95.3245	7.1	3.89076
8	Krushata	F	1.74	167.3	97.6758	171.5	90.3421	4.2	1.65456
9	Krushata	M	1.72	165.2	93.2345	172.4	97.8956	5.8	3.56456
10	Krushata	F	1.80	166.2	91.7634	175.3	96.7656	6.9	4.76556



RESULTS

- The outcomes of the statistical analysis are as follows.
- 15% of people differ between Ayam and Vistara by 0 to 3 Angula.
- Between Ayam and Vistara, 60% of people have a difference of 2 to 4 Angula, while 25% have a difference of 4 or more Angula.

DISCUSSION

Among all *Pramana*, *Aptopadesha* should first obtain any necessary scientific information, and then *Pratyaksha* and *Anumana* should conduct examinations. Since *Aptopadesha* is the first source of knowledge on *Ayurved* or any other science, it is regarded as the fundamental one. The next two (*Pratyaksha* & *Anumana*) are thought to be adequate for individuals who already have a basic understanding of the science, since it is claimed that "Our eyes can't see what our mind doesn't know." The second kind of *Pramana sharir* that is significant is called *anguli Pramana*. Principles and facts that have been rigorously verified and are universally acknowledged are always part of science.¹¹ *Pramana* was used as

the standard to gauge the size and shape of the body parts since they serve as instruments for evaluating the patient both before and after therapy. The modern definition of anthropometry is the study of the human body in terms of bone, muscle, and adipose tissue and how these factors are connected with the risk of both systemic and lifestyle disorders. In order to discover vyadhi, estimate the prognosis of an illness, and arrange the appropriate course of therapy, Prakruti aids in identifying a person's overall make-up and characteristics.

The difference between Ayam and Vistara in healthy people is less or nonexistent, according to the Sama Ayam-Vistara idea. While an individual with roughly equal Ayam and Vistara is considered healthy, an individual with a larger difference in Ayam and Vistara is considered to be in the unhealthy group. This was solely taken into account for the study's assessment. Because not everyone who has a higher difference in Ayam & Vistara will necessarily be harmful. The conclusion of the investigation demonstrates the typical relationship between the type of deformity & difference in Ayam & Vistara.¹²

- 15% of *Rasadhatu Vikruti* persons have an angular discrepancy between Ayam and Vistara of 0 to 3 Angula.
- About 60% of people differ by 2 to 4 Angula between Ayam and Vistara.
- About 25% of people have an Ayam & Vistara differential of 4 Angula or more.
- The majority of situations where Ayam & Vistara vary are between 2 and 4 Angula
- The examination of the data reveals the typical relationship between *Krushata* and the *Rasadhatu Vikruti* people, as well as the variations in Ayam and Vistara. The results of the study projects demonstrate the strong correlations between the category 2 and category 4 Angula differences.



IMAGE NO. 1 -DIAGRAMMATIC PRESENTATION OF AYAM AND VISTARA

CONCLUSION

However, the above result shows that in *Rasadhatu Vikruti* persons with *Krushata*, the difference in *Ayam* and *Vistara* generally ranges from 2 to 4 *Angula*, a little more in the range of above 4 *Angula*, and less in the range of 0 to 3 *Angula*. Accordingly, we may state that the gap between *Ayama* & *Vistara* in *Rasadhatu Vikruti* people with *Krushata* is about between 2 and 4 *Angula*. According to statistical study, *Krushata* people who follow the *Rasadhatu Vikruti* have an average difference between *Ayam* and *Vistara*. Consequently, the principle of "Sama Ayam-Vistara" aids us in better determining the Healthy or Unhealthy condition of an individual.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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