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"A CASE STUDY ON RASADHATU VIKRUTI AND ITS SIGNIFICANT CO-RELATION WITH PRAMAN SHARIR (AYAM & VISTARA)"

Yesha A Kacha1*, Ajit Kumar S Wahane2, Geetanjali3, Nitin Kumar M Vala4

[1*]PG Scholar, Department of Rachana Sharir, Parul Institute of Ayurved, Limda, Vadodara, Gujarat, India
[2]Associate Professor, Department of Rachana Sharir, Parul Institute of Ayurved, Limbda, Vadodara, Gujarat, India
[3]Assistant Professor, Department of Rachana Sharir, Sardar Ayurved College and Hospital, Mehsana, Gujarat, India
[4]PG Scholar, Department of Rachana Sharir, Parul Institute of Ayurved, Limda, Vadodara, Gujarat, India

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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 dhatus 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.

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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

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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

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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.

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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 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 Angula

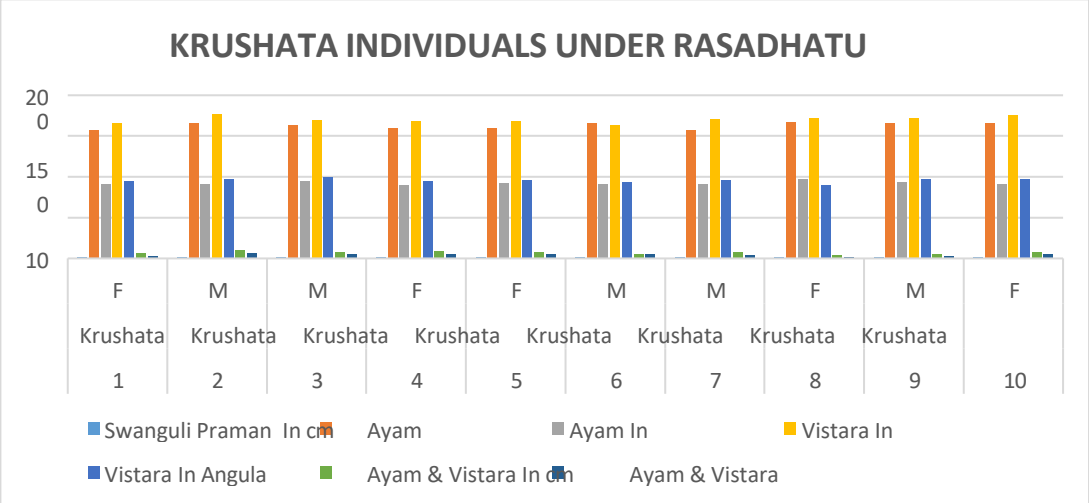
The difference between the Ayam and Vistara was estimated following the recording of all these measures and was documented on case paper. In case papers, information on people with Krushata who had already received a Rasadhatu diagnosis was noted. The observations were then compiled into various tabulating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

Observations & Results

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Table 1 Observations: Krushata Individuals Under Rasadhatuvikruti

Sr. No.	Abnormality	Gender	Swanguli Praman	Ayam		Vistara		Ayam & Vistara	
			In cm	In cm	In Angula	In cm	In Angula	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.

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- 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.

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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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