



INTANGIBLE AND VIRTUAL STUDY OF MAJJASARAPURUSHA, MANSASARAPURUSHA AND ASTHISARAPURUSHA WITH RESPECT TO SANDHIS

Ayurveda

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ABSTRACT

Primary aspects of Ayurved concern with Sharir (human body) or Rachana Sharir (Anatomy). It gives knowledge about the basic rachana (Structure) of human body which is very vital with respect to Nidan (Diagnosis) and Chikitsa (Treatment).

In Rachana Sharir (Anatomy) the concept of Praman sharir (Measurements of human body) is explained. In this subject matter, decisive parameters of human body are explained by Acharyas. In praman sharir, swa-angulipraman (Individual finger breadth measurement) is stated in Charak-Samhita Vimansthan, Sushrut- Samhita-Sutrasthan and Ashtang-Sangraha. In Ayurved the concept of Sarataparikshan is also mentioned. In this laxanas (signs and symptoms) of Majjasara purusha, Mansasarapurusha and Asthisarapurusha are explained by different Acharyas. Sara is nothing but sarvotkrishtha-ansha (intoxicating or best factor) of that particular individual. Sara means unparalleled, genuine, strong etc. In case of majja sarapurusha, 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. In case of asthisarapurusha, Acharyas have used the word sthoola and in case of manasarapurusha mainly Charakacharya have used the word sthoola (big, huge), sthira (stable) and mamsopachita (bulky) related to the sandhis. So, it is essential to understand these words in terms of proportions. So, the relative study of praman sharir majjasarapurusha, mansasarapurusha and asthisarapurusha is needed to recognize and associate the hypothesis about the sandhis of majjasarapurusha, mansasarapurusha and asthisarapurusha using anguli praman and anthropometric measurements.

KEYWORDS

Praman sharir, sandhis of majjasarapurusha, mansasarapurusha and asthisarapurusha, Anthropometry

INTRODUCTION –

SARATA – (Potency of the systems)

Sara is nothing but most effective essence or factor of that particular person. The sarata is present in the body by nativity. There are eight sara purushas, mentioned in ayurved as Twacha sara, Rakta sara, Mansa sara, Meda sara, Majja sara, Asthi sara, Shukra sara and satwa sara purusha. Ekadhatu-sara person can live long life. And contrary to this, if not a single dhatu is sarawan in a individual; will not live a long life. Also, in same individual, one two or more dhatus are functionally potent (sara) and enduring is not potent functionally (asara). Some dhatus are sara and some are asara, this condition is commonly found in the society. In sara-dhatu also, some are uttam-sara (Best), some are madhyam-sara (Moderate), alpa-sara (Minimum) and asara (Absence) and these four types are found every dhatu is sarawan in two ways as, Pramantaha (Quantity wise) and Gunataha (Quality wise). In a civilization, one can discover various such cases in which, the body growth i.e. the body parts (pratyangas) are distinctive i.e. the Pramantaha-sarata. But in such cases, there may be lacking of manasik-bhava-lananas (mentally not strong) 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. In case of mansasarapurusha, sandhis should be like sthoola (big, huge), sthira (stable) and mamsopachita (bulky). Also, one should have the qualities like patience, Knowledgeful, not greedy, healthy and strong. In case of asthisarapurusha, Acharyas have used the word sthoola related to sandhis (big, huge). So it is necessary to look in both ways as Pramantaha and Gunataha while assessing the dhatu-saratwa. Some persons may be pramantaha-sara but not gunataha-sara and vice versa.

SARASARATWA-PARIKSHAN - (Investigation for the vigour of the systems)

In the intrauterine life, when there is formation of avayavas (Body parts), they are transformed by shonita (ovum) and shukra (sperm). The sarata is totally dependent on the sara-bhag (potent factor of sperm and ovum) of mother and father itself. If there is be short of of any saratwa in the parents, then eventually their progeny will also lack the same. Therefore, dhatus of parents are more sarawan then, their child will good sarayukta dhatus and avayavas. Hence, it is clear that, for the consideration of sarata one should look beeja-saratwa, diet of mother and father, principally of mother during pregnancy. In normal healthy

person for not occurring diseases and if it takes place then for combating it and to get complete relief from it, which dhatus are balawan(strong) and which are less, this should be noted. Hence it is vital to do sarasaratwa-parikshan.^{1&2}

PRAMAN-SHARIRA- (Dimensions of human body)

Praman means dimensions and sharira means deha (body). Praman sharir includes the fundamental parameters or measurements of the human body. According to Ayurved, it consists of Swa-anguli-praman (Individual finger breadth measurement). Mainly, Swa-anguli praman is taken by measuring the breadth of proximal interphalangeal joint of middle finger of a hand of a particular person as explained in Sushrut Samhita Sutrasthan thirty fifth adhyaya and commented by Adhamalla. It varies from person to person. According to Charakacharya, explained in Charak Vimansthan eighth adhyay and one hundred and seventeenth shloka, human body is 84 angula. According to Sushrutacharya, explained in Charak Vimansthan thirty fifth adhyay and sixteenth 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 usual measurements in terms of anguli praman are explained by various acharyas. In case of majjasarapurusha, mansasarapurusha and asthisarapurusha related to the sandhis means big joints of our body like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth or circumference, acharyas have mentioned the words like sthoola (big, bulky), vritta (round) and deergha (long), sthira (stable) and mamsopachita (bulky). Means these joints are more distinguishingly present in majjasarapurusha, mansasarapurusha and asthisarapurusha. These joints can be taken because their measurements are accessible in different samhitas.^{3&4}

ANTHROPOMETRY -

The word anthropometry literally means measurements of individual. Anthro means man and Pometry means measure. The study of anthropometry is the study of human body measurements to assist in understanding human bodily variations. The study of physical proportions in people including the measurement of human body characteristics such as size, breadth, girth and distance is called as anthropometry.

The word anthropometry refers to comparative measurements commonly used as indices of growth and development include length,

weight, breadth, etc. Anthropometry plays a major role in the field of individuals design, clothing and architecture where statistical data about the distribution of body dimensions in the population are used to optimix products. Changes in life styles, nutrition and composition of populations lead to changes in the distribution of body measurements (dimensions).⁵

DISCUSSION -

Sarata is nothing but best effectual and persuasive part of the individual. Eight sara purushas are explained in ayurved. Mansasarapurusha is 3rd, Asthisarapurusha is 5th and Majjasarapurusha is explained as 6th sarapurusha. In case of majjasarapurusha, asthisarapurusha and mansasarapurusha, Charakacharya has mentioned exclusively about the joints. The joints of majjasarapurusha are sthoola (big, bulky), vritta (round) and deergha (long) in terms of measurements. The joints of mansasarapurusha are sthoola (big, huge), sthira (stable) and mamsopachita (bulky). And in case of joints of asthisarapurusha, they are sthool (big, huge). Here, one can take the big joints as there standard proportions are mentioned in various samhitas. Principally one can take shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) interms of length, breadth and circumference because their standard parameters are given by different acharyas. These joints can be more distinguishingly present in majjasarapurusha, asthisarapurusha and mansasarapurusha compared to other sara purushas as it is theoretically mentioned by Charakacharya. The measurements stated by acharyas are in terms of swaanguli praman. So, one can compare these measurements by using anthropometry. A range of methods are explained for swanguli praman. But commonly used technique is by using breadth of proximal interphalangeal joint of middle figure can be consider as swaanguli praman. In case of majjasarapurusha, asthisarapurusha and mansasarapurusha, Charakacharya have used the word sthoola while explaining the sandhis of these sarapurushas. So, it is very essential to stipulate the sandhis of these three sarapurushas interms of anguli praman and anthropometry with relative study.

CONCLUSION -

Considering Sarata, Praman sharir and Anthropometry, in case of joints of majjasarapurusha, asthisarapurusha and mansasarapurusha, the big joints like shoulder joint (kaksha sandhi), wrist joint (manibandha sandhi), knee joint (Janu sandhi), ankle joint (gulpha sandhi) and Shira (Head as it is the union site of skull bones) can be taken as their customary measurements interms of length, breadth and circumference are explained by different acharyas. These measurements can be measured by swanguli praman and by using different anthropometrical methods. Relative assessment type of study is required to distinguish between the unambiguous sandhis of majjasarapurusha, asthisarapurusha and mansassarapurusha interms of their measurements.

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