



International Journal of Research Publication and Reviews

Journal Homepage: www.ijrpr.com ISSN 2582-7421

"A COMPREHENSIVE STUDY OF ANGULA PRAMANA OF PRABAHU W.S.R TO PRAKRUTI"

Dr. Kiran Kumar T M¹, Dr. Rashmi N. R², Dr. Kochuthresia Jose³

¹Final year Post Graduate Scholar, Department of Rachana Sharira, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital and Research centre, kuthpady, Udupi, Karnataka, india.

Email: drkiran231997@gmail.com

²Assistant professor, Department of PG Studies in Rachana Sharira, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Hospital and Research Centre Kuthpady, Udupi, Karnataka, India.

³Assistant professor, Department of PG Studies in Rachana Sharira, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Hospital and Research Centre Kuthpady, Udupi, Karnataka, India.

ABSTRACT

Background: *Pramana Shareera* and *Prakruti* are fundamental concepts in Ayurveda. *Anguli Pramana* is described as an individualized method of body measurement and is considered useful in assessing body proportions. Although classical Ayurvedic texts describe the association between body measurements and constitutional types, scientific evidence supporting this relationship is limited. The present study was undertaken to evaluate the relationship between *Prabahu Anguli Pramana* and *Prakruti*.

Methods: A cross-sectional observational study was conducted among 300 healthy individuals (150 males and 150 females) aged 25–35 years. *Prakruti* was assessed using a standardized assessment proforma. *Prabahu* length was measured bilaterally from the acromion to the radiale, and the measurements were converted into *Swa Anguli Pramana*. The collected data were analyzed using descriptive statistics and one-way analysis of variance (ANOVA).

Results: The mean *Prabahu Anguli Pramana* differed among the various *Prakruti* groups. Statistically significant differences were observed in both the right and left upper limbs, indicating an association between constitutional type and *Prabahu Anguli Pramana*.

Conclusion: The study demonstrates a significant association between *Prabahu Anguli Pramana* and *Prakruti*. These findings support the Ayurvedic concept that constitutional differences are reflected in body proportions and suggest that *Prabahu Anguli Pramana* may serve as an objective anthropometric parameter in the assessment of *Prakruti*.

Keywords: Ayurveda; Anguli Pramana; Prabahu; Prakruti; Anthropometry; Constitutional Assessment.

Introduction

Ayurveda is a holistic system of medicine that emphasizes the maintenance of health and prevention of disease through an understanding of an individual's constitution and body characteristics. The concepts of **Prakruti** and **Pramana Shareera** are fundamental in the assessment of an individual and are described in the classical Ayurvedic texts as important parameters for clinical evaluation. *Pramana* refers to various means of acquiring knowledge¹. It has been given importance in the classics & included among the Dashavidha Pareekshyabhas².

Pramana Shareera refers to the measurement of the human body and its various anatomical structures. Classical texts describe body measurements using **Swa Anguli Pramana**³, an individualized unit based on one's own finger breadth. According to Ayurveda, assessment of body measurements helps in understanding normal body proportions and serves as an important parameter in evaluating the physical constitution of an individual and it specifically denotes the quantitative measurement of different parts of the human body.⁴

In Anthropometric studies, Landmarks or reference points are primarily related to bony prominences, which are usually fixed in position and often covered by varying thickness of muscular and adipose tissue.⁵

Prakruti represents the inherent constitutional makeup of an individual, determined by the relative predominance of **Vata, Pitta, and Kapha Doshas**. In purusha, prakruti is the state of health when there is equilibrium of doshas and dhatus in the body.⁶ & it is swabhava that is innate nature or Aarogya⁷. During conception, whichever Dosha is predominant would be the dominant Prakruti of that being. Dalhana clarifies that the predominant dosha during conception is qualitative and not pathological as the term Utkata means aggravation or potent⁸. Prakruti has been compared to vishaja krimi that is worms that are born in poison because they are immune to the same poison and cannot be killed by it. Similarly this dosha aggravation cannot harm the

person⁹. On the origin of prakruti, the doshas that are present in the shukra and aarthava during commencement of life contribute to the seven kinds of Prakritis¹⁰, Ekadoshaja, Dwandwaja & Sama prakruti¹¹. Since body structure is considered one of the manifestations of constitutional predominance, variations in body measurements are expected among different Prakruti groups.

Among the various measurements described in **Pramana Shareera**, **Prabahu Pramana** is one of the important upper-limb measurements. Although the classical texts describe the significance of body measurements in relation to constitutional assessment, scientific studies evaluating the association between **Prabahu Anguli Pramana** and **Prakruti** are limited. Establishing this relationship through objective anthropometric measurements may contribute to the scientific validation of classical Ayurvedic concepts.

Therefore, the present study was undertaken to evaluate **Prabahu Anguli Pramana** in individuals belonging to different **Prakruti** groups and to determine whether a statistically significant association exists between constitutional type and Prabahu measurement.

Materials and Methods

Study Design and Participants

A cross-sectional observational study was conducted to assess the relationship between Anguli Pramana of Prabahu and Prakruti. A total of 300 participants were included in the study, comprising 150 males and 150 females. Participants belonging to the age group of 25–35 years were selected for the study.

Assessment of Prakruti

The Prakruti assessment was carried out, and participants were categorized according to their Prakruti classification. The study included individuals belonging to Dwandwaja Prakruti groups.

Measurement of Prabahu Anguli Pramana

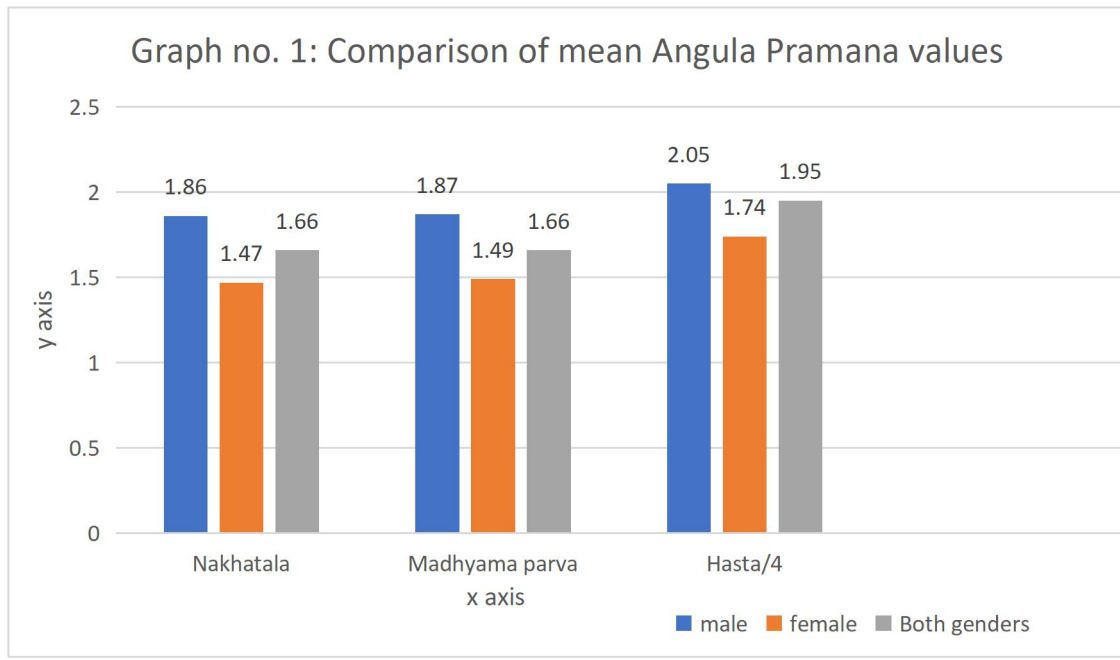
The length of the Prabahu (arm) was measured from the acromion landmark to the radiale landmark¹² using standard anthropometric techniques. The measurement was recorded in centimeters. The corresponding Anguli Pramana was calculated using the individual's own finger breadth (Swa Angula) as the unit of measurement.

Data Collection and Statistical Analysis

Anthropometric measurements were collected and recorded systematically. The obtained data were analyzed using Microsoft Excel. Mean and standard deviation were calculated for the measurements, and statistical significance among different Prakruti groups was assessed using analysis of variance (ANOVA). A p-value was considered significant for statistical comparison.

Results

A total of **300 participants** (150 males and 150 females) aged **25–35 years** were included in the study. The standardized Angula measurements demonstrated mean values of **1.66 ± 0.24** for Nakhatala Angula, **1.66 ± 0.24** for Madhyama Parva Angula, and **1.95 ± 0.32** for Hasta/4 Angula in the overall study population.



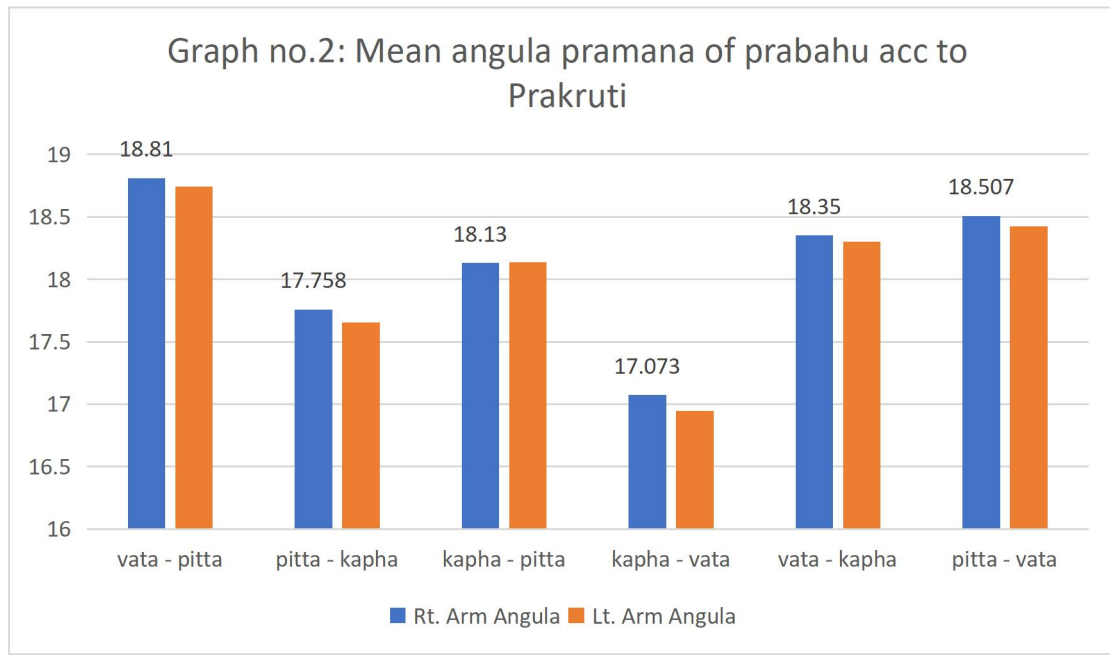
The mean Prabahu Angula Pramana in the overall population was 18.156 ± 1.675 Angulas for the right arm and 18.095 ± 1.206 Angulas for the left arm. Male participants exhibited mean values of 16.968 ± 1.203 Angulas (right arm) and 16.890 ± 1.293 Angulas (left arm), whereas female participants showed mean values of 19.344 ± 1.093 Angulas and 19.299 ± 1.057 Angulas, respectively.

Among the Dwandwaja Prakruti groups, **Vata–Pitta Prakruti** constituted the highest proportion of participants ($n = 77$), followed by **Pitta–Kapha** ($n = 58$), **Kapha–Pitta** ($n = 56$), **Kapha–Vata** ($n = 42$), **Vata–Kapha** ($n = 34$), and **Pitta–Vata** ($n = 33$).

The mean right and left Prabahu Angula Pramana varied among the different Dwandwaja Prakruti groups. The highest mean values were observed in the **Vata–Pitta** group (right: 18.81 ± 1.240 , left: 18.742 ± 1.217 Angulas), whereas the lowest values were recorded in the **Kapha–Vata** group (right: 17.073 ± 1.470 , left: 16.944 ± 1.432 Angulas).

TABLE NO.01 :- Mean and Standard Deviation of right and left prabahu Angula Pramana According to Prakruti:

Prakruti	No.	Right Arm Angula Mean $\pm$ SD	Left Arm Angula Mean $\pm$ SD
Vata - pitta	77	18.81 ± 1.240 SD	18.742 ± 1.217 SD
Pitta – kapha	58	17.758 ± 1.731 SD	17.657 ± 1.744 SD
Kapha – pitta	56	18.130 ± 1.758 SD	18.138 ± 1.807 SD
kapha – vata	42	17.073 ± 1.470 SD	16.944 ± 1.432 SD
Vata – kapha	34	18.350 ± 1.512 SD	18.302 ± 1.542 SD
Pitta - vata	33	18.507 ± 1.660 SD	18.422 ± 1.677 SD



One-way ANOVA demonstrated a statistically significant difference in Prabahu Angula Pramana among the Dwandwaja Prakruti groups. The right Prabahu Angula Pramana showed an **F-value of 7.29** with a **p-value of 1.88×10^{-6}** , while the left Prabahu Angula Pramana showed an **F-value of 8.09** with a **p-value of 3.56×10^{-7}** , indicating statistically significant variation between the Prakruti groups ($p < 0.05$).

TABLE NO. 02 :- One way Anova showing comparison of Angula pramana of Prabahu among Dwandwaja Prakruti:

Parameter	F - value	P - value	Interpretation
Right prabahu Angula pramana	7.29	1.88E-06	Statistically significant
Left prabahu Angula pramana	8.09	3.56E-07	Statistically significant

Discussion

The present cross-sectional study evaluated the relationship between **Prabahu Angula Pramana** and **Dwandwaja Prakruti** in 300 healthy adults aged 25–35 years. The findings demonstrated statistically significant variations in right and left Prabahu Angula Pramana among different Prakruti groups, suggesting that body proportions differ according to constitutional type.

The standardized mean Swa-Angula measurements obtained in this study were 1.66 ± 0.24 cm for Nakhatala Angula, 1.66 ± 0.24 cm for Madhyama Parva Angula, and 1.95 ± 0.32 cm for Hasta/4 Angula. These observations support the Ayurvedic principle that **Swa-Angula** provides an individualized unit of body measurement rather than relying on a universal standard.

The overall mean Prabahu Angula Pramana was 18.156 Angulas for the right arm and 18.095 Angulas for the left arm. These values were greater than the classical reference of 16 Angulas described in Ayurvedic texts. This difference may be attributed to variations in anatomical landmarks used for measurement, evolutionary changes, genetic factors, nutritional status, and lifestyle differences in the present population.

Among the Dwandwaja Prakruti groups, individuals with **Vata–Pitta Prakruti** demonstrated the highest mean Prabahu Angula Pramana, whereas those with **Kapha–Vata Prakruti** exhibited the lowest values. One-way ANOVA confirmed that these differences were statistically significant for both the right ($p = 1.88 \times 10^{-6}$) and left ($p = 3.56 \times 10^{-7}$) upper limbs. These findings indicate that Prakruti is associated with measurable variations in body proportions.

The findings of the present study support the practical importance of **Pramana Pareeksha** in assessing individual body constitution. Establishing standardized Prabahu Angula values may contribute to anthropometric assessment and provide objective data for future Ayurvedic research. Further multicentric studies involving larger and more diverse populations are recommended to validate these observations and establish broader reference standards.

Conclusion

The present study demonstrated significant variation in **Prabahu Angula Pramana** among different **Dwandwaja Prakruti** groups in healthy individuals aged 25–35 years. The mean Prabahu Angula Pramana was **18.156 Angulas** for the right arm and **18.095 Angulas** for the left arm, with no appreciable bilateral difference. Individuals with **Vata–Pitta Prakruti** exhibited comparatively higher mean values, whereas those with **Kapha–Vata Prakruti** showed lower values. One-way ANOVA confirmed that these differences were statistically significant, indicating an association between Prakruti and Prabahu Angula Pramana. The findings support the Ayurvedic concept of constitutional variation in body proportions and suggest that Prabahu Angula Pramana may serve as a useful anthropometric parameter for understanding Prakruti-based morphological differences.

REFERENCES:

- 1) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 262.
- 2) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 276.
- 3) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 279.
- 4) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 339.
- 5) Rastogi S, Shukla BRK. Laboratory Manual of Physical Anthropology. Lucknow: Bharat Book Center; 2003. 374 p.
- 6) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 62.
- 7) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 277.
- 8) Susruta. Susruta Samhita, Sutrasthana, with Srichakrapanidattavivachitaya Bhanumati Vyakya. Varanasi: Krishnadas Academy; Chaukhambha Press; Reprint ed. 2001. 824 p. p. 360.
- 9) Susruta. Susruta Samhita, Sutrasthana, with Srichakrapanidattavivachitaya Bhanumati Vyakya. Varanasi: Krishnadas Academy; Chaukhambha Press; Reprint ed. 2001. 824 p. p. 362.
- 10) Susruta. Susruta Samhita, Sutrasthana, with Srichakrapanidattavivachitaya Bhanumati Vyakya. Varanasi: Krishnadas Academy; Chaukhambha Press; Reprint ed. 2001. 824 p. p. 360.
- 11) Agnivesha. Charaka Samhita. Revised by Charaka and Dridhabala, with Ayurvedadipika commentary of Chakrapanidatta. Edited by Jadavji Trikamji Acharya. 5th ed. Varanasi: Chowkhamba Sanskrit Sansthan; 2008. 738 p. p. 277.
- 12) Norton KI, editor. *Kinanthropometry and Exercise Physiology: An Introduction*. 4th ed. London: Routledge; 2018. p. 114–115.