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**PRECISION IN ANATOMY: EXPLORING THE SIGNIFICANCE OF
PRAMANA IN RACHNA SHARIR STUDIES**

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ABSTRACT

Background: *Rachana Sharir*, a foundational component of *Ayurvedic Samhita* texts, explores the anatomical structure described by ancient *Acharyas*. In modern medical education, it forms a crucial aspect of the Bachelor of Arts in Medical Science program, facilitating the understanding and identification of human body parts through dissection techniques. This course nurtures a research-oriented mindset and clinical proficiency among scholars.

Objective: To investigate the principles of *Rachana Sharir* as they relate to *Ayurvedic* teachings, emphasizing its integral role in understanding human anatomy from both a historical and practical perspective.

Methods: A comprehensive review of literature from *Ayurvedic* texts and contemporary medical education curricula was conducted to elucidate the teachings and methodologies of *Rachana Sharir*. Key aspects such as dissection techniques, anatomical descriptions, and educational outcomes were examined.

Results: *Rachana Sharir* provides a foundational framework for understanding human anatomy within *Ayurveda*, integrating ancient wisdom with modern anatomical sciences. It equips scholars with the necessary skills to comprehend and apply anatomical knowledge in clinical and research settings.

Conclusion: The study underscores the enduring relevance of *Rachana Sharir* in contemporary medical education, highlighting its role in fostering holistic perspectives on human anatomy and its applications in clinical practice within the *Ayurvedic* framework.

Keywords: *Anguli Praman, Anthropometry, Praman Sharir, Rachna Sharir*

INTRODUCTION

The scientific study of human body measurements, with a particular emphasis on dimensions, proportions, and composition, is referred to as anthropometry. The process entails the methodical gathering of a variety of physical measurements of the human body and the correlation of those measurements [1]. The growth, development, nutritional status, and overall health of an individual can all be evaluated with the help of these metrics [2]. Height, weight, body mass index (BMI), circumferences, and skinfold thickness are all examples of metrics that are included in anthropometric data [3]. This area of study is extremely important to a number of different fields, such as anthropology, nutrition, medicine, ergonomics, and sports science [4]. For the purpose of gaining insights into demographic features, evaluating health risks, and tailoring interventions to individual needs, researchers can get these insights through the analysis of anthropometric data [5].

Single, portable, simply adaptable, non-invasive, and economical procedures are included in anthropometry nowadays. These techniques are used to evaluate the size and composition of the human body, which reflects the individual's health and nutritional state [6].

To ascertain an individual's *Ayu*, the Sharir Praman is the sole instrument that can be utilized. The classical literatures of *Ayurveda* are documented, yet they also include a great deal of hypothetical conceptions. Pramana of several parts of the body is explicitly mentioned in the classics. *Anguli*, which means "finger breadth," indicates the width of the fingers. The descriptions of the measurements of the various body parts that are provided by our Acharyas will be the source of appreciation for *Rogi Pariksha*. The unit of the measurement utilize for this is the *Swa-Anguli* Pramana (finger breadth) under the present scheme of Anthropometry the accepted unit of *Angula* has not been utilized as the unit measurement if the own finger

breadth use for this purpose this arise the question concerning the definite anatomical points where the *Anguli* ought to be measured to find out the unit of measurement in every individual and second question is definite anatomical points regarding *Anga Pratyanga* description not given by our *Acharyas* [7].

प्रमाणतश्चेति शरीरप्रमाणं
पुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यते
उत्सेधविस्तारायामैर्यथाक्रमम्।
तत्र पादौ । च. वि. 8/117
देहः स्वैरङ्गुलैरेष यथावदनुकीर्तितः। सु. सू.
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प्रमाणं पुनः स्वाङ्गुलैः। अ. सं. शा 8/36

Objectives

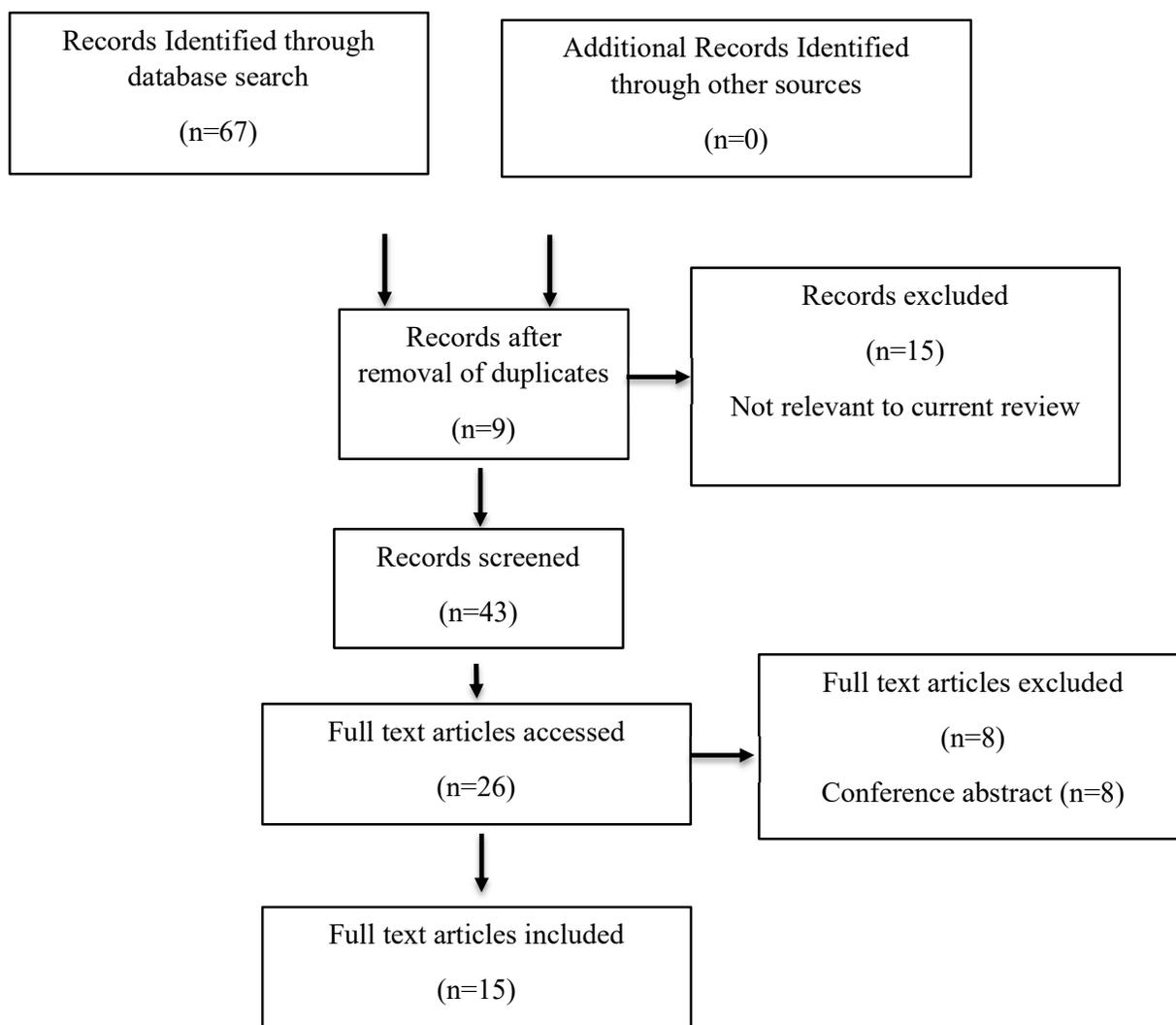
1. To investigate the principles of *Rachana Sharir* as they relate to *Ayurvedic* concepts, emphasizing its integral role in understanding human anatomy from both a historical and practical perspective.
2. To assess the practical applications of *Pramana* metrics in diagnosing diseases, designing treatment interventions, and monitoring

disease progression within *Ayurvedic* clinical practice.

3. To analyse the methodologies used in *Rachna Sharir* texts and contemporary studies to measure and define anatomical structures using *Pramana* principles.

Methodology

- A comprehensive literature search was conducted across major databases including PubMed, Embase, and *Ayurvedic* repositories. Eligible studies were selected based on predefined inclusion criteria focusing on the concept of *Pramana* in *Rachna Sharir* texts and its application in anatomical studies. Data extraction and synthesis were performed to analyse the methodologies, findings, and implications of *Pramana* in relation to anatomical precision.
- All relevant material is concluded, discussed, and an attempt is made to determine the scientific potential of *Praman Sharir's* basic notions.



Flow chart 1: Flow diagram of selection process for collection of data

Importance of *Praman Sharir*

Ayurvedic literature on Sharir Rachana provides a comprehensive account of body measurements and its constituent constituents. In our classical literature, the phrase "*Praman Sharir*" refers to a certain branch that emphasizes the significance of measures or anthropometry. *Praman*, on the other hand, refers to the method of quantifying different biological things. It holds significant importance in the field of

medical applied science. Prior to commencing *Chikitsa*, which is regarded as the practice of medicine, the knowledgeable physician should conduct the *Pareeksha* of *Karyadesha*, specifically the *Aatur Sharira*. *Acharya Charaka* elucidated the methodology of *Dashavidha Pareeksha*, of which *Praman Pareeksha* is one component [8]. The primary objective of Pareeksha is to acquire knowledge about the *Bala* of *Rogi*, which *Acharya Sushruta* regarded as the

primary means of obtaining information about *Ayu* and *Bala* [9, 10].

The onset of diabetes in people can be predicted using anthropometric indicators like blood sugar levels. One of these was the development of a brand-new indicator known as the Body Shape Index. It has been proven through a number of cohort observational studies that the A Body Shape Index (ABSI) is a significant indicator for both mortality and morbidity. It should be noted, however, that the predictive level of ABSI for diabetes differed depending on the ethnicity of the individual.

In the 8th chapter of *Vimana Sthana*, *Acharya Charaka* provided a detailed explanation of *Dashavidha Parikshya Bhava*, which includes *Prakriti*, *Sarata*, *Samhanana*, *Praman*, and other factors, in order to determine the patient's strength level. These assessment tools are very valuable for assessing the health and fitness level of a healthy individual [11]. From a scientific perspective, strength and fitness refer to the optimal functioning of the body's organic system, enabling it to efficiently perform demanding duties and engage in leisure activities with high energy levels. Physical fitness refers to an individual's overall health and ability to easily do daily activities, as well as having enough energy to engage in hobbies and recreational activities. Physical fitness can be categorized into two types: health-related

fitness, which focuses on achieving good health outcomes, and performance or skill-related fitness, which aims to develop optimal sports skills for competition [12]. Health-related physical fitness encompasses both the therapeutic and preventative aspects of health. The five health components included are body composition, physical strength, muscular endurance, cardio-respiratory fitness, and flexibility. The ALPHA-FIT test battery for adults is a dependable, valid, and simply applicable collection of tests designed to assess health-related physical fitness. This document elucidates the established protocols for conducting health-related fitness testing. The objective of this study is to determine the correlation between physical fitness and *Sharir Prakriti*, *Dhatusarata*, and *Charakokta Anguli Pramana*. In order to achieve the objective of a thorough evaluation and assessment of physical fitness, the examination will include a full analysis of factors such as body constitution (*Sharir Prakriti*), tissue health (*Dhatusarata*), and body measurements (*Anguli Pramana*) using comprehensive parameters. A new line Procedure: Following the acquisition of approval from the Institutional Ethics Committee, a total of 200 participants who were in good health and within the age range of 22 to 35 years were enrolled in the study. The assessment of their body constitution and tissue health

was conducted utilizing a standardized and validated questionnaire and software called Ayusoft C-DAC [13].

RESULTS

The review identified 15 relevant studies that met the inclusion criteria. These studies collectively emphasized the foundational role of *Pramana* in *Rachna Sharir*, highlighting its application in measuring

anatomical structures, physiological proportions, and their implications for health assessment and treatment strategies within *Ayurveda*. Key findings include the utilization of *Pramana* metrics in disease diagnosis, treatment planning, and monitoring disease progression, showcasing its practical relevance alongside symbolic and philosophical interpretations.

S. No.	Body Part	<i>Angulipramana</i>		
		<i>Acharya Charaka (Ch.Vi.6/117) [14]</i>	<i>Acharya Sushruta (Su.Su.35/12) [15]</i>	<i>Acharya Vriddha Vagbhat (A.S. Sha.8 / 29, 30, 31) [16]</i>
1.	<i>Paad (Foot)</i>	<i>Utsedha (Height) – 4 Anguli Ayam (Length) – 14 Anguli Vistar (Breadth) – 6 Anguli</i>	<i>Ayam (Length) – 14 Anguli Parinah (Circumference) – 14 Anguli</i>	<i>Utsedha (Height) – 4 Anguli Ayam (Length) – 14 Anguli Parinah (Circumference) – 14 Anguli</i>
2.	<i>Paad Angushtha (Great Toe)</i>	-	<i>Ayat (Length) – 2 Anguli</i>	<i>Ayat (Length) – 2 Anguli</i>
3.	<i>Paad Pradeshini (Second Toe)</i>	-	<i>Ayat (Length) – 2 Anguli</i>	<i>Ayat (Length) – 2 Anguli</i>
4.	<i>Paad Madhyama (Third Toe)</i>	-	<i>1/5 part less than Pradeshini</i>	<i>1/5 part less than Pradeshini</i>
5.	<i>Paad Anamika (Fourth Toe)</i>	-	<i>1/5 part less than Madhyama</i>	<i>1/5 part less than Madhyama</i>
6.	<i>Paad Kanithika (Little Toe)</i>	-	<i>1/5 part less than Anamika</i>	<i>1/5 part less than Anamika</i>
7.	<i>Prapaad (Dorsum of Foot/ Fore Foot)</i>	-	<i>Ayat (Length) – 4 Anguli Vistrut (Breadth) – 5 Anguli</i>	<i>Ayat (Length) – 4 Anguli</i>
8.	<i>Paadtal (Arch Of Foot)</i>	-	<i>Ayat (Length) – 4 Anguli Vistrut (Breadth) – 5 Anguli</i>	<i>Ayat (Length) – 4 Anguli</i>
9.	<i>Parshani (Heel)</i>	-	<i>Ayat (Length) – 6 Anguli Vistrut (Breadth) – 4 Angul</i>	<i>Ayat (Length) – 4 Anguli</i>
10.	<i>Gulpha (Ankle)</i>	-	<i>Madhya (Circumference) – 14 Anguli</i>	<i>Madhya (Circumference) – 14 Anguli</i>
11.	<i>Jangha (leg)</i>	<i>Ayam (Length) – 18 Anguli Parikshep (Circumference) – 16 Anguli</i>	<i>Ayam (Length) – 18 Anguli Madhya (Circumference) – 14 Anguli</i>	<i>Ayam (Length) – 18 Anguli Madhya (Circumference) – 14 Anguli</i>
12.	<i>Janu (Keen Joint)</i>	<i>Ayam (Length) – 4 Anguli Parikshep (Circumference) – 16 Anguli</i>	<i>Madhya (Circumference) – 14 Anguli</i>	<i>Ayam (Length) – 4 Anguli</i>
13.	<i>Uru (Thigh)</i>	<i>Ayam (Length) – 18 Anguli Parikshep (Circumference) – 30 Anguli</i>	<i>Parinah (Circumference) – 32 Anguli</i>	<i>Ayam (Length) – 18 Angul Parikshep (Circumference) – 30 Anguli Width (Thickness) – 6</i>

				<i>Anguli</i>
14.	<i>Januparishtach</i> (The portion above knee)	-	32 <i>Anguli</i> Long	-
15.	<i>Jangha + Janu & the part above Janu</i>	-	50 <i>Anguli</i> Long	-
16.	<i>Vrishana</i> (Scrotum)	<i>Dirgha</i> (Length) – 6 <i>Anguli</i> <i>Parinah</i> (Circumference) – 8 <i>Anguli</i>	2 <i>Anguli</i> Long	<i>Parinah</i> (Circumference) – 8 <i>Anguli</i>
17.	<i>Shepha</i> (Penis)	<i>Deergha</i> (Length) – 6 <i>Anguli</i> <i>Parinah</i> (Circumference) – 5 <i>Anguli</i>	Length – 4 <i>Anguli</i>	<i>Parinah</i> (Circumference) – 5 <i>Anguli</i>
18.	<i>Bhaga</i> (Vagina)	<i>Parinah</i> (Circumference) – 12 <i>Anguli</i>	<i>Vistar</i> (Length) – 12 <i>Anguli</i>	-
19.	<i>Kati</i> (waist)	<i>Vistar</i> (Breadth) – 16 <i>Anguli</i>	-	<i>Vistar</i> (Breadth) – 16 <i>Anguli</i> <i>Parinah</i> (Circumference) – 50 <i>Anguli</i>
20.	<i>Purusha Shroni</i>	-	<i>Vistar</i> (Breadth) – 18 <i>Anguli</i>	-
21.	<i>Stree Shroni</i>	-	<i>Purush Ura Praman Vistirna</i> - 24 <i>Anguli</i>	-
22.	<i>Basti Shira</i> (top of pelvis)	Length – 10 <i>Anguli</i>	-	Length – 10 <i>Anguli</i>
23.	Space between <i>Mehan</i> (penis) & <i>Nabhi</i> (umbilicus)	-	12 <i>Anguli</i>	-
24.	Space between <i>Nabhi</i> (umbilicus) & <i>Hridaya</i> (heart)	-	12 <i>Anguli</i>	-
25.	Space between <i>Hridaya</i> (heart) & <i>Griva</i> (neck)		12 <i>Anguli</i>	-
26.	<i>Udar</i> (abdomen)	<i>Ayam</i> (Length) – 12 <i>Anguli</i> <i>Vistar</i> (Breadth) – 10 <i>Anguli</i>	-	<i>Ayam</i> (Length) – 12 <i>Anguli</i>
27.	<i>Parshwa</i> (sides of chest / flanks)	<i>Ayam</i> (Length) – 12 <i>Anguli</i> <i>Vistar</i> (Breadth) – 10 <i>Anguli</i>	-	<i>Ayam</i> (Length) – 12 <i>Anguli</i> <i>Vistar</i> (Breadth) – 10 <i>Anguli</i>
28.	<i>Stanantar</i> (distance between the nipples)	12 <i>Anguli</i>	12 <i>Anguli</i>	12 <i>Anguli</i>
29.	<i>Stanparyant</i> (nipples)	2 <i>Anguli</i>	-	2 <i>Anguli</i>
30.	<i>Ura</i> (chest)	<i>Vishalata</i> (Breadth) – 24 <i>Anguli</i> <i>Utsedha</i> (Height) - 12 <i>Anguli</i>	-	<i>Vishalata</i> (Breadth) – 24 <i>Anguli</i> <i>Utsedha</i> (Height) - 12 <i>Anguli</i>
31.	<i>Hridaya</i> (heart)	2 <i>Anguli</i>	-	2 <i>Anguli</i>
32.	<i>Skandha</i> (shoulder)	8 <i>Anguli</i>	-	8 <i>Anguli</i>
33.	<i>Kaksha</i> (Axilla)	8 <i>Anguli</i>	-	8 <i>Anguli</i>
34.	<i>Ansa</i> (shoulder blades)	6 <i>Anguli</i>	-	6 <i>Anguli</i>
35.	<i>Prabahu</i> (Arm)	16 <i>Anguli</i>	-	16 <i>Anguli</i>
36.	<i>Prapani</i> (Fore-arm)	15 <i>Anguli</i>	-	15 <i>Anguli</i>

37.	Manibandha (Wrist)	-	Parinah (Circumference) – 12 Anguli	-
38.	Prakostha (Fore-arm)	-	Parinah (Circumference) – 12 Anguli	-
39.	Hasta (hand)	12 Anguli	24 Anguli	12 Anguli
40.	Interval between Ansapeetha (Shoulder) & Kurparanta (Elbow)	-	16 Anguli	-
41.	Interval between Manibandha (Wrist) & Kurparanta (Elbow)	-	16 Anguli	-
42.	Bhuja (Interval between elbow and the tip of middle figure)	-	32 Anguli	-
43.	Hasta Tal (Palm)	-	Hyam (Length) – 6 Anguli istar (breadth) – 4 Anguli	-
44.	Interval between Angushthamula (Thumb-root) & Pradeshini Anta (Index figure)	-	5 Anguli	-
45.	Madhyam Anguli (Middle figure)	-	5 Anguli long	-
46.	Anamika (Ring figure) & Pradeshini (Index figure)	-	4 & ½ Anguli long	-
47.	Angustha (Thumb)& Kanisthika (Little figure)	-	3 & ½ Anguli long	-
48.	Trik (sacrum including coccyx)	Utsedha (Height) – 12 Anguli	-	Utsedha (Height) – 12 Anguli
49.	Prushtha (Back)	Utsedha (Height) – 18 Anguli	-	Utsedha (Height) – 18 Anguli
50.	Shirodhara (Neck)	Utsedha (Height) – 4 Anguli	Utsedha (Height) – 4 Anguli	Utsedha (Height) – 4 Anguli
51.	Anana	Parinah (Circumference) – 22 Anguli	Parinah (Circumference) – 20 Anguli	Parinah (Circumference) – 22 Anguli
52.	Mukha (mouth)	Utsedha (Height) – 12 Anguli Parinah (circumference) – 24 Anguli	-	Utsedha (Height) – 12 Anguli Parinah (circumference) – 24 Anguli
53.	Vadanantar (Oral cavity)	-	Vistar (Breadth) – 4 Anguli	-
54.	Aasya (mouth)	Length - 5 Anguli	4 Anguli	Length - 5 Anguli
55.	Chibuk (Chin)	4 Anguli	2 Anguli long	4 Anguli
56.	Oshtha (Lips)	4 Anguli	-	4 Anguli
57.	Karna (Ears)	4 Anguli	4 Anguli	4 Anguli
58.	Karna-Mula (Root of Ear)	-	2 Anguli	-
59.	Akshimadhya / Drushtyantara (Space between pupils)	4 Anguli	-	4 Anguli
60.	Bhru - Nayanantarani (Space between eye brows and inferior border of eye-orbital cavity)	-	2 Anguli broad	-
61.	Netra (Eyes)	-	-	Ayat (Length) – 2 Anguli Vistar (width) is equal to width of middle of the thumb
		-	Nayan Tribhaga Parinah (one	Shuklat Trutiyansham (one –

62.	Taraka (Krushnabhaga) (Iris)		- third of eye)	third of the white porshan /Sclera)
63.	Drishti (Pupil)		Navamanshast Taraka (Ninth part of Iris)	Krushnat Navamansham and Masurdala Matra (one-ninth part of the black portion and the size of a cotylindon of a pea)
64.	Nasika (Nose)	4 Anguli	4 Anguli	4 Anguli
	Nasaputabhag	-	2 Anguli	-
65.	(Anterior flaps of the nose)			
	Nasaputa Maryada			Tribhaga Angula
66.	(The size of the nostrils)			Vistar (one-third of Angula in width)
67.	Lalat (fore-head)	4 Anguli	-	4 Anguli
68.		Utsedha (Height) - 16 Anguli		Utsedha (Height)- 6 Anguli
	Shira (Head/skull)	Parinah (Circumference) - 32 Anguli		Parinah (Circumference)- 32 Anguli
69.	Danta	-	2 Anguli	-
70.	Interval Between Shravana (ears) & Apanga (eye-corner)	-	5 Anguli	-
	Interval Between Keshanta (margin of hairs above temples) & Mastak (middle of the skull)	-	11 Anguli	
71.	Interval Between Mastaka (middle of skull) & Avatu-Keshanta (end of hairs at neck)		10 Anguli	-
72.	Karnat-Avatu Antar (The space between two ears through the back of neck)	-	14 Anguli	-
73.	Whole body Ayam (Total Height)	84 Anguli	-	84 Anguli
74.	Vistar (Arm – span)	84 Anguli	-	84 Anguli
75.	Purushayam		120 Anguli	

DISCUSSION

Within the realm of anthropometric measurements, *Ayurveda* classics also introduced the concept of a proportionate body (*Samana Sharir*). This refers to an individual who possesses equal height (*Ayam*) and arm span (*Vistar*) measurements, both of which are eighty-

four fingers (*Anguli*) in length. Such an individual with a proportionate body is believed to have good health, strength, fitness, comfort, and longevity [17].

Anthropometry has historically been utilized in various fields, including as Paleoanthropology and the study of human evolution.

- Biological anthropology.
- Craniometry and craniofacial attributes.
- Phylogeography and criminology are the subjects of interest.
- Phrenology

Applications of *Praman Pariksha*

1. To provide guidance on an appropriate diet and exercise routine for a healthy lifestyle:

The quality and efficiency of *Dhatu* are influenced by diet and lifestyle. According to *Ayurvedic* texts, in order to properly nourish the body tissues (*Dhatu*), one should consume a food that possesses similar attributes to the specific tissue. However, it is advisable to refrain from consuming food and engaging in activities that disrupt the *Dhatu* (tissue) and its *Srotas* (channels). Evaluating *Dhatu Pramana* allows us to determine the quality and nutritional condition of *Dhatu*. Adopting a suitable diet and making lifestyle modifications can improve the *Pramana* of *Dhatu*, leading to increased bodily strength [18, 19].

2. To enhance the quality of *Rasa Pramana*, it is advisable to have a diet that possesses the attributes of being liquid, unctuous, soft, cool, and sweet. For example, the

beverages include milk, coconut water, coconut milk, sugarcane juice, fruit juice, and fruits such as orange and sweet lime. It is advisable to refrain from excessive stress and pressure. It is recommended that individuals engage in the practice of *Abhyang* (self-massage) and meditation.

In order to improve blood circulation, individuals should consume foods that are sweet, sour, spicy, and cooling in nature. For example, the items include jiggery, groundnuts, black currents, milk, *Ajaa Mamsa*, *Amalaki*, pomegranate, and so on.

3. *Praman Sharir* is an innovative concept in *Ayurveda* that proposes the use of *Swa-Angula* as a precise measurement tool for different anatomical structures of the human body.
4. As a personalized method, it addresses the issue of individual discrepancies in data gathering. Therefore, it can be efficiently utilized in any community or sector of society to create public health documents.
5. Recording the dimensions of different body parts in relation to a fixed body component, such as *Swa-Angula*, is quite beneficial. These

- dimensions include length (*Ayam*), breadth (*Vistar*), height (*Utsedha*), and circumference (*Parinah*).
6. Through understanding the concepts of *Ayam*, *Vistar*, *Utsedha*, and *Parinah* in relation to diverse *Pratayanga*, we can distinguish persons who have a well-proportioned body from those who have an unbalanced physique.
 7. *Praman Sharir* aids in distinguishing *Nindita Purusha* as either *Atideergha Purusha* or *Atihriswa Purusha* [20].
 8. As one component of a comprehensive evaluation, it plays a crucial role in evaluating the patient's strength and determining the appropriate treatment plan.
 9. A comprehensive understanding of *Angulipraman Anga-Pratyanga* is a crucial factor in determining the approximate age of both patients and normal individuals.
 10. Individuals who possess average measures are rewarded with long life, physical power, joy, vitality, prosperity, and moral excellence. Conversely, if measurements are either excessively high or excessively low, individuals will not derive any benefits from their distinctive attributes [21].
 11. The *Praman Sharir* is a valuable tool for assessing both the health and economic situation of individuals (through nutritional status) [22].
 12. The *Praman Sharir* provides measures of body components that are proportionately related to an individual's total height. This might be useful for estimating stature in the field of forensic medicine.

CONCLUSION

Pramana emerges as a crucial concept in *Rachna Sharir* studies, providing a structured approach to anatomical precision that integrates ancient wisdom with contemporary anatomical sciences. Understanding *Pramana* enhances the depth of anatomical knowledge, fosters clinical competence, and underscores its enduring relevance in *Ayurvedic* practice. Future research should further explore its applications in modern medical education and clinical practice, ensuring its integration into holistic healthcare frameworks.

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