



Review Article

SIGNIFICANCE OF USING UPAMANA PRAMANA IN AYURVEDA

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ABSTRACT

Ayurveda, the ancient Medico Holistic Science, which is comprised of numerous fundamental concepts with basic doctrines. Ayurveda along with its concepts is eternal (*Shaswata*), and have their own identity which does not require other science to indulge in between. Such fundamental concepts are literally better understood, analyzed and merely utilized in clinical practice only with the proper utility of *Pramanas*. *Pramanas* in Ayurveda are means of true knowledge. *Acharya Sushruta* describe four *Pramanas* and among the four *Pramanas* i.e. *Pratyaksha* (Direct perception), *Agama* (Teaching of scriptures), *Anumama* (Inference), *Upamana* (Analogy). *Upamana Pramana* is used widely in *Ayurvedic literatures*. *Upamana* is having its own importance. *Upamana* or *Aupamyia* give the knowledge or idea of an object by similar comparison. *Acharya Charaka* has not included *Upamana Pramana* under *Pramanas* but he described it under *Vada Marga* i.e. technical terms used in *Sambasha* by *Vaidya-Samuha* and ultimately helps in attaining valid knowledge, but more than being used in *Sambasha*, *Upamana* is having its clinical utility. *Upamanas* are the analogies or similes that bridge the known to the unknown and after the conceptual system of existing knowledge by modifying and strengthening its associations. Prime intention of such *Upamana* is incorporating open-ended, forced and visual similes to teach complex concepts and involving students in a creative dynamic though process to enhance understanding of such complex medical concepts. But we have to be very careful about its understanding such analogies, otherwise it may lead to wrong concepts. As said that "An Analogy is like a car, if you take it too far, it breaks down". So here a sincere effort has been made to evaluate and analyze the *Upamana Pramana* in a simple way in three aspects i.e., physiological, diagnostic, philosophical aspects.

KEYWORDS: *Upamana Pramana*, *Vada-Marga*, Physiological, Diagnostic, Philosophical.

INTRODUCTION

Pramanas are the means of knowledge or the investigatory tools, explained in *Ayurveda* as well as *Darshana Shastra*. According to *Nyaya Vartika* "Arthopalabdhirhetu Pramanam"^[1], i.e., the *Pramanas* are means of true knowledge. The true knowledge is obtained through two methods - *Pratyaksha* and *Apratyaksha*^[2]. As the scope of perception (*Pratyaksha*) is limited and unlimited is the scope of things known through the other sources of knowledge^[3]. So we have to go towards indirect (*Apratyaksha*) methods, i.e., Scriptural testimony (*Aptopadesha*), Inference (*Anumana*), *Upamana* (Analogy) and Reasoning (*Yukti*). According to *Acharya Sushruta* four *Pramanas* are explained in supporting the importance of *Shalya tantra* among *Astangas* of *Ayurveda*^[4]. Those four *Pramanas* are *Pratyaksha*, *Agama*, *Anumana*, *Upamana*^[5]. While *Acharya Charaka* described *Upamana* (*Oupamyia*) as one of technical term to use in debate^[6]. But the explanation about *Upamana* is similar in both contents. *Upamana* is *Upamitikaranam Upamanam*^[7], the special cause of assimilative knowledge. *Upamana* has been explained widely in our *Shastra*, in ancient time, while teaching our *Shastra*, the *Guru* has used many well known things in order to know about the unknown thing in *Guru-Shishya parampara*. By using such *Upamana/ analogies* they aimed to benefit the knowledge for all the scholars, who are having mild, moderate and high intellect^[8]. The utility of this science is to help maintain the health of a

healthy individual and cure of disease of a patient for the first aim^[9] i.e., *Swastha Rakshana* or maintenance of health daily or seasonal regimen is given and person oneself is only responsible for it maintenance that also explain with an analogy *Upamana*^[10]. A wise person should be vigilant about his duties towards his own body like an officer - in - charge of a city and a charioteer towards the city and the chariot respectively^[11]. The aim of *Charaka Samhita* is to maintain or obtain the *Dhatu Samya*. [i.e. equilibrium of *Dhatu*-which is a principle requirement for health]^[12]. *Dhatu Samya* is achieved through *Chikitsa* (Treatment)^[13]. For better treatment, thorough examination of *Roga* and *Rogi* should be done. *Pariksha* (examination) is the process of understanding whether the defined is in accordance with the definition or not by using the instruments of knowledge^[14]. *Acharya* says that "Rogamadau Pariksheta Tatoanantaram oushadham."^[15] i.e., physician should first of all diagnosis the disease and then he/ she should select the proper medicine. Thereafter he should administer the therapy applying the knowledge of science of medicine, at each and every step we can see the use and utility of *Upamana Pramana*. Not only in *Ayurveda*, but in Modern medicine also such analogies are found and serving an important role in easy and better understanding of science. Such, as -Taking a medicine is just like watering a garden. (Taking medicine on a regular basis is like watering a garden. If you wait until the plants are a little wilted, it's

too late water every day). Aneurysm- garden hose (An aneurysm is like the bulge you can get in a garden hose. The bigger the bulge, the weaker the wall and more likely it will burst). Angina and cramp (Angina is like a cramp in your side you get when you are running). Cyst and balloon (a cyst is like a balloon with water or pudding in it). Seborrhic keratosis and barnacle (A seborrhic keratosis looks like a barnacle, stuck on the skin). Skin and rubber band (Skin is like a rubber band it becomes less elastic with age when exposed to sun it deteriorates). Pituitary is like an accountant. Thyroid is like the thermostat of body. Fibroids are like potatoes, (buried in the good list of the uterus. Some stick in a little out of the ground) [16].

IN PHYSIOLOGICAL ASPECT

The main and basic functional unit i.e., *Vata, Pitta, Kapha* is explain via analogy to air, sun and moon are inflicted or to sustained in states of abnormality and normalcy respectively^[17]. Just as *Soma* (moon- water), *Surya* (sun- fire), and *Anila* (air) supports the body of this world by functions like *Visarga* (releasing of strength) *Adana* (with drawing strength) and *Vikshepa* (initiating all actions) respectively, similarly *Kapha, Pitta* and *Anila (Vata)* supports this human body with respective functions^[18].

IN DIAGNOSTIC ASPECT

In *Ayurveda*, *Acharyas* said that examination (*Pariksha*) is not limited up to disease, but it include the patient also, so patient (*Rogi*) and disease (*Roga*) both should be examined i.e., *Rogi* and *Roga Pariksha*.

Rogi pariksha- It is done by *Darsana, Sparsana, Prasna*^[19].

Darsana (Inspection) - *Pittaja Arshas* similar to liver (in colour) resemble the tongue of the parrot in shape bulged in the middle like barley or the mouth of the leach and exuding fluid^[20]. *Kaphaja Arshas* resemble *Karira, Panasaasthi* or *Gosthana*^[21]. *Rakta Arshas* resemble the sprouts (leaf bud) of *Nyagrodha*, coral, *Kakanantika Phala (Gunja)* *Vataja Arshas* resembles flower of *Kadamba* and *Tundikeri Nadi Mukula* (flower bud) or *Suci Mukha* (eye of the needles) in shape^[22]. *Pittaja* abscess resembles the ripe fruit of *Udumbara*^[23]. *Kaphaja* abscess resembling a saucer in shape^[24]. In *Udarda* Elevated patches (rashes) resembling that produced by the sting of the wasp^[25].

Sparsana- *Vayu* is located in joint, there occurs swelling like air-filled bladder in touch^[26]. In *Udakodara* - palpation like that in a bag fill of water^[27]. *Kitibha Kustha* is rough like a corn and coarse^[28].

Prasna- Pain like being pricked by needles, being bitten by ants, as though ants are crawling in *Pachyamana soph*^[29]. In *Vata Rakta* pain starts from the legs and spreads to other parts of the body similar to the spreading of poison of rat bite (in other words, slowly) ^[30]. In *Amavata* severe pain resembling that of a scorpion sting^[31].

Roga pariksha: A disease should be understood completely for that *Acharyas* use analogies (*Upamana*) at various steps such as for indicating importance are severity of *Nidana*, for accurate diagnosis of disease as *Rupa*, for prognosis of disease and in treatment aspect also they used such *Upamanas*.

Nidana- Recurrence of headache, fever, cough and vomiting establishes the fact that disease of the past do

relapse, that is to say, the time of occurrence of the various disease in the past repeats itself. The therapeutic devices meant for alleviating such recurring disease verily take the past history (of such disease) in to consideration. In order that flood water may not damage crops as they did in the past, a dam is constructed as a preventive measure. So, are some therapeutic devices prescribed to prevent certain disease which are likely to attack living beings in future disease^[32]. Factors responsible for bringing about masculine or feminine characteristics in the embryo have already been described. As an unimpaired seed sown (in a fertile land) germinates bearing its own characteristics of the embryo are determined by those the parents^[33]. As the birds are attracted towards the trees where lies their nests, similarly, *Prameha* affects people who are voracious eaters and have aversion to bath and physical exercises. It is told regarding the susceptibility of disease in some persons and in others it is not^[34]. Why delivery of fetus takes an accurate time and not before that is also told by an analogy (*Upamana*). Just as the fruit gets detached from its stalk naturally by change in time and not by any other reason, similarly the fetus present inside the uterus gets released from its bindings, in coarse of time and comes out for delivery. Just as the fruit falls off even prematurely due to ravages by worms, breeze or assault, similarly the fetus also (falls off prematurely) ^[35]. Regarding recurrence of disease, *Acharya Charaka* beautifully described that, as a seed lies dormant in the soil (for a while) and grows up in (favourable) time, *Doshas*, stay in *Dhatus* and get vitiated in opportune time, the *Dosha* having attained exacerbation and timely strength due to weakening of the counteracting factor gives rise to the tertian as well as the quartan fever^[36]. Just as water though clear when kept undisturbed for some time in an earthen pot, forms slush (deposit) below in course of time, similarly is the formation of stone inside the bladder just as rain water solidifies (in the sky) by the action of wind. Fire (heat) and lightning similarly the fire (*Pitta*), *Anila (Vata)* solidify the *Balaa (Kapha)* present in the urinary bladder^[37].

Rupa- *Rupa* i.e., symptoms or signs of a disease, it helps to diagnose a disease properly. Our *Acharya* use the *Upamana Pramana* to help the physician correct diagnosis with an ease. *Krostuka Sirsaka* is a disease, resembling the head of a *Krostuka* (jackal) in shape^[38]. *Sopha* swelling at the root of the lower jaw, slightly painful, immovable, relate to hard like stone i.e., *Pasanagardabha*^[39]. Black spots of the size of *Tila* (seed of sesame) seen anywhere on the body is known as *Tilakalaka*^[40]. An eruption (*Pidaka*) round like *Vidarikanda* (tuber of *Vidari*) red in colour is known as *Vidarika*^[41]. A severe disease like serpents poison spreading all over the body is known as *Visarpa*^[42]. *Dandaka* - Rigidity like a *Danda*. *Dhanustambh* - rigid and bend like a bow^[43]. Prominence of blue streaks and veins with cylindrical protrusion above umbilicus. This is known as *Baddhagudodara*. In modern point of view is known as spider navy^[44]. *Acharya Charaka* says that, in *Sakashrita Kamala Tila Pista Nimba* is seen, that means patient passes white stools like Sesamum paste indicates the obstruction to the passage of bile. i.e., no colour in stool indicating some defects in *Ranjajaka Pitta*^[45]. In *Pandu* colour of patient will be *Ketaki Puspa Sannibham*^[46]. The *Lakshana*

of Kamala – eyes, skin, nails, and face become deep yellow, faeces and urine as red and yellow and he looks like a *Bekha Varna*^[47]. Patient of *Urahksata* abnormal voice and makes cooing sound like pigeon during bouts of cough due to *Kshata* in his chest^[48]. The types of carbuncles are *Saravika* (like bowl), *Kacchapika* (like tortoise), *Jalini* (having net like structure), *Srasapi* (like *Sarshapa*) etc^[49]. *Udakameha* (Hydruria), *Iksuvalikarasameha* (Glycosuria), *Sukrameha* (Spermatouria), *Raktameha* (Hematuria), *Haridrameha* (Urobilinuria), *Hastimeha* (like an elephant gone amuck), etc^[50].

Sadhya-Asadhyata- *Acharya Charaka* clearly told that physician should be very careful while treating the disease, and to treat only curable disease otherwise *Ardha Vidya Yase Hanī*^[51]. So, he gave prognosis of disease in a clear way and given some similes to make the physician understand the condition of patient and disease. *Rakta pitta* passing out excessively through both the passages having corpse like smell^[52].

Chikitsa- Unknown drugs linked to poison, weapon, fire and thunderbolt. A drug known in respect of its name, form and properties or even it known improperly administered leads to bad consequences^[53]. While explaining the treatment of *Swasa* to tell the mechanism of *Swedana* on chest, *Acharya* said that, the patient of hiccup and dyspnoea should at first, be managed with unctuous sudation by the tubular, bed and bolus methods after he is massaged with salted oil. By this his inspissated phlegm in to the channels gets dissolved and there by the passages becomes soft and *Vayu* returns to its normal course. As on hilly forests the snow is liquefied by the heat of *Sudation*^[54]. In testing the poison in food, peacock's feathers with intense, intolerable and rough smoke with cadaverous odour, bursting with sound has one-sided movement and is diminished in intensity^[55]. While telling the utility and effect of *Purvakarma* of *Pancha Karma* *Acharya* said that beautiful *Upamana* as- As from an unctuous utensil water is removed without any effort, *Kapha* etc are detached from the uncted body with the help of drugs. As fire liquidates the damp wood from all sides, *Sudation* liquidizes the consolidated impurities in the uncted person. As the dirt of the cloth is washed with water after deterging (with alkali etc) the impurity of the body is estimated by evacuative measures after deterging it with Unction and *Sudation*^[56]. The *Vamana* (Emesis) and *Virechana* (Purgation) are as *Shodhana* therapy- Emesis has been said as the most important measures as on breaking the boundary of the field the defect of non-drying of crops is removed^[57]. *Virechana* (Purgation) is the most important measure as extinguishing the fire for the house on fire^[58]. Comparing the *Asthapana* and *Anuvasana Vasti* with like eradication of a plant, and like watering the plant in its root^[59]. How *Niruha Vasti* is able to excrete only mala from body, not other useful substances *Acharya* said that- As cloth takes away the dye from the water mixed with *Kusumbha*, the non-unctuous enema eliminates excrements from the liquefied body materials^[60]. On the mode of action of *Vasti* (*Asthapana* and *Anuvasana*) i.e., how it works on body *Acharya* said that- *Vasti* (enema) though situated in colon draws up the impurities from sole of feet to head by its power as the sun situated in sky takes

up the juices of the earth^[61]. The ultimate care should be given to patient after *Samshodhana* and that is compared to beautiful *Upamana* (Analogy) - Tender eggs and full vessel of oil as cowherd carrying stick protects his cows because in that condition he becomes debilitated, emaciated with poor digestion, lax joint ligaments, eliminated wind faeces, urine, mucous and bile thin organ, vacant body and intolerance to remedies^[62].

IN PHILOSOPHICAL ASPECT

The formation of embryo include various factors not only one or two is explained in philosophical aspects by *Acharya Charaka* that, As a *Kutagara* (round shaped cottage used for administering hot fomentation therapy) is constructed from out of various types of construction material and as a cart is constructed from out of various parts, similarly the embryo is formed from out of various types of procreative factors^[63]. As *Atma* is not perceptible through five senses, so to understand its action *Acharya* again said that- the soul is never devoid of consciousness of course he cannot respond to the various actions in the absence of the sense organs. So, it is not possible to perform any act without the presence of sense organs as it is not possible for a potter to work if he does not have the required quantity of mud irrespective of his knowledge regarding the production of a pitcher^[64]. The vitiated mind gets purified by these purifying factors as a mirror is cleaned with the help oil-cloth, hair etc. as the solar disc dazzeles when it is not covered by *Rahu*, cloud, dust, smoke and fog, so does the mind shine when it is in a state of purity. While restrained in the soul with his movement obscured. The mind, pure and stable, shines as the lamp shines with bright flames in the lamp case^[65].

UPAMANAS GIVEN FOR IMPORTANCE OF VAIDYA

A physician ignorant of the science of medicine, a blind person moving with the help of his hands or like a boat being driven by the wind, a quack physician applies the course of treatment^[66]. For utility of all four *Pada* of *Chikitsa* *Acharya Charaka* given as analogy (*Upamana*) for the importance given to them as- As the vessel, fuel and fire are the helping factors for the cook in the process of cooking and for the victory, a conquerer needs favourable to pographical position army and weapons, similarly in the success of treatment the patient, attendant and medicament are helpers only to the physician^[67]. While telling the most important factor among four he has given an beautiful *Upamana*-Clod of earth, the wheel, the thread etc are of no use (in the making of a pitcher) without the help of the potter, so without the physician, other three factors(viz. a patient, the attendant and the medicament) do not serve the purpose^[68].

CONCLUSION

Pramanas are the means of True knowledge or the tools of investigation explained to understand the different *Padarthas*. *Acharya Sushruta* accepted four *Pramanas* i.e., *Pratyaksha* (Direct perception), *Agama* (Teaching of scriptures), *Anumama* (Inference), *Upamana* (Analogy)^[69]. *Upamana* or analogy is a comparison between two object or system of objects, that highlights respect in which they are thought to be similarly. *Acharya Charaka* accepted it as a technical term eg. *Vaidya Samuha*

Nisamshayakaranama^[70]. *Upamana Pramana* is having clinical utility also as for physiology *Kapha, Pitta, Vata* is shown similarity with *Soma, Surya*, and *Anila* in respect of their function *Visarga, Adana*, and *Viksepa* respectively^[71]. This is the main physiology of *Ayurveda*. Perhaps it is the best analogy that can be given for making better understanding. Other concepts such as the concept of *Atma* which is imperceptible cannot be understand without any similes. So far the evolution of universe an simile is told as *Pangvandha nyaya*^[72]. when it come to *Chikitsa* aspect, for correct diagnosis *Acharya* used wonderful *Upamanas* (analogy), so that the physician who is not very well known for a particular disease can also diagnosis with accuracy, such as *Krostuka Sirsaka*^[73], *Tilakalaka*^[74], *Tila Pista Nimba Varcha*^[75], *Dhanustambh*^[76], *Visarpa*^[77] etc. All these help the physician to diagnose an easy way. Similarly for the mode of action of *Vasti* therapy is explained with an example of sun taking the nourishment of earth^[78]. For telling the care of *Samshodhit* patient he gave an analogies of tender eggs or full vessel of oil, that need the utmost care^[79]. For the life style disorder like as *Prameha, Stoulya* (obesity), *Acharya* give an wonderful *Upama* of bird come to home^[80], and *Varahev Pushyati*^[81]. So from the above conclusion we can see the *Upamana Pramana* in a different way, that's why it is necessary to use *Upamanas* in understanding a *Shastra*, for all the three scholars with mild, moderate and high intellect. As *Trividha Shisya Buddhigamy* is a *Shastra Guna*, so it is necessary to use *Upamas* and thus obviously an very important tools of gaining true knowledge^[82].

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