An epitomize of Upmana Parmana In Ayurveda

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ABSTRACT

Darshana (the Great Indian Philosophy) has an immense influence on Ayurveda, the Indian Science of Medicine. The primary aim of all Darshana’s is to attain Moksha. Nyaya Darshana aims to get Moksha by knowing a particular substratum by different parameters. For this purpose they introduced a subject called as ‘Pramana’. Pramana is the one which helps in attaining true knowledge of a substratum. Nyaya Darshana has accepted four Pramana’s analogous to Sushruta Samhita, they are Pratyaksha Pramana, Anumana Pramana, Aaptopdesha Pramana and Upamana Pramana. Out of these first three are mentioned elaborately in all most all Samhita’s with their definition, application etc. But Upamana Pramana though accepted by Acharya Charaka, Sushruta, Gautama etc. has been meagerly defined in classics. Ayurveda, the diagnosis and treatment of a disease is based on Nidana Panchaka, Aatur Pariksha and these intern depend upon Pramana’s, as other Pramana’s like Pratyaksha, Anumana, Aaptopdesha Pramana are already elaborately mentioned, so this study has been planned to understand concept of Upamana Pramana.

Key words: Darshana, Parmana, Ayurveda, Pariksha, Upmana.

INTRODUCTION

Ayurveda is a Sarvaparishada Shastra and have been immensely influenced by Darshana’s. The theories of both Aastika and Nastika Darshana’s have been accepted in Ayurveda according to need. Some points of different Darshana’s have been accepted as it is, while other have been accepted with some changes, indeed different philosophical schools of India have been thoroughly affected the Indian System of Medicine. Parmana or Pariksha is such concept which have its wide applicability in Ayurveda to fulfill its aim.

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According to some authors Ayurveda is also a Darshana Shastra, views of Darshana and Ayurveda differs in few subjects but inspite of these differences if the topic is convenient Tantrikaras have accepted it. One of such subject is Pramana. Different Darshanas have accepted different number of Pramanas. In Ayurveda four types of Pramanas are kept under Pariksha.[1]

In Charaka Samhita instead of Pramana term Pariksha is mentioned. As per Acharya Charaka things are either existing (Sat) or non-existing (Asat) and can be investigated by the help of Pariksha. ‘Paritah Ikshanam’ means to observe from all directions carefully. Pariksha are the tools for research. The specific knowledge of Roga and Aushadhi is possible by Pariksha.

Chakrapanidutta the commentator on Charaka Samhita, explains that examination establishes the nature of the thing examined and hence the term examination is valid for the instrument of knowledge.[2]

Gangadhara another commentator explains that the instrument of knowledge examines intellectually the
information and hence the term examination (Pariksha) is valid.[3]

**Pariksha Vyutpatti:** Pari + Ish + A+ Tap - Pariksha (Means of getting knowledge).[4]

According to Sir M. Monier Williams - Pariksha means inspection, investigation, examination, test, trial by ordeal of various kinds.[5]

**Pramana Paribhasha** - The Sadhana or the media for perception of Prama (True Knowledge) is known as Pramana.[6]

**Pramanam Vyutpatti:** Pra + Ma + Lyuta Pratya – Pramanan.[7]

According to Sir M, Monier Williams - Pramana means measure, scale, standard, means of acquiring Prama or certain knowledge.[8]

Real experience (Yathartha Anubhava) is valid knowledge or Prama and the instrument for obtaining real knowledge is Pramana. (a/c to Udayanacharya).[9]

According to Gangadhara - following are the synonyms of Pramana,[10]

- **Upalabdhi** - Means to obtain (Real Knowledge)
- **Sadhanam** - Thing used to get (Real Knowledge)
- **Gyanam** - Knowledge
- **Pariksha** - Examination

Sushruta Samhita seems to be more influenced by Sankhyas, while more influence of Vaisheshika are seen in Charaka Samhita. Nyaya is also a philosophy which is of same time period of Vaisheshika. The facts of Nyaya are found at many places in Charaka and Sushruta. The direct verse of Nyaya Darshana is seen in Ch. Vi.- 8,[10] where Vaada has been mentioned. Here some of the valuable aspects of logical speculations which are in no way less important are explained. In this chapter important subjects related to logic such as Shastra Pariksha (Selection of the branch of Medical Sciences), Acharya Pariksha (Search for Professor), Sandhyaya and Anuloma Sambhasha (Friendly Discussion) and Vigraha or Pratiloma Sambhasha (Hostile discussion) i.e. Types of Sambhasha Parishada (Seminar’s and Symposia of Experts), Vadamarga (44 terms of Debate) have been comprehensively described. The description has a great similarity with the literature of the same nature as found in Nyaya Darshana. Out of forty four Vadamarga, Upmana Parmana is considered under Hetu.

**UPAMANA PRAMANA**

**Vyutapatti of Upamana (Etymology)**

“Upa + Ma + Lyut Pratyaya = Upamanam.”

Upa is near or close (Known in this context) and Mana is to understand, thus Upamana is knowledge by comparing to a known object.

Upamana means comparison, resemblance, analogy, simile, the object with anything is compared, a particle of comparison, recognition of likeness, comparison, similar, like similarity, state of being object of comparison.

**Nirukti**

“Upamitye Anena Iti Upamanam” - Knowledge obtained by means of Upama (Simile) or Sadrishya (Comparison) is known as Upamana.

Among the four means of valid knowledge in Nyaya Philosophy Upamana is regarded as the third. It is derived from the word Upa and Mana which means knowledge of similarity of two things.[5] Upamana is commonly rendered as analogy in English.

Annabhatta Vicharita Tarkasamgraha defines

“Upamiti Karanam Upamanam Samgaya Samgyini (Gosadrischo Gavaya) Sambhandh Gyanam Upamiti”

i.e., the relation between a name and the object denoted by it.

The following factors are needed in the process of Upamana.

- The authoritative statement,
- The indirect knowledge of similarity,
- The recollection of authoritative statement, and resultant knowledge or Upamiti.

Maharshi Gautama’s definition of Upamana is
Getting the knowledge of relation between Samgya and its Artha is the resultant of Upamana Pramana. A person asked by the doctor to bring the medicinal herb Mudgaparni and Mashaparni and told they are the leafy creepers resembling Mudga and Masha. By this he acquires the knowledge of relation between naming the word and the object. Such analogies are of great practical use in Ayurveda and many other things are also known through Upamana. So Upamana is an efficient instrument of valid knowledge which possesses practical utility and effectiveness which is usually associated with validity. In this way Naiyayikas should be appreciated for considering Upamana as an independent means of valid knowledge.

**Upamana Pramana in Ayurveda**

To make a less known or unknown factor recognisable with the help of any well recognised factor is described as Aupamya (analogy) has been described by Charaka, when a long list of logical terms useful and essential for debaters has been enlisted. Exposition based on the similarity of the one with other is Aupamya (analogy).

- The disease Dandaka (A disease characterised by the rigidity of the muscles of the body) is explained as similar to Danda (Stick).[11] In this analogy, a stick is a well known to the people, so when it is explained that the disease Dandaka is similar to a stick in symptoms, even a layman would be able to identify the disease, when anybody suffers from it and according to some scholars one would remember the qualitative resemblance of the stick as related to the symptoms of less known disease Dandaka on the basis of the afore said analogy.

- In the same process the disease Dhanustambha (tetanus) is recognised with its similarity to Dhanusha (bow) and a good physician to a successful archer.[12]

- The moles on the body are called Mashaka or Massa being similar to Masa or the horse been.[13]

**Bheda**

Upamana is of following three types[14]

1. **Sadrishya / Sadharmya Upamana Pramana** (similarity based comparison): In this type the knowledge occurs due to the similarity of two articles. The knowledge of Gavaya (Nila Gaya) occurs due to its similarity with cow.

2. **Vaidharmya Upamana Pramana** (dissimilarity based comparison): In this type of knowledge the dissimilarity with the compared article is the base, eg. A boy does not know about camel, he receives information from elders that camel is dissimilar to horse, as it contains a long neck and a hump on its back. Remembering this sentence and knowledge and seeing an animal dissimilar to horse on particular points he comes to the conclusion that the animal is camel.

3. **Asadharan Dharma Upamana Pramana / Asadharan Dharma Vishishta Pinda Gyan** (peculiarity based comparison): The rhinoceros bears a horn on its nose is the peculiar sign which helps in its recognition and differentiation from elephant.

Acharya Sushruta has accepted Upamana as a separate Pramana because Sushruta Samhita is a surgery oriented text and also deals with the anatomy of human body, For which the techniques of preservation and dissection of dead body are explained. The knowledge of these techniques are difficult to explain verbally as it requires practical observation, and it can be more easily explained by the help of Upamana Pramana.

In Yogya Sutriya Adhyaya, Acharaya has emphasized that student should be made to practice experimental surgery even after he has thoroughly mastered the interpretations of all the scriptures. One who has not practiced experimental surgery remains incompetent in operations even though he may be well versed in theoretical knowledge. Acharya Sushruta has given the list of items on which experiments of Shastra Karma can be performed. Upamana Pramana plays very important role in the list of items given by
Acharya as he had compared the items with the organs or disorders of human in which specific Shashtra Karma should be performed.

Table 1: Showing similes in Shashtra Karma Abhyasa.[15]

<table>
<thead>
<tr>
<th>Shashtra Karma</th>
<th>Items for experiment</th>
<th>Upamana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excision</td>
<td>Pumpkin, bottle gourd, watermelon, cucumber etc.</td>
<td>Extra growth, tumors, corns etc.</td>
</tr>
<tr>
<td>Incision</td>
<td>Leather bag, urinary bladder of animals etc.</td>
<td>Urinary bladder of human, abdominal cavity.</td>
</tr>
<tr>
<td>Scraping</td>
<td>Piece of hairy skin</td>
<td>Rough surface of the skin.</td>
</tr>
<tr>
<td>Puncturing</td>
<td>Lotus Stalk</td>
<td>Veins</td>
</tr>
<tr>
<td>Probing</td>
<td>Bamboos, moth eaten wood</td>
<td>Rectum and sinus wounds</td>
</tr>
<tr>
<td>Extraction</td>
<td>Jack fruit, Bimbi, teeth of dead animals etc.</td>
<td>Foreign body and teeth</td>
</tr>
<tr>
<td>Drainage</td>
<td>Piece of Shalamali wood coated with bee wax.</td>
<td>Boils and abscesses</td>
</tr>
<tr>
<td>Suturing</td>
<td>Borders of fine closely knitted clothes, borders of soft leather</td>
<td>Open wounds, teary skin.</td>
</tr>
<tr>
<td>Bandaging</td>
<td>On different parts and subdivisions on dummy made up of clothes.</td>
<td>Human body.</td>
</tr>
</tbody>
</table>

Everything in the world is not practically visible. Many Pramanas depends on Pratyaksha Pramana one of which is Upamana because all the subjects are not of practical origin, to relate many things Upamana acts as a bridge.

One such similar and very important principle given by Acharya Charaka is Loka Purusha Samya Siddhanta is also explained with the help of Upamana Pramana. Acharya explains that the universe and the individual share such similarities that every part of universe is represented in the individual in minute dimension. Eg: The supporting function of Vata, Pitta and Kapha in the body is explained by giving the simile of Visarga, Adana, Vikshepa maintaining the world by their functions.

DISCUSSION

Upamana Pramana plays an important role in Ayurveda as its application is seen widely in Samhitas. Same as other Pramanas, Upamana Pramana is also useful in the identification of clinical picture of diseases, plants etc. Acharyas has used Upamana Pramana in various concepts to make the topic easily understandable, for that they have given similes on the basis of different criteria.

- **On the basis of mode of action (Kriya)** - Acharyas while describing many contexts has wonderfully explained them by comparing it with the mode of action, process of some popular surroundings that we see oftenly. Many broad topics are made brief and understandable by such explanations.

- **On the basis of Swarupa** - Acharyas has explained the appearance of many things by comparing it with the Swarupa of some famous things which makes it easily understandable and imaginable. Swarupa includes various qualities that has been used by Acharyas for giving similes:
  - Similarity with Aakriti (Shape)
  - Similarity with Varna (Colour)
  - Similarity with Gandha (Smell)
  - Similarity with Pramana (Size)
Similarity with Dhwani (Sound)
Similarity with Rasa (Taste)

The various Nyayas explained in texts to understand the functions and physiological process of Dhatu formation, nourishment and transportation of nutrition in the body by Ksheera Dadhi, Khale Kapot and Kedari Kulya Nyayas are also explained with the help of Upamana Pramana. Another such concept where Upamana plays an important role is Pararthanumana, subject can be easily explained and made understandable to other person with the help Pancha Avayava Vakya in which Drishta is nothing but Upamana.

**Practical Utility of Upamana Pramana**

Ayurveda has emphasized on excellence of physician and nursing staff, mentioned Dakshata (Skillfulness) and Dashtakarma (practical excellence - visualization of various practical procedures) or Karmabhyaasa (practical training). Pramana plays great role in perception and inference of Gyana. Upamana has also shown great utility in Gyanotpatti along with other Pramanas, sometime even equal to Pratyaksha Pramana. Acharya Charaka has used term Pariksha instead of Pramana. Pariksha means the careful examination (Clinical Examination and its Practical Applications) that forms the base for the development and progress of any medical science.

- “Parikshya Karino Hi Kushala Bhavanti”\[10]\n
Skillful peoples always act after careful examination, Pariksha (examination) classification can be classified broadly into two types i.e. Roga Pariksha and Rogi Pariksha.

- “Rogamadu Parikshheta Tatoantra Aushadham”\[11]\n- “Roginamashtasthana Nirikshhana”\[12]\n
Intelligent physician should examine the disease first then medicine to be planned.

Sushruta has accepted Upamana Pramana as a separate Pramana, because it’s a surgery oriented texts and gives emphasis on practical experimentation. The science cannot be explained or understood merely by seeing, but can be made easily understandable with the help of Upamana Pramana along with other Pramanas, and that is the reason Upamana Pramana has been used extensively and its maximum examples are found in Sushruta Samhita.

Charaka Samhita is medicine based text and has given more importance to Pariksha (Roga - Rogi Pariksha.) Acharya Charaka has kept Pramanas under the term Pariksha. He has given important to Trividha Pariksha and not included Upamana in it (Reason might be he didn’t found any need of Upamana in that). But at many places specially in Chikitsa Sthana, indirectly wide use of Upamana Pramana has been done along with other Pramanas, which shows it utility in the field of Chikitsa.

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