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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*, *Aptopdesha 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*, *Aptopdesha 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 *Tantrakarars* 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 Praty - Pramanam*.^[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*,^[26] 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), *Sandhaya* 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

"*Upamiyate 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 Samgya Samgyni (Gosadrisho Gavaya) Sambandh 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

'Prasiddha Sadharmyat Sadhya Sadhanam Upamanam'

Getting the knowledge of relation between *Samgya* and it's *Artha* is the resultant of *Upamana Pramana*. A person asked by the doctor to bring the medicinal herb *Mudgaparni* and *Mashaparni*^[8] 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 of 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 *Aupamyia* (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 *Aupamyia* (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 *Shastra Karma* should be performed.

Table 1: Showing similes in *Shastra Karma Abhyasa*.^[15]

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

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 *Dristanta* 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 *Karmabhyasa* (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]

Skillful peoples always act after careful examination, *Pariksha* (examination) classification can be classified broadly into two types i.e. *Roga Pariksha* and *Rogi Pariksha*.

- “*Rogamadau Pariksheta Tatoantra Aushadham*”^[11]
- “*Roginamashtasthana Nirikshana*”^[12]

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 importance 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 its utility in the field of *Chikitsa*.

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