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Utility of *UpamanaPramanain* Current Medical Scenario

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ABSTRACT

Pramanas (epistemology) are tools for acquiring true knowledge. *Upamanapramana* (analogy) is one among them. *Upamanapramana* reflects the knowledge of similarity. It is a method of comparing an unknown object with a known object for acquiring the knowledge about the unknown one. It also admits the knowledge in relation between the *sanjna* (term) and the *sanjni* (the object denoted by that term). The compared known object is very well known even a layman would identify it easily. *Ekakushta* (a type of skin disease) can be compared and understood like that of scales of fish and in *dhanustambam* (tetanus), the patient bents like a *dhanu* (bow). *Upamanapramana* helps to understand different facts which seem tough to explain especially in classroom teaching. It is applicable in several aspects like philosophy, anatomy, diagnosis, treatment etc. The application of *upamanapramana* is an important weapon in the field of teaching and learning.

KEYWORDS

Pramana, Upamana, Upamiti, Atideshavakyarthajnana, Sadrishyajnana



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INTRODUCTION

The ultimate aim of everyone's life is to attain *Mokṣa* (liberation). The only method to get *mokṣa* is by means of acquiring *jnana*. *Jnana* is the actual awareness of reality. Simply, it is the true knowledge or *prama*. *Pramāṇas* are the means of securing the true knowledge through which the experiences are apprehended properly. The application of *pramaṇa* is very significant in the field of Ayurveda which is a medico-holistic science that illustrates many valuable principles. Most of the fundamental principles are not understood in real sense. Such principles are comprehended, analysed and used in clinical practise with the help of appropriate *pramaṇas*. Ayurveda is the *prameya* (proposed subject), the concepts in it are *prama* (true knowledge) and the means of knowledge is *pramana*. Many *pramanas* are accepted in Ayurveda, *Upamanapramaṇa* is one among them. It is the method of comparing an unknown object with a known object by the similarities in them¹. In *pratyakṣa* (direct perception) and *anumana* (logical inference) through *indriya* (sense organs) and *lingaparamarṣa* (logical reasoning) respectively facts are understood. Likewise, in case of *upamanapramaṇa*, *sadśyajnana* (similarity) is the key factor. We may know

a *sanjna* (term) such as *gavaya* (an animal similar to cow) even though we have never seen the object denoted by that *sanjni* (the object)².

UPAMANA PRAMANA IN CLASSICAL TEXTS

In Darshanas, Nyaya darshana and Tarkasangraha accept *Upamanapramana* as an individual *pramana*. According to Nyaya darshana, *upamana* is the knowledge of comparing an unknown thing with its similarity to another thing that was previously well known³. Vaisheshikadarshana do not admit *upamanapramana* as an independent *pramana* but include it under *anumanapramana*. In Tarkasangraha, “*upamitikaranam upamanam*”⁴- the instrument used to attain analogical cognition. *Upamiti* (analogy) is the connection between a name and the object it expresses by means of its similarity (*sadrishyajnana*). According to Annambhatta, the production of *upamiti* was obtained by two previous cognitions⁵ -

- Atideshavakyaartha jnana*: obtained from an authoritative person.
- Sadrishya jnana*: obtained by actual observation.

The stages for the process of *upamiti* are *atideshavakarthasmarana*, *sadrishya jnana* and *upamiti*.



The man who doesn't know the meaning of word *gavaya* and an authoritative person said him that *gavaya* is like a cow (*gosadrishyogavaya*). If that man sees *gavaya*, then he recollects the directing sentence “*gosadrishyogavaya*”. Here knowledge attains by his own observation with its similarity to cow. The *Atideshavakyartha jnana* crosses the mind in between the *karanasadrishyajnana* and *karyaupamiti*. According to Meemamsaka Bhatta school, one would remember the qualitative resemblance of an object related to the quality of the less known⁶.

In Ayurveda, Acharya Susruta accept *upamanapramana* as an independent *pramana* along with *pratyaksha*, *agama* (authoritative perception) and *anumana*⁷. But Acharya Caraka do not include *upamanapramana* as a *pramana* but describes it under the 44 *vadamargas* (rules for debates). Caraka explain *upamanapramana asaupamya* to help in *tadvidhyasambhasha* (discussion about science) among Vaidya *samuha* (group of physicians) and eventually helps in the *janopatti* (enlighten the knowledge)⁸. Among the two objects which are mutually similar, the one which is better known is taken as an object of comparison to explain the less known object. If the disease *dandaka* (rigidity of muscles of the body) is explained with its similarity to *danda*

(stick) even a layman would be able identify to the disease. In the case of *dhanushakampa* the patient bent like *dhanu* (bow)⁹.

TYPES OF UPAMANA PRAMANA

According to Nyaya commentary, Kusumanjali by Udayanacharya

The *upamanapramana* is divided into 3 types. This division is simply based on the comparison of two objects with their characteristics:

1. *Sadrishyavishishtapindajnanam*

Attaining the knowledge about an unknown thing with its similarity with a known thing.
Eg: Go (Cow) and *Gavaya*

2. *Asadharan adharma vishishta pindajnanam*

Knowing an unknown thing with its special character that make it differs from other things.

Eg: rhinoceros has a horn on its nose.

3. *Vaidharmyavishish tapindajnanam*

Merely learning an object with certain characters that don't have. But found in similar entity that we have familiar with.

Eg: Camel might differ from horse by the absence of level back and short neck¹⁰.



UTILITY OF UPAMANA IN AYURVEDA

Upamanapramana was explained extensively in Ayurveda shastra. In field of teaching, Acharya used many well-known things in order to identify the unknown things and concepts. By using analogies, they pointed to assist the scholars to apprehend the confused and ill-defined concepts in better and appropriate way. Thus, all the types of scholars who are having mild, moderate and high intellect can understand it very well.

In philosophical aspect

A healthy body is essential for securing the main goals of life i.e *dharma*, *artha*, *kama* and *moksha*. The maintenance of healthy body is the key responsibility of each individual. This concept is justified by an analogy – like the officer-in charge of the city or a charioteer towards a city or a chariot respectively, the one himself armour his own body¹¹.

The three *dosha* (humors) – *vata*, *pitta* and *kapha* in a functional body are correlated with *anila* (wind), *surya* (sun) and *soma* (moon) and uphold the world by *vikshepa* (initiating all actions), *adana* (withdrawing strength) and *visarga* (releasing of strength), respectively¹². Likewise, to point out the role of *dosha* (humor) in the accomplishment of disease by the analogy

– there is no time in the day a flying bird can leave its shadow¹³ (Fig1).



Figure 1 A flying bird leaves its shadow during day time, likewise the *dosha* can't evade its role in making disease

For clarifying the concept - the constitution of an individual is *sadosha* (with humor) but don't cause any disease, Acharya Vagbhata corelates this with the *visha* (poison) of *vishakrimi* (poisonous creature) that *visha* don't cause any harm to the creature¹⁴.

For explaining the action of *manas* (mind), Acharya use *ulpalasatapatranyaya* (analogy of hundred lotus petals)¹⁵. It is also an analogy. Piercing a needle through 100 petals of lotus seems like happen at same time, but by slow analysing we understand that the needle penetrates each petal after one another. Similarly, the actions of mind seem to be speedy.

In *dinacarya* (daily regimen), the indulging of excessive exercise is like a lion attacking an elephant by physically seizing it and it will harm the body¹⁶.

In anatomical aspect

The *rthu* (season), *kshetra* (place), *ambu* (nutrition) and *beeja* (seeds) all together in an appropriate way to conduct the



fertilization give birth to a good progeny. This concept was explained by a simile – by the suitable season, field, water and seeds are required all together for the production of good yield¹⁷ (Fig2). The development of all major and minor parts of foetus simultaneously, because of minuteness they are not perceptible – the *upamana* used here is just like in the sprout of bamboo tree and mango fruit. In ripen mango fruit its fibres, flesh, seed and kernel are seen separately with the passage of time, where as in a young fruit they are not seen separately due to their minuteness¹⁸.



Figure.2 Germination of seeds with proper *rthu* (season), *kshetra* (place), *ambu* (nutrition) and *beeja* (seeds)

In physiological aspect

The formation of tissues from the succeeding *dathu* (tissue), certain theories are presented as analogies. *Ksheera-dadhinyaya* (milk-curd analogy) (Fig3) is one among them. The other two main *nyaya* (analogy) are also explained in analogy - *Khale-kapothanyaya* (peanut and dove analogy) (Fig4), *Kedaara-kulyanyaya* (field and channels for irrigation analogy) (Fig5) it is illustrated with the dove

receiving their shares of cereals from the same barn and irrigation of large field through channels, respectively¹⁹.



Figure.3 *Ksheera-dadhinyaya* (milk-curd analogy)



Figure.4 *Khale-Kapota nyaya* (peanut and dove analogy)



Figure.5 *Kedaara-kulyanyaya* (field and channels for irrigation analogy)

To substantiate the *Sukradharakala* (mucous membrane of testis) which pervade the entire body in all living beings by an analogy - like ghee present in milk and jaggery present in the sugarcane juice²⁰.

In Diagnostic aspect

Diagnostic procedures are significant in the identification of disease. Ayurveda gives



equal importance to the *rogi* (patient) and *roga* (disease). So, the examination procedures are of two types

- a) *Rogi pareeksha* (examining patient)
- b) *Roga pareeksha* (examining disease)

Rogi pareeksha

Rogi pareeksha are different types -*trividha* (three types), *shatvidha* (six types), *astavidha* (eight types) and *dasavidha* (ten types) *pareeksha*. Among them *trividha pareeksha* is the miniature form of all they are *darsana* (inspection), *sparshana* (palpation) and *prashna* (interrogation)²¹.

Darshana (Inspection)

In the case of *ekakushta* (type of skin disease) (Fig6), it looks like scales of fish (*matsyasakalasannibam*)²² (Fig7), *charmakushta* (Fig8) (type of skin disease) as the skin of elephant²³(Fig9) and *kakanakushta* (type of skin disease) (Fig10) as rosary pea²⁴ (Fig11).



Figure.6 *ekakushta* (type of skin disease)



Figure 7 scales of fish



Figure 8 *charmakushta* (type of skin disease)



Figure.9 skin of elephant



Figure 10 *Kakanakushta* (type of skin disease)



Figure 11 Rosary pea

The *Vatajaarshas* (piles) (Fig.12) resembles like the flower of *Kadamba*



(Fig.13) and *tundikerinadi mukula*²⁵. *Pittajaarshas* (Fig.14) similar to liver, tongue of parrot bulged in the middle²⁶ (Fig.15). *Kaphajaarshas* (Fig.16) resemble *Karira*, *panasaasthi* (seed of jackfruit) (Fig.17), or *gosthana* (udder)²⁷ *Rakthaja Arshas* resembles the sprouts of *Nyagrodha*, coral and *kakananikaphala* (rosary pea)²⁸.



Figure 12 *Vatajaarshas*



Figure 13 Flower of *Kadamba*



Figure 14 *Pittajaarshas*



Figure 15 Tongue of parrot bulged in the middle



Figure.16 *Kaphajaarshas*

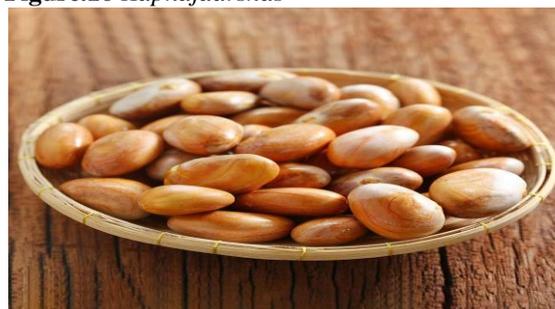


Figure 17 *Panasaasthi*

Pittaja abscess (Fig. 18) resembles the ripen fruit of *Udumbara*²⁹ (Fig.19). *Kaphaja* abscess is saucer in shape³⁰.



Figure 18 *Pittaja* abscess



Figure 19 Ripen fruit of *Udumbara*
Sparsana (Palpation)

In *pakwasopha* (chronic swelling), the movement of pus inside the swelling is like the movement found in a bag filled with water³¹ and in *pachyammanasopha*



(inflammatory swelling), the swelling resembles to the movement of an air-filled bag when it palpated by the fingers of physician³². In *sandigatavata* (osteoarthritis) (Fig.20), the palpation on the swelling resemble to the palpation on an air-filled bag³³ (Fig.21). In *Udakodhara* (ascites) (Fig.22)- symptom on palpation senses like a water filled bag³⁴ (Fig.23).



Figure 20 *Sandigatavata* (osteoarthritis)



Figure 21 A bag distended by air



Figure 22 *Udakodhara* (ascites)



Figure 23 A bag filled with water

Prasna (Interrogation)

The discomforts in *pakwasopha* was explained as though being stung by scorpion and pain like being pricked by needles, being bitten by ants, being cut by sharp weapons and hit by hands³⁵.

In shatvidha pareeksha

Darshana, *sparsana* and *prasna* are explained above and other *sabda* (sound), *gandha* (smell) and *rasa* (taste) are explained.

Sabdha (Sound)

In *kasa* (cough), the noise is resembling the sound of a broken bell-metal³⁶. In *mahaswasa* (type of a cough) the high pitch breathing sound from nose resembling that of a crazy bull³⁷. In *kshatajakasa* (traumatic cough), patient makes cooing sound like pigeon during bouts of cough due to the *kshata* (trauma) in his chest³⁸. In *apatantraka* (tetanus), the patient makes sounds like a dove³⁹.

Gandha

In *purvarupa* (premonitory symptoms), *rakthapitta* (bleeding disorder) as a feeling of smell of iron, blood, and raw fish in mouth⁴⁰ and in *asmari* (renal calculi) as smell of goat urine⁴¹.

Roga pareeksha

A disease should be understood completely by the Acharyas with the help of analogies (*upamana*) at various steps such as for indicating importance are severity of



Nidana (aetiology), for accurate diagnosis of disease as *rupa*, for prognosis of disease and in treatment aspect also they used such *upamana*.

Nidhana

In the case *Prameha* (diabetes) -As the birds are attracted towards the trees where lies their nests similarly *prameha* affects people who are voracious eater and have aversion to bath and physical exercise. It is told regarding the susceptibility of disease in some persons and in other it is not⁴².

Factor responsible for bring about feminine characteristics in the embryo – As an unpaired seed in a fertile land germinates bearing its own characteristics of the embryo are similar to their parents. Why delivery of foetus takes an accurate time and not before that is also told by an *upamanapramana*. Just as the fruit gets detached from the stalk naturally by the change in time similarly foetus present inside the uterus get released from its bindings. The abortion occurs due to any impairment to the foetus - just as the fruit falls off even prematurely due to ravage by worms, breeze or assault, similarly to foetus falls off prematurely⁴³.

The reoccurrence of disease, Acharya Caraka described that as a seed lies dormant in the soil for a while and grows up in time, *doshas* stay in *dhathus* and get vitiated in opportune time, the *doshas* having attained

exacerbation and timely strength due to weakening of the counteracting factor gives rise to the tertian as well as the quartan fever. Just as water though clear when kept undisturbed for sometimes in an earthen pot, forms slush below in course of time⁴⁴.

Rupa (Signs and Symptoms)

Upamanapramana to help the physician correct diagnosis with an ease. *Krostuka Sirsaka* (Fig.24) is a disease, resembling the head of a *Kroshtuka* (Jackal) (Fig.25) in shape⁴⁵.



Figure 24 *Krostuka Sirsaka*



Figure 25 Head of a Jackal

Sopha swelling at the root of the lower jaw slightly painful, immovable, related to hard stones i.e. *Pashanagardabha*⁴⁶, Black spots of the size of *tila* (sesame) seen anywhere on the body known as *tilakalaka*⁴⁷. An eruption sound (*Pidaka*) like *Vidarikanda* known as *Vidarika*⁴⁸. A severe disease like



serpent poison spreads all over the body known as *Visarpa*⁴⁹. In *Vataraktha* pain starts from leg and spread to other parts of body similar to the spreading of poison of other parts of body similar to the spreading of poison of rat bite⁵⁰. The symptoms of *Dushivisha* is similar to the *Dushyaodhara*⁵¹. In *Sakhasrita Kamala – Tilapishtanimba* is seen, that means patient passes white stools like Sesamum paste indicates the obstruction to the passage of bile so no colour in stool indicating some defects in *Ranjajaka Pitta*⁵². The *lakshana* of *Kamala*, eyes, skin, nails and face become deep yellow, faeces and urine as red and yellow and he look like a *Bekhavarana*⁵³. In the types of *Prameha-Hastimeha*, *Hastimeha* etc. In *Haridrameha* the patient complains of passing urine, having pungent taste and colour like that of the juice of *haridra*⁵⁴. The types of *pramehapidaka* are *saravika*(like bowl), *kacchapika*(like tortoise), *jalini*(having not like structure), *sarsapi*(like *sarshapa*)⁵⁵.

In Chikista (Treatment aspect)

In *Chikista* aspect, Acharya told many *upamanapramana* for explaining the actions of karma. While explaining the utility of *purvakarma* in *Panchakarma* – As from an unctuous utensil water is removed without effort, *kapha* etc are detached from the unctuous body with the help of drugs. If

the *snehana* is not done – As a dry wood tries to bent gets break into two parts likewise the body get collapsed⁵⁶. After *snehana*, *swedana* therapy is done. It liquidizes all impurities as the dirt of the cloth is washed with water after deterging it with *snehana* and *swedana*⁵⁷. While explaining *vamana* and *virechana* as most important *sodhana* therapy – *vamana* action is related with the breaking of boundary of the field the defect of non-drying of crops is removed⁵⁸. Action of *virechana* related with extinguishing the fire for the house on fire⁵⁹. Comparing the *Asthapana* and *Anuvasanavasti* like eradication of plant and like watering the plant in its root⁶⁰. Action of *Niruhavasti* is able to excrete only mala from the body not the other useful substance – As the cloth takes away the dye from the water mixed with *kusumba*⁶¹. On the mode of action of *vasti* on the body. Acharya explain it in a proper way with the *upamana*. As the sun situated in sky takes up the juice of earth like the *vasti* in colon draws up the impurities from the feet to head by its power⁶². The ultimate care of patient after doing *samsodhana karma* – just like as cowherd carrying a stick protect his cows because in that condition patient get debilitated, emaciated with poor digestion, elimination of urine, faeces etc.

Sadhya – Asadhya



The *arishtalakshana* are explained in a beautiful way through *upamanapramana*. The flower signifies the production of fruit in future. Similarly, the *arishtalakshana* signifies the forth coming death⁶³.

In Pharmacology

In both *Dravyaguna* and *Rasashastra-Upamanapramana* is used as the name of many plants are indicated as similarity. For identifying the plants by the similarity in their names. *Akhukarnee* – the leaves are like the ears of rat. *Sasakarnee*(Fig.26) – like ear of rabbit (Fig.27). *Aswagandha* – it smells like horse.



Figure 26 *Sasakarnee*



Figure 27 Ear of rabbit

In *Rasashastra*, the types of *Abraka-Nagabhrakam*- hissing sound of snake while heating, *Mandookabram* – jumps like frog on heating. The colour of *bhasma* and *sattva* are explained by using *upamanapramana*. *Makshikasatwa* having

the colour of *gunjabeeja*. *Sasyakasatwa* is having colour of *indragopa varna ortamra varna*. The types of *silajathu-gomutragandhi* and *karpooragandhi*. Smells like *gomutra* and *karpoora* respectively. In the case of *Bhasma-Swarnabhasma- champakapushpa varna*, *Tikshnalohabhasma- jambuphala varna*.

CONCLUSION

Pramanas are the means of the true knowledge. *Upamanapramana* compares two objects with the similarity to identify an unknown one. The custom of imaginary illustration conveys a better idea of a particular thing which is difficult to express. Analogies are used to educate and develop an imagination on a concept which we are similar or familiar with. That is why Ayurvedic books contain many analogies to understand the concepts. Various fundamentals and concepts which are very difficult to understand, the *upamanapramana* aids to convey the proper understanding, analysis and their applicability in the field of Ayurveda. *Upamana* holds goods for all the *TrividhaSishya Buddhi*.



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