



ISSN 2456-3110

Vol 4 · Issue 5

Sept-Oct 2019

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Study of *Upamana Pramana* with special reference to *Indriyasthanas*

Dr. Tejaswini Janagond¹, Dr. Vinay Hiremath²

¹Post Graduate Scholar, ²Assistant Professor, Dept. of Samhita Siddhanta, Ayurveda Mahavidyalaya, Hubballi, Karnataka, INDIA.

ABSTRACT

Ayurveda, the diagnosis and the treatment of a disease is based on *Nidana Pancaka*, *Atura Pariksha* and these inturn depend upon *Pramanas*, as other *Pramanas* like *Pratyaksha*, *Aptopadesha*, *Anumana* are already elaborately mentioned, *Upamana* has also shown great utility in *Jnanotpatti* along with other *Pramanas*, so this study is planned to understand the concept of *Upamana Pramana* and also the contribution cannot be ignored as it is equally important like other *Pramanas* and should be given separate place and accepted as an independent *Pramana*. *Charaka Samhita* is the base of *Chikitsa*, so before starting the treatment portion *Acharya Charaka* has explained the symptoms and sign by which a *vaidya* can examine the diseases properly and in *Indriyasthanas* it is clearly indicated that after seeing some signs and symptoms a *Vaidya* can deny for treatment. Such signs and symptoms which indicate mortality are called as *Arista Lakshanas*. As science has grown it is necessary to know and correlate these *Arista Laksanas* on modern clinical parameter also. Here the *Upamana Pramana* plays an important role. Hence the study is carried out to know the importance of *Upamana Pramana*, its applicability in clinical and literary field, also the importance of *Indriyasthanas*, utility of *Upamana Pramana* in *Indriyasthanas* in understanding various *Arista Lakshanas* and their comparision in modern medical science so that our *Samhitas* are accurate till today.

Key words: *Upamana, Pramana, Indriyasthanas, Analogy.*

INTRODUCTION

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, analysed and merely utilized in clinical

practise only with the proper utility of *Pramanas*. *Pramanas* in Ayurveda are means of true knowledge or investigatory tools, explained in Ayurveda as well as *Darshana Shastras*.

Ayurveda is a *Sarvaparishad Shastra* and have been immensely influenced by *Darshana's*. The theories of both *Asthika* 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. *Pramana* or *Pariksha* is such concept which have its wide applicability in Ayurveda to fulfill its aim.

According to *Acharya Sushruta* four *Pramanas* are explained in supporting the importance of *Shalyatantra* among *Astangas* of Ayurveda.^[1] Those four *Pramanas* are *Pratyaksha*, *Agama*, *Anumana*, *Upamana*.^[2]

Address for correspondence:

Dr. Tejaswini Janagond

Post Graduate Scholar, Dept. of Samhita Siddhanta, Ayurveda Mahavidyalaya, Hubballi, Karnataka, INDIA.

E-mail: drtejaswinibams@gmail.com

Submission Date: 17/09/2019 Accepted Date: 20/10/2019

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka Ayurveda Organization, Vijayapur, Karnataka (Regd) under the license CC-by-NC-SA

While *Acharya Charaka* described *Upamana* (*Aupamya*) as one of the technical term to use in debate.^[3] But the explanation of *Upamana* is similar in both contents. *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 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.^[4] *Upamana* along with other *Pramanas* helps in identification of plants, clinical diagnosis, prognosis etc. Contribution of *Upamana Pramana* cannot be ignored as it is equally important like other *Pramanas* and it should be given a separate place and accepted as a independent *Pramana* like other *Pramanas*.

Concept of analogy compares the similarities between two concepts that are neither completely similar nor completely different. The illustration of analogical expression clarifies even the subtlest meaning of a concept which can be easily understood by the wise and unwise.

The main purpose of analogy in a scientific work is to clarify the contents but not to beautify them.

Indian philosophy presents a variety of opinions regarding the means of cognition. Different schools recognize different number and kinds of *Pramanas*.

Gautamas Nyayasutra describes the real knowledge of the sixteen categories leads to the *Moksha*. In *Goutamas* list of the categories *Pramana* occupies the first and foremost position because of indispensability of *Pramana*. *Upamana* is the third means of valid knowledge in the system of *Nyaya*.

Vatsyayana explains the definition of this *Upamana* as which makes known what is to be made known from similarity with an object that is already will be known. *Naiyayikas* famous example of *Upamana* is "As the cow so the Gavaya" The upholders of this *Pramana* as an independent means of knowledge also differs in details. There is difference of opinion regarding the nature of resultant knowledge through *Upamana*.

The *Purva Mimamsakas* and *Advaita Vedantis* are on one side and the *Naiyayikas* on the other. According to *Purvamimamsakas* the resultant knowledge relates to the similarity which the remembered objects bears to the directly perceived one. But according to the *Naiyaikas* it is the knowledge that a certain word denotes a certain class of objects.

There can't be death which is not preceded by signs. Such signs are expressed through different bodily elements like *Varna*, *Swara*, *Gandha*, *Chakshu*, *Sparsha* etc.

The signs appearing during death bed are called as *Arishta*.^[5] These *Lakshanas* will be expressed in patients (*Rogi*) or experienced by patient's caretaker (*Dhoota*). *Arishta Lakshanas* are the fatal signs and symptoms which indicates life expectancy of severely ill patient. The physician even though well acquainted with the knowledge of application of medicine will not be successful in treating the patient without proper knowledge of *Arishta Lakshanas*. Hence, proper understanding of *Arishta* will helps to treat the disease successfully.

Arishta Lakshanas are elaborated in *Indriyasthana* of *Charaka Samhita*. The word *Indriya* means *Praana* (vital) hence, in *Indriya Sthana* the vital signs and symptoms are explained to understand the *Sadhyas Adhyatma* (Prognosis) of *Vyadhi*. *Chakrapani* explains the importance of *Arishta Lakshana* by giving simile as by seeing flower, smoke and cloud one can expect fruit, fire and rain respectively, and in the same way, certain signs and symptoms appearing or during before the death of the patient is called *Arishta*. These *Lakshanas* are decoded by utilizing *Pratyaksha*, *Anumana*, *Yukti*, *Aaptopadesha Pramana*.

Vagbhata classified *Arishta* into *Sthaayi* (definite) and *Asthaayi* (in-definite) *Arishta* whereas, *Dalhana* classified into *Niyata Arishta* (definite) and *Aniyata Arishta* (in-definite).

MATERIALS AND METHODS

This being a literary research the materials used were;

- The Vedic literatures including *Upanishads*.

- *Samhitas* of Ayurveda with commentaries.
- The periodicals, magazines.
- Websites

Upamana in spiritual aspect

Eradication of *Dukha* and *Roga* : absolute *Nivrutti* of *Dukha* is obtained by elimination of desire (*Upadha*) as it is the root cause of *Dukha*. Elimination of desire leads to *dukha nivrutti* as a silkworm provides suicidal threads for itself.^[6]

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.^[7]

Utility of Upamana in literary study

Acharya Charaka has not accepted the *Upamana* as a separate *Pramana*, but narrated it in the context of *Vada-Marga's* of *Roga-Bhishagjeethiyavimanam* of *Vimanasthana*. *Charaka* narrated by the name *Aupamy* instead of *Upamana Pramana*.

Aupamy is the acquisition of valid knowledge through the idea of similarity or by comparing with other object.^[8] Enlightening the features of an unfamiliar thing (*Aprasiddha Vastu*) with the established or familiar thing (*Prasiddha Vastu*) based on the similarities is known as *Aupamy*.

Examples of utility of Aupamy

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. Here, 'Iva' type of *Upamavachaka* is employed. *Svashareera Rakshana* by *Medhavi* (intelligent person) is the *Upameya* and the *Nagara-Nagari's* relation, *Ratha-Rathi's* relation is the *Upamana*. In the above stated example, the *Upameya* is the object of comparison and the *Upamana* is standard of comparison.^[9]

In Indian tradition more than one school admit *Upamana Pramana*. *Upamana* has been admitted mostly by the realist philosophers. The *Advaita Vedantis* are the exceptions. The major realist schools are *Nyaya Vaisesika* and *Mimansa* of these three the first and third accept *Upamana* as a distinct *Pramana* while the *Vaisesikas* does not admit *Upamana* as a distinct source of valid *Pramana*.

Application of Upamana Pramana in Ayurveda

The illustration of analogical expression clarifies even the subtlest meaning of a concept which can be easily understood by the wise and unwise. The main purpose of an analogy in a scientific work is to clarify the contents but not beautify them. Keeping this in view the present study includes an effort to trace out the analogical expressions by mentioned by *Charaka* and their importance in relation to the prognostic aspects is collected.

- Eruption of the *Pidakas* over the patients face is considered to be *Aprashasta*. They are *Piplu*, *Vyanga*, *Tilakalaka*.^[10]
- The *Swara* resembling *Hamsa*, *Krouncha*, *Nemi*, *Dundubhi*, *Kalavinka*, *Kaka*, *Kapota*, *Jarjara* is *Prakruta*.^[11]
- The appearance of following *Swara* in a patient is said to be *Vaikarika*. They are : *Edaka*, *Kala*.
- Appearance of *Tilakah*, *Piplu* , *Vyanga* over the face is indicating the near death.^[12]
- Appearance of the sign resembling *Pushpa* (flower like) over the nails and teeth and accumulation of *Panka* (muddy coating) or *Padartha* resembling the *Churna* (powder like substance) is the death sign of patient.^[13]
- The lips resembling *Pakwa Jambu Phala* (ripe jamun fruit) i.e., bluish discolouration is said to be *Mumursha*.^[14]

DISCUSSION

Upamana Pramana plays an important role in Ayurveda as its application is seen widely in *Samhitas*. Same as other *Pramanas*, *Upamana Pramana* is useful in the identification of clinical picture of diseases, plants, delineating pathology, prognosis,

nomenclature of diseases, treatment, dosage of medicine and for giving certain instructions to the physicians as well as describing instruments etc. *Acharyas* has used *Upamana Pramana* in various concepts to make the topic easy understandable, for that they have given similies on the basis of criteria.

Everything in the world is 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. The various *Nyayas* explained in the texts to understand the functions and physiological process of *Dhatu* formation, nourishment and transportation of nutrition in the body by *Ksheera Dadi Nyaya*, *Khale Khapota Nyaya* and *Kedara 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 of *Pancha Avayava Vaakya* in which *Dristanta* is nothing but *Upamana*.

Dudely field Malone opined that "one good analogy is worth three hours discussion as well as significance of one thousand words". These words are sufficient to understand the importance of analogy. Therefore analogical expressions are very much useful in every branch of education to clarify the contents and to understand the subtlest meaning by everybody without wasting much time for unnecessary discussion. The beauty of these expressions is so precise that even a lay person can understand it.

Acharya Charaka also used the same method to facilitate better comprehension of his text by a physician as well as research scholar.

At each and every step of medical science 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 , its 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).

CONCLUSION

Pramanas are the means of true knowledge or the tools to understand the different padarthas. *Upamana Pramana* is necessary in understanding the *Shastra*, and important tools of gaining true knowledge. *Upamana Pramana* is having wide applicability in classics, right from the level of *Sristi Utpatti* to *Mrutyu*. The inclusion of *Indriya Sthana* to the treatise was a deliberate attempt of the author to help in the selection of a curable patient for protecting the fame and knowledge of a physician. The *Upamana Pramana* is accepted as independent *Pramana* by *Naiyayikas*. The wide applicability of *Upamana Pramana* is seen specially in understanding of *Arista* lakshanas mentioned in *Indriyasthanana* which helps the physician to understand the *Lakshanas* easily so that they are not missed during the diagnosis.

REFERENCES

1. Sushruta, Sushruta samhita with Nibandha sangraha vyakhya of Dalhana Acharya editor Dr. Kevala Krishna Thakara. Choukambha Orientalia . Varanasi .Reprint 2016. Sutrasthanana chap. 1.sloka.no.5. page .no.5.
2. Sushruta, Sushruta samhita with Nibandha sangraha vyakhya of Dalhana Acharya editor Dr. Kevala Krishna Thakara. Choukambha Orientalia . Varanasi .Reprint 2016. Sutrasthanana chap. 1 sloka.no.16 page .no.10.

3. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Vimanasthana chap. 8. sloka.no.42. page.no.670 .
4. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Vimanasthana chap.8. sloka.no.3. page.no.655.
5. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.2.sloka.no.3.page.no.892
6. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Shareerasthana chap.1. sloka. no.96. page.no.734 .
7. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Shareerasthana chap.3.sloka .no.14. page.no.781.
8. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Vimanasthana chap.8. sloka. no.42. page.no.670.
9. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Sutrasthana chap.5.sloka. no.105. page.no.90.
10. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.1. sloka.no.11. page.no.889.
11. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.1. sloka.no.14. page.no.890.
12. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.1. sloka.no.20. page.no.891.
13. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.1. sloka.no.21. page.no.891.
14. Charaka, Charaka Samhita elaborated by Charaka & redacted Dridabala, with Ayurveda Dipika commentary by Chakrapanidatta, editor- Vd. Harish Chandra Singh Kushwaha, reprint 2016, Chaukhamba Orientalia Varanasi, Indriyasthana chap.1. sloka.no.23. page.no.891.

How to cite this article: Dr. Tejaswini Janagond, Dr.Vinay Hiremath. Study of Upamana Pramana with special reference to Indriyasthana. J Ayurveda Integr Med Sci 2019;5:302-306.

Source of Support: Nil, **Conflict of Interest:** None declared.
