

A CONCEPTUAL STUDY OF UPAMANA PRAMANA AS IN NYAYA DARSHANA AND ITS APPLICATION IN AYURVEDA

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ABSTRACT

Ayurveda and *Darshana Shastra* both are immensely influenced by each other as both the sciences flourished in same time period, *Darshanas* are classified into six *Astika Darshana* and three *Nastika Darshana*. *Ayurveda* has used the principles of *Darshanas* and molded them according to the need, one such principle is *Pramana*. *Pramanas* are mainly the contribution of *Nyaya Darshana* and has given *Pratyaksha*, *Anumana*, *Upamana*, and *Shabda Pramana* as a source for true knowledge. In *Ayurveda*, *Acharya Charaka* has termed *Pramana* as *Pariksha*. *Acharya Sushruta* has accepted *Pramanas* similar to *Nyaya Darshana* and mentioned *Upamana Pramana* separately. Whereas in *Charaka Samhita* *Pramanas* are explained in four places but *Acharya* has mentioned *Upamana Pramana* only at one place but its applicability is seen widely throughout the text. Utility of *Upamana* is seen in every branch of *Ayurveda* and it also acts as an aid for *Pratyaksha*, *Anumana* and *Shabda Pramana* to obtain true knowledge because at many places knowledge obtained by other *Pramanas* is partial without *Upamana Pramana*. *Upamana* along with other *Pramanas* helps in identification of plants, clinical diagnosis, prognosis, etc. Contribution of *Upamana Pramana* can't be ignored as it is equally important like other *Pramanas* and it should be given a separate place and accepted as an independent *Pramana* like other *Pramanas*. This work is carried out in order to study *Upamana Pramana* elaborately, to study its application in *Ayurveda* and to establish *Upamana Pramana* as an independent *Pramana*.

Keywords: *Nyaya Darshana*, *Ayurveda* and *Upamana Pramana*.

INTRODUCTION

“Ayurveda” literally means the “knowledge of life”. The word *Ayurveda* consists of two words, *Ayu* meaning “life” and *Ved* meaning “knowledge” or “science”. *Darshana* (the Great Indian Philosophy) has an immense influence on *Ayurveda*. The primary aim of all *Darshana*’s is to attain *Moksha*. Since, all the *Darshana*’s have the different pathways to attain this goal, so there are different *Padartha*’s, different *Pramana*’s according to different *Darshana*’s.

“उपमान शब्दस्य निरुक्ति - उपमीयते अनेन इति उपमानम्।”

Upamana Pramana helps in obtaining the knowledge of an unknown object by comparing it with that of a known object³. Here *Upa* means near or close and *Mana* means to understand, thus *Upamana* is the knowledge by comparing to a known object.

“अथौपम्यम् - औप्यं नाम यदन्येनान्यस्य साद्रश्यमधिक्रित्य प्रकाशनम् ॥च०वि०08/42 ॥”

Nyaya Darshana and Ayurveda-

According to *Nyaya Darshana* knowledge is not essential but only an adventitious property of the self. Knowledge arises as a result of contact between the self and non-self. *Nyaya* describes *Pramana* on very first place in the list of sixteen categories; knowledge of these categories provides the *Moksha* (salvation). In the absence of *Pramana*, nobody will be able to understand the good or bad factors of the life.

Acharya Sushruta has followed the line of *Gautama*, the originator of *Nyaya Darshana*, by accepting four *Pramanas* i.e. *Pratyaksha*, *Anuman*, *Upamana* and *Shabda Pramana*.¹ Some other context of *Upamana Pramana* of *Nyaya Darshana* has been also referred under the name of *Aupamy*.²

Bheda: *Upamana* is of following three types³

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, e.g. 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.

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 often. 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)
- **Staimityam- Kaphaja and Vata Kaphaja Jwara⁴-** *Staimitya* is a type of feeling, which a patient experiences that his body is covered with wet cloth and is seen in *Kaphaja* and *Vata Kaphaja Jwara*. Here *Acharyas* has correlated coldness that a *Jwara Rogi* experiences during its *Vega Kala* with a type of feeling similar to that of covering body with wet cloth.
- **Parva Bheda- Vata Kaphaja and Vata Pittaja Jwara⁵-** *Parva Bheda* is a type of painful feeling similar to that of joint breaking or fracture in joints. *Parva Bheda* is seen in *Vata Kaphaja* and *Vata Pittaja Jwara*.

UPAMANA IN ROGA NIDANA EVAM KAYA CHIKITSA:

Table 1: UPAMANA IN SHARIRA RACHANA EVAM KRIYA-

<i>Laxanas</i>	<i>Upamana - Sharira- Rachana Evam Kriya</i>	
Importance of Bony Skeleton	<i>Kriya</i>	Bone supports the body similar to the inner wood supporting a tree.
Importance of <i>Snayu</i> (Ligaments)	<i>Rachana & Kriya</i>	<i>Snayu</i> (which binds the bones together) similar to the joining of wooden planks used in a boat.
Formation of Tongue	<i>Kriya</i>	Formation of tongue is correlated with the obtaining of pure gold.

UPAMANA IN DRAVYA GUNA VIGYANA:

Dravyaguna deals with the study of *Aushadha* and *Aahar Rupa Dravyas*, *Guna* (Properties) *Karma* (Functions) and *Prayoga* (Uses) in detail or in other words it may be defined as the study

of medicinal herbs and drugs; their origin, nature, properties and effects upon human beings *Raja Nighantu* has assigned name and synonyms to plants on seven bases and *Upama* is one among them. *Upamana* used in *Dravyaguna* are as –

Table 2: Showing Upamana in Dravya Guna.

<i>Dravya</i>		<i>Upamana in Dravya Guna</i>	
1	<i>Akshota⁶</i>	A	<i>Akshasya Eva Ota Parnasya-</i> Leaves similar to that of <i>Bibhitaka</i> .
	<i>Karparala</i>	B	Shape and covering fruit is similar to that of brain.
2	<i>Aguru⁷</i>		
	<i>Loham</i>	A	Heavy and black like iron.
3	<i>Ankota⁸</i>		
	<i>Gudha-Mallika</i>	A	Flower similar to those of <i>Mallika</i> (Jasmine)

	<i>Lambakarna</i>	B	Long ear shaped leaves.
4	<i>Ajamoda</i> ⁹	A	Intense smell that like of goat.
	<i>Kharashva</i>	B	Intense smell that like of ass.

UPAMANA IN AGADA TANTRA:

Acharyas has used *Upamana Pramana* in *Agada Tantra* to explain *Sarpa Bheda* (Types of Snakes i.e.-*Darvikara*, *Mandalikara* and *Rajimanta*), *Avyakta Rasa* of *Visha*, *Sthana* of *Sarpa Visha*, *Pranahara Sarpa Visha Laxana*, *Unmatta-Vyala Damshtra Laxana*, *Pipilika-Damsha Laxana*, *Vrishchikam-Damsha Chikitsa* and *Vidhi-Yukta Madya Sevana*.

***Avyakta Rasa of Visha- Yathaavyaktarasam Toyamantarikshanmahigatam*¹⁰**- Just as the atmospheric water is unmanifest in taste and acquires the specific taste of the ground it falls upon, similarly, by its very nature, a *Visha* (Tasteless) imbibes the specific taste of the substance in which it exists. *Acharya Sushruta* has given beautiful simile for *Rasa* (Taste) of *Visha*, said that *Visha* is *Avyakta* like the atmospheric water, and similarly both acquires taste of *Dravya* (Substance) and ground respectively where they exist.

***Sthana of Sarpa Visha- Shukravat Sarvasarpanaam Visham Sarvashariragam*¹¹** Just like semen, the poison of all the snakes lies diffused throughout the body, As semen is (gathered up, dislodged and subsequently ejaculated through the urethra) after stimulation produced by sexual contacts, similarly the poison in a snake in a state of anger is gathered up (in the sac) in the vicinity of the hook-shaped fangs. Hence a snake cannot inject its poison unless it is excited when it lowers its fangs. *Acharya Sushruta* has correlated the place and injection of snake poison with place and ejaculation of semen.

UPAMANA IN KAUMARA BHRITYA:

Acharyas has used *Upamana* at various places for making concepts easy to understand.

Devanamiva Havyapah- As God *Agni* is eminent amongst various Gods similarly among eight specialties of *Ayurveda*, *Kaumara Bhritya* is said to be the foremost. *Acharya Kashyapa* has given utmost importance to *Kaumara Bhritya* amongst *Ashtanga Ayurveda* and compared it with importance of *Agni* amongst various *Devatas*.¹²

Graha Roga Laxana-Kujyatyapi Kapotavat- *Acharya Kashyapa* while explaining the common features of *Graha Roga* has explained that child afflicted from super natural forces of spirits (*Graha Badha*) warbles like pigeon along with other symptoms. *Acharya* has correlated the painful voice of *Graha* affected child with that of pigeon.¹³

UPAMANA IN SHALYA EVAM SHALAKYA TANTRA:

Upamana in Shalya Tantra-

Kshudra Roga Nidanam- *Kshudra* means small or minor, *Roga* means diseases, *Acharya Sushruta*¹⁴, *Madhavakara*¹⁵ and *Vagbhata*¹⁶ has mentioned forty four, forty three and thirty six types of *Kshudra Rogas* respectively. *Acharyas* has used various similes to explain these diseases and are given in below mentioned table

Upamana in Shalakyia Tantra-

Arsho Vartman*¹⁷ -*Ervarubeejpratima Pidika- *Arsho Vartman* is a condition in which small rough projections, characterized by mild pain and looking like *Ervaru Beeja Pratima* (Seed of Cucumber), appears in the eye lids. *Acharya*

Sushruta has correlated the *Swarupa* (Size and Shape) of *Pidikas* with the seeds of cucumber.

DISCUSSION

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. The knowledge of these techniques is 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*, *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. 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.

E.g.: The supporting function of *Vata*, *Pitta* and *Kapha* in the body is explained by giving the simile of *Visarga*, *Adana*, and *Vikshepa* maintaining the world by their functions.

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*.

UPAMANA PRAMANA DIFFERENT FROM OTHERS-

Pratyaksha Pramana and Upamana Pramana- *Pratyaksha* indicates the knowledge gained by direct help of senses.

- Some scholars include *Upamana* in *Pratyaksha Pramana*, they give logics that without *Pratyaksha*, *Upamana* cannot be perceived.
- *Upamana Pramana* is focusing in understanding things on the basis of similarity and dissimilarity; these two factors are dependent on *Pratyaksha* but partially.

E.g.- Physiology of heart is compared by opening and closing of lotus. One sees or understands the action of lotus, but the similarity of working of the heart can be interpreted not seen. There are many examples in *Ayurvedic* treatise where we can say that *Pratyaksha Gyana* is incomplete or partial without the help of *Upamana*.

Anumana Pramana and Upamana Pramana -

- Some scholars include *Upamana* in *Anumana Pramana*, they give logics that *Anumana* and *Upamana* are same because it's all about knowing something unknown from the known data.
- *Anumana* is not possible without *Vyapti Gyana* i.e. Relation between *Sadhya* and *Sadhana* (Logical Grounds) whereas such relation between *Sadhya* and *Sadhana* is not required in *Upamana Pramana* but similari-

ty, dissimilarity and comparison are the important factors.

E.g.- *Parartha Anumana* (A Type of *Anumana*) is useful in explaining and making people understand the subject with the help of examples.

Upamana acts as a catalyst for the interpretation of *Anumana Pramana* and that can be better understood with the help of following examples

- *Acharya Sushruta* has gone further beyond *Charaka* views on the same context, he explains as the future occurrence of fruit, fire and rain can be predicted just by seeing the flowers, smoke and clouds similarly *Rishtas* forecast death. Here on the basis of *Upamana*, *Anumana* can be drawn. *Acharya Sushruta* has used *Upamana* to predict the future happenings with *Upamana* and *Anumana Pramana*, more over *Upamana Pramana* has been used to clarify the *Anumana Gyana*, this shows the importance of *Upamana Pramana* and its individual presence.

With the help of above examples we can depict that *Pratyaksha* and *Anumana Pramana* are complete when supported by *Upamana Pramana*.

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.) But at many places especially 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*.

In *Yogaratanakara Acharya* has given importance to *Roga Rogi –Pariksha* and wide applicability of *Upamana Pramana* is seen there. Even in present era modern science also make use of *Upamana Pramana* directly or in indirectly in clinical examination and diagnosis (Tennis Elbow, Sickle Cell Anaemia). *Upamana Pramana* plays a highly efficient role along with other *Pramanas* in the field of clinical aspects.

- We cannot deny the importance of *Aaptopdesha*, *Pratyaksha* and *Anumana Pramana*, but *Upamana Pramana* if not more it's neither less important than them and its importance can't be left unseen in all the fields of *Ayurveda*. So *Upamana Pramana* should also be addressed with the place equivalent to other three *Pramanas* and gets its separate identity.
- *Upamana Pramana* helps *Pratyaksha* and *Anumana Pramana* in attaining true knowledge, that's why it's considered under them, but even if separate position is given to *Upamana Pramana* it may not be wrong.

CONCLUSION

Ayurveda is a *Sarvaparishada Shastra*. There are similarities in the concepts of *Ayurveda* and *Darshana*. *Ayurveda* has accepted subjects from *Darshana* according to its convenience. *Pramana* are kept under sixteen categories of *Nyaya Darshanas*. *Nyaya Darshana* has accepted four *Pramanas* namely-*Pratyaksha*, *Anumana*, *Upamana* and *Shabda Pramana*. Opinion of different *Darshanas* varies while accepting the types of *Pramanas*. *Nyaya*

Darshanas was the one who introduced *Upamana Pramana* as separate *Pramana*. Few *Acharyas* include *Upamana Pramana* under *Aaptopdesha*, *Pratyaksha* and *Anumana Pramana*. *Acharya Sushruta* has followed all the four *Pramanas* similar to *Nyaya Darshana*. *Acharya Charaka* has coined the term *Pariksha* for the *Pramanas*. *Upamana Pramana* has been mentioned under the concept of *Vadamarga* in *Charaka Samhita*. *Ayurveda Acharyas* has widely utilized *Upamana Pramana* and its applicability is seen at many places in classics, right from the level of *Srishti Utapatti* to *Mriyu*. *Acharya Sushruta* has explained the structural, physiological and surgical aspects of the body with the help of similes. *Acharya Sushruta* has chiefly used similes resembling the *Swarupa* which includes *Aakriti*, *Varna*, *Gandha* etc. *Acharya Charaka* has not accepted *Upamana* separately but its applicability is seen at many places in *Charaka Samhita*. Beautiful similes are found related mainly to the mode of actions, while explaining mechanism taking place in body. Influence of *Upamana Pramana* is seen along with other three *Pramanas* and in all the fields of *Ayurveda*. The knowledge of *Pratyaksha* is incomplete without *Upamana*. *Upamana* also helps *Anumana* in drawing better inferences, especially during clinical practice. *Aaptas* has also made the use of *Upamana Pramana* at many places to make the concept easily understandable to others, and such examples also play an important role during treatment. During *Roga* and *Rogi Pariksha*, although *Pratyaksha* and *Anumana Pramana* are highly useful, but at most of instances the knowledge obtained is partial without *Upamana Pramana*. Right from the diagnosis till planning the dose of medicine, *Upamana Pramana* play role

equally important to *Pratyaksha* and *Anumana Pramana*. Although *Acharyas* includes *Upamana Pramana* under *Aaptopdesha*, *Pratyaksha* and *Anumana Pramana*, *Upamana* has its own significance while understanding the concepts along with other three *Pramanas*. It was merged in other *Pramanas*, because it acts as helping *Pramana*.

Considering the clinical utility of *Upamana Pramana*, it should be considered as important as other three *Pramanas*. On the basis of evidences provided above, *Upamana Pramana* should be considered as an independent *Pramana*.

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