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.

1. **Sadrihyaa / 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.

**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 Aupamya\(^2\).

**Bheda: Upamana** is of following three types\(^3\)
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- **On the basis of Swarupa** – Acharyas have 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 Jwara**

Staimityam- Kaphaja and Vata Kaphaja Jwara are types 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 Jwara**

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:**

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<th>Table 1: UPAMANA IN SHARIRA RACHANA EVAM KRIYA-</th>
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**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>
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<th>Table 2: Showing Upamana in Dravya Guna.</th>
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<tbody>
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<td>Dravya</td>
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<td>1 Akshota</td>
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Lambakarna | B | Long ear shaped leaves.
4 Ajamoda | A | Intense smell that like of goat.
Kharashva | 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, Shhana 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- 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 Sarvasarpamaam Visham Sarvashariragam- 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 BHRIITYA:
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 specialities of Ayurveda, Kaumara Bhriitya is said to be the foremost. Acharya Kashyapa has given utmost importance to Kaumara Bhriitya amongst Ashtanga Ayurveda and compared it with importance of Agni amongst various Devatas.

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.

UPAMANA IN SHALYA EVAM SHALAKYA TANTRA:
Upamana in Shalya Tantra-
Kshudra Roga Nidanam- Kshudra means small or minor, Roga means diseases, Acharya Sushruta, Madhavakara and Vagbhatta 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.
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.- Pararth 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 Yogaratnakara 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 Aapopdesha, 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 Mrityu. 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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