

AN EXPLORATORY STUDY OF PRAMANA FROM SUSHRUTA SAMHITA W.S.R TO UPAMANA PRAMANA

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ABSTRACT

In Ayurveda, the diagnosis and the treatment of a disease is based on *Nidana Pancaka*, *Atura Pariksha* and these consecutively depend upon *Pramanas*. *Pramana* refer 'means of knowledge'. *Upamana* is a *pramana* in which Knowledge is conveyed by analogies. Analogies are the definitive outlines which usually narrate the gist of a subject. *Upamana Pramana* has a vital role in describing the concepts of Ayurveda in a simple and understandable level. *Acharya Sushruta* describe four *Pramanas* and among the four *Pramanas* i.e. *Pratyaksha* (Direct perception), *Agama* (Teaching of scriptures), *Anumama* (Inference), *Upamana* (Analogy). *Upamana Pramana* is used widely in Ayurvedic literatures. *Upamana* is having its own importance.

Upamana or *Aupamyia* give the knowledge or idea of an object by similar comparison. *Upamanas* are the analogies or similes that bridge the known to the unknown and after the conceptual system of existing knowledge by modifying and strengthening its associations. So here a sincere effort has been made to evaluate and analyze the *Upamana Pramana* in a simple way in three aspects i.e., physiological, diagnostic, philosophical aspects.

KEYWORDS: Pramana, Upmana, Aupamyia, Sushruta, Analogy.

INTRODUCTION

Ayurveda is a holistic science and the concepts of Ayurveda are eternal, and have their own identity. Such fundamental concepts are literally better understood, analyzed and merely utilized in clinical practice only with the proper utility of *Pramanas*. *Pramanas* in Ayurveda are means of true knowledge. 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*. This *Pramana* is extensively found to describe various factors in all the sections of both *Brihatrayi* and *Laghutrayi*.

According to *Acharya Sushruta* four *Pramanas* are explained in supporting the importance of *Shalya tantra* among *Ashtangas* of *Ayurveda*.^[1] Those four *Pramanas* are *Pratyaksha* (Direct perception), *Agama* (Teaching of scriptures), *Anumama* (Inference), *Upamana* (Analogy).

Though *Acharya Charaka* has not included *Upamana Pramana* under *Pramanas* but he described it under *Vada Marga* i.e. technical terms used in *Sambasha* by *Vaidya-Samuha* and ultimately helps in attaining valid knowledge, but more than being used in *Sambasha*, *Upamana* is having its clinical utility. *Upamanas* are the analogies or similes that bridge the known to the unknown and after the conceptual system of existing knowledge by modifying and strengthening its associations. Prime intention of such *Upamana* is incorporating open-ended, forced and visual similes to teach complex concepts and involving students in a creative dynamic thought process to enhance understanding of such complex medical concepts. But we have to be very careful about its understanding such analogies, otherwise it may lead to wrong concepts.

Definition

Getting the knowledge of subtle, intercepted and distant object by similarity with well known is termed as *Upamana*. For example, *Mashaka Roga* is like black gram, *Tilakalaka* is like sesamum, *Vidari* is like tuber of *Vidari*, *Panasika* is like lotus tuber, etc.^[2]

Importance of *Upamana*

The utility of this science is to help maintain the health of a healthy individual and cure of disease of a patient for the first aim i.e., *Swastha Rakshana* or maintenance of health daily or seasonal regimen is given and person oneself is only responsible for its maintenance that also explain with an analogy *Upamana*. *Upamana Pramana* has the key role to play in learning process.

Acharya Sushruta considered *Upamana* as an independent *Pramana*. In the very first chapter of *Sushruta Samhita*, it is mentioned that the best and the foremost part of *Ayurveda* is being

delivered, in accordance with.

1. *Pratyaksha*
2. *Agama*
3. *Anumana*
4. *Upamana*.

10 *Upama* with concealed meaning were selected for interpretation. Details of the selected *Upama* are as follows.

1. [***Sushruta.Chikitsa.26/22***]-While explaining the beneficial effect of *Vajikarana Yoga*, simile has been used. It is mentioned that to attain mating activity like Sparrow one should take *Pippali*, *Masha*, *Sali rice*, *Yava*, *Godhuma*. All these are cooked together in ghee in the form of *Pupulika*. After taking this, milk sweetened with sugar should be taken. If this preparation is taken before coitus then the sexual act will be comparable to that of coital act of Sparrow.
2. [***Sushruta.Chikitsa.27/4***]- It is mentioned in *Sushruta Samhita* that *Rasayana* should be administered only after *Snehana* and *Shodhana*. To accentuate the importance of invariably adopting these measures prior to *Rasayana* intake, *Upama* of dying a cloth has been cited. *Rasayana* therapy will not succeed in bestowing its effects if these pre requisites are not fulfilled just as applying dye to a dirty cloth.
3. [***Sushruta.Chikitsa.27/12***]- In *Sarvopaghatashamniyam Adhyaya*, the beneficial effects of *Vijayasaradi Rasayana Yoga* are explained with *Upama* of Sauparna Chakshu which is *Garuda Tulya Chakshu*.
4. [***Sushruta.Chikitsa.33/40***]- In *Vamana Virechana Sadhya Upakrama Chikitsita adhyaya* while describing the necessity of *Snehana-Swedana* as *Purvakarma* of *Shodhana* a simile is told. In uncted and sudated person, dosha, excited forcibly by drugs and diet do not stick in channels like water in an uncted vessel.
5. [***Sushruta.Chikitsa.30/13***]- In *Nirvrittasantapiyam Rasayana adhyaya*, the identification of certain *Rasayana* herbs is told, by giving *Upama*. One among the group is “*Varahi*” which has been compared with *Krishnasarpa* and its glow is compared to *Bhinna Anjana*
6. [***Sushruta.Sutra.14/16***]- In relation to ‘*Rasagati*’ explanation, in “*Shonitavarnaniya Adhyaya*”, it is said that *Rasa* circulates all over the body in a

subtle way like the continuous waves of sound, fire and water.

7. [*Sushruta.Nidana.16/43*]- In *Mukharoganidanam* under *Talugata roga* this *Upama* is cited. Painless, slowly growing oedema develops resembling the dorsum of tortoise in *Talu*.
8. [*Sushruta.Sutra1/39*]- In the first chapter of *Sutrasthana*, it has been said that the seed of medicine has been propounded in nut shell, and it shall be elaborated in the forthcoming 120 chapters of the treatise.
9. [*Sushruta.Chikitsa.32/7*]- In *Swedavacharaniyam Adhyaya* while describing about the instrument used for *Nadi Sweda* it is said that half *Vyama Pramana* long tube is used. It should be curved at three points shaped like elephant's trunk made of *Kailinjihasta Shundika*, a matting type of grass.
10. [*Sushruta.Sharira.3/32*]- While different scholars were presenting their view regarding which organ is formed first during foetal development, Lord Dhanwantari opposed these theories and said that all parts and sub parts are formed simultaneously but they are not observed because of minuteness like bamboo sprout and mango fruit. In young stage the different parts are not distinctly seen but as the fruit matures its fractions like pulp seed and kernel are observed distinctly due to maturity with time.

Utility of *Upamana* in various subjects of Ayurveda

In both *Shareera Rachana* (Anatomy) and *Shareera Kriya* (Physiology)

Based on colour

- Shuddha Aartava Lakshana:
- Padma (lotus), Alaktaka (one type of paint used for cosmetic purpose) and Gunjaphala seeds are used as upamanas to denote Shuddha Aartava.^[3]
- Laksharasa (water made from Laksha) and Asruk of Shasha (Rabbit's blood) are also used as upamanas to describe Shuddha Aartava lakshanas.^[4]

Based on shape /size

- Hridaya (Heart) Swarupa: Hridaya is described to resemble Adhomukha Pundarika. (Inverted bud of Lotus)^[5]
- Netra (Eye) Shareera: While explaining the Swarupa of Netra, Sushruta mentions it as Vritta (round) and resemble Gosthana in Shape.^[6]
- Garbhashaya (Uterus) Swarupa: Garbhashaya resembles to the spiral whirls of conch shell and Garbhashaya Mukha as mouth of the Rohita matsya (type of fish)^[7]

- Types of Asthi (Bone): Asthi prakaras like valaya (curved bone), Nalaka (long bone) and kapala (flat bone) also mentions about use of Upamana pramana to describe their structure.^[8]
- Types of Sandhi (Joint): Sandhis are of eight types. Various upamanas denote the structure of Sandhis. Ulukhala Sandhi describes the parts of Sandhi as in Ulukhala shape which are seen in vankshana and Amsa Sandhi (Shoulder joint).^[9]
- Second month of fetal development, Acharya Sushruta explains that if the developing Garbha resembles the shape of Pinda (round mass) it results in male progeny, if Peshi akara (elongated) female progeny and results in napumsaka if it has a shape of Arbuda (tumor).^[10]
- To establish the Sarvanga vyapat of Shukra Acharya Sushruta gives two beautiful Upamanas as existence of Ghee in Milk and Jaggery in sugarcane juice.^[11]

In Dravya guna (Pharmacognosy and Pharmacology)

Identification and authentication of a medicinal plant has a major role to play in preparation of medicine, formulation etc. Some of the *dravyas* have their popular name on the basis of famous *Upamana*. Each *dravya* is identified by morphological characters. Some of them are listed below as examples.

Table 1: Concept of *Upamana pramana* for Nomenclature of Medicinal plants.^[12]

External features	Size/shape	Colour	Texture	Actions
Guduchi Chakralakshnika Kundali	Kushmanda Bruhataphala Valliphala	Ashoka Tamra pallava Hemapushpi	Parijata Khara patra	Haritaki Pathya, Amrita, Vayastha
Eranda Gandharvahasta Chitra beeja	Ela Sukshma-	Atasi Nilapushpi	Kusha Kshurapatra	Haridra Vishaghani Krimighana
Aaragvadha Chaturangula	Jambu Mahaskandha	Dhataki Tamrapushpi	Apamarga Kharamanjari	Maricha Kaphavirodhi
Karanja Ghritapura Naktamala	Dadima Vritta phala	Maricha Krishna	Kasamarda Karkasha	Guduchi Jivanti Rasayani
Kapittha Dadhiphala	Madanphala Pinditaka	Arjuna Dhaval Swetachada	Bharangi Kharashaka	Kantakari Kasaghani

In Nidana (Diagnosis)

An accurate diagnosis is the key to Success. Upamana pramana has been used extensively in the context of Nidana panchaka (five diagnostic principles).

Namakarana Siddhanta: Nomenclature of the disease is based on the presentation of disease.

- Gridhrasi is named as the gait of the patient resembles to Gridhra.
- Rapid nature of spread of disease– Visarpa. (Erysipelas)
- Growth disorder like a bush – Gulma. (type of lump)
- Disease resembling a stone- Astthila.
- Rigid spasm of the body with fever- Dandaka Jwara

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*.^[13]
- The *Swara* resembling *Hamsa*, *Krouncha*, *Nemi*, *Dundubhi*, *Kalavinka*, *Kaka*, *Kapota*, *Jarjara* is *Prakruta*.^[14]
- 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.^[15]
- 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.^[16]
- The lips resembling *Pakwa Jambu Phala* (ripe jamun fruit) i.e., bluish discolouration is said to be *Mumursha*.^[17]

CONCLUSION

Upamana pramana is the easy tool to validate the unknown facts by using a familiar analogy. Upamana Pramana is a helpful guide in nidana as it addresses the pratyatma lakshanas of the diseases both in Darshana and Sparshana aspects. Various fields of Ayurveda have great contribution and clarity by Upamana pramana, as it narrates the facts in a convincing manner. Samyak lakshanas of Para-surgical procedures are indicated by suitable upamanas. *Sushruta Samhita* mentioned *Upamana* as a *Pramana*. *Upama* is a means whereby vast information has been concise. And it has been used to encode some of the very crucial aspects of this

medical science like mode of action of various procedures. By its wide range, scope and approach *Upamana pramana* is rightly quoted as fourth *pramana* in *Sushruta Samhita*.

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