

## AN EXPLORATORY STUDY OF UPAMANA PRAMANA FROM CARAKA SAMHITA W.S.R TO NIDANA STHANA

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### ABSTRACT

*Upamana Pramana*, a key concept in Indian philosophy, refers to knowledge acquisition through analogies or comparisons. It is one of the most widely accepted *pramana* (Sources of knowledge) in various philosophical systems, including *Nyaya*, *Vedanta*, and *Mimamsa*. *Upamana* involves understanding something unknown by relating it to something known through shared characteristics or qualities and for instance, describing the symptoms of a disease by finding its similarities with different colours, shapes, etc. The application of *Upamana* is not only central to philosophical discourse but also crucial in the linguistic and cognitive development of individuals. *Acharya Charaka* has used *Upamana* in every *Sthana* of *Charaka Samhita*. This paper explores the theoretical underpinnings of *Upamana Pramana* in *nidanasthana* of *Caraka Samhita*, and its connection to other forms of knowledge acquisition within Indian epistemology.

### INTRODUCTION

Among all things in existence, life is fleeting and knowledge remains eternal. While the sensory organs, mind, and intellect play a role in perceiving stimuli, a systematic approach is required to interpret and transform these sensory inputs into true knowledge. In Ayurveda, these methods are referred to as *Pramana*, which can be understood as the means through which one attains accurate and reliable knowledge. Fundamental concepts in Ayurveda are better understood, analysed, and applied in clinical practice through the effective use of *Pramana*.

**Table 1: Interpretation of *Upamana Pramana* as per different Acharya.**

<i>Charaka</i>	<ul style="list-style-type: none"> <li>• <i>Vadamarga</i> a method of gaining knowledge by comparing an unknown object to a known one</li> </ul>
<i>Sushruta</i>	<ul style="list-style-type: none"> <li>• <i>Pramana</i> Getting the knowledge of subtle, intercepted and distant object by similarity with well-known is termed as <i>Upamana</i>.</li> </ul>
<i>Nyaya and Vedanta darshana</i>	<ul style="list-style-type: none"> <li>• <i>Pramana</i></li> </ul>
<i>Tark sangraha</i>	<ul style="list-style-type: none"> <li>• <i>Pramana</i> Based on <i>upamiti</i></li> </ul>

**Derivation of *upamana pramana***

‘*Upamana*’ originates from word ‘*Upa*’ + ‘*Ma*’ + ‘*Lyuta*’ *Pratyaya* which basically means to compare or to find similarities.

**Definition of *upamana pramana***

“That is, to reveal the similarity of an unknown object by seeing it in its analogy with a known object is called *Upamana*” For example, a disease inferred from a *Dand* (stick) is *Dandaka* or the colour of *Rakta* is inferred from the colour of *Laksha Rasa*. A metaphor is a revelation of the similarity between one thing and another. Therefore, *Upamana* is a simile or metaphor that establishes a relationship or similarity between one already known and an unknown object.

The temporal cause of knowledge based on similarity is *Upamana*. In other words, *Upamana* is the proof that gives knowledge of similarity. Where there is a lot of difference in the things, the similarity of one thing is known from the other thing. Philosophers have given the example of cow and animal for simile proof and in Ayurveda, for the knowledge of any disease, the simile proof has been proved by its use. Like, by seeing the *dhanusha* (bow), the knowledge of *Dhanuwata* (~tetanus) disease is given.

**Types of *upamana pramana***

1. *Saadharmya* (Analogy based on similarity) – eg. Shape of Kidney is similar to that of a bean.
2. *Vaidharmya* (Analogy based on dissimilarity) – eg. RBC’s that are not round are sickle cells.
3. *Dharma-matra* (Analogy based on peculiar features) – eg. cardinal features of inflammation are rubor, dolor, tumor, calor and loss of functions or *pratyatma lakshana* of *jwara* is *mana* and *deha santapa*.

### Analysis of Upamana Pramana (analogy)

- **Purpose of analogical expression:** The primary function of analogies is to clarify concepts, making them easier to understand. These analogies are accessible to both wise and unwise, meaning they can be grasped by individuals with varying levels of knowledge.
- **Clarity:** The passage emphasizes that the purpose of using analogies is not to make the content more aesthetically pleasing or decorative, but to enhance understanding. Analogies are tools used to explaining complex ideas more simply.

### Upamana in nidanasthana

*Nidanasthana* focuses on the principles of disease diagnosis, offering guidelines for identifying illnesses using the *Nidanpanchaka* (*Nidana*, *Purvaroop*, *Roopa*, *Upshaya*, *Samprapti*) method. This approach involves gathering a comprehensive patient history and conducting a clinical examination. It highlights the principle of *Karya Karana Bhava* that means the effect is always developed by a certain cause. *Nidanasthana* provides broad base to explore *Upamana Pramana* in relation to *Purvaroop* and *Lakshana* of diseases.

The table given below throws light upon the various names of diseases (*Vyadhi*) derived by the application of *Upamana Pramana*.

**Table 2**

<i>Vyadhi</i>	<i>Simile/Upamana</i>
<i>Jwara</i>	विगतज्वर <sup>[1]</sup> ( <i>Punarvasu Aatreya</i> )
<i>Raktapitta</i>	मत्स्यामगन्धित्वमिव <sup>[2]</sup> (Smells like a fish) शक्रधनुष्प्रभम् <sup>[3]</sup> (Appears like rainbow)
<i>Gulma</i>	स पिण्डितत्वाद् 'गुल्म' <sup>[4]</sup> (A round /spherical shape)
<i>Prameha</i>	निर्गन्धमुदकोपमम् <sup>[5]</sup> (Urine Similar to Water) काण्डेक्षुरसमङ्काशं <sup>[6]</sup> (Urine Similar to sugarcane extract) पिष्टनिभं मूत्रमभीक्षणं <sup>[7]</sup> (Urine Similar to pishthi or paste) तन्तुबद्धमिवालालं <sup>[8]</sup> (Thread like urine) मसीवर्णमजस्रं <sup>[9]</sup> (Ink like color) चापपक्षनिभं मूत्रं <sup>[10]</sup> मञ्जिष्ठोदकसङ्काशं <sup>[11]</sup> (Colour of urine is similar to that of manjishtha) हरिद्रोदकसङ्काशं <sup>[12]</sup> (Colour of urine is similar to that of turmeric) स मत्त इव गजः क्षरत्यजस्रं मूत्रमवेगं <sup>[13]</sup> (Urination just like a manic

	elephant)
<i>Kushtha</i>	<p>कृष्णारुणकपालवर्णानि<sup>[14]</sup> (Scales formed appears similar to broken red clay pot)</p> <p>पक्वोदुम्बरफलवर्णान्य<sup>[15]</sup> (Similar to ripe fig fruit)</p> <p>शूकोपहतोपमवेदना<sup>[16]</sup></p> <p>ऋष्यजिह्वाकृतीनि<sup>[17]</sup> (Similar to tongue of a bear)</p> <p>पुण्डरीकपलाशसङ्काशानि<sup>[18]</sup> (Similar lotus petals)</p> <p>अलाबुपुष्पसङ्काशानि<sup>[19]</sup> (Similar to a gourd flower)</p> <p>काकणन्तिकावर्णान्यादौ<sup>[20]</sup> (Similar to Gunja)</p>
<i>Apasmara</i>	<p>निदानशब्देन च गवां दोहनकालनिबन्धनरज्जुरुच्यते इति ब्रुवते</p> <p>(The word nidana infers as a rope that is used to tie the cow while milking)</p>

## DISCUSSION

The use of *Upamana Pramana* in *Charaka Nidanasthana* significantly enriches the *Ayurveda* diagnostic approach. It enables physicians to conceptualize the pathology of diseases in a way that is more intuitive and easier to comprehend. Through the strategic use of analogies, *Acharya Charaka* has ensured that *Nidanasthana* remains a practical and effective guide for diagnosing various conditions. Although not always explicitly defined as a separate *Pramana*, the pervasive presence of *Upamana* throughout the *Nidanasthana* of *Charaka Samhita* highlights its importance in enhancing the understanding of *Ayurveda*'s complex concepts, making it an essential tool in the practice of traditional medicine.

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