

Analogical Insights: Unveiling the Role of *Upamana Pramana* in Ayurveda: A Review

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ABSTRACT

The Ancient Science of *Ayurveda* explores the significance of *Upamana Pramana*, a method of knowledge acquisition through comparison or analogy, in clinical practice. *Upamana Pramana* is referred to as "*aupamyā*" in the *Charak Samhita* within the framework of logical reasoning terms (*vaadamarga*). It describes how two objects are similar to each other. Drawing upon the rich heritage of Ayurveda and classical Indian philosophy, this paper delves into the pivotal role that *Upamana Pramana* plays in enhancing diagnostic accuracy, improving treatment outcomes, and broadening the understanding of clinical conditions. Through a comprehensive review of the historical roots and the theoretical underpinnings of *Upamana Pramana*, the paper highlights the unique approach it offers in clinical reasoning. Case studies and real-world examples demonstrate how clinicians can leverage *Upamana Pramana* to establish connections between unfamiliar clinical scenarios and well-documented reference cases, enabling them to make informed decisions with greater confidence.

KEYWORDS: *Clinical, Analogy, Upamana Pramana, Ayurveda*

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INTRODUCTION

Acquiring information through comparable examples or comparable established descriptions is known as *Upamana Pramana*. Our understanding of the connection between names and things to be named comes from it. Assimilative knowledge is called *Upamana*. The examination of two items' similarities and differences in order to learn about previously undiscovered phenomena forms the basis of knowledge. *Sushruta* clarified this as a different learning aid. This *Pramana* was categorized under the *Anumana Pramana* by other ancient scholars such as *Vaisheshika, Sankhya, Yoga, Jain, and Bauddha*.

Upamana Pramana uses recognized occurrences and empirical evidence to assist in explaining unfamiliar, unseen, or novel things. This aids in the generalization of ideas so that people with different levels of intelligence can understand them. It also

facilitates a simple understanding of the content, allowing novices or laypeople to comprehend the same. It is a crucial source of understanding of other *pramana*, such as *aptopadesha, anumana, and pratyaksha*. Certain theories state that knowledge of other *pramana* is necessary for *Upamana Pramana*. In *Ayurveda*, *Upamana Pramana* is an integral part of the clinical reasoning process, helping practitioners make informed decisions by connecting the dots between classical wisdom and real-world health conditions. It promotes a patient-centered approach, emphasizes individualized care, and contributes to the preservation and advancement of *Ayurvedic* knowledge and practice. So, an attempt was made to a thorough theoretical and clinical understanding of the *Upamana Pramana* in this paper.

Literature review:-**Etymology & Derivation:-**

The Sanskrit verb "ma," which means to measure or know, and the prefix "upa," which means towards, close, or resemblance, are the roots of the word "upamana."

Definition:-

Upamana Pramana is referred to as "*Aupamya*" in the Charak Samhita within the framework of logical reasoning words (*vaadamarga*). It describes how two objects are similar to each other. An analogy between *danda* (rod) and *dandaka* (illness or condition where the body becomes rigid like a rod) is explained. Tetany opisthotonos, also known as *Dhanustambha*, gets its name from *dhanushya* (bow) and an archer's for a doctor.

Synonyms –

1. Sadrishya dnyana
2. Aupamya
3. Upamiti
4. Drishtanta
5. Udaharana

Types of Upamana Pramana -

1. *Sadrishya* (Similarity): Based on the similarities between two things or phenomena, knowledge is acquired. For example, the resemblance in

appearance between sesame seeds (*tila*) and moles (*tilakalka*).

2. *Vaidharmya* (Dissimilarity): The basis for knowing is the differences between similar items. For example, the absence of a trunk distinguishes a horse from an elephant. A spectator can now distinguish between the two thanks to this. Similar to this, different prodromal symptoms distinguish the sickness of vomiting (*Chhardi*) from loose stools (*Atisara*).
3. *Asadharana Dharma Vishishtapinda Dnyana*, or peculiarity: What sets apart a specific thing or phenomenon from the rest is its unique quality or specialization. For example, the unique pyrexia or *Santapa* sign of fever (*Jwara*) sets it apart from all other diseases.

Discussion:-

The application of *Upamana Pramana* in *Ayurveda* underscores the timeless wisdom of this ancient system of medicine while making it relevant in contemporary healthcare. It upholds the core principles of individualization, holistic care, and patient-centeredness, ensuring that *Ayurveda* continues to be a valuable and effective healthcare system that benefits both practitioners and patients. Here are some examples from classic text of *Charaka Samhita*.

Sr. No	Contents	Analogies Used	Meaning Behind it
Diseases			
1.	<i>Dandalasaka</i>	danda or rod	Rod-like Stiffness of a body due to the accumulation of <i>Ama</i> in the body. [Cha.Vimanasthana.8/42]
2.	<i>Kacchapika</i>	shell of tortoise	<i>Pramehapidaka</i> having hard and smooth shape like the tortoise shell [Cha.Sutrasthana 17/83]
3.	<i>Sarshapi</i>	mustard seeds	<i>Pidaka</i> resembling mustard seeds. Cha.Su.17/83]
4.	<i>Madhumeha</i>	Honey	Honey like appearance of urine [Cha.Sutrasthana 17/80]
5.	<i>Suryavarta</i>	movement of the Sun	The incarnation of pain in this condition is dependent on the time of day and hence the movement of the sun i.e. the pain in the head increases with the rising of the sun [Cha.Siddhisthana 9/79-83]
Clinical features based on analogy			
6.	<i>Krimija Hridroga</i> [Cha.Sutrasthana 17/39]	<i>Suchivatpeeda</i> <i>Shastra-chhedanavatpeeda</i>	Needle Pricking pain in the skin Pain akin to that caused by a weapon
7.	<i>Sanyasa</i> [Cha. Sutrasthana 24/44]	<i>Kashtibhootamritopama</i>	the phase of vegetative state, indicating that the unconscious individual is rigid like a rod.

8.	<i>Pleehodara</i> [<i>Cha.Chikitsasthana</i> 13/37]	<i>Kachapasansthan</i>	Shell of tortoise - The texture of Spleenomegaly is hard and smooth, like the tortoise shell.
9.	<i>Kamala</i> [<i>Cha.Chikitsasthana</i> 16/35]	<i>Bhekavarna</i>	Skin tone and appearance start to resemble that of a toad.
10.	<i>Apatantraka</i> [<i>Cha.Siddhithana</i> 9/14]	<i>Kapota evakujeta</i>	The person starts to sound or speak like a dove or pigeon.

The ideas of analogies have been utilized by medical science to accurately depict the various indications and symptoms of various diseases. Metaphors are frequently used in standard textbooks to illustrate context. These are crucial for studying medical science since they are necessary for clinical practice, memory-based learning, and medical education. Grapes are used as a metaphor to symbolize a variety of illnesses, including hydatiform moles, tumors, and the appearance of active pulmonary tuberculosis. Examples of analogies are the names given to certain diseases based on how they seem, such as cobblestone-like bodily surfaces, honeycomb liver, and snowstorm cataracts.

The paper aimed to provide a comprehensive theoretical and clinical understanding of *Upamana Pramana* is used to explain how interventions affect hard-to-assess physiological components such *Dosha*, *Dhatu*, *Srotas*, *Mala*, *Oja*, etc. Similes in the form of *Upamana Pramana* aid in understanding the course of action and outcomes of the therapeutic measures. In terms of color (*Varna*), scent (*Gandha*), exudate (*Strava*), type of pain (*Vedana*), and other features, it is helpful in identifying the *Dosha* that is involved. It also aids in distinguishing between two forms of the

same illness. For example, the analogical aspects discussed in the scriptures form a major basis for the differential diagnosis of *Kushtha*.

In essence, *Upamana Pramana* is not just a means of knowledge acquisition but a bridge between ancient wisdom and contemporary healthcare, enabling practitioners to provide effective, personalized, and holistic care to their patients. Its role in *Ayurvedic* clinical practice is indispensable, allowing for a deeper understanding of the intricate web of health and disease in a patient's body.

Conclusion:-

Upamana Pramana is a key tool in *Ayurveda*, enabling knowledge acquisition and understanding of complex concepts. It uses similarities and analogies to explain novel ideas, ensuring comprehension for all intelligence levels. In *Ayurveda*, it is crucial in clinical reasoning, connecting classical wisdom with real-world health conditions. This approach prioritizes the patient's unique constitution, ensuring personalized care and preserving Ayurvedic knowledge. *Upamana Pramana* helps practitioners provide effective, personalized, and holistic care, bridging the gap between ancient wisdom and contemporary healthcare.