



Review Article

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APPLICATION OF UPAMANA PRAMANA (ANALOGY) TO INTERPRET CONCEPT OF PRAKRITI AND DHATU SARATA: A REVIEW

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ABSTRACT

Brihatrayiies i.e. classical texts of Ayurveda are subdivided in sthanas (sections). In each section bunch of Adhyaya (chapters) are dedicated to particular concept. The content of all treaties is in Sanskrit language only and in verse format. Hence to simplify the same various pramanas (epistemology) has been used effectively. Upamana pramana (analogy) is one of the types of pramana which is widely utilised in explanation of Sharir concepts. Upamana pramana enlightens the features of un-manifested things with a familiar or manifested thing based on similarities. These analogies are found to be helpful in understanding the basic concepts of Kriya Sharir like prakriti and Dhatusarata. Application of Upamana pramana (analogy) to interpret the same can be highly appreciated. Concept of 'Anukatva' is the best example of utilization of analogy. This article reviews utility of Upamana pramana in understanding the concepts of prakriti and dhatusarata.

Keywords: Upamana Pramana, Analogy, Prakriti, Dhatusarata.

INTRODUCTION

Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya are classical treaties which have the prime importance in understanding science of Ayurved. These texts are systematically structured right from Sutra sthana to Chikitsa sthana. Acharya Charaka states that Samhitas are compiled for the understanding of disciples with average intellect. The correct knowledge of fundamental principles of Ayurved is not only important for those, who are interested to learn Ayurved, but also to those persons who are interested in acquiring the knowledge of body and healthy lifestyle. Ayurved being the practical and applied science is fully based on fundamental concepts like Lok-purusha samya siddhant, prakriti, Dhatu sarata etc.

Pramanas being source of valid knowledge are immensely useful to understand as well as to interpret these fundamentals of Sharir. Four means of knowledge or pramanas are accepted in Nyaya Darshana viz. Pratyaksha, Anumana, Upamana and Shabda pramana.¹ Out of these four pramanas, Upamana pramana is accepted by Ayurved scholars due to its major utility in medical science. Upamana pramana helps in learning as well as in gaining true knowledge about new areas based on existing knowledge. For many of us, learning is most effective when the concepts under consideration can be aligned with our present understanding or knowledge.² In the period of Samhitas, the students and teachers were in close contact with nature, so the teaching process always used to correlate some environmental factors for better understanding of topic e.g. kapha prakriti people walk like elephant.³ The aim of the present paper is to analyse concept of Upamana pramana critically and to enlighten its role in interpreting concept of prakriti and dhatu sarata.

Literature review

Upamana pramana

Nirukti

1. Upamiyate Anena Iti Upamanam
2. Upamitikaranam Upamanam (Tarka Samgraha 56)

Through which Upamiti is generated is called Upamana. Upamiti means knowledge gained through Upama or comparison. The knowledge gained by comparing similarities of an unknown object with a known one is called as Upamana pramana.⁴

Definitions

According to Tarka Samgraha, Upamana is the instrumental cause of act of comparing (two or more things) with one another from similarity. The act of comparing is the knowledge of the relation which exists between a name and the named. The cause of this is a similarity.⁵

Nyaya Darshana defines Upamana as the source of knowledge of the relation between word and its denotations (what it refers to). The base of the comparison is resemblance or similarity and difference or dissimilarities, not however, as commonly understood, between a word and another word or a thing and another thing but between words the thing it denotes. This phenomenon is beautifully explored with an example of zebra and donkey. Suppose a boy who has only heard the word 'zebra' but never seen a zebra wants to know what a zebra is, the teacher or his guardian says him that a zebra is like a donkey or horse (which is known to the boy) with strips on its body. According to Nyaya,

the boy is able to correctly identify the animal by perceiving the similarity between the description of that animal and this animal. Thus in the above example, the boy would not have been able to identify the animal as zebra unless he already knew the denotations of donkey, body and strips.⁶ Thus Upamana is nothing but the knowledge of Sadhya achieved by comparing the features of known object.

According to Charaka Samhita, exposition based on the similarity of the one with the other is Aupamya or analogy. Of the two objects which are mutually similar, the one which is better known is taken as an object of comparison, as a means to explaining the less known object of comparison e.g. The disease Dandaka (A disease characterised by the rigidity of the muscles of the body) is explained as similar to Danda (Stick), the disease Dhanustambha (tetanus) to Dhanushya (bow) and a good physician to a successful archer.⁷

Significance of Upamana

- According to Nyaya School, Upamana is an independent source of valid knowledge.
- Acharya Sushruta also accepts it as one of the four sources of knowledge.⁹
- Acharya Charaka, though not describes it in the list of various sources of knowledge, accepts Aupamya as important factors for debaters.¹⁰
- The Vaisheshika, Sankhya, Yoga, Jaina and Buddha Darshanas do not accept comparison as a separate source of knowledge and include it in other source viz. perception, inference and testimony.
- But Nyaya Darshana emphasizes that until the sentence 'Gavaya is like to cow' is not appears in the memory of the preceptor, the perception is not possible and for perception the memory of previous sentence is not required and thus the comparison cannot be included in the perception.
- The 'Vyapti' (pervasion-the permanent relation between two things) is the primary but essential factor for inference but it is not required in comparison.
- For testimony, the perception of the object is not required, but in comparison the perception of the matter, heard from elders is must.
- On these grounds Nyaya accepts comparison as an independent source of valid knowledge and probably experiencing the utility, Ayurveda has accepted it as valid source of knowledge⁸

Utility of Upamana Pramana in Understanding Concept of Prakriti

Definitions of Prakriti and Upamana

Prakriti is expressions of one's own constitution in terms of morphological, physiological, psychological and social aspect.¹¹ One two or all three Doshaja that become prominent at the time of conception organize prakriti. According to Rasa vaisheshika, prakriti is a characteristic set of features of an individual formed during the embryological stage under the influence of non-pathogenic doshas which becomes intensified due to its own reasons. This non-pathogenic intensified status of dosha sustains throughout the lifespan of the individual i.e. from birth till death.¹²

According to Acharya Sushruta prakriti is formed by the Uttkatakah (predominance) of one, two or all three doshas at the time of union of Shukra (sperm) and Shonita (ovum) in the garbhashaya (uterus). The word "Uttkatakah" has been used by Acharya Sushruta

to indicate the predominance of dosha. Commenting on word Uttkatakah; Acharya Dalhana says 'Uttkatakah' means dominance of dosha in normal state (dosha in non-vitiated form) and not the aggravated dosha.¹³ Though there is predominance of the doshas, it is not harmful to the body. Here Acharya Sushruta explained this phenomenon with the help of Upamana; as the insect born in the poison does not become victim of the fatal effect of its own poison; similarly dosha that is dominant according to one's prakriti does not harm the individual.¹⁴

According to Vriddha Vagbhata; at the time of union of Shukra and Aartava and their stay in uterus, one or more of Doshaja which get increased by the foods and the activities of the mother, gives rise to the constitution which persist till death. He further explore this concept of predominance as the worms which are born in a poisonous plant or poisonous creatures from the poison or just as the poison in the bodies of scorpion and snake does not die out of its own poison. Similarly, human, bestowed with prakriti with predominant dosha are not borne sick.¹⁵

Characteristics of Prakriti and Upamana

While explaining the characteristics features of prakriti, Acharyas enormously used the Upamana pramana e.g.

Features of Kapha Prakriti

The complexion of a man of Kaphaja constitution resembles either the colour of a bland of grass, blue lotus, polished sword, steam of Shara grass¹⁶ and the colour of Priyangu, Gorochana, iron weapon, lotus or gold.¹⁷ Their gait is like that of an elephant in rut. His voice resembles the rumbling of a rain cloud, the roar of a lion or sound of mridanga.¹⁸

Features of Vata Prakriti

Voice of a man of vata constitution is shattered or broken like voice of broken utensil of bronze. His eyes are dry, lustreless, unpleasant resembling as of dead person.¹⁹

Concept of Anukatva

Concept of Anukatva is one of the best examples of Upamana pramana. Acharya Sushruta introduced the concept of Anukatva, where Anuka means behavior, activity or family.²⁰ The resemblance in the features of the constitution and the features of animals in context of characters, behavior, activity, structure and psychologically is called as anukatva.²¹ The concept of Anukatva ultimately helps us to understand the human behaviour more clearly.

Utility of Upamana pramana in Understanding Concept of Dhatu sarata

Sara examination is one among the tenfold examinations described in 8th chapter of Vimana sthana of Charaka Samhita.²⁸ Sara means the purest, supreme and excellent quality of dhatu. Acharya Chakrapani explores Sara as vishudhataro dhatu²⁹ which means the most excellent, strong part of dhatu. This essence of dhatu also indicates its efficient functional aspect which provides strength and stability to body. Dhatusarata examination is quality assessment of seven dhatus. It is one of important tool described to assess bala (strength)³⁰ as well as the lifespan³¹ of the individual. Acharya Charaka emphasized that strength cannot be correlated with mass or the physique of the body i.e. well-built and lean stature.³² It would be a misleading notion if the physician considers a plump person to be having good strength, merely based on his physique or a lean person can always to be considered as weak as contrary condition may exist e.g. a lean body built person may possess good strength.³³

Table 1: Anukatva in Vata Prakriti

Anukatva	Features
1.Aja (Goat)	Tanudeha /Krushasharir - Slender body Atana sheela - Constant movement Bahu bhuka- Eats frequently / voracious Alpabala - Low strength
2.Gomayu/ Shrugala (Jackal)	Mrugayapriya – Likes to do work by deceiving others Dhusara varna - Dusty /grey colored complexion Chaladrusti – Keen and unstable eyesight Dhurta – Ungrateful / cunning Alpa / Tanudeha - Slender body/ Small body Krutaghna – Selfish nature Krathi – Violent tendency
3.Shasha (Rabbit)	Anvashthitachitta – Mind full of anxiety Chaladrusti – Keen and unstable eyesight Bheeru – Fearful nature / coward Bahu bhuka - Eats frequently / voracious
4.Aakhu (Rat)	Stena – Likes to steal and destroy without purpose/ thief/robbery Alpa / Tanudeha - Slender body/ small body Bheeru – Fearful nature / coward Bahu bhuka - Eats frequently / voracious Dhusarakeshagatra - Dusty /grey colored hairs and complexion Chala Chitta – Unstable mind
5.Ushtra (Camel)	Kurup / Dhurbhag – Ugly/ unattractive / not proportionate Deerghakruti – Slender and tall Ruksha Swara – Dry/rough/hoarse voice
6.Shaw (Dog)	Alpasharir – Small undernourished body Kalahapriya/ Kalilol – Likes to quarrel Mrugayapriya – Likes to do work by deceiving others Ruksha Swara – Rough/harsh voice Krathi – Violent tendency
7.Gridhra (Vulture)	Kurup / Dhurbhag - Ugly / unattractive / not proportionate Dushta swabhav - Cruel and crooked nature Mrugayapriya - Loves hunting
8.Kaka (Crow)	Krushna varna – Black colored Kurup / Dhurbhag – Ugly / unattractive / not proportionate Kalahapriya/ Kalilol – Likes to quarrel Neecha Vrutti – Cheater Ruksha Swara – Dry/rough/hoarse voice Dhurta – Ungrateful / cunning Mrugayapriya – Likes to do work by deceiving others
9.Khara (Donkey)	Nirbudhaa – Foolish Keval Bharavahak – Does lot of work without thinking / carrier Ruksha / Khara Swara – Dry and rough voice Kurup / Dhurbhag – Ugly / unattractive/not proportionate Dhusarakeshagatra - Dusty /grey colored hairs and complexion ^{22,23}

Table 2: Anukatva in Pitta Prakriti

Anukatva	Features
1.Gandharva (Heavenly Musician)	Gandha –malya priyatvam - Fond of fragrance, flowers, garlands Nrutyavadikamita – Interested in dance and music) Vihara sheelata – Loves travelling
2.Yakshga	Gandha –malya priyatvam - Fond of fragrance, flowers, garlands Nrutyavadikamita – Interested in dance and music Vihara sheelata – Loves travelling
3.Vyaghra (Tiger)	Peetang – Yellowish skin color Shoora – Courageous Sahasavita – Adventurous Balawan – Strong physical power Mani - Egoistic Tejasvi – Glorious / lustrous
4.Riksha (Bear)	Shoora – Courageous Raktanetra – Red eyes Sheeta Priya – Fond of cold
5.Marjar (Cat)	Madhya sharir, Sukumara murti – Delicate and medium body Pingaksha – Yellowish eyes Ushnasahishnu – Intolerant to heat
6.Vanara /Kapi (Monkey)	Buddhiman – Intelligent Chapal –Small but agile body Pingakapilkesha – Yellowish brownie hairs Pingaksha - Yellowish eyes
7. Nakula (Mongoose)	Shoora – Very courageous, fighting nature Raktanetra – Red eyes

8.Bhujang (Snake)	Sahasavita – Adventurous Tejasvi – Glorious / lustrous Krodhi – Angry Mrudu , Sukumara sharir – Soft delicate body Tikshna swabhav - Aggressive nature Peeta-tamradi varna – Yellowish red colored body
9.Uluka (Owl)	Ushandweshi – Intolerant to heat Ravi bheet – Afraid of sunlight Ugraswabhav - Aggressive nature Tamra-lochan –Reddish eyes Tamra-mukha - Reddish face Buddhiman – Intelligent ^{24,25}

Table 3: Anukatva in Kapha Prakriti

Anukatva	Features
1.Brahma	Shuchi – Clean and pure minded Satyabhisandha – Truthfulness Jitama – Self-controlled and winner Gyan –Vigyan –vachan-prativachansampanna – Endowed with good knowledge, intellect and talent Aastikya – Ethicist Vedabhyas – Studied and interested in ancient mythological science Gurupujanam – Respect to elders and masters Sarva bhuteshu sama – Positive attitude, midst
2.Rudra	Gambhira Ghosh – Deep voice Balavan – Strong
3.Indra	Aishwarayavan – Prosperous Ojasvi – Glamorous, attractive Deeghadarshi – Far sightedness Shoora – Brave Satata Shashtrabuddhita - Knowledgeable above science
4.Varuna	Sheet Seva – Likes cold Sahishnutvam – Tolerant Priyavaditvam – Sweet voice Shuchirbhuta – Clean and pure minded
5.Sinha (Lion)	Shoora – Brave, courageous, ferocious Pruthupeeenvaksha – Broad chest Balavan – Good strength Gambhir swara –Strong high resonant voice Vibhavanvit – Wealthy Udara – Grateful
7.Ashva (Horse)	Balavan – Good strength Krutdnya - Grateful Swamibhakta – Very faithful/ loyal to the masters Charugatrata – Handsome, having powerful and strong body
8.Gaja (Elephant)	Mahasharira – Mighty body Maha-lalat – Broad forehead Sthira gati – Stable gait Vahatidrudhamchiramchvairam – Enmity is long lasting Khudrasyaupekshamkaroti – Ignores to species lower to them
9.Govrusha (Bull)	Pushta – Well nourished Charu gatra – Compact body Kleshaha – Tolerant to physical exertion Balavan – Good strength, strong Gharmaihi atapta – Tolerant to heat
10.Tarkshya (Egle)	Balavan – Good strength, strong Swamibhakta – Very faithful/loyal to the masters
11.Hansa (Swan)	Shukalang – Fair complexion Jalavihari – Swims and likes aquatic habitat Charu Gatra – Beautiful looking ^{26,27}

Here to understand this concept of body physique and strength; Acharya Charaka wisely used the Upamana pramana by exploring the example of ants. As we observe that ants, though having tiny body are able to carry heavy weight due to their strength.³⁴ Same concept has been explained by Vriddha Vagbhata in the 8th chapter of Sharir sthana with the example of elephant and lion. The physician should not commit the mistake of deciding any person as strong or weak by merely looking at the good hefty build or weak thin built of the body respectively as both of them might be otherwise, as seen in case of the elephant and the lion. Though elephant size is bigger than lion; lion is stronger than elephant. Lion has capacity to kill the elephant.³⁵ Hence to avoid such misinterpretation as large body size person

is always stronger than the lean one; Sara Pariksha should be done.

DISCUSSION

Upamana pramana is a potent tool for gaining knowledge based on a comparison between two items which are not alike. The base of comparison is similarity or dissimilarity. It helps to make a less known or unknown factor recognizable with the help of any well recognised factor. It helps in understanding new or novel concepts based on existing knowledge.

Prakriti and dhatu sarata are the core concepts of Kriya sharir. The correct understanding of these concepts has prime importance as both of them are a part of the tenfold examination. As we know, prakriti stands for nature of the body in terms of dosha and is decided at the time of conception according to the predominance of dosha. But this predominance is of Prakrit dosha (dosha in non-vitiated form) and not the aggravated dosha. The ratio of predominance of these Prakrit dosha is fixed and it is not harmful to the body. They are chief deciders of future architecture of prakriti of individual. This non-pathogenic intensified status of dosha sustains throughout the lifespan of the individual i.e. from birth till death. To explore this phenomenon Ayurved scholar effectively used the Upamana pramana where they compared the predominant dosha with poison of the worms or insect which are born in a poisonous plant. These poisonous worms do not become victim of the fatal effect of its own poison. We also know that poison in the bodies of scorpion and snake will prove harmful for others but it will never be harmful for that own creature itself. Similarly, human, bestowed with predominant dosha are never harmful for their own trait.

To interpret the characteristic features of each prakriti, Acharya Sushruta introduced concept of Anukatva which is best example of Upamana pramana. Further Acharya Vagbhata also supports the same concept and explores that Anukatva which means swabhav or behavior of particular individual. The behavior of the individuals with specific prakriti resembles to one or more animal surrounding us. This comparison facilitates us to understand the characteristic features of each prakriti more easily and quickly.

Examination of dhatu sarata is key factor in assessment of strength of the individual. According to Ayurved scholars, strength of an individual cannot be judged only by observing physique or external appearance of the body. To interpret this concept Acharya Charaka wisely used the example of the ant. We observe that ant though having tiny, slender body; is capable of carrying heavy weight. Here another example of comparison between the strength of lion and strength of elephant with their physique is explained by Acharya Vriddha Vagbhata. Though elephant size is bigger than lion; lion is stronger than elephant. Lion has capacity to kill the elephant. This means strength is not dependent on the size or physique of body but more influenced by the Sara or excellent condition of dhatu.

CONCLUSION

Upamana is a powerful cognitive tool based on a comparison between two items not normally considered to be alike. It facilitates logical linguistic processing and reasoning. It helps learners to inter-relate information and to understand the concepts more easily and quickly. Hence Ayurved scholars accept Upamana as valid source of knowledge and widely used to interpret various basic concepts of Ayurveda.

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