CRITICAL ANALYSIS OF UPAMANA PRAMANA AS A DIAGNOSTIC TOOL

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ABSTRACT
The process through which the exact nature of the object and its exact position is known is called examination. Both true and untrue substances is examined by Aptomdesa (word of sages), Pratyaxa (direct observation), Anumaana (inference) and Yukti (reasoning). The special characteristics of the diseases can be known only through Aptomdesa. The subjects which directly perceived by sense organs come under the category of pratyax and indirect subject are tasted by Anumaan, Upamaan and Yukti pramana. Upamana pramana has a special significance for the study of medical science and experimental practice. Various subjects like examination of patient, drug diagnosis and treatment of diseases etc. are described on the basis of similarity with a well known subject. In Ayurvedic Samhitas, the natural and disturbed state of doshas, dhatus and malas, various symptoms of diseases and Karma (Ayurvedic therapies) have been described with the help of Upama. In this research paper different upmas from each sense organ will be collected from ayurved samhitas and comparing of these upmas in disease symptom will be explained.

KEYWORDS: Examination, Pramana, Pratyax, Anumaan, Upmaan, Yukti etc.

INTRODUCTION
The process through which the exact nature of the object and its exact position is known is called examination. In Ayurveda everything can be divided into two categories true and untrue. These can be examined by taking recourse to one of the following four methods, viz.
Aptopdesa (word of sages), Pratyaxa (direct observation), Anumaana (inference) and Yukti (reasoning).[1]

It is imperative to have as it is knowledge of the subject before it becomes operative in any kind of karma and then success can be achieved in medical practice as caraka code - The wise admire action initiated with due proper knowledge. Thus one should have work after examining the subject by Pramanas as Caraka said- Able physician always proceed with their treatment after proper examination.[2]

In Ayurveda, Pramana has been used to review the content and knowledge of the contents. In Ayurveda Pratyaxa (direct perception), Anumaan (inference), Aptopdesa (word), Yukti (reasoning) and Upmana pramana has been chiefly used for examination of the substance. The special characteristics of the diseases can be known only through Aptopdesa. A disease can be diagnosed correctly only by a person who is well equipped with the knowledge of the signs and symptoms of that particular disease, described in scriptures.

According to Caraka samhita things perceived by one self or with the help of sense organs come under the category of Pratyaksha (direct observation). The area of direct observation is limited because indirect subjects are more than those of the direct subject,[3] which are tested by Anumaan, Upamaan and Yukti pramana.

To make a less known or unknown factor recognizable with the help of any well recognized factor is described as Aupmaya (analogy), has been described by Caraka.[4] The subject matter cannot be described in more detail without its actual picture, that expression can be perceived by Upama. By conveying the similarity of two substances, we can express our heartfelt feelings properly and believe that by doing this analogy of two substances, the picture of the substance also known by other person will be in his heart.

Upamana pramana has a special significance for the study of medical science and experimental practice. Various subjects like examination of patient, drug identification, diagnosis and treatment of diseases etc. are described on the basis of similarity with a well known subject. In Ayurvedic Samhitas, the natural and disturbed state of doshas, dhatus and malas, various symptoms of diseases and Karma (Ayurvedic therapies) have been described with the help of Upama.[5]
AIMS AND OBJECTIVES
Present study is carried out to show role of upamaan pramanas (Analogy) in diagnosis of diseases.

MATERIAL AND METHODS
For Achieving this aim some well known upama relate to each Artha (sound, Touch, size and shape, taste and smell) will be collected from Ayurvedic samhitas and by comparing of these upmas disease symptom will be explain.

Utility of upamana pramana in diagnosis of diseases - It is moral duty of each ayurveda scholar to gain proper knowledge present in Astangayurveda and apply the same knowledge in present prospective. Upma is one of important tool to achieve this. In Ayurveda, many upmas related to each five sense organs are described in different places in which the diseases can be identified by analogy. Some of which are the following.

A. Upma related to Shabda (Sound) –
   1. Admaatruti sabdvad (Sound like inflamed leather bag)\(^6\) – Abdomen sound present in vaataj udara roga.
      In Vatodara sound in abdomen found similar an inflated leather bag. Thus Vatodara can be differentiating with Other Udara roga with this special sound.
   2. Toyapoornadrutisparashabh (Sound like a bag filled with water)\(^7\) - Abdomen sound present in Dakodara/Jalodara
      In Dakodara roga abdomen resembles a bag filled with water (Toyapoornadrut) for touch, sound, movement and vibration. This disease can be easily diagnosed by auscultation due to presence of this special sound.
   3. Kapot eva koojana (sound like cooing of a pigeon)\(^8\)– Breathing sound present in Apatantraka disease.
      In Apatantraka disease patient breaths with difficulty and his eye remains either fixed or closed. His breath looks like a cooing of a pigeon (Kapot eva koojana). Thus this disease can be easily diagnosed by hearing such special breathing sound.
B. Upma related to Sparsha (touch)

1. Jalabastisama sparsha\textsuperscript{9} (Touch like filled water bag) – Touch in pakva sopha (suppurated oedema)

Fully matured or suppurated oedema looks like water bag to touch and when pressed, it gets elevated, of its own, again. So pakva sopha is easily diagnosed with the help of Jalabastisama sparsha upama.

2. Udakpoornadruti\textsuperscript{10} (Touch like a leather bag filled with water) – Touch in Jalodara

In jalodara roga due to accumulation of sticky fluid inside the muscle tissues, physician by palpation and percussion feels the abdomen like a leather bag filled with water. Thus this special touch helps in diagnose the disease jalodara. Ascites can be correlated with this disease due to similar symptoms.

3. Kachchapa samsthana\textsuperscript{11} (Touch like a tortoise skin) – Touch in plihodara

The hardness and upliftment of enlarged spleen in plihodara can be felt by palpation and it looks like a tortoise. In modern science such condition is seen in splenomegaly.

4. Hasticharmavat (Touch like skin of elephant)\textsuperscript{12} – Touch in Carma kustha

Charma kustha is type of Shudra kustha mentioned in caraka samhita, It can be diagnosed by thick skin with Khara guna of skin to touch like skin of elephant.
5. Matsyasakalvat (skin looks like fish scales) - Eka kustha\(^{[13]}\)

Eka kustha disease is included under Shudra Kustha in caraka samhita in which skin looks like scales of fish. This disease can be correlated with “psoriasis” in modern science due to formation of “Silver colour scales” which see similar to “Matsyasakal.

C. Upma related to Roopa (External apperiance)

1. Alabupushpasamkaashani (Like flower of bitter guard) – skin colour in sidhma kustha.\(^{[14]}\)

\textit{Alabu} - bitter guard- Laderaria siceraria

Bitter guard flower is white colour with edged margines.

Sidhma Kustha - It is thin and white and coppery in colour. It resembles the flower of Alabu (Lagenaria siceraria) and generally located in the chest.

Thus white colour and edged margins of alabu flower show analogy with skin in Sidhma kustha. In modern science Vitiligo/Leucoderma shows similiarity to this disease so we can correlate ths disease from Leucoderma.
2. Kaakanantikaavarnaani – skin colour in kaakanaka kustha\textsuperscript{[15]}

Kaakanantika – Gunja – seed of abrus prectorius
Kakanaka kustha is described as Mahakustha by Acharya charaka which is derived from all Tridoshas and incurable. It shows similarity with abrus prectorius seed in colour (Red and black) and size. Thus this disease can be easily diagnosed with the upama “kaaknantikaavarnaani” due to presence of red and black colour in it.

3. Masooramatra - (size and shape like masoora) - symptom of masoorika disease\textsuperscript{[16]}

Masoor – Masoor is a type of pulse from Leguminosy family which botanical name is Lens culinaris.

In masoorika disease lesions are formed which is similar to masoor daal in size and shape. Thus this disease can be understood easily with comparison with masoora. In modern science these symptoms are seen in small pox disease so we can correlate masoorika to small pox.
4. Kadambapushpaakruti – (like flower of kadamb) - shape of Ashmaree[17]
Kadamb – Anthocephalus indicus - Its flowers are sweetly fragrant, red to orange in colour, occurring in dense, globular heads.

The shape of asmaree and kadamb pushp is similar. In modern science “calcium oxalate stone” has analogous to shape of kadamb pushpa.

5. Haaridra varna – Eyes, skin, nail and mouth colour in Kamala disease.[18]
Haridra (Turmeric) – Curcuma longa
Haridra varna is commonly found in pittaaja conditions like pitaaja jvara. Pitaaja gulma, pittaja unmaada, pittaja udararoga and kamala disease. In such codition haridra like yellow colour is consider as upama which have picture of some quantity of red colour with maximum quantity of red.

Kamala diseases - In this disease colour of eyes, skin, nail and mouth colour becomes like Haridra. So kamala is easily diagnose with this upama.
6. Tilapishtnibham varchah (stool like paste of Sessamum indicum)\cite{19} – symptom in “Shakhashrit” kamala disease.

Tilapistanibham upama is used for paste of sesaamum indicum which is white colour with snigdha and pichchila guna. The stool formation in “Shakhashrit” kamala disease is white colour with snigdha and pichchila guna because of the obstruction to the bile passage by kapha, the pitta in the periphery does not flow into the kостha (gastro-intestinal tract). so pitta which responsible for colour change is absent in stool which results for excretion of white stooland due to obstruction of pitta by kapha dosha, Snigdha and pichchila guna show in the stool. In modern science obstructive jaundice have a symptom “silver colour stool” which resemblance similarity with this upama. Thus we can correlate Shakhashrit kamala to obstructive jaundice.

7. Pakvodumbaraphala varnani – audumbara kustha.\cite{20}

Udumber – Ficus glomerata – used part – fruit

The immature fruit of udumara tree is green colour and becomes light red in mature stage. In ayurveda pakvaodumbar fruit is considered as upama due to its light red colour and skin in Audumber kustha is also light red colour so that this disease can be easily diagnosed by this upma.
D. Upma related to Rasa(Taste).\textsuperscript{[21]}
1. Kshaaropamam – taste of urin like alkali in kshaarmeha
2. Madhupamam – taste of urin like honey in madhumeha.\textsuperscript{[22]}

According to Charak Samhita, Madhumeha a type of prameha disease is easily diagnose by “madhupamam” upma, due to excretion of sweet honey like urine.

E. Upma related to Gandha (Smell)
1. Bastgandhitvam (goat like smell in urin) - Prodromal symptom of asmari (Renal calculi).\textsuperscript{[23]}

In poorvaropa of ashmari urin has a smell of a goat thus “Bastgandhitvam” upma of urin is a important diagnostic feature of this disease.

2. Lohitgandh(smell like blood) – smell of blood found in patient of Raktpitta disease.\textsuperscript{[2]}

Table no. 1

<table>
<thead>
<tr>
<th>Upma</th>
<th>Upameya/Disease</th>
<th>Description for analogy</th>
<th>Perceived by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admaatdruti</td>
<td>Vatodara</td>
<td>Sound similar to inflamed leather bag.</td>
<td>Shabda</td>
</tr>
<tr>
<td>Toyapoorndruti</td>
<td>Jalodara</td>
<td>Presence of special sound like a bag filled with water</td>
<td>Shabda, Sparsha, Roopa</td>
</tr>
<tr>
<td>Kapot eva koojana</td>
<td>Aptantraka</td>
<td>Presence of breathing sound like cooing of a pigeon</td>
<td>Shabda</td>
</tr>
<tr>
<td>Jalabastisama</td>
<td>Pakva sopha)</td>
<td>Touch like water filled bag</td>
<td>Sparsh</td>
</tr>
<tr>
<td>Udakpoorndruti</td>
<td>Jalodara</td>
<td></td>
<td>Sparsh, Roopa</td>
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<td>Kachchapa samsthana</td>
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<td>Hasticharmavat</td>
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<td>Matsyasakalvat</td>
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<tr>
<td>Alabupushpasamkaashani</td>
<td>Sidhma kustha</td>
<td>Skin colour and shape like flower of Lagenaria siceraria</td>
<td>Roopa</td>
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<tr>
<td>Masooramatra</td>
<td>Masoorika</td>
<td>Lesion are similar to Masoor dal in size and shape</td>
<td>Sparsh, Roopa</td>
</tr>
</tbody>
</table>
Kadambapushpaakruti | Ashmaree | Size and shape similar to flower of *Anthocephalus indicus* | Roopa  
Haaridra varna (jaundice) | Kamala | Turmeric like colour of eyes, skin, nail and mouth | Roopa  
Tilapishtnibham | Shakhaasrita Kamala | White colour stool like paste of *Sessamum indicum* | Sparsh, Roopa  
Pakvudmaraphala varnani | Audumbara Kustha | Skin colour like fruit of *Ficus glomereta* | Roopa  
Kshaaropamam | Ksharameha | Smell, colour, taste and touch of patient urine like alkali | Sparsh, Roop, Rasa, gandha  
Madhupmam | Madhumeha | Honey like taste of urine | Roop, Rasa, Gandha  
Bastgandhitvam | Ashmaree | Goat like smell in urine | Gandha  
Lohitgandh | Raktpittra | smell of blood found in patient | Gandha  

**DISCUSSION**

After the study of scripture and doing practical work on similar model one able to do his work properly. To convey the subject matter to the disciple in a proper way use of different upama by Guru is necessary.

A disciple knows about famous objects and an unsubstantiated object is just similar to it, having such knowledge gives the disciple a sense of visibility with respect to the symptom of the disease. When he sees the same symptoms in the patient he gets a proper way of diagnosis and treatment of disease.

Practical work of any therapy on a similar model or substitute before applying direct on the patient, the therapist has an experience of doing such exercises and able to improve the physical operation of the disease by correcting its defects and get success in his work. This exercise occurs on the basis of five sense organs.

1. Sparshandriya (Sense organ for touch) - Due to knowledge of roughness, coarseness, unctuousness, elevation, depression, edema, heat, etc., at first on a substitute the person does not confuse in testing or diagnosis in the actual situation of disease or a symptom. Eg. Pakva sopha (Suppurated edema), jalodara, plihodara, charmkustha and ekakustha diseases can be diagnosed easily by knowledge of jalabastisamsparsha. Udakapoornadruti, Kachchapsamsthana, Hasticharmvat and Matsyashakalvat upmas respectively.

2. Sravananendriya (Sense organ for sound) - Explanation of any subject matter analogous to any type of natural and unnatural sound is perceived by it. eg. Presence of sound like an inflated leather bag sound in *Vatodara*, a leather bag filled with water.
(Toyapoornadruti) in dakodara, a cooing of a pigeon (Kapot eva koojana) in aptantraka disease etc.

3. Chakshurendriya (Sense organ for sound) - The perception of shape, size, colour, roughness, coarseness, unctuousness, sliminess, etc. happens by means of it e.g. skin like alabu flower in Sidhma kustha, lesions similar to masoor daal in masoorika disease and shape of asmaree like kadamb pushp etc.

4. Rasanendriya (Sense organ for taste) - Taste is not a subject of direct perception so different type of taste like kashayasyata (katukasyata ksharopamam, madhopmam etc. are examined by inference and questions to the patient. Eg. taste of urin like alkali in kshaarmeha and taste of urin like honey in madhumeha etc.

5. Ghranendriya (Sense organ for smell) - A particular smell is use to explain a particular subject. Different types of smell like pootigandh (bad smell), kunapgandh (smell like a dead body), mootragandh (smell like urin), raktagandh (smell like blood), bastgandh(smell like a goat) and many other are used for diagnosis of a disease or a symptom by analogy Eg. Goat like smell in urin is prodromal symptom of renal calculi and smell like blood found in raktapitaa disease.

CONCLUSION
- Proper treatment of diseases depends on accurate diagnosis, differential diagnosis and properly use of original and pure medicine. It is not necessary for a doctor to get the availability of patients of a particular disease all the time at the time of study and clinical practice. Such diseases and drugs are explain with all the well-known famous objects. A Physician can get proper knowledge related to vitiated Dosha and will be able to diagnose the disease with the help of Upmaana pramana. It also helps in differential diagnosis.

REFERENCES


