Literary study of Acharya Charaka's Upama with special reference to Chikitsa Sthana

Rekha Sakkari¹, Sapna Rajput²

¹Associate Professor, Department of Ayurveda Samhita and Siddhanta, Shri Veer Pulikeshi Rural Ayurvedic Medical College, Hospital and Research Centre, Badami, Bagalkote, Karnataka, India.
²Assistant Professor, Shri Kalidas Ayurvedic Medical College and Hospital, Badami, Bagalkote, Karnataka, India.

ABSTRACT

Ayurveda is a science of life, it has huge history of collection of many things related to basic knowledge about health, preventive measures of diseases and treatment aspects. These are explained in Vedas, Tantras and Samhitas. Initially Ayurveda concepts are in very congestive form and this knowledge transformed from Lord Brahma to other Acharyas without any edition. Later on our Acharyas segregated as per different subjects in the form of Astanga Ayurveda (8 branches of Ayurveda). To understand these concepts again many learning methods are introduced like Nyaya, Tantryayukti, Vadamarga, Upama and many more. Upama is resemblance. The knowledge obtained through similarity or resemblance is known as Upamiti and the media which supports the Upamiti is known as Upamana. Many of the Philosophers and Ayurveda Acharyas accepted as one of the Pramana. It is essential to analyse the principles to have deeper understanding of the Shastra. In this article the important section of Charaka Samhita i.e., Chikitsa sthana is taken to elaborate the Chikitsa principles with respect to Upama.

Key words: Ayurveda, Charaka Samhita, Chikitsa Sthana, Upama

INTRODUCTION

Ayurveda is having collection of thoughts, these should be understood by all the category of students or person like highly intelligent, moderate and low intelligent. For this purpose, our Aapta Purushas contributed various learning methods; Upama is also one among them. Some of the philosophers like Nyaya Darshana, Mimamsa Darshana and many more Darshanakaras and Ayurveda Acharyas like Sushruta accepted as Upamana Pramana. Enlightening the features of an unmanifested thing with a familiar or manifested thing based on the similarities is known as Upamana. Our Acharya Charaka has been described about Aupamya as to make a less known or unknown factor recognizable with the help of any well recognized factor is Aupamya. Upama has a special role in medical system and research field. Examination of the patient, disease diagnosis and treatment of diseases etc., are described under Upamana Pramana only. Prakruta and Vikruta state of Dosha, Dhatu and Malas and their Lakshanas are described based on Upama.

In this article, author has selected Chikitsasthana of Charaka Samhita to elaborate the importance and clinical significance of Upamas. In this Sthana total thirty (30) references are taken for literary study

Analysis of Upamas

Context [Ch.Chi.1 (1/9)] - In Abhaya Amalakeeyam Rasayana Paada, this Upama is quoted while explaining about benefits of Vajikarana.
Vajikarana (Aphrodisiac Therapy) Aushadhi gives benefits like healthy progeny with many offspring, sexual excitation and more sexual strength and Acharya Charaka compared it with speed movement of horse. The horse always moves very fast with enthusiasm similarly the person after treating with Vajikarana Aushadhi can get more strength for sexual activities.\[1\]

Context [Ch.chi.1(1/11)] - In Abhaya Amalakeeyam Rasayana Paada, while explaining about functions of Vajikarana this Upama is quoted.

The individual person can get more benefits after treating with Vajikarana Aushadhi (Aphrodisiac Therapy) like it nourishes the Dhatu (Tissue elements), by which even in old age person does not get seminal debility or deficiency. Acharya Charaka compared this situation with Chaitya (a big tree). A Chaitya is nourished by its strong root and helps to grow for more branches like stem, leaf, seeds, flowers and fruits and also it enables one to remain firm. Similarly nourished person will produce more benefits like a Chaitya (a big tree) with Prabhuta Shakha (many branches).\[2\]

Context [Ch.chi.2(1/3)] Teeka\[3\] - In Samyoga Sharamuliya Vajikarana Paada, this Upama is narrated while explaining about objects of Vajikarana Chikitsa.

Chakrapani Teeka: The incomplete formation of body components, is not allowed to perform sexual activities in Baalyavastha (Juvenile) hence Vyavaya Karma (Sexual intercourse) is contraindicated. Yuuvavastha Purusha (Adult person) is having more Bala along with complete formation of Dhatu, so he can perform Vyavaya Karma and in Vruddhavastha person (Old age person) get less strength so he cannot able to perform sexual activities. Acharya Chakrapani compared this condition with “Upatapyate Sahasaa Tadagamiva Kajalam” as like the minimal water in the pond gets dried off by sharp sunlight.

Context [Ch.chi.2 (1/16-23)] - In Samyoga Sharamuliya Vajikarana Paada, while explaining about the Lakshanas of childless person this Upama is narrated.

A person without a child is just like a solitary tree with branches devoid of fruits, shadows and also devoid of pleasant smell. The man without progeny is like a statue made up of grass wearing the grab of a man. He is regarded as a painted lamp as well, a dried up lake or a pseudo metal which has the appearance of a precious metal. He is recognized Apratisitha (not to be well established), Nagna (naked), Shunya (vacant) and possesses only one sense organ and as having lived a purposeless life.\[4\] Hence Acharya Charaka compared childless person with above said Upamas.

Context [Ch.chi.2 (1/51)] - In Samyoga Sharamuliya Vajikarana Paada, while explaining about the conclusion of the chapter, this Upama is narrated.

A person, who takes Vajikarana Oushadhi (aphrodisiac preparations) in proper dosage and at a proper time, followed after his Panchakarma Shodhana (body channels have been cleaned), achieves the Vrushya (virility), Brumhana (nourishment) and Bala (strength). Before to start aphrodisiac formulations, purification should be done depending upon the strength of the person. An uncleansed body the aphrodisiac formulations do not produce the desired effects. Hence Acharya Charaka compared this condition with dirty cloth, as a dirty cloth doesn’t get proper colour without cleaning.\[5\]

Context [Ch.chi.2(4/39)] - In Pumanajata Baladika Vajikarana Paada, while explaining about the Shukrobatatti Krama (Formation of Shukra) this Upama is quoted.

Shukra is not increased in Baala and Vruddha Avastha, only in Yuva Avastha (middle age) it will be increased in the body. Charakacharya compared this condition with blossomed and un-blossomed bud. An un-blossomed bud (Mukuka Pushpa) does not possess fragrance but fragrance appears when it blossoms. Similar phenomenon takes place in case of semen of the living beings.\[6\]

Context [Ch.chi.2(4/41)] - In Pumanajata Baladika Vajikarana Paada, while explaining about contraindication of sexual act at childhood this Upama is quoted.

The young boy of very tender age, carrying out sexual activities with women even though not well formed all
Dhatus (body elements), can get Dhatu Shoshana (body dried off) and Charakacharya compared with a pond having very little water dried off by sharp sun rays.[7]

Context (Ch.Chi.3/68-69) - In Jwara Chikitsa Adhyaya, while explaining about Trutiyaka (Tertian) and Chaturthaka (Quartan) Jwara this Upama is quoted.

As like a seed remains dormant (not growing but has an ability to be active in later time) in the soil and germinates at a favorable time, similarly the Doshas remain in dormant condition in the Dhatu and get aggravated at a favorable time.[8]

Doshas gain strength at an appropriate time and when the power of the inhibiting (disease preventing) factors are present then Doshas get subsided, then the Trutiyaka (with the interval of one day) and Chaturthaka (with the interval of two days) Jwara gets manifested.[9]

Context (Ch.chi.3/148) - In Jwara Chikitsa Adhyaya, while explaining about contraindication of Vamana in presence of Ama this Upama is quoted.

During the procedure of Vamana, Shodhana in a person will attain complications when attempting to take out the Anupasthita Dosa (unprepared to be eliminated) or not aggravated completely or if Ama is present in the body. Here Acharya Charaka compared this procedure with an attempting to take out juice from a raw fruit which creates complications or destroys the fruit Similarly.[10]

Context (Ch.Chi.15/8) - In Grahanidosha Chikitsa Adhyaya, while explaining about process of digestion this Upama is narrated.

The ingested food is carried to Koshta by Pranavata, the food disintegrates because of liquids and further it becomes soft because of the fatty substances. The Samanavata, that has an inherent ability to intensify the Agni, intensifies the digestive enzymes and properly digests the food the one who consumes and in an appropriate quantity, food leading to longevity. This process of digestion by Agni in the tract leads to the formation of Rasa and Mala. The process of cooking of the raw rice is compared with the process of digestion in human body. The process of cooking rice needs raw rice, water, earthen vessel and fire and these are helpful to make Odhana (cooked rice) step by step.[12]

Context (Ch.Chi.15/33) - In Grahanidosha Chikitsa Adhyaya, this Upama is narrated while explaining about formation of Shukra Dhatu.

The Sneha (fatty) portion of Majja Dhatu (bone marrow) produces Shukra Dhatu (semen); the porosity in the Asthi is produced because of the factors such as Vayu and Akasha. Shukra emerged out of Asthidhatu through the channels known as Shukravaha Srotas, this Shukra spreads all over the body. Acharya Charaka compared the process of formation of Shukra with water oozes through the pores of filled new earthen vessel.[13]

Context (Ch.Chi.15/37) - In Grahanidosha Chikitsa Adhyaya, this Upama is narrated while explaining about role of “Kha Vaigunya” is responsible for the disease.

The clouds are gathered in one place and produces rainfall when favorable condition is present, this simile is compared with Kha-Vaigunya in the body. During the process of circulation of Rasa Dhatu after digestion of Aahara Rasa gets obstacle due to the vitiation of Rasavaha Srotas (Kha-Vaigunya). Rasa Dhatu Prakopa produces the disease wherever the favorable condition existed.[14]

Context (Ch.Chi.15/213) - In Grahanidosha Chikitsa Adhyaya, this Upama is narrated while explaining...
about the importance of proper intake of Sneha, Anna and medications.

The Kayagni (digestive fire) neither is stimulated or excited without food nor with excessive food. In Agnimandhya condition, methodically or properly prescribed by physician the Sneha (unctuous), followed by proper food preparations (cereal food or food with drink) as well as appropriate use of various Churna, Arishta, Sura and Asava along with proper medication as per condition, enhances the digestive power. This process is compared with a little fire. The fire neither gets stimulated without any fuel nor being fully covered with excessive fuel.13

Context (Ch.Chi.15/222) - In Grabhanidosha Chikitsa Adhyaya, while explaining about Atyaggni (excessive digestive fire) Chikitsa this Upama is narrated.

Excessive digestive power in the body is pacified by the foods and drinks those are heavy to digest, unctuous, cold, sweet and Vijjala (slimy). In this condition food need to be administration in regular interval although previously eaten meal is still not yet completely digested. So that Atyaggni due to lack of fuel does not digest the tissues. Acharya Charaka compared this condition with burning fire. In environment as excessive burning fire can extinguishes by pouring water.14

Context (Ch.Chi.15/238) - In Grabhanidosha Chikitsa Adhyaya, while explaining about importance of digestion at day time this Upama is narrated.

The morning food is not yet digested and if anyone consumes evening food, it may not vitiate the Dosha because in day time all the Srotas (channels) are dilated and heart is active state. During day time, exercise other physical and mental activities prevent the genesis of Kleda (excess moisture) in various Dhatu. The lotus which blossoms with sunrise only, this condition is comparing with digestion of food at day time.15

Context (Ch.Chi.17/9) - In Hikka-Shwasa Chikitsa Adhyaya, while explaining about predominance of Dosa and Dhatu in these 2 diseases this Upama is narrated.

The treatment of both Hikka and Shwasa can harm the patient quickly when not following Pathya Upachara. Hikka and Shwasa diseases are mainly Kapha and Vata Doshata dominant in nature. They originate at the site of Pitta. This results in further depletion of Dhatus like Rasa situated in Hrudaya (heart). Hence generally they Hikka and Shwasa are extremely difficult to treat. After getting afflicted with this disease, if one indulges in Mithya Upachara (unwholesome regimens), then disease gets aggravated and results in death. Acharya Charaka compared this condition with Ashivisha. Ashivisha refers to poison of those snake sight or vision and also considered as expired air is poisonous. Fatal snake venom can kills his body himself when situation is deranged.16

Context (Ch.Chi.17/69) - In Hikka-Shwasa Chikitsa Adhyaya, while explaining about importance of Chikitsa in these 2 diseases this Upama is narrated.

The patients suffering from the types of Hikka and Shwasa like Maha Hikka, Gambhira Hikka, Vyapeta Hikka, Maha Shwasa, Urdhwa Shwasa and Chinna Shwasa are fatal because of their severe natures of disease and fast spreading are not treated. While the Sadhya (curable) and Yapya (manageable) variety of Hikka and Shwasa should be treated with medicine quickly. If neglected then further it destroys the Prana of the patient. It is compared with a fire. As the fire burns away the dry grass very fast instead of wet grass.17

Context (Ch.Chi.17/73) - In Hikka-Shwasa Chikitsa Adhyaya, this Upama is narrated while explaining about Snehana and Swedana treatment in Hikka-Shwasa.

The Kapha accumulated in the Srotas get liquefied by Snehana and Swedana in Hikka and Shwasa diseases. Initially the patient should be treated with Snehana and Swedana. For this procedure combination of Lavana and Taila over the chest region followed by administration of unctuous sudation like Nadi Sweda or Prastara Sweda or Sankara Sweda. By this the clogged Kapha gets liquefied in the channels and the channels become Mardava (soft), Vata moves in the Anuloma Gati (downward direction). This process is
compared with ice. As the ice on the top of the mountain gets liquefied by the rays of the sun.[20]

Context (Ch.Chi.17/122) - In Hikka-Shwasa Chikitsa Adhyaya, this Upama is narrated while explaining about Vamana Virechana Prayoga in Shwasa.

In case of Shwasa associated with Kasa (cough) and Swara Bhang (hoarseness of voice) the path is obstructed by Kapha and it aggravates the Vata Dosha and cause harmful effects, hence always the path of Vayu should be cleaned by purification. It is indicated to administer Vamana in Tamaka Shwasa, Virechana should be given with Vata-Kaphahara medicines. It is comparing with as the path of flowing water gets over (spilled) due to obstruction in its passage. It enhancing pressure of water breaks the dam easily so obstruction should be removed regularly.[21]

Context (Ch.Chi.22/22)- In Trushna Chikitsa Adhyaya, while explaining about Madyaja Trushna this Upama is narrated.

Just as Taptasviva Sikata (heated sand absorbs) and Shushyati (dries of the water poured on it) similarly relief is obtained by the Hima Jala Pana (cold water) in case of Madyaja Trushna. Madya (alcohol) by its quality being Tikshna (sharp action and quick penetration), Ushna (hot), Raksha (dry), Pittanila. These two factors (Pitta and Vata) causes the Shoshana (dries up) of Rasa (watery elements) of the body in alcohol addicts. Hence intake of Himajala relieves the Madhyaja Trushna.[22]

Context (Ch.Chi.24/53) - In Madatyaya Chikitsa Adhyaya, while explaining about detrimental effects of alcohol this Upama is narrated.

The alcohol causes significant agitation of the mind. An ignorant person being influenced by Rajas and Tamas gets addicted to the alcohol goes willingly towards the major defects and major diseases. Acharya Charaka compared with a sudden onset of terrific storm affects the branches of trees on river bank.[23]

Context (Ch.Chi.24/72) - In Madatyaya Chikitsa Adhyaya, while explaining about the benefits of Madya (alcohol) this Upama is narrated.

The alcohol in humans performs both the functions of Satvaguna i.e., stimulates and shows the specific character like superior, medium and inferior qualities of human being. Similarly, the rain stimulates the growth of the crops and fire exposes the nature of the gold.[24]

Context (Ch.Chi.27/12)- In Urustambha Chikitsa Adhyaya, while explaining about Sampprapti of Urustamba (stiffness of thigh) this Upama is narrated.

As in big and deep lake filled upto top with water, the water remains stable without any movement, in the same way Kapha having pervaded thighs producing Gaurava (heaviness), Aayasa (exhaustion), Sankocha (contracture), Daha (burning sensation) etc. Due to causative factors and due to Ama, vitiation of Tridosha takes place. Ama with deranged Medas obstructs Prakupita Tridosha and due to Gaurava (heaviness), the vitiated Dosa move downward through Sira to reach lower limbs. Dosa, gets obstructed and accentuated by strongly affected Meda to fill Sakti (limbs), Jangha (calves) and Ur (thighs) of the lower limbs causing involuntary movements and immobility brings stiffness. The Kapha filled at lower limbs becomes similar to as large, deep fully filled lake with water which remains, still, stable and undisturbed.[25]

Context (Ch.Chi.27/24)- In Urustamba Chikitsa Adhyaya, this Upama is narrated while explaining about contraindications of Panchakarma in Urustamba Chikitsa.

In Urustamba Chikitsa, Snehana, Basti, Virechana and Vamana are contraindicated because Snehana and Basti therapies always aggravate Kapha. Virechana is ineffective to remove Kapha localized in the thighs. Kapha and Pitta reaching its own place can be easily removed by Vamana. Both these Dosa lodged in Amashaya can be eliminated by Virechana. When lodged in Pakvashaya, all the three Dosa could be fully removed by Basti therapy. But in Urustamba since vitiated Dosa are stagnant due to Ama and obstructed by Meda, since Kapha is lodged at the seat of Vata, which is of Shita Guna. Since Vata and Kapha are immobile, it is not easy to remove them. This condition is compared with deep water. As it is difficult to
remove the stagnant water from a ditch (a very low place).[26]

Context [Ch.Chi.28/80] - In *Vatavyadhi Chikitsa Adhyaya*, this *Upama* is narrated while explaining about effect of *Snehana* and *Swedana* in *Vata Vyadhi*.

As a dry wood can be slowly bent after application of oil substance and fomentation, similarly even a crooked or stiffened body part (limb) can be slowly brought back to healthy by administration of *Snehana* and *Swedana*.[27]

Context [Ch.Chi.28/246] - In *Vatavyadhi Chikitsa Adhyaya*, while explaining about *Pitta* and *Kaphavruta Vata Chikitsa* this *Upama* is narrated.

In this universe, the presence of the air, sun and the moon (*Soma, Surya and Anila* respectively) are difficult to comprehend, in the similar manner *Vata, Pitta* and *Kapha* having movement or function in the body.[28]

Context [Ch.Chi.30/134] - In *Yonivyapat Chikitsa Adhyaya*, while explaining about *Shukra* (seminal discharge) and its vitiation this *Upama* is narrated.

As seed affected with improper time, water, worms or parasites, insects and fire does not sprout it can be compared with *Shukra* in human being, it does not fertilize if ovum is defective.[29]

Context [Ch.Chi.30/328] - In *Yonivyapat Chikitsa Adhyaya*, while explaining about *Chikitsa* for reoccurrence of disease this *Upama* is narrated.

As a small sparkle of fire flares up when it comes in contact with wind or wood and gets converted into huge flames of fire. Similarly in a weak body in which previously presence of disease pathology had occurred and it has just recovered from the disease, whenever it gets chance, the disease may again relapse in the body.[30]

**CONCLUSION**

*Upama* is having great role in *Ayurveda* and it is useful to understand the unnamed and unknown diseases, symptoms and treatment in *Chikitsasthana* based on resemblance or similarity. “*Pratyaksham Hi Alpam Analpam Apratyaksham*” the scope and range of *Pratyaksha* is very less and *Apratyaksha* is more, hence in the philosophy and *Ayurveda* utmost priority is given *Upaman* etc., *Pramanas* for attaining the true knowledge.

**REFERENCES**


How to cite this article: Rekha Sakkari, Sapna Rajput. Literary study of Acharya Charaka’s Upama with special reference to Chikitsa Sthana. J Ayurveda Integr Med Sci 2024;5:84-91. http://dx.doi.org/10.21760/jaims.9.5.14

Source of Support: Nil, Conflict of Interest: None declared.


