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

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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*, *Tantrayukti*, *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 Pramana*. 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*.

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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 *Dhatus* (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 *Baalavastha* (Juvenile) hence *Vyavaya Karma* (Sexual intercourse) is contraindicated. *Yuvavastha 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 *Apratishtha* (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 *Shukrotapatti Krama* (Formation of *Shukra*) this *Upama* is quoted.

Shukra is not increased in *Baalavastha* and *Vruddhavastha*, 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

Dhatu (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 *Trutiya* (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 *Trutiya* (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 Dosh* (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.14/86) - In *Arsha Chikitsa Adhyaya*, while explaining about importance of *Takra* in *Arsha Chikitsa*, this *Upama* is narrated.

Arsha (Hemorrhoids) is one among the disease which is cured by the administration of *Takra* (butter milk) and it is not allowed for manifestation of the same disease. One of the similes mentioned to explain the importance of butter milk, as the *Takra* dropped into the root of the grass, destroys the complete plant, in the same way intake of *Takra* do not reoccurs the *Shushka Arsha* and helps for the proper maintenance of *Agni* (digestive power and metabolism).^[11]

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.^[15]

Context (Ch.Chi.15/222) - In *Grahanidosha Chikitsa Adhyaya*, while explaining about *Atyagni* (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 *Atyagni* 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.^[16]

Context (Ch.Chi.15/238) - In *Grahanidosha 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.^[17]

Context (Ch.Chi.17/9) - In *Hikka-Shwasa Chikitsa Adhyaya*, while explaining about predominance of *Dosha* 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 Dosha* dominant in nature. They originate at the site of *Pitta*. This results in further depletion of *Dhatu*s 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.^[18]

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.^[19]

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 Bhanga* (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), *Ruksha* (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 *Samprapti* 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 *Gourava* (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 *Dosha* move downward through *Sira* to reach lower limbs. *Dosha*, gets obstructed and accentuated by strongly affected *Meda* to fill *Sakti* (limbs), *Jangha* (calves) and *Uru* (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 *Dosha* lodged in *Amashaya* can be eliminated by *Virechana*. When lodged in *Pakvashaya*, all the three *Dosha* could be fully removed by *Basti* therapy. But in *Urustamba* since vitiated *Dosha* 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.

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