

**CRITICAL ANALYSIS OF UPAMA WITH REFERENCE TO CHARAKA SAMHITA  
SUTRASTHANA: A REVIEW****Rekha Sakkari<sup>1</sup>, Sapna Rajput<sup>2</sup>**

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*Ayurveda* is one of the oldest systems of medicine, with a huge history of contributors and contributions. Our *Ayurveda* preceptors described the concepts in the form of verse and commentary throughout the treatises. It is essential to analyze these concepts to understand the basic principles of *Ayurveda*, including diagnosis methods and treatment of diseases. Some of the difficult concepts are not understood by all three types of students (brilliant, moderate, and less intelligent) due to lack of applicability of *Ayurvedic* knowledge. Our *Acharyas* have been introduced learning methods like *Tantrayukti*, *Nyaya*, *Vadamarga*, *Upama* and other methods to understand the complex subject matter. Numerous lists of *Upamas* (Analogies) are cited in *Brihat-Trayee* (Greater Trios) and its utility in *Ayurvedic* medical education. *Upama* is similar or resembling words and examples to make it easy to grasp *Ayurveda* concepts. In this review article, the author has tried to collect and critically comprehend all references of *Upama* cited in *Sutrasthana*.

**Keywords:** *Ayurveda*, *Charaka Samhita*, *Sutrasthana*, *Upama*

## INTRODUCTION

Most of the ancient literatures are described in poem form and prose form. Our *Ayurvedic* treatises are also narrated in verses and commentary forms. Describing the subject matter is different in different fields of science. In the same way, understanding of knowledge is different from person to person. Understanding complex structures or concepts are impossible for the common man. Complex subject matter is difficult to understand comparing to easily structured matter. But these can be understood by only intelligent scholars. In the modern era, these concepts are understood only through practical applications along with similar comparisons. Keeping this in mind, our *Acharyas* described the concepts by using some learning methods. Concepts are narrated by giving similar examples or nearer to resembling things. *Upama* is working with the same utility that realizes upon comparison with similar things. Our *Acharya Charaka* also concentrated on the well-being of all three categories of students (highly intelligent, moderate, and less intelligent) for a better understanding of *Kayachikitsa Pradhana Grantha* (textbook of *Ayurvedic* General Medicine) i.e., *Charaka Samhita*. By taking into account *Acharya Charaka* used many numbers of *Upama* throughout the *Samhita*. *Charakacharya* has accepted one of the *Vadamarga* (Discussion method), as mentioned like *Aupamyia*. Our famous *Shalya Shastrajna Acharya Sushruta* and great Philosophers accepted one of the examination methods as *Upamana Pramana*. These *Upamas* give a very clear knowledge of basic science, pathological processes and clinical manifestations and treatment procedures as well as a clear understanding of the entire subject. The knowledge obtained through similarity or resemblance is known as *Upamiti* or *Upamana*.

**SOURCE OF DATA:** The data source for the study is literature on *Ayurveda* and other related sources of literature.

**LITERARY SOURCE:** *Charaka Samhita* with *Ayurveda Deepika* Commentary written by *Chakrapani*.

## METHOD OF COLLECTION

In this Review Article, the author has selected only *Sutrasthana* to explore the entire basic things mentioned in the first section of *Charaka Samhita*. Here, *Upamas* are collected from each chapter of *Sutrasthana* wherever looks similar examples or comparisons or resemblances with the things.

## REVIEW OF UPAMAS

Context: (Ch. Su.1/124-125)- In *Deerghamjeevithiya Adhyaya*, while explaining the importance of right usage of medicine by a wise Physician, narrated this *Upama* (Analogy).

The proper usage of *Visha* (Poison), *Shastra* (Weapon), *Agni* (Fire), and *Ashani* (Thunderbolt) is going to benefit and improper usage is the opposite manner. The usage of all these completely depends on the user.<sup>1</sup>

*Chakrapani Teeka:* Improper usage of *Visha* will cause the lose of consciousness of the patient, *Shastra* will injure any part of the vital organs, *Agni* will burn the skin, and *Ashani* will cause the death of the patient. Similarly, if a physician knows only the nomenclature and properties of medicine at the same time is not perceptive about the preparation and proper usage of medicine, is caused the impairment of the health of the patient. Hence, *Acharya Charaka* compared *Ajna Vaidya's* (Quack Physician) knowledge with improper usage of harmful products like *Visha*, *Shastra*, *Agni* and *Ashani*. Patients should take medicine under a wise physician.

Context: (Ch. Su.1/126)-In *Deerghamjeevithiya Adhyaya*, while explaining about Ignorant Physician, narrated this *Upama*.

*Tikshna visha* (Strong poison) can become an *Uttama Bhesaja* (excellent drug) if it is properly administered. On the other hand, even a drug, if not properly administered, becomes a *Tikshna visha*. So wise patient should not take medicine under Ignorant Physician.<sup>2</sup>

*Chakrapani Teeka:* A wise physician should be careful when preparing medicine by using some toxic content medicine. If it is necessary to advise these types of medicine, then should concentrate on the quantity of medicine. Small or *Tila matra* (Sesame

size) of *Shodhita Visha* (purified toxic) is preferable. The proper usage of *Visha* can act like the best medicine when required. Similarly, the improper usage of good medicine can turn to poison. Here, improper use of *Visha* is compared with improper usage of good medicine. The one who desires a long life should avoid the treatment of *Ajna Vaidya* or an Ignorant Physician.

Context: (Ch. Su.1/128)-In *Deerghamjeevithiya Adhyaya*, another *Upama* is narrated about an Ignorant Physician.

There may be chances of surviving of patient even when *Ashani* (thunderbolt of *Indra*) has fallen on his head, but one can never survive if he takes medicine prescribed by an Ignorant Physician of the principles governing its application. Here, *Acharya Charaka* compared treatment of Ignorant Physician with death of the unsuccessful patient.<sup>3</sup>

Context: (Ch.Su.1/131)-In *Deerghamjeevithiya Adhyaya*, while explaining about treatment of Ignorant Physician quoted this *Upama*.

*Acharya Charaka* opined that sometimes we should consider as gift if unknowingly consume *Aashi Visha* (strong poison of Serpent) or drink *Kwathita Tamra* (heated Copper) or eat *Tapta Loha* (red iron ball heated with fire). On the other hand, wise patients should not accept any medicine prescribed by those who act like great physician, because patient can never survive if he takes medicine and authoritative suggestion from Ignorant Physician. He should not be cheated by taking *Anna* (Food), *Pana* (Drinkables) and *Vitta* (Amount) from poor patient. Conclusively, the treatment of ignorant or unsuccessful physician is compared with dreadful death of the patient by giving above examples.<sup>4</sup>

Context: (Ch.Su.5/18-19)-In *Matrashiteeya Adhyaya*, this *Upama* is quoted while explaining about importance of *Anjana* (Collyrium), *Aschyotana* (application of Eye drops) etc., eye purification methods.

A person can use *Taila* (Oil), *Chelaka* (Cloth) and cleaning brush etc. for cleaning of different types of metals like *Kanaka* (Gold), *Rajata* (Silver), *Tamra* (Copper) etc. on daily basis. These metals will become clean after washing with the above said materi-

als. Similarly, the vision of disturbed eyes becomes bright like moon in a clear sky by application of *Anjana*, *Aschyotana* etc., eye purification methods. Here, *Acharya Charaka* compared the importance of cleaning procedures of eyes with metal cleansing procedure.<sup>5</sup>

Context: (Ch.Su.5/85)-In *Matrashiteeya Adhyaya*, while explaining about benefits of *Abhyanga* (Body massage) narrated this *Upama*.

A person one can apply *Sneha* (Oil) to *Kumbha* (Pot) or *Charma* (Leather) or *Aksha* (Axle of cart) regularly these substances will become *Drudha* (Strong) and *Kleshasaha* (Resistant) and also perform their work for longer duration. Similarly, regular application of *Sneha* to the body (*Abhyanga*) person can achieve *Drudha Tvak* (Strong skin), *Su Tvak* (Good skin) and *Maruta abadha* (not afflicted to the diseases due to Vata) along with *Klesha* and *Vyayama Samsaha* (can withstand stress and physical exercise). *Acharya Charaka* compared how the external sources get benefited after application of oil in the same way the body also gets same benefits by regular application of oil.<sup>6</sup>

Context: (Ch.Su.5/103)-In *Matrashiteeya Adhyaya*, while explaining about personal vigilance narrated this *Upama*.

A wise person should be vigilant about his daily responsibilities towards maintaining good physical health like a *Nagari* (Head / in charge) of a city and a *Rathi* (Charioteer) towards the *Nagara* (City) and the *Ratha* (Chariot) respectively by following daily regimen which is mentioned in *Matrashiteeya Adhyaya*.<sup>7</sup> *Chakrapani Teeka*: The *Nagara* (City) is always affected with internal causative factors and *Ratha* (Chariot) is affected with external causes like sometimes wheel is falling into the pit or sometimes it will ride in uneven surface etc., these types of causative factors harms the *Ratha*. Hence, how the *Nagari* and *Rathi* protect their *Nagara* and *Ratha* likewise one should protect their own physical body. So this *Upama* is applicable.

Context: (Ch.Su.7/35)-In *Na Vegandharaniya Adhyaya*, while explaining about contraindications of

excessive practice of exercise, speaking etc. narrated this *Upama*.

One should practice *Vyayama* (Exercise), *Hasya* (Laughing), *Bhashya* (Speaking), *Adhva-gamana* (Travelling on foot), *Gramya-dharma* (Sexual activities) and other activities regularly with following their limitations. If one who indulges excessively in these activities his body will suddenly perishes like a Lion dragging a huge elephant and end up with *Karshana* (Depletion of Tissues). Here *Acharya Charaka* explained the complications of excessive indulging in above activities by comparing with the end result of conflicting between Lion and Elephant.<sup>8</sup> *Chakrapani Teeka*: Excessive exercise, laughing, speaking and other activities are considered under contraindications of Exercise. The body will get tired, exhausted and other symptoms related to *Dhatu Kshaya* are seen after in excess of physical activities are done. Hence, these complications are correlated with conflict between 2 dreadful and huge animals.

Context: (Ch.Su.9/11-12)-In *Khuddakchatushpada Adhyaya*, while explaining regarding the Importance of Physician quoted this *Upama*.

The equipments needed for the preparation of food are the *Paatra*(Vessel), *Indhana* (Fuel) and *Anala* (Fire)<sup>9</sup> likewise, *Bhumi* (Perfect Battlefield), *Chamu* (Army) and *Praharanani* (Good number of Weapons) are needed for a *Senapati* (Chief commander of Army) to defeat in a war.<sup>10</sup>

Similarly for the successful treatment the *Rogi* (Patient), *Upasthata* (Attender) and *Dravya* are assistants only to the *Bhishak* (Physician). Here, *Acharya Charaka* compared these supporters with contributing factors for the preparation of food as well as for the successful war. Thus, the Physician plays the most prominent role in treatment.

*Chakrapani Teeka*: Commentator compared the supportive factors of Treatment as *Paatra* (Vessel) with Patient and *Indhana* with *Paricharaka* and *Agni* with *Bheshaja*, but *Bhandari* or *Pachaka* (Expert Cook) as well as *Senapati* (Chief Commander of Army) are having great role for successful cooking and for defeating the war respectively. Similarly, Physician will

have major importance for the successful treatment even though presence of essentials is there.

Context: (Ch.Su.9/13)-In *Khuddakchatushpada Adhyaya*, this *Upama* explains about the important role of a Physician.

*Acharya Charaka* has given one more reference for better understanding of role of Physician for the successful treatment. For making of a mud pot, *Mrut* (Mud), *Danda* (Stick), *Chakra* (Wheel) and *Sutra* (Thread) etc. are essentials, but for preparation of mud pot, *Kumbhakara* (Potter) is very much needed. Similarly, the purpose of treatment will not get achieved without the presence of Physician even though presence of other three factors Patient, Attender and Medicine are there.<sup>11</sup>

Context: (Ch.Su.9/14)-In *Khuddakchatushpada Adhyaya*, this *Upama* explains about the important role of a Physician.

If the disease is exhibiting chronic symptoms and at the same time the qualities of *Rogi* (Patient), *Paricharaka* (Attender) and *Aushadhi* (Medicine) are kept constant then the disease may vanish or may get aggravated very quickly. Reduce or aggravation of diseases depends on the quality of Physician. It can be compared with the perishing and vanishing of the adobe of *Gandharvas* (being imaginary) with in very short term.<sup>12</sup>

Context: (Ch.Su.9/15-16)-In *Khuddakchatushpada Adhyaya*, this *Upama* explains about the negligence of *Ajna Vaidya* (Quack physician).

The person can injure his body by burning himself but not advising purposefully to take medicine under *Ajna Vaidya* (Quack Physician) because, *Ajna Vaidya* is not having qualities like *Uttama Vaidya*. Here *Acharya Charaka* compared treatment of *Ajna Vaidya* with *Achakshu* (Blind person) and *Nau* (Boat), because *Achakshu* (Blind person) can reach his destiny by touching the road with hands or through Stick. Similarly, as a *Nau* (Boat) under storm floats very abruptly without the help of sailor, in the same way a Quack physician applies the course of treatment with anxiety and fear because of his ignorance and this treatment will not yield any result in the health of the patient.<sup>13</sup>

Context: (Ch.Su.9/24)-In *Khuddakchatushpada Adhyaya*, this *Upama* explains about the Importance of *Shastra Jnana* (Knowledge of Science)

The nature of light illuminates the entire universe similarly, *Shastra* (Knowledge of the medical science) also enhance the knowledge of a person. Here, *Acharya Charaka* compared *Shastra* with *Jyoti Prakash* (Light) as well as physician's *Atma Buddhi* is with eye i.e grasping proper knowledge. Such a *Bhishak* (Physician) having good knowledge and intellect will never commit mistakes in treatment.<sup>14</sup>

Context: (Ch.Su.10/4)-In *Mahachatushpada Adhyaya*, this *Upama* is narrated while discussion between *Acharya Atreya* and *Maitreya* about *Chikitsa Chatushpada*.

*Acharya Atreya* said that treatment should be done as per *Yukti* (Proper planning) otherwise health will not be achieved. By listening this, *Acharya Maitreya* had given opinion about *Chikitsa* that patient will not get health even though if Physician have equipped with all instruments as well as if not equipped with materials sometimes patient may get health. These are all things depends on treatment and skilled physician. Here *Acharya Charaka*, for the purpose of understanding, compared these things with empty canal and less quantity of water. The canal is not going to fill up completely if adding or pouring less quantity of water in an empty canal or which is containing less water. In the same way the person suffering from more disease and treated with less medicine is not going to increase the patient's health. The person having good deed in previous life he may get rid from disease and may get health irrespective of medicine.<sup>15</sup>

(a)

Here, *Acharya Charaka* had given one more example for treatment. Putting a handful of dust being scattered on a flowing river or over heap of dust is not going to stop the overflow of water or the quantity of dust will not be increased. In the same way administration of *Shamana Aushadha* (Palliative treatment) in a severe diseased condition is not going to give any benefit.<sup>15 (b)</sup>

Context: (Ch.Su.13/72)-In *Snehaadhyaya*, this *Upama* explains about the nature of *Udirna Pitta* (Dominance of Pitta) and *Agni bala* (Digestive fire).

The *Udirna Pitta* and *Agnibala* is strong in *Grahani*, it digests all varieties of *Snigdha Dravya* (Unctuous substances) and other substances very quickly. Strong digestive fire transfers the *Ojas* (essence of *Dhatus*) from its natural location to other after digesting the *Snigdha Dravya* and produces severe *Trushna* (Thirst) along with complications. In such condition even very, heavy food is also not sufficient to pacify the strong digestive fire excited by *Sneha*. Hence as a treatment *Sushita Salila* (cold water) is administered; otherwise, the person may die or will end up with *Daha* (severe burning sensation) through the *Sharira*, as like a Serpent death. Here, *Acharya Charaka* compared this condition with snake poison. A Serpent due to not able to take breathe properly in a closed chamber and as well its own poison breath causes the death.<sup>16</sup>

Context: (Ch.Su.13/96-97)-In *Snehaadhyaya*, while explaining about complications of *Sadyasnehana* (Instant Unctuous Therapy) this *Upama* is quoted.

A *Vastra* (Cloth) absorb certain amount of water when it is dipped into water and expel excessive amount of water. Similarly, *Jatharagni* (Digestive power) digests the proper amount of *Sneha Dravya* and expel the excessive amount of *Sneha* through external orifice.<sup>17</sup>

The sprinkling of small amount of water wets the *Mrut Pinda* (Bolus of mud) but the watery part will not reach up to end part. It looks like all part of ball absorbed water. Similarly, the *Sneha Dravya* expels *Sneha Dravya* quickly without oleating the tissue elements.<sup>18</sup>

*Chakrapani Teeka*: Normal function of *Agni* digests the proper amount of *Sneha* and expels the excess amount of *Sneha* through external channels. It shows *Samyak Snigdha Lakshanas* are achieved. In case of *Sadyasnehana*, it digests the *Sneha* very quickly and body looks like achieving the *Samyak Snigdha Lakshana* but in reality, the *Sneha* will not be reached to all *Dhatus*, and this procedure is considered as diffi-

cult to understand so *Acharyas* explained with the help of these 2 *Upamas*.

Context: (Ch.Su.14/5)-In *Swedaadhyaya*, while explaining about effects of *Snehana* (Oleation) and *Swedana* (Fomentation Therapy) this *Upama* is stated.

Even *Shushka Kashta* (Dried stick) can be flexible after *Snehana* and *Swedana* when duly applied. In the same way, human being also gets benefited after *Snehana* and *Swedana*.<sup>19</sup>

The *Snehakarma* decreases the *Vata Dosha* and *Swedana* facilitates the proper movement of *Mutra* (Urine), *Purisha* (Faeces) and *Retasa* (Semen) by clearing the channels along with it also decreases the *Vata* and *Vatakaphajasaadya* roga. Here, *Acharya Charaka* explained this concept by comparison with the oil application to the dried stick.

Context: (Ch.Su.16/21)-In *Chikitsa Prabruityam Adhyaya*, while explaining about effect of Purification Therapy this *Upama* is quoted.

The *Doshas* get eliminated by *Shodhana* (Purification) procedure, diseases will not reoccur until strong causative factor involvement is found. Those eliminated by *Shodhana* do not reoccur. *Doshas* can be compared with trees, unless the uprooted from its root, it will grow inspite of branches being chopped off. Such is the case with the vitiated *Doshas*. They go on causing diseases unless they are eliminated from their very root.<sup>20</sup>

*Chakrapani Teeka*: The *Doshas* can be alleviated through *Langana*(Fasting), *Pachana* (Digestion) and other *Samshamanadi* (Palliative therapy) *Chikitsa*, but so often chances of aggravation of *Doshas* if they have gotten causative factors. The *Doshas* are basically adhering to their *Mula Ashaya* (*Kosta*); hence *Doshas* are not completely alleviated from the *Kosta* by giving simple *Samshamanadi Chikitsa*. For complete eradication of *Doshas* from their root needs *Samshodhana Chikitsa*.

Context: (Ch.Su.17/74)-In *Kiyantahshirasiya Adhyaya*, while explaining about *Lakshanas* of *Ojas* this *Upama* is quoted.

The qualities and colour of *Ojas* is looking like *Shuddha* (Clear), *Raktamishat* (slight reddish) and

*Ishat sapeetakam* (slight yellowish colour) and it is situated in *Hrudaya* (Heart).<sup>21</sup>

*Chakrapani Teeka*: The colour of *Ojas* is similar to *Shuddha- Shukla Varna* (White colour) along with *Rakta Varna* (Reddish colour) and *Peeta Varna* (Yellow colour). *Rakta* and *Peeta Varna* these two colours are situated in very low quantity.

Context: (Ch.Su.17/75(1))-In *Kiyantahshirasiya Adhyaya*, while explaining about one more reference of *Lakshanas* of *Ojas* this *Upama* is quoted.

*Ojas* is produced first in the body which colour resembles like *Sarpi Varna* (colour of Ghee) and it emits the good smell like *Madhu rasa* (Honey) and *Lajagandhi* (smell of Perched rice). For example, the speciality of *Bhramara* (Honey Bee) is, it collects the *Madhu* (Honey) from different varieties of *Phala* (Fruits) and *Pushpa* (Flower) and gathered at one place to form large amount of Honey. Similarly, the *Ojas* is the essence of the *Sapta Dhatu* from *Rasa* to *Shukra* by its inherent *Karma* (Action) and *Guna* (Qualities) can be perceived.<sup>22</sup>

Context: (Ch.Su.17/84)-In *Kiyantahshirasiya Adhyaya*, while explaining about features of '*Sharavika*' type of *Prameha Pidika* (Complications of *Prameha*) this *Upama* is quoted.

Features of '*Sharavika*' are *Anta Unnata* (elevated edge) in the border and *Madhyanimna* (depressed in the centre), *Shyava* (Blackish or Grey in colour) and *Anvita Kleda Ruk* (Associated with moisture and pains). The shape or structure of *Pidika* is resembling like '*Sharava* (Earthen saucer)' hence it is called as '*Sharavika*'.<sup>23</sup>

Context: (Ch.Su.17/85) -In *Kiyantahshirasiya Adhyaya*, while explaining about features of '*Kacchapika*'(type of *Prameha Pidika*) this *Upama* is quoted.

The *Lakshanas* of '*Kacchapika*' are *Avagadha* (deep seated) and *Arti* (painful) combined with a *Nistoda* (pricking type of pain), it has very *Mahavastu Parigraha* (Big surface), *Shlakshana* (Smooth) and external appearance resembling like '*Kacchapa Prushthabha*'(the back of Tortoise) hence it is known as '*Kacchapika*'.<sup>24</sup>

Context: (Ch.Su.17/87) –In *Kiyantahshirasiya Adhyaya*, while explaining about features of ‘*Sarshapika*’ (type of *Prameha Pidika*) this *Upama* is quoted.

The *Lakshanas* of ‘*Sarshapika*’ are *Na Mahati* (it is not very big), *Kshiprapaka* (suppurates very quickly), *Maharuja* (severe pain) and the size and colour of *Pidika* resembling like ‘*Sarshapa*’ (Mustard seeds) are known as ‘*Sarshapi*’.<sup>25</sup>

Context: (Ch.Su.17/98) –In *Kiyantahshirasiya Adhyaya*, while explaining about features of *Vataja Vidradi* this *Upama* is quoted.

One of the important symptoms for diagnosis of *Vataja Vidradi* is Pain. The person feels severe pricking type of pain that is exactly resembling like ‘*Vruschikavat*’ (Scorpion bite) hence, *Acharya Charaka* for easy understanding purpose compared the pain of *Vataja Vidradi* with ‘*Vruschikavat Ruja* (Scorpion bite)’.<sup>26</sup>

Context: (Ch.Su.17/99) –In *Kiyantahshirasiya Adhyaya*, while explaining about features of *Pittaja Vidradi* this *Upama* is quoted.

The discharge in *Pittaja Vidradi* looks black, green and slight reddish in colour hence it is comparing with decoction of *Tila* (Sesame-*Sesamum indicum*), *Masha* (Blackgram- *Phaseolus mungo*) and *Kulattha* (Horsegram- *Dolichos biflorus*).<sup>27</sup>

Context: (Ch.su.17/108)- In *Kiyantahshirasiya Adhyaya*, while explaining about features of other *Pidikas*, this *Upama* is quoted.

*Acharya Charaka* explained the colour of other *Pidikas* along with symptoms. The colour of these *Pidikas* are resembling like *Rakta varna*(Reddish colour), *Peeta varna*(Yellowish colour),*Asita varna*(Whitish colour),*Aruna varna*(Coppery colour), *Dusar varna*(Greyish-the colour resembles like Dust),*Pandu varna*(*Shwetha/Peeta varna*),*Bhasmavarna*(Ash colour) and *Mechaka varna*( Dark blue or colour of Peacock feather).<sup>28</sup>

Context: (Ch.Su.19/5)-In *Ashtodariya Adhyaya*, while explaining about importance of *Nija Vikaras* this *Upama* is stated.

The all types of told or untold *Nija vikaras* (Endogenous diseases) are manifested because of vitiation of

*Vata, Pitta* and *Kapha Dosha*. It is comparing with shadow of bird like *Shakuni* (Bird) flying in the sky throughout the day which cannot fly away from its *Chaaya* (Shadow). The bird and shadow will not separate at any moment, in the same way; the diseases are manifested due to *Dhatu* vitiation cannot be devoid of three *Doshas*.<sup>29</sup>

Context: (Ch.Su.20/13)-In *Maharogadhyaya*, while explaining about general principles of treatment of *Vata* disorders this *Upama* is quoted.

The *Asthapana Basti* (Decoction enema) and *Anuvasana Basti* (Oil/Unctuous enema) are considered as *Pradhana Upakrama* (Best treatment) for the cure of *Vataja Vyadhi* or *Pakvashayagata Vyadhis* because it enters the *Pakvashaya* easily and removes the *Vata mula*, thereby pacifying the *Vata* residing in the other part of the body. It can be compared to cutting the *Vanaspati Mula* (root of the herbal tree) which results in complete destruction of *Skandha* (Trunk), *Shakha* (Branches), *Praroha* (Sprouts),*Kusuma* (Flowers),*Phala* (Fruits) and *Palasha* (Leaves). This tree will not regrow after complete removal of *Mula*. Similarly, the *Basti Chikitsa* also will not regenerate the *Vata prakopaka lakshanas* by removing the *Vata Dosha* through their root.<sup>30</sup>

Context: (Ch.Su.20/16)- In *Maharogadhyaya*, this *Upama* is quoted while explaining about general principles of treatment of *Pitta* disorders.

*Virechana* (Purgation) is considered as *Pradhana Upakrama* for *Pitta* and *Amashayagata Vikaras* because it enters in *Amashaya* and removes the *Pitta mula*, thereby pacifying the *Pitta* residing in the other part of body wherever it extends. This can be compared to cooling of burning house when fire is removed from it. If house is burnt with fire due to some other reason, then it can be reduced by pouring cool water or it can be automatically reduced when fire is removed from the house. In the same way, by giving *Virechana* treatment a person can reduce *Pitta prakopaka lakshanas* or excess *Pitta* from its location.<sup>31</sup>

Context: (Ch.Su.20/19)- In *Maharogadhyaya*, this *Upama* is quoted while explaining about general principles of treatment of *Kaphaja* disorders.

*Vamana* (Emesis) is considered as *Pradhana Upakrama* (Best treatment) for *Kapha* and *UrdhvaAmashayagata Vikaras* because it enters *UrdhvaAmashaya* and expels the *Kapha* in *Uras*(Chest) and removes it from *Urdhva Bhaga* (upper part of the body) and it is pacifying the *Kapha* residing in other part of the body. It can be compared to drying of crops such as *Shali*, *Yava Shashtika* (varieties of rice), when the *Kedarasetu* (barrier of the field is broken) and water is removed. The crops will give yield when the water channels are filled with water.<sup>32</sup>

Context: (Ch.Su.21/7)-In *Astouninditiya Adhyaya*, while explaining about *Samprapti* of *Sthoulyathis Upama* is quoted.

The *Sthoulya* (Accumulation of excessive fat) is formed due to obstruction of passage by *Medho Dhatu* (fatty tissue). On the other hand, especially, *Vayu* is moving in the *Koshta* causes *Agni Sandhukshana* that is stimulation of digestive fire as well as *Aahara Shoshana* (Absorption of food). Hence the person digests the food very quickly and desire for more food frequently. The excessive increase of *Agni* (Digestive fire) and *Vayu* are most perturbing factors which burn the *Sthula* (Fat) as like forest fire which burn the entire forest in the same way, due to excessive increase of *Medas* causes to aggravation of *Vatadi Doshas* very abruptly and it produces serious disorders leading to instantaneous death.<sup>33</sup>Hence, *Acharya Charaka* compared the causative factors of *Sthoulya* like *Agni*, *Vayu* as well as *Medho Dhatu* with burning forest fire.

Context: (Ch.Su.21/34)- In *Astouninditiya Adhyaya*, this *Upama* is quoted while explaining about food which aggravates *Kapha* and *Medo Dhatu*.

*Acharya Charaka* has mentioned *Santarpana Aahara* (Satiating food) as a treatment for *Atikarshya* (Emaciated person) like *Nava Anna* (newly harvested rice) and *Nava Madya* (newly prepared Alcohol), *Anupa* and *Audaka Mamsa* (the meat originated from Marshy and Aquatic land), *Dadhi* (Curd), *Dugdha* (Milk), *Ikshu* (Sugarcane), *Shali* (Rice), *Masha* (Blackgram), and *Godhuma* (Wheat) and other *Madhura Rasa Dravyas* along with *Achinta* (free from tension) and

*Atinidradi viharas*(excessive sleep etc. activities). The regular intake of these *Dravya* can remove *Atikarshya*, and it brings the *Upachaya* (increases the *Dhatu Vruddi*), *Santarpana* (Nourishment) and *Swapna Prasanga* (proper sleep) make person healthy. It is compared with the most nourishing animal '*Varaha*' (Pig or Swine).<sup>34</sup> A Pig or Swine nourished by regular intake of various food and looks like well-developed body similarly if the *Atikarshya* person also looking likes well-developed body if he continues this type of food.

Context: (Ch.Su.24/44 and 45)-In *Vidhi Shoniteeya Adhyaya*, while explaining about *Samprapti* of *Sanyasa* (Syncope) quoted this *Upama*.

In *Sanyasa roga*, the aggravated *Doshas* hampering the functions of *Vak* (Speech), *Deha* (Body) and *Manasa* (Mind) of the individual. Due to *Sanyasa*, the patient is having absolute loss of consciousness, and he looks like exactly *Sukhi Kashta* (Dried Stick) and *Mruta* (Dead). *Acharya Charaka* compared the *Lakshanas* of *Sanyasa* with Dried stick and Dead body.<sup>35</sup>

In this condition, the *Sanyasa Rogi* may surrender to death immediately if treatment is not initiated quickly. It can be compared to removal of sinking vessel in deep water before it touches *Tala* (Bottom).<sup>36</sup> If the vessel dip into the water and floats on the water initially then we can take easily but it is considered as difficulty to remove from water when it is reached at the end or bottom of water.

Context: (Ch.Su.30/5)-In *Arthe Dasha Mahamuliya Adhyaya*, this *Upama* is quoted while explaining about importance of Heart.

*Hrudaya* (Heart) is the most important organ of the body, or it is considered as *Prana* (Life) of the body. It is the firm basis for all the *Bhava* (Components) such as *Shadanga*(six parts of the body) and other parts of the body and this condition is comparing with *Gopnasi* and *Agarakarnika*, just like the *Gopnasi* (Beams of the roof being supported by bunch of thick woods) by a *Agarakarnika* (central girder/supported by big firewood).If support is not given by *Agarakarnika* to house, the house will fall off in the next moment. In the same way, if *Hrudaya* is affected with *Doshas* or any injuries it leads to *Mur-*



*ccha* (unconsciousness) and *Hrudaya Bheda* (major injury) leading to death.<sup>37</sup>

Context: (Ch.Su.30/75)-In *Arthe Dasha Mahamulya Adhyaya*, while explaining about Ignorant Physician and wise physicians this *Upama* is quoted.

In the group of animals, one animal unnecessarily showing its intelligence or play the role of wolf by considering weakness of other animals. It looks like it is taking advantage of the weakness of other animals; but when it comes across a real wolf, its true nature is exposed. Similarly, an Ignorant Physician acts like wise physician by using innocence of people because of their talkative nature tries to aggress or the ignorant ones but his break down pseudo talent when a real scholar is met with.<sup>38</sup>

## CONCLUSION

*Acharya Charaka* mentioned various *Upamas* for the better understanding of *Charaka Samhita* wherever looks complicated and same author considered as *Aupamyia* is one of the Discussion methods among the 44 *Vadamarga*<sup>39</sup> instead of considering one *Pramana* or Examination method as an *Upamana Pramana*. The most important crown of the *Samhita* is *Sutrasthana*, in which a total of 38 references taken for the exploring of hidden treasure. All references have different principles, implications and perceptions. This could be helpful for even less intelligent people in understanding of classical treatises.

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