

COLLECTIVE REFERENCES OF UPAMAS WITH SPECIAL REFERENCE TO
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ABSTRACT

Ayurveda is one of the oldest systems of medicine, which contains 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 analyse these concepts to understand the Basic principles of Ayurveda, Diagnosis method and Treatment of diseases. Some of the difficulty concepts are not understood by all three types of students (Highly intelligent, Moderate and Less intelligent person) due to lack of applicability of Ayurveda knowledge. For understanding of complex subject matter our Acharyas have been introduced some of the learning methods like Tantrayukti, Nyaya, Vadamarga, Upama and other methods. There is enormous lists of Upamas (Analogies) cited in Brihat-trayee (Greater Trios) along with its utility in Ayurvedic medical education. Upama is similar or resembling words and examples to make easy grasping of Ayurveda concepts. In this review article author has tried to collect and critically comprehends the all references of Upama cited in Sharira sthana.

KEYWORDS: Ayurveda, Charaka Samhita, Sharira sthana, Upama.**INTRODUCTION**

Our Ayurvedic literature described in the poem form, prose form or comparing with many similar things or examples. The way of describing the subject matter is different in different field of sciences. In the same way understanding of knowledge is different from person to person. Complex subject matter is difficulty to understand comparing to easily structured matter. But these can be understood by only intelligent scholars. Understanding the complex structures or concepts is impossible to common man. In Modern era these concepts are understood by only through practical applications along with similar comparison. Upama is working with same utility that relies upon comparison with similar things.

Our Acharya Charaka also concentrated on wellbeing of all 3 categories of students (Highly intelligent, Moderate and Less intelligent) for better understanding of Charaka Samhita. By keeping this view in his mind Acharya Charaka used many number of Upamas throughout the Samhita. Charakacharya accepted Upama as Oupamyia one of the Vadamarga (Discussion method)^[1] Our famous Shalya Shastrajna Acharya Sushruta,^[2] and great Philosophers were accepted as one of the Examination

method as Upamana Pramana. These Upamas gives very clear knowledge about Basic Science, Pathological processes and Clinical manifestations and clear understanding of the entire subject. The knowledge obtained through similarity or resemblance is known as Upamiti or Upamana. In this Review Article author has selected only Sharira sthana to explore about hidden meaning of concepts of Sharira Rachana where mentioned in Forth section of Charaka Samhita.

Description of Upamas

Context (C.Sh.1/34): In Katidhaapurushheeya Sharira Adhyaya, while explaining about origin of Buddhi (Intellect) this Upama is quoted.

The perception of Buddhi needs Kaaya (Sharira), Mana (Mind), Indriya (Sense organs) and Indriya Vishaya (Sense objects). It produces numerous products of Buddhi when it is contact with sense organs and sense objects. It is compared with the various types of sounds produced by friction of fingers, surface of thumb and palm, stringed musical instrument and nails. Similarly, numerous types of Buddhi is seen when it is contact with Atma, Indriya, Mana and Vishaya.^[3]

Context (C.Sh.1/44): In Katidhaapurushheeya Sharira Adhyaya, while explaining about Importance of Atma this Upama is quoted.

The Sharira forms with the combination of Indriya, Indriya vishaya, Mana etc. along with Atma and Jivita Purusha. If these factors are not united then the formation of Sharira is also not possible. This state is understood by 2 Upamas. Those are,

- 1) For the preparation of mud pot needs clay, stick and wheel, but without pot maker, mud pot is not possible.^{[4] (a)}
- 2) The house is built with the instant mud, grass and box seat but the building is not built without the help of constructor.^[4]

In the same way, Karta (Creator) also needed for the preparation of things along with Karana (Instruments).

Context (C.Sh.1/54): In Katidhaapurushheeya Sharira Adhyaya, while explaining about Importance of Atma this Upama is quoted.

The Atma is capable of receiving all types of knowledge when it is in conjunction with its instruments like Indriya (sense organs). This knowledge is notable to achieve in case of any defect or abnormality of Indriyas or absence of conjunction Atma with Indriyas. Hence Acharya Charaka compared this condition with vision in dirty mirror or muddy water. A person can see clear image of his own body in clear mirror or cleaned water, but there is no vision in dirty mirror or muddy water even though one sees through, there is no perception if Manas Doshas like Rajah and Tamah are afflicted.^[5]

Context (C.Sh.1/90): In Katidhaapurushheeya Sharira Adhyaya, while explaining about prevention of future diseases this Upama is quoted.

Prevention is better than cure; the physician can cure the diseases in two ways; one is by giving treatment after manifestation of disease and other one is before manifestation of disease as a preventive measure. The physician should start the some therapeutic measures by observing the premonitory symptoms of the patient; these therapeutic devices may prevent the manifestation of future diseases. Acharya Charaka compared this condition with prevention of flood by constructing the Dam. The flood may damage the crops which has been present earlier. To prevent damage of crop, Dam should be constructing as a preventive measure. So some therapeutic devices prescribed to prevent certain diseases which are likely to attack living beings in future. This treatment relates to prevention of future disease.^[6]

Context (C.Sh.1/96): In Katidhaapurushheeya Sharira Adhyaya, while explaining about importance of Naishtaki Chikitsa (the treatment done without any imposition or deceit) this Upama is quoted.

A person has more desires for everything in this universe and considered these are giving ultimate happiness for leading good life. Actual thing is, these desires have a great role play to take away all the happiness deserved human being. The wise person considering these sense objects just like fire those becomes free from these longings. It is compared with the life style of silk worm. As a silk worm produces the silk threads and later it kills the own body of silk worm. In the same way an ignorant person always seized with illness creates discomfort from the sense objects. Avoiding these longings one can live free from all miseries.^[7]

Context (C.Sh.2/30): In Atulyagotriya Sharira Adhyaya, while explaining about manifestation of Vikruta praja this Upama is quoted.

The vitiated Beeja bhaga of Shukra (sperm) and Shonita (ovum), bad deeds of previous life, abnormalities of Uterus and impairment of season and abnormal diet and activities of mother are the causative factors for vitiation of Vatadi Doshas at the time of foetal development; it carries same results in the growth of foetus. Acharya Charaka compared this condition with heavy flood damages the tree. As during rainy season force of raining water and also carrying with it the woods and stones can damage the tree very critically, situated near the stream of river, in the same way the Vatadi Doshas damage the Foetus situated in Garbhashaya (Uterus).^[8]

Context (C.Sh.5/10): In Purusha Vichaya Sharira Adhyaya, while explaining about Karana for Pravrutti (Inclination) this Upama is quoted.

The sources of inclination are Moha (delusion), Iccha (desire), Dwesha (aversion) and Karma mula (actions or deeds). Inclination, in turn gives rise to Ahankara (egoism), Sanga (attachment), Samshaya (doubt about salvation or rebirth), Abhisamplawa (self-determination), Abhyawapata (false knowledge), Vipratyaya (opposite opinion), Avishesha (generality) and Anupaya (worship) arising out of attachment overcome and surrounded an individual. This condition is compared with trees with very long branches overcome and engulf a young tree. In the same way, a person overcome by these factors does not transcend the worldly habits.^{[9] (a)}

In the same reference, Acharya Charaka quoted one more Upama. A person may encircle with many diseases when he indulged in Ahankaradi 8 Doshas and always he struggles in between birth and death. This condition is compared with "Nivasa Vruksha". The birds always considered tree as a shelter for their daily deeds similarly the person body is also shelter for diseases when he is surrounded with Ahankaradi Doshas.^{[9] (b)}

Context (C.Sh.5/13, 14 and 15): In Purusha Vichaya Sharira Adhyaya, while explaining about Shuddha Mana (Pure Mind) this Upama is quoted.

The vitiated mind gets cleaned as like these purifying factors.

- 1) Mirror looks cleared after cleaning with the help of application of Taila (oil), Chelaka (Cleaning brush) and cloth when it is covered with dust and water.^{[10](a)}
- 2) As the solar disc reflects when it is not covered by Graha (planet), Ambuda (cloud), Raja (dust), Dhuma (smoke) and Nihara (fog)^{[10](b)}. Similarly, the Mana(mind) will get shine when it is in a state of Purity.
- 3) The lamp shines with bright flame when it is covered with lantern. This lantern protects the lamp from dust, air, water or other obstacles.

In the same way, while the Mana encircled with Atma purifies and stabilizes the pathway of Mana (mind) when it is facing hurdles.^[10]

Context (C.Sh.6/26)- In Sharira Vichaya Sharira Adhyaya, while explaining about the causative factors for Garbhapata (abortion) this Upama is quoted.

A newly planted tree with its improper growth of roots is destroyed by harmful wind and sun, in the same way the pregnant woman follows improper way of diet and regimen during the development of foetus causes the harmful effects of health on foetus like the new born dies immediately.^[11]

Context (C.Sh.8/17)- In Jatisutriya Vichaya Sharira Adhyaya, while explaining about formation of healthy foetus this Upama is quoted.

In the manner of getting pregnancy couple will engage in the sexual activities after purified by Panchakarma shodhanadi procedures, then the healthy Shukra (sperm) combines with healthy Shonita(ovum) through healthy Yoni(vaginal route) and stays in Garbhashaya (uterus), which results in pregnancy. This condition is compared with two Upamas.

- 1) A clean cloth will attain good colour immediately after applying a dye which is well prepared and is endowed with good qualities.^{[12](a)}
- 2) A milk leaving its original character when it is added to curd and gets fermented and attains the status of curd, in the same way the Shukra getting combined with Shonita gives up its character and becomes changes in Garbha.^{[12](b)}

Context (C.Sh.8/18)- In Jatisutriya Sharira Adhyaya, while explaining about the causative factor for the development of sexual character in the foetus this Upama is quoted.

A healthy seed sown in the field tracks the natural characters of its own such as paddy from paddy seed and barely from barley seed etc., This condition is compared with the development of sexual character in the foetus.

The foetus formed as per the dominance of Shukra (Sperm) and Shonita (Ovum) during the time of conception. Stree Garbha (female foetus) is formed when Shonita is predominantly present in the Garbhashaya similarly Purusha Garbha (male foetus) is formed when Shukra predominantly present in the Garbhashaya.^[13]

Context (C.Sh.8/22)- In Jatisutriya Sharira Adhyaya, while explaining about Garbhini Chikitsa (treatment of pregnant woman) this Upama is quoted.

The diseases of the pregnant woman should be treated mainly with Oushadha, Aahara and other Upachara. The qualities of medicine should be Mrudu(mild), Madhura (sweet), Shishira(cold), Sukha(pleasant) and Sukumara (delicate). She should not be given Vamana (emesis), Virechana (Purgation) or Shirovirechana(head evacuation), Raktamokshana(should not be subjected to bloodletting) but for emergent condition at all the times should not be given Asthapana and Anuvasana Basti (cleansing and unctuous enema). After eighth month onwards the pregnant lady is treatable through Vamanadi or other methods producing similar effects. The management of pregnant woman is compared with oil filled pot. A person should take concern when he carrying a pot filled up to top with oil. The oil may expel from pot if the slight movement happened. In the same way, care should be taken while treating the pregnant woman otherwise may be the chances of Garbhasrava.^[14]

Context (C.Sh.8/54)- In Jatisutriya Sharira Adhyaya, while explaining about Shuddha Stanya lakshanas (features of excellence of breast milk) this Upama is quoted.

The breast milk should possess properties like Prakruta Varna (natural colour), Prakruta Gandha (natural smell), Prakruta Rasa (natural taste) and Prakruta Sparsha (natural touch sensation) then it is considered as excellent breast milk for baby. It is compared with milk and water. Normally if milking is done in a pot containing water, the milk gets mixed evenly with water due to its natural character. In the same way, the excellent milk is Pustikara (nourishing) and Arogyakara (health giving) by its excellent characters.^[15]

CONCLUSION

Acharya Charaka mentioned various Upama for the better understanding of Charaka Samhita wherever looks complicated and same author considered as Oupamya is one of the Discussion methods among the 44 Vadamarga instead of considering one Pramana or Examination method as Upamana Pramana. The forth section of the Samhita is Sharira sthana, in which total 13 references taken for the exploring of hidden treasure. All references are having different principles, implications and perceptions. This could be helpful for even poor in understanding of classical treatises.

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