



Critical Appraisal of Analogical Expressions in Charaka Samhita

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ABSTRACT: Charaka Samhita is reputed to be one of the most ancient, comprehensive and authoritative works of Ayurveda and it occupies a very important place in the history of world's medical science. Since antiquity, analogy (Upamana / Sadrishya) is one of the methods of expression in communicating the subject matter effectively. An analogy compares the similarities between two concepts "that are neither completely similar nor completely different". The illustration of analogical expression clarifies even the subtlest meaning of a concept which can be easily understood by the wise and unwise. Charaka also adopted the method while delineating pathology, prognosis, nomenclature of diseases, treatment, dosage of medicine and for giving certain instructions to the physicians as well as describing instruments etc. Keeping this in view the present study includes an effort to trace out the analogical expressions articulated by Charaka and communicate their importance in various aspects.

Keywords: CharakaSamhita, Ayurveda, Analogy

INTRODUCTION

CharakaSamhita is one among the 'Brihatrayee' and occupies a very important place in the history of world's medical science. It is the most ancient, comprehensive and authoritative works of Ayurveda.

“यदिहास्तितदन्यत्रयन्नेहास्तिनतत्क्वचित्” Ch. S. Si. 12/54

“Whatever is mentioned in this work is available elsewhere and things not mentioned here are not to be found anywhere else.” This statement of Agnivesais very much true. On a critical study, it is identified that the subject matter of CharakaSamhitahas been taken by the later authors and written a number of compendia. Starts from Vagbhata'sAshtangasangraha, the medieval authors viz. Ravigupta, Madhavakara, Vrinda, Chakrapanidutta, Vangasena, Shodhala, Sharangadhara, Bhavamishraup to the latest works, everyone had make use of the material from the most authentic work on Ayurveda, the CharakaSamhita.

Concept of Analogy: An analogy compares the similarities between two concepts “that are neither completely similar nor completely different”. By definition, an analogy has two domains: a base domain and a target domain. The base domain (analog) is usually a familiar object, and the target domain is usually an unfamiliar object. Based on their presentation, analogies can be either visual or verbal. In visual analogies, an instruction is enhanced by using the image of a known object (concrete image) that is analogous to an unknown object (target concept) where as in verbal analogies analogous relationships are explained in writing. The illustration of analogical expression clarifies even the subtlest meaning of a concept which can be easily understood by the wise and unwise. The main purpose of an analogy in a scientific work is to clarify the contents but not beautify them.

Keeping this in view the present study includes an effort to trace out the analogical expressions articulated by Charaka and communicate their importance in relation to the efficacy of various formulations, symptoms of various diseases, instructions to the practitioners, nomenclature of diseases, importance of different aspects, features of various drugs, measurement and shapes of different instruments, posology and prognostic aspects etc.

OBSERVATIONS

Overall 590 analogical expressions are traced out by thorough screening of entire 120 chapters of 8 sections. They are categorized in many aspects as follows:

Efficacy of various formulations

Altogether 32 references related to the efficacy of various formulations are traced in CharakaSamhita and some of them are mentioned here as under.

अमृतोपमम् / यथाऽमृतम् / अमृतेनतुल्या / समानोह्यमृतेनायं



1. *MahapaisachikaGhrita* is similar to nectar in *Unmada*. (*ChikitsaSthana*9/48)
2. *MahapanchagavyaGhrita* acts like ambrosia in *Unmada*, *Apasmara*, *Udara*, *Shwayathu*, *Gulma* and other diseases. (*ChikitsaSthana*10/22)
3. '*Anjanavarti*' (*Haritakyadi yoga*) works like ambrosia in *Unmada*, *Apasmara*, poisoning conditions and also in *Jalamrita*. (*ChikitsaSthana* 10/47)
4. *AmritaprashaGhrita* acts like ambrosia for human-beings. It is like *Sudha* and *Amrita*. (*ChikitsaSthana* 11/41)
5. *YogaraajaRasayanai*s efficacious like the ambrosia in *Paandu*. (*ChikitsaSthana* 16/85)
6. 1st *Mrtasanjeevani Yoga* works like *Amruta* (ambrosia) in toxic conditions (*ChikitsaSthana* 23/52)
7. *VruschikadiVishaharayoga* is like nectar in *GaraVisha*. (*ChikitsaSthana* 23/207)
8. *PanchakoladiGutika* works like ambrosia in all types of throat diseases. (*ChikitsaSthana* 26/194)
9. *Dashamooladi Siddha Sneha* acts as ambrosia in the conditions of diminished bone-marrow, semen, and *Ojas*, this recipe gives strength and nourishment (*ChikitsaSthana* 26/194)

अनेनाश्वइवोदीर्णाबली

10. *VrishyaBumhanaGutikaYogas*: A person acquires stallion like power in sexual intercourse by the usage of this recipe. (*ChikitsaSthana* 2/1/32)
11. *VajikaranaPindaRasas*: By the usage of this recipe, the person gets extremely excited as result of which he acquires stallion like power in sexual intercourse. (*ChikitsaSthana* 2/1/41)

यइच्छेदश्ववदगन्तुं, प्रसेक्तुंगजवच्चयः

12. *VrushyaPupalika yoga*: After eating this recipe, the person participates in the sexual intercourse with the vigor as a stallion and secretes the semen like an elephant. (*ChikitsaSthana* 2/2/29)

सिद्धार्थश्चन्द्रादित्यसमद्युतिः|

धरणीधरसारश्चवायुनासमविक्रमः|

13. *BrahmaRasayana* brings out goodluster is like that of the moon and the sun. His body compact becomes like steel in strength. His valor is equal to the wind. (*ChikitsaSthana* 1/1/60-61)

विषमविषंभवतिगात्रे,

गात्रमशमवत्स्थिरीभवति,

अधृष्योभूतानांभवति||७७||

14. Recipe of *Haritaki*: By the administration of this recipe, all the diseases can be eradicated and even poison becomes non-poisonous to his body. His body becomes compact like a stone and he attains invisibility. (*ChikitsaSthana* 1/1/77)

बृहच्छरीरंगिरिसारसारं

स्वरोधनौघस्तनितानुकारी|

15. *Amalakaghrita* brings out a robust physique in a person and makes him strong like steel; brings bright complexion and exceedingly sound voice resembling that of a thunderous cloud. (*ChikitsaSthana* 1/2/5-6)

भवत्यमरसन्निभः



16. *KevalaamalakaRasayana*: By taking these fruits to the full of his capacity, he becomes brilliant like the immortals (gods). (ChikitsaSthana 1/3/14)

स्याद्गजप्राणः

17. *LohaRasayana*: This recipe increases the span of life of an individual like that of an elephant. (ChikitsaSthana 1/3/21)

युवेवचसहृष्यति

18. *VrushyaKsheera Yoga*: This recipe brings out in person vigor like that of a young man even though he crossing 70 years. (ChikitsaSthana 2/3/10)

कुलिङ्गइवहृष्यति

19. *VrushyaGutika Yoga*: By the usage of this recipe, the man gets excited as *Kulinga* (Male Sparrow).(ChikitsaSthana 2/4/32)

भूतेभ्यश्चभयंहन्तिराजद्वारेचशस्यते

20. *Siddharthakadi yoga*: It removes the fear of evil spirits and also gives fame as royal favor indicated in *BhutajaUnmaada*.(ChikitsaSthana 9/82)

नैनत्प्राप्यातिवर्तन्तेरोगाविष्णुमिवासुराः।

21. '*NarayanaChurna*': This preparation removes several diseases like lord Narayana, the destroyer of demons. (ChikitsaSthana 13/129)

भिन्द्याच्छिलामपि

22. '*DantyadiPralepa*': This paste is more effective in Visarpa as it can break even a stone also.(ChikitsaSthana 21/126)

गजइवतरुन्विषगदान्निहन्त्यगदगन्धहस्त्येषः

23. *GandhahastiAgada*: This recipe eradicates all the ailments caused by poisoning like trees are destroyed by an elephant. (ChikitsaSthana 23/76)

हन्ति सर्वविषाण्येववज्रिवज्रमिवासुरान्।

24. *PippalyadiSarvavishahara Yoga*: This recipe works in all poisonous conditions like the Thunder-bolt of Lord Indra destroyed all the demons. (ChikitsaSthana 23/193)

न सज्जते हेमपाङ्गे विषं पद्मदलेऽम्बुवत्

25. '*SwarnaBhasma*' in *GaraVisha*: The poison does not stick to heart if SwarnaBhasma is taken just like water does not stick to a lotus. (ChikitsaSthana 23/240)

SYMPTOMS OF VARIOUS DISEASES

During the critical study of entire treatise, as maximum as **110** references related to Symptomatology of different disease conditions are traced out in *CharakaSamhita* and some of them are mentioned here as follows:

अशमवद्धनोन्नतं



26. *SannipatikaGulma*: The affected part gets elevated with stone like compactness. (*Chikitsasthana* 5/17)
27. *Pleehodara*: The spleen becomes hard like stone in the early stage and afterwards felt as a tortoise on palpation. (*Chikitsasthana* 13/37)

पिपीलिकासञ्चारइवचाङ्गेषु

28. *VatajaVisarpa*: Patient feels tingling sensations as if ants are crawling on that area. (*Chikitsasthana* 21/30)
29. *MamsavritaVata*: Patient feels as if ants are moving on the body (fornication) (*Chikitsasthana* 28/64-65)
30. *VatajaShotha*: There is a feeling like crawling of ants. (*Sutra sthana* 18/7)
31. *VatajaGulma*: Often there is a feeling as if ants are crawling on his limbs. (*Nidaanasthana* 3/7)

उदकपूर्णदृतिक्षोभसंस्पर्श

32. *Jalodara*: The abdomen is felt as a leather bag filled with water by a physician during palpation. (*Chikitsasthana* 13/47)
33. *Pacyamana&PakvaShopha*: If the abscess is fully matured (*Sampakva*) or suppurated it becomes like water bag to touch, and when pressed, it gets elevated on its own again. (*Chikitsasthana* 25/52)
34. *Suppurated Gulma*: In suppurated condition of *Gulma*, there is a feeling as if touching a bladder full of water. (*Chikitsasthana* 5/42)

वातपूर्णदृतिस्पर्शः

35. *Vatikodara*: The percussion of the abdomen sounds like tapping on an inflated leather bag. (*Chikitsasthana* 13/25)
36. Aggravation of *Vata* in joints: Aggravation of *Vayu* in the joints gives rise to edema in the joints which appears as if it is a leather bag inflated with air. (*Chikitsasthana* 28/37)

सूचीभिरिवतुद्यते

37. *AsthyavritaVata*: Patient feels the pain as if pricked with needles. (*Chikitsasthana* 28/66-67)
38. *KshatajaKaasa*: Patient feels pricking pain as if pricked by sharp needles. (*Chikitsasthana* 18/21)
39. *KrimijaHrdroga*: Patient feels as his heart is being pierced by needles or is being cut by weapon, itching and intense pain. (*Sutra sthana* 17/39)
40. *VatajaGulma*: Patient feels as if he is pierced with a needle or a nail. (*Nidaanasthana* 3/7)

यद्रजोघृष्टंविमुञ्चति

अलाबूपुष्पवर्ण

41. *SidhmaKushta*: When rubbed, it gives off small particles of the skin looking like dust. It resembles the flower of *Alaabu*. (

यन्मत्स्यशकलोपमम्

42. *EkaKushta*: The patches look like the scales of fish. (*Chikitsasthana* 16/35)

भेकवर्णाहतेन्द्रियः

43. *Kamala*: In *Kamala* patient gets complexion like that of a frog (*Chikitsasthana* 16/35)

दष्टःशीतोदकेनेवसिक्तान्यङ्गानिमन्यते

44. *UcchitingaDamshttra*: Patient feels as if the whole body is effused with cold water. (*Chikitsasthana* 23/153)

गण्डूपदाकृतयः



45. *ShleshmajaKrimi*: Phlem-born worms resemble earth worm (Vimaanasthana 7/12)

दीर्घाऊर्णाशुसङ्काशाः

46. *PureeshajaKrimi*: Feces-born worms appear like the fibers of wool.(Vimaanasthana 7/12)

धनुर्वन्नमयेद्गात्राण्याक्षिपेन्मोहयेत्तथा

47. *Apatantraka*: Vitiated *Vata* makes the body bent like a bow. (Siddhi sthana 9/13)

पारावतइवाकूजन्

48. *KshatajaKaasa*: Pigeon like sounds from the throat is seen in *KshatajaKaasa*. (Chikitsasthana 18/23)

कण्ठःशुकैरिवावृतः

49. *TridoshajaSannipataJwara*: Feeling of bristle pricking in the throat. (Chikitsasthana 3/104)

मुखाद्धूमागमइव

50. *Raktapitta*: Patient feels as if smoke is coming from his mouth.(Nidaanasthana 2/6)

Instructions to physicians

For the benefit of the patients around 12 instructions in the form of analogical expressions are given by the author to the physicians and a few of them are quoted here.

दुर्गेऽम्भसियथामज्जद्भाजनन्त्वरयाबुधः|

गृहणीयात्तलमप्राप्तंतथासन्न्यासपीडितम्||४५||

51. Emergency treatment for a patient suffering from *Sanyasa*: The treatment of a person seized with *Sanyasa* should be done quickly and effectively in the same way as a wise person takes out a pitcher drowning in very deep water much before it touches the bottom.(Sutra sthana 24/45)

इदमेवमुदारार्थमज्ञानानप्रकाशकम्|

शास्त्रं दृष्टिप्रणष्टानांयथैवादित्यमण्डलम्

52. *Shastradhyayana*: As the sun cannot help a blind man to see things so also this treatment which provides instructions for the benefit of both the present life as well as the next life may not help to enlighten those who are devoid of the power of understanding.(Sutra sthana 30/85)

तस्याशुकारिणोदावाग्नेरिवापतितस्यात्ययिकस्याशुप्रशान्त्यै

53. Line of treatment as per chronicity: *Raktapitta* is an acute disease which spreads like forest fire; it should be treated immediately and carefully.(Nidaanasthana 2/11)

तत्रपिपीलिकाभारहरणवत्सिद्धिः|

अतश्चसारतःपरीक्षेतेत्युक्तम् ||११५||



54. *Saarapariksha*: Some people having small sized and emaciated body are seen to be strong. They are like ants that have a small body but they can carry a heavy load. Thus, one should examine the individual with reference to the excellence of his *Dhatus*. (Vimaanasthana 8/115)

नगरी नगरस्येव रथस्येव रथी यथा|

स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत्||१०३||

55. Personal Hygiene: A wise person should always be cautious for duties towards his own body in the same way as an administrator of city or charioteer remains cautious about duties respectively towards city or chariot. (Sutra sthana 5/103)

Nomenclature of Diseases

Total 38 analogical expressions are found in this aspect which also covers the symptomatological aspect and some of them are quoted here as under:

शलक्षणाकच्छपपृष्ठाभापिडकाकच्छपीमता

56. *Kacchapika*: It is smooth and looks like back of tortoise. (Sutra sthana 17/87)

चेक्षुरसोपमंवा

57. *IkshuMeha*: The urine resembles sugar-cane juice. (Chikitsasthana 6/9)

जलोपमं

58. *UdakaMeha*: The urine resembles water. (Chikitsasthana 6/9)

उदुम्बरफलाभासं

59. *UdumbaraKushta*: It resembles the fruit of *Udumbara* (fig). (Chikitsasthana 7/15)

पुण्डरीकदलोपमम्|

60. *PundareekaKushta*: It resembles the leaf of lotus. (Chikitsasthana 7/18)

यत्काकणन्तिकावर्णम्

61. *KaakanaKushta*: It is red in color like the seeds of *Gunja*. (Chikitsasthana 7/20)

शरीरंदण्डवत्स्तम्भयन्ति,

ततस्तंदण्डालसकमसाध्यंब्रुवते|

62. *Dandalasaka*: Body becomes stiff similar to a stick in *Dandalasaka* (Vimaanasthana 2/12)

Importance of Different Aspects

Altogether 49 references related to the significance of certain therapeutic procedures like *Vasti* and *Vamana*; postoperative care like *SamsarjanaKrama* and also about buttermilk etc. are traced out in *CharakaSamhita*. Some of them are quoted here as under.

छिन्नमूलाविदहयन्तेनगुल्मायान्तिचक्षयम्|

63. *Raktamokshana* in *Gulma* treatment: A tree cannot grow if it is cut at the root. Similarly, *Gulma* does not get suppressed by removal of the root by *Raktamokshana* and the disease gets cured. (Chikitsasthana 5/37)



भूमावपिनिषिक्तंतद्दहेतक्रंतृणोलुपम्।

किंपुनर्दीप्तकायाग्नेःशुष्काण्यर्शासिदेहिनः

64. *Takrapana* in the management of Arshas: The administration of buttermilk cures piles as wells as prevents from recurrence in the same way as buttermilk burns all the grass when it sprinkled on the ground. (Chikitsasthana 14/86)

यथाऽद्रिकुञ्जेष्वर्काशुतप्तंविष्यन्दतेहिमम्।

65. *Swedanakarman* in Hikka, Swasachikitsa: The fomentation therapy in *Shwasa* and *Hikka* renders the adhered *Kapha* in the channels of circulation like hot sun rays causes melting of snow over the creepers in mountain range. (Chikitsasthana 17/73)

जलस्यसेतुर्यथातथाऽरिष्टाः

66. *ArishtaBandhana* in Visha: The flow of water is arrested by a dam. In the same way, the flow and spreading of a poison is arrested by tying of Arishtas. (Chikitsasthana 23/44)

यथाऽम्बुजवनस्यार्कःप्रदीपोवेश्मनोयथा॥४६॥

प्रबोधनप्रकाशार्थास्तथातन्त्रस्ययुक्तयः॥४७॥

67. Importance of *Tantrayuktis*: As the sun blossoms the lotus in a pond and as the lamp enlightens the dark house, in the same way the knowledge of *Tantrayuktis* serves the purpose of awakening and enlightening of the physician. (Siddhisthana 12/46, 47)

POSOLOGY

Total 25 references related to drug dosage are found in *CharakaSamhita* and some of them mentioned here as under:

बदरसम्मिताम्

68. *ApatyakariShashtikadiGutika*: The pill should be made as the size of *Badara*. (Chikitsasthana 2/2/8)

69. *Yavagu* preparation for *Shopha*: For the preparation if this recipe, each ingredient should be taken equal to the quantity of *Badara* fruit. (Chikitsasthana 12/60)

कोलसम्मिताम्

70. *ShatyadiGutika*: The pill prepared should be as the size of Kola fruit. (Chikitsasthana 5/88)

71. *PunarnavaMandura*: The pills size is as the size of Kola.(Chikitsasthana 16/95)

कुर्यादुदुम्बरफलोपमान्

72. *Manduravataka*: Vatakas in the shape of the *Udumbara* fruit should be prepared.(Chikitsasthana 16/75)

73. *YogaraajaRasayana*: This recipe should be taken as the size of a fruit of *Udumbara* everyday as per patients digestive capacity. (Chikitsasthana 16/83)

बिल्वसमान्

74. 4th 'Sarpiguda Yoga' The size of each cake should be prepared as one Bilva fruit or one Pala. (Chikitsasthana 11/68)

अन्तर्नखंमुष्टिं(Kalpasthan 5/7)



75. Quantity of *Vatsaka* in decoction recipe: While preparing a recipe of *Vatsaka* in the form of decoction, the quantity of *Vatsaka* powder should be taken equal to that of a closed fist

पाणितलं

76. Recipe of *Vatsaka* in powder form: While preparing a recipe of *Vatsaka* in powder form, the quantity of *Vatsaka* powder should be taken as one *Pani-tala*. (Kalpasthana 5/10)

Measurement & Shape of instruments

पिष्ट्वालिम्पेच्छरेषीकांतां वर्तियवसन्निभाम्

अङ्गुष्ठसम्मितान्कुर्यादष्टाङ्गुलसमाभिषक्

कोलास्थयग्रप्रमाणितम्

77. *DhumaVarti*: All ingredients should be ground to make a paste and applied on a reed in barley seed shape, like thumb (thickness in centre) and eight *Angulas* long and external orifice is of the size of stone of a *Kola* fruit. (Sutra sthana. 5/23, 24, 50)

स्युर्मुद्गकर्कन्धुसतीनवाहिच्छिद्राणिवर्त्याऽपिहितानिचैव

78. Size & shape of enema nozzles according to age:

6''	-	6 yrs.	-	<i>Mudga</i> (green gram)
12''	-	20 yrs	-	<i>Karkandhu</i> (jajube)
8''	-	12 yrs.	-	<i>Satinava</i> (pea) (Siddhi Sthana 3/8-9)

यथावयोऽङ्गुष्ठकनिष्ठिकाभ्यांमूलाग्रयोःस्युःपरिणाहवन्ति

79. The circumference of the nozzle at the base and top should be the same as that of the thumb and little finger respectively of the patient of that age.

ऋजूनिगोपुच्छसमाकृतीनिशक्षणानिचस्युर्गुडिकामुखानि

80. It should be straight and tapering like the tail of a cow. The mouth should be smooth and globular.

Prognostic Aspects

शक्रधनुष्प्रभम्

तद्वाससो रञ्जनं च यत्

81. Incurable *Raktapitta*: Discharge of blood color resembles with the colors of rainbow. The blood stains do not get cleaned even after washing. In general he sees the objects in red color, especially the sky. (Nidaanasthana. 2/24, 26)

पक्वशोणिताभं....यकृत्खण्डोपमं...मेदोमांसोदकसन्निकाशं

दधिघृतमज्जतैलवसाक्षीरवेसवाराभ..मुदकमिवाच्छं....पुनर्मेचकाभ

चन्द्रकोपगत..मतिकुणपपूतिपूयगन्ध्यामाममत्स्यगन्धि



82. *Asaadhyalakshanas* of *Atisaara*: Patient voids stool having the color of digested blood (*malena*); piece of liver; washed water of flesh or fat; curd, ghee, bone-marrow, oil, muscle fat, milk and *Veshavara* (minced meat); transparent like water or tar-colored; variegated in color (*Karbura*); mixed with mucus and spotted with *Chandraka*; foul smell like that of a dead body; stool bares the smell of undigested products or it is like raw fish. (Chikitsasthana 19/9)

ANATOMICAL ASPECTS

बुद्धिश्चेतनामहाभूतानिचनाभ्यामराइवतिष्ठितानि

83. Place of *HridayaMarma* in the body: The ten vessels, *Prana-vayu*, *Apana-vayu*, *Manas* (mind), *Buddhi* (wisdom), consciousness and *Mahabhutas* are attached to the heart like the spokes attached to the centre (*Nabhi*) of the wheel. (Chikitsasthana 9/4)

स्रोतांसिसूर्यमिवगभस्तयःसंश्रितानि

84. Place of *ShiroMarma* in the body: Head is the abode of senses, sensory channels and channels carrying élan vitae like the sun is the abode of its rays. (Chikitsasthana 9/4)

PHYSIOLOGICAL ASPECTS

सन्तत्याभोज्यधातूनांपरिवृत्तिस्तुचक्रवत्

85. The metabolic transformation process: The process of transformation from *Rasa* to *Shukra* is a continuous process like a moving wheel. (Chikitsasthana 15/21)

बस्तौसम्भृत्यनिर्यातिस्थलान्निम्नादिवोदकम्

86. The ejaculation of *ShukraDhatu*: From the testicles, sperm gets ejaculated as water flows from a higher attitude to lower attitude place. (Chikitsasthana 15/35)

SPIRITUAL ASPECTS

By thorough screening of *CharakaSamhita* total 11 analogical expressions related to spiritual aspects are detected and some of them are mentioned here as under:

कोषकारोयथाहयंशूनुपादत्तेवधप्रदान्

87. Eradication of Miseries& Elimination of diseases: Absolute eradication of miseries is obtained by the elimination of desires. Desire is the root cause of all miseries. Elimination of desires leads to the eradication of all miseries as a silkworm provides for itself suicidal threads. (Shareerasthana 1/96)

यथाऽर्कमण्डलंभातिभातिसत्त्वन्तथाऽमलम्॥१४॥

88. *ShuddhaSatvalakshanas*: The mind shines when it is in a purified state as the solar disc dazzles when it is not covered by *Rahu*, Cloud, Dust, Smoke and Fog. (Shareerasthana 5/14)

EMBRYOLOGICAL ASPECTS

During the critical study of entire compendium, total 12 references related to embryology are found and some of them quoted here as under:

यथा- कूटागारंनानाद्रव्यसमुदायात्,

यथावा- रथोनानारथाङ्गसमुदायात्



89. Embryo- conglomeration of several factors: As a Kutagara (House) is constructed from various types of construction material and as a cart is constructed from various parts, similarly the embryo is formed from various types of procreative factors. (Shareerasthana 3/14)

यथाहिबीजमनुपतप्तमुप्तंस्वांस्वांप्रकृतिमनुविधीयते

व्रीहिर्वाव्रीहित्वंयवोवायवत्वंतथा

स्त्रीपुरुषावपियथोक्तंहेतुविभागमनुविधीयते

90. Sexual characteristics of progeny: An unimpaired seed sown in a fertile land germinates bearing its own characteristic features as paddy from paddy seed and barley from barley seed. In the same way the male and female characteristics of the embryo are determined by those of the parents. (Shareerasthana 8/18)

Tableshowing the chapter wise references of Sanskrit verses along with the total number of Analogical Expressions traced in each section of *CharakaSamhita*.

S.No.	Name of the chapter	Reference no. of the Sanskrit verses quoted in <i>CharakaSamhita</i>	Total
SUTRA STHANA			
1.	<i>Deerghanjeeviteeyam</i>	20, 46, 125, 126, 131-32-33	05
2.	<i>Apamargatanduliyam</i>	NIL	NIL
3.	<i>Aragvadheeyam</i>	NIL	NIL
4.	<i>Sadvirecanashatasriteeyam</i>	NIL	NIL
5.	<i>Matrasiteeyam</i>	18, 20, 23, 24, 50, 103	06
6.	<i>Tasyasiteeyam</i>	47	01
7.	<i>Navegandharaneeyam</i>	35	01
8.	<i>Indriyopakramaneeyam</i>	NIL	NIL
9.	<i>Khuddakacatushpadam</i>	11-12, 13, 14, 16, 20, 24	06
10.	<i>Mahacatushpadam</i>	4, 5 (2)	03
11.	<i>Tisraishaneeyam</i>	21-22, 23-24, 32	03
12.	<i>Vatakalakaleeyam</i>	16	01
13.	<i>Snehadhyayaam</i>	72, 96, 97	03
14.	<i>Swedadhyayam</i>	5, 43	02
15.	<i>Upakaplaneeyadhyayam</i>	13	01
16.	<i>Chikitsaprabhriteeyam</i>	09, 21	02
17.	<i>Kiyantahshiraseeyam</i>	35, 39, 75 (3), 84, 85, 87, 98, 99, 103, 119	12
18.	<i>Trishotheeyam</i>	7(3)	03
19.	<i>Astodhareeyam</i>	5	01
20.	<i>Maharogadhyayam</i>	13, 16, 19	03
21.	<i>Ashtouninditeeyam</i>	7, 34, 37, 38, 51	05
22.	<i>Langhanabrimhaneeyam</i>	43	01
23.	<i>Santarpaneeyam</i>	NIL	NIL
24.	<i>Vidhishoniteeyam</i>	22 (3), 39, 44, 45	06
25.	<i>Yajjaputushheeyam</i>	7	01
26.	<i>Atreyabhadrakapeeyam</i>	92	01
27.	<i>Annapanavidheeyam</i>	165, 194-95, 210, 244(2), 247, 248, 306, 313, 322	10
28.	<i>Vividhasitapiteeyam</i>	NIL	NIL
29.	<i>Dashapranayataneeyam</i>	8, 9, 10, 12	04
30.	<i>Ardhedashamahamuleeyam</i>	5, 12, 72, 74, 75, 77, 83, 85	08
NIDAANA STHANA			
1.	<i>JwaraNidaanam</i>	37, 38	02
2.	<i>RaktapittaNidaanam</i>	5, 6 (4), 11, 24 (2), 26	09
3.	<i>GulmaNidaanam</i>	7 (3), 8	04
4.	<i>PramehaNidaanam</i>	13, 14, 17, 18, 22, 29, 30, 31, 33, 34, 41, 43, 47, 50	14
5.	<i>KushthaNidaanam</i>	8 (8), 14	09
6.	<i>ShoshaNidaanam</i>	13 (06)	06
7.	<i>UnmaadaNidaanam</i>	6 (4)	04



8.	<i>ApasmaaraNidaanam</i>	8-2	01
VIMANA STHANA			
1.	<i>Rasa Vimanam</i>	NIL	NIL
2.	<i>Trividhakuksheeyam</i>	12 (2)	2
3.	<i>Janapadodhwamsaneeyam</i>	7-1, 7-3, 44 (3)	5
4.	<i>Trividharogavisheshavijnaneeyam</i>	NIL	NIL
5.	<i>Srotovimanam</i>	NIL	NIL
6.	<i>Roganikavimanam</i>	NIL	NIL
7.	<i>Vyadhitarupeeyam</i>	10, 11, 12, 13	4
8.	<i>Rogabhishagjiteeyam</i>	3, 4, 5, 13, 34, 42, 109, 115, 149	9
SHARIRA STHANA			
1.	<i>Katithapurushheetam</i>	26, 34, 43-44, 49, 54-55, 90, 96	07
2.	<i>Atulyagotreeeyam</i>	30, 35	02
3.	<i>Khuddikagarbhavakranteeyam</i>	14, 16-2, 19-20	03
4.	<i>Mahatigarbhavakranteeyam</i>	NIL	NIL
5.	<i>Purushavichayam</i>	3, 10, 13, 14, 15	05
6.	<i>Shariravichayam</i>	26	01
7.	<i>Sankhyashariram</i>	NIL	NIL
8.	<i>JaatiSutreeyam</i>	17 (2), 18, 22, 30, 51 (4), 55 (3)	12
INDRIYA STHANA			
1.	<i>Varnaswareeyamindryam</i>	11, 14 (2), 20, 21, 22	06
2.	<i>Pushpitakamindryam</i>	3, 13	02
3.	<i>Parimarshaneeyamindriyam</i>	6 (4)	04
4.	<i>Indriyaneeekamindryam</i>	7, 8, 9, 13, 14, 15	06
5.	<i>Poorvarupeeyamindriyam</i>	10, 11, 13, 15, 25, 28, 30, 31	08
6.	<i>Katamanishareeramindriyam</i>	10	01
7.	<i>Pannarupeeyamindriyam</i>	4, 7, 12, 29, 30	05
8.	<i>Avaakshiraseeyamindriyam</i>	4, 5, 9, 10	04
9.	<i>Yasyashyavanimitteeyamindriyam</i>	NIL	NIL
10.	<i>Sadyamaraneeyamindriyam</i>	19	01
11.	<i>Anujyoteeyamindriyam</i>	8, 9, 10, 13, 13	05
12.	<i>Gomayachurneeyamindriyam</i>	3, 52 (2), 55 (2)	05
CHIKITSA STHANA			
1.	<i>Rasayana</i>		
	<i>i. Abhayaamalakeeyam</i>	37, 60, 61, 77 (3), 78	07
	<i>ii. Praanakaameeyam</i>	3, 5, 6, 13, 17	05
	<i>iii. Karaprachiteeyam</i>	14, 17, 21, 57, 58, 59,60	07
	<i>iv. Ayurveda samutthaneeyam</i>	7 (7), 56, 59	09
2.	<i>Vajeekaranam</i>		
	<i>i. Samyogasharamooleeyam</i>	16, 17 (3), 18, 32, 41	07
	<i>ii. Aasiktaksheerikam</i>	8, 13, 17, 24, 27, 29 (2), 30	08
	<i>iii. Mashaparnabhrteeyam</i>	10	01
	<i>iv. Pumaamjaatabalaadhikam</i>	6 (2), 11, 32(2), 35(2), 39, 41, 42, 46(3), 47, 49, 51	16
3.	<i>JwaraChikitsitam</i>	68, 104, 149, 155, 165, 274	06
4.	<i>RaktapittaChikitsitam</i>	5, 12 (4), 18	06
5.	<i>GulmaChikitsitam</i>	7, 13, 17, 19, 37, 42, 88, 169	08
6.	<i>PramehaChikitsitam</i>	9 (4), 10	05
7.	<i>KushtaChikitsitam</i>	14, 15, 16, 17, 18, 19 (2), 20, 21, 22, 23	12
8.	<i>RajayayakshmaChikitsitam</i>	NIL	NIL
9.	<i>UnmaadaChikitsitam</i>	18, 20, 48, 61, 82	05
10.	<i>ApasmaaraChikitsitam</i>	22, 47	02
11.	<i>KshataksheenaChikitsitam</i>	41, 68	02
12.	<i>ShwayathuChikitsitam</i>	45, 60, 93	03
13.	<i>UdaraChikitsitam</i>	25, 37, 41, 47, 107, 129, 164, 194	09
14.	<i>ArshoChikitsitam</i>	10 (28 AE'S), 86	29



15.	<i>GrahaniChikitsitam</i>	8, 21, 33, 35(2), 37-38, 44, 65, 201, 211-212, 213-214, 221, 238, 240, 242	15
16.	<i>PandukamalaChikitsitam</i>	35, 46, 74, 75, 76, 83, 85, 95, 124	09
17.	<i>HikkashwaasaChikitsitam</i>	9, 46, 69, 73, 122, 127	06
18.	<i>KaasaChikitsitam</i>	5, 12, 15, 16, 21, 22(2), 23, 25, 179	10
19.	<i>AtisaaraChikitsitam</i>	9 (10 AE'S)	10
20.	<i>ChardiChikitsitam</i>	3, 11	02
21.	<i>VisarpaChikitsitam</i>	6, 30, 36(2), 38(3), 42, 100, 126, 132	11
22.	<i>TrushnaChikitsitam</i>	22	01
23.	<i>VishaChikitsitam</i>	8, 42, 44(2), 52, 76, 104, 109(2), 125(3), 127, 138-139, 142, 144, 150, 152, 153, 193, 207, 210, 240, 249	24
24.	<i>MadatyayaChikitsitam</i>	27, 28, 47, 48(2), 53, 59, 60, 72, 73, 77, 99, 102, 197	14
25.	<i>DwivraneeyaChikitsitam</i>	52	01
26.	<i>TrimarmeeyaChikitsitam</i>	12, 36, 37(2), 105, 193, 194, 292, 293	09
27.	<i>UrusthambhaChikitsitam</i>	3, 12, 24	03
28.	<i>VatavyadhiChikitsitam</i>	3, 32, 37, 46, 52, 65, 67, 79-80, 118-119, 128, 178, 246	12
29.	<i>VataraktaChikitsitam</i>	3, 4	
29.	<i>VataraktaChikitsitam</i>	10, 12, 73, 134, 146, 170, 172, 212, 223, 226(3), 313,	02
30.	<i>YonivyapatChikitsitam</i>	327-28-29, 340	15
KALPA STHANA			
1.	<i>Madanakalpam</i>	5, 14, 16	03
2.	<i>Jeemutakakalpam</i>	11	01
3.	<i>Ikshwakukalpam</i>	NIL	NIL
4.	<i>Dhaamargavakalpam</i>	11	01
5.	<i>Vatsakakalpam</i>	7, 10	02
6.	<i>Krithavedanakalpam</i>	NIL	NIL
7.	<i>Shyama-Trivrutkalpam</i>	42, 53	02
8.	<i>Chaturangulakalpam</i>	NIL	NIL
9.	<i>Tilwakakalpam</i>	NIL	NIL
10.	<i>Sudhakalpam</i>	11	01
11.	<i>Saptalaa-Shankhikalpam</i>	NIL	NIL
12.	<i>Danti-Dravantikalpam</i>	4, 44, 85	03
SIDDHI STHANA			
1.	<i>Kalpanaa siddhi</i>	12, 31	02
2.	<i>Panchakarmeeya siddhi</i>	10, 13, 16, 19, 22	05
3.	<i>Vastisutreeyam siddhi</i>	8(1-3), 9 (4-7)	07
4.	<i>Snehavyapat siddhi</i>	47	01
5.	<i>Netravastivyapatsiddhi</i>	NIL	NIL
6.	<i>Vamanavirechanavyapat siddhi</i>	11, 12, 13	03
7.	<i>Vastivyapat siddhi</i>	24, 64, 65	03
8.	<i>Prasrutayogikee siddhi</i>	NIL	NIL
9.	<i>Trimarmeeya siddhi</i>	4(4), 13, 14, 39, 42, 44, 46, 51(3), 59(2), 60, 66, 72, 76	19
10.	<i>Vasti siddhi</i>	NIL	NIL
11.	<i>Phalamatrasiddhi</i>	NIL	NIL
12.	<i>Uttaravasti siddhi</i>	5 (3), 46-47, 48, 49 (2)	07
GRAND TOTAL			590

N.B.: Numbers given within the brackets indicates the number of analogical expressions is mentioned in that specific verse or Shloka.

DISCUSSION & CONCLUSION

- *CharakaSamhita* is reputed to be one of the most ancient, comprehensive and authoritative works of *Ayurveda* and it occupies a very important place in the history of world's medical science.
- Since antiquity, analogy (*Upamana / Sadrisya*) is one of the methods of expression in communicating the subject matter effectively. *Charaka* also adopted the method while delineating pathology, prognosis, nomenclature of diseases, treatment, dosage of medicine and for giving certain instructions to the physicians as well as describing instruments etc.



- The entire compendium is consisting of 120 chapters in 8 sections and 8415 verses which cover all the *Ashtangas* of *Ayurveda*. By critical study of entire *CharakaSamhita* out of 120 chapters, analogical expressions are detected in 97 chapters indicating 80.8% of the chapters of *Charakasamhita* are immersed with analogy. Total 590 analogical expressions are found by thorough screening of entire compendium which are scattered in 8 sections. Section wise, maximum analogical expressions are found in *ChikitsaSthana*.e. 291. Section wise analogical expressions are showed in the below table.

Sl. No.	Name of the section	Number of analogies	Number of verses
1.	Sutra Sthana	93	91
2.	NidaanaSthana	49	28
3.	VimanaSthana	20	17
4.	ShariraSthana	30	27
5.	IndriyaSthana	47	41
6.	ChikitsaSthana	291	227
7.	KalpaSthana	13	13
8.	Siddhi Sthana	47	34
Total		590	478

- In the same way out of 8415 verses, 478 verses consisting analogical expressions which is indicating that 5.68% of the compendium is subdued with analogy. The maximum number of analogical expressions in each section shown in the below mentioned table with their number:

Sl. No.	Name of the section	Name of the chapters having maximum Analogical expressions
1.	Sutra Sthana	17 th Ch. Kiyantahshiraseeyam- 12
2.	NidaanaSthana	4 th Ch. PramehaNidaanam- 14
3.	VimanaSthana	8 th Ch. Rogabhishagjiteeyam-9
4.	ShariraSthana	8 th Ch. Jaati Sutreeyam-12
5.	IndriyaSthana	5 th Ch. Poorvarupeeyamindriyam-08
6.	ChikitsaSthana	2 nd Ch. Vajeekaranam- 32 14 th Ch. Arshochikitsitam- 29 1 st Ch. Rasayanam- 28 23 rd Ch. Vishachikitsitam- 24
7.	KalpaSthana	1 st Ch. Madanakalpam- 03 12 th Ch. Danti-Dravantikalpam- 03
8.	Siddhi Sthana	9 th Ch. Trimarmeeya siddhi- 19



AcharyaCharaka has used several analogical expressions to explicit the efficacy and absolute results of various formulations in the specified diseases. They are like:

- अमृतोपमम् / यथाऽमृतम् / अमृतेनतुल्या / समानोहयमृतेनायं / अमृतोपमः
- वन्ध्याऽपिजनयेत्सुतम् / वन्ध्यानांचैवगर्भदम्
- अनेनाश्वइवोदीर्णोबली
- धरणीधरसारश्चवायुनासमविक्रमः।
- भवत्यमरसन्निभः
- विष्णुमिवासुराः, etc.

Similarly during the explanation of signs and symptoms of various diseases like *Raktapitta*, *Gulma*, *Kaasa*, *Udara*, *Atisaara*, *Ashmari* and etc. for the purpose of better understanding and easy diagnosis *AcharyaCharaka* has used several analogical expressions such as

- अशमवदधनोन्नतं / अशमतुल्या / अशमरीसमशूलं
- कदम्बपुष्पाकृति
- कच्छपसंस्थान
- पिपीलिकासञ्चारइवचाङ्गेषु
- पिपीलिकानांचसञ्चारइव
- स्तम्भंपिपीलिकासृष्टिमिव
- जलबस्तिंसमस्पर्शः, etc.

- In the same way while describing other aspects like posology, prognosis, the size and shape of different instruments, instruction to physicians etc., *AcharyaCharaka* has used relevant analogical expressions for better understanding the subject matter effectively by both wise and unwise. Dudely field Malone opined that “one good analogy is worth three hours discussion as well as significance of one thousand words. These words are sufficient to understand the importance of analogy. Therefore analogical expressions are very much useful in every branch of education to clarify the contents and to understand the subtlest meaning by everybody without wasting much more time for unnecessary discussion.
- *Charakacharya* in spite of mentioning so many aspects quoted these analogical expressions only at few selected areas viz., emphasizing on the efficacy of *yogas*, in case of measurements of instruments, anatomical aspects, instructions to physician as well as to seeker of longevity of healthy life etc., The beauty of these expressions is so precise that even a lay person can understand it. *AcharyaCharaka* also used the same method to facilitate better comprehension of his text by a physician as well as research scholar.

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