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EXPLORING UPAMA ALANKARA IN AYURVEDA WITH SPECIAL REFERENCE TO CHARAKOKTA TRIMARMEEYA SIDDHI ADHYAYA.

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Abstract: *Alankara* (figure of speech) are used to beautify the literature. *Upama alankara* (simile) is one in which two fundamentally unlike things are explicitly compared, usually in a phrase introduced by like or as. Acharya Charaka has used *upama alankara* many times to express the things by comparing it with the renown things having something in common. The hidden meaning should be understood with the help of these *upama*. Ayurveda has given very much emphasis to *trimarma* as existence of life depends on them. Unique *upama* are used by Acharya Charaka to explain these *trimarma* in *Trimarmeeya siddhi adhyaya*. So, to understand the subtle meaning and rationale behind using these specific *upama* this article is written.

Keywords - *Upama alankara, Trimarma, Trimarmeeya siddhi adhyaya*

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INTRODUCTION:

Charak Samhita is one of the ancient classical texts of Ayurveda. It possess all the qualities of an ideal medical treatise like it is comprehensive providing all information, with detailed meanings, regarded by authorities, useful to all three type of learners – with good, moderate and poor intellect, quickly understandable with separated topics, effectively comprehensive and having definitions shown with examples.^[1] To achieve all these qualities, Acharya Charaka has incorporated the unique concept of *Alankara* (figure of speech) in the *Samhita*.

Just like the women uses ornaments to enhance her beauty, figure of speech is used to enhance the beauty of literature.^[2] In order to represent a thing in a simple, easily understandable way and not just retaining but highlighting and beautifying its main content, many figures of speech are used in *Charak Samhita*. *Upama* (simile) is one of the types of *Arthalankar* where resemblance is depicted in two different things or persons having something in common. Here, comparison in the similarities like qualities, appearance, nature is made between 2 things or persons which seem different.^[3]

In *Charak Samhita*, approximately 169 times *upama alankara* is used while explaining the important things. Most of the simile given are related to substances seen around, tree, activities, living beings and *panchamahabhutas*.^[4] In all the classical texts of Ayurveda, much emphasis is given on the *trimarma* (3 vital points in body) – *Hridaya* (heart), *Basti* (Urinary bladder) and *Shir* (head).^[5]

Acharya Charak has dedicated two separate chapters for this. He has explained *trimarma* with the help of simile so that both wise and unwise can understand it effectively with subtlest meaning without wasting more time for unnecessary discussion.

As it is mentioned many times in *Charak Samhita*, that the things are told grossly in a way that unwise should atleast understand it and the wise should understand the untold things through this by

subtle thinking.^[6] So, the present article focusses on the analysis of rational behind quoting specific *upama alankara* for *trimarma* in *Charak Samhita*.

Materials and Methods

Charak Samhita along with *Ayurved deepika* commentary by Acharya Chakrapani was studied with regards to the *upama alankara* used in context of *trimarma*.

❖ Alankar

Meaning - which beautifies, ornaments

Importance – just like the women use ornaments to enhance her beauty, these are used in languages to enhance the beauty of literature. With the help of this an ordinary sentence or thing is changed to increase the effect or impact of the message being delivered.

Types – it is of 2 types

a) *Shabda alankara* – here, certain specific words create beautifying effect in the literature. Most common *Shabda alankara* found in the literature are –

1. *Anupras* (alliteration)
2. *Yamak* (homonym)
3. *Shlesha* (pun)

b) ***Artha alankara***- here, the meaning of words creates the required enhancement. Most common *Artha alankara* found in the literature are –

1. *Upama*
2. *Rupak* (metaphor)
3. *Atishayokti* (hyperbole)^[8]

❖ Upama alankar

Etymology – *Up+ ma*

Up- sameep (nearby, similarity)

Ma- tulana (to see , to compare)^[9]

Definition : When 2 different things or persons are compared due to some similarity in them, it is said to be *upama alankara*.^[10]

Purpose: The purpose of simile is to help describe one thing by comparing it to another thing that is

perhaps seemingly unrelated but is having something in common.

□ Example : When Forest Gump, the titular character from the 1994 film Forest Gump, uses the simile “ life is like box of chocolates”, he is intending to show how unpredictable life is, in much the same way as picking a random chocolate from the box and not knowing what flavour you have until you bite it.^[11] Here, life and box of chocolate though seem unrelated, are compared with the help of *upama alankara* because of the similar property of unpredictability. The unpredictability of life is explained with well-known example of box of chocolate with which everybody can relate to and can also understand the subtle message.

□ Constituents

Upama alankar is having 4 constituents –

a) *Upameya* – the one which is compared or is suitable for comparison through simile. In above mentioned example, life is *upameya*.

b) *Upmana* – one through which comparison is made. In above mentioned example, chocolate box is *upmana*.

c) *Upamavachak shabda* – the word which depicts similarity. In above mentioned example like is the *upamavachak shabda*.

d) *Sadharan dharma*- common factor between *upameya* and *upmana*.

In above mentioned example unpredictability is the *sadharana dharma*.

□ **Types – it is of 2 types**

1) *Purnopama upama* – where four constituents of *upama alankara* are present.

2) *Luptopama upama* – where all the four constituents of *upama alankara* are not present.^[12]

❖ **Importance of trimarma**

Total 107 vital points are mentioned in classical texts which is unique aspect of Ayurveda.^[13,14,15] The 4 types of *sira* (veins) enter the vital points and nourish the *snayu* (ligament), *asthi* (bone), *mamsa* (muscle) and *sandhi* (joint) and maintains the

strength of body. If these vital points get traumatised by any means, vitiate *Vata* which surrounds these *sira* from all sides and generate severe pain which further results in loss of sensation in body.^[16,17] The trauma to the vital points results in deformity or death.^[18] Even if *nij vikara* (endogeneous diseases) are situated at vital points, they are difficult to treat despite many practices.^[19]

Out of these, *Basti*, *Hridaya* and *Shira* are considered supreme among themselves.^[20] The reason behind their importance as depicted in **classical texts are –**

1. They possess *prana* (life) in them.^[21,22,23]

2. These are root cause of body (on these depends the existence or otherwise of the body)^[24]

3. Their suffering due to *Vatadi dosha* also trouble/endanger life as when the wall is collapsed, the picture tied on it also collapse.^[25]

4. *Bheda* (injury) to these 3 vital points leads to sudden loss to the body or severe disease manifestation.

5. The destruction of substance (*trimarma*) leads to the destruction of substrate which are residing there.^[26]

Discussion

These *trimarma* are explained by Acharya Charaka in a unique way by using *upama alankara*. So, it is important to understand the reason behind using specific *upama*, hidden meaning and similarity between the *upameya* and *upmana*.

1. Hridaya

□ *Upama* - 10 *dhamani* (10 great vessels arising from heart) also called *ojovaha dhamani* (vessels carrying the vital essence of body tissues), *Prana-Apana* (inspiration and expiration), *mana* (mind), *buddhi* (intellect), *chetana* (life) and *sukshma atma sambaddha mahabhuta* (5 subtle functional elements which are related with soul) are situated in heart just like spokes to the axle in centre of wheel.^[27] Apart from this, *para oja* (vital essence of

body tissues),^[28,29] *shadanga* (6 divisions of the body), internal organs, consciousness, motor, and sensory organs, 5 objects of sensory perceptions and objects of the mind are also situated at the heart.^[30]

□ Type - Here, *purupama upama alankara* is used i.e. all the 4 constituents of *upama alankara* are present.

□ Constituents –

a) *upameya* – 10 *dhamanyadi* entities residing at heart

b) *upmana* – spokes to the axle in centre of wheel

c) *upamavachak shabda – iva* (like)

d) *sadharana dharma – ashraya bhava* (residing quality)

□ Inference

It can be inferred from this *upama* that –

1. *Hridaya* is the basic seat of abodment for 10 *dhamanyadi* entities.^[31]

2. Normalcy of *Hridaya* and its aboding entities is interdependent.

3. *Hridaya* and 10 *dhamanyadi* entities work as a composite system for maintaining the circulation.

4. Injury to *Hridaya* either by *Vatadi dosha* or by *abhighata* (trauma) leads to disturbance in functioning of 10 *dhamanyadi* entities and vice versa.

5. *Rasa dhatu* (body tissue having essence of nutrition) formed primarily by the action of digestive fire on the food should be reached upto every cell of body continuously for their nourishment. *Hridaya* performs the function of propulsion of *rasa dhatu* with the help of *Vyana* all over the body simultaneously, continuously and through entire life^[32] just like wheel rotates continuously if ample amount of force is applied and the spokes are enough strong.

6. The axle of wheel is connected to the wheel surface with the help of spokes similarly, the heart is connected to whole body with the help of 10 *dhamanyadi* entities.

7. In the *pathbheda* (another context), the connectivity of 10 *dhamanyadi* entities to the heart is explained as like the placenta is connected to the umbilicus.^[31]

Here-

upameya- 10 *dhamanyadi* entities connecting with the heart *upamana* - placenta connected with the umbilicus

upamavachak shabda – iva (like)

sadharana dharma – connectivity

8. From this it can be inferred that, *hridaya* and

9. *Hridaya* provides the nourishment to 10 *dhamanyadi* entities.

10. *dhamanyadi* entities are connected to each other.

□ **Probable logic behind the specific *upama***

For explaining the relationship of abodment, connectivity, nourishment and interdependency in both maintaining the physiology as well as creating pathology if either is hampered between *hridaya* and 10 *dhamanyadi* entities this particular simile might have been used in Charak Samhita.

□ Probable relation of symptoms of trauma to *hridaya* and affected aboding entity.^[33]- explained in table no.1 at the end.

2. *Shira*

□ *Upama* - In the *shira* are situated the *indriyas* (the seat of special senses), the *srotas* (channels) pertaining to the conduction of *indriya* and *prana* like the radiating spicules to the rays of sunlight.^[27]

□ Type - Here, *purupama upama alankara* is used i.e. all the 4 constituents of *upama alankara* are present.

□ Constituents –

a) *upameya* – *indriyadi* entities residing at head

b) *upmana* – Sunlight/rays residing at Sun

c) *upamavachak shabda – iva* (like)

d) *sadharana dharma – Ashrayi bhava* (residence)

□ Inference

It can be inferred from this *upama* that –

1. *Shira* is the basic seat of abodment for *indriyadi* entities.^[31]

2. Normalcy of *Shira* and its aboding entities is interdependent.

3. Injury to *Shira* either by *Vatadi dosha* or by *abhighata* (trauma) leads to disturbance in functioning of *indriyadi* entities and vice versa.^[34]

4. As we know, Sun is the largest source of energy which radiates energy to the whole universe continuously so that all the living organisms get that energy to accomplish their functions properly. In the same way, *Shira* which is considered to be *uttam anga* (vital amongst all organs) is situated at highest place in body^[35] provide the energy to whole body by activating the *indriyas* to accomplish their functions of *artha graham* (sense objects) properly and *prana* to accomplish its function of *upachaya* (anabolism/strengthening of body) and maintaining continuity of life.

5. If the prime power supply of whole city is hampered, the electricity of whole city gets off likewise if there is major trauma to the prime energy centre of body i.e. *shira*, it leads to *indriya upaghata* (organs lose their potency of functioning). If there is minor damage to prime power line, then it reflects in voltage fluctuation. Likewise, minor trauma to head leads to *indiya uptapa* (deformity in organ functioning).^[36]

6. As the transfer of energy is always from higher concentration to lower. Similarly, energy transfer is from head having higher concentration to rest of the body having lower concentration.

□ Probable logic behind the specific *upama*
For explaining the abodment, energy transfer and interdependency in both maintaining the physiology as well as creating pathology if either is hampered between *Shira* and *indriyadi* entities this particular simile might have been used in Charak Samhita.

□ Probable relation of symptoms of trauma to *Shira* and affected aboding entity^[33]- is explained in Table no.2 at the end.

3. Basti

□ *Upama* – The *Basti* (bladder) situated in the midst of *Sthula guda* (rectum), *Mushka* (scrotum), *Sevani* (seminal raphe), *mutravaha nadi* (channels carrying urine), *shukravaha nadi* (channels carrying semen) is the *mutradhara* (reservoir of urine) into which drain all the *ambuvaha srotasa* (circulating body channels carrying water), similar to the *udadhi* (sea) into which drain all the rivers.^[27]

□ Type - Here, *purnopama upama alankara* is used i.e. all the 4 constituents of *upama alankara* are present.

□ Constituents – a) *upameya*- *Ambuvaha srotasa* draining into *Basti*

b) *upmana* – rivers draining into sea

c) *upamavachak shabda* – *iva* (like)

d) *sadharan dharma* – drainage of multiple sources in single entity

□ Inference

It can be inferred from this *upama* that –

1. As the river continuously drain into sea, the process of draining of body water into bladder is continuous process.

2. As the quantity of body water increases, the quantity of urine increases as the excess amount of *kleda* (body water) leads to *Prameha* (diabetes mellitus).^[37,38]

3. As many rivers drain their part in sea, the body water which is present all over the body in every body tissue drains at bladder.

4. As the water in the river if gets contaminated with leaves, mud, etc. the sea in which all the rivers get drained also get contaminated. Similarly, if the body water gets vitiated by *dosha* the resulting urine will also get affected by *Vatadi dosha*.

5. If there is any obstruction to flow of river water by stones or mud, the water can't reach to sea properly. Likewise, if there is obstruction to body water, it will not reach to bladder properly.

6. As for the proper and timely flow of river water, proper surface is necessary without obstructions. Similarly, normal or *vishuddha srotasa* are

necessary for the proper flow of body water upto bladder.

7. The river water flow also needs *Vayu*. Likewise, *prakrut Vayu* (*Vayu* having normal flow) is essential for proper flow of body water upto bladder.^[39]

8. *Basti* is connected with rectum, scrotum, seminal raphe, urine carrying channels, semen carrying channels.

□ Probable logic behind the specific *upama*
For explaining the position of *Basti*, continuous procedure of drainage of body water in bladder for urine formation, interdependency in both maintaining the physiology as well as creating pathology if either is hampered between *Basti* and body water this particular simile might have been used in Charak Samhita.

□ Probable relation of symptoms of trauma to *Basti* and affected surrounding entity^[33] is explained in table no.3 at the end.

Importance of *trimarma* is highlighted by Acharya Charaka through these unique *upama*. The subtle untold meaning can be understood with the help of study of these *upama*. Other peculiarities used while writing the literature of Charak Samhita should also be studied and the hidden meaning should be understood by this.

Conclusion

Alankara are used to beautify the literature. *Upama alankara* is used to highlight the similarity between 2 things or persons which seem unrelated. The important message can be conveyed in much simpler way, in lesser words, by retaining and highlighting the meaning via *upama alankara*. Very much importance is there to the *trimarmas* so, unique *upama* are used by Acharya Charaka for describing them. These *upama* are based mainly on the events occurring in nature i.e. *pinda bramhanda nyaya*. The place of *marma*, its abiding entities, physiological functions, factors leading to pathology and manifestation of symptoms

according to the entity affected can be understood with the help of these *upama*.

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