



ANALOGICAL EXPRESSIONS OF CHAKRADATTA

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ABSTRACT

Since antiquity, analogy (*Upamana / Sadrisya*) is one of the methods of expression in communicating the subject matter effectively. The very purpose of analogy in a scientific work is to clarify the contents but not to beautify them. Simply stated, an analogy is a process of identifying similarities between two concepts. With the help of such similarities it facilitates to comprehend a concept better through the other. The familiar concept is called the analog and the unfamiliar one is called the target. It is intended to prove the less familiar with the familiar one. The illustration clarifies even the subtlest meaning by virtue of the commonness of the properties between the illustration and the thing to be proved. The illustration should be such as to be equally well understood by the wise and unwise. Chakradattha was the greatest and a renowned commentator of various Ayurvedic samhitas. Chakrapani's best known books on ancient medical science are *Chikitsa sangraha*, *Dravyaguna* and *Sarvasara samgraha*. Keeping this in view the present study includes an effort to trace out the analogical expressions articulated by Chakradatta and communicate their importance in relation to the efficacy of various formulations.

Keywords: Chakradatta, Analogical expressions.

INTRODUCTION: Ayurveda - the science of life is the oldest repository of medical sciences of ancient India. It is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person, body and mind. The origin of this system goes back to a far past to Vedic and Pre-Vedic period. Agnivesa Samhita, Bhela Samhita, Harita Samhita, Susruta Samhita, Kashyapa Samhita etc. are the early documentation of Ayurvedic literature. As these treatises are voluminous and are not tangible to the mediocre students of Ayurveda, short and snappy works comes into light with the introduction of Astanga Sangraha by Vagbhata, and the similar method was adopted by the later authors like Madhavakara, Vrinda, Cakradatta, Sodhala, Vangasena, Sarangadhara and

Bhavamishra. They have compiled the relevant matter essential and suitable to their contemporary periods. Some of the new treatment modalities and new drugs have been introduced into the clinical practice have been incorporated into the medieval Ayurvedic works.

Chakradatta is one of the important treatises composed by Acharya Chakrapanidatta the well known commentator of Charaka Samhita. This book is named as 'Chikitsa sangraha' by the author, but because of immense popularity it gained and also due to the towering personality of Shri Chakrapanidatta, in later time it is transformed as 'Chakradatta'. This shows the authority, popularity of Chakrapani. This work set a historical land mark in the development of medical principles in

India. Nischalakara (13th Century AD) wrote an exhaustive commentary on Chakradatta entitled as Ratnaprabha. Basing on the information furnished by the author himself at the end of the treatise Shivadas Sen interpreted that Chakrapani belongs to the Lodhravali family. His father Narayanadutta was kitchen superintendent during the period of Gouda king Nayapala and his brother Bhanudutta was court physician. Most of the historians fixed the period of Chakrapanidutta as 11th century AD. A verse at the end of Chakradatta clearly indicates that he followed the text of Vrinda's Siddhayoga clearly suggests that this work is considered as post Vrinda treatise¹. According to Nischalakara, it is known that he has traced the sources of many verses of Chakradatta from as many as 49 works of preceding authors' viz. Bhela, Chandrata, Charaka, Harita, Kharanada, Krishnatreya, Ksharapani, Nagarjuna, Ravigupta, Susruta, Vagbhata, Videha, Vrinda etc. Chakradatta has proposed line of treatment for various diseases, several herbals and herbomineral formulation are prescribed in Chakradatta, which are beneficial for the Ayurvedic practitioners. In spite of not having the appropriate aids in the olden days, the author tried to give information related to anatomical, physiological, pathological, diagnostic and therapeutic aspects. He had made an attempt to explain the efficacy of the certain formulations which are not in vogue by exploring and make them available to the general practitioners. In the field of pathological and diagnostic aspects also, the author tried to explain the cardinal symptoms of various diseases in the form of analogical expressions for proper identification and understanding by the next generation.

Since antiquity, analogy (Upamana / Sadrisya) is one of the methods of expression in communicating the subject matter effectively. Chakradatta 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 very purpose of analogy in a scientific work is to clarify the contents but not to beautify them. Simply stated, an analogy is a process of identifying similarities between two concepts.

So the attempt is made to reveal the analogical expressions articulated by Chakradatta and communicate their importance in relation to the efficacy of various formulations. Acharya Chakradatta has used several analogical expressions to explain the efficacy and absolute results of various formulations in the specified diseases. They are like:

1. *Jeemutaniva Maruta* : (as wind removes the clouds)
 - Intake of *Madhukadi Shita Kashaya* removes *Jwara* as wind removes the clouds².
2. *Tarumivaasanihi*: (a thunderbolt destroys a tree)
 - Internal administration of *Darvadi Quadha* relieves *Kapha-vata Jwara*, *Hicca*, *Swasa*, *Galagraha*, *Kasa*, *Sosha*, *Praseka* just as a thunderbolt destroys a tree³.
3. *Tamah Surya Ivodita* : (the rising sun dispels darkness)
 - Fumigation (*Dhupa*) with *Guggulu* and *Uluka Puccha* (owl's tail) after tying firmly with a black cloth alleviates *Chaturdhaka Jwara* as the rising sun dispels darkness⁴.
4. *Amrutopamam*: (as nectar)

• *Ksheera* especially *Chaga Ksheera* (goat's milk) is beneficial and acts as nectar in *Jirnatisara*⁵.

• *Pranada Gutika* acts as nectar in *Vishamajwara, Agnimandya, Panduroga, Krimi, Hridroga, Gulma, Soola, Swasa, Kasa*⁶.

• Intake of *Yogaraja Rasayana* is similar to nectar and can be considered as one of the best *Rasayana* and also as panacea⁷.

• Internal administration of *Brihat-Simhanada Guggulu* is useful as nectar⁸.

• Intake of *Ramamandura* is useful as nectar⁹

• Internal administration of *Drakshadi Ghrita* is like nectar and it can be taken with meal in all the seasons¹⁰.

• By chewing *Kshara Gudika* relieves all types of *Kantharoga* and acts as nectar¹¹.

5. *Shushkam darvanalo yatha* (As fire consumes dry wood)

• *Marichadi Ghrita* destroys *Agnimandya, Grahani dosha, Vishtambha, Dourbalya, Pleeha, Kasa, Swasa, Kshaya, Durnama, Bhagandara, Kapha roga, Vataroga* and *Krimi* as fire consumes dry wood¹².

6. *Vrukshamindrashaniryatha*: (As thunderbolt destroys a tree)

• *Mahashatpala Ghrita* alleviates *Krimi, Pleeha, Udara, Ajirna, Jwara, Kushta, Pravahika, Vataroga, Kapha roga, Soola, Arochaka, Pandu, Kshaya, Kasa, Dourbalya and Grahani roga*. As thunderbolt destroys a tree¹³.

• *Adityapaka Guggulu Vataka* relieves the *Sandhigata, Ashtigata* and *Majjagata Vataroga*. Similar to the destruction of a tree by a thunderbolt¹⁴.

• As thunderbolt destroys trees, *Bindu Ghrita* alleviates *Kushta, Gulma,*

Udavarta, Swayadhu, Bhagandara and 8 types of *Udara roga*¹⁵.

7. *Vajram muktamivaasuran* :(Vajrayudha kills demons)

• *Vidanga Ghrita* destroys all types of worms as *Vajrayudha* kills demons¹⁶.

8. *Setu riva toya vegam runaddhi* :(as the rapid flow of water by a dam)

• Application of paste of finely powdered *Amalaki* fried with *Ghrita* on the scalp (*Murdhni Pralepa*) controls epistaxis as the rapid flow of water by a dam¹⁷.

9. *Toya sikto yatha dhruma* : (similar to a plant with water)

• *Kamadeva Ghrita* is the best one for the kings having numerous wives. This recipe is useful for the management of all disorders and nourishes the body similar to a plant with water. This can be used in all the seasons¹⁸.

10. *Vajrasamana Bahu*: (as strong as *Vajra*)

• Nasal administration of *Balamoola Swarasa* or *Paribhadra Swarasa* or *Atmagupta Swarasa* or *Mamsarasa* for a period of one month makes the arm of a man as strong as *Vajra (Vajrasamana Bahu)*¹⁹.

11. *Tamo iva Suryamsu vidhwastam* (As the Sun dispels darkness)

• As the Sun dispels darkness, *Ajamoda Vataka* destroys the *Amavata, Viswachi, Pratituni, Hridroga, Gridhrasi, Katisoola, Vasti soola, Guda soola, Asthi-Jangha Vedana, Anga-Sandhi Swayadhu*²⁰

12. *Vishnurivasuran* : (as Lord Vishnu destroys demons)

• Intake of *Sambooka Bhasma* with *Ushna jala* alleviates *Paktija soola* instantaneously as Lord Vishnu destroys demons²¹.

• The powder *Narayana Churna* is useful for the management of many a

number of disorders and in the presence of this powder, diseases will not develop as demons before Lord Vishnu²².

- Intake of *Ekavimsatika Guggulu* alleviates all disorders as Lord Vishnu kills the demons²³.

13. *Praroodha vrukshaniva vajrapaata* : (As thunderbolt uproots the trees)

- As thunderbolt uproots the trees, *Kulutthadi Ghrita* also relieves *Ashmari* and the other disorders quickly²⁴.

14. *Bhaskarastimiram Yadha* : (as the sun destroys darkness)

- This *Vidangadi Loha* destroys all types of diseases as the sun destroys darkness²⁵.

- Intake of *Triphala Ghrita* II alleviates eye diseases as the Sun destroys darkness²⁶.

15. *Suparna iva naganaam* : (as Garuda kills serpents)

- The paste of *Sakhotaka twak* prepared by pounding with *Kanjika* and applied externally after mixing with ghee alleviates *Vatika Sopha* as Garuda kills serpents²⁷.

16. *Kulisopamani*: (like thunderbolt)

- *Lakshadi Guggulu* makes the body parts firm like thunderbolt²⁸.

17. *Gajendra simha*: (as the lion kills the elephant)

- *Sarjarasa, Chakramarda, Abhaya* and boiled rice immersed in water and then pounded with rice water. External application of such paste alleviates *Dadru* as the lion kills the elephant²⁹.

18. *Vapusha atishete* : (like a moon)

- Regular intake of the powder of *Somaraji* mixed with *Krishna Tila* for a period of one year relieves even severe case of *Kushta* and also makes the body handsome like a moon³⁰.

19. *Vayurjaladharaniva* : (as wind throws away the clouds)

- Intake of the decoction of *Kundali(Guduchi)* and *Pichumarda (Nimba)* Or *Khadira* and *Indrayava* alleviate *Visphota* quickly as wind throws away the clouds³¹.

20. *Pundarika dalopamam*: (like lotus leaf)

- The paste of *Masura* pounded with milk and mixed with ghee makes the face like a moon within a week³².

21. *Shashi prabham sapta ratrena* : (similar to moon)

- External application of the paste prepared by pounding *Kaliyaka, Utpala, Amaya (Kustha), Badarasthi* (seed kernel) and *Phalini* with *Dadhi sara* (whey) makes the face similar to moon within a week³³.

22. *Ganga snayiva narakani*: (As a person never goes to hell when bathes in river Ganga)

- Bathing regularly after the application of the paste of *Lohamala* (Mandura), *Amalaki* and *Japa kusuma* prevents greying of hair, similar to a person never goes to hell when bathes in river Ganga³⁴.

23. *Tarughnam kulisham yatha* (as the thunderbolt destroys a tree)

- Application of collyrium prepared by pounding *Parijata Valkala, Taila, Kanjika* and *Saindhava lavana* alleviates *Kaphaja Abhishyanda* as the thunderbolt destroys a tree³⁵.

24. *Suparna samamicchati chakshu* (vision similar to Garuda)

- Regular use of collyrium with the *Varti* prepared by *Pippali, Tagara, Utpala patra, Madhuka* and *Haridra* results in getting the vision similar to Garuda (Suparna)³⁶.

25. *Garudopamam karoti chakshuhu*: (makes the eyes as that of Garuda)

• Application of collyrium makes the eyes as that of Garuda³⁷.

26. *Balasya sasyasya yatha ambu vrusti* : (as rain feeds the crops)

• Intake of *Aswagandha Churna* for a period of 15 days along with *Paya*, *Ghrita*, *Taila* or *Sukhambu* makes the lean corpulent as rain feeds the crops³⁸.

27. *Vaji lingabham* : (makes male organ like that of horse)

• External application of the *Bhallatakadi Taila* makes male organ like that of horse³⁹.

28. *Haya linga sadrusham* : (makes male organ like that of horse)

• External application of the *Dhatturadi Lepa* makes male organ like that of horse⁴⁰.

29. *Laghukrutaraasabhalingam dhruvam pumsam*: (makes the small penis as big as ass)

• External application of *Bhallatakadi lepa* on the penis after anointing with buffalo's dung makes the small penis as big as ass⁴¹.

30. *Nagari nagarasyeva rathasyeva rathi yatha*: (As a king towards his kingdom and the owner towards his vehicle.)

• A wise person should be cautious about his body in protecting the health similar to a king towards his kingdom and the owner towards his vehicle⁴².

DISCUSSION AND CONCLUSION:

Acharya Chakradatta has used relevant analogical expressions for better understanding the subject matter effectively by both wise and unwise. Dudley Field Malone opined that "one good analogy is worth three hours discussion as well as significance of one thousand words⁴³. These words are sufficient to understand the importance of analogy. Overall 41 references and 30

analogical expressions are traced out by thorough screening of entire 79 chapters of Chakradatta emphasizing on the efficacy of *yogas*. An analogy compares 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. 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. Chakradatta used this method to facilitate better comprehension of his text by a reader. In this way Acharya Chakradatta is indicating or directing the physicians to implement their usage more frequently in order to achieve Chikitsa saaphalyata. But nowadays all of them are not in use. Hence this is the time to revalidate the efficacy of certain formulations in order to bring them into limelight. This can be achieved by young scientists based on analogical expressions mentioned in Chakradatta.

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