

ANALOGIES RELATED TO COW WITH SPECIAL REFERENCE TO PANCHAGAVYA IN BRUHATTRAYEE

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ABSTRACT

Analogy is the tool of knowledge explained by the comparison of similarities between two concepts that are neither completely similar nor completely different. It is an instrument to validate and incorporate new knowledge. Since antiquity Analogy/*Upamaana/Saadrisya* is one of the methods of expression in communicating the subject matter effectively. In Ayurveda Cow is given more importance among all animals. It is considered as a mother, holy animal and worshipped before starting of any auspicious work from the age of *Vedas* to till date. *Pancha Gavya* is collective term used to describe five major products of cow i.e. *Go-Ksheera, Go-Dadhi, Goghrita, Gomutra* and *Gomaya*. In Ayurveda various Analogies are told related to Cow and its products. The major works in Ayurveda are that of *Charaka, Susruta* and *Vagbhata*. They are more popular and important of all *Samhitas* and are called as *Bruhatrayee*. Our *Acharyas* also adopted Analogy while delineating pathology, prognosis, nomenclature of diseases, treatment, dosage of medicine, for giving certain instructions to the physicians and describing instruments, etc. The aim of this study is to bring to light various analogies related to *Panchagavya* and how they are useful for treatment. Research can be carried out by young scholars on these statements in developing evidence- based Ayurveda.

Key words: *Upamaana, Pancha Gavya, Understanding, Concepts, Ayurveda.*

INTRODUCTION:In Ayurvedic literature various Analogies are told related to Cow and its products. These analogies are so interesting, they guide us in understanding the subject, reveal unknown facts and help us in deciding the prognosis and treatment of the disease. The beauty of these expressions is so precise that even a lay person can understand it. The major works in *Ayurveda* are that of *Charaka, Susruta* and *Vagbhata*. They are more popular and important of all *Samhitas* and are called as the *Bruhatrayee*.

In Ayurveda Cow is given more importance among all animals. It is considered as a mother, holy animal and

worshipped before starting of any auspicious work from the age of *Vedas* to till date. There is no household without using its products like milk, curd, ghee, etc. Cow is a domestic animal which is supposed to be reared in every household. Cow's products are easily available and form base of various medicines. They can be taken regularly as food (*Ahara*) and also in the form of medicated recepies (*Aushada*) when cooked with respective drugs. *Pancha Gavya* is collective term used to describe five major products of cow i.e. *Go-Ksheera, Go-Dadhi, Goghrita, Gomutra* and *Gomaya*.

Analogy is the tool of knowledge explained by the comparison of similarities

between two concepts that are neither completely similar nor completely different. It is a tool to validate and incorporate new knowledge. Since antiquity Analogy/Upamaana/Saadrisya is one of the methods of expression in communicating the subject matter effectively. Our Acharyas also adopted this method while delineating pathology, prognosis, nomenclature of diseases & drugs, treatment, dosage of medicine, for giving certain instructions to the physicians and describing instruments, etc. 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 more time for unnecessary discussion.

MATERIALS AND METHODS

The major works of *Ayurveda* viz. *Charaka Samhita*, *Susruta Samhita* and *Ashtanga Hridaya* along with available commentaries are taken into consideration for the present study. The above works are thoroughly scanned and various Analogies related to Cow with special reference to *Panchagavya* are documented. Observations are presented in an order as they first appear in the chapter & their reference is also noted.

OBSERVATIONS & RESULTS

Going through the literature various Analogies related to Cow wsr to *Panchagavya* in *Bruhat-Trayee* are noted and documented as follows

Table No:1: Analogies in Charaka Samhitha, Sutra Sthana.

S.No	Reference	Analogy
1	Ca.Su.17/75	<i>Ojas</i> has colour 'like that of ghee'.
2	Ca.Su.25/17	<i>Kausika Maharshi</i> proposes that parents are root cause of living beings as well as diseases 'as a cow is born from a cow only'.
3	Ca.Su.27/244	<i>Paittika</i> type of honey is 'like color of ghee'
4	Ca.Su.27/322	<i>Ksheera anupana</i> is 'like <i>Amruta</i> ' (<i>Ambrosia</i>) for those indulged in fast, long walk, long speech, sex and exposure to wind or sun.
5	Ca.Su.28/4(com)	' <i>Ksheera Dadhi Nyaya</i> ' - As milk is entirely converted into curd, so also <i>Rasa</i> in its entirety is converted into <i>Rakta</i> . Similarly <i>Mamsa</i> , <i>Medas</i> , <i>Asthi</i> , <i>Majja</i> , <i>Sukra</i> are formed by virtue of progressive stages of transformation.

Table No:2: Analogies in Charaka Samhitha, Nidana Sthana.D

6	Ca.Ni.1/38	In all types of <i>Jeerna jwara</i> (chronic fever), drinking ghee processed with appropriate drugs is ideal and comfortable just like pouring water on things which have caught fire.
7	Ca.Ni.1/39	Just as men pour water on things burning in fire to quench it similarly ghee should be administered in <i>Jeerna Jwara</i> .

Table No:3: Analogy in Charaka Samhitha, Vimana Sthana.

8	Ca.Vi.8/109	An individual of <i>Sukrasara</i> is characterised by ' <i>Ksheera poorna lochana</i> ' i.e, having eyes 'as if filled with milk'.
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Table No:4: Analogies in Charaka Samhitha, Sareera Sthana.

9	Ca.Sa.8/17	The unimpaired sperm unites with unimpaired ovum in the unimpaired womb lying within an unimpaired genital tract results in formation of embryo just as transformation of milk into curd after abandoning its previous form just by addition of few drops of curd.
10	Ca.Sa.8/55	Breast milk vitiated by <i>Kapha</i> is white in colour, excess sweet in taste, saline after taste, smell of ghee, oil, <i>Vasa</i> and <i>Majja</i> , slimy, thready, settles at bottom of vessel containing water.

Table No:5: Analogies in Charaka Samhitha, Indriya Sthana.

11	Ca.In.2/13	The odour of <i>Chandana</i> , <i>Kustha</i> , honey etc is pleasant and that of urine, faeces, dead bodies of human beings or animals is unpleasant. One who emits any odour pleasant or unpleasant is considered as <i>Puspita</i> , a premonitory symptom of imminent death.
12	Ca.In.5/15	In a dream, a person naked, anointed with ghee offering oblations to fire without flame has growth of lotus flower in his chest, dies of leprosy.
13	Ca.In.12/1,3,52,89	If unctuous powder resembling cow dung appears in and falls down from the head, then the patient may live for one month only.

Table No:6: Analogies in Charaka Samhitha, Chikitsa Sthana.

14	Ca.Chi.1/3/60	All types of <i>Silajatu</i> have smell of cow's urine and are useful in all types of therapies.
15	Ca.Chi.2/4/46	Semen pervades the entire body which has the sensation of touch like 'Ghee is available in the whole of curd'.
16	Ca.Chi.4/12	When <i>Raktapitta</i> is further vitiated by <i>Pitta</i> it becomes black, like the 'cow's urine'.
17	Ca.Chi.9/48	<i>Mahapaisachika ghrta</i> works like <i>Ambrosia</i> (<i>Yatha Amrutham</i>).
18	Ca.Chi.9/60	<i>Puraana ghrta</i> is like the colour of lac solution.
19	Ca.Chi.10/22	<i>Mahapanchagavya ghrta</i> is like <i>Ambrosia</i> in treatment of <i>Apasmara</i> , <i>Unmada</i> , <i>Svayathu</i> , <i>Udara</i> , <i>Gulma</i> , <i>Arsas</i> , <i>Pandu</i> , <i>Kamala</i> , <i>Halimaka</i> , <i>Vishma jwara</i> , etc.
20	Ca.Chi.11/41	<i>Amtraprasa ghrta</i> is like <i>Amrta</i> (<i>Ambrosia</i>) for human beings.
21	Ca.Chi.13/107	Buttermilk is like ambrosia for patients suffering from <i>Gaurava</i> , <i>Arochaka</i> , <i>Mandagni</i> , <i>Atisara</i> , <i>Vata-Kapha roga</i> .
22	Ca.Chi.13/194	Milk is very useful like that of <i>Ambrosia</i> for God's. It is good for emaciated patients after different therapies.
23	Ca.Chi.15/16 (com)	<i>Ksheera Dadhi Nyaya</i> explains the transformation of preceding <i>Dhatus</i> into the succeeding just like milk into curd, curd into butter, butter into ghee, ghee into <i>Ghrta manda</i> , etc.
24	Ca.Chi.15/35	Just as ghee melts by application of physical heat, ejaculation of semen takes place due to heat produced during physical exercise involved at the time of sexual intercourse.
25	Ca.Chi.15/240	Taking food in the evening even if morning meal is not digested is not injurious like, unspoiled milk being, added with fresh milk do

		not get spoiled (Curdled) and gets mixed up uniformly.
26	Ca.Chi.15/242	Taking food when the night meal is not digested is harmful like adding warm milk to curdled milk, both of which get spoiled.
27	Ca.Chi.19/9	If colour of stools in <i>Atisara</i> is like that of curd, ghee, milk, etc, then it is <i>Asadhya</i> (incurable).
28	Ca.Chi.23/249	<i>Amrta ghrta</i> is like Ambrosia for curing all types of poisons.
29	Ca.Chi.24/197,198	In alcoholic patient with aggravated <i>Vayu</i> and <i>Pitta</i> milk is exceedingly wholesome like rain for a tree afflicted with hot summer.
30	Ca.Chi.25/27	'A smell of ghee' is one among eight types of <i>Vrana gandha</i> (smell emanating from ulcers).
31	Ca.Chi.30/223	Vaginal discharge in <i>Sannipatika Pradara</i> , appears like <i>Sarpi</i> (ghee), <i>Majja</i> (bone marrow) and <i>Vasa</i> (muscle fat).

Table No:7: Analogies in Charaka Samhitha, Siddhi Sthana.

32	Ca.Si.1/12	As small spark of fire grows into a big stable flame when fed gradually with dry grass, cow dung cake, etc, similarly the internal fire in purified person grows strong and stable by administration of <i>Peya</i> . The importance of effects of <i>Samsarjana Krama</i> is told in this analogy.
33	Ca.Si.3/9	Nozzle of <i>Vasti</i> should be straight and tapering like the tail of cow.
34	Ca.Si.9/51	The shape of <i>Netra</i> of <i>Uttara Vasti</i> should be tapering like the cow's tail.
35	Ca.Si.12/5	Cows are protected by cowherd (<i>Gopala</i>) with a staff in his hand similarly a physician should carefully protect the patient.
36	Ca.Si.12/40-44(com)	'One should not take curd at night', with the help of <i>Arthapatti Tantrayukti</i> it could be understood that curd can be taken during day time.
37	Ca.Si.12/40-44(com)	'All types of fish should not be taken with milk', with the help of <i>Purvapaksha Tantrayukti</i> the statement is amplified by 'Chilichima type of fish specially should not be taken with milk'.
38	Ca.Si.12/40-44(com)	In treatment of fever, <i>Tikta Sarpi</i> is told, the detailed recipe is described later; this is an example of <i>Anagatavekshana Tantrayukti</i> .

Table No:8: Analogies in Susruta Samhitha, Sutra Sthana.

1	Su.Su.14/3(com)	<i>Rasa</i> is the essence of <i>Ahara</i> . It is 'produced like ghee'.
2	Su.Su.15/19(com),22(com)	As ghee is unctuous quintessence of the whole milk likewise <i>Ojas</i> is similar essence of all <i>Dhatus</i> .
3	Su.Su.21/32(com)	To differentiate between <i>Prakopa</i> and <i>Prasara</i> comparison with heating of solid ghee is mentioned.
4	Su.Su.22/8	Discharge wound located in various sites. a) Muscle is like ghee. b) In skin and caused by <i>Vata</i> is like curd water, etc. c) In skin caused by pitta is like cows' urine.
5	Su.Su.22/8(com)	<i>Medas</i> and <i>Majja</i> can't be the sites of <i>Vrana</i> , because they are liquified 'like ghee'.

6	Su.Su.23/12	Wounds which are hard like 'Go-Srunga' (cow's horn) and with appearing soft granulations are <i>Asadhya</i> (incurable).
7	Su.Su.23/12(com)	<i>Mastulungah</i> is marrow of skull (brain matter) resembling semi solid 'ghee'.
8	Su.Su.24/8(com)	'Burnt by ghee' burning is indirectly referred to ghee. Similarly, in a disease caused by <i>Rasa</i> means by <i>Doshas</i> located in <i>Rasa dhatu</i> etc. is understood.
9	Su.Su.28/11	Smell 'similar to ghee' is observed in dying patient.
10	Su.Su.31/25	Those who vomit material having 'smell of ghee' are destined to go to the abode of <i>Yama</i> (death).
11	Su.Su.32/4	Appearance of 'cowdung like powder' on head indicates death of patient.
12	Su.Su.40/10	According to some <i>Vipaka</i> is similar to <i>Rasa</i> , 'like milk' boiled in a utensil finally stays sweet.
13	Su.Su.46/428	Milk is 'like nectar' for those afflicted with sun, travelling, speaking and indulgence in sex.

Table No:9: Analogies in Susruta Samhitha, Nidana Sthana.

14	Su.Ni.2/12	<i>Kaphaja Arsas</i> is in shape of ' <i>Gosthanaakaara</i> ' (cows teat).
15	Su.Ni.6/12	In a type of <i>Vataja Prameha</i> , <i>Sarpirmeha</i> , patient excretes urine like ghee.
16	Su.Ni.11/7	The discharge from <i>Kaphaja Grandhi</i> is 'like ghee'.
17	Su.Ni.13/26	Cyst produced by <i>Kapha</i> , <i>Medas</i> & <i>Vayu</i> in <i>Mamsa</i> , <i>Sira</i> & <i>Snayu</i> on bursting passes excessive discharge like honey, ghee & muscle-fat (<i>Sarkarabuda</i>).
18	Su.Ni.16/11	Lips vitiated by <i>Medas</i> (fat) are like <i>Ghritamanda</i> (scum of ghee).

Table No:10: Analogies in Susruta Samhitha, Sareera Sthana.

19	Su.Sa.2/36	As lump of ghee coming in contact of fire liquifies, ovum of women moves on during coitus with man.
20	Su.Sa.4/4	Seven layers of skin are formed like cream in milk.
21	Su.Sa.4/21	<i>Sukra</i> pervades whole body as ghee in milk & juice in sugar cane.
22	Su.Sa.9/3(com)	<i>Dhamani</i> and <i>Srotas</i> are transformation of <i>Siras</i> (<i>Sira Vikara</i>) as like transformation of milk into its <i>Vikaras</i> (products like curd, ghee, etc).

Table No:11: Analogies in Susruta Samhitha, Chikitsa Sthana.

23	Su.Chi.1/7	Wound caused by vitiation of <i>Pitta</i> & <i>Rakta</i> looks 'like <i>Ghrita Manda</i> ', smells like fish cleaned water.
24	Su.Chi.13/10	" <i>Gomootra Gandhi</i> " means <i>Silajatu</i> , which smells like <i>Gomootra</i> is said to be of superior quality.
25	Su.Chi.29/23	' <i>Amsumat</i> ' is one of the twenty-four varieties of <i>Soma</i> which is said to be ' <i>Aajyagandha</i> ' i.e, which smells like ghee.

Table No:12: Analogies in Susruta Samhitha, Kalpa Sthana.

26	Su.Ka.8/59	Scorpions which are black, pale, 'resembling cow's urine' (<i>Goomootra Abhah</i>), hairy, red, etc, have mild poison.
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Table No:13: Analogies in Susruta Samhitha, Uttara Tantra.

27	Su.Utt.1/11	Eye ball is shaped like ' <i>Gosthana</i> (cow's teat)'.
28	Su.Utt .15/17	<i>Arman</i> which is small 'curd like' (<i>Dadhinibham</i>) should be treated like <i>Sukra</i> .
29	Su.Utt.39/143	Milk taken in acute fever kills patient like poison.
30	Su. Utt .40/19	Faeces which flow out similar to 'ghee', 'milk', fat, etc, lead to death of patient if he is emaciated and debilitated.
31	Su. Utt .40/100	Milk is commended like Ambrosia in all types of diarrhoea.

Table No:14: Analogies in Astanga Hrudayam, Sutra Sthana.

1	A.H.Su.5/29	<i>Dharoshnam</i> (milk drawn directly from the udder into mouth) is similar to nectar. ' <i>Dharoshnam Amrtopamam</i> '.
2	A.H.Su.8/50	Milk is best suited 'just as nectar' for those who are debilitated by diseases, therapies, walking long distances, speaking, sexual intercourse, fasting, exposure to sun and such other activities for emaciated aged and children.
3	A.H.Su.18/30	Just as spark of fire being feed by grass, dry cow dung, etc, augments gradually and becomes great, steady and capable of burning everything. So also, the internal fire by regimen of <i>Peya</i> , etc, in a person who has undergone purificatory therapies.
4	A.H.Su.25/16,21	<i>Arsoyantra</i> and <i>Angulitraanaka yantras</i> are shaped 'like the nipple of the cow'.
5	A.H.Su.26/42	Leech will suck on vitiated blood first from mixture of vitiated and unvitiated blood, just like swan sucks only milk from mixture of milk and water.

Table No:15: Analogies in Astanga Hrudayam, Sareera Sthana.

6	A.H.Sa.1/17	<i>Suddha Sukra</i> is white in colour heavy, unctuous, sweet, thick more in quantity, 'resembles ghee' or honey or oil.
7	A.H.Sa.3/8	The seven layers of skin are produced from blood 'like <i>Ksheerasantaanika</i> ' (scum of milk) formed during boiling milk.
8	A.H.Sa.3/62 (com)	Just as milk is converted to curd, curd to butter and butter to ghee, the <i>Rasa Dhatu</i> becomes <i>Rakta Dhatu</i> , <i>Rakta</i> becomes <i>Mamsa</i> and so on. This is ' <i>Ksheera Dadhi nyaya</i> ' which explains <i>Dhatu Parinaama</i> (tissue metabolism).
9	A.H.Sa.3/97	<i>Sleshma Prakruti</i> persons possess colour 'like that of <i>Gorochana</i> , etc'.
10	A.H.Sa.3/103	<i>Kapha Prakruti</i> persons are similar in nature to cow, bull, etc.
11	A.H.Sa.5/17	He who's head or face become covered with unctuous (greasy) powder 'like the powder of cowdung' ends his life within a month.
12	A.H.Sa.5/81	<i>Atisaara</i> (diarrhoea) is fatal, when faecal matter resembles colour 'like ghee, milk, curd, etc'.

Table No:16: Analogies in Astanga Hrudayam, Nidana Sthana.

13	A.H.Ni.7/39	Arsas caused by predominance of <i>Sleshma</i> are like nipple of the cow (<i>Gosthana sannibhaah</i>).
14	A.H.Ni.9/7	<i>Asmari</i> is formed just as <i>Gorochana</i> (ox gall) is formed from <i>Pitta</i> (bile) in the body of ox.
15	A.H.Ni.9/39	In <i>Mootrasaada</i> , urine resembles the colour of <i>Rochana</i> (ox gall).
16	A.H.Ni.12/32	In <i>Baddhodara</i> , enlargement resembling the tail of cow appears above the umbilicus (broad at the top, small at bottom).

Table No:17: Analogies in Astanga Hrudayam, Chikitsa Sthana.

17	A.H.Chi.1/19	In <i>Saamajvara</i> (fever accompanied with <i>Ama</i>), medicine should not be consumed as it further increases <i>Aama</i> , which is already accumulating in alimentary tract just as ‘milk fed to serpent’ increases poison only.
18	A.H.Chi.1/82	Ghee is ‘like nector’ when <i>Doshas</i> are <i>Pakva</i> (not having <i>Aama</i>), but is poison when otherwise.
19	A.H.Chi.1/86	Drinking of ghee mitigates <i>Vata</i> just as the fire of a burning house can be extinguished only by water pouring on it.
20	A.H.Chi.1/107	Drinking milk invigorates the body which has become weak by <i>Langhana</i> just as rain water helps growth of forest which has been destroyed by fire.
21	A.H.Chi.3/99	<i>Amrutapraasa ghrita</i> processed with <i>Jivaneeya gana</i> etc, ghee, milk, etc, consumed with milk as <i>Anupaana</i> acts like nector to human beings.
22	A.H.Chi.7/49	Milk is highly beneficial in <i>Madatyaya</i> with increase in <i>Vata</i> and <i>Pitta</i> like rain is to tree tormented by heat of summer.
23	A.H.Chi.15/130	Buttermilk is like nectar for those suffering from heaviness of body, loss of taste, flatulence, weak digestion, diarrhoea, in <i>Vata Kapha roga</i> .
24	A.H.Chi.15/131	After every therapy milk should be given. It strengthens all <i>Dhatus</i> , improves body strength, destroys the accompaniment of the <i>Doshas</i> ; for those who have emaciated body by drugs and therapies milk alone acts as nectar.

Table No:18: Analogies in Astanga Hrudayam, Uttara Sthana.

25	A.H. Utt.3/27	The body of child seized by <i>Mukhamandita Graha</i> emits smell ‘like that of cow’s urine’.
26	A.H. Utt.6/37	<i>Mahapaisachika ghrita</i> is just like nectar (<i>Amruta</i>), it bestows intelligence and growth of body in children.
27	A.H. Utt.11/13	Among five <i>Arma</i> varieties, the one which ‘resembles curd (<i>Dadhi nibham</i>)’ should be treated as of <i>Sukra</i> .
28	A.H. Utt.14/2	<i>Linga Naasa</i> when not fully formed is uneven and ‘resemble the curd-water’ (<i>Dadhimastu Nibha</i>).
29	A.H. Utt.25/6	<i>Vataja Vrana</i> exudes fluid which resemble ‘water of curd’.
30	A.H. Utt.25/8	<i>Pittaja vrana</i> exudes fluid which resembles ‘urine’.

31	A.H. Utt.31/17	<i>Granthi</i> caused by <i>Medas</i> , <i>Amla</i> , <i>Kapha</i> involving tendons, muscle and <i>Siras</i> (veins) etc, exudes fluid resembles muscle fat, ghee, honey when pricked.
32	A.H.Utt.39/132	Good <i>Silajatu</i> smells like that of cow's urine.

DISCUSSION: In Ayurveda Cow is given more importance among all animals. It is a domestic animal which is supposed to be reared in every household. Cow is considered as a mother, holy animal and worshipped before starting of any auspicious work from the age of *Vedas* to till date. There is no household without using its products like milk, curd, ghee, etc. Cow's products are easily available and form base of various medicines. Analogies related to Cow and *Panchagavya* helps us to understand the hidden concepts easily as these aspects are observed regularly. Out of 426 chapters of *Bruhat-Trayee*, nearly 100 Analogies related to Cow & *Panchagavya* are identified. They help us to understand the original intention of the author as explained below. To identify drugs like "Gomootra Gandhi" means *Silajatu*, which smells like *Gomootra* is said to be of superior quality¹; 'Amsumat' is one of the twenty-four varieties of *Soma* which is said to be 'Aajyagandha' i.e, which smells like ghee². To explain properties of unseen objects like *Ojas* has colour 'like that of ghee'³. To help us understand physiological process like 'Ksheera Dadhi Nyaya' - As milk is entirely converted into curd, so also *Rasa* in its entirety is converted into *Rakta*. Similarly, *Mamsa*, *Medas*, *Asthi*, *Majja*, *Sukra* are formed by virtue of progressive stages of transformation. (Ca.Su.28/4(com))⁴; *Kapha Prakruti* persons are similar in nature to cow, bull etc⁵. To reveal the hidden concepts like in *Saamajvara* (fever accompanied with *Ama*), medicine should not be consumed

as it further increases *Aama*, which is already accumulating in alimentary tract just as 'milk fed to serpent' increases poison only⁶. To understand pathology like breast milk vitiated by *Kapha* is white in colour, excess sweet in taste, saline after taste, smell of ghee, oil, etc, slimy, thready, settles at bottom of vessel containing water⁷. To assess the prognosis of a disease like if colour of stools in *Atisara* is like that of curd, ghee, milk etc then it is *Asadhya* (incurable)⁸; Wound which are hard like 'Go-Srunga' (cow's horn) and with appearing soft granulations are *Asadhya* (incurable)⁹. To diagnose disease like in *Mootrasaada*, urine resembles the colour of *Rochana* (ox gall)¹⁰. To proceed in Treatment like *Ksheera anupana* is 'like *Amruta*' (*Ambrosia*) for those indulged in fast, long walk, long speech, sex and exposure to wind or sun¹¹. To guide us in preparing medicine & instruments like the shape of *Netra* of *Uttara Vasti* should be tapering like the cow's tail¹². To stress importance of certain procedures like as small spark of fire grows into a big stable flame when fed gradually with dry grass, cowdung cake etc, similarly the internal fire in purified person grows strong and stable by administration of *Peya*. The importance of effects of *Samsarjana Krama* is told in this analogy¹³.

Some Analogies are present in all the three treatise like a) Milk is best suited 'just as nectar' for those who are debilitated by diseases, therapies, walking long distances, speaking, sexual intercourse, fasting, exposure to sun and such other activities

- for emaciated aged and children^{14,15,16,17,18}.
 b) *Silajatu* smells like that of cow's urine^{19,20,21}.
 c) Appearance of 'cowdung like powder' on head indicates death of patient^{22,23,24}.
 d) *Ksheera Dadhi nyaya* which explains *Dhatu Parinaama* (tissue metabolism)^{25,26}.

- e) Buttermilk is like ambrosia for patients suffering from *Gaurava, Arochaka, Mandagni, Atisara, Vata-Kapha roga*^{27,28}.
 f) *Kaphaja Arsas* is in shape of 'Gosthanaakaara' (cows teat)^{29,30}. etc. Of all Analogies those related to ghee are more in number and the next one is that of milk.

Table no 19. Number of Analogies related to Cow in Bruhatrayee.

Cow & its parts	Ghee	Milk	Curd	Urine	Dung
14	45	30	18	10	6

CONCLUSION

Ayurveda is unique medical science unlike other sciences and adopts varied form of means through which knowledge is gained & shared. Analogy/ *Upama* is an important aspect in teaching chosen by our *Acharyas* which is still in vogue. It is an expression in which an unfamiliar object is compared with a familiar one. The subject matter is easily incorporated into the mind of learner effectively. Variety of Analogies are used for perceiving knowledge on subjects related to fundamental principles of Ayurveda, Anatomy, Physiology, Pathology, Prognosis, Treatment, Instruments, Drugs & Ethics of Practice etc. Cow is a domestic animal reared in almost every locality. Analogies related to cow and its products are easily understood by layman also. They act as memory aids and creates interest in learning. Now it is the time for young research scholars to revalidate the efficacy of certain formulations and statements and bring them to light by developing evidence-based *Ayurveda* based on analogical expressions related to Cow w.s.r. to *Panchagavya* in *Bruhatrayee*.

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