

TERMINOLOGIES EXPLAINED BY COMMENTARIES OF CHARAKA SAMHITA W.S.R. TO JANGAM DRAVYA

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ABSTRACT

Every science has its significant terminologies. *Ayurveda* also has its specific terminologies. Terminologies have significance for understanding the science and more precise knowledge. Every commentator of classical *Ayurvedic* texts denotes varied terminologies while describing various topics. This is very specific and useful regarding *dravya* description. In the context of *jangam dravya* (medicine of animal origin) various commentators denotes various terminologies. This will be very interesting and very essential matter in the identification of *jangam dravya*. Terminologies regarding *jangam dravya* will be studied collectively and critically for identification, confirmation and significance of *jangam dravya*. For more precision terminologies from *Charak samhita* only is considered. This will highlight study of terminologies for more precise knowledge. Identification of some unidentified *jangam dravya* will be done with the help of terminologies explained by classical texts and their commentaries.

Keywords: *Jangamdravya, Paribhasha, Samhita, Matsya, Chilchim, Charak, Chakrapani, Gangadhara*

INTRODUCTION

Every science develops on its own basic principles and theories. Like *natyashastra* (Indian science of drama) developed on different types of facial gestures and expressions, *pakashastra* (Indian science of cooking) developed on qualities of *ahariya dravya* (edible drugs) and *sanskara* (different types of processes) on them.^[1] Like wise ayurveda also has its significant basic principles and theories on which it developed through a period of time.^[2] Also every science has its own special terminologies for explanation. There are different terms in different sciences. Also same word can have different meanings in different sciences. Ex. The term *Rasa* means *parada* (mercury) in

rasashastra, taste in *pakashastra*, 1st *dhatu* in *sharirshastra* etc.

So we have to know each and every terminology's use in our science for convenience of understanding and confirmation of knowledge. *Ayurveda* also has specific and significant terminologies. Here we are going to discuss some terminologies that mean we will discuss the importance of terminologies of *jangam dravya* for identification and confirmation of *dravyas*.

Aim

To study the different terminologies from *Charak Samhita* regarding *jangam dravya*.

Objectives:

- 1) Collection of terminologies about *Jangam dravya* from *charak samhi-*

ta and commentaries of *charak samhita*.

- 2) Identification & confirmation of some *Jangam dravya* (like *Indrabh, Undra, upachakra, ambukukkuti, ankapada, baka etc*).
- 3) Significance of terminologies.
- 4) Significance of Samhita (classical texts) in the context of terminologies.

Materials: Bruhat trayi (charak samhita, sushruta samhita, ashtanga hrudaya) & their respective commentaries

1. Commentaries of charak samhita
 - Ayurveda dipeeka-Chakrapani
 - Jalpakalpataru – Gangadhara
2. Commentaries of sushruta samhita
 - Nibandha sangraha – Dalhan
 - Sushrutarth sandipana - Haranchandra
3. Commentaries of sushruta samhita
 - Ayurved rasayan – Hemadri
 - Sarwanga sundara – Arundutta

Methodology

The method can be as follows-

1. Comprehensive and critical reading of the text and commentaries

2. Collection of terminologies regarding *jangam dravya*
3. Interpretation of those terminologies
4. Technical correlation – the references of that term in all *charak samhita* will be discussed
5. Transliteration – means references of that term from other related or unrelated text
6. Confirmation of that term
7. Discussion on the different characteristics and aspects of that term
8. Conclusion
9. Establishment of that term regarding that text

So through such method, we can discuss and confirm all the terms from text. In this article, terms specifically related to *jangam dravya* will be considered.

Database of *Jangam dravya*:

In my M.D. dissertation, I had prepared database of *jangam dravya* from *Bruhat-Trayi* and *Laghu-Trayi*.^[3]

Statistics regarding *Jangam dravyas*

Total <i>Jangam dravya</i> : -	1260
Total references of <i>Jangam dravyas</i> : -	23085
Total <i>Samhita</i> referred: -	6 (<i>bruhat-trayi & laghu-trayi</i>)
References in <i>Charaka Samhita</i> : -	5966
References in <i>Sushruta Samhita</i> : -	6781
References in <i>Ashtanga Hrudaya</i> : -	4300
References in <i>Madhava Nidana</i> : -	86
References in <i>Bhavaprakasha</i> : -	5088
References in <i>sharangadhara Samhita</i> : -	863
<i>Jangam dravya</i> in <i>Charaka Samhita</i> : -	585
<i>Jangam dravya</i> in <i>Sushruta Samhita</i> : -	694
<i>Jangam dravya</i> in <i>Ashtanga Hrudaya</i> : -	541
<i>Jangam dravya</i> in <i>Madhava Nidana</i> : -	39
<i>Jangam dravya</i> in <i>Bhavaprakasha</i> : -	460
<i>Jangam dravya</i> in <i>Sharangadhara Samhita</i> : -	139

In this dissertation, collection of various terminologies of *jangam dravya* which are described in classical texts and their respective commentaries were collected.

With the help of these commentaries, we can identify and establish the unidentified *jangam dravya*.

There are 177 *Jangam dravya* are found to be unidentified today, from which 60 are described in *charak samhita*. They are as follows:-

Charaka samhita – *Indrabha, Udra, Urana, Utkrosha, Aara, Ambukukkuti, Angarachudaka, Ankapada, Atyuha, Avakara, Charushka, Chamara, Dundubhi, Gomayu, Gonnarda, Gopaputra, Gandaka, Haridraka, Chillata, Chirati, Dindimanaka, Priyatmaja, Priyavadi, Siddhartha, Timingala, Jatuka, Jati, Kankuyashtika, Kairata, Krukantaka, Keshari, Kurchika, Kakkubha, Kakulimruga, Kakamadgu, Kakatundaka, Kalapucchaka, Kamkali, Kottakaraka, Koyashti, Kadali, Kakubha, Kalavinka, Lohaprushtha, Latta, Lattashaka, Madgu, Manitundaka, Megharava, Madhuha, Nandimukhi, Pakkara, Pandavika, Pundarika, Pushkaravha, Dhumika, Raktashirshaka, Raktavartmaka, Raama, Rohini, Shafari, Sharari, Shashagh-*

ni, Shatapatra, Sumukha, Vantada, Varada, Vati, Varpota, Vataha. Total 60 *dravyas* are found to be unidentified in *Charaka Samhita*.

So, we have to work on identification and confirmation of these *Jangam dravya* with the help of definitions and characteristics described in text & commentaries. Also we can obtain help from modern Zoology, but that is not the topic of this article. Now we will discuss that how to establish a *Jangam dravya* with the help of terminologies.

Priority should be given to this step before conducting zoological survey as well as field work. Hence here are some examples –

Indrabh: *Indrabha* is unidentified *Jangam dravya*. The only 2 references can be found in classical text and they only denotes about its classification. *Indrabha* is included in *Vishkira Varga*. *Chakrapani* and *hemadri* had commented about *Indrabh*. Both had mentioned that *indrabh* is a subtype of *KANK*.

(Table no 1.1)

Dravya	Samhita	Sthana	Adhyaya	Sutra	Varga
Indrabha	<i>Charak</i>	<i>Sutra</i>	27	49	<i>Vishkira mruga</i> ^[4]
Indrabha	<i>Ashtanga hrudaya</i>	<i>Sutra</i>	6	46	<i>Vishkira varga</i> ^[5]

Commentary about *Indrabh*: -

(Table no 1.2)

Indrabha	<i>Indrabhah kankasadrusho vividhavarneh/</i>	<i>Ashtanga hrudaya</i>	<i>Sutrasthan</i>	6	46	<i>Hemadri</i> ^[6]
Indrabha	<i>Indrabhah malla-kankah</i>	<i>Charak</i>	<i>Sutrasthan</i>	27	49	<i>Chakrapani</i> ^[7]

Indragopa: *Indragopa* is well known term for ayurvedic scholars because its relevance with blood color. *Indragopa*'s color is same as pure blood. So many references are found

in this context. But references of *indragopa* as a *dravya* are found only in two places. They are as follows: -
(Table no 2.1)

Dravya	Samhita	Sthan	Adhyaya	Sutra	Lakshan	Varga
Indragopa	<i>sushruta</i>	<i>sutra</i>	1	30	-	<i>Udbhijja</i> ^[8]
Indragopa	<i>Sushruta</i>	<i>Sutra</i>	6	32	<i>Avyapanna rutu lakshana</i>	^[9]

Indragopa is mentioned as *udbhijja Dravya* by *sushruta* and in normal *rutu lakshanas* 'shakragopojjwala mahi' *lakshana* is included. *Dalhana* mentioned two properties of *indragopa* i.e. *pravrut kaalaja* and *atiraktakrumayah* means *indragopa* is an insect of

rainy season with very dark red colour. While *chakrapani* only mentioned that *indragopa* is a famous insect. Commentary is as follows: -
(Table no 2.2)

<i>Indragopa</i>	<i>Indragopa swanamprasiddhah kitavisheshah</i>	<i>Charak</i>	<i>Sutra</i>	24	22	<i>Chakrapani</i> ^[10]
Indragopa	<i>Indragopakah pravrutakalaja udbhijja 'indravadhu' iti loke</i>	<i>Sushruta</i>	<i>Sutra</i>	14	22	<i>Dalhana</i> ^[11]
Indragopa	<i>Indragopah pravrutkalaja atirikta-krumayah indravadhu itiloke</i>	<i>Sushruta</i>	<i>Sutra</i>	1	30	<i>Dalhana</i> ^[12]
Indragopa	<i>Shakragopah indravadhu anye tyo-tiringam aahu</i>	<i>Sushruta</i>	<i>Sutra</i>	6	32	<i>Dalhana</i> ^[13]
Indragopa	<i>Indragopah varshaprabhavo raktakitavisheshah</i>	<i>sushruta</i>	<i>Sutra</i>	1	23	<i>Haranchandra</i> ^[14]

Undra: This is indentified animal. *Undra* is water-cat as per all commentators. It is mentioned as *udra*, *odra* and *undra* in *samhita*. This is included in *varishaya varga* by *charaka*, *kulachara varga* by *sushruta* and *mat-sya varga* by *vagbhata*. That means this is

accepted or known to every *granthakara* that *undra* is an aquatic animal. It may look like cat, so that it referred as *jalabidal* or *paniyabidala*. Commentary is as:-
(Table no 3.1)

<i>udra</i>	<i>Udrah jalabidalah</i>	<i>charak</i>	<i>sutra</i>	27	40	<i>Chakrapani</i> ^[15]
odra	<i>Odrah paniyabidalah 'odan' iti loke</i>	<i>sushruta</i>	<i>sutra</i>	46	94	<i>Dalhana</i> ^[16]
udra	<i>Udro jalabidalah</i>	<i>Ashtang hruday</i>	<i>sutra</i>	6	53	<i>Hemadri</i> ^[17]
udra	<i>Udro jalabidal 'uda' iti loke</i>	<i>sushruta</i>	<i>sutra</i>	46	94	<i>Haranchandra</i> ^[18]

Internal use of *undra* is not mentioned in classical texts. Only external use of skin is mentioned for *anagni swedan karma* by *sushruta*. Latin and English name of *undra* can

not be obtained. So research work has to be done regarding the identification of *udra*. References of *undra* are as follows: -
(Table no 3.2)

Dravya	Samhita	Sthan	Adhyaya	Sutra	Varga
Undra	Charak	Sutra	27	40	Varishaya ^[19]
Undra	Sushruta	Sutra	46	94	Kulachala ^[20]
Undra	Ashtanga hrudaya	Sutra	6	53	Matsya ^[21]

Urana: This is non identified Jangam dravya. It is mentioned only in charaka samhita only at one place. Charaka has included urana in jangal mruga varga. Identifi-

fication and further use is not described. Commentators also didn't explain anything about it.
(Table no 4.1)

Dravya	Samhita	Sthan	Adhyaya	Sutra	Varga
Urana	Charak	Sutra	27	45	Jangal mruga ^[22]

Upachakra: Upachakra is included in vishkira varga by all samhitas. English name of upachakra is 'C.C.Partija'. Chakrapani has mentioned upachakra as sub-

type of chakora. Dalhana has mentioned it as subtype of krakara. The commentaries about chakravak are as follows: -
(Table no 5.1)

Upachakra	Upachakrah	chakorbhetdah	Charak	Sutra	27	47	Chakrapani ^[23]
Upachakra	Upachakrah	krakarabhedah	Sushrita	Sutra	46	59	Dalhana ^[24]
Upachakra	Upachakrah	chakrawakah	Sushruta	Sutra	46	59	Haranchandra ^[25]
Upachakra	Upachakrah	shwabhracharah	Ashtanga	Sutra	6	44	Hemadri ^[26]
		krushchamchurmadavilah	hrudaya				

The references of chakravak are as follows: (Table no 5.2)

Dravya	Samhita	Sthan	Adhyaya	Sutra	Varga
Upachakra	Charak	Sutra	27	47	Vishkira mruga ^[27]
Upachakra	Sushruta	Sutra	46	59	Vishkira varga ^[28]
Upachakra	Ashtanga hrudaya	Sutra	6	44	Vishkira varga ^[29]

Reference of chakravak as dravya is at only once in charak samhita and that is for shodhana karma - virechana at kalpa stha-

na. In this formulation (kalpa), skin of upachakra is used.
(Table no 5.3)

Dravya	Samhita	sthana	adhyaya	Sutra	Chikitsa prakara	Upakram	Awastha	Kalpa
Upachakra mansa	Charak	kalpa	12	18	Shodhan	Virechan	virechanartha	Danti drav anti mans arasa yoga ^[30]

Ambukukkuti: The aquatic hen is termed as ambukukkuti in classical texts. Both chakrapani and dalhana has mentioned it.

(Table no 6.1)

<i>Ambukukkuti</i>	<i>Ambukukkuti jalakukkuti</i>	<i>Charak</i>	<i>Sutra</i>	27	43	<i>Chakrapani</i>
<i>Ambukukkuti</i>	<i>Ambukukkutika jalakukkuti</i>	<i>Sushruta</i>	<i>Sutra</i>	46	105	<i>Dalhana</i> ^[31]
	<i>krushnavarna 'budyak' iti loke</i>					

The *ambukukkuti* is included in *varichara varga* by *charaka* and *plava varga* by *sushruta*. Further information and usage is not described.

(Table no 6.2)

<i>Dravya</i>	<i>Samhita</i>	<i>Sthana</i>	<i>Adhyaya</i>	<i>Sutra</i>	<i>Varga</i>
<i>Ambukukkuti</i>	<i>Charak</i>	<i>Sutra</i>	27	43	<i>Varichara</i> ^[32]
<i>Ambukukkuti</i>	<i>Sushruta</i>	<i>Sutra</i>	46	105	<i>Plava</i> ^[33]

Angarchudak : This *Jangam dravya* is unidentified. This is referred in *pratuda varga* by *charaka*. But further description is not

obtained from classical texts. Commentators also didn't describe anything.

(Table no 7.1)

<i>Dravya</i>	<i>Samhita</i>	<i>Sthana</i>	<i>Adhyaya</i>	<i>Sutra</i>	<i>Varga</i>
<i>Angarchudak</i>	<i>Charak</i>	<i>Sutra</i>	27	52	<i>Pratuda mruga</i> ^[34]

Aara : This is also an unidentified *Jangam dravya*. Only *charaka* has mentioned it in *varichara varga* (aquatic animal). It may be famous in *charaka*'s period, because *cha-*

krapani has commented that it is self famous animal.

(Table no 8.1)

<i>Aara</i>	<i>Aara swanaamkhyata</i>	<i>Charak</i>	<i>Sutra</i>	27	43	<i>Chakrapani</i> ^[35]
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Further information about *Aara* is not obtained from classical texts. The reference is as follows (Table no 8.2)

<i>Dravya</i>	<i>Samhita</i>	<i>Sthana</i>	<i>Adhyaya</i>	<i>Sutra</i>	<i>Varga</i>
<i>Aara</i>	<i>charak</i>	<i>Sutra</i>	27	43	<i>Varichara</i> ^[36]

Atyuha: This is described in *charaka samhita* in *pratuda varga*. No other information obtained. *Chakrapani* mentioned its local

names and comment that it is and famous animal.

(Table no 9.1)

<i>atyuha</i>	<i>Atyuha dahukah datyuha iti va patha, sa cha prasiddha</i>	<i>Charak</i>	<i>Sutra</i>	27	50	<i>Chakrapani</i> ^[37]
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(Table no 9.2)

<i>Dravya</i>	<i>Samhita</i>	<i>Sthana</i>	<i>Adhyaya</i>	<i>Sutra</i>	<i>Varga</i>
<i>Atyuha</i>	<i>charak</i>	<i>sutra</i>	27	50	<i>Pratuda</i> ^[38]

Avakara: This is described in *charak samhita* in *vishkir varga*. No other information (Table no 10.1)

obtained. This is an unidentified *Jangam dravya*. No commentator described it.

<i>Dravya</i>	<i>Samhita</i>	<i>Sthana</i>	<i>Adhyaya</i>	<i>Sutra</i>	<i>Varga</i>
<i>Avakara</i>	<i>Charak</i>	<i>Sutra</i>	27	49	<i>Vishkira</i> ^[39]

Baka

This is a famous aquatic bird. *Sushruta* and *Bhavaprakasha* included it in *plava*

varga while *charaka* in *varichara varga* and *vagbhata* in *jalachara varga*. No other in-

formation obtained. Commentators described that, it is a famous bird with white (Table no 11.1)

colour.

Dravya	Samhita	Sthan	Adhyaya	Sutra	Varga
Baka	<i>Charak</i>	<i>Sutra</i>	27	41	<i>Varichara</i> ^[40]
Baka	<i>Sushruta</i>	<i>Sutra</i>	46	105	<i>Plava</i> ^[41]
Baka	<i>Ashtanga hru- daya</i>	<i>Sutra</i>	6	51	<i>Jalachara</i> ^[42]
Baka	<i>Bhava prakash</i>	<i>Purva khanda</i>	<i>Mansa Varga</i>	32	<i>Plava</i> ^[43]

Only this information obtains from *samhita* about its classification. (Table no 11.2)

Baka	<i>Bakah pandurapakshah pra- siddhah</i>	<i>sushruta</i>	<i>Sutra</i>	46	105	<i>Dalhana</i> ^[44]
Baka	<i>Bakah pandurapakshah</i>	<i>Charak</i>	<i>Sutra</i>	27	41	<i>Chakrapani</i> ^[45]
Baka	<i>Bakah pandurapakshah pra- siddhah</i>	<i>AshHrd</i>	<i>Sutra</i>	6	51	<i>Hemadri</i> ^[46]

Ankapaada: *Ankapaad* is coated only in *charaka* siddhisthana. If *mahisha* or *aja basti* is unavailable then, skin of *ankapaada* can be used for preparation of *basti yantra*. *Cha-*

krapani comment that *ankapaada* is *charamachataka*- a subtype of *chataka pakshi*. (Table no 12.1)

Ankapaada	<i>Ankapaadah machatakah</i>	<i>char- Charak</i>	<i>Siddhi</i>	3	12	<i>Chakrapani</i> ^[47]
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The reference is as follows - (Table no 12.2)

Dravya	Samhita	Sthan	Adhyaya	Sutra	Upayoga
Ankapaada charma	<i>Charak</i>	<i>Siddhi</i>	3	12	<i>Bastiyantara dravya</i> ^[48]

So these are some examples of definition & establishment of *jangam dravya*. Now the most important definition is of *chilichim masya*.

Chilichim : *chilichim matsyaah shakali lohitaakshaah sarwato lohitarajji prayo bhumau charati sthalameenasadyakam (dalhan tika, sushruta samhita sutrasthana 20/8)*^[49]

Chilichim is *Sthalameena* mean it is *matsya* (fish) by species but it renders on soil also. It is amphibian animal. It is a fish but it can renders on banks of sea (seashore). After searching on internet, I found that

there is only one fish like this is PNUEMA. So we can study on this topic like this method.

DISCUSSION

Some points are already discussed above; hence it is not necessary to repeat. In the context of *dravya varnana*, *charak* has coated that according *Ayurveda* every single drug has medicinal properties.^{[50]. [51]}

This means every *dravya* has medicinal value in this world. These *dravya* can be classified in different views and different types for study and knowledge.

Dravya: lakshanas of dravya are described in samhita very clearly. ^{[52] [53]}

There are two varieties of *dravya*: - 1) *karana dravya* 2) *karya dravya*

karana dravya : The nine *dravya*, responsible for the creation of this world are known as *karana dravya*. ^[54]

karya dravya : The *dravyas* which are created from these *karana dravya* are known as *karya dravya*.

These *karya dravya* are again divided into two varieties. ^{[55], [56], [57]}

1) *chetana dravya* & 2) *achetana dravya*

Again *dravyas* are divided in 3 types by *YONIBHEDA*. (*Utpatti bheda*)^[58]

a) *jangam dravya* b) *audbhida dravya*
c) *parthiva dravya*

In these three types, *jangam* and *audbhida* are *chetana dravyas* while *parthiva* are included in *achetana dravyas*.

In this above context *jangam dravya* are described first. So as per *Krama – Varnan Vichar* in *Ayurveda*, *jangam dravyas* are significant in this type. ^[59]

Krama Varnan Vichar: -

There are many authentic ways in which classical *Ayurvedic* texts has been written. This was invented by the ancient sages and *Ayurvedic* practitioners in those times. The main purpose behind inventing and writing classical texts was to give maximum information in a lucid manner without vast description. Different types of *tantrayukti* and *siddhantas* (tools for writing and understanding of classical texts) have been mentioned for the same. ^{[60], [61]}

This also includes *Krama Varnana Vichar* which means chronological order. In this type according to *karma*, *rachana* etc., the most significant content is placed foremost. Likewise the contents are arranged in chronological order as per its criteria.

For Ex. – in *Ayurveda*, *Saptadhatu* concept is explained according to its origin (*utpatti krama*). Likewise in *Tridosha* concept, *vata* has been given the most significant place amongst *pitta dosha* & *kapha dosha* by its superior function and characteristics. While describing *dravya*, the chronological order is as '*Jangam, Audbhid, and Parthiwa*'. *Jangam* being most significant amongst the two, it is coated at first place. The '*uddesha*' and '*nirdesha*' *tantrayukti* can also be used for elaboration of this chronological order. ^[62]

CONCLUSION

So we can conclude that study of terminologies is very much important in various aspects.

Study of terminologies is very basic study of any science which reveals the proper and authentic knowledge of respective science. This is same for *Ayurveda* science. Terminologies described in *Ayurveda* science are very unique and has to be studied.

In this article we had discussed about terminologies related to *jangam dravya* from classical texts. It is very helpful in the definition, identification and confirmation of different *jangam dravya* like *aara*, *angarchudak*, *baka*, *chilichima*, *indrabha*, *ambukukkuti*, *undra* etc.

Also it emphasizes the significance of *jangam dravya* which were in vast use at the ancient period. At that time the use of *jangam dravya* was very common. Therefore, *jangam dravya* are described in first and foremost in three types of *dravya*.

Also we can elaborate the significance of *samhita* (*Ayurved* classical text) in the context of terminologies of *jangam dravya*. For more precise clinical practice and usefulness of different kind of *dravya*,

study of classical texts is very much important.

The study of terminologies and keen interpretation of classical texts are useful for establishment of the uses of *jangam dravya* in Ayurved treatment.

This study of terminologies can help in further work on zoological survey of *Jangam dravya*.

Further study:

- 1) Field work: for zoological survey & identification of *jangam dravya*. It can be done with help of description available in text and commentaries and characteristics of *jangam dravya*.
- 2) Correlation of *janagm dravya* described in classical texts and today's existing animals can be done with the help of this study.
- 3) More extensive study on this topic is necessary

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