IAMJ

Review Article *International Ayurvedic Medical Journal* *ISSN:2320 5091*

UNDERSTANDING CHARAKA SAMHITA WITH DRUSHTANTA W.S.R ORNITHOLOGY

Dr. Likhita D.N[1], Dr. Raghavendra Udupa[2], Dr. Shrikanth PH[3]

[1]Asst. Professor, [2,3]HOD and Professor; Department of Ayurveda Samhita and Siddhanta

[1,3]SDMAH, Udupi, Karnataka, India

[2]AAMC, Moodbidri, Karnataka, India

ABSTRACT

In *Ayurveda* classics, there are few techniques which are very useful to understand *Samhita* and their use helps in application of these principles in routine. But these techniques are less and less utilized while reading *Samhita* as their meaning of those similar terms cannot be differentiated. For example: *Drushtanta, Nidarshana Tantrayukti, Nirvachana Tantrayukti* and *Upamana Pramana*. In order to solve this problem we have to refer text again.

Here attempt to understand *CharakaSamhita* is done by applying *Drushtanta* (one among *PanchaAvayavaVakya*) of Pakshi.

Key words: *Drushtanta, Nidarshana Tantrayukti, Nirvachana Tantrayukti, Upamana Pramana*

Drushtanta

Under the context of 44 *Vadamarga*, one of them is *Drushtanta*.

दृष्टान्तो नाम यत्र मूर्खांवेदूषा बुद्धेसाम्य, यो वण्यें वर्णयांते। यथा आग्नेरुष्णः, द्रवमुदक, ांस्थिरापृांथेवी, आांदेत्यःप्रकाशक इांते; यथा आांदेत्यः प्रकाशकस्तथ साख्य ज्ञान प्रकाशक इांते॥च.ांवि८/३४

Drushtanta is that which is used to explain a context with an example which is understood by *Moorkha* as well as *Vidusha*.

Moorkha-मुह्वैांचेत्ये। (मुह्- मोह, वैांचेत्य-ांविगतांचेत्त)

Vidusha–ांविद्- ज्ञायते

Upamana

उपमानम्- प्रांसेद्धसाधम्योत्साध्य साधनम् उपमानम्। न्यायदर्शन१/१/६

औपम्य नाम यदन्येन अन्यस्य सादृश्यम् आांधेकृत्य प्रकाशन; यथा दण्डेन दण्डकस्य, धनुषा धनुस्तम्भस्य, इष्वासेन आरोग्यदस्यांते॥ च.ांवि८/४२

उदाहरण चक्रपाांणे- दण्डेनदण्डकस्यांते दण्डेन प्रांसेद्धेन अप्रांसेद्धस्य दण्डकस्य साधम्येम् आप्तात्श्रुतवान्कुम्भकार दण्डवांत्विकरदर्शने सत्ययमसौ दण्डक सज्ञो ांविकार इांते प्रत्यांते.....

Here a non-popular concept is explained with a popular concept. For example,

How to cite this URL: Dr.Likhita D.N Et Al: Understanding Charaka Samhita With Drushtanta W.S.R Ornithology. International Ayurvedic medical Journal {online} 2016 {cited 2016 July} Available from: http://www.iamj.in/posts/images/upload/2553_2557.pdf

Medical students may not have seen a pa-patient having *Dandaka Roga* which has a very rare occurrence. So the teacher must explain this unfamiliar concept with a simile which is known to all i.e a *Danda* or stick. Stick is very familiar to all. But rate of incidence of *Dandaka* is very less. (0.1 per 1 million population-**Tetanus Surveillance-United States, 2001—2008**)

Giving such simile he tries to tell that how a person expert in archery will never miss his aim in case the aim is clear, big and not too far etc, similarly a doctor with all perfect *Chatushpada* will provide health to patient. So here also *Drushtanta* is given which is popular among the laymen.

Nidarshana* and *NirvachanaTantrayukti

ानिदशेन नाम- मूखे ाविदुषा बुांद्धेसाः ाविषयो दृष्टान्त च.ासे१२/४४ चक्रपाणेटीका

ानिवेचन नाम पाण्डितबुांद्धेगम्यो दृष्टान्तः।.... ानिवेचन ानिरुक्तेः-यथा"ावोवेध सपोते यतो ाविसपेस्तेन सांज्ञेतः"। च.ासे१२/४४ चक्रपाणेटीका

Pandita-पण्डा अस्य सञ्जाता।

पण्डा- बुांद्धे/ ज्ञान

Nidarshana Tantrayukti is similar to *Drushtanta* which is a example given that can be understood by *Moorkha*a well as *Vidusha*. But *Nirvachana Tantrayukti* is that which can be understood by Pandita only. It can be considered as *Nirukti* or derivation too which is understood by *Pandita*.

INTRODUCTION

Drushtanta were given in classics so that they would be understood by the students very easily. In the routine when they faced similar situations they would remember the *Drushtanta* and comparison would help them gain practical knowledge of subject which they had understood in theory. These *Drushtanta* were taken from the nature, which were very commonly seen and felt by the students.

In the present situation the concepts are unclear to us because the change that has taken place since years (from the time of text till present), lot of difference in the things we see in nature, our relation with the nature and our approach towards nature.

The usual *Drushtanta* that were given from nature were-

1. Related to Substances seen aound like *Ghata, Pata, Kedara-Kulya, Ksheere-Dadhi* etc
2. Related to activities like *Yuddha Bhoomi-Chamu, Paka Kriya, Ishvasa* etc
3. Related to living beings like *Vruksha, Pakshi, Pashu* etc

As we are drifting apart from nature we are unable to understand this concept better. In order to understand this difference that has aroused in present era, a concept of Ornithology was studied to understand Bird behavior and their *Drushtanta* taken in texts.

Ornithology

Ornithology is a branch of zoology that concerns the study of birds.The origins of the word ornithology come from the Greek *Ornithologos* and late 17th-century Latin *Ornithologia* meaning "bird science"[1].

There are two essentially different kinds of ornithology:

1. **Systematic or Scientific**
2. **Popular**

The first deals with the structure and classification of birds, their synonymies and technical descriptions, while the latter deals with their habits, songs, nesting, and other facts pertaining to their life histories.

In our olden days people were though not interested in classifying them under different species, they observed their structure (few instruments are named by the structure of these birds, their beaks, their claws etc.), behavior (birds are capable of flying high in sky compared to any other living beings), their nesting behavior (they never leave their nestlings for long time) and their manners with humans (they return to their masters how far they fly).

MATERIALS/ REVIEW OF LITERATURE

1. *Charaka Samhita* with *Ayurveda Deepika Conmmentary*
2. *Charaka Samhita* with *Gangadhara-Vyakhya*
3. *Shabda Kalpa Druma*
4. *Amarakosha*
5. Sanskrit- English dictionary by *Vamana ShivaramaApte*
6. Various internet sources

METHOD OF STUDY

The bird behavior that are commonly observed and are mentioned in Ornithology were listed and compared to the *Drushtanta* given in *Charaka Samhita*to understand few concept of *Ayurveda*.

OBSERVATION AND DISCUSSION

Bird behaviors that were found similar to the *Drushtanta* given in *Charaka Samhita* and found by bird observers were-

1. अनुषक्तकाममजस्रमाहारांवेहारपरमनवांस्थि तममषेणमसचय शाकुनं ांविद्यात् | *Charaka Samhita Shareera Sthana* 4/38

राजसस्य षड्ांवेधो दैत्य ांपिशाच राक्षस सपे प्रेत शकुांने सत्वानुकारेण| *Charaka SamhitaShareera Sthana*4/40

Among various *Kaya*- 7 *Satvika Kaya*, 6 *Rajasika Kaya*, 4 *Tamasika Kaya* are seen. Among 6 *Rajasika Kaya*, one is *Shakuna Kaya*, which refers the *Satva* of such people are similar to bird behavior. They tend to fall to various feelings soon. They also have the nature of preserving food.

The Researchers of Ornithology found that birds violently defend their nest holes. A scientist in 1889 reported cases of House Sparrows attacking 70 different bird species. Nervous birds flick their tails. Aggravated birds crouch with the body horizontal, shove their head forward and partially spread and roll forward their wings, and hold the tail erect. This can intensify to a display with wings lifted, crown and throat feathers standing on end, tail fanned, and beak open. Especially during fall and winter, many birds hide food to retrieve and eat at a later time. This behavior is called "caching". Caching helps birds survive during bad weather and when food sources are low. These birds store hundreds of seeds a day. Each seed is placed in a different location and they remember where each one is, even a month later[2].

2. .....नराश्चटकवत्प्रांसेञ्चांन्ति कांचेत्व्रजांन्ति बहुशः ांस्त्रियम्।... *Charaka Samhita Chikitsa Sthana* 2/4/3-6

....कांचेत्चपुरुषाश्चटकवत् आंचेराच्चल शुक्र बहुशः पुनः पुनः ांस्त्रिय व्रजांन्तेन ांचेर स्तब्ध शुक्रानव बहुशुक्रसांके|... *Gangadhara*

The sparrows are considered to be very famous for frequent copulation, similar nature is seen in few men.While in elephants time duration of copulation is more, not the frequency of copulation.So similar synonyms were found in *ShabdaKalpaDruma*for the *Chataka*too.

...कामुकः,कामचांरे...*ShabdaKalpaDruma*

One of the reasons that sparrows have been popular as food as given by experts of Ornithology is that they have been thought of as an aphrodisiac, because of their frequent and visible copulating. House sparrows have a reputation for lecherousness that can be traced back as far as Aristotle (384-322BC), and Chaucer, Shakespeare and John Donne all associated the bird with sexual behavior. According to Nicholas Culpeper, the medieval herbalist and dietician, "the brain of sparrows when eaten provokes the lust exceedingly". The tree sparrow has the same reputation in the East[3].

3. रसाद्रक्ततततोमासमासान्मेदस्ततो अास्थिच। अस्थ्नो मज्जा ततः शुक्र शुक्राद्गभेः प्रसादजः|| *Charaka Samhita-Chikitsa Sthana* 15/4

...यथा खले उत्पातेताना कपोतानां ाभिन्नादेग्गामेना स्वीयस्वीयमागेणैव गच्छता गम्य देशस्य प्रत्यासन्न ाविप्रकृष्टत्वादि भेदेन शीघ्र ाचिरेण गमनं भवाते, तद्वत्। ....खलेकपोत न्यायस्तु मनाग्दुघेटः| *Chakrapani*

खलं - क्लौ- भूः। स्थानम्। खलाधानम्। धान्यमाडिवारखामार इाते भाषा| *Shabda Kalpa Druma*

In the formation of *Dhatu*, various *Nyaya* are mentioned like *Ksheera Dadhi Nyaya, Kedara Kulya Nyaya, Khale Kapota Nyaya. Khale Kapota Nyaya*- its mentioned that pegions after collecting its nutrition from a particular sites, goes to its own destiny. The time taken to reachits destiny depends on thedistance it has to travel. similarly each *Dhatu* gets nourished at particulartime based on the distance of the nutrition and site of *Dhatu*. Like the nourishment is target specific, similar to the *Kapota* or pigeon is also target specific.

There are many theories about how pigeons manage to return 'home' when released 100's of miles from their loft. A champion racing pigeon can be released 400-600 miles away from its home and still return within the day. This amazing feat does not just apply to 'racing' or 'homing' pigeons, all pigeons have the ability to return to their roost. A 10-year study carried out by Oxford University concluded that pigeons use roads and freeways to navigate, in some cases even changing direction at freeway junctions. Other theories include navigation by use of the earth's magnetic field, visual clues such as landmarks, the sun and even infrasound's (low frequency seismic waves). Whatever the truth is, this unique ability makes the pigeon a very special bird[4].

4. ास्फिक्पूवो कांटे पृष्ठोरु जानु जङ्घापद क्रमात्| गृध्रसी| स्तम्भ रुक्तोदैः गृहणांतेस्पन्दते मुहुः॥ वाताद्वात कफात्तन्द्रा गौरवारोचकान्विता| *CharakaSamhita Chikitsa Sthana* 28/56-57

गृध्रमांपेस्यांते| *Amarakosha*

स्यदः-speed, Rapid motion. Sanskrit-English dictionary by *VamanaShivaramApte*

Gridhrasi is a disease which is having a similar gait of *Gridhra* i.e. Vulture. The gait will be abnormal in *Gridhrasi*, which is simulated with gait of Vulture. Since *Gridhra* was commonly seen by the students, it was easy for the teacher to explain about the disease.

This was observed by the various experts of Ornithology. It is noticed that at leisure the Black Vulture walks with a peculiar gait, on

the ground, they walk with a waddling gait, the rear bouncing with each step. When more hurried the bird "gallops," with the tail angled up, the head lowered and the body held more horizontally[5].

RESULTS

Based on the observation done in this study, it is found that there is a necessity to understand our *Shastra* with the help of the Nature. The rapidity with which we are drifting away from nature, it appears that it will be difficult to understand *Shastra* in upcoming years, as our science is found very close to nature and it is derived from nature. So it can be stressed that study of other sciences which are related to nature like Ornithology should be done, i.e*Paratantravalokana* (one of the *Buddhi-medhakaroGana*) to enhance our intelligence in understanding the *Shastra*.

CONCLUSION

These are the few examples taken from classics to understand the concept of *Drushtanta*. Such deep analysis of each *Drushtanta* will give us better knowledge of our science. This effort is needed at present since we have already drifted apart from nature. Any *Drushtanta* given from the nature is very less grasped by us.

CORRESPONDING AUTHOR

Dr. Likhita D.N
Asst. Professor
SDMAH, Udupi, Karnataka,India
Email: likhitabharath@gmail.com

Source of Support: Nil
Conflict of Interest: None Declared

REFERENCES

1. Newton, Ian (1998). Population limitation in birds. Academic Press. p. 2. ISBN 0-12-517366-0.
2. Broom, D.M.; Fraser, A.F. (2015). Domestic Animal Behaviour and Welfare (5 ed.). CABI Publishers. pp. 42, 53, 188. ISBN 1780645392.
3. Summers-Smith, J. Denis (2009). "Family Passeridae (Old World Sparrows)". In delHoyo, Josep; Elliott, Andrew; Christie, David. Handbook of the Birds of the World. Volume 14: Bush-shrikes to Old World Sparrows. Barcelona: Lynx Edicions.ISBN 978-84-96553-50-7.
4. Journal of Avian Biology-32:120-126. Copenhagen 2001)-Pair copulation frequency correlated with female reproductive performance in tree Sparrows Passer montanus.
5. Pigeons reveal map-reading secret- BBC News
   By Jane J. Lee-New Theory on How Homing Pigeons Find Home -National Geographic News
6. The Raptors *of Arizona* (1998, Richard L. Glinski, Arizona. Game and Fish Dept.)Handbook of the birds of India and Pakistan, Volume 1 (2 Ed.) (1978, Ali Salim, Ripley, Sidney Dillon) Oxford University Press