INTRODUCTION

Every science develops on its own basic principles and theories. Like natyashashtra (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, ambukukati, 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

| Jangam dravya | Total | Total references of Jangam dravyas | References in Charaka Samhita | References in Sushruta Samhita | References in Ashtanga Hrudaya | References in Madhava Nidana | References in Bhavaprakasha | References in sharangadhara Samhita | Jangam dravya in Charaka Samhita | Jangam dravya in Sushruta Samhita | Jangam dravya in Ashtanga Hrudaya | Jangam dravya in Madhava Nidana | Jangam dravya in Bhavaprakasha | Jangam dravya in Sharangadhara Samhita |
|--------------|-------|-----------------------------------|------------------------------|-----------------------------|-------------------------------|-------------------------------|-------------------------------|---------------------------------|---------------------------------|-------------------------------|-----------------------------------|-------------------------------|---------------------------------|-------------------------------|---------------------------------|
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:-


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)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthana</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indrabha</td>
<td>Charak</td>
<td>Sutra</td>
<td>27</td>
<td>49</td>
<td>Vishkira mruga⁴⁴</td>
</tr>
<tr>
<td>Indrabha</td>
<td>Ashtanga hrudaya</td>
<td>Sutra</td>
<td>6</td>
<td>46</td>
<td>Vishkira varga⁵⁵</td>
</tr>
</tbody>
</table>

Commentary about *Indrabh*:

(Table no 1.2)

<table>
<thead>
<tr>
<th>Indrabha</th>
<th>Indrabhah kanka-sadrusho vividha-varnah</th>
<th>Ashtanga hrudaya</th>
<th>Sutrasthan</th>
<th>6</th>
<th>46</th>
<th>Hemadri⁶⁶</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indrabha</td>
<td>Indrabhah malla-kankah Charak</td>
<td>Sutrasthan</td>
<td>27</td>
<td>49</td>
<td></td>
<td>Chakrapani⁷⁷</td>
</tr>
</tbody>
</table>
**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)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Lakshan</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indragopa</td>
<td>sushruta</td>
<td>sutra</td>
<td>1</td>
<td>30</td>
<td>-</td>
<td>Udbhijja[^8]</td>
</tr>
<tr>
<td>Indragopa</td>
<td>Sushruta</td>
<td>Sutra</td>
<td>6</td>
<td>32</td>
<td>Avyapanna</td>
<td>rutu lakshana</td>
</tr>
</tbody>
</table>

Indragopa is mentioned as udbhijja Dravya by sushruta and in normal rutu lakshanas ‘shakragopojwala mahi’ lakshana is included. Dalhana mentioned two properties of indragopa i.e. pravrut kaalaja and atiraktakramayah 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)

<table>
<thead>
<tr>
<th>Indragopa</th>
<th>Indragopa swanamprasiddhah kitavisheshah</th>
<th>Charak</th>
<th>Sutra</th>
<th>24</th>
<th>22</th>
<th>Chakrapani[^10]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indragopa</td>
<td>Indragopakah pravrutakalaja udbhijja ‘indravadhu’ iti loke</td>
<td>Sushruta</td>
<td>Sutra</td>
<td>14</td>
<td>22</td>
<td>Dalhana[^11]</td>
</tr>
<tr>
<td>Indragopa</td>
<td>Indragopah pravrutakalaja atiriktakramayah indravadhu itiloke</td>
<td>Sushruta</td>
<td>Sutra</td>
<td>1</td>
<td>30</td>
<td>Dalhana[^12]</td>
</tr>
<tr>
<td>Indragopa</td>
<td>Shakragopah indravadhu anye yotiringam aahu</td>
<td>Sushruta</td>
<td>Sutra</td>
<td>6</td>
<td>32</td>
<td>Dalhana[^13]</td>
</tr>
<tr>
<td>Indragopa</td>
<td>Indragopah varshaprabhavo rakaktitavisheshah</td>
<td>sushruta</td>
<td>Sutra</td>
<td>1</td>
<td>23</td>
<td>Haranchandra[^14]</td>
</tr>
</tbody>
</table>

**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 masya 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)

<table>
<thead>
<tr>
<th>udra</th>
<th>Udrah jalabidalah</th>
<th>charak sutra</th>
<th>27</th>
<th>40</th>
<th>Chakrapani[^15]</th>
</tr>
</thead>
<tbody>
<tr>
<td>odra</td>
<td>Odrah paniyabidala ‘odan’ iti loke</td>
<td>sushruta sutra</td>
<td>46</td>
<td>94</td>
<td>Dalhana[^16]</td>
</tr>
<tr>
<td>udra</td>
<td>Udro jalabidalah</td>
<td>Ashtang hruday sutra</td>
<td>6</td>
<td>53</td>
<td>Hemadri[^17]</td>
</tr>
<tr>
<td>udra</td>
<td>Udro jalabidal ‘uda’ iti loke</td>
<td>sushruta sutra</td>
<td>46</td>
<td>94</td>
<td>Haranchandra[^18]</td>
</tr>
</tbody>
</table>

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 cannot be obtained. So research work has to be done regarding the identification of undra.

References of undra are as follows: -

(Table no 3.2)
**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*. Identification and further use is not described. Commentators also didn’t explain anything about it. (Table no 4.1)

**Upachakra:** *Upachakra* is included in *Vishkira Varga* by all samhitas. English name of *upachakra* is ‘C.C.Partija’. *Charakpani* has mentioned *upachakra* as subtype of *chakora*. *Dalhana* has mentioned it as subtype of *krakara*. The commentaries about *chakravak* are as follows: - (Table no 5.1)

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

Reference of *chakravak* as *dravya* is at only once in *Charak samhita* and that is for *shodhana karma - virechana at kalpa sthana*. In this formulation (kalpa), skin of *upachakra* is used. (Table no 5.3)

**Ambukukkuti:** The aquatic hen is termed as *ambukukkuti* in classical texts. Both *charakpani* and *dalhana* has mentioned it. (Table no 6.1)
Ambukukkuti | Ambukukkutika jalakukkuti | Charak Sutra | 27 43 | Chakrapani
---|---|---|---|---
Ambukukkuti | Ambukukkutika jalakukkuti | Sushruta Sutra | 46 105 | Dalhana[31]

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)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambukukkuti</td>
<td>Charak Sutra</td>
<td>27</td>
<td>43</td>
<td>Varichara[32]</td>
<td></td>
</tr>
<tr>
<td>Ambukukkuti</td>
<td>Sushruta Sutra</td>
<td>46</td>
<td>105</td>
<td>Plava[33]</td>
<td></td>
</tr>
</tbody>
</table>

**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)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angarchudak</td>
<td>Charak Sutra</td>
<td>27</td>
<td>52</td>
<td>Pratuda mruga[34]</td>
<td></td>
</tr>
</tbody>
</table>

**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 *chakrapani* has commented that it is self famous animal.

(Table no 8.1)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aara</td>
<td>Aara swanaamkhya</td>
<td>Charak Sutra</td>
<td>27</td>
<td>43</td>
<td>Chakrapani[35]</td>
</tr>
</tbody>
</table>

Further information about *Aara* is not obtained from classical texts. The reference is as follows

(Table no 8.2)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aara</td>
<td>charak Sutra</td>
<td>27</td>
<td>43</td>
<td>Varichara[36]</td>
<td></td>
</tr>
</tbody>
</table>

**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)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atyuha</td>
<td>Atyuha dahukah datyuha iti va patha, sa cha prasiddha</td>
<td>Charak Sutra</td>
<td>27</td>
<td>50</td>
<td>Chakrapani[37]</td>
</tr>
</tbody>
</table>

(Table no 9.2)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atyuha</td>
<td>charak sutra</td>
<td>27</td>
<td>50</td>
<td>Pratuda[38]</td>
<td></td>
</tr>
</tbody>
</table>

**Avakara**: This is described in *charak samhita* in *vishkir varga*. No other information obtained. This is an unidentified *Jangam dravya*. No commentator described it.

(Table no 10.1)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avakara</td>
<td>Charak Sutra</td>
<td>27</td>
<td>49</td>
<td>Vishkira[39]</td>
<td></td>
</tr>
</tbody>
</table>

**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 colour.

(Table no 11.1)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Varga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baka</td>
<td>Charak</td>
<td>Sutra</td>
<td>27</td>
<td>41</td>
<td>Varichara^{40}</td>
</tr>
<tr>
<td>Baka</td>
<td>Sushruta</td>
<td>Sutra</td>
<td>46</td>
<td>105</td>
<td>Plava^{41}</td>
</tr>
<tr>
<td>Baka</td>
<td>Ashtanga hru-daya</td>
<td>Sutra</td>
<td>6</td>
<td>51</td>
<td>Jalachara^{42}</td>
</tr>
<tr>
<td>Baka</td>
<td>Bhava prakash</td>
<td>Purva khanda</td>
<td>Mansa Varga</td>
<td>32</td>
<td>Plava^{43}</td>
</tr>
</tbody>
</table>

Only this information obtains from samhita about its classification.

(Table no 11.2)

<table>
<thead>
<tr>
<th>Baka</th>
<th>Bakah pandurapakshah prasiddhah</th>
<th>Sushruta</th>
<th>Sutra</th>
<th>Dalhana^{44}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baka</td>
<td>Bakah pandurapakshah</td>
<td>Charak</td>
<td>27</td>
<td>Chakrapani^{45}</td>
</tr>
<tr>
<td>Baka</td>
<td>Bakah pandurapakshah prasiddhah</td>
<td>AshHrd</td>
<td>Sutra</td>
<td>Hemadri^{46}</td>
</tr>
</tbody>
</table>

**Ankapaada:** Ankapaad is coated only in charaka siddhisthana. If mahisha or aja bas-ti is unavailable then, skin of ankapaada can be used for preparation of basti yantra. Chakrapani comment that ankapaada is char-machataka- a subtype of chataka pakshi.

(Table no 12.1)

**Ankapaada Ankapaadah charmachatakah**

The reference is as follows -

(Table no 12.2)

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Samhita</th>
<th>Sthan</th>
<th>Adhyaya</th>
<th>Sutra</th>
<th>Upayoga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ankapaadaarma</td>
<td>Charak</td>
<td>Siddhi</td>
<td>3</td>
<td>12</td>
<td>Bastiyantra dravya^{48}</td>
</tr>
</tbody>
</table>

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

**Chilichim:** chilichim matsyaah shakali lohitakshaah sarwato lohitaraaji prayo bhumau charati sthalameenasadayakam (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 PNUEMSA. 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’ tantrayuktii 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, ambukkuti, 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,
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 *Jangam 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

**REFERENCES**

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