



### Exemplifications in *Sushrut Samhita*:

#### Ancient methods of teaching and learning.

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#### ABSTRACT:

*Ayurveda* is regarded as one of the ancient most science which is having its root of origin in *vedic* literature. In *vedic* period, the teaching and learning were dependant on Guru *Shishya* Parampara were-in the knowledge was given by the teachers to the disciples directly by speech. The literatures were made easy to understand with help of describing and comparing the principles with examples such as exemplifications. Exemplification means giving specific, vivid examples for the purpose of adding more information to explain, define and illustrate a general idea and to elaborate the main idea. Exemplification make the literature easy to understand and it plays a very important role in learning and teaching in *Ayurvedic Samhitas*. In Ayurved exemplification is called as *Drushtanta*. *Drushtanta* is a part of

*Tantrayukti*. *Tantrayukti* means a logical compilation of a text. *Tantrayukti* is very essential to understand the science in correct way. Better understanding of Shashtra is only possible with the knowledge of *Tantrayukti*. It provides knowledge of writing techniques, explains hidden meaning. *Sushruta-Samhita* is not merely a surgical text. It is a comprehensive encyclopedic work on *Ayurveda* as a whole including its fundamental principles This article will help readers to know more about *Drushtanta* and it's application in *Sushrut Samhita*.

**Key words:** exemplification, *Drushtanta*, *Tantrayukti*, *Sushrut Samhita*

#### INTRODUCTION:

The word 'literary' relates to literature. Research usually means finding something new – a substance, a formula or an

invention. So, literary research means finding something new within a literary work. Literature research - a soul of conceptual research with possible integration would be useful for better health care practices in future. However current research practices are focused more on clinical research. Literature research even though base of any research has so far remained neglected branch of a research. Literary Research is the backbone of various research branches. Literary Research includes - To find out all possible information about a particular text or literature in published or unpublished matter in various forms such as *Shilalekha*, *Tadpatri*, Manuscript, *Samhitas*, *Samgrah* texts, etc. The literary purpose is used to entertain and to give aesthetic pleasure in understanding and reading the situations and the principles described. The focus of the literary purpose is on the words themselves and on a conscious and deliberate arrangement of the words to produce a pleasing or enriching effect.

In this article, the literature work is done on *Drushtanta* i.e., Exemplification from *Sushrut Samhita*. *Sushruta* is the father of surgery and the greatest surgeon of ancient period. *Sushrut Samhita* is a *Shalya-Pradhana Tantra*. This treatise contains detailed descriptions of teaching and practice of the great ancient surgeon *Sushruta* which has considerable surgical relevance even today. *Sushrut Samhita* is a major surgical text of Vedas and is considered to be the most advance literature of surgical practices of its time.

Development of *Sushrut Samhita*: *Sushrut*: 200 B. C. – 2<sup>nd</sup> Century A. D.

*Nagarjuna*: 5<sup>th</sup> Century A. D.

*Chandrata*: 10<sup>th</sup> Century A. D.

Commentator: *Dalhana*: 12<sup>th</sup> Century A. D.

As mentioned in *Charak Samhita Vimana Sthana* about *Drishhtanta* :-

दृष्टान्तं नाम यत्र मुख्यविदुषां बुद्धिसाम्यं, यो वर्ण्य वर्णयति □

यथा अग्निरूष्णं देवमुदकं स्थिरा पृथिवी आदित्यं प्रकाशक इति □□

Description of universal truth comprehensible by all people is known as *Drishhtanta* or example. It illustrates the object. For example, fire is hot, water is liquid, earth is stable

दृष्टान्तस्तु सधर्मस्य वस्तुन प्रतिबिम्बनम् □

A good writer explains his ideas well.

One way to explain the ideas is to include example which make the writers thoughts much more concrete, practical and comprehensible to the reader. Without good example the reader is left with just theories that are too difficult to use and apply.

*Nidarshana*: (as one of *Tantrayukti* in *Sushrut Samhita*)

दृष्टान्तव्यक्तिर्निदर्शनम् □

यथा अग्निर्वायुना सहितं कक्षे वृद्धिं गच्छति तथा वातपित्तकफदुष्टोव्रण इति □□□□□□□□

*Nidarshan* (illustration) - to clarify something by way of an example, such as fire fanned by wind flares up in a heap of

dry grass, likewise wound vitiated by *Vata*, *Pitta*, *Kapha* advances further.

Some Examples Of Drushtanta From Sushrut Samhita Sutrasthan:

यथा खरश्चन्दनभारवाही भारस्य वेत्ता न तु चन्दनस्य □

एवं हि शस्त्राणि बहून्यधीत्य चार्थेषु मूढा □ खरवद् वहन्ति □  
मुमुक्षु □ □

As a donkey carrying a load of sandalwood feels it's weight only and not the fragrance of sandal, similarly those who have studied many sciences but are ignorant of the depths of their meanings, carry the same load just like donkey.

2) ) दोषः प्रकृपितो धातून क्षपयत्यात्मतेजसा □  
इध्दः स्वतेजसा वह्निरूष्वागतमिवोदकम् □  
मुमुक्षु □ □

The vitiated doshas destroys the tissues by their inherent power just like the burning fire is able to evaporate the water in in a vessel due to its own heat.

Some Examples Of Drushtanta From Sushrut Samhita Sharirsthan:

ध्रुवं चतुर्णां सानित्याद् गर्भं स्याद् विधिपूर्वकम् □  
ऋतुक्षेत्राम्बुबीजानां सामग्र्याद् अडकुरो यथा □  
सु. शा. २ □ ३

Just as germination occurs by the concurrence of season, soil, water and seed likewise conception would definitely take place in the presence of four comparable requirements. i.e. menstruation( as season), uterus (as area or soil), amniotic fluid (as water) and healthy sperm and ovum (as seed) .

## CONCLUSION:

In the Discussion part of study entitled, “Literary Study of *Drishtanta* (exemplifications) depicted in *Sushruta Samhita : Sutrasthan and Sharirsthan*” the work is discussed on the basis of concepts, supported by data and logical reasoning. The conclusion drawn from the scientific discussion are as follows:

*Drishtanta* helps to read in between the lines,

For eg: *Drishtanta* Ref. Su.Su.4/4.

As a donkey carrying a load of sandalwood feels its weight only & not the fragrance of sandal, similarly those who have studied many sciences but are ignorant of their depths of meanings, carry the same load just like donkey. Explains, When a doctor studying Ayurveda, feels Ayurveda as a load (as it is vast) but is ignorant of it's benefits and it's importance is similar to that donkey.

QUANTITATIVELY there are total ,

<i>STHAN</i>	<i>DRUSHTANTA</i>
<i>Sutrasthan</i>	20
<i>Sharirsthan</i>	23

*Drushtanta* in *Sharirsthan* are more compared to those in *Sutrasthan* because *Sharirsthan* is based on Human Anatomy and to visualize the vital organs, one needs comparison and examples which helps in imagining.

Also *Drushtanta* helps *Trividha buddhi shishya* (*Uttam buddhi*, *Madhyam buddhi*, and *Heena buddhi*) i.e all three types of

intellectual students, to understand the fundamental concepts.

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