

CONTRIBUTIONS OF ĀYURVEDA DĪPIKĀ BY CHAKRAPANI ON KRIYĀ ŚĀRĪR: A CRITICAL STUDY

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ABSTRACT

Through ages knowledge of any literary fact was transferred to the successor verbally then after some time it was given in writings over bark and in other different way. The ancient medical system i.e. Ayurveda was also one among these. Here as time passes *Samhitā's* are formed then commentators described the hidden facts & also explored the knowledge appropriate during their time. Among these one of the great commentator over *Caraka Samhitā* was *Cakrapāṇi* who has profusely quoted other authoritative texts on medicine, philosophy etc; which were available during that period (some of which are unavailable now). *Cakrapāṇi* has commented in very fascinating way on approximately all the topics of *Carak samhitā* and enlightened the hidden facts in it and also explored new ideas

regarding some of them. He is rightly designated as *Caraka Caturānana* & *Suśruta Sahasranayana* for his writings over *Carak samhitā* & *Suśruta samhitā* respectively. Besides, he has propounded original theories on various aspects of *Āyurveda* which are really the contributions made by him in the various respective branches/fields of *Āyurveda* among which he contributed a lot regarding *Kriyā Śārīra* but are in scattered manner in this present study those contributions are arranged topic wise and are presented in fruitful manner. Among these some of them are definition of *srotomūla*, defining *prakṛti*, *dhātu poṣaṇa nyāya* etc.

KEYWORDS: *Cakrapāṇi*, *Caraka Caturānana*, *srotomūla*, *prakṛti*, *dhātu poṣaṇa nyāya*.

INTRODUCTION

Vedās are the oldest manuscript in the world. Knowledge of *Āyurveda* can be seen in *Atharvaveda* specifically. Being an indispensable guide for health and virtuous acts, this *Āyurveda* is sacred par excellence and is honoured by those proficient in the *Vedās*. And so this diverse knowledge of *Āyurveda* was passed to the next generation through ages by memory without any script as said in *Vāgbhaṭṭa* that “*Brahmā smṛtvā āyuso vedam prajāpatimajigrahat*”.^[1] As human race i.e. *Homo sapiens sapiens* is an intellectual species which apart from interchanging views also carry forward their intellectuality about their history, health issues and spiritual knowledge to their future offspring in the form of wall writings, bark writings, metals writings & paper writings. *Āyurveda* is also regarded as one of the ancient system of medicine with holistic approach towards human health care. It is evolved in India with a rationale logical foundation and has survived as a distinct entity from remote antiquity to the present day.

It is necessary to know about the complete structure of human body before going to treat it. Human body in *Āyurveda* is termed as *Śārīra*. The study of *Śārīra* can be divided into two groups- *Kriyā Śārīra* & *Racanā Śārīra*.

Kriyā Śārīra is the branch of *Āyurveda* which deals with the normal functions of the body. The subject of *Kriyā Śārīra* is as old as origin of *Vedās*, *Upniṣads* & *Purāṇās*.

Since time immemorial different *Ācāryās* & seers compiled their views, knowledge & researches in the form of *saṃhitās*. After the 6th BC many dignified scholars commented on different *Āyurvedic saṃhitās* in the form of commentaries. These became very popular among people.

Ācārya Cakrapāṇi^[2] was born in a *Lodhravali* family in Bengal; son of *Nārāyaṇa*, who was entitled as superintendent in charge of the kitchen (*rasavatī/mahānasa*) and also as minister (*mantri*) of King *Nayapāla* (*Gaūḍādhināth*). His brother *Bhānudatta* was also a royal physician and his teacher was *Naradatta*. *Nayapāla* ruled around 1038-1075 AD. Hence, *Ācārya Cakrapāṇi* can be assigned to about 1075 (11 AD). Though he was a Hindu, he highly regarded *Buddhism* which is reflected from his writings.

Ācārya Cakrapāṇi is popularly known as *Caraka Caturānana* & *Suśruta Saḥāśranayana* for his writings *Āyurveda Dīpikā* & *Bhānumatī* on *Caraka saṃhitā* & *Suśruta saṃhitā*

respectively. He is also known as *Cakradatta* and has too compiled his work as *Cakradatta* reflecting mainly concepts of *Kāyacikitsā*.

Nardatta gurūddiṣṭa carakārthānugāminī |
Kriyate cakradatten ṭikā-āyurvedadīpikā ||^[3]

By implication he is considered to be the most authoritative commentator on *Caraka saṃhitā*. The entire commentary (*Āyurveda Dīpikā*) is available at present. He has provided justification for almost all statements made in his work. An effort has been made by him to coordinate facts scattered in the various chapters of *Caraka saṃhitā*.

Cakrapāṇi has noted several variations in the reading of the text of the *Caraka saṃhitā* and has rejected some readings as unauthoritative. As a faithful lawyer he has provided justification for almost all statements made in his work. While doing so some portions of the text which even now appear to be later interpolations were overlooked by *Cakrapāṇi*. He has however been fully loyal to the author and has justified all his statements with reference to the context. At various places in the commentary he has quoted *Bhaṭṭāra Harīśa Candra*, *Vāgbhaṭṭa*, *Bhoja*, *Sāṃkhyakārikā* and several other scholars and also written their texts to explain the facts.

In addition he has provided grammatical, philosophical and syntactic interpretation of difficult and technical terms used in the text. While explaining textual statements he has cited similes and examples which indicate the contemporaneous customs, manners and even colloquial language of the people.

In order to justify his views expressed in this commentary *Ācārya Cakrapāṇi* has profusely quoted other authoritative texts on medicine, philosophy etc; which were available during that period (some of which are unavailable now). Besides, he has propounded original theories on various aspects of *Āyurveda* which are really the contributions made by him in the various respective branches/fields of *Āyurveda* among which he contributed a lot regarding *Kriyā Śārīra*.

This critical study is guided and impressed with the following remarkable teachings of *Suśruta saṃhitā* quoted in S.Sū.4/7 i.e.

Eka śāstramadhīyāno na vidyāt śāstraniścayam |
Tasmād bahuśrutah śāstram vijānīyāt cikitsakah ||^[4]

The above verse states that by the knowledge of one treatise i.e. medical book the medical practitioner will not get the proper knowledge of the subject but regarding this he has to consult, read & properly interrelate with each other to get the thorough knowledge of the subject.

AIM AND OBJECTIVES

- ❖ Scattered portions of *Kriyā Śārīra* in *Āyurveda Dīpikā* are arranged in the present work. It is thought in future this work will help students of *Āyurveda* & others streams to explore the knowledge of *Kriyā Śārīra* (Human Physiology) of *Ācārya Cakrapāṇi* along with other dignities of *Āyurveda*.
- ❖ Presently a comparative work on *Āyurveda Dīpikā* by *Cakrapāṇi* regarding *Kriyā Śārīra* concerning to different *saṃhitās* and commentaries is lacking. Hence present study is to compare and compile this work and present it in a beneficial way to other scholars of *Āyurveda*.

MATERIALS AND METHODS

- ❖ The present work was undertaken by taking relevant matter regarding *Āyurvedic Kriyā Śārīra* from *Āyurveda Dīpikā* by *Cakrapāṇi* on *Caraka saṃhitā*.
- ❖ The relevant matter of *Āyurveda Dīpikā* on *Kriyā Śārīra* was collected and compiled serially topic wise.
- ❖ Apart from these it was necessary to present the concerned matter of *Kriyā Śārīra* to be further compiled and correlated with other available *saṃhitās* and commentaries for better understanding of the knowledge of *Kriyā Śārīra*.

DISCUSSION

As the case of the medical field detailed knowledge of the human body is conducive to the well being of the individual and for this it is very necessary that an individual must have the proper knowledge of physiology (*Kriyā*) & anatomy (*Racanā*) of the human body. The branch which deals combinedly with the *Kriyā* (physiology) and *Racanā* (anatomy) of human body is known as *Śārīra*. This helps in bringing the factors responsible for goodness/happiness of human to the universe as *Caraka* said that

“*Śārīram sarvathā sarvam sarvadā veda yo bhiṣaka |*
Āyurveda sa kārtseyen veda lokasukhapradam”^[5]

As per this verse *Caraka* wants to designate that the *Vaidya* (medical practitioner) with full and overall knowledge of human body can do proper and successful treatment of an individual suffering from any disease. Every author of *Āyurveda* has detailed various aspects of *Śārīra* more or less in the same manner. The present study is based on critical study of the contributions of *Āyurveda Dīpikā* by *Cakrapāṇi* on *Kriyā Śārīra*.

From the present work done and thorough study of *Āyurveda Dīpikā* and other treatises several below stated facts are the proper contributions of *Cakrapāṇi* on *Kriyā Śārīra* which are very helpful and also effectively very necessary for the proper understanding of human physiology in the light of ancient knowledge with respect to the present criteria.

Cakrapāṇi has commented in very fascinating way on approximately all the topics of *Carak saṃhitā* and enlightened the hidden facts in it and also explored new ideas regarding some of them. He is rightly designated as *Caraka Caturānana & Suśruta Sahasranayana* for his writings over *Carak saṃhitā & Śusruta saṃhitā* respectively.

So the contributions of *Cakrapāṇi* on *Kriyā Śārīra* are –

ŚĀRĪRA

1. He specified *śārīra* as *ātmano bhogāyatanam* i.e. an abode of the enjoyments and sufferings of the soul.^[6]
2. He propounded that it is important to have the proper knowledge of *prakṛti* before describing morbidity i.e. *vikṛti*.^[7]

ŚĀRĪRA DOṢA

3. He firstly used the word *aṃśāṃśavikalpa* and said that by permutation and combination, the three *doṣas* and seven *dhātus* may form innumerable entities.^[8]
4. He enumerated in detail whether *rakta* is *doṣa* or not? Regarding this he presented facts to assign *rakta* as *doṣa*; as the *hetu*, *lakṣaṇa*, *vikāra* & *upkrama* are described as like *vāta*, *pitta* & *kapha*. But he rejected to accept *rakta* as *doṣa* due to not being an independent pathogenetic factor & also is not responsible for the *prakṛti* formation. Therefore there are only three *doṣas*.^[9]
5. He said that *vāyu* is *prādhāna* among *doṣās* due to being *āśu*, *bhūri*, *dāruṇavikāra* *kartṛtvāta*, *preraka* of *sūkṣmamārgānusāri*, *saṃyog-vibhāgakara* of *doṣa-dhātu-mala*.^[10]

6. Regarding *kṣīṇa doṣa*, *Cakrapāṇi* said that – when there is deficiency in the *doṣās*, no *vikāra* is produced but whatsoever is produced; is only a disturbance of the equilibrium where the particular *doṣa* is deficient i.e. *vaīṣmya* occurs.^[11]
7. He added that deficiency in the normal action of *doṣās* does not necessarily lead to the aggravation of opposite action.^[12]
8. He said that *kupita* word implies for both increase & decrease of *vāta* etc; because any discordance in the state of these *doṣās* is called vitiation (*kopa*).^[13]
9. He said that *doṣās* get aggravated in two different ways, viz., by *caya* & *acaya*. Among this *caya prakopa* produces *kāthinya* & *acaya prakopa* produces *ūnabhāva*.^[14]
10. He also said that *doṣās* get vitiated in two different ways^[15] –
 - a) Directly by retorting to their respective aggravating factors;
 - b) Indirectly by retorting to the factors which mainly aggravate other *doṣās*, e.g. sour (*amla*) things aggravate *pitta*, mainly but secondarily *kapha* is also vitiated by the use of such things.

MĀNAS DOṢA

11. He explored the fact that because of the pressure inflicted upon the foetus by the genital tract during the process of delivery, he generally forgets the events of his previous incarnation due to *tamasā viplutam*. But, he, whose mind is dominated by *sāttvika* qualities can recollect events of his past life.^[16]

VĀTA DOṢA

12. During describing locations of *vāta*, *Cakrapāṇi* called *purīṣādhāna* as *pakvāsaya* & also clarified that the sites mentioned in this regard are, however, those where the vitiation of *vāta* generally manifests itself & the diseases caused by the vitiation of *vāta* in these places are difficult to cure. So if *vāta* is controlled in these sites, all types of *vātika* diseases can be prevented.^[17]
13. He added *annavidhāraṇādīni* i.e. deglutition, retention etc. as the function of *prāṇa vāyu*; *ākuñcana* & *prasāraṇa* as the function of *vyāna vāta*. On *apāna vāyu* by *srjati* he meant *niḥsāryati* of *ārtava* & *garbha*.^[18]
14. He considered *prāṇa* as having *ucchvāsa* (expiration) action & *apāna* as having *niḥśvāsa* (inspiration) action in context of ten *dhamnīs* originating from heart & by the view of others he accepted *hṛdaya* as the abode of *apāna vāyu*.^[19]

15. *Cakrapāṇi* explained the fact that as a *mālākāra* & a *kumbhakāra* may stay in the same premises, but retain their own identities; similarly *prāṇa* & *udāna*, even though sharing the same location like *ura*, have their own identities because of their distinct & different functions.^[20]

PITTA DOṢA

16. *Cakrapāṇi* explained *pittāntargatagni* as *agni* within the body represents the *uṣmā* of *pitta* as distinct from the external *agni*. He differentiated both in two respects- firstly as, *pitta* is in fact one of the causes of the suppression of digestive power (*agnimāndya*) as said in *grahaṇī adhyāya* & secondly, ghee is regarded as a remedy for the aggravated *pitta* while it is said to promote *agni*.^[21]

17. Over the term “*rukṣam tejo*” *Cakrapāṇi* divided *pitta* in two types, namely (i) *sadrava* & (ii) *nirdrava*. The first variety of *pitta* is unctuous (*sasneha*), but it loses this liquidity (*kṣpitārdrabhāgam*) because of fasting (*laṅghan*) etc., to become ununctuous (*rukṣa*).^[22]

KAPHA DOṢA

18. *Cakrapāṇi* stated that, among sites of manifestation of *kapha*, both *ura* & *āmāsaya* are equally important (*ubhayamapi tulyam*).^[23]

VYĀDHIKṢAMATVA

19. *Cakrapāṇi* explained the term *vyādhikṣamatva* as *vyādhibalavirodhitva* *vyādhiutpādpratibandhakatvamiti yāvat* i.e. resistance to diseases or immunity from diseases includes both attenuation of the manifested diseases as well as prevention of the unmanifested ones.^[24]

AGNI

20. As per *Cakrapāṇi*, *agni* are thirteen types viz., one *jaṭharāgni*, five *bhūtāgni* & seven *dhātvāgni*. He also said that *agnis* responsible for the synthesis & metabolism of *upadhātus* & *malās* are included under *bhūtāgni*. And *jaṭharāgni* is *pradhāna* among all *agnis* of body because its increase & decrease result in the increase & decrease of *bhūtāgnis* & *dhātvāgnis* respectively.^[25]

21. *Cakrapāṇi* said that *jaṭharāgni*, then *bhūtāgni* & at last *dhātvāgni* is the serial of involvement of *agni* in digestive process.^[26]

ĀHĀRA

22. *Cakrapāṇi* said that *rasas* are predominant markers among *āhāra dravyas* and *vīrya* are predominant markers among *auśadhadravya*.^[27]

ĀHĀRA PĀKA

23. *Cakrapāṇi* **firstly** used the term *avasthāpāka* and also denoted *vipāka* by *niṣṭhāpāka*. According to him, *kapha* & *pitta* get aggravated during the first & second stages of *avasthāpāka* respectively, and at the stage of *niṣṭhāpāka* or *vipāka*, these *doṣās* are produced as a by product (*mala rūpa*). The *doṣās* generated during the *avasthāpāka* are either aggravated or alleviated respectively at the stage of *niṣṭhāpāka* i.e. *vipāka*.²⁸

24. Designated *acchapitta* as *aghanam* i.e. not solid, not dense.^[29]

RASA DHĀTU, DHĀTU POṢAṆA KRAMA & NYĀYA-

25. *Cakrapāṇi* said that *rasa dhātu* is in two forms viz. *sthāyi (poṣya)* & *poṣaka (asthāyi)* *rasa* & so the other *dhātu* also. They are virtually of only one category & do not have different locations & divisions. That is why; the body is described as composed of seven categories (not 14 categories) of *dhātus*. In *rājyaṅsamā* he said that *rasa* which resides in the heart is of *poṣya*.^[30]

26. *Cakrapāṇi* has propounded three *nyāya* regarding *dhātu poṣaṇa* viz., *kṣīra-dadhi-nyāya*, *kedārī-kulyā-nyāya* & *khale-kapota-nyāya*; has also given hint regarding *ek-kāla-dhātupoṣaṇa-nyāya* during detailing the action of *vyāna vāyu* as *yugpaditi ekakālam*.^[31]

- ✓ In C.Sū.28/4 given the three *fallacies* regarding *kṣīra dadhi nyāya* and said that the other two are of equal importance but in C.Ci.15/16 considered that the *khale-kapota-nyāya* is too not an appropriate law governing nourishment of successive *dhātus*.
- ✓ Also he propounded that the *nyāyās* do not contradict each other with regard to the actual manifestation of *dhātus*. So there need not be any controversy about the comparative merits or demerits of these *nyāyās*.
- ✓ So by above findings it can be conclude that *Cakrapāṇi* **favours** the *kedārī kulyā nyāya* as an appropriate one regarding the *dhātu poṣaṇa*.

ŚUKRA DHĀTU

27. Given various aspects of *śukra* as- the essence, the final product of all *dhātu*; the producer of *ojas* & denoted *śukra* as *indriya* (in case of *pavanendriya*), *bījarūpadhātu*.^[32]

ĀRTAVA

28. He described *ārtava* as *yathocitakālabhavaḥ* and said the fact that it is true that (menstruation and) ovulation takes place only after the twelfth year of age of the child but the ovum is present in latent form in the body of the foetus from the period of pregnancy itself.^[33]
29. He propounded that *ārtava kāla* is of 12 days.^[34]

OJAS

30. Discarded the assumption of *ojas* as *eighth dhātu* and as *upadhātu*.^[35]
31. He divided *ojas* into two types – *para* and *apara ojas*. *Para* is of *aṣṭa bindu* and *apara* is of *arddha añjali*. The site of *apara ojas* is vessels attached to the heart and it circulates through *ojovahā dhamanīs* and its attributes are similar to those of pure *śleṣmā*.^[36]

MALA

32. *Cakrapāṇi* explained *mala kṣaya* as *atīvasaṅgādapravṛttermalakṣayam* means excessively obstructed or decrease in excreta and less passing of excreta are the features of *mala kṣaya*.^[37]
33. *Cakrapāṇi* explained *mala vṛddhi* as *atīvautsargādamalavṛddhim* means excessive excretion of excreta is the feature of *mala vṛddhi*.^[38]

PRAKṚTI

34. At various places in commentary *Cakrapāṇi* has defined *prakṛti* as *ārogyam, kāraṇam, pratyāsanna kāraṇam vātādi, mūlabhūta, dehajanakam bījam, bījabhūta avyavahitasambaddhā doṣā, śukraśoṇitamelakakāle ṛturūpe yo utkaṭo bhavati sa prakṛtimārbhate, svabhāva, avikāra svabhāva, utpattikāraṇam, pañcabhūtāsamudāyalakṣaṇāmanityām smaranna rāgdveṣādibhirbhuyate, dehasvāsthya* at C.Sū.9/26 he also denoted this as *marāṇam*.

By all these it can be said that as per *Cakrapāṇi*, *prakṛti* is the conglomeration of *doṣās* in their natural/normal state at the time of conception in between *śukra* and *śoṇita* and this *prakṛti* makes the *svabhāva* of that specific individual which is not harmful (*avikāra*) for himself and is the reason for the individuals existence and is unchangeable.^[39]

35. *Cakrapāṇi* propounded various facts regarding *prakṛti* as^[40]

- ✓ The *doṣa*, which is responsible for the causation of *prakṛti*, is different from the *doṣa* subsequently vitiated to cause the diseases. *Doṣās* of the former category do not play any direct role in the production of the disease & these neither gets aggravated, nor changed, nor diminished.
- ✓ The dominant *doṣās*, at the time of conception do not affect the body at a later stage in as much as they constitute the very nature of the body. And so, being inseparably related to the body, they, in themselves do not cause any bodily defects.
- ✓ The *doṣās* get aggravated at the time of conception do affect the embryo but they do not altogether impair the productivity of *śukra* & *śoṇita*. If however, the *doṣās* are too much aggravated, they might even impair the productive power of *śukra* & *śoṇita*, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned *doṣās*.

PRĀṆĀYATANA

36. As per *Cakrapāṇi*, the two *śamkha* along with *nābhi* & *māṃsa* are required to be included as *prāṇāyatana*. Also denoted *hṛdaya* as *prāṇāyatana*.^[41]

MANOVAHA SROTAS

37. He described regarding the *manovaha srotas* & its roots; & said as *mana* is eternal (*nitya*) so there is no question of providing any nourishment to it.^[42]
38. Regarding the locations of *manovaha srotas* he said that *hṛdaya deśa sambandhi dhamani* penetrate into different parts of the body and are also responsible for carrying the mental stimulus i.e. *manovahā*. For such factors like mind etc., which are beyond sensory perceptions, the entire body works as the channel.^[43]

FACTS ENLIGHTENED AS DEFINITIONS BY CAKRAPĀṆI

1. Defined *samyogavāhī* as conglomeration of *dhātus* in *sama* & *ucita pramāṇa* leads the product of their conglomeration i.e. human body maintained in a healthy way free from any disease.^[44]
2. Defined the **synonyms of āyu** given by *Caraka* as^[45]
 - a) The one that prevents the body from decay so known as *dhāri*;
 - b) Which keeps alive so known as *jīvita*;
 - c) Which serves as a permanent substratum of this body so known as *nityaga*;
 - d) Which transmigrates from one body to another so known as *anubandha*.

3. Defined *yogavāha* action of *vāta* as instead of manifesting its own attributes it manifests the attributes of the *doṣās* with which it is combined^[46]
4. Described *lasīkā* as *picchābhāga* (scummed portion) of *udaka*.^[47]
5. *Cakrapāṇi* defined *virodhinām* in respect of *dhātu* as *parasparaviruddhaguṇānām* i.e. equivalently antagonistic properties.^[48]
6. Defined *rasa* as *rasatīti raso drava dhāturucyate* i.e. which flows or moves and so can be designated as *drava dhātu*. By this *rudhira* can also be meant under *rasa*. In *Tṛṣṇāroga cikitsādhya*, over *Caraka's rasajo-ambubhavo Cakrapāṇi* designated *rasa* as *āpya*.^[49]
7. Defined *sāra* as *viśuddhataro dhātu* i.e. the purest form of the *dhātu* in its normal state.^[50]
8. Defined *āma* as “*āma śabdena eh agnidaūrbalyād avipakvāhārasa eva koṣṭhoplepaka āmo gṛhyate*” i.e. the term *āma* implies the first product of food which has remained uncooked or undigested because of the weakness of the *agni* located in *āmāsaya*. It remains adhered to the wall of gastro intestinal tract.^[51]
9. In context of *srotomūla* he defined *mūla* as *prabhāvasthānam* i.e. the place of origin or the place of maximum indulgence.^[52]
10. Defined *upadhātu* as *upadhātus* do not provide nourishment to subsequent *dhātus* or *upadhātus*, but simply sustain (nourish) the body.^[53]
11. Defined *ārtava* as *yathocitakālabhavaḥ* means *ārtava* is that which presents at regular interval for set interval of time.^[54]
12. Defined *kiṭṭa* as *asārabhāgaḥ* i.e. devoid of essence or nutritious portion.^[55]
13. Defined *sveda* as *udakaviśeṣa* i.e. special type of body fluid.^[56]
14. *Cakrapāṇi* has given specific features of specific *jñānendriyās*^[57] as-
 - a) *Caṣṭe rūpam rūpvantam ca prakāśyatīti cakṣuḥ. Tat ca ubhayanayagolakādhiṣṭhānamekameva* i.e. which enlighten the *rūpa* & *rūpvāna* is known as *cakṣu* & even being situated in two eye balls it is one in number.
 - b) *Śṛṇotyāneneti srotram* i.e. by which the individual hears is *srotra*.
 - c) *Jighratyāneneti ghrāṇam* i.e. by which the individual smells is *ghrāṇa*.
 - d) *Rasatyāsvādayatyāneneti rasam* i.e. by which the individual tastes is *rasana*.
 - e) *Spr̥śatyāneneti sparśanam* i.e. by which the individual feels touch is *sparsāna*.
15. Defined *indriyabuddhi* as *asādhāraṇena kāraṇenendriyeṇa vyapadiṣṭā buddhaya indriyabuddhayaḥ* i.e. intellect originated due to spectacular (distinguished) effect of specific *indriya* is known as *indriyabuddhi*. Also elaborated *kṣaṇikā* in the sense that they fade away soon i.e. *āsūtaravināśinyaḥ* & *niścayātmikā* as *vastusvarūpaparicchedātmikā* i.e.

they are determinate (*niścayātmikā*) in relation to the size, shape etc., of the objects just as a momentary light of a lamp illuminates its surroundings.^[58]

16. Defined *mana* as **atīndriya**^[59] due to *atīkrāntamīndriyam* i.e. it transcends all the sense faculties which are responsible for the perceptions of external objects.
17. **Cakrapāṇi** on C.Śā.1/20 defined the terms described by *Caraka* in **artha** of **mana**^[60] as –
 - a) *Cintya* – which is thought in the form of *kartavya* & *akartavya* by mind.
 - b) *Vicārya* – which is discussed as *upapatti* (evidence) & *anupapatti*.
 - c) *Ūhyam* – the possibility which is logically argued.
 - d) *Dheyaya* – which is the subject of knowledge regarding sentiments.
 - e) *Samkalpya*– which makes assumption on the basis of merits & demerits.
18. Defined **svapna**^[61] as *nirīndriyapradeśe manovasthānam* i.e. sleep is nothing but the location of the mind in a place unconnected with the sensory or motor organs.

CONCLUSION

From the above said facts in the discussion portion we can bravely conclude that *Cakrapāṇi* has contributed a lot regarding *Kriyā Śārīra* some of which are his own statements, some are definitions and some are the new facts over the previous hypothesis generated by other authors.

By looking all these it can be concluded that *Cakrapāṇi*'s contributions in the field of *Kriyā Śārīra* are very useful for understanding the human physiology in the light of *Āyurveda*. And these are too much relevant in the present modern perspectives also. This also proves the brave knowledgeable history of *Āyurveda* during the ancient time.

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