

C A K R A P Ā N I D A T T A

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ABSTRACT

Chakrapanidatta was a famous commentator, compiler, and physician. He belonged to a noble vaidya family. Chakrapanidatta was one of the brightest among the luminaries of India during the eleventh century. Chakrapanidatta stands as a mile stone in the field of writing commentaries on the texts of Ayurveda, which earned for him the three most valuable titles ever achieved by an Ayurvedic physician, viz. Charaka Chaturanana, Sushruta Sahasranayana and Mahamahopadhyaya.

His skill lies in his capacity for presenting the difficult texts in simplest possible forms. Chakrapanidatta was the first to incorporate metallic recipes in Ayurvedic treatment which also deserves appreciation. He earned the fame very early in life and amassed so much wealth that till recently his descendants lived as big Zamindars.

INTRODUCTION :

Cakrapānidatta, a famous Ayurvedic physician, commentator and compiler, who flourished during 11th century A.D. is called 'Caraka Caturānana' for his 'Ayurveda Dīpikā' commentary on Caraka Saṁhitā which is an invaluable work and a treasure of Ayurvedic heritage and wisdom. Apart from this, many other important works on Ayurveda viz. Bṛānumati commentary on Suśruta Saṁhitā, Cakradatta or Cikitsāsāra Sangraha, Muktāvali, Dravyagūṇa Sangraha, and Vyāgradaridra Subhāṅkara etc. are also to his credit. He stands as a

mile stone in the history of Ayurveda. Since the days of Agnivēśa, who was the first to write a comprehensive treatise entitled "Agniveśa Saṁhitā" on Ayurveda from the view point of the school of physicians, the metallic preparations were not in much use for the treatment of various diseases. Cakrapānidatta who came out for more and more usage of the alchemical medicines and inclusion of Rasaparpati and Tāmrayoga is very valuable contribution made by him towards enrichment of Ayurveda. Thus he proved himself to be a physician of an exceptional genius in the history of Ayurveda.

HIS PARENTAGE AND PLACE OF BIRTH :

Cakrapāṇidatta was an inhabitant of Moureshwar, a village in the district of Bribhum in the sub-division of Rampurhat of Bengal. Moureshwar is just six miles away from Ekachakra-nagari where the five Pāṇdavās are believed to have spent a part of their exile period. This place was mostly inhabited by the famous brahmanas and vaidyas. His family was one of the very highly cultured families of Bengal. Cakrapāṇidatta was the younger brother of 'Bhānudatta' who was the commander-in-chief of the Bengal. According to an account given by Cakrapāṇidatta about himself in his book 'Chikitsāsāra Saṅgraha,' he was the younger brother of Bhānudatta and son of Nārāyaṇadatta coming from a kulin family of Lodhravali.¹ Nārāyaṇadatta was the kitchen superintendent of the King Nayapāla of Gouda. Nārāyaṇadatta was also a great physician of exceptional merit and his services were requisitioned by King Nayapāla very often.

HIS PRECEPTOR :

Cakrapāṇidatta explains in his commentary on Caraka Saṁhitā

named Ayurveda Dīpikā that, he was a pupil of Naradatta, a famous physician of that time.

"Naradatta guruddhiṣṭa carakārthārthānugrāminī Kriyate Cakrapāṇidattena ṭikāyurvedadīpikā".

Cakrapāṇidatta has acknowledged that, his guru had given him necessary guidance in writing the Ayurveda Dīpikā commentary, which has immortalised his name in the history of Ayurveda.

HIS DATE :

Since historians have fixed Nayapāla's² time between 1040-1070 A.D. the period of Cakrapāṇidatta may be fixed conveniently in the middle of the 11th century. Chronologically Cakrapāṇidatta is posterior to Vṛnda Mādhava, because Cakrapāṇidatta in his work Chikitsāsāra Sangraha has referred to 'Siddhayoga' the work of Vṛnda Mādhava, Cakrapāṇidatta is mentioned by Ḍalhaṇa in his Nibandha Sangraha (p.1653).

"Pancamūlī Mahatīti Candrikākāraḥ Swalpeti Cakrapāṇi".

So he is anterior to Ḍalhaṇa, who lived in the last quarter of 12th century A.D. Cakrapāṇidatta must not

1. Colophon in Chakradatta or Chikitsasara Sangraha and at the end of his Ayurvedadīpikā commentary of Charaka Saṁhitā, Siddhisthana. 'Goudadhinath Rasvatyadhikaripatra Narayanasya tanayahasunayoanarangat Bhanoranu prathita Lodhravali Kulinaha Sri chakrapāṇirihat kartṛpadadhikari.'

2. The surgical instruments of the Hindus by Giṇdranath Mukhopadhyaya Vol. I. p. 29-31.

be confounded with another author of later date Cakrapāṇidāsa, the author of 'Abhinava Cintāmani'.

HIS RELIGION AND PHILOSOPHY :

Cakrapāṇidatta was a great devotee of Lord Śiva. He built a temple of 'Cakrapāṇeśwar'³ in Moureshwar in the district of Bribhum. Still it is there in dilapidated condition. Cakrapāṇidatta has handled Ayurveda with a philosophical attitude. He had a profound knowledge of Hindu philosophy which reflects in almost all his works. Just as many scholars of that time, he too was influenced by Buddhism. His writings prove that, Buddhism had considerable impact on him and being a true philosopher and scholar he had deep respect for philosophy of Buddhism. Moreover his father was an employee of the successor of the great Buddhist King Nayapāla of Gouda. He mentions many Buddhist terms and places in describing medicinal formulae. He used the names Mahābodhipradeśa, Magadha, Bodhi Satyena Bhāsitham, Sukhavalī varti, Sougatam, Anjanam. Thus we see that he named some of his formulations in Buddhistic terms.

THE WORKS OF CAKRAPĀṆIDATTA :

1. Cikitsā-Sāra-Sangraha or Cakradatta:

Cikitsāsāra sangraha or Cakradatta as it is popularly known as important

from another view point as it is in short a compass of all the important saṁhitas of. Caraka, Suśruta and Vāgbhaṭa. He has also blended in his ownself all the different schools of thought prevailed in India since time immemorial right upto his time. In this book Cakrapāṇidatta presented the knowledge of the school of Ātreya, school of Dhanvantari, and the school of Agastya, proving that he was voracious reader of the contemporary literature of Ayurveda. Cakrapāṇidatta has prescribed very successful and tested medicines for the treatment of all diseases. Even a junior physician who has gone through the Cikitsāsāra sangraha of Cakrapāṇidatta can boldly face any disease with his head erect. One of the secrets of the success of the Bengali Vaidyas is, their absolute mastery of Cakradatta.

The herbal medicines prescribed by Cakrapāṇidatta are very powerful. In order to achieve the desired results in usage of his herbal medicines one has also to be able to understand the spirit in which Cakrapāṇidatta has prescribed them. For the composition of the Cikitsāsāra sangraha or Cakradatta, Cakrapāṇi also grew the Sidhayogas from the three great works viz. Caraka Saṁhitā Suśruta Saṁhitā and Aṣṭāṅga Hṛdaya. Śivadāsa Sen is prominent among the scholars who wrote commentary on Cakradatta

or Cikitasāsāra sangraha. During the whole of the 19th century and right upto the first quarter of the 20th century, Cakradatta exerted the greatest possible influence on the physicians of Bengal. In the beginning of the 19th century right upto the 20th century as many as seven different editions of Cakradatta have appeared. They were edited by different prominent physicians, Several publication houses have also published Cakradatta Samhitā with Tattva Candrikā commentary of Śivadāsa Sen. But no new edition of Cakradatta has been published in the second half of the 20th century.

EDITIONS OF THE CAKRADATTA :

1. Cakradatta with Tattva-Candrikā. Published by Kavirāja Abhayānanda Gupta, Calcutta.
2. Cakradatta or Cikitsāsāra Sangraha with Ṭikā by Śivadāsa Sen. Printed and published by Benimādhav Dey & Co.
3. Cakradatta or Cikitsāsāra Sangraha edited by Kavirāja Pyāri Mohan Sen Gupta, Calcutta.
4. Cakradatta with Bengali translation by Candra Kumāra Dāsa Kavibhuśan.
5. Cakradatta with Tattva-Candrikā and Bengali translation by Jasodha Nandan Sirkar, Calcutta.

6. Cakradatta with Tattva-Candrikā. Edited by Śaśibhuśan Kaviranjan, Published by Jādvānātha Benerji, Calcutta.
7. Cakradatta with Tattva-Candrikā and Bengali translation. Published by Kavirāja Devendranātha Sen and Upendranāth Sen, Calcutta.

In Tattva-Candrikā Śivadāsa Sen admits his work is based on another commentary Ratna Prabhā, which he abridged. The Ratna Prabhā commentary was written by Niścalakara, which is not available now-a-days.

In Cakradatta the author Cakrapānidatta has mentioned about 20 authors and books. We know their names since they have been quoted by him. Some of those books were certainly in existence during the time of Cakradatta. The authors and books quoted by Cakrapānidatta are as follows :

1. Trinetra
2. Vāgbhaṭa
3. Caraka
4. Suśruta
5. Bhāluki Tantra
6. Sidhistāna
7. Viṣṇu
8. Kṛṣṇātreyā
9. Kānkāyana
10. Manibhadra
11. Bodhisatra
12. Bhāskara
13. Asirus

14. Nāgārjuna
15. Kaśyapa
16. Cyavana
17. Siddhayoga
18. Brahma
19. Vaitarana
20. Tārā

2. Ayurveda Dīpikā :

This is his commentary on the Caraka Saṁhitā. Though Cakrapāṇidatta admits, that his work is based on mainly the work of his preceptor Naradatta, with his inner vision of a poetic genius and the analytical spirit of a scholar of science he has given it a stamp of originality. It gives the reader a very wide and comprehensive knowledge of Ayurveda. Cakrapāṇidatta quoted about fifty authors and books of Ayurveda extensively in this commentary. But it is very unfortunate that all these authors are lost into oblivion. The authors and books quoted as authorities by Cakrapāṇidatta in Ayurveda dīpikā are as follows :

Hāritha, Nighantukāra, Lalitasuara, Jatukarna, Viśvāmītra, Ātreya, Dṛḍhabala, Agastya, Rasqvimana, Nyāya, Carvaka, Saukhya Bharata, Kharanada, Daruvaha, Bhalluki, Puskalavata, Śalākya, Salya, Rasāyana, Agara, Sautā Rakṣita, Sudhāśāstra, Dalhaṇācārya, Hariścandra, Kapivala, Viśākha, Vāgbhaṭa, Vaidyaka, Kāśyapa, Videha, Karala, Kauṣitaki, Bhadra Saunaka, Kṣāra Pāṇi or Kṣhira Pāṇi, Kamalasila, Jyotiṣa, Kṛṣṇātreya, Cyavana, Agni-veśa, Caksuṣyena, Bhīmdanta or Datta, Pārāśara, Bhoja, Sena, Aśada-varmā, Palakapya.

3. Bhānumati :

This is a commentary written by Cakrapāṇidatta on Suśruta Saṁhitā, which is also called Suśrutatātparyatikā. This is regarded as a monumental work done by Cakrapāṇi. The whole manuscript was in existence in the famous library of Banaras Sanskrit College.⁴ But a British Indologist has taken it to England and there after its whereabouts are not known. Bhānumati was containing a rich information about the anatomical knowledge of the ancient Hindus.

4. Muktvāli :

This is yet another important work by Cakrapāṇi. It is a dictionary of Ayurveda dealing with the nature and properties of medicinal drugs.

5. Dravyagūṇa Caṇḍrikā or Dravyagūṇa Sangraha :

It deals with the properties of all the drugs mentioned in Caraka, Suśruta and Vāgbhaṭa. This work is also called as Cakradatta. Anupāna, Dinacarya and Rtuacarya also find place in it. Śivadāsa Sen has written a commentary on this book also.

6. Śabdacandrikā :

This is a vocabulary of vegetable and mineral substances and also a list of animals and a chapter on compounds of both medicine and diet.

7. Vyāgra-Daridra-Śubhankara :

It is an Ayurvedic compendium for the everyday use of the poor and young vaidyas having small income.

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सारांश

चक्रपाणिदत्त

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चक्रपाणिदत्त एक सुप्रसिद्ध टीकाकार, संग्रहकार तथा चिकित्सक थे। वह एक बहुत ही उत्कृष्ट वैद्य कुल के सदस्य थे। 11 वीं शती ईसवी में भारत के सुप्रतिष्ठित व्यक्तियों में इनकी गणना होती थी। आयुर्वेदीय मूल ग्रन्थों पर टीकाओं की रचना के क्षेत्र में चक्रपाणिदत्त मील के पत्थर के समान हैं। यही कारण है कि इनको चरकचतुरानन, सुश्रुत सहस्रनयन तथा महामहोपाध्याय जैसी तीन महत्वपूर्ण उपाधियों से सम्मानित किया गया। ऐसा सम्मान इनके अतिरिक्त किसी और वैद्य को कभी नहीं मिला। कठिन मूल ग्रन्थों को अत्यन्त सरल रूप में प्रस्तुत करने की इनकी कुशलता इनके सामर्थ्य की द्योतक है। आयुर्वेदीय चिकित्सा में रक्षीषधियों को सर्वप्रथम चक्रपाणिजी ने सम्मिलित किया अतः वह प्रशंसा के पात्र हैं। इन्होंने अपने जीवन में बहुत शीघ्र ही यश प्राप्त कर लिया तथा इतना अधिक धन अर्जित कर लिया कि इनके वंशज कुछ समय पूर्व तक बड़े जमीन्दारों की तरह रहते थे।