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An Introduction To Rishi Sankruti Mentioned in Charaka Samhita and Evaluation of His Contribution To Ayurveda

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Abstract

Rishi Sankruti occupies an interesting position in the history of ancient Indian intellectual and Ayurvedic traditions. He is associated with the illustrious lineage of Rajarshi Vishwamitra and is mentioned in classical literature in connection with the Sāṅkrtyāyana lineage. His name becomes particularly significant in Ayurveda because the *Charaka Samhita*, Sutrasthana, chapter 12 (*Vatakalakaliya Adhyaya*), preserves the opinion of **Kusha Sankrutyayana**, a descendant of Sankruti, regarding the characteristic qualities (*gunas*) of Vata Dosha. The six qualities described in this context—*Ruksha*, *Laghu*, *Shita*, *Daruna*, *Khara*, and *Vishada*—constitute an important part of Ayurvedic understanding of Vata and remain clinically relevant in assessing doshic aggravation and pacification. Sankruti is also associated with important yogic and spiritual traditions through *Avadhutopanishad* and *Jabaladarshanopanishad*, where a dialogue between Sankruti and Lord Dattatreya is described. These texts discuss the nature of the Avadhuta, the eight limbs of Yoga: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. The descriptions of Pranayama, Nadis and the functional divisions of Vata provide an interesting historical interface between yogic physiology and Ayurvedic concepts of physiological movement. This article examines the identity, lineage, and textual references associated with Rishi Sankruti and critically evaluates his contribution to Ayurveda. Special emphasis is given to the reference in *Charaka Samhita*, Sutrasthana 12.4, and to the distinction between Sankruti himself and his descendant Kusha Sankrutyayana. The study suggests that the importance of Sankruti in Ayurveda is best understood through the intellectual lineage associated with his name rather than by attributing every later yogic teaching directly to him. Rishi Sankruti attended the conclave of rishis held beneath the Himalayas some 7000 years ago. This not only shows his interest in medical science but also shows him as a caring person for mankind's suffering. Hence, exploring the life of Sage Sankruti is essential to understand his contribution to Ayurveda.

Keywords: Sankruti, Kusha Sankrutyayana, Charaka Samhita, Vata Dosha, Vatakalakaliya Adhyaya, Dattatreya, Yoga, Nadis..

Introduction :

Ayurveda developed within the broader intellectual environment of ancient India, where medicine, philosophy, spirituality, Yoga and natural sciences were not treated as completely independent disciplines. The classical Ayurvedic Samhitas frequently preserve the names of ancient sages who participated in scholarly assemblies, expressed independent opinions and contributed to the development of medical knowledge.

The *Charaka Samhita* particularly reflects this dialogical tradition. Different chapters record discussions among physicians and sages concerning fundamental questions of physiology, pathology, therapeutics, diet, pharmacology and healthy living. One such important intellectual assembly is described in the twelfth chapter of the Sutrasthana, traditionally known as *Vatakalakaliya Adhyaya*. The sages assembled to examine the beneficial and harmful aspects of Vata, including its qualities, aggravating factors, pacifying factors and physiological activities. In this discussion, the name

Kusha Sankrutyayana occurs. The text records his statement concerning the six qualities of Vata:

Ruksha-laghu-shita-daruna-khara-vishadah shad ime Vata-guna bhavanti.

Thus, the six qualities are *Ruksha* (dry), *Laghu* (light), *Shita* (cold), *Daruna* (harsh), *Khara* (rough/coarse) and *Vishada* (non-slimy/clear).

The designation Sankrutyayana is significant because it indicates descent from, or association with, Sankruti. Therefore, studying Sankruti and his lineage can provide useful historical context for understanding the transmission of Ayurvedic knowledge.

This article therefore introduces Rishi Sankruti,

examines his lineage and associated literature, and critically assesses the Sankruti tradition's contribution to Ayurveda.

Aim And Objectives :

Aim

To study the identity, lineage and literary references associated with Rishi Sankruti and critically evaluate his contribution to Ayurveda.

Objectives

1. To study the lineage and family background of Rishi Sankruti.
2. To examine references to Sankruti and the Sāṅkrtyāyana lineage in classical literature.
3. To study the reference to Kusha Sankrutyayana in the *Charaka Samhita*.
4. To evaluate the contribution of the Sankruti lineage to the understanding of Vata Dosha.
5. To examine the association of Sankruti with Dattatreya and the Yoga tradition.
6. To critically differentiate historical, genealogical and textual identities associated with the name Sankruti.
7. To assess the relevance of these teachings to the broader development of Ayurvedic thought.

Materials And Methods :

The present study is a classical textual and historical review. We examined primary and secondary literary sources relating to Rishi Sankruti.

The principal sources included:

- *Charaka Samhita*, particularly Sutrasthana, chapter 12.

- *Harivamsha Purana*, particularly the genealogical account of Vishwamitra's descendants.
- *Avadhutopanishad*.
- *Jabaladarshanopanishad*.
- Relevant commentarial and translated editions of the above texts.
- Secondary literature concerning Ayurvedic physiology, Vata Dosha and Yoga.

The material was analysed under the following headings:

1. Identity and genealogy of Sankruti.
2. References to Sankruti in Ayurvedic literature.
3. Kusha Sankrutyayana in *Charaka Samhita*.
4. Sankruti-Dattatreya dialogues.
5. Yogic physiology and Nadis.
6. Contribution of the Sankruti tradition to Ayurveda.
7. Critical historical interpretation.

Where modern physiological terminology is used, it is presented only as an interpretative comparison and not as an assertion that the ancient texts used modern anatomical or physiological concepts.

Review Of Literature :

Parents and Siblings of sage Sankruti

Rishi Sankruti was the son of the famous Rajarshi sage 'Vishwamitra'. His mother's name was 'Renu'. His other brothers were Galava, Mudgala, Sushruta, Yagyavalkya, Madhuchhanda, Jaya, Devala, Kacchapa, Harita, Panin, Bhabru, Parthiva, Devrata, Shalankayan, Bashkala, Karisha, Kaushika, Saindhawayana, Badarayana, Amagharshan, Lohita, and Yamadoota.^[1]

Progeny of sage Sankruti

The reference to the son of sage Sankruti appears in the *Charaka Samhita Sutrasthana*, chapter 12, in the context of a discussion on the properties of substances. His son, named 'Kusha' Phad, participated in this discussion with sages like Marichi, Bhadrakapya, Vayorvid, Dhamargava, Kankayana, etc. They indicate the father's name; the word Sankrutyayan is used. He had kept his views on the properties of Vata dosha. It also mentions that Sankruti belonged to the Kaushik lineage. Hence, it is proved that Sage Sankruti was the son of the legendary Sage Vishwamitra.^[2]

Conversation Between Sankruti & Dattatreya

The dialogue between Rishi Sankruti & Dattatreya is recorded in a book called *Avadhutopnishada*, in which Lord Dattatreya explains the importance of the *Avadhoota* condition. Sankruti asked lord Dattatreya what *Avadhoota* is, what its condition is, what its features are, and what its activities are. Lord Dattatreya replied that the A alphabet in *Avadhoota* indicates *Avinashi Tatva* (immortal principle), V indicates *Varan Yogya* (which can be accepted), who is free from materialistic bonding is *Avadhoota*. The Yogi purusha (person who practices Yoga) who thinks above the *AshramVyawstha* (4 stages of life) and Varna Vyawastha (Class system) and always has concentration in Atma (soul) is *Avadhoota*. Such a yogi person likes the head and hands as pleasures, and the soul as joy. Immortality can be achieved only by sacrifice. Nothing is clean or unclean; nothing is Dharma or Adharma for such yogis. They roam wherever they wish, with or without clothes (*Digambar Awastha*). As the fire digests

everything, the yogi assimilates all that is to be consumed. Since the yogis have a stable mind, they do not need samadhi. Yogis neither worship gods nor ask anyone to. They neither do the Veda Pathan nor ask anyone to do that. They simply observe things neutrally.^[3]

Conversation Between Sankruti & Dattatreya

The dialogue between rishi Sankruti & Dattatreya is reflected in a book called Jabal Darshnopnishada. Here, Sankruti is referred to as Lord Dattatreya's disciple. Once, Sankruti asked Lord Dattatreya to describe Ashtang Yoga (eight-fold yoga) so he could become Jivan Mukta. Accordingly, lord Dattatreya replied that *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi* are the eight parts of Yoga. Further, *Yama* and *Niyama* are of 10 types. *Asanas* are of 8 types. *Dhyana* is of 2 types. Types of *Yama* are -1. *Ahinsa*, 2. *Satya*, 3. *Asteya*, 4. *Brahmacharya*, 5. *Daya*, 6. *Arjava*, 7. *Kshama*, 8. *Dhairya*, 9. *Alpa Ahar*, 10. *Pavitrata*.^[4]

Lord Dattatreya Explaining The Yama To

Sankruti

When anyone hurts anybody by body, speech or mind, then it is called **Hinsa** (Violence). Whatever is seen, heard, tasted, felt, and smelled by the sensory organs is the **Satya** (truth). Avoiding all materialistic desires like wearing garlands, gems etc is **Asteya** (disliking of desires). Avoiding the woman psychosomatically on all other days except for the period of ovulation is **Brahmacharya** (celibacy). Keeping the same feelings for son, daughter, friend and all others is **Arjava** (simplicity). Even when enemies hurt you physically, mentally, or with their words, forgiving

them is **Kshama** (forgiveness). Having the firm affirmation that oneself is not different from the soul is **Dhruti** (Firmness of Thought). Consuming a diet in low quantity, i.e., 2 parts food, 1 part liquid, and keeping 1 part free for wind, is what is called **Mitaahara** (restricted diet). Keeping the outside body clean with water and the inside clean with *Atmachintan* (thinking about the soul) is called **Shuchita** (cleanliness).^[5]

Lord Dattatreya Explaining The Yama To

Sankruti

Types of *Niyama* are -1. *Tapa*, 2. *Santosh*, 3. *Astikata*, 4. *Dana*, 5. *Ishwara Poojan*, 6. *Siddhant Shrawana*, 7. *Hiya*, 8. *Mati*, 9. *Japa*, 10. *Vrata*.

Making the body emaciated by observing the difficult procedures like *Chandrayan Vrata* described in the Vedas is called **Tapa** (Leaning the body by metabolic heat). Also, thinking about Moksha and the bonding of the Atma also comes under the purview of *Tapa*.

Remaining happy in whatever is achieved is called *Santosh* (contentment). Donating properly earned wealth to a truly needy person in despair falls under the definition of **Dana** (donation). Staying free of anger and false speech, not hurting anyone with words or violence, is the *Eshwar Poojana* (worship of God). Always thinking that *Atma* (soul) is the only source of happiness and it is indefinite and best, and hearing this again and again is what is called **Siddhanta Shrawana** (Rehearing the principal concept). Restraining from unwarranted business or works, contraindicated in the Vedas, is **Hiya** (Modesty). Uttering the *Vedokta mantras* (rhymes) again and again is called **Japa** (Chanting).

There are two types of *japa*: 1. *Vachika* (utterance), 2. *Manasika* (Silently in the mind).

Types of Asanas are -1. *Swastika*, 2. *Gomukha*, 3. *Padma*, 4. *Veera*, 5. *Simha*, 6. *Bhadra*, 7. *Mukta*, 8. *Mayura*. Here, Lord Dattatreya described the 8 yogic postures.

After successfully achieving the first 3 stages consisting of Yama, Niyama and Asana, one should go for Pranayama. After this, lord Dattatreya described the different types of Nadis (nerves) in the body, their location, function, etc. After that, lord Dattatreya described the *Nadi Shodhana* (purification of nerves) process. After that, Lord Dattatreya described the detailed process of *Pranayama*. After that, Lord Dattatreya described *Pratyahara*. After that, Lord Dattatreya described *Dharana*. After that, Lord Dattatreya described *Dhyana*. After that, Lord Dattatreya described the process of Samadhi.

Hearing this, Rishi Sankruti assimilated it and remained free from all worries and pain, experiencing endless joy.^[6]

Lord Dattatreya Explaining The Pranayama To

Sankruti

Lord Dattatreya told rishi Sankruti that Pranayama consists of 3 stages, viz. 1. *Pooraka* (inhaling the air), 2. *Kumbhaka* (withholding the air), and 3. *Rechaka* (expelling the air). One should inhale the atmospheric air through the right nostril with the help of a nerve called 'Eda' slowly over the period of counting numbers from 1 to 16 (approximately 1 minute). Then hold the air and count up to 64 (approximately 4 minutes). Then exhale slowly through the left nostril with the help of the nerve called 'Pingala' while counting up to 32

(approximately 2 minutes). This constitutes one Pranayama. Start the next pranayama through the left nostril. The process should be repeated alternately. The person should practice it daily. Pranayama purifies the mind and gives controlling power. It makes the body disease-free. This can be practised three times a day. The person can stabilise the air between the eyebrows, in the umbilicus, or in the toes to alleviate diseases.^[7]

Lord Dattatreya Explaining The Pratyahara To

Sankruti

Lord Dattatreya told Rishi Sankruti that controlling sensory and motor desires, and not giving them the desired objects, is called 'Pratyahara'. This helps control the mind in the long run. The person practising Yoga should sit in *Swastikasana*, inhale atmospheric air through the base of the teeth, and then stabilise it in the throat. Later, stabilise it in the chest, then in the umbilical area, then in the perineum, then in the thighs, then in the knees, then in the calves, then in the toes. Learned to call this process Pratyahara.^[8]

Lord Dattatreya Explaining The Dharana To

Sankruti

Lord Dattatreya told rishi Sankruti that the learned person should see the *Para Brahma* (almighty principle) in his or her soul and, by everyday practice, consolidate this pinpointed, fixed thinking. One should see the universe in the body. One should see the external space in the spaces and cavities of the body. The external air should be considered in the internal tissue respiration. The external water should be seen in the body's water content. The external fire should be seen in the appetite (HCl) in the stomach. The external soil

should be seen in the body's solid content. On every thought, one should utter the seed Mantras Ham, Yam, Ram, Vam, Lam respectively and practice Pranayama.^[9]

Lord Dattatreya Explaining The Dhyana To

Sankruti

Lord Dattatreya told rishi Sankruti that focusing all attention on the fact that the *Para Brahma* (almighty principle) is my soul is the process of Dhyana in Yoga. Think that the soul is detached. From the body and is not affected by materialistic pain, desires, etc. Think that the soul is constantly happy.^[10]

Lord Dattatreya Explaining The Samadhi To

Sankruti

Lord Dattatreya told rishi Sankruti that when an individual practising yoga firmly thinks that his soul is only the almighty principle present in the body, that stage is called Samadhi. When an individual sees both things as one (Adwaita), that is Samadhi. At this stage, a person thinks he is neither the collection of sensory motor organs nor the mind, but the Shiva-like almighty principle; the rest is *Maya* (illusion).^[11]

Contribution To Ayurveda

In Charak Samhita Sutrasthana chapter 12, verse no. 4, there is a reference to sage Sankruti wherein he had participated in the symposium. He had kept his views on the properties of Vata *dosha*. He is of the view that *Rukshata* (dryness), *Laghuta* (lightness), *Sheetata* (coolness), *Darunata* (cracking), *Kharata* (roughness), *Vishadata* (clearness) are the properties of Vata. It also mentions that Sankruti belonged to the Kaushik lineage. Hence, it is proved that Sage Sankruti was

the son of legendary Brahma-rishi Vishwamitra.^[12]

Lord Dattatreya Explaining The Nadis (Nerves)

To Sankruti

Lord Dattatreya told rishi Sankruti that the body's height is 96 fingers. At around the perineum, there is an intermixed, rounded nerve plexus, bulb-like, like a hen's egg. From the centre of that bulb, a big nerve called '*Sushumna nadi*' or '*Brahma-nadi*' (spinal cord) arises and, from the back side, moves upward, running below the protection of the vertebrae of the vertebral column (*prushthamadhya sthit Asthi veenadanada*) and enters the brain (*mastak paryanta*). In the human body, there are 72 thousand nerves; of these, 14 nerves are main; viz. 1. Sushumna, 2. Eda, 3. Pingala, 4. Saraswati, 5. Varuna, 6. Pusha, 7. Yashaswini, 8. Hastijivha, 9. Alambusa, 10. Kuhu, 11. Vishvodara, 12. Payaswini, 13. Shankhini, and 14. Gandhari.

On the right side of the Sushumna (spinal nerve), there is the Pingala nerve, and on the left side of the Sushumna, the Ida nerve is situated and supplies the left nostril. The right-sided Pingala nerve supplies the right nostril. The Saraswati and Kuhu nerves are situated on the sides of the Sushumna (spinal cord). They supply the upper and lower halves of the body. Saraswati nerve supplies the upper portion up to the tongue. Anterior to the Eda is the Hastijivha nerve, and posterior to the Eda is the Gandhari nerve. Hastijivha supplies up to the left great toe. Gandhari nerve supplies up to the right eye. Pusha nerve lies posterior to the Pingala nerve, and the Yashwini nerve lies anterior to the Pingala nerve. Pusha nerve supplies the left eye, whereas Yashaswini supplies up to the left great toe. Vishvodara nerve is situated between the Kuhu

and Hastijivha nerves, and it supplies the umbilical region. Varuna nerve is situated between the Yashaswini and Kuhu nerves. Payaswini is situated between the Pusha and Saraswati nerves, and it supplies the right ear. Shankhini supplies the left ear and temporal region.

There are 10 types of *Vatas* (nerve impulses) that flow through these nerves (*Nadishu Charati*); viz.

1. Pran, 2. Udan, 3. Vyan, 4. Saman, 5. Apan, 6. Nag, 7. Koorma, 8. Krukal, 9. Devadatta, and 10. Dhananjaya. Of these 10, only 05 are main, and of those, only 2 mainly govern bodily processes. Those are Prana and Apana Vayu.

Prana Vayu moves in the nerves supplying the nose, mouth, chest, and abdomen, and in the nerves supplying the muscles of inspiration. The Apana Vayu moves in the nerves supplying the anus, reproductive organs, thighs, knees, calves, lower abdomen, and lumbar region. Vyana Vayu moves in nerves supplying both ears, both eyes, both shoulders, both ankles and the throat. Udan Vayu moves in nerves supplying the upper and lower extremities and in nerves supplying the muscles of expiration. Saman Vayu moves in nerves supplying the Gastrointestinal tract.

Rest Naga, Krukala, etc *Vatas* stay in the skin and bones of the individual.

Functions of Prana Vata :

Expiration, inspiration, and producing defensive coughing are the functions of the *nadi* (nerve) impulse called Prana Vayu.

Functions of Udan Vata :

Taking the contents of the abdominal and chest cavities upwards is the function of the *nadi* (nerve) impulse called Udan Vayu.

Functions of Apan Vata :

Urination and defecation are the functions of *nadi* (nerve) impulse called Apan Vayu.

Functions of Vyana Vata :

The circulation of blood, and assistance in respiration and other sensory and motor functions of the eyes and ears, are the functions of the *nadi* (nerve) impulse called Vyana Vayu.

Functions of Saman Vata :

Peristalsis, assistance in digestion, absorption and assimilation of food are the functions of *nadi* (nerve) impulse called Saman Vayu

Functions of Naga Vata :

Eructation and emesis are the functions of *nadi* (nerve) impulse called Naga Vayu. This Vayu works in conjunction and congruence with Udan Vayu.

Functions of Koorma Vata :

Closure and opening of eyes and other ocular movements are the functions of *nadi* (nerve) impulse called Koorma Vayu. This Vayu works in conjunction and congruence with Vyan Vayu.

Functions of Krukal Vata :

Arousal of hunger and thirst are the functions of *nadi* (nerve) impulse called Krukal Vayu. This Vayu works in conjunction and congruence with Saman Vayu.

Functions of Devadatta Vata :

Governance of sleep is the function of the *nadi* (nerve) impulse called Devadatta Vayu.

Functions of Dhananjaya Vata :

Maintaining functions of the skin, like sweating, complexion, etc are the functions of the *nadi* (nerve) impulse called Dhananjaya Vayu.^[13]

Sankruti in Charaka Samhita

The Charaka Samhita Sutrasthana, chapter 12, mentions the son of sage Sankruti in a discussion of the properties of substances (*Gunas*).^[14]

OBSERVATIONS

Lineage and Parentage of Rishi Sankruti

The genealogical tradition identifies Sankruti with the lineage of the celebrated sage Vishwamitra. The *Harivamsha* gives a genealogy of Vishwamitra's descendants and includes Sankruti among his sons/descendants.

The relevant passage is traditionally cited from the *Harivamsha Purana*, Khila Sthana, Harivamsha Parva, chapter 27.

According to the source the author cites, Sankruti's mother was **Renu**. The genealogical account also mentions several other descendants associated with Vishwamitra.

This association is important for interpreting the term Sankrutyayana in the *Charaka Samhita*. The designation indicates lineage and links Kusha to the Sankruti tradition.

Contribution of Kusha Sankrutyayana to the Understanding of Vata

The most direct Ayurvedic contribution associated with the Sankruti lineage is the systematic description of Vata qualities.

Vata is subtle, mobile and difficult to perceive directly. Therefore, its physiological and pathological behaviour is understood through its qualities and actions.

The six qualities attributed to Vata provide an important diagnostic and therapeutic framework.

Ruksha

Rukshata denotes dryness. Excessive dryness can

manifest clinically as dryness of skin, mucosa and other tissues, constipation and roughness.

Laghu

Laghu means lightness. It indicates a tendency toward reduced heaviness and stability and is important in understanding Vata aggravation.

Shita

Shita represents coldness. Cold environmental exposure, cold food and other cold qualities are traditionally considered capable of increasing Vata.

Daruna

Daruna may be interpreted as hardness, rigidity, or instability, depending on the interpretative tradition. It conveys the non-smooth or irregular character of Vata.

Khara

Khara means rough or coarse. This quality helps explain the roughness associated with aggravated Vata.

Vishada

Vishada indicates non-sliminess or clarity. It represents the absence of the unctuous and cohesive characteristics associated particularly with Kapha.

Together, these six characteristics provide a qualitative model for understanding Vata.

Discussion :

The Matsya Purana refers to another Sankruti, the grandson of sage Bhardwaja. Bharata's adopted son was Bhardwaja, and Bhardwaja's son was Manyu. This Manyu had four sons, viz. 1. Brihatkshatra, 2. Mahaveerya, 3. Nara, and 4. Garga. Among them, Nara's son was Sankruti. But this Sankruti and the Sankruti present in the 7000-year-old Ayurvedic conference are different. That Sankruti is definitely sage Vishwamitra's son Sankruti. His descendants

were called Sankrutyayan.

Lord Dattatreya also gave the knowledge of nerves, their location, their types and functions, types of Vata and their function, in his teaching to his disciple Sankruti, which are part of Ayurvedic physiology. In Charak Samhita, Sutrasthana chapter 12, there is a reference to Sage Sankruti, who participated in the symposium. He had kept his views on the properties of Vata. He is of the view that *Rukshata* (dryness), *Laghuta* (lightness), *Sheetata* (coolness), *Darunata* (cracking), *Kharata* (roughness), *Vishadata* (clearness) are the properties of Vata.

The study of Rishi Sankruti presents an important challenge because several individuals named Sankruti appear in different genealogical and literary traditions. Indiscriminate identification can therefore lead to historical confusion.

One tradition associates Sankruti with Vishwamitra. Another genealogical account may mention a different Sankruti belonging to another lineage. Consequently, each reference must be interpreted in its own textual context.

The *Charaka Samhita* provides the strongest Ayurvedic evidence relevant to the present study. Importantly, however, the direct speaker in Sutrasthana 12.4 is **Kusha Sāṅkr̥tyāyana**, not Sankruti himself. The verse explicitly introduces Kusha and attributes to him the six qualities of Vata.

Therefore, the most academically defensible conclusion is that the *Charaka Samhita* preserves an **Ayurvedic contribution of the Sankruti lineage**, represented directly by Kusha Sankrutyayana.

This distinction does not diminish the importance of Sankruti. On the contrary, the designation *Sāṅkr̥tyāyana* indicates that a recognized lineage of intellectual transmission existed and that the views associated with that lineage were incorporated into the Ayurvedic scholarly tradition.

The six Vata qualities are particularly important because they form the basis for a qualitative understanding of doshic physiology. The chapter subsequently explains that repeated exposure to similar qualities, substances and activities aggravates Vata.

This illustrates a central Ayurvedic therapeutic principle:

“Similar qualities increase; opposite qualities decrease.”

The importance of this principle extends beyond Vata. It represents one of the fundamental methods through which Ayurveda interprets interactions between diet, lifestyle, environment, body and disease.

Historical And Textual Limitations :

A critical scholarly article must also acknowledge the limitations of the available evidence.

First, traditional statements alone cannot establish the historical dating of Sankruti and the associated gatherings with modern chronological precision.

Second, the claim that Sankruti personally attended a medical conference about 7,000 years ago should be presented as a traditional literary account, not an independently verified historical fact.

Third, conclusively identifying every person named Sankruti across different Puranic and Upanishadic texts as one historical individual cannot be established.

Fourth, the yogic descriptions of Nadis should not be presented as literal descriptions of modern anatomical nerves without qualification. They represent a traditional subtle-physiological model.

Fifth, the *Charaka Samhita* reference must be accurately attributed to **Kusha Sankrutyayana**, thereby avoiding the common error of assigning the exact statement of Sutrasthana 12.4 directly to Sankruti.

These qualifications strengthen, rather than weaken, the study's scholarly value.

Conclusion :

Rishi Sankruti represents an important figure within the broader intellectual and spiritual traditions of ancient India and is traditionally associated with the lineage of Vishwamitra. His significance to Ayurveda is particularly evident through the reference to **Kusha Sankrutyayana** in *Charaka Samhita*, Sutrasthana 12.4.

The six qualities of Vata—*Ruksha*, *Laghu*, *Shita*, *Daruna*, *Khara* and *Vishada*—preserved through the Sankrutyayana lineage constitute an important contribution to Ayurvedic physiology and clinical reasoning. These qualities provide a systematic basis for understanding Vata and its aggravation through similar qualities.

The Sankruti–Dattatreya dialogues preserved in *Avadhutopanishad* and *Jabaladarshanopanishad* further associate Sankruti with the traditions of Yoga, Pranayama, Nadi physiology, sensory control, concentration, meditation and Samadhi. These traditions demonstrate the historical convergence of physical, physiological, psychological and spiritual disciplines in ancient

Indian thought.

However, textual precision is essential. The direct speaker in *Charaka Samhita* Sutrasthana 12.4 is

Kusha Sāṅkrṭyāyana, described as belonging to the Sankruti lineage. Thus, the contribution should preferably be described as the contribution of the **Sankruti/Sankrutyayana intellectual tradition**, rather than attributing the verse directly to Sankruti himself.

Overall, Sankruti's importance lies not only in his genealogical identity but also in the intellectual tradition his descendants represent. The preservation of his lineage in Ayurvedic and yogic literature reflects the interdisciplinary character of ancient Indian knowledge systems and provides valuable material for the historical study of Ayurveda.

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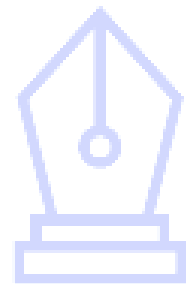
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