

GAYADASA

G. J. MEULENBELD

*De. Zwaan 11, Bedum 97815, Holland.***Received: March 26, 1984****Accepted: April 15, 1984**

ABSTRACT: Some of the problems connected with Gayadasa and his activity as a commentator are discussed, as well as the date to which he can be assigned

Gayadasa was the author of a commentary (panjika)¹, called Nyayacandrika² on the Susrutasaṃhita. The numerous quotations from it, in all the sections of the Susrutasaṃhita, especially to be found in Dalhana's commentary, prove that it covered the whole of that text³. In spite of its great fame it has only been partially preserved. The Nyayacandrika on the Nidanaśthana is known in one manuscript⁴ and has been edited⁵. The commentary on the Sariraśthana, still unedited can also be preserved in one unique manuscript⁶, is now being studied by Jean-Louis Ruyters, a student of the Institute of Indian Studies of the University of Groningen in the Netherlands. Some authors assume that Gayadasa also wrote a commentary on the Carakaśāstra⁷, but conclusive proofs have not been adduced and not a single fragment of it has survived. Gayadasa was one of Dalhana's chief authorities and is profusely quoted by him. Other sources of quotations are the Vyākhyamadhukosa, Vyākhyakusumavali, Nīśalākara's Ratnaprabha – Gopāladasa's Cikitsaśāstra, and Sivadāśaśena's commentaries. Dalhana often quotes Gayadasa by name, but also refers to him as Gaya⁸. The Nyayacandrika is mentioned once only by name⁹. Apart from these unambiguous references Dalhana

mentions a number of panjikas and two panjikakaras. It is difficult to determine which of these indicate gayadasa and his commentary. In the introduction too his commentary on the Susrutasaṃhita, the Nibandhasaṃgraha, where Dalhana informs us about his sources, he remarks that he consulted the panjikakaras quoted by him are evidently these two authors, but this is of little avail in identifying the quotations since Dalhana never quotes Bhaskara by name and only refers to the opinion of the panjikakara¹⁰ or the two panjikarakas¹¹. Moreover, the title of Bhaskara's commentary is left unmentioned by him. The situation is complicated by the fact that Dalhana quotes three panjikas, the Brhat¹²-Maha¹³ and Laghupanjika¹⁴. This number can be reduced to two by assuming that the Brihat and panjika are identical. Since Gayadasa was Dalhana's greatest authority it is tempting to suppose that the Brhat or Mahapanjika is Gayadasa's Nyayacandrika and the Laghupanjika Bhaskara's commentary¹⁵, which explains why some authors subscribed to this view¹⁶, but proofs have not been adduced. As we have seen, the two panjikakaras quoted by dalhana are gayadasa and Bhaskara's, but who is the panjikakara in the singular?. It is not admissible to suppose, without any

evidence, that gayadasa is alluded to in this way. On the contrary, a closer study of the relevant passages shows that this panjikakara is not regarded as an authority by Dalhana, who disagrees with him in half of the cases. Since this is at variance with Dalhana's respectful attitude towards gayadasa, I am in favour of the hypothesis that the panjikakara is Bhaskara. Another problem is raised a Candrika and candrikakara, quoted by several commentators¹⁷. The view that this candrikakara is Gayadasa¹⁸ and this Candrika his Nyayacandrika or his lost commentary on the Carakasamhita is still open to doubt and requires further study¹⁹.

Gayadasa does not give us any information about himself, but P.Cordier²⁰ already noted that he is called an antaranga²¹, i.e. a court-physician, in the colophon of the manuscript of his commentary on the Nidanasthana of the susrutasamhita. D. Ch. Bhattacharyya²² discovered later that Niscalakara calls him gaudesvarantaranga srigayadasasena, which means that he was court-physician to a king of Bengal.

For a long time it was difficult to reach some precision with regard to Gayadasa's date. J. Jolly²³ only remarked that he some precision with regard to gayadasa's be earlier than Dalhana (about 1200) because the latter quotes him. A.F.R. Hoernle²⁴ stated that he is not later than the eleventh century and supposed Gayadasa and

Cakrapanidatta (second half of the eleventh century) to be contemporaries. G. Haldar assigned Gayadasa to the tenth²⁵ or the tenth-eleventh century²⁶ or the opinion that he is earlier than Cakrapanidatta²⁷. P.V. Sharma regards him as a contemporary of Cakrapanidatta²⁸.

Important in narrowing the limits in which gayadasa must have lived is the fact that Jejjata (about 600) is quoted by him²⁹. The lower limit cannot be established with more precision. The quotations from Gayadasa by Vijayaraksita³⁰ (about 1100) and Dalhana (about 1200) provide us with a provisional upper limit. D. Ch. Bhattacharyy's contention³¹ that Gayadasa is quoted in Cakrapanidatta's commentary on the Carakasamhita does not carry much weight because it is based on a reference by Cakrapanidatta to a candrikakrt on susruta³², and, as pointed out earlier, it remains to be proved that this is Gayadasa³³.

More light on the problem of Gayadasa's terminus and quem was shed by my study of Brahmadeva³⁴, in which I reached the conclusion that Brahmadeva is posterior to Gayadasa and anterior Cakrapanidatta. This enables me to assign Gayadasa to the period between Jejjata and Brahmadeva, which means that he is earlier than Cakrapanidatta and not a contemporary of the latter. This conclusion implies that D. Ch. Bhattacharyy's date of Gayadasa (about 1100)³⁶, who reigned from 988 to 1038³⁷.

REFERENCES

1. See on the definition of a panjika; Hemacandra's Abhidhanacintamani 2.170; Yadavasarman (i.e. Vaidya Jadavji Trikamji Acharya's upodghata (p.21) to his ed. Of the Susrutasamhita (Bombay 1938); G Haldar Vrddhatrayi 197)
2. An alternative title is Nayacandrika (Yadavasarman's upodghata, p. 21, NCC V, 312).

3. See e.g. a quotation from Gayadasa in Dalhana's comments ad Su. U. 50. 10 cd-12ab.
4. The manuscript forms part of the Bikaner collection. A copy of it was acquired by P. Cordier and is now in the collection P. Cordier of the Bibliotheque Nationale at Paris (see J. Filliozat. Liste des manuscrits de la collection Palmyr Cordier conserves a la Bibliotheque Nationale. JA 1934, Nr. 65). The manuscript dates from the end of the fifteenth or the beginning of the sixteenth century (P. Cordier. Recentes decouvertes de MSS. Medicaux dans l'Inde, 1898-1902, 'Le Museon, N.S.4, 1903, 332-333) and is mentioned for the first time in P.Cordier's review of J. Jolly's Zur Quellenkunde der indischen Medizin: 1. Vagbhata (JA 1901, 182 and 186).
5. Susrutasaṃhita, ed. Jadavji Trikamji Acharya, revised 3d ed., Bombay 1938; repr. Varanasi 1980, with Intr by P.V. Sharma, Jaikrishnadas Ayurveda Series.
6. The earliest publication on this an article by J.Jolly, Zur Quellenkunde der indischen Medizin; 3, Ein alter Kommentar zu Susruta, ZDMG 58, 1904, 114-116. See on it also A.F.R. hoernle, Studies in ancient Indian medicine, I. The commentaries on Susruta, JRAS 1906, 294-302: The first and the two last leaves are missing, as well as leaves 4 to 14 (both inclusive); the manuscript now consists of 66 leaves and must have comprised 80 leaves.
7. D. Ch. Bhattacharyya, New light on Valdyaka literature, IHQ 23, 1947, 141; J. Filliozat in L.Renon and J. Filliozat, L'Inde Classique II, Paris 1953, 159; G. Haldar, Vrddhatrayi 47; P.V. Sharma, Ayurveda ka Vaijnanika itihasa, Varanasi 1975, 210.
8. G. Haldar (Vrddhatrayi 182 and 200) regards Gayi, Gayisena as a commentator on the Susrutasaṃhita who differs from Gayadasa and who lived in the eleventh-twelfth century. Compare P.V.Sharma's Ayurveda ka vaijnanika itihasa 212.
9. Ad Su. Su. 27, 26.
10. Ad Su. Su. 46, 162 and 468 cd-471 ab; Ni. 13. 37; Ci. 33. 33; U.3. 3-4 and 19; 5. 9ab; 6.24; 7. 6-7 ab; 10. 10; 15. 30-33 ab; 21. 34cd-36 ab; 39. 116 cd-119 ab and 127-129.
11. Ad Su. Su. 46. 130-133 (twice). 141-142 and 202-203 ab.
12. Ad Su. U. I. 4 cd-8 ab (accepted as authoritative); Su. 45. 157 (brhallaghupanjikah; their reading is accepted against that of Jejjata).
13. Ad. Su. Su. 45. 96 and 112.
14. See note 12.
15. A copy of Bhaskara's panjika is recorded in Kavindracharya's Granthasuci, dating from 1656 (G. Haldar, Vrddhatrayi 197; Atrideva, Ayurveda ka brhat itihasa 200; P.V.Sharma, Ayurveda ka vaijnanika itihasa 210).

16. The Brhatpanjika is regarded as Gayadasa's commentary by G. Haldar (Vrddhatrayi 197 and 201), Atrideva (Ayurveda ka brhat itihasa 200), and P.V. Sharma (Ayurveda ka vaijnanika itihasa 210).
17. The Candrika is quoted by Cakrapanidatta (ad. Ca. Su. 27. 129). Niscalakara, Gopaladasa, Sivadasasena (in his commentaries on Cakrapanidatta's Cikitsasamgraha and Dravyaguna), Medhadeva (in his commentary on the Madhavadravyaguna), and Todarananda. The candrikakara, krt, or karaka is quoted by Cakrapanidatta (ad. Ca. Ci. 26, 293), Vijayaraksita (ad Madhavanidana 2. 61 cd-65 and 10. 20), Srikanthadatta (ad madhavanidana 59, 95 and 97-98), Dalhana (ad su. U. 49, 19), Sivadasasena and Nagaratha (in his Nidanapradipa).
18. P.V.Sharma (Ayurveda ka vaijnanika itihasa 210) subscribes to this view.
19. A comparison of the reference to the candrikakrt by Cakrapanidatta (ad Ca. Ci. 26. 293) and a quotation from Gayadasa by Vijayaraksita (ad Madhavanidana 2. 18-23) seems to support the view that the Candrika is in this case gayadasa's Nyayacandrika. Compare my Madhavanidana 403.
20. Le Museon, N.S. 4, 1903, 333. The term antaranga does not occur in the colophon of the printed text.
21. See on this term N.N.Das Gupta, A note on the term 'antaranga', Indian Culture 1, 1934-35, 684-686.
22. IHQ 23, 1947, 154.
23. ZDMG 58, 1904, 116 (see note 6).
24. JRAS 1906, 291 and 301-302 (see note 6); see also his Osteology, Oxford 1907, Intr. 16
25. Vrddhatrayi 47 and 52-53.
26. Vrddhatrayi 54, 197 and 201.
27. Vrddatrayi 197.
28. Ayurveda ka vaijnanika itihasa 210.
29. Ad Su. Ni. 5. 8, etc.
30. Ad Madhavanidana 2. 18-23; 9, 11, etc.
31. IHQ 23, 1947, 154.
32. Ad Ca, Ci. 26, 293.
33. Compare note 19.
34. Some notes on Brahmadeva's activity as a commentator, Ancient Science of Life 2, 1 (July 1982), 7-10.
35. IHQ 23, 1947, 154.
36. Ibidem.
37. R.C. Majumdar, History of ancient Bengal, repr. 1974, 131/

Abbreviations

Ca	-	Carakasamhita
Ci	-	Cikitsasthana
IHQ	-	Indian Historical Quarterly
JA	-	Journal Asiatique
JRAS	-	Journal of the Royal Asiatic Society
NCC	-	New Catalogorus Catalogorum
Ni	-	Nidanasthana
Su.	-	Susrutasamhita
Su.	-	Sutrasthana
U.	-	Uttaratantra
ZDMG-		Zeitschrift der Deutschen Morgenlandischen Gesellschaft