

SWAMI KUMARA

by

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I Introduction

Chronologically Swami Kumara is to be considered after Bhattara Harichandra among the Commentators of Charaka Samhita. Swami Kumara is also known as Panjikakara because of the name of his commentary Panjika. There seems to be a slight discrepancy about the actual name. In the commentary Charaka Panjika, he is mentioned as Swami Kumara. But he is referred to as Swami Daasa by Chakrapani¹ (Charaka Samhita Chikitsa Sthana 3-218) and Vijayarakshita (Madhavanidana 1-14). P. V. Sharma, in his Charak Chintan, identifies him as Skandaswami and Kumaraswami, probably because Skanda and Kumara are the synonyms of the same God (Amara Kosa Swargavarga). According to the rules of Poetry and Grammar, usage of synonymous expressions for a famous person in order to maintain the metre of the verses and to protect from Chhandobhanga, is justified. Jajata referred to Swami Kumara in his commentary and also by Dalhana in his Nibandhasangraha Vyakhya of Susruta Samhita, even though he had to differentiate from the other Panjikakaras on Susruta Samhita namely Gayadasa and Bhaskara who were referred to as "Panjikakarau", a dual number.²

II His Parentage

The only available work of Swami Kumara, Charaka Panjika does not reveal any information about his parentage, native place, patronage etc. Since he begins his Panjika with his prayers of Lord Siva, we have to conclude that he is a devotee of the said God. Therefore being a Saiva by tradition, his name Swami indicates his perfection in attaining the absolute liberation or kaivalya. P. V. Sharma on the basis of Chaturbhani states

1. On the basis of the reference to Gayadasa by Vijayarakshita while commenting on Madhavanidana 2-18 to 23 which are taken from Charaka Samhita Chikitsa Sthana 3, Gayadasa was considered to have written a commentary on Charaka Samhita. Therefore a pertinent question here is whether, by the word "Swamidasa", Chakrapani was referring to both Swami Kumara and Gayadasa ?
2. Dalhana, at the beginning of his Nibandhasangraha Vyakhya of Susruta Samhita, referred to Gayadasa and Bhaskara as "Panjikakarau". Gayadasa has written Bruhadpanjika and Bhaskara has written the Laghupanjika. Dalhana always referred to Gayadasa and Bhaskara either by name or by the name of their commentaries. Therefore when Dalhana refers to Panjikakarau, it is always possible that he was only referring to Charaka Panjika and Swami Kumara. Dalhana in about 19 places referred as Panjikakera in singular number which may possibly mean Swami Kumara. According to the statement of Dalhana referring to panjikakara not accepting that particular version of the portion of Susruta Samhita, makes us to conclude that Swami Kumara also wrote a commentary on Susruta Samhita (refer to Dalhana on Susrutasutra 10-5, Susruta Utraa 3-4, 7-7 and 28, 39-116 to 118 and 127).

that Swami Kumara lived in either Avanthi or Ujjayani. The actual word referred to is "Avantikah Skandaswami". Even though the name Swami Kumara is not directly referred to, P. V. Sharma, contends that Skandaswamy may be taken as a synonym for Kumara Swami or Swami Kumara. This statement can be accepted, since it is surmised that Swami Kumara is a Saivite and also by tradition Ujjayani was a famous place of Saivism, Mahakala, one of the 12 Jyotirlingas, being situated there.

It is learnt very recently that an Indian physician namely Kumara Bhatta had been a very popular preceptor of Ayurveda among the people of Thailand. This information had been brought to notice by the Indian physician Shri Narayana Sastri, who visited Thailand in 1967-68. The Ayurvedic scholars of Thailand consider this Kumara Bhatta an Indian and mention his name very reverentially. Since they could not specifically identify him, they believe that Indians must have a clue. Some scholars consider that this Kumara Bhatta of Thailand is the same as Swami Kumara. But we do not have any proof that Swami Kumara visited this place. In the same way, there is no proof against Swami Kumara's popularity as a Physician not attaining a universality and spreading into distant lands.

III Date of Swami Kumara

The verses quoted at the beginning of his Panjika may throw light upon his date. Swami Kumara himself accepts that he has made an investigation into the work of Bhattara Harichandra before he started his own commentary of Charaka Samhita. This can only lead us to one conclusion that Swami Kumara was posterior to Bhattara Harichandra. Since Swami Kumara has been quoted by Jajjata (7th century A.D.) and Harichandra flourished in 6th century, it is also justified that Swami Kumara was either the contemporary of Bhattara Harichandra or more possibly his disciple. P. V. Sharma also contends that Swami Kumara was a contemporary of Bhattara Harichandra. Therefore the upper limit can be fixed as 6th century and the lower limit as the 7th century A.D.

IV Charaka Panjika of Swami Kumara

The commentary of Charaka Samhita written by Swami Kumara is known as Charaka Panjika. In Sanskrit, the word Panjika denotes a special meaning. According to Abhidhana Chintamani : "Panjika is that which gives accurate record of words and meanings, therein registered after an analysis or an investigation." This correlates with the statement of Swami Kumara at the beginning of his commentary. "After a thorough investigation of Harichandra's Charakanyasa which illuminated the minds of the learned sages, Swami Kumara has taken up the work with the wonderful passages made easy and recorded as the Panjika".

The Panjika is started with an invocation for the blessings of Lord Siva and after that the author pays homage to Charaka in preference to other deities and sages associated with Ayurveda and Charaka Samhita, namely Brahma, Prajapati, Aswini etc. He

continues with his homage to Bhattara Harichandra. Here Swami Kumara also recognises or identifies Charaka as Patanjali who had corrected the errors of speech by Vyakarana and of the mind by the Yoga. The same opinion was expressed through an identically quoted verse by both Bhoja in his Nyayavarthika and Vijnanabhikshu in Yogavarthika : I bow with folded hands to Patanjali who purified the mind of its impurities by (writing a work on) Yoga, the voice of its impurities by his grammar (Maha Bhashya), the physical body of its impurities by his work on medicine and who was superior to all the sages (of his time)".

This commentary, Charaka Panjika, on the first five chapters of Sutrasthana, is available in the Government Oriental Manuscripts Library, Madras.

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स्वामी कुमार

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वरक संहिता के टीकाकारों में कालकामाचार स्वामी कुमार की गणना श्रेष्ठ रीतिरिचय के बाद में होती है। स्वामी कुमार ने 'पञ्चक' नामक ग्रन्थ लिखी है, इस कारण उन्हें पञ्चककार भी कहा जाता है। चक्रपणि तथा विजयविंशति द्वारा स्वामीदास के नाम से भी उन्हें उद्धृत किया गया है। इनकी एकमात्र उपलब्ध कृति पञ्चक के द्वारा इनके पिता तथा मूल स्थान आदि के सार्वभौमिक अधिकारों को बचाव प्रदान करती है। भगवान् विष्णु की आराधना के साथ टीका का प्रारम्भ होता है, अतः यह निर्विवाद है कि स्वामी कुमार विष्णु के उपासक थे। प्रियवशासि जी चतुर्थाणी के आधार पर उन्हें 'अवनी' या 'उवनी' का निवास मानने है। इन ही में यह बात है कि कुमारश्रेष्ठ नामक एक लोकप्रिय भारतीय शक्तिग्रन्थकार श्रेष्ठ में हैं या विनकी बहों के विद्वान् आज भी बड़ी शक्ति की दृष्टि से स्मरण करते हैं। कुछ लोगों का मत है कि सार्वभौमिक अधिकार के कुमार श्रेष्ठ ही स्वामी कुमार हैं। वैसे कि स्वामी कुमार स्वयं स्वीकार करते हैं कि श्रेष्ठ रीतिरिचय उनके पूर्ववर्ती टीकाकार थे तथा बज्र उक्त उनके कालान्तर में हैं या, क्योंकि बज्र उक्त (७ वीं शताब्दी) ने स्वामी कुमार या उल्लेख किया है। अनुभव यह स्वयंसे है कि स्वामी कुमार श्रेष्ठ रीतिरिचय के समकालीन या शिष्य अवश्य थे। प्रियवशासि जी भी छठी और सातवीं शताब्दी के मध्य उनकी निरतिरिचय करते हैं। स्वामी कुमार ने श्रेष्ठ रीतिरिचय की 'वरक ग्रन्थ' टीका का विधिवत् महान अध्ययन करने के बाद उसे उचित और सरल बनाने के उद्देश्य से 'वरक पञ्चक' नामक ग्रन्थ का प्रणयन किया।

सुर्यसंहिता की 'निबन्ध संहिता' ग्रन्थ के प्रारम्भ में उल्लेख ने गणदास और शास्त्र की 'पञ्चक-कार्य' के रूप में उद्धृत किया है। इसके अलावा भी बहुत बड़े गणदास और शास्त्र का उल्लेख अभिप्रेत था बड़े या ती सपत्तः उनके नामों का उल्लेख है या फिर विद्वान् में उन्हें व्यक्त किया गया है। किन्तु इनके अभिप्रेत था १९ स्थानों पर उल्लेख ने 'पञ्चककार्य' का एकवचन में प्रयोग किया है जो कि सपत्तः वरक के पञ्चककार्य की मान्य नहीं है, इस यह स्वीकार करने की प्रेरित करता है कि स्वामी कुमार ने भी सुर्य संहिता की टीका लिखी थी।