

# GAYADĀSA

AYODHYA PANDEY \*

## Introduction :

Gayadāsa, also addressed as Gayin and Gayadāsācārya (Su. ni. 1, 50-58) was one of the chief authorities of Dalhaṇa and was a distinguished commentator on Carakasamhitā and Suśrutasaṃhitā. He is mentioned and his works are referred to by Cakrapānidatta, Dalhaṇa, Vijayarakṣita and Niścalakara. Dalhaṇa mentions Gayadāsa and Bhāskara as authors of Pañjikā commentaries on Suśrutasaṃhitā and coins a dual compound word Gayadāsabhāskarau<sup>1</sup>. Pañjikās of Gayadāsa and Bhāskara have also been distinguished by Dalhaṇa under the epithets bṛhat and laghu meaning major and minor. Similarly there are references to Mahāpañjika (Su. su. 47, 98 & 112-118) and Pañjikā (Su. su. 4, 41) and it indicates that certainly there exists superiority of one upon the other and a solution to this problem can only be made if studies are conducted on Bhāskara.

The commentary of Gayadāsa on nidānasthāna of Suśrutasaṃhitā is printed. It is called Nyāyacandrikāpañjikā. Greater part of this commentary on Śārīrasthāna is preserved in one of the manuscripts in the Cambridge University Library. (Add. nr. 2491; see Meulenbeld's Ma. ni. p. 398). Nyāyacandrikā is once referred to by Dalhaṇa (Su. su. 27, 28) who clearly identifies Gayadāsa as author of Pañjikā on Suśrutasaṃhitā.

Gayadāsa's passage quoted by Vijayarakṣita (Ma. ni. 2, 18-23) refers to his work on Carakasamhitā. Cakra's reference to 'candrikā' (Ca. Su. 27, 129)<sup>2</sup> is also an indication of Gayadāsa's work on Carakasamhitā due to its name, which is much synchronizing with his work on Suśruta (i. e., Nyāyacandrikā). Cordier (Le Museon, N. S. 4, 1903, p. 331; Meulenbeld's Ma. ni. p. 408) and D. C. Bhattacharya (IHQ. 23, 1947, p. 141) equally hold this idea and the former calls it 'caraka-candrikā' which bears no contradiction as yet.

It is evident by a passage of Niścalakara (Ibid; p. 154), that Gayadāsa adorned the office of the court-physician as an inner-part (antaraṅga)<sup>3</sup> to a king of Bengal in the dynasty of the greatest of pāla kings-Mahīpāla I (C. 988 - 1038; See, Meulenbeld's Ma. ni. p. 399, also see; Hist. of Bengal: Mazumdar p. 136). The only available work of Gayadāsa on Suśruta adds height to the progressing trend of Tantrayukti; for Gayadāsa often elaborated his views parallel to Bhoja (Su. ni. 13, 30-34); Bhāluki (Su. ni. 5, 17); Videha (Su. ni. 13, 35); Viśvāmitra

\* Research Assistant (Ayurveda), Indian Institute of History of Medicine, Hyderabad.

1. Gayadāsabhāskarau ca Pañjikākārau (Su. su. 1, 1)

2. Text :- "Madhuram Bṛhaṇam balyam āmrātam tarpaṇam gurū" etc.,

Comm :- "āmrā am 'āmadā' iti Khyātamāṃraphala siddham iti candrikā".

3. 'Iti etad gaudeśvarāntaraṅga śrīgayadāsena darśitam".

(Su. ni. 5, 17); Caraka (Su. ni. 5, 3-5); Dṛḍhabala (Su. ni. 1, 52-58); Jejjāṭa (Su. ni. 5, 9-16), and Nāgārjuna (Su. ni. 3, 12 and 8, 4). The medieval scholasticism adds new dimension to criticism particularly in the work of Gayadāsa, to which great classical genius Jejjāṭa falls prey! Jejjāṭa is addressed as 'Jejjāḍa' (Su. ni. 5, 8) by Gayadāsa, whose critic-eyes observe him as 'Jaḍa' (Su. ni. 7, 24) meaning 'devoid of intelligence' or just having the flat sense of 'inertia'! Gayadāsa always observes with an eye of a true critic and often condemns Jejjāṭa's passages much for which Dalhaṇa calls him 'ācārya' (preceptor) and follows every now and then (See, su. su. 44, 3 & 4; Su. ni. 5, 8 & 16 and 8, 21, 22 & 23 etc.). At times, Gayadāsa's passages run parallel to Jejjāṭa in quotations of Dalhaṇa (Su. ci. 1, 24-26) and Vijayarakṣita (Ma. ni. 10, 12, 14; 11, 12-13 and 12, 11-14).

#### Date :

Gayadāsa's reference to Jejjāṭa (Su. ni. 6, 9 - 16) and Vijayarakṣita's reference to Gayadāsa (Ma. ni. 2, 18-23 and 9, 11) shed light on upper and lower limits of Gayadāsa's date. Consequently Gayadāsa's date cannot be prior to seventh century A. D. and must range between seventh and twelfth century A. D. But, owing to the fact that Cakra quotes from Gayadāsa's work on Carakasamhitā (Ca. Su. 27, 129 - cakrapāṇi); which must had been a popular work by his time, his lower limit can be put around 1000 A. D. which, is also nearer to the date of Mahipāla I (C. 988 - 1030 A. D.). However, Niścalakara's passages do not specify who was the particular king of Bengal and patron of Gayadāsa. As a conclusion, Gayadāsa's date ranges between VII century A. D. and X century A. D.

#### Nativity :

The passage of Niścalakara (Bhatt., IHQ. 23, 1947, p. 154), proves that Gayadāsa adorned the office of the Court-physician, in the court of a king of Bengal (Gauḍeśvarāntaraṅga). Therefore, Gayadāsa was born in the famous 'Dāsa' family of Bengali Vaidyas.

#### Personality & Profession :

There is no doubt about Gayadāsa's courteous personality particularly because, Bhattacharya mentions that Mahipāla I, (C. 988 - 1030 A. D.) the great among pāla kings is the patron of Gayadāsa, to whom the latter's services were like the internal part of the body (antaraṅga). In the article on Sukīra-Sudhīra,<sup>4</sup> Gayadāsa's individual observation in context to dietetic regimen on ulcer was given (See, Su. Ci. 1, 27 - Dalhaṇa) and his surgical achievements were worked out. This and his work on Carakasamhitā can establish that Gayadāsa was an able surgeon-physician of his time. Gayadāsa's surgical achievements are to be best observed on Suśrutasamhitā - Sūtrasthāna - 17, 32; where he agrees with Jejjāṭa's view that in an *osthasandhana* (plastic - surgery of detached lip), 'Nāḍīyoga'

4 Bull. Indian Inst. of History of Medicine, Vol. VII, nos. 1 & 2; pp. 1-4,

(tubes) is to be avoided which is advised in case of Nāsāsandhāna (plastic surgery of nose).<sup>5</sup>

This is an example of Gayadāsa's experience in surgical operations, and it certifies his significant position of surgeon-physician in the royal court. Gayadāsa's profession as a physician seems to have acquired no less value judging from his passage by Vijayarakṣita (Ma. ni. 2, 18-28) - by which it is resolved that daiva (chance) and doṣasvabhāva (nature) are the two factors which avoid a patient from injury in a fever by combined action (Sannipātajvara).<sup>6</sup>

This example shows that Gayadāsa was well-versed in therapeutic achievements and his knowledge was based on exact applications of fundamental principles.

### Tantrayukti :

Gayadāsa's only available work on Suśruta, shows a landmark in the progressing trend of Tantrayukti. Even Kārtikakuṇḍa and his followers (Vakula - Iśvarasena & Sukīra-Sudhīra) did not make such progress and Gayadāsa advanced a lot, leaving his contemporaries far behind : as he refers from works of traditional authorities, among whom Bhoja (Su. ni. 13, 30-34); Bhāluki (Su. ni. 5, 17); Videha (Su. ni. 13, 35); Viśvāmitra (Su. ni. 5, 17); Caraka (Su. n. 5, 3 - 5); Dṛḍhabala (Su. ni. 1, 52 - 58); Jejjaṭa (Su. ni. 5, 9 - 16) and Nāgārjuna (Su. ni. 3, 12 and 8, 4); are mentioned and Bhoja is so familiar that his passages are running examples every now and then.

### A Critic :

Gayadāsa must had been a great critic of his time, for he criticised, as already mentioned, great classical genius like Jejjaṭa. It is Gayadāsa alone, who could address 'Jejjaṭa' as 'Jejjaḍa' (Su. ni. 5, 8) and did dare to substitute him to 'Jaḍa' (Su. ni. 7, 24)<sup>7</sup> meaning 'unintelligent one' and discarded his ideas.

Dalhaṇa, often compares Gayadāsa and Jejjaṭa and passes resolution in favour of Gayadāsa and calls him 'Gayadāsācārya' (ācārya = preceptor) and thereby denies latter's views (Su. Su. 44, 3 & 4 and Su. ni. 5, 8 etc.). Although, Gayadāsa has followed Jejjaṭa as appears from works of Dalhaṇa (Su. ci. 1, 27 and and 1, 24 - 28 etc) and from works of Vijayarakṣita (Mā ni. 10, 12 and 12, 11 etc.), it is a fact that his critic eyes were so sharp that Gayadāsa particularises in adding new dimension to criticism with an advanced pioneer's steps over classical approach in writing commentary.

5 Idam nāsauśhasandhāsūram. ... Jejjaṭa Gayadāsādibhirangīkṛtam

6 Gayadāsastu hetvantaram uktavān; 'daivād doṣasvabhāvād vā doṣāṇām sannipātike. Virudhaih Svaguṇaih Kaścinnopaghātah parasparam.

7 Jadena upadrava (etc) vyākhyātah; tanna, carake vyādhiṇām api rogasambhavānām upadravatvena niṣiddhatvāt.

## SUMMARY

GAYADĀSA, also referred as 'Gayin' and 'Gayadāsācārya', is a distinguished commentator of Carakasamhita and Suśrutāsamhita. He is quoted by Cakrapānidatta, Dalhaṇa, Vijayarakṣita and Niścalakara. He is considered to have flourished between the range of Jejjāta and Cakrapānidatta, i. e. between VII century A. D and X century A. D. According to D. C. Bhaṭṭācārya, Gayadāsa was a native of Bengal. He appears to be a great critic of his time. He criticised Jejjāta's views and even called him 'Jaḍa' or an unintelligent one.

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## सारांश

## गयदास

ले० - अयोध्यापाण्डेय

गयदास, जिन्हे गयी और गयदासाचार्य भी कहा जाता है, चरक और सुश्रुत के एक विशिष्ट टीकाकार थे। उन्हें, श्री चक्रपाणीदत्त, डल्हण, विजयरक्षित और निश्चलकर ने उद्धृत किया है। उनका प्रादुर्भावकाल जेज्जट और चक्रपाणीदत्त के मध्य में माना जाता है; अर्थात्, सप्तम और दशम शताब्दी ख्रिष्टाब्द के बीच निश्चित होता है। डी० सी० भट्टाचार्य के मतानुसार गयदास बङ्गाल निवासी थे। वे अपने युग के एक महान् आलोचक सिद्ध होते हैं। उन्होंने जेज्जट के सिद्धांतों की आलोचना करते हुए उनको 'जड़' की संज्ञा दी है, जिसका तात्पर्य अव्युत्पन्न होता है।