

# ARUNADATTA AND HEMADRI SCHOLIASTS OF ASHTANGA HRIDAYA

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## ABSTRACT

Arunadatta who wrote the famous 'Sarvanga Sundara' commentary on Ashtanga Hridaya, was the son of Mrigankadatta and a multi-farious scholar having vast knowledge of several branches of ancient learnings. It is said that he was a native of Bengal and lived in the early period of 13th century, earlier to Hemadri. It is also believed that apart from the Sarvanga Sundara commentary, he wrote a commentary on Sushruta Samhita also and composed another work entitled 'Manushyalaya Chandrika' dealing with geology and architecture.

Hemadri was an eminent scholar who wrote the famous commentary on Ashtanga Hridya entitled Ayurveda Rasayana. This commentary has commanded great respect from all the Ayurvedic scholars for being an erudite dissertation. Besides this work it is also believed, that, he wrote several other works such as Chaturvarga Chintamani, Sraddhapaddhati, Hemadriprayoga etc.

## 1. ARUNADATTA

Arunadatta, the author of 'Sarvanga Sundara' commentary on Ashtanga Hridaya was the son of Mrigankadatta and believed to be a native of Bengal<sup>1</sup>. He belongs to the early part of the 13th century. He was a multifarious scholar having rich knowledge of several branches of ancient learnings such as Sahitya (Literature), Vyakarana (Grammer), and Ayurveda (Science of life) etc. Hemadri who belongs to the same century and a number of other celebrated scholars of later period have extensively quoted Arunadatta as an authority on several subjects. This has helped in placing him conveniently in the early part of the 13th century i.e. 1220 A.D.<sup>2</sup>

Arunadatta's commentary Sarvanga Sundara which brought him fame

has been acclaimed by the critics as one of the best works on Vagbhata's Ashtanga Hridaya. According to many scholars and Vaidyas, the commentary Sarvanga Sundara is indeed the most wonderful and beautiful as author named it very suitably<sup>3</sup>.

Vagbhata's Ashtanga Hridaya is widely read book. It had been studied by the contemporary scholars/belonging even to the other countries and has thus attracted a lot of attention. Naturally, several scholars have attempted to write commentaries on Ashtanga Hridaya. There is enough evidence to believe that, a number of scholars have written commentaries in different languages on Ashtanga Hridaya. A list of such commentaries is as follows:

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1. Ashtanga Hridaya by Kunte A.M., P. 23

2. 'Surgical Instruments of the Hindus' by Mukhopadhyaya, G.N., Vol. 1, P.No. 24.

3. Luminaries of Indian Medicine by Srikantha Murthy K.R. P. 65

Sl. No.	Name of the author	Name of the commentary	Language
1.	Arunadatta	Sarvanga Sundara	Sanskrit
2.	Ashadhara	Ashtanga Hridayodyota or Uddyota	"
3.	Atridevagupta	Vidyotini	Hindi
4.	Chandranandana or Chandrachandana	Padarthaguna Chandrika or Gunapatha	Sanskrit and Tibetan
5.	Damodara	Sanketamanjari	Sanskrit
6.	Hatakanka (ga)	Ashtanga Hridaya Dipika	"
7.	Hemadri	Ayurvedarasayana	"
8.	Indu	Shashilekha	"
9.	Kahnaprabhu	Nidana Chintamani or Nidanasthana	"
10.	Narahari (Bhatta) or Nrusimha Kavi	Vagbhatakhandanamandana	"
11.	Parameshvara	Vakyapradipika	"
12.	Ravi	Vyakhyasara	"
13.	Ramanatha	---	"
14.	Ramanujacharya	---	Telugu
15.	Shankara Sharman	Lalitha	Sanskrit
16.	Shivadasasen	Tatvabodha (on Uttarasthana)	Sanskrit
17.	Shivasharma	Shivadipika	Hindi
18.	Sridharapandita	Hridaya(Pra) bodhika	Sanskrit
19.	Todaramalla	---	---
20.	Udayadityabhata or Suvarnapurandhara	Hridayaprabodhika	Sanskrit
21.	Uppottakannan	Bhaskara	Malayalam
22.	Vagbhata	Ashtanga Hridayanama Vaidyuryaka Bhashya	Sanskrit and Tibetan
23.	Vasudeva	Anvayamala	Sanskrit
24.	Vishveshvarapandita	Vigneyartha Prakashika	Sanskrit
25.	---	Andhrateeka	Telugu
26.	---	Kairali	---
27.	---	Pathya	---
28.	---	Balaprabodhika	Sanskrit
29.	---	Brihatpathya	"
30.	---	Brihadvyakhyasara	"
31.	---	Vyakhya	"
32.	---	Hridayabodhika	"
33.	---	Hridya	"

The three of the above commentaries viz. Arundatta's Sarvanga Sundara; Chandranandana's Padarthaguna Chandrika and Hemadri's Ayurveda Rasayana are very famous.<sup>4</sup>

#### Parentage And Birth Place:

Though Arunadatta's place of birth is not specified any where, but it is believed that he was native of Bengal. He has mentioned about his parentage in the introductory verse and colophone at the end of each chapter of his commentary. So, on this basis it can be ascertained that, he belonged to the sect of Vaidika and his fathers name was Mrigankadatta.

#### Date:

The historians are of the opinion that Arunadatta lived in the period of early 13th century. He was quoted by Hemadri, who has clear historical evidence of his period and patronage. It is therefore concluded that Arunadatta lived earlier to Hemadri, who belongs to

the later part of the 13th century.

Hence Arunadatta can safely be placed in the early part of the 13th century i.e. about 1220 A.D.<sup>5</sup>

#### His Works:

Arunadatta's commentary Sarvanga Sundara on Ashtanga Hridaya is held in high esteem in view of its easy diction and lucid expansion. And whenever necessary he has commented with the help of his own shlokas for the benefit of the readers. Apart from dealing with the subject of Ashtanga Hridaya, Arunadatta deals with the literary aspects of the work also explaining at length the grammatical and poetical aspects of it. Fortunately his Sarvanga Sundara is available in full text. He is also credited with a similar commentary on Sushruta Samhita and another independent work "Manushyalaya Chandrika" dealing with geology and architecture, but these two works are not available nowadays.

## 2. HEMADRI

Hemadri was a celebrated scholar of his time who wrote the famous commentary on Ashtanga Hridaya entitled "Ayurveda Rasayana." Fortunately we find clear historical evidence with regard to his identity, parentage and patronage. In the prelude of his Ayurveda Rasayana he introduces himself and says, this commentary was written with an aim to felicitate people in attainment of good health. His another work "Chaturvarga Chintamani" is an encyclopaedia of ancient religious rites.

In the Chaturvarga Chintamani he has mentioned that he was incharge of the state records of King Mahadeva of Devagiri (1260-71 A.D.).<sup>6</sup> From the Ayurveda Rasayana commentary and contemporary inscriptions, he appears to have been the architect and chief minister of Ramachandra (1271-1309 A.D.), the successor of King Mahadeva<sup>7</sup>. There is also evidence to believe that he functioned as the Judge in the court of King Ramachandra. It is said that it was Hemadri who brought changes in

4. 'Ashtanga Hridaya' by Ramprasad Sharma, P.No. 3

5. Studies in the medicine of ancient India by Hoernle, A.F.R. Vol. 1, P.No. 17.

6. Ashanga Hridaya by A.M. Kunte P.No. 11

7. Ibid.

the then Devanagari script to make it more popular script among the contemporary scholars and he named the changed version of the script as "Modi Script"<sup>8</sup>.

### Geneology:

Hemadri was the son of Kamadeva, grandson of Vasudeva, great grandson of Vamana who hails from Vatsa Gotra<sup>9</sup>.

### Personality Of Hemadri:

His towering personality can be assessed through his illustrious scholarly works and achievements. His works stand for voraciousness, profile genius, long experience, practical training, scriptural, astrological geographical and dravyaguna knowledge etc. The Royal patronage under whom the commen-

tator flourished had great emphasis in the framing of his personality. Hemadri's matchless and unique personality, scholarship and achievements can be structured not only through his works but also through the other historical material related to his patron Kings namely Mahadeva and Ramachandra of Yadav dynasty (1260-1309).

### Place And Date:

Hemadri was from a Maharashtrian Orthodox Brahmin family. He worked in the court of King Mahadeva and his son, King Ramachandra. Hence the period of existence of both these Kings can safely be attributed to Hemadri. So, Hemadri must have lived between 1260 to 1309 A.D.<sup>10</sup>

### Predecessors Quoted By Hemadri

Commentators quoted by Hemadri in his work, Ayurveda Rasayana are as follows:

- |   |                                  |
|---|----------------------------------|
| 1. Arunadatta                             | (1220 A.D.)                      |
| 2. Chandranandana (or)<br>Chandrachandana | (11th A.D.)                      |
| 3. Dalhana                                | (1220 A.D.)                      |
| 4. Indu                                   | ( first quarter of 12th century) |
| 5. Jejjeta                                | (7th A.D.)                       |
| 6. Madhavakara                            | (700 A.D.)                       |
| 7. Sharangadhara                          | (11th to 13th A.D.)              |
| 8. Srikanthadatta                         | (12th A.D.)                      |
| 9. Vapya chandra                          | (last quarter of 10th A.D.)      |
| 10. Vangasena                             | (13th A.D.)                      |
| 11. Vrindakunda                           | (975 to 1000 A.D.)               |
| 12. Vijayarakshita                        | (1120 A.D.)                      |

### Scholars and Works Quoted By Hemadri

Following scholars and scholarly works have been quoted by Hemadri:

- |              |                      |
|--------------|----------------------|
| 1. Atreya    | 3. Ashwini Kumaras   |
| 2. Agnivesha | 4. Ashtanga Sangraha |

8. Astanga hridaya by A.M. Kunte, P.No. 11

9. Catalogus catalogorum by Aufrecht Part-1, P.No.768.

10. Ibid.

5. Ashtanga Hridaya
6. Ayurveda Prakasha
7. Brihat Samhita
8. Bhihaspati
9. Brahmadeva
10. Bhattara Harishchandra
11. Bhrugu
12. Bhela
13. Charaka
14. Chaturvarga Chintamani
15. Chikitsakalika
16. Dhanvantarinighantu
17. Dharmashastram
18. Goutama
19. Hareeta
20. Jyotisha Shastram
21. Kapila
22. Kashyapa
23. Keshavapandita
24. Kharanadi
25. Manu
26. Madhavakara
27. Parashara
28. Rasa Ayurveda
29. Ramaraja
30. Rigvinishchaya
31. Sharangadhara Samhita
32. Sounaka
33. Siddhayoga
34. Sushruta
35. Vagabhatacharya
36. Vaidehadipa
37. Vishwamitra
38. Vrinda
39. Vedavadina
40. Yogaratnam

### His Works:

His greatest contribution is the "Ayurveda Rasayana" commentary on Ashtanga Hridaya. This commentary has commanded great respect from all the Ayurvedic scholars for being an erudite dissertation. This work was written at the instance of King Ramachandra. Hemadri in his introductory paragraph of the commentary mentions that his commentary was written with an aim to felicitate people in attainment of good health. It follows the doctrines of previous works such as Charaka Samhita, Sushruta Samhita, Harita Samhita and others without repeating what already has been said by the commentators of those works.<sup>11</sup>

In order to make his commentary very useful, Hemadri followed a systematic and methodical approach to-

wards the problems analysing critically by surveying the previous works. As he came from an illustrious family and also being patronised by the Kings he had got naturally all commentaries to his access which were studied by him thoroughly. In this commentary apart from the following original, in respect of the order of chapters the author has suitably changed wherever he felt necessary for the purpose of giving a better understanding with regard to the respective topics.

Unfortunately, only a part of his great commentary is available today. Although as there is no doubt that, he had written a complete commentary, only the portions of the commentary relating to the Sutra, Kalpa Sthanas, the first five chapters of Nidana Sthana and first six chapters of Chikitsa Sthana are

11. Vagbhata's Ashtanga Hridaya Samhita by Claus Vogel P.No. 16.

available. But with great difficulty and search among different archives the manuscript of the commentary relating to "Nidana" has been traced and obtained by the scholars and historians.<sup>12</sup> They are also hopeful that one day the entire work would be traced and made available for the study.

His another important contribution Chaturvarga Chintamani is voluminous work running into several thousands of pages, written at the instance of King Mahadeva. This work is prior to the Ayurveda Rasayana because, in the prelude of his commentary he introduces himself as the author of Chaturvarga Chintamani. It deals with all facts of kingship and state craft based upon "Hindudharma." Copious references from ancient authorities have increased the authority of the book. It is said to be an encyclopaedia of ancient traditions and religion rites, quoting frequently from the Smritis and Puranas.

The following parameters are to understand his illustrious towering personality gleaned out from Chaturvarga Chintamani and Ayurveda Rasayana, Commentary<sup>13</sup>.

1. Scriptural Knowledge.
2. Astrological Knowledge.
3. Geographical Knowledge.
4. Dravyaguna Knowledge.

Besides these two works, there are several other works also attributed to Hemadri.

According to Prof. Aufrecht<sup>14</sup> Hemadri is erudite to be the author of the following works:

1. Kaivalya dipika (Muktaphala tika)
2. Commentary on Saunaka's Pranavakalpa
3. Shraddhapaddhati
4. Hemadriprayoga
5. Nasashantayah (from Shanti - khanda)

Besides, Prof. Padhye also mentions the following 13 works:

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. Chaturvarga Chintamani</li> <li>2. Kala Nirayana</li> <li>3. Ayurveda Rasayana</li> <li>4. Kalanirmaya Sankshepa</li> <li>5. Tithi Nirayana</li> <li>6. Kaivalyadipika</li> <li>7. Dhanavakyavali</li> </ol> | <ol style="list-style-type: none"> <li>8. Parjanya Prayoga</li> <li>9. Pratishta</li> <li>10. Lakshana Samuchchaya</li> <li>11. Hemadri Nibandha</li> <li>12. Tristhalavidhi</li> <li>13. Arthakandha</li> </ol> |
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There was another Hemadri who wrote "Raghuvamshadarpana" whose father was Ishwarasuri.

12. Vagbhata' s Ashtanga Hridaya by Claus Vogel P.No.11

13. Contribution of Hemadri, Thesis by Dr. G.R.R. Chakravarty P.No. 5

14. Cat.Cal. by Aufrecht, Part I & III P.Nos. 786 & 52 respectively.

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सारांश

## अष्टांगहृदय के टीकाकार अरुणदत्त तथा हेमाद्रि

- पी.के.जे.पी. सुभक्ता

अप्रतिम बुद्धि वैभवशाली श्रीमदारुणदत्त ने सर्वाङ्गसुन्दरा नामक अष्टांगहृदय की संस्कृत टीका लिखी, जो कि अपने नाम के समान ही गुण वाली है। अरुणदत्त के पिता का नाम मृगाङ्क दत्त था। अरुणदत्त का निवासस्थान बेंगाल था और इनका समय हेमाद्रि से पूर्व 13 वीं शताब्दी माना जाता है। हेमाद्रि एक श्रेष्ठ विद्वान् थे। इन्होंने भी अष्टांगहृदय पर एक सुप्रसिद्ध आयुर्वेदरसायन नामक संस्कृत टीका लिखी। इनकी इस विद्वत्तापूर्ण टीका को आयुर्वेद के सभी विद्वानों की ओर से बहुत ही सम्मान प्राप्त हुआ।