

INDU AND BHATTANARAHARI - THE COMMENTATORS OF ĀYURVEDIC CLASSICAL TREATISES

P. K. J. P. Subhaktha*

ABSTRACT

Indu who wrote a voluminous and comprehensive commentary entitled '*Śaśilekha*' on *Aṣṭāṅga Samgraha*. It is the only commentary available at present. Later writers vastly mentioned this commentary. He wrote a commentary with the same title on *Aṣṭāṅga Hṛdaya* also.

Bhāṭṭanarahari was another famous scholar who wrote a commentary on *Aṣṭāṅga Hṛdaya* entitled "*Vāgbhaṭa Khandana Mandana*".

Indu

Indu, was the commentator, who wrote a commentary on *Aṣṭāṅga Samgraha* of *Vṛddha Vāgbhaṭa*, which is named as '*Śaśilekha*'. It is the only commentary available at present. (ed.T, Rudraparashava, Trichur, kerala, 1926)³. *Aṣṭāṅga Samgraha* is a compilation of information, explanations and prescriptions mentioned in *Caraka Saṁhita* and *Suśruta Saṁhita*. There is little that can be described as original. But the value of the work is undoubtedly great because it has neatly collected the essential details from the above two classics.

* Assistant Research Officer (Ay), Indian Institute of History of Medicine, Osmania Medical College Building, Putlibowli, Hyderabad, India.500 095

Śaśilekha commentary on *Aṣṭāṅga Samgraha* is quite elaborate and erudite. The *Aṣṭāṅga Samgraha* of *Vṛddha Vāgbhaṭa* is hard to understand. So, to make it crystal clear *Indu* wrote this commentary, which is like the moonlight shining. The title '*Śaśilekha*' (moon's digit) is named aptly and it is interesting to note that the author's own name is also *Indu* (moon). His explanation of text is in easy diction and is of great help to understand the text clearly. It furnishes different names of plants (synonyms) and popular names at different places³.

Indu did not furnish any biographical information about himself in his commentary. But he offers obeisance to *Vaḡiśwari* at the beginning and to *Girijeśa*, *Vināyaka* and *Skanda* at many places. This makes us to presume that he belonged to a *Hindu Brāhmin* family and staunch devotee of *Śiva*. In his commentary *Indu* has used synonyms for plants which are known only in Kashmir. So, it is generally agreed that he may belong to Kashmir. Tradition makes him a pupil of *Vāgbhaṭa* but definite evidences do not support it. His referings to the author of the *Aṣṭāṅga Samgraha* simply as 'Master' (*Ācārya*) seems a point in the same direction. More over T.Rudraparashava, in his preface to the Trichur edition of the *Aṣṭāṅga Samgraha* (P.iv) gives the following "meditation stanza" (*Dhyāna śloka*), which he says is "Universally known" (*Lokaprasiddha*).

*"Lambasmasrkatapam ambujanibhaccayadyutim Vaidyakan/
antevasina Indu-Jajjātamukham adhyapayantam sada /
agulphamalakancukancitadaral ak syopa vitojjvalam /
kanthasthagarusaram anjitadrsam dhyaye drdham Vagbhatam/".*

Which means "I steadily meditate on *Vāgbhaṭa*; the tassel of his beard-hair dangling and the brightness of his complexion resembling a lotus; always instructing his medical pupils *Indu*, *Jejjeṭa et al*; the splendour of his sacred thread being (but) slightly visible; distinguished (as he is) by a spotless coat reaching down to his ankles; aloe-sap being in his throat (and) his eyes bedaubed. Accordingly *Indu* and *jejjeṭa* are mentioned as his direct disciples¹.

We have one more commentator by the same name who is the author of a *Nighanṭu* (lexicon of drugs etc). Nalinidas Gupta considers that Indu rather *Indukara* as the father of *Mādhavakara* the renowned author of the *Mādhava nidāna* both were same. But some scholars opine that they were different. Lexicographer Indu was quoted by *Kseeraswami* (11th century A.D.) in his commentary on *Amarakośa*. Accordingly, the date of this lexicographer should be placed in 10th century A.D. *Indukara* father of *Mādhavakara* should belong to 7th or 8th century, since *Mādhavakara* flourished in 8th century A.D.

Madhanikośa a work of 12th century is quoted by commentator *Indu* himself. He was quoted by *Niscala kara* (13th century A.D.) and *Hemadri* (13th century). So, Indu can be placed in 13th century or even later. With regard to *Indu's* date P.V.Sharma also placed him in 13th century A.D. in his book entitled "*Vāgbhaṭa vivecana*". (P.N.345-348). But in the *Śaśilekha Vyākhyā* of *Aṣṭāṅga Samgraha* edited by T.Rudraparashava and also by A.D.Athavale a quotation of *Rājanighanṭu* is found in *Uttarasthāna* (43/56). Considering this, the date of Indu has to be pushed even forward.

Indu commentary on *Aṣṭāṅga Hṛdaya* also possess the same name '*Śaśilekha*' and is in a single manuscript (Mss.No.39.B.19 Dev.657. Catalogue of Sanskrit manuscripts Part II Adyar Library. Madras.) Nothing much can be said about it till it is published⁵.

Bhaṭṭanarahari

Bhaṭṭanarahari was another famous scholar who wrote a commentary on *Aṣṭāṅga Hṛdaya* of *Vāgbhaṭa*. He believed to be a native of Karnataka. He is also known as *Nṛsimha Kavi*². *Bhaṭṭanarahari* was the son of *Bhaṭṭa Sudeva* and disciple of *Ramakaviśwara*⁴. He is the author of '*Vāgbhaṭa Kandana Mandana*' which is aimed to disprove the allegations raised by a scholar named *Vidyādhara* against *Aṣṭāṅga Hṛdaya*. *Bhaṭṭanarahari* has supported all his arguments with quotations from *Caraka Saṁhita*, *Suśruta Saṁhita* etc. This work has a special distinction being the only one of its kind among *Āyurvedic* literature.

REFERENCES

1. Claus, Vogel 1965 "*Vāgbhaṭa's Aṣṭāṅga Hṛdaya Saṁhita*" Pub. by Franz Steiner GmbH, WIESBA DEN. pp. No.13 & 14.
2. Kunte, A.M. 1982 '*Aṣṭāṅga Hṛdaya*' of Vāgbhaṭa edi. by & Pt.Paradhkar Akola, Pub. by Chowkamba, Narve, K.R.S Sanskrit series office, Varanasi. pp. No.7.
3. Ramachandra, Rao 1985 '*Encyclopaedia of Indian Medicine*' Vol.1 Pub.by Ramdas Bhaktal, Bombay. pp. No.62, 63 & 89.
4. Srikantamurthy, K.R. 1968 "*Luminaries of Indian Medicine*" 1st Edn. Pub. by Author Mysore-4 pp. No. 59, 60, 72.
5. -do- 1995 *Aṣṭāṅga Samgraha of Vāgbhaṭa Vol-I Translated by K.R.S.Murthy.* Chowkhamba Orientalia. Varnasi. pp.No.XX, XXI.

सारांश

आयुर्वेदीय ग्रन्थों के टीकाका इन्दु तथा भट्टनरहरी

- पी.के.जे.पी.सुभक्ता

अष्टांग संग्रह पर इन्दु ने “शशिलेखा” नामक एक विस्तृत व्याख्या लिखी है। वर्तमान में अष्टांग संग्रह पर यही एक मात्र टीका उपलब्ध है। “शशिलेखा” टीका का कई ग्रन्थकर्ताओं ने भी उल्लेख किया है। इन्दु ने “शशिलेखा” नाम से ही अष्टांग हृदय पर भी एक टीका लिखा है।

भट्टनरहरी नामक एक और सुप्रसिद्ध विद्वान ने भी अष्टांग हृदय पर “वाग्भट खंडन मंडन” नामक टीका लिखा है।