ISVARASENA

by

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Introduction

Iśvarasena is quoted by Vijayarākṣita, Śrīkanṭhadatta (on Siddha Yoga 81, 52). Niścalakara (See Bhattacharyya, IHQ. 23, 1947, p. 139) and Cakra. Cakra quotes him on Ca. Ci. 16, 92-93. He also mentions him by placing as a commentator on Caraka at the end of the list which was quoted from the Siddhisthāna i.e. the concluding chapter in the Carakasamhitā (Ca. Si. 1, 20-22). The order of arrangement of names of Commentators of Carakasamhitā as Angiri, Saindhava, Jejjāṭa, Iśvarasena (dayaḥ) indicates that Iśvarasena succeeded Jejjāṭa. This is supported by another list of Niścalakara who puts him after Vāgbhaṭa (Kapilavālita, Vāgbhaṭa, Ravigupta, Iśvarasena, Gadādhara, Govardhana, Cakradatta and Bakulakara (Prabhartayo Vyācakṣṭe/IHQ. 23, 1974, p. 139) which allows inference that the arrangement of names in the list of Vijayarākṣita (Mā, ni. 1, 1,2) is based on the influence of metre (Vasanatātilakā). Actually Cakra’s list, if compared with Niścalakara’s list, appears to be chronological since Jejjāṭa who does not quote Iśvarasena precedes the latter; Vāgbhaṭa, precedes Jejjāṭa by naturally being his preceptor and is put prior to Iśvarasena (i.e. the upper limit of the latter’s date).

D. C. Bhattachāryya considers Niścalakara’s list as chronological. Accordingly, Iśvarasena lived after Vāgbhaṭa and his pupil Jejjāṭa in the seventh century A. D. and was anterior to Gadādhara. With Gadādhara’s date in the contemporary range of Mādhavakara = (Madhukosha on Ma. ni. 1, 6-8 and 1, 11-13). Iśvarasena can be considered contemporary to Gadādhara, Vāpyacandra and Kārtikakunḍa.

Gurupada Haladāra in his Vṛddhatrayī quotes from the passages of Vaidyakulapaṇijīka that Iśvarasena, was the son of Siddheśvarasena (Vṛddhatrayī by Gurupada Haladāra, p. 58). Nothing is known in detail about this commentator of Caraka and Vāgbhaṭa than his title of Sena which is suggestive of his nativity of Bengal. (J. Jolly’s Indian Medicine, page 8).

Date

Since Iśvarasena is mentioned after Jejjāṭa, Gadādhara Vāpyacandra, Śrī Cakrapāṇi and Bakula by Vijayarākṣita in his Madhukosha (on Mā. ni. 1,1,2),
the date of Isvarasena became a controversy. According to this list Isvarasena should be after Cakrapāni but reference from Cakrapāṇi proves that the position is not so. From this it is reasonable to infer that the commentators (on Ca. Si. 1, 20-22) in Cakra’s list seem to have been arranged in a chronological order. Saindhava, the Commentator of Carakasamhitā, was quoted by Jejjaṭa and his date naturally precedes that of Jejjaṭa. So reference to Isvarasena by Cakra decides his upper limit of date i.e. about the time of Jejjaṭa. Bhattācārya’s list (IHQ. 28, 1947. p. 139) appears to be in chronological order; according to this, Isvarasena is later to Vāgbhaṭa and Ravigupta and anterior to Gadādhara.

Vijayarākṣita’s list of commentators is to be considered (Ma. ni. 1,1.2) as meter-based and Bakulakara is posterior to Isvarasena.

As Jejjaṭa succeeds Vāgbhaṭa as his pupil, comparing Cakra’s and Niscaśakaśa’s lists, a conclusion can be, that Isvarasena is contemporary to Gadādhara. Therefore, the upper range of his date becomes the date of Jejjaṭa i.e., the VII Cent. A. D., and the lower limit becomes the date of Gadādhara, i.e. the VIII Century A. D.

As Commentator

The technique of Tantrayukti (Textual wisdom) is adopted in Isvarasena’s work on Caraka Saṃhitā (Ca. ci. 15, 92–93- Cakrapāṇi) while giving the definition of Āmadoṣa; Cakra, compares Isvarasena’s reading with those of Bhoja and some unknown ancient authorities (Kecit = Someone):

“Āmamannarasam Kecit Kecit tu Malasañcayam.
Prathamām doṣa duṣṭinca Kecidāmam pracakṣate”, iti.

“Bhojopyāha-Āmāśayasthaḥ kāyāṅnerdaurbalyādavipācitāḥ,
Ādyā Āhāradhāturyaḥ sa Āma iti sanjñītāḥ”, iti.

“Īśvarasenopyāha-Evamāśayepyanam bahu samyāṇa jīryati,
Cīyamānam tadevañnam kālenāmatvamāpnyāt”, ityadi.

This reflects his ability to provide standard meanings of the text. His work on Vāgbhaṭa is totally lost today. Vijayarākṣita’s remarks indicate that both Isvarasena and Kārtikakunḍa adopted the technique of Tantrayukti. Though Vakula is a follower of Kārtikakunḍa, it is found that his name is usually attached with that
of Isvarasena by Vijayaraksita, as dual compound perhaps out of grammatical convenience (Madhukosa on Ma. ni, 6, 15).

Isvarasena, a contemporary of Gadadhara and near contemporary of Kartikakunda was influenced by the principle of Tantrayuktī, predominant during that period i.e., the end of the early Medieval period.

**SUMMARY**

Isvarasena, is quoted by Vijayaraksita, Śrikanṭhadatta, Niścalakara and Cakrapāṇidatta. Gurupada Haladar quotes from the passages of Vaidyakulapañjikā and informs that the names of Isvarasena’s father was Siddheśvarasena. His title of Sena indicates that Isvarasena hailed from the Sena family of Bengal Vaidyas.

The date of Isvarasena is fixed after Jejjata and prior to Gadadhara i.e. the VII to VIII Cent. A.D.

**REFERENCES.**


**सारांश**

**ईश्वरसेन**

लें अयोध्यापाण्डेय तथा केतो रघुनाथन।

ईश्वरसेन के उद्देश्यों को विजयरक्षित, श्रीकष्टदत्त, निष्कलकर और चन्द्रपाणि ने उद्धृत किया है। गुप्तदहालदर ने वैश्वकुलपाण्डिका के सन्दर्भों के आधार पर ईश्वरसेन के पिता का नाम सिद्धेश्वरसेन घोषित किया है। ईश्वरसेन की “सेन” उपाधि ही उनकी सेनोपाधिधारी बहुतों के कुल को चौकट करती है।

ईश्वरसेन का काल जेजुट के बाद और गदाघर के पहले निर्णय किया जाता है; जिससे उन्हें सातवीं और आठवीं-१२ के मध्य में स्थापित किया जाता है।