GAYADĀSA

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Introduction:

Gayadāsa, also addressed as Gayin and Gayadāsācārya (Su. ni. 1. 60–58) was one of the chief authorities of Dalhāna and was a distinguished commentator on Carakasamhitā and Suśrutasaṃhitā. He is mentioned and his works are referred to by Cakrapāṇidatta, Dalhāna, Viṣayarāṣṭā and Niścalakara. Dalhāna mentions Gayadāsa and Bhāskara as authors of Paṇḍitā commentaries on Suśrutasaṃhitā and coins a dual compound word Gayadāsabhāskarat. Paṇḍitās of Gayadāsa and Bhāskara have also been distinguished by Dalhāna under the epithets brhat and laghu meaning major and minor. Similarly there are references to Mahāpaṇijika (Su. su. 47, 98 & 112–118) and Paṇḍitā (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 Nyāyacandrikapajīkā. 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. 390). Nyāyacandrikā is once referred to by Dalhāna (Su. su. 27, 28) who clearly identifies Gayadāsa as author of Paṇḍitā on Suśrutasaṃhitā.

Gayadāsa's passage quoted by Viṣayarāṣṭā (Ma. ni. 2. 18–23) refers to his work on Carakasamhitā. Cakra's reference to ‘candrikā’ (Ca. Su. 27. 129) 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. Bhattacaryā (IHQ. 23, 1947. p 141) equally hold this idea and the former calls it ‘candrika-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) 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. 899, also see; Hist. of Bengal: Mazumdar p. 180). 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. 18, 30–34); Bhāluki (Su. ni. 5. 17); Videha (Su. ni. 13, 36); Viśvāmitra.

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1. Gayadāsabhāskarau ca Paṇḍitā (Su. su. 1, 1)
2. Text:- “Madhuram Brahma balam āmrālam tapaṇam gurū” etc.,
   Comm:—“āmrā am ‘āmadā’ iti Khyātāmaṇraphā sa:ḍrām iti candrikā”.
3. ‘Iti etad gauḍeṣvarāntaraṅga śrīgayadāsena darśitam’,
The medieval scholasticism adds new dimension to criticism particularly in the work of Gayadasa, to which great classical genius Jejjata falls prey! Jejjata is addressed as 'Jejjada' (Su. ni. 5, 8) by Gayadasa. whose critic-eyes observe him as 'Jada' (Su. ni. 7, 24) meaning 'devoid of intelligence' or just having the flat sense of 'inertia'! Gayadasa always observes with an eye of a true critic and often condemns Jejjata's passages much for which Dalhana calls him 'acarya' (preceptor) and follows every now and then (See, su. su. 44. 3 & 4; Su. ni. 5, 8 & 18 and 8, 21, 22 & 23 etc.). At times, Gayadasa's passages run parallel to Jejjata in quotations of Dalhana (Su. ci. 1, 24-26) and Vijayarakṣita (Ma. ni. 10, 12, 14; 11, 12-13 and 12, 11-14).

Date:

Gayadasa's reference to Jejjata (Su. ni. 8, 9 - 18) and Vijayarakṣita's reference to Gayadasa (Ma. ni. 2, 18-23 and 9, 11) shed light on upper and lower limits of Gayadasa's date. Consequently Gayadasa'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 Gayadasa's work on Carakasaṁhitā (Ca. Su. 27, 129 - cakrapañi); 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 Gayadasa. As a conclusion, Gayadasa's date ranges between VII century A. D. and X century A. D.

Nativity:

The passage of Niścalakara (Bhatt., IHQ. 23, 1917, p. 154), proves that Gayadasa adorned the office of the Court-physician, in the court of a king of Bengal (Gauḍēśvarāntaraṅga). Therefore, Gayadasa was born in the famous 'Dāsa' family of Bengali Vaidyas.

Personality & Profession:

There is no doubt about Gayadasa's courteous personality particularly because, Bhattacarya mentions that Mahipāla I, (C. 988 - 1030 A. D.) the great among pāla kings is the patron of Gayadasa, to whom the latter's services were like the internal part of the body (antarāṅga). In the article on Sukīra-Sudhīra, Gayadasa's individual observation in context to dietetic regimen on ulcer was given (See, Su. Ci. 1, 27 - Dalhana) and his surgical achievements were worked out. This and his work on Carakasaṁhitā can establish that Gayadasa was an able surgeon-physician of his time. Gayadasa's surgical achievements are to best observed on Suṣrutasaṁhitā - Sūstrasthāna - 17, 32; where he agrees with Jejjata's view that in an oṣṭhasandhana (plastic-surgery of detached lip), 'Nādiyoga'
(tubes) is to be avoided which is advised in case of Nāsāsandhāna (plastic surgery of nose).  

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 Vijayaraksita (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 (Ṣannipātajvara).

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 Kārtikakunda and his followers (Vakula-Iśvarasena & Sukīra. Sūdhīra) 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); Bhaluki (Su. ni. 5, 17); Videha (Su. ni. 13, 95); Viśvāmitra (Su. ni. 5, 17); Caraka (Su. n. 5, 8 - 5); Dṛḍhabala (Su. ni. 1, 52 - 58); Jejjata (Su. ni. 5, 9 - 18) and Nāgārjuna (Su. ni. 5, 2 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 Jejjata. It is Gayadāsa alone, who could address 'Jejjata' as 'Jējāda' (Su. ni. 5, 8) and did dare to substitute him to 'Jāda' (Su. ni. 7, 24) meaning 'unintelligent one' and discarded his ideas.

Dalhana, often compares Gayadāsa and Jejjata and passes resolution in favour of Gayadāsa and calls him 'Gayadāsācārya' (ācārya = preceptor) and thereby denies latter's views (Su. Su. 44, 5 & 4 and Su. ni. 5, 8 etc.). Although, Gayadāsa has followed Jejjata as appears from works of Dalhana (Su. ci. 1, 27 and and 1, 24 - 26 etc) and from works of Vijayaraksita (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 nāsauśandhasūram. ... Jejjā a Gayadāsā dibhirangikṛtam
6 Gayadāssastu hetvāntaram uktavān: daivād doṣasvabhāvād va doṣāguṇām sānnipātike
   Virudhaih Svaguṇaih Kaścinnopaghātah parasparam.
7 Jadena upadrava (etc) vyākhyātah: tanna, carake vyādhīnām api rogasambhāvānām upadravatvena
   niśiddhatvāt.
SUMMARY

GAYADĀSA, also referred as ‘Gayin’ and ‘Gayadāśācārya’, is a distinguished commentator of Carakasamhita and Suśrutasamhita. He is quoted by Cakrapāṇidatta, Dalhana, Vijayarākṣita and Nīcalakara. He is considered to have flourished between the range of Jejjata and Cakrapāṇidatta, 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 Jejjata’s views and even called him ‘Jaḍa’ or an unintelligent one.

REFERENCES


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