

ISVARASENA

by

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Introduction

Íśvarasena is quoted by Vijayarakṣita, Śrīkaṅṭhadatta (on Siddha Yoga 81, 52), Niścalakara (See Bhattachārya, IHQ. 23, 1947, p. 139) and Cakra. Cakra quotes him on Ca. Ci. 15, 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, Jejjaṭa, Íśvarasenā (dayaḥ) indicates that Íśvarasena succeeded Jejjaṭa. This is supported by another list of Niścalakara who puts him after Vāgbhaṭa (Kapilavalita, Vāgbhaṭa, Ravigupta, Íśvarasena, Gadādhara, Govardhana, Cakradatta and Bakulakara (Prabhrtayo Vyācakṣte/IHQ. 23, 1974, p. 139) which allows inference that the arrangement of names in the list of Vijayarakṣita (Mā. ni. 1, 1, 2) is based on the influence of metre (Vasanatatilakā). Actually Cakra's list, if compared with Niścalakara's list, appears to be chronological since Jejjaṭa who does not quote Íśvarasena precedes the latter; Vāgbhaṭa, precedes Jejjaṭa by naturally being his preceptor and is put prior to Íśvarasena (i. e. the upper limit of the latter's date).

D. C. Bhaṭṭācārya considers Niścalakara's list as chronological. Accordingly, Íśvarasena lived after Vāgbhaṭa and his pupil Jejjaṭa in the seventh century A. D. and was anterior to Gadādhara. With Gadādhara's date in the contemporary range of Mādhavakara = (Madhukośa on Ma. ni. 1, 5-6 and 1, 11-13), Íśvarasena can be considered contemporary to Gadādhara, Vāpyacandra and Kārtikakuṇḍa.

Gurupada Haladāra in his Vṛddhatrayī quotes from the passages of Vaidya-kulapañjikā that Íśvarasena, 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 Íśvarasena is mentioned after Jejjaṭa, Gadādhara Vāpyacandra, Śrī Cakrapāṇi and Bakula by Vijayarakṣita in his Madhukośa (on Mā. ni. 1, 1, 2),

the date of Iśvarasena became a controversy. According to this list Iśvarasena should be after Cakrapāṇi 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 Jejjāṭa and his date naturally precedes that of Jejjāṭa. So reference to Iśvarasena by Cakra decides his upper limit of date i. e. about the time of Jejjāṭa. Bhattācārya's list (IHQ. 28, 1947. p. 139) appears to be in chronological order; according to this, Iśvarasena is later to Vāgbhaṭa and Ravigupta and anterior to Gadādhara.

Vijayarakṣita's list of commentators is to be considered (Ma. ni. 1,1,2) as meter-based and Bakulakara is posterior to Iśvarasena.

As Jejjata succeeds Vāgbhaṭa as his pupil, comparing Cakra's and Niścalkara's lists, a conclusion can be, that Iśvarasena is contemporary to Gadādhara. Therefore, the upper range of his date becomes the date of Jejjāṭa 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 Iśvarasena's work on Caraka Samhitā (Ca. ci. 15, 92-93- Cakrapāṇi) while giving the definition of Āmadoṣa; Cakra, compares Iśvarasena's reading with those of Bhoja and some unknown ancient authorities (Kecit = Someone):

“Āmamanarasam Kecit Kecit tu Malasañcayam.

Prathamām doṣa duṣṭinca Kecedāmam pracakṣate”, iti.

“Bhojopyāha-Āmāśayasthaḥ kāyāgnerdaurbalyādavipācitaḥ,

Ādya Āhāradhāturyaḥ sa Āma iti saṃjñitaḥ”, iti.

“Iśvarasenopyāha-Evamāmāśayepyannam bahu samyañna jīryati,

Cīyamānam tadevānam kālenāmatvamāpnuyāt”, ityadi.

This reflects his ability to provide standard meanings of the text. His work on Vāgbhaṭa is totally lost today. Vijayarakṣita's remarks indicate that both Iśvarasena and Kārtikakuṇḍa adopted the technique of Tantrayukti. Though Vakula is a follower of Kārtikakuṇḍa, it is found that his name is usually attached with that

of *Iśvarasena* by Vijayarakṣita, as dual compound perhaps out of grammatical convenience (Madhukośa on Mā. ni. 6, 15).

Iśvarasena, a contemporary of Gadādhara and near contemporary of Kārtikakūṇḍa was influenced by the principle of Tantrayukti, predominant during that period i. e., the end of the early Medieval period.

SUMMARY

Iśvarasena, is quoted by Vijayarakṣita, Śrīkaṅṭhadatta, Niścalakara and Cakrapāṇidatta. Gurupada Haladar quotes from the passages of Vaidyakulapañjikā and informs that the names of *Iśvarasena*'s father was Siddheśvarasena. His title of Sena indicates that *Iśvarasena* hailed from the Sena family of Bengal Vaidyas.

The date of *Iśvarasena* is fixed after Jejjāta and prior to Gadādhara i. e. the VII to VIII Cent. A. D.

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सारांश

ईश्वरसेन

ले० अयोध्यापाण्डेय तथा के० रघुनाथन् ।

ईश्वरसेन के उद्घरणों को विजयरक्षित, श्रीकण्ठदत्त, निश्चलकर और चक्रपाणि ने उद्धृत किया है। गुरुपदहालदार ने वैद्यकुलपञ्जिका के सन्दर्भों के आधार पर ईश्वरसेन के पिता का नाम सिद्धेश्वरसेन घोषित किया है। ईश्वरसेन की "सेन" उपाधि ही उनको सेनोपाधिधारी बङ्गाली वैद्यों के कुल को च्योतित करती है।

ईश्वरसेन का काल जेज्जट के बाद और गदाधर के पहले निर्णय किया जाता है; जिससे उन्हें सातवीं और आठवीं-ई० के मध्य में स्थापित किया जाता है।