

BHAṬṬĀRA HARICANDRA

by

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I : Introduction

Of the Ancient Ayurvedic Medical Treatises, Caraka Saṁhitā is undoubtedly the oldest work, even though redacted by Caraka and Dṛdhabala. The oldest commentary, namely Carakanyāsa, written on this work was by Bhaṭṭāra Haricandra. He was known as both Bhaṭṭāraka and Haricandra. He was not only the first to write the commentary on Caraka Saṁhitā but also the pioneer in the commentators of Ayurvedic texts. Cakrapāṇi, Aruṇadatta etc., followed him implicitly. Almost all other commentators referred to him reverentially in their works.

The fact that Carakanyāsa was the standard and scholarly commentary on Caraka Saṁhitā was accepted by many an authority through their references in their works. Svāmi Kumāra, in his commentary called Caraka Pañjikā, refers to Haricandra and his commentary on Caraka Saṁhitā along with Bharadvāja, Ātreya, Agniveśa and others (No. 13091. Catalogue of G. O. M. L., Vol. XXIII, Madras). Jejjaṭa, the pupil of Vāgbhaṭa, in his commentary on Madātyaya Cikitsā says : "This chapter written by the great preceptor is well expounded by Bhaṭṭāra Haricandra". Indu says: "The ignorant one, who attempts to expound the doctrine of Caraka without consulting the commentary of Haricandra, verily attempts to drink up the whole ocean" (Aṣṭāṅga Saṅgraha Vyākhyā, No. 13071, A descriptive catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. XXIII). Caṅdraṭa praises Haricandra in the beginning of his commentary on Tīsaṭa's Cikitsākalikā: "As there exist the commentaries of Haricandra and the learned Jejjaṭa, it is sheer presumptuousness for any one else to attempt to comment on the texts of Ayurveda". Probably Caṅdraṭa refers here to the commentaries on Caraka Saṁhitā. Cakrapāṇidatta refers to Haricandra in his Ayurveda Dīpikā Vyākhyā and at one place remarks that Vāgbhaṭa follows Haricandra's opinion regarding the method of warding off endogenous diseases. Vijayarakṣita in his Madhukośa Vyākhyā on Mādhavanidāna draws on the Carakanyāsa of Bhaṭṭāra Haricandra a number of times to explain his point of view.

II : Parentage of Bhattara Haricandra :

It is very difficult to give any information regarding the parentage of Haricandra, since he did not mention in his commentary. P. V. Sharma, in his Carakacintana, refers to a statement made in the Pādatāditākam of Viśyāmalaka, according to which Bhaṭṭāra Haricandra is stated to be the son of Iśānacandra of Kāṅkāyana gōtra. In Caraka Saṁhitā

the Bāhlika physician, Kāṅkāyana, was referred to as participating in many seminars conducted by Ātreya Purnarvasu on the slopes of Himālayas. It is just possible that during the times of Caraka and after, the descendants of Kāṅkāyana intermingled with the local population and settled in India. Bhaṭṭāra Haricandra may be one of that progeny.

Maheśvara, the author of Viśvaprakāśakoṣa, states that Bhaṭṭāra Haricandra was one of his ancestors (Viśvaprakāśakoṣa : 1-5) and gives his genealogy from Haricandra.

Haricandra
|
Śrī Kṛṣṇa
|
Dāmōdara
|
Malhaṇa
|
Keśava
|
Bṛahmā
|
Maheśvara

Therefore, it is clear that Maheśvara belongs to the 7th generation from Bhaṭṭāra Haricandra. Except the above two, no other reference is available regarding either the ancestors or descendants of Bhaṭṭāra Haricandra.

III : Date of Bhattara Haricandra :

Bhaṭṭāra Haricandra was referred to by Caṇḍraṭa in his commentary on Cikīṭsākalikā (about 1000 A.D.), Maheśvara in his homonymical dictionary, Viśvaprakāśā (1111 A.D.), Aruṇadatta in his Sarvāṅgasuṅḍara Vyākhyā (1220 A.D.) and Hemādri in his Āyurveda Rasāyana Vyākhyā (13th century A.D.). Therefore he can be safely placed as flourishing before 1000 A.D. He may even be a few centuries anterior since he was referred to by Svāmīkumāra, who according to P. V. Sharma is a contemporary of Bhaṭṭāra Haricandra.

On the basis of the following references Bhaṭṭāra Haricandra is considered as flourishing during 6th century A.D. :—

(1) Reference as the Court Physician of Sāhasāṅka :—Maheśvara in his Viśvaprakāśakoṣa states : “He whose name was Haricandra, whose behaviour was as agreeable as moon, held in a wholly unrivalled way the position of an irreproachable court physician to king Sāhasāṅka and adorned the treatise of Caraka with his own commentary” (Viśvaprakāśakoṣa 1-5). This reference indicates that Bhaṭṭāra Haricandra was the contemporary of King Sāhasāṅka. “Sāhasāṅka” being a possessive compound formed of sāhasa

“strength” and aṅka “mark”, can be a title of any king, who on his own strength, acquired and ruled over an empire. Therefore the identity of Sāhasāṅka has become a difficult problem. There are at least four kings who were known as Sāhasāṅka :

- (1) Candragupta II (375-413 A.D.)
- (2) Skandagupta (455-467 A.D.)
- (3) Yaśōdharman of Mālwa (6th century A.D.)
- (4) Śrī Candra Deva of Kanauj (11th century A.D.)

The King Sāhasāṅka is very often identified with Vikrama or Candragupta II. Therefore Yādavjī placed Bhaṭṭāra Haricandra during the period of Candragupta II. But this identification is not justified. According to Maheśvara, Bhaṭṭāra Haricandra was the court physician of King Sāhasāṅka. Since Haricandra was not mentioned among the famous “Nine Gems” of Vikrama’s court, the King Sāhasāṅka cannot be identified with Chandragupta II and the same holds good with the identification of Sāhasāṅka as Skandagupta. Yaśōdharman was a king of Mālwa, who defeated Mihirakula, the Hūṇa chief and freed Mālwa and neighbouring region from the Hūṇa depredations. He belonged to the first half of the 6th century A.D. Wilson suggests the possibility of Sāhasāṅka being a title of Śrīcandra Deva, who (according to a copper plate inscription from Nidigal) founded towards the end of the 11th century, the ruling dynasty of Kanauj which realm he acquired “by his own strength”. But since Bhaṭṭāra Haricandra lived centuries before 1000 A.D. and quoted by Svāmikumāra, Jejjaṭa and Caṇdraṭa, identification of Śrīcandra Deva as Sāhasāṅka is not justified.

Since there were six generations between Maheśvara and Bhaṭṭāra Haricandra, a safe guess can be 5th or 6th centry A.D. P. V. Sharma considers that Yaśōdharman of Mālwa should preferably be identified as Sāhasāṅka and that Haricandra should be taken as a contemporary of Vāgbhaṭa I. According to J. Jolly, Haricandra flourished in the 6th century A.D.

(2) Reference in literature : Many scholars consider the medical author Haricandra is identical with the litterateur of the same name who was referred to in Harṣa Carita by the great poet Bāṇa Bhaṭṭa (7th century A.D.) and by Vākpati in his Prākṛta work called “Gauḍavahā”. Even if this is true Haricandra can be taken as flourishing in 6th century A.D.

(3) The Nyāya as postulated by Bhaṭṭara Haricandra in his commentary resembles the subject as was dealt by Diṇṇāga, the great Buddhist philosopher, who belonged to 5th century A.D. and therefore Bhaṭṭāra Haricandra can safely be placed in the 6th century A.D.

While delving into the date of Bhaṭṭāra Haricandra, it will not be out of place to discuss the question of the anteriority between Bhaṭṭāra Haricandra and Vāgbhaṭa. Cakrapā-

nidatta while referring to Bhaṭṭāra Haricandra in his commentary stated that Vāgbhaṭa followed Haricandra's opinion. On the basis of this statement some scholars considered that Bhaṭṭāra Haricandra was anterior to Vāgbhaṭa. But here it should be noted that whenever Cakrapāṇi referred to Vāgbhaṭa, he was always referring to Aṣṭāṅga Hṛdaya but not to Aṣṭāṅga Saṅgraha. Neither Bhaṭṭāra Haricandra referred to Vāgbhaṭa nor Vāgbhaṭa to Bhaṭṭāra Haricandra. But since Jejjāṭa, the student of Vāgbhaṭa-II, copiously referred to Carakanyāsa, Bhaṭṭāra Haricandra can be placed before Vāgbhaṭa-II. In addition to the above arguments and also on the basis of comparative study between Carakanyāsa and Aṣṭāṅga Saṅgraha, it is easy to conclude that Bhaṭṭāra Haricandra was a contemporary of Vāgbhaṭa-I.

IV : A Versatile Genius :

Normally an Ayurvedic Scholar and Physician is expected to be conversant with not only Ayurveda but also Vyākaraṇa, Nyāya, Tarka and other subjects like Yōga. Even now from older generations, persons who are versatile in these subjects can be shown as examples. In the same manner Bhaṭṭāra Haricandra also seems to be a versatile genius.

That Bhaṭṭāra Haricandra was a famous litterateur is known by a reference to him by the great poet Bāṇabhaṭṭā of 7th century A.D. in his Harṣa Caritam: "The charming diction and style and the beauty of assonance of Bhaṭṭāra Haricandra give him a sovereign place among the writers of prose" (Harṣa Caritā cha. I, 12). Another tribute to his literary genius is paid by Vākpati of 8th century A.D. in his Prākṛtā work called Gaudavahā : "Who takes delight in reading Bhāsa, Jvalanamitra (Agnimitra), Kuntideva and Raghukāra (Kalidāsa), as also in diction and style of Subandhu and Haricandra" (Gaudavahā, verse No. 800). Even though the name Bhaṭṭāra Haricandra has been clearly mentioned in respect of his meritorious style of prose writing, some authorities consider the Haricandra of Bāṇabhaṭṭa and Vākpati as different from Bhaṭṭāra Haricandra of Carakanyāsa. But a close study of the style of language used by Bhaṭṭāra Haricandra in his commentary will clearly reveal his knowledge and control on it.

In addition, Bhaṭṭāra Haricandra was also a scholar in Tarka and Nyāya. This is evident from the method he dealt the subject of Tantrayukti in his commentary. As already been mentioned, Bhaṭṭāra Haricandra followed Dīnāga, the great Buddhist logician in certain respects. Because of this and the respect Bhaṭṭāra Haricandra has shown towards Bouddhadharma in his commentary, some authorities considered that he is a Buddhist. But in the beginning of this commentary, Carakanyāsa, Haricandra has invoked the blessings of the Sun God. Therefore it is clearly evident that Bhaṭṭāra Haricandra was not only a Hindu but also a Brahmin.

V: His Works :

(1) Caraka Nyāsa—commentary on Caraka Samhitā:—The most important of his works is the commentary on Carakasamhitā called Carakānyāsa. The complete com-

mentary is not available, even though there are indications that he had written commentary for the whole books. According to his statement this commentary has known as 'Sīṣyo-pādhyāyakinīyāsa.' This clearly indicates that Bhaṭṭāra Haricandra was a teacher of Āyurveda and he prepared this commentary while teaching Carakasamhitā to his students.

The commentary for the first three chapters of Sūtrasthāna of Carakasamhitā, written in Canarese and Sanskrit scripts is available in the Government Oriental Manuscripts Library, Madras. Yadavji Trikamji states that - Mustaram Shastri published this commentary from Rāvalpindi long ago but that publication which was based on the manuscript of G. O. M. L., Madras, is also not available now.

This Vyākhyā is started with an invocation for the blessings of Sun God by the author and after that he described the importance of sage Caraka. He has also described the descent of Āyurveda from Brahma and invoked blessings from all the teachers. In his commentary he referred to Bṛhaspati and Śukra also. Bhaṭṭāra Haricandra in his commentary has referred to the Kṣārapāṇitantra indicating that the old texts were available during his period. The eight-fold division of Āyurveda was also well known during these times.

While commenting on the subject matter of Carakasamhitā, he defined and described Pada, Sutra Vākya, Prakarana, Adhyāya, Catuṣka, Sthāna and Taṅtra. There seems to be a difference of opinion in the number of Taṅtrayuktis between Bhaṭṭāra Haricandra and others. According to Bhaṭṭāra Haricandra, the Taṅtrayuktis are forty in number, according to Caraka 36 and according to Susruta 32 only, the difference between the Carakasamhitā, and its commentator Bhaṭṭāra Haricandra being four in the number. They are (1) Pariprasna, (2) Vyākaraṇa, (3) Vyutkrāntā bhidhāna and (4) Hetu. But Cakrapāni states that these four need not be explained as addition because the first is explained by Uddeśa, the second by Vyākhyāna, the third is only a variation of Nirdeśa and the fourth is understood by the Pramānas as stated in Pratyakṣa. Bhaṭṭāra Haricandra has also described Vyākhyā, Kalpanā, Arthāśraya, Tācchilya and Taṅtradoṣa, Vyākhyā is 15 varieties, Kalpana 7 varieties, Arthāśraya 20 varieties, Tācchilya 17 varieties and Tantradōṣa 15 varieties.

(2) According to Indu, Bhaṭṭāra Haricandra was stated to have edited Kharnāda-samhitā but this book is not available now.

(3) In his introduction to Aṣṭāngahrdya, Hariśāstrī Paradkar states that Bhaṭṭārā Haricandra has written a commentary on Aṣṭānga Hṛdaya. But this cannot be accepted since Bhaṭṭāra Haricandra is considered to be a contemporary of Vāgbhaṭa-1.

(4) According to Jolly, Bhaṭṭāra Haricandra has also composed a medical Samhitā of his own.

(5) He is said to have written two literary works :

(1) Gadyabandha and (2) Mālati.

Among all his works, only Carakanyāsa is now available partly, even though there are many meritorious medical subjects for which he was admired again and again by later medical commentators. It is a fact that the medical as well as the literary world have become poorer due to the non-availability of his masterly compositions.

SUMMARY

Bhaṭṭāra Haricandra, the writer of Carakanyāsa or Śiṣyopādhyāyākinyāsa, was not only the oldest commentator on Caraka Saṁhitā but also was one of the pioneers among the commentators on Āyurvedic texts. He was always referred to respectfully by all other commentators. Nothing definite can be stated about the parentage of this great scholar. However, P. V. Sharma holds that he belonged to the Kāṅkāyana-clan, while Maheśwara, the author of Viśvaprakāśa koṣa, not only declares himself to be a descendant of Bhaṭṭāra Haricandra but also gives the genealogical table from him.

After a careful consideration of the external references about Bhaṭṭāra Haricandra, he can safely be placed before 1000 A.D. He was said to be the court physician of King Sāhasāṅka. But there were four Kings known as Sāhasāṅka, whose periods ranged from 3rd century to 11th century A.D. According to P. V. Sharma, Yaśodharman of Mālvā, should be identified as Sāhasāṅka, who flourished during 6th century A.D. and thus fixing the period of Bhaṭṭāra Haricandra also. J. Jolly also considers that Bhaṭṭāra Haricandra flourished in 6th century A.D.

Bhaṭṭāra Haricandra was a versatile scholar having command over Vyākaraṇa, Nyāya, Tarka, etc. besides Āyurveda and his versatility was admired by the great Sanskrit poet Bānabhaṭṭa of 7th century in Harṣa Charitam and by Vākpati of 8th century A.D. in Gāuḍavahā.

The Caraka Nyāsa though completely written on Caraka Saṁhitā is now available only partly. The name of this commentary as said by Bhaṭṭāra Haricandra is Śiṣyopādhyāyākinyāsa suggesting that this must have been written for teaching his students. Bhaṭṭāra Haricandra is also said to have edited Kharanāda Saṁhitā and written a commentary on Aṣṭāṅga Hṛdaya also. According to J. Jolly, one medical Saṁhitā was ascribed to Bhaṭṭāra Haricandra, but Caraka Nyāsa is the only available work of Bhaṭṭāra Haricandra and that too partly.

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जाती कि शरीर में परिवर्तन के नाम से अंगतः उपलब्ध है।

आधुनिक चिकित्सा का प्रथम भी उन्होंने किया था किन्तु 'वरकन्यास' ही एक ऐसी कृति है 'अष्टाङ्गसंहिता' की टीकायु भी लिखी थी, ऐसी मान्यता है। जोती के अन्तर्गत एक स्वतंत्र संप्रदाय है यह शिष्यों को बताया ही लिखी गई है। शरीर में परिवर्तन ने 'खरनाद संहिता' और ही उपलब्ध है। इसके अन्तर्गत 'शिष्यापण्डित्यायिकन्यास' से इस बात का संकेत मिलता है कि वरकन्यास यद्यपि संपूर्ण वरकसंहिता पर लिखी टीका है किन्तु संपूर्ण संप्रदाय वह अंगतः

प्रतिष्ठा की सराहना है।

सहित्य के महान कवि बाणभट्ट ने 'द्वैतचरित' में और वाक्यप्रति ने 'गीतवहो' में इनकी व्याकरण, न्याय तथा नका आदि पर भी पूर्ण अधिकार प्राप्त था। सातवीं शताब्दी के संस्कृत शरीर परिवर्तन से बहुमुखी प्रतिष्ठा के विद्वान् थे जिनकी आधुनिक चिकित्सा के अतिरिक्त ज्ञाना साहित्य, निम्नका कायकाल ६ ठी शताब्दी था। अतएव शरीर परिवर्तन की अवधि भी छठी शताब्दी ही निश्चित होती है। जोती के अन्तर्गत भी उनका कायकाल छठी शताब्दी था। ज्ञाना साहित्य, निम्नका कायकाल ६ ठी शताब्दी था। अतएव शरीर परिवर्तन की अवधि भी गया है। प्रियवतशर्मणा के अन्तर्गत मालवा प्रदेश यथाधर्मन की ही साहसिक स्वीकार किया नाम से चार राजा विख्यात थे जिनका कायकाल तीसरी से ११ वीं शताब्दी तक का माना के पूर्व निर्धारित किया जा सकता है। राजा साहसिक के वो राजवंश थे किन्तु साहसिक शरीर परिवर्तन से सम्बद्ध अन्य उपलब्ध सन्दर्भों की दृष्टि में रखते हुए उन्हें १० वीं शताब्दी वंश ही घोषित करते हैं वरिष्ठ जनेस प्रारम्भ होती है वंशावली का विवरण भी देते हैं। स्वीकार करते हैं, इसके विपरीत विद्वान्काशकोषकार महेश्वर, न केवल स्वयं की उनका सम्बन्ध में निम्नपर्यन्त कृष्ण नहीं करते हैं। प्रियवत शर्मणा उनका काकायन गोत्रीय संस्थाणी थीं। प्रायः सभी टीकाकारों ने सम्प्रमाण उनकी उद्धृत किया है। उनका प्रवर्तन के टीका लिखनेवाले प्राचीनतम टीकाकार ही नहीं थे अपितु आधुनिक चिकित्सासंहितासंस्था के टीकाकारों शरीर परिवर्तन वरक संहिता पर 'वरकन्यास' अथवा 'शिष्यापण्डित्यायिकन्यास' नामक

- वी. वी. यम. शास्त्री एवं ए. यम. पाण्डे

शरीर परिवर्तन

सारांश :