

BAKULAKARA

By

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Introduction :

BAKULAKARA or Bakula, is identical with Vakulakara and is one of the chief authorities quoted by Niścalakara. According to Ratnaprabhā, Vakula's work was called "Sāroccaya" (Bhatt., IHQ. 23, 1947, p. 149). Vakula is quoted by Vijayarakṣita, Śrīkaṇṭhadatta (on Siddhayoga 20, 24-27) and Niścalakara. The latter offers a flowery panegyric ¹ to Vakulakara; Vakula was related to Niscala and might be his uncle.² Reference to Vakulakara in Ratnaprabhā and his title "Kara" seems to lend support to his view. According to Bhaṭṭācārya, Vakula was later than (Bhatt. l.c. p.147) or more or less a contemporary of Cakrapānidatta, and was a Bengali (Bhatt., l.c.p.155).

Vijayarakṣita's reference to Bakula (Ma. ni. 1,1,2) along with Iṣvarasena in a verse satisfies the rules or prosody on one hand and indicates that both were acquainted with the views of Kārtikakuṇḍa on the other. Vijayarakṣita, who used together the names of Bakula and Iṣvarasena as Bakulesvarsena also clarified that Bakula did not agree with the views of Kārtikakuṇḍa on the concept of Āmadoṣa (Mā.ni. 6, 15).³

The subject of discussion by both Kārtikakuṇḍa and Iṣvarasena being āmadoṣa, Vijayarakṣita in his commentary attempts at providing contemporary correlation, and in course of this, compounds the names of Bakula and Isvarasena in view of both touching the subject of āmadoṣa, and also perhaps due to grammatical convenience. (See Caraka Cikitsāsthāna 15, 92-93- Chakrapāṇi and also see Mā.ni.6,15; Vijaya Rakṣita). Some historians consider both as one but that view may be wrong in the light of foregoing.

The possibility of Vakulakara having commented upon Susruta Saṃhitā cannot be ruled out due to Vijayarakṣita's references on Mādhavanidāna 6, 15 which is a verse from Susruta Uttaratantra (chapter 56) mentioned by Mādhavakara.

Vakulakara is also mentioned as a commentator on Caraka by Mukhopādhyāya (H.I.M. 3, P 615), and in introduction to Caraka with Jejjāṭa's commentary by Haridatta Śāstry (p.22).

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1. Etaccānavadya Vaidya Vidyavinodita Vividha Vidvadvyndāraka mahopādhyāya Srī Vakulakaras-ya na Kathancidapi Sammati Vā.hī Koṭighaṭanamāṭīkate.
 2. Idampitṛjyeṣṭhah Samādatte.
 3. The view point of Iṣvarasena which is in line with Bakula is mentioned in the earlier paper.

Meulenbeld mentions that "a long passage from a work in verse by Bakula is quoted by ŚrīKaṇṭhadatta on Siddhayoga 20, 24-27, and said to be inspired by Jejjāta's commentary". In spite of non availability of these references even in their fragmentary form, they should be considered valuable as they help in indirect interpretation through those who had the privilege to see.

His Date

Vijayarakṣita's reference to Bakulakara (on Ma.ni. 6.15), in Madhukosa as an author who doesn't agree with the interpretation of Kārtikakuṇḍa on a passage from Susruta Saṁhitā that deals with Āmadoṣa throws light on the date of Vakulakara; according to this, Vakulakara was the follower of Kārtikakuṇḍa. Possibly, Vakulakara might have followed Kārtikakuṇḍa while writing his commentary on Mādhavanidāna if he had not worked on Susruta. Therefore Vakulakara certainly succeeded Mādhavakara and Kārtikakuṇḍa. According to this, Vakulakara's date may be around VIIIth and IXth Century A.D.

This is likely to be further lowered down considering Niscalakara's reference to Bakulakara in which the latter has been said to be the "Elder Uncle" (Pitrjyeṣṭhaḥ) of Niscalakara. Niscalakara places Bakulakara after Cakra in Ratna Prabhā. Cakra, who quotes Isvarasena is placed after the latter in series showing the chronological arrangements. Gadādhara is placed before Govardhana. Cakradatta and Bakulakara and shows that there is an order that is maintained while citing and accordingly Bakulakara succeeds Cakrapāṇidatta.

Since, Niscalakara who was one of the pupils of Vijayarakṣita calls Vakulakara his uncle, naturally this proves that he was contemporary to Vijayarakṣita. Therefore, conclusion can be that Bakulakara's upper limit of date cannot go beyond the date of Cakra i.e., the first half of the XIth Century A.D.

His contemporary position to Vijayarakṣita forms the lower limit of date i.e. XIIth Century A.D. Therefore, the period of Bakulakara was in the range of first half of the XIth Cent. A.D. and the first half of the XIIth Cent. A.D.

His Ability

Though for want of references, glimpses of his abilities may not be obtained, yet it is certain that Vakulakara had paralleled his personality with that of Kārtikakuṇḍa and Isvarasena and proved himself to be a physician of an extra-ordinary calibre. Niscalakara's devotion and flowery panegyric references portraying Vakulakara's opinion on certain aspects of problems provide that he was certainly a physician of comprehensive personality endowed with courtly nobility. His independent approach to the subject is strengthened by quotations of Vijayarakṣita which refers to his disagreement on the concept of Āmadoṣa with Kārtikakuṇḍa. ŚrīKaṇṭhadatta quotes a long passage from his work which again is an instance of his ability utilised by the contemporary and subsequent commentators.

S U M M A R Y

Vakulakara is quoted by Vijayarakṣita and his pupil Śrīkaṇṭhadatta and Niscalakara. The latter quotes him as his uncle and identifies him as a learned physician of courtly character. The family title of 'Kara' is a proof of his nativity of Bengal.

Vakulakara's date is decided between the range of Cakrapānidatta and the contemporary range of Vijayarakṣita and his pupil. His date is placed between first half of the 11th Century A.D. and about 12th Century A.D.

REFERENCES

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सारांश

बकुलकर

ले०—अयोध्यापाण्डेय तथा के० रघुनाथन्

बकुलकर का नाम विजयरक्षित और उनके शिष्य श्री कण्ठदत्त तथा निश्चलकर ने उद्धृत किया है। निश्चलकर ने उनकी प्रशस्ति में एक स्तुतिमय परिचायिका दी है जिससे स्पष्ट होता है कि बकुलकर एक राजकीय सम्मानधारी विद्वान् वैद्य थे। उनकी कर की उपाधि ही इस बातका प्रमाण है कि वे बङ्गाल के करवंशीय वैद्यकुल में उत्पन्न हुए थे।

बकुलकर का समय श्री चक्रपाणिदत्तके बाद विजयरक्षित और उनके शिष्यों के समकाल में निश्चित किया जाता है। सारांश रूपमें, उनका समय ११ वीं शती के पूर्वार्ध से लेकर १२ वीं शती के मध्यमें निश्चित होता है।