The history of Ayurveda takes us back to the remotest antiquity. The founders and builders of this great system were so humble and selfless that they never cared for any popularity. Except their names very little is known about the lives of these great men. The study of the science of Ayurveda cannot be complete without the knowledge of its history. The history of Ayurveda may conveniently be categorised into the following periods viz., Vaidika, Samhita, Bauddha, Pauranika, Mohammadiya and Angla periods. (Historical Background by Dr.A.Lakshmipati).

Vedic period extends from the pre-historic times upto 2500 B.C. and during this period the Rishis remembered the hymns in (Veda) which came to their minds as revelation from Bramha. Ayurveda is considered as Upa-veda to Atharvana Veda as more information about the art of healing is available in it. Some opine that Rigveda is the main source for Ayurvedic knowledge. The Samhita period extends from 2500 B.C. to 500 B.C. and marks the highest development of Ayurvedic science. Charaka, Susruta, Bhela, Samhitas and other works were written during this period. We find Jeevaka treating
successfully various diseases in the Bauddha period (500 B.C. - 600 A.D.). During the pauranic period (600 A.D. - 1000 A.D.), we had many scholars who wrote commentaries on Samhitas. In this period the Tantrik worship originated along with Rasasastra. The Mahammadiya period (1000 A.D. - 1700 A.D.) didn't contribute much to the development of Ayurvedic Science. During Angla period which extended for more than two centuries, the progress of Ayurveda was retarded since the government did not extend any financial help. However, the science was taught in the Gurukulas by erudite scholars with their unstinted devotion towards the subject.

While Atreya and Dhanvantari propagated the science in the North, Agastya carried it to the Penninsular India and founded a new school of medicine which was later named after him. The Agastya school was a combination of Vaidik and Tantric cults. From the year 1000 A.D. the influence of Telugu poets was felt in the Andhra area and by the year 1500 A.D. all the Sanskrit works were translated into Telugu. Similarly, Ayurvedic works existed both in Sanskrit and Telugu during this period.

**CONTRIBUTION OF ANDHRA DESA TO AYURVEDA**

Andhra region has been famous for its contribution to Indian knowledge in all fields. Right from the Aithareya Brahmanas and Ayamas to the age of modern technical science, Andhra has given to the world many a scientists and Scholars who made valuable contribution. They achieved developments blending judiciously the ideas borrowed from other parts of the country with those of local experiences. The kings who ruled the Andhra region during medieval period viz., Kakatiya, Reddy, Padmanayaka and of Vijayanagar dynasty aimed at upholding the name of their kingdom while attempting to preserve regional knowledge. They encouraged the scholars in various branches of learning to teach, propagate and enrich indigenous science. As a result of it, every field of learning was developed and there was much scope for research in all the sciences.
The Andhra region situated in the upper peninsular part of southern India could assimilate Aryan and Dravidian cultures and developed its own culture. Scholars of Andhra played a vital role in the development of Vedic and Ayurvedic knowledge especially in the field of Materia Medica. The rich flora and fauna of Palakondalu, Papikondalu, Neelagiri, Anantagiri, Nallamalai, Nagarjuna konda, Kondaveedu, Seshachalam kondalu and other forest areas had been a continuous source of this knowledge. The trade with the foreigners like Portuguese and British contributed to the addition of Madhusnuni, Ahiphena, Parasikayavani to the armamentarium of indigenous Materia Medica. The Rasa Siddhas also found Andhra region very amicable for their experiments in view of the abundance of metal, mineral and herbal resources. Nagarjuna Nityanatha siddha and other siddhas had chosen Nagarjuna Konda, Srisailam and other places for this purpose. Satavahana king Vijaya Satakarni was the contemporary of Nagarjuna. Acharya Nagarjuna was a significant personality of that period. Being a scholar in philosophy, Alchemy, Magic and Medicine, he established a University on Nagaruna Konda where material science like Ayurveda and chemistry were taught. He founded a hospital and a laboratory which served as practical training centre. Ugradityacharya the author of kalyanakaraka lived in the Vengi country and served the people with the art of healing in the middle of 9th century A.D. The Saidapur inscription (A.D. 1034) informs us of medical services extended to the common folk by Jain monk who was a physician and surgeon during the period of Jaya Simha II. In Nellore district it is found through an epigraphical reference that Vajra Varma, a great physician of his times (663 A.D) was gifted with a village Edusantati. Another inscription from Kollipara, Guntur District informs that Vemulavada Chalukya king, Harikesan I (between 780 A.D - 800 A.D) has given some grant to Mugdha Sivacharya who was an Ayurvedist and grammarian of greater repute (1). It is also mentioned in the same inscription, that the king Harikesan himself was a great scholar in Gajatantra, warfare and Ayurveda.
Ganapathideva of Kakateeya dynasty patronised the indigenous medical science through Visweswara Sivacharya who was an erudite scholar in philosophy medicine etc. He established a hospital at Malakapuram (Guntur District) and served people. There was a category of physicians named as Parahita physicians who had contributed to the medical literature of Andhra desa by name parahita samhita. During the period of Vemareddys, a Reddy king of Kondaveedu an Ayurvedic scholar Ponukupati Visweswara Bhatta brought out a medical work known as Madanamaharnaava Contemporary to him, there was one Kondu Bhatta who was a great physician of his times and was honoured with a title Dhanwantari Avatar. As per the Bitragunta inscription dated 1356 A.D Sangama Bhupal II of Vijayanagar dynasty donated a village, Bitragunta to some 28 scholars at the request of his guru Srikantha Pandita. The parama Saivacharya Srikantha pandita authored medical works such as Hitopadesa, Vaidyakarasangraha and Yoga Ratnavali. The kraku grant of Hari Hara II dated 1376 A.D registers the gift of a village named kraku to Brahmins for their merit in the name of his father after renaming it as Bukkarayapuram. It is very much useful as it gives a list of scholar (donees) among whom a mention was made about Ayurvedic scholars, Srigiri son of Srivallabha of Srivatsa gotra. He is described as the foremost among scholars of Ayurveda and Yajurveda. It also mentions one of the donees, Sayanacharya, the Vedic commentator and the author of “AYURVEDA SUDHANIDHI”. From the details of this grant it is established that Sayanacharya belongs to Pakanati Vishaya (Present in Nellore District) of Vijayanagara empire. The epigraph of Draksharam dated 1430 A.D records the gift made by Annaya Pandita to Lord Bhimeswara of Draksharam. Annaya pandita is mentioned as Vaidyendra (King of physicians). The two inscriptions dated 1545 A.D of Tirumala Tirupathi devasthanam referred to Sri Rangacharya, the author of a work written in Telugu language namely “Bheshaja Kalpam” edited by Sri Chilakamarri Venkatacharya and mentions Sri Kandadai Rahgavacharya as his guru.
SIDDA NAGARJUNA

Among many siddhas, Nagarjunasiddha was a significant personality as he composed many works in Chemistry, Alchemy, Metallurgy and Medicine. In Andhradesa, he established centres of learning at Amaravati, Srisailam, Nagarjuna konda etc. Huen Tsang (630-644 A.D) mentioned a Nagarjuna who was a scholar in Chemistry and Alchemy and was a friend of king Satavahana(2). Alberuni, who visited India early in the eleventh century also refers to him but mentions that Nagarjuna lived just 100 years before him. But there is no evidence to show that another Nagarjuna lived after Siddha Nagarjuna. It seems that Siddha Nagarjuna took up the work left over by Acharya Nagarjuna in the (second century A.D.) and continued research both in philosophy and science. He was very comapassionate and dedicated himself for the upliftment of the poor people. He built a stadium on the Nagarjuna hill where yoga was practised and demonstrated. K.Balendu Sekharam described him as the “Napoleon of the propaganda of health and physical fitness”.(3.The works composed by Siddha Nagarjuna are: 1). Loha sastra, 2).Kakshaputantra. 3).Rasakakshaputa. 4).Rasendramangalam, 5).Yogasara 6).Arogyamanjari and 7).Ratisastra. There is a medical formula against eye-diseases namely “Siddha Nagarjunvarti” found engraved on a pillar installed in Pataliputra. This medicine was invented by siddha Nagarjuna. Not keeping it as a secret as many scholars of his time did, he got it engraved on the pillar for the benefit of the common people. It indicates his broadmindedness and his zeal to fulfil the objective of the science of medicine, i.e., the welfare and prosperity of all the people. Medical scholars identified his innovations such as the preparation of some yantras (mechanical contrivances) like Tiryakpatanayantra its usage, the amalgamation of Mercury with Sulphur and many Herbo-mineral drugs.
**PUJYAPADA**

The fact that Pujyapada was referred by Ugradityacharya (first half of 9th century A.D.) gives clue to the fact that he belonged to the period not later than 8th century A.D. C.D. Srikantha Murthy opines that this great philosopher and physician belonged to 600 A.D. and was a great physician of Karnataka. But many scholars of Andhradesa believe that Pujyapada lived in Srisailam(4). Anyway Andhra and Karnataka desas were indentified as one territory in those days and still are having many common customs, traditions and cultural trends. Excepting regional languages. Particularly during the ancient and medieval times, Srisailam, Kolanupaka and Alampuram were the common religious centres to both the people of Andhra and Karnataka regions.

**REVANA SIDDHA**

He was a religious preceptor who propagated Saivism in ancient Andhradesa. According to the Saivite literature, Lord Siva had five faces. Among them, the central face is considered as the most important one. From these five faces were born five Acharyas in the Kaliyuga. They are Revana Siddha, Marula Siddha, Ekorama, Panditaradhya and Viswaradhya. They established five centres for the propaganda of Saivism(5). Revanasiddha established the Saivapitha in Andhradesa, Kolanupaka as its centre and propagated the faith. It seems that he tried to attract attention of common people towards Saivism by extending medical and other services. He is considered to be a great siddha and was perfect in Rasasiddha system of medicine. In the field of medicine, there is a work known as “Virabhattiya” which is attributed to him. Basvaraju, in his work Basavarajiyamu, referred to “Revanakalpam”. Further reserach in Ayurvedic literature is needed to identify whether Revanakalpam referred by Basavaraju and Veerabhattiyam are one and the same or not. Kuruganti Sitaramaiah writes, after spending some time in Kolanupaka that Revana Siddha shifted the centre from there to Balehonnur in Karnataka.
UGRADITYACHARYA

Ugradityacharya was a medical scholar who belonged to Samanthabhadra Sampradaya, a Jain medical school. He composed in Sanskrit, a famous medical treatise entitled Kalyanakaraka. In this work, the author mentioned that he was the disciple of Srinandi, who was honoured by Vishnuraja Parameswara. This king can be identified with the Eastern Chalukya king Kali Vishnuvardhana or otherwise known as Vishnuvardhana V, who was a contemporary to Rashtrakuta King Amoghavarsha. Kali Vishnuvardhana V ruled the Vengi kingdom during 846-848 A.D. Kalyanakaraka, the work of Ugradityacharya, begins with the statement that “the science of medicine is divided into two parts namely prevention and cure and gives at the end a long discourse in Sanskrit prose on the uselessness of flesh diet, said to have been delivered by the author at the court of Amoghavarsha, where many learned men and doctors were assembled”. About the place of the composition of his work, Ugraditya gives information that it was written in the Chaitya caves of Ramagiri located in the Trikalingadesa of Vegirajya. There are two Ramagiris in Andhradesa, one in Karimangar district and the other in the district of Visakhapatnam, both of which were well flourished Jain centres in those days. That is why scholars like Veturi Sankara Sastry said sceptically that it might be either of these two(6). But by the time of the composition of Kalyanakaraka, Telangana area was under the rule of Rashtrakutas. As the author specifically mentioned that it was located in Vengi, it must be the Ramagiri which existed in Visakhapatnam district.

As a scholar of Jain faith, he mainly endeavoured for the upheaval of the Jain principle, i.e., ahimsa (non-violence). Previously, the medical scholars such as Charaka and Susruta recommended animal substances in the treatment of certain diseases. But Ugradityacharya who aimed at the promotion
of welfare of all the living creatures, condemned the use of animal substances as they are obtained after killing animals. He condemned the use of such substances to avoid cruelty towards other creatures. He did not accept even the use of honey and prescribed jaggery in its place while administering medicines to the patient. He advocated and proved that these articles though useful for the treatment, are not absolutely essential and can be substituted by many more powerful herbs and minerals. In this respect also the title of his work can appropriately be justifiable. Kalyanakaraka consists of two parts with 25 chapters containing about 8000 verses. The first part consists of Twenty chapters and the second one contains Five chapters. At the end of his work, Ugraditya added a supplement of two chapters with the names Rishta and Hitahita. With regard to his contribution to the science of medicine, he had given many new methods and types of treatments with mercury and other metallic compounds. He stated that he added the useful ideas of the Yogis. Thus one can find how the science of medicine started taking useful ideas from yoga such as the knowledge of the pulse, etc. Another noteworthy point in his work is that though he was a Jain physician who gave importance to Jain tradition, he respected and described the propitiatory rites such as Santi, Homa and other rituals for the promotion of health and relief from diseases, perhaps to respect traditions and safeguard and promote Dharma in the society.

**BAHATACHARYA**

Among the most famous scholar-physicians of medieval Andhradesa, the name of Bahatacharya can be placed in the forefront. He composed two medical treatises i.e., Astanganighantu, a medical lexicon and Bahatagrantha, work on therapeutics. A palm-leaf manuscript copy of Astanganighantu is available in Saraswati Mahal Library, Tanjore(8). The colophon that can be found in this copy informs us that it is written by Bahatacharya. But the colophon of Bahatagrantha, available in the Government Oriental Manuscripts
Library, Madras, mentions that it is written by one Kartikeya, son of Gouri(9). There was a usual practise to call some famous works by the name of their authors as for example: Charakam, Susrutam, Vagbhata, etc. In that way, the work by Bahata can be called as Bahatam or Bahatagrantham might have been written by Bahatacharya, the author of “Astanganighantu”. Bahatagrantham is a famous and popular medical work of medieval Andhradesa. It was considered to be great work next to the works of the ancient triad. Many scholar physicians of this region mentioned in their works that they have studied Bahatagranthamu, along with the work of Charaka, Susruta and Vagbhata. The physician described in Paramayogivilasamu is mentioned as having in his hand Bahatapustakamu”(10). “Granthamu” is popularly called as “Pustakamu” in Telugu. The work he had in his hand might be the work of Bahata. In this work, besides the traditional scientific theory of Tridosha, many new findings of his time were explained. Perhaps they might be his own innovations. He explainad the Astasthanapuriksha, Rasaushadhas etc. Bahatagranthamu contains 9 chapters viz., 1. Nidana yoga, 2. Kashaya yoga, 3. Pathyapathya yoga, 4. Taila yoga, 5. Ghruta yoga, 6. Lehyavarga yoga, 7. Churnavatika yoga, 8. Aushadha yoga, and 9. Rasa yoga. Bahatagrantham explains many things in brief and is written in simple style. The verse explaining the Nadipariksha mentions that the examination of the pulse should be done on the left side to the female and on the right side to the male. It gives rise to many questions with regard to the discrimination in doing Nidana in male and the female. In many scholastic works of medieval Andhradesa, one can find references from this work. The verse starting with “Adau Samstharogeshu” which explains the Ashtasthanapuriksha is taken by Indrakanti Vallabhacharya, the author of Vaidyachintamani. Bhavamisra took a verse which explains the purvarupa (pre-monitory symptoms) of kasa. Somayya, the author of Bhisagvaranganam, mentions that after thoroughly
studying the Bahatagrahantam and after grasping its essence, he started writ­
ing his work. Mudumbi Venkatacharya, the author of Telugu Rasapradipika
paid his obeisance to Bahata and others. He used the word “Bahatadulanella”
which means “all the scholars such as Bahata etc.. He did not mention the
names of others. It indicates the fact that in medieval Andhradesa, the sci­
ence of medicine itself came to be known as Bahatasastramu after the name
of Bahata. Basavaraju quoted several references from Bahatam in his book
“Basavarajyamu”. The Sanskrit Bahatagrahantha is translated into Telugu verse
form by Elakuchi Balasaraswati Mahopadhyaya. But it is not available now.
Balasaraswati mentions this fact in his Telugu literary work Chandraparinayamu.

BHOJARAJA

Bhojaraja, the author of Charucharya, is mistakenly identified as
Bhojaraja of Dharanagara who ruled at about 1035 A.D. But Bhoja belonged
approximately to the first quarter of 13th century A.D. like Sayana.
Lolimbaraja and Panakalarya, the great scholar-physicians of medieval
Andhradesa. His famous work Charucharya includes various aspects of daily
regimen like cleanliness, dietetics and other habits including moral code for
healthy living.

SRIKANTHAPANDITA

Paramasaivacharya Srikantha Pandita was a great scholar in many sci-
ences including Ayurveda. He was popular more as a philosoapher than as a
scientist. However Ayurvedic scholars consider his works as very authentic
and scholarly and many great scholar-physicians were his students. Srikantha
Pandita also called as Srikanthasambhu wrote a commentary on Saiva
philosophy and established Sivadvaita school of philosophy. Among many
commentaries on Saiva philosophy Srikantha’s commentary is the crest jewel. His philosophy became famous as Saivavisistadvaita, Sivadvita, Sivadarsana and Srikantha darsana. Srikantha’s services to the society in the field of medical aid was more admirable. He was an eminent scholar in the science of medicine and composed medical treatises such as “Vaidyaka Sarasangraha” also called “Hitopadesa” and Yogarathnavali. In Vaidyakasarasangraha, Srikantha mentioned himself as Parama Saivacharya(11). The availability of the manuscript copies of the author in different parts of India proves the fact that his works were considered as standard and were studied by the scholars all over the country. With regard to the date of Srikantha, there are different opinions. Some scholars opined that he might have belonged to 11th century A.D. The Bitragunta inscription dated 1356 A.D. registered the grant given by Sangama II of Vijayanagar dynasty on the request of his guru Srikantha to 28 brahmins after renaming it as Srikanthapura. The author of this record was Bhoganatha. Thus it is clear that Srikantha was a dikshaguru to Sangam II and he was alive in 1356 A.D. With regard to the place of Srikantha, some scholars opined that he belonged to the Amardhakapitha of Kaleswaram which is situated in the present Karimnagar district and some others believed that he lived in Srikalahasti. Though as a religious preceptor and physician he toured all over the Vijayanagara empire, he might have resided in Nellore district as is evident from inscriptive evidence.

LOLAMBARAJA

In South Indian catalogues, the work Vaidyajivana written by Lolambaraja can be found mentioned as Sadvaidyajivana. The manuscript copies of this medical work can be found throughout the country. It proves that it had great popularity in the country. As the author did not give much information about his personal life, there arose many doubts about his place
of residence and his time. In the numerous manuscripts of Vaidyajivana, we find some difference in the meagre information about him. Added to this, there appeared many interpolations and scribal mistakes in some of the copies. It gives scope to many doubts and some scholars like Bave, Velankar, Pangarkar, etc. believed that Lolambaraja lived in the sixteenth century and early seventeenth century (12). Veturi Sankara Sastri fixed the date of Lolambaraja as 1557 A.D. (13) But he had not substantiated the evidence on which he based his opinion. P.V. Sharma opined that he belonged to the first quarter of the seventeenth century (14). This he decided on the opinion that Lolambaraja referred some verses from Bhavaprakasa, Vaidyachintamani, Chikitsatilaka, etc., and took many verses from a common source probably from Bahatagrantha, a work of 13th century A.D. A number of manuscripts of the work Lolambarajiyamu or Sadvidyajivana are found available throughout the country. The name of Lolambaraja was written as Lolimbaraja in the manuscripts available in the northern part of the country. Literally Lolamb means a pendulum. There was a place namely Nolambavadi consisting of Tumkur, Chittalurg and southern part of Anatapur district in the 9th and 10th centuries (15). Sadvaidyajivana contains following things 1). Asthasthanapariksha (eight fold examination). 2). Nidanaprakarana (Diagnosis). 3). Dravyasuddhiprakarana (purificatory methods of drugs). 4). Chikitsaparakarna (Treatment) - A) Jwarachikitsa B) Atisara Prakarana C) Grahanichikitsa D) Kasa, swasa chikitsa E) Strirogachikitsa and F) Prakirnaprakarana. Lolambaraja’s work Sadvaidyajivana gives us a glimpse into the medical ethics prevailing in medieval Andhradesa. He said that a physician should divide his medicines into five units out of which one unit should be utilized for the treatment of the poor, 1 unit for his friends (or near and dear), 1 unit for sale to meet the expenditure of collection of medicinal goods and preparation of drugs, 1 unit to set apart for Sridhanwantri (to give
it freely to another physician who comes to his in need for the use of a patient) and the last unit to utilize for his own self as a remuneration to his medical services. Then he explained the characteristics of a good physician and of a quack. He explained many valuable prescriptions for various disorders of body and mind which could be easily prepared at home.

**KONDUBHATTU**

Kondubhattu was a great scholar-physician under the Reddi kings of Kondavidu. He was a recipient of great honours by the Reddi kings. His son Ramachandra was also a great scholar. He wrote a commentary named Padmanjushikavyakhya to Bhoja’s Chempu Ramayana. In his work, Ramachandara described his father Kondubhattu as the incarnation of Lord Dhanwantary in the world. It indicates that Kondubhattu was a profound scholar in Ayurveda. Except this source, we do not find any other source mentioning Kondubhattu as Physician. He was well known as scholar both in sanskrit and Telugu. He and his son were mentioned in the Manchalla grant of Vemareddi, the Reddy king of Kondavedu.

**INDRKANTIVALLABHACARYA**

Vallabhacarya or Vallabhendra of Indrakanti family of Srivatsa gotra and Apastambha sutra was one of the prominent medical scientists of medieval Andhradesa. He introduced himself in the introductory verse and the colophon of his medical work Vaidyachintamani that he was well versed in all sastras, an eminent scholar in the Science of Medicine and versed in all scholarship and knowledge(16). Information regarding his native place or date is not available. He was the son of Amareswarabhattaraka. Vaidyachintamani was the result of his long-run and zealous research in the field of medicine. Vallabhacharya has mentioned many new diseases and has mentioned many
wonderful formulae for diagnosis also, he explained new methods. In the diagnosis of the venereal diseases, he introduced the method of testing urine by boiling it. He classified Mahajwaras under a separate group. He observed that there were twenty other kasas which were not identified previously and proved the existence of Bhangalakasa, Mandarakasa, etc. with their characteristics. He explained some other characteristics of other diseases which were not mentioned in the previous medical works. Vallabhacharya’s work was quoted by many scholars of medicine. Basavaraju, who lived during 18th century referred Vaidychintamani. Hence it is clear that Vaidyachintamani is earlier to Basavarajiyamu. Vallabhacharya took some verses from Bahatagrantha, written by Bahatacharya at about 1300 A.D or in the early fourteenth century. Especially the verses explaining the Asthasthanapariksha were taken from Bahatagrantha with out any change. Hence we may infer that Vallabhendra might have lived in the fourteenth or fifteenth century. Vaidyachintamani was translated into Telugu by two persons; one by Devulapalli Venkatanarasakavi and the other by Dhenuvukonda Kesavakavi. It indicates the popularity of the work in Andhra region. The palm-leaf manuscript copies of Vaidyachintamani by Vallabhendra were found throughout the country. It was quoted by many Indian scholars. Especially in South India, it became a source of reference to the later works on medicine.

LAXMANAPANDITA

He was the pranacharya or the personal physician of Immadi Bukkaraya who ruled the Vijayanagara Empire during 1404-06. N.Venkataramanaiah was the first historian to identify him and his medical work Vaidyavallabha. Then D.V.Subbareddy and B.Rama Rao studied the manuscripts with medico-historical perspective and gave some more details about the author and his work. “Laxmanacharya accompanied the king during his fights against the Bahmani
Kingdom”(17). In the introductory chapter of his work, the author describes the circumstances in which he had composed the work. Laxmanacharya has stated that he belongs to a family of Vatsa. It means that he belongs to Srivatsa gotra. In the colophons of this work, it is mentioned that the author was the son of Vallabha Surin. The suffix Surin to the name of his father indicates that his father too was a great scholar. Like other compilations of medieval period, Vaidyavallabha deals with diagnosis and treatment of various diseases. Some of the subjects dealt with are: different types of fever bleeding piles; Urinary diseases; tumours; gastric diseases; anemia; jaundice; diarrhoea; diseases of teeth and head; fistula in ano. Apart from the diagnosis and treatment of the diseases, the text gives for the cure of diseases, the propitiatory rites which are called by the name Karmavipaka(18).

NITYANATHASIDDHA

Nityanatha lived in Srisailam area at about 1360 A.D (19). He was a Rasasiddha, who formulated many Rasa drugs. In his work Rasaratnakara, he introduced himself as the son of Parvati, who was a renunciator of the worldly relations. His work consists of five khandas or parts viz., Rasakhanda, Rasendrakhand, Rasayanakhanda, Vadikhanda and Mantrakhand. The last one is not available. In this treatise, Nityanathasiddha mentioned that he composed it after a thorough study of the previous works such as Rasarnava, Rasamangala and the works of Nagarjuna, Susruta and Bahata in addition to the knowledge he gained from his preceptor and out of his own practical experiences. In Rasakhanda, Nityanatha described the rasavaidya as divine medicine. Nityanatha was great scientist in Rasasiddha system of medicine and invented many new methods in pharmacology and new remedial measures to many diseases mentioned in eight divisions of Ayurveda. He described the medicinal substances available in the surrounding area of Srisailam.
and their efficacy also. He described in his work the Bauddharamas, the places where mercury and other mineral substances are available, the educational centres located there & etc.,. He also explained the process of purification of metals, calcination of metals and gems, fixation of mercury, preparation of Kajjali (sulphide of mercury) & etc. In the history of Rasasiddha system of medicine, Nityanatha siddha occupies a unique place and his work was quoted by almost all the writers in Rasasiddha system. He was regarded in the contemporary literary works as a great siddha belonging to Natha cult (20). Basavaraju extensively quoted Nityanatheeyam and Rasaratnakarm in most of the chapters of Basavarajeeyam.

**PANAKALARAYA**

He was an-eye-specialist and wrote “Netradarpanamu”, a treatise on eye-diseases. He composed his work in Telugu in a prose-form. In the introductory chapter, the author gave some details about his birth place and family members. He was the native of Tadepalli, a village situated in the Kondaveeti Sima. He was the son of Venkanna and Mahalakshmi, grandson of Subbarayudu and great grandson of Rangamatya. His family name was Tadepalli and he belonged to Srivatsa gotra. About the date of Panakalaraya, we do not find any direct evidence in the text. Basing on the historical evidences his date can be traced approximately as A.D.1530-1590. In addition to this medical works, he composed many literary works, particularly the “Sataka” works. At the begining of the description of eye-diseases, Panakalaraya gives a verse regarding karmavipaka and eye-diseases. After describing 96 eye-diseases, the author gives their causative factors. He gave 35 ointments against different eye diseases. The ointments enumerated by him might have been in use in the treatment of different eye-diseases in those days. The fact that wearing of glasses was also in vogue by sixteenth century itself in Andhradesa can be known from this work. But unfortunately the particular part which explains the surgical practices and glasses is not available now.
**S R I N A T H A P A N D I T A**

He is known to be the author of a great medical treatise "Parahita Samhita". There are none other sources available which give information about Srinatha Pandita, except this work. Srinatha’s work Parahita Samhita Starts with an invocatory verse offering salutation to Vishnu as incarnation of Hayagriva, the God with the head of a horse. In the next verse, the author prays Iswara, who is addressed as ‘Vaidyanatha’ and who is wearing the Moon, the controller of medicines, on his head as an ornament. The author, it seems, followed the earlier Samhitas and some other works of this region. We can find some verses here and there, and passages from Susruta, Vagbhata, Ashtangahridayam, Rasaratnasamuchchaya, Vaidyachintamani, and Basavarajeeyamu(21). Veturi Sankara Sastri proves that the author belongs to Andhra region on the basis of three facts viz., the usage of Telugu words such as Sisamu, Nagali, etc. the use of Churukulu (agnikarma) which was more prevalent in this region for some diseases and the consultation of Vaidyachintamani and Basavarajeeyamu by the author(22).

**S O M A Y A**

Somaya is known by his work Bhisagvaranjanam. He wrote this in Telugu and dedicated it to Lord Siva. The book is in the form of instruction by Lord Dhanvantari to the sage Agastya. This kind of narration of the Ayurvedic science, as revealed by Dhanvantari to Agasthya is a strange practice. This indicates that the author had great regard for Siddha school of medicine. Bhisagvaranjanam is divided into three asvasas. The author deals with Ashtasthanapariksha, Jwara and Ajirna with their causes and symptoms in the first Asvasa. The second Asvasa deals with the method of the purification and actions of 34 herbs and minerals. This Asvasa deals also with the methods of preparing eleven Bhasmas and Sindhuras. In the thrid Asvasa the au-
thor gave the information about the processing and therapeutic uses of 26 traditional compound preparations and 41 decoctions. Dr. B. Rama Rao and V. Sankara Sastri who have studied the work in comparison with the other medical works i.e., Vaidyachintamani, Basavarajeeyamu and Sarabharajiyamu came to following conclusions- Most of the details regarding Ashtasthana Pariksha fevers, varieties of Sannipatas etc., resemble those mentioned in the above books. There appears to be a discrepancy in the periods of attack of tantrika and Chittavibhrama sannipatas. The methods of Sindhura preparation of copper and purification of Mica are different from other text. Some compound preparations mentioned in this work do not appear in other medical texts. The composition of 41 decoctions seem to be based on the author’s personal experience. Thus it is clear that Somaya was an enthusiastic physician who showed great interest in his profession.

TULLURUSARABHARAJU

Sarabharaju was a great poet, a scholar, an astrologer, an expert in performing charms and magic, a mathematician and a great physician. He was a Saivite. But he had tolerance towards the other faiths in the Hindu religion. He mentioned in the colophon of his work Sarabharajiyamu that he wrote this book with the grace of Lord Venugopala and by the command of Lord Anjaneya of Komarpudi Village. It is situated in the present Sattenapalli taluk of the Guntur District. Sarabharaju wrote SringaraSudharnavam, Prajnavathi Rayabharamu, Lavalivivaham and also a number of Satakas. Sarabharajiyamu is the only medical work that is available on his name. This work too could not be completed by him, due to his premature death and later it was completed by his son Madhavarya(23). Sarabharajyam is an interesting work written in Telugu verse form. Sarabharajiyam started his work with the eight fold examination of the pulse, urine, eyes, etc., and deals with
the preparation of different medicines like powders, medicated oils, pasters, ghees, pills, etc., and the treatment of some important diseases like fever, consumption, skin diseases, venereal diseases, jaundice etc.,. The prescriptions are given in accordance with the availability of the Materia Medica in this region. Some are based on Basavarajiyamu and some others like the prescription to the venereal diseases are new and they are perhaps of his own. He named them as 1: Kharjurasa 2: Tilakalasava 3: Bardbara 4: Caccha 5: Takisava 6: Vipatika 7: Twagwarasava 8: Vandhyasava 9: Sukravarasinisava 10: Nakhartisava 11: Pama 12: Boganasava 13: Retantika 14: Citrasava 15: Suskasava 16: Dhatturasava 17: Kamasava and 18: Vispotakasava. The complete work is not available. The style presentation and the language used to indicate that it is not too old. He followed the prescriptions of Basavaraju who belonged to the eighteenth century.

**B A S A V A R A J U**

The author of Basavarajeeyam Neelkanta Kotturu Basavaraju was one of the most eminent scholars of Andhra region. It is not known about the other writings of Basavaraju except his famous work Basavarajeeyam. This work became an important hand book of physicians of Andhra region. In the starting verse of his work Basavaraju pays obeisance to Gods Vishnu, Shiva, Brahma, Saraswathi, Vighneswara and Vatuka Bhairava. In the same chapter he offers prayers to Lord Shiva and Lord Basava. He also mentions himself a Moon in the ocean like “Neela Kantha Vamsa”. With regard to the place and date of Basavaraju there is no agreed opinion among the scholars. Some opine that he is Kannadiga. And some believe that the hero of Basavapuranam himself has written Basavarajeeyam. But these opinions can not be accepted since there is no single reference in Kannada in this work and Basavapuranam is much earlier than Basavarajeeyamn. Basavarajeeyam contains number of
Telugu verses which reveal the fact that Basavaraju belongs to Telugu region and he was a scholar in Telugu language. In the colophons rendered in the end of each chapter it is mentioned that Basavaraju belonged to “NIDIMAMIDI BHAGISATSAMPRADAYA” and he was the desciple of Aradhya Ramadesika, and son of Namassivaya. His name is given as “NILAKANTA KOTTURU BASAVARAJU.” On a careful examination of this colophon it is evident that Basavaraju belonged to Nidimamidi School of Bhagisatsampradaya. He was the desciple of Aradhya Ramadesika. Aradhyas are a clan of people who worship Shiva as ultimate and all the human beings are the embodiment of various manifestations of HIM. In the present day Andhra Pradesh there is a subsect of Brahmins known as Aradhyas. They also call themselves as Sanatana Saivities. Unlike Veerasaiva cult these people are considered to be vegetarian, more pious and always dedicating their lives in the worship of Lord Shiva. It may be not be out of place to discuss about the genesis and propagation of SAIVISM in Andhra Pradesh for a better comprehension about the Basavarju’s period.

SAIVISM IN ANDHRA DESA

Saivism is not only the oldest but also the most predominant religion in Andhradesa for a long time. The original classification of Saivism was into three Schools: Vedic, Tantric and Mixed(Misra). The first was probably pure Saivism in which Siva only was worshipped. In the second, the female-principle was made prominent. The followers of the Misra Saivism worshipped besides Siva, other gods like Surya, Sakti, Vighnesa and Vishnu. In course of time, many more sects appeared among the Saivites. The Malkapuram inscription dated in the year A.D.1261, mentions four important schools that flourished in Andhra: Pasupata, Kalanana, Sivasasana and Saiva. In addition, Telugu literature introduces the Siddha and Virasaiva schools. One of
the Tripurnatakam inscriptions dated A.D.1290 mentions Viravrata, Maheswara, Saiva, Pasupata, Mahavrata, Kalamukha, Yamila and Bhairava who were evidently different sects among the Saivites. The Viravrata and Mahavrata might be identical with the Virasaivas and Kapalikas respectively. But it is not possible at present to identify the Yamilas. However, the differences between most of the sects such as Mahesvaras, Pasupatas, Saivas and Kalamukhas appear to be nominal. Radical Saivite sects like the Pasupatas and Kalamukhas entered Andhra and received patronage from the Eastern Chalukyas. Their militancy probably developed into Virasaivism about the close to the Eastern Chalukyan period. The aggressive missionary zeal of these sects is supposed to be largely responsible for the tragic fate that befell Buddhism and Jainism during this period.

**VIRASAIVISM**

The Pasupata, Kalamukha and Kapalika sects, described above were either monastic or essentially individualistic. They were not adequate enough to inspire in the common people single minded devotion towards Siva. With a view to fulfil that need there developed a militant form of Saivism, generally known by the term Virasaivism which swept over the south during the 11th, 12th and 13th centuries. Basava of Karnataka (A.D.1167) and Mallikarjuna Panditaradhya of Andhra were the Chief exponents of Virasaivism. However, in course of time, the term Virasivism came to be limited to the teachings of Basava and while those of Pandita branched off into the distinct cult of Aradhyas.

**ARADHYA SYSTEM**

The Aradhya system branched off from Virasaivism. It received its name by virtue of being developed by group of Aradhyas. The term Aradhya means
adorable and the Aradhyas were all men of high learning and pious living. The cause of the breach in the Virasaivism was the non-Brahmanicial twist Basava gave to it and the anxiety of the Aradhyas to retain some of the Brahmanical rites like repeating the Gayatrmantra and wearing the Yajnopavita. As a result probably, the Aradhya Savism was popular only among certain sections of the upper class, especially, Brahmins. Tradition associates Revana, Ekorama, Marulasiddha and Panditaradhya with the Aradhya system. The last one is said to have systematised it. But much earlier than Mallikarjuna Panditaradhya, Sripati Pandita, started the process of Brahmanising Saivism. At the same time, he tried to counteract the influence of the Mimamsakas and the Advithins by upholding Bhakti. His line of thought culminated in Srikantha Sivacharya, who in his Srikantha Bhashya openly declared that his system was Saiva visishtadvaita. In Andhradesa, there is still an Aradhya family which traces its descent from Sripati Pandita. His work was continued by Sivalenka Manchana. But no details are available about Manchana’s work. Panditaradhya: Mallikarjuna Panditaradhya who systematised the Aradhya Saivism was a native of Draksharama. His parents were Bhimanna Pandita and Gauramba. Bhimana was a priest in the temple of Bhimesvara of Draksharama. Mallikarjuna received Diksha from a teacher by name Aradhya devara, which indicates the prevalence of the Aradhya system even before Mallikarjuna. Inspired by devotees like Porandla Surasani and Balidevi Vemanaradhya, Mallikarjuna made up his mind to dedicate his life to destroy false religions and establish the Superiority of Saivism. On the basis of the contemporaries of Mallikarjuna, given by Palkuriki Somanatha, it can be decided that Mallikarjuna lived during the period between A.D. 1100 and 1168. K.A.N. Sastri sums up the practices of the Aradhyas: “The Aradhya-Brahmins-wear the sacred thread and the linga and worship Ganapati. They adopt Lingayat forms in private worship but intermarry with Smarta Brah-
mins, and will not dine with other Lingayats. They do not take prasada (food offered to the deity) from temples, because it cannot be offered to the linga, as they are bound to do before eating anything. They bury their dead, and have no Sraddha (death anniversary) proper but only an aradhana (worship) with no apasavya (reversal of the sacred threads) as no sesamum, no darbha grass and no homa (fire oblation) or pinda (ball of rice) all of which are essential to a Sraddha. Their widows do not shave their heads”. In short they are best regarded as semi-lingayat, half converted Smartas. Mallikarjuna Panidtaradhya, thus succeeded in fulfilling his mission of reconciling Bhakti with Vedism. He brought Saivism very close to the system of the Smartas. The Pandita has considerable following in both Andhra and Karnataka. Sri Neelakantacharya Aradhya, was one among the twelve Aradhya gurus who had propagated Aradhya Saivism. He was considered to be a staunch believer of Sivadvaita Siddhanta. Ramadesika Aradhya, the guru of Basavaraju might have been the follower of Sri. Neelakantacharya and that could be reason for mentioning “NEELAKANTA” as prefix to his name by Basavaraju.

**PERIOD AND PLACE OF BASAVARAJU**

Pandit Govardhan Sharma chagani in his introduction to the Sanskrit version of Basavarajeeyam exposed a historical profile of Basavaraju picturising him as Basava who was a staunch follower of Veerasaivism and a contemporary to king Bijjala. As much Bijjala was following Jainism and belonged to Haihya dynasty. It appears that Bijjala had snatched the kingdom from Jagadekamalla, the grandson of Vikramaditya. At some moment Basava was not agreeing with Bijjala with regards to some of the religious proceedings. Ultimately Basava was expelled from the country. He settled in Kottur village of Andhra Pradesh and compiled this valuable work. But Basavaraju has no where mentioned that he spent his life in “KOTTUR” village. As such
there are number of villages by name “KOTTUR” in the most of the districts of Andhra Pradesh. A good of number of villages by this name can be located in Anantapur district and the bordering districts of Karnataka State. Pandit Changani also states that Basavaraju’s guru was Jangama and his father’s name was Namassivaya who was a disciple of Aradhya Ramadesika. It is obvious from the colophon of the text as envisaged previously that Basavaraju was the disciple of Aradhya Ramadesika, his father’s name was Namassivaya and his surname was Neelakanta Kottur. Surprisingly no mention has been made about “NIDIMAMIDI BHAGHISATSAMPRADAYA” to which Basavaraju belonged. Pandit Changani also made one sided conclusion that Basavarajeeyam was written before the rule of Bijjala (end of 12 A.D) and hence there is no mentioning of Bijjala episode in the text book. The same statement is carried in the history of Ayurveda written by Atri Deva Vidyalankar and Privrat Sharma. It is clearly mentioned that he settled in Andhra Pradesh after the extradition. Prior to this Basavaraju lived in Karnataka State. If the statement of Pandit Changani is accepted there should be more verses in the text in Karnataka language which are not to be seen in the book. Hence it can be easily concluded that historical evidences shown by Pandit Changani are one sided and cannot stand any reason. Basavarajeeyam was written in the form of verses in Sanskrit and Telugu languages. The author has studied many medical works of high standard and gained a good knowledge of the science of medicine. In the beginning, Basavaraju stated that he had started writing this work after a thorough study of many works such as “Charakam, Nityanatheeyam, Revanakalpam, Pujiyapadeeyam, Bahatam, Kashikhandam” etc., He mentioned that he was going to write this treatise so that it would be a complete form, with the description of all diseases with their characteristics etc., in a simple style together with Telugu verses. Basavaraju extensively quoted references from Pujiyapadeeyam. Schol-
ars believe that Pujyapada was such scholar who lived at Srisailm. Ugradityacharya, a Jain physician of the early ninth century who resided in the Vengidesa (Andhra Kingdom) referred to Pujyapada in his work Kalyanaakra. It gives a clue to the fact that Pujyapada belonged to the period not later than 8th century. BAHATAM, another work which was frequently mentioned by Basavaraju might have been written at the end of thirteenth century and the first quarter of fourteenth century, as the references from this work are found in the works of other scholars from the middle of 14th century onwards. Descriptions of several diseases from Madhavanidana have been directly lifted by Basavaraju. He also mentioned Madhavanidana for certain Rasa Yogas, and Pandit Govardhana Sharma Changani attributes this to scriber’s mistake. Prof Priyavrat Sharma has placed Madhavakara during 6th century. Rasatnakaram, another work quoted by Basavaraju was written by Nityanathasiddha. He lived in Srisailam area at about A.D. 1360. Basavaraju referred “KASIKHANDAM” of Srinatha which is believed to have been written in A.D. 1435. Basavaraju has faithfully reproduced certain chapters of Vaidyachintamani, which is considered to be a work of 15th century. Bhava Misra described a new disease namely “PHIRANGI ROGA” and prescribed a new drug in its management namely “DWIPANTARAVACHA” (china root) which was introduced in India only after the arrival of Pottuguese. P.C. Ray in his work “ANTIQUITY OF HINDU MEDICINE” wrote that Bhava Misra worked as an acharya in Kasi University and taught Ayurveda to 400 students at about A.D.1550. Vaidya Veturi Sankara Sastry of Andhra Pradesh mentioned in his book “AYURVEDA ITIHASAM” that the disease Phirangi Roga was not mentioned by Basvaraju and hence he can be placed before the period of Bhava Misra i.e., at the end of 15th century. This statement appears to be incorrect as Basavaraju clearly mentioned “PHIRANGI ROGA” in the index of diseases described by him at the end of the book. He also indicated
“PHIRANGI CHEKKKA” (china-root) for meharoga and grandhi (9th chapter). After a careful review regarding the periods of various works mentioned by Basavaraju, one fact emerges that he cannot be placed before 16th century. Basavarajeeyam is a work written during post Bhavaprakasa period, the period of the author, by no stretch of imagination, be placed during 11th or 12th century based on the internal as well as external evidences. Basavaraju prescribed the dose of Shankhadravaka for Gulma roga as “EGANI” (19th chapter) and SASKANI (Two Dubbs) in the Eighth chapter as the measurement for churnas in the formulation of Vrishadikashaya, Basavarajeeyam might have been written after the introduction of units of money namely Dabbu and Egani. A review about the coinage in India may help us in fixing the period of Basavaraju. A new era ushered in South Indian numismatics with the foundation of the Vijayanagar Kingdom in 1336 A.D. as a bulwark against Muslim conquests; it continued to flourish under their successive dynasties till 1565 A.D.; the members of a fourth dynasty ruled as minor chiefs at Chandragiri until the end of the seventeenth century AD. Like the earlier south Indian coinage, the issues of Vijayanagar are, for the most part, in gold, Silver dons are known only of one ruler—Devaraya II (1422-1446 A.D.); and they are tiny, weighing only about four grains. Copper coins were also issued, but they are also restricted. The gold coins of this period are small, dumpy in fabric and type of these coins were followed in the subsequent centuries under the name of pagoda by the local rulers and the European trading companies. The Vijayanagar rulers used Nagari, Kannada and Telugu scripts on their coins. The earliest coins had the old Kannada scripts. India had commercial relations with the countries of the West from very early times. But about the seventh century A.D., her seaborne trade passed into the hands of the Arabs, who began to dominate the Indian Ocean and Red Sea. The merchants of Venice and Genoa now purchased Indian goods from the Arabs.
This continued till the geographical discoveries of the last quarter of the fifteenth century A.D. gave a new turn to the commercial relations of various countries. The Europeans now sought direct relations with India and the Portuguese, the Dutch, the Danes, the English and French came to India one after the other. They traded and at the same time also indulged in local politics and to various degrees they established their hold on the land and issued their own coins. Just like the other European companies, the English Company also required coins to meet the exigencies of their trade. So, they employed several means, fair as well as foul, to produce their coins. When they took Madraspatan on lease, they also obtained permission to mint coins of the local type. In 1764, when the Company took up the administration of Bengal in its hands, it also assumed the right of coinage. Then it issued coins from its Calcutta mint in the name of the Mughal emperor and the mint-name Murshidabad. These coins served their purpose in lower Bengal. The upper country was then served from their mints, of which the chief were Banaras and Farrukhabad. In 1835, the Company established one coinage for the whole country on the English pattern with the head of the ruler of England, in place of the name of the Mughal emperor. This type continued in the country till the English left India in 1947. Madras coins of South Indian Pattern: The earliest coins of the Madras mint are of South Indian metrology and pattern, and are known in all the three metals-gold, silver and copper. In gold they issued Pagodas, which are known as Three-Swami Pagodas and bear the figure of Venkatesvara with his two consorts on one side and the granulated convex surface on the other. Some similar Pagodas are said to have been issued by the Dutch from Nagapatam. It is not certain if the English copied them or issued their own. In 1807 the pagoda and double-pagoda of a broad thin fain were introduced with Vishnu in a very crude form on one side and gopuram of a temple on the other with their value in English and Persian on
Then in about 1815 A.D. the pagodas were abandoned and Mohar series in gold was introduced on the English pattern. The Mohar and half-Mohar had the arms of the company with the inscription ENGLISH EAST INDIA COMPANY on the obverse and a Persian legend on the reverse. Along with them, a gold five-rupee coin was also issued. It had a shield with a lion holding a crown with the inscription EAST INDIA COMPANY on the obverse and the Persian legend on the reverse. In silver, the double-Fanam, Fanam and half-Fanam were the earliest coins that were issued by the English Company. They are believed to have been issued in about 1680 A.D. Then between 1700 and 1750 A.D. coins of the denominations of 3, 2, and 1 Fanam were issued. These coins remained current till 1812 A.D. The Copper coins issued at Madras were called pice or fulus, doodie or dub, and cash; when they were issued earliest cannot be suggested; nor can the different varieties, known of these coins, be precisely dated and chronologically arranged for want of necessary information. However, some of the copper coins followed the pattern of the gold coins having a granulated reverse. Some other had the word Sri on one side and Kampani(Company) on the other, both in Tamil script. The word Sri Ranga in Tamil on one side and an orb and cross on the other are seen on some other coins. They bear a date on the reverse and appear to have been issued in the last decade of the seventeenth century. A coin bearing the date 1693 is mentioned in a coin-list; they however continued throughout the eighteenth century and perhaps the last coin was issued in 1806 A.D. A series of coins of the denominations of 40, 20, 10, 5 and 2 cash is known bearing the denomination in English but in Roman numerals and Persian language and script on one side and in Tamil and Telugu scripts on the other. In the same century, towards the end, some time between 1794 and 1797, coins of the denominations of one-forty-eighth of rupee i.e. Fulus and one-ninety-sixth of a rupee
i.e. half-Fulus were issued bearing the arms of the Company on one side and
the Bale-mark on the other. These coins were meant for currency in Circar
districts, north of Madras. A cash (Egani) bearing the bale-mark on the ob­
verse with date 1212(A.D) in Arabic numerals was issued in 1797. In 1803,
20, 10 and 5 cash coins were issued; they bear the arms of the Company, the
words EAST INDIA COMPANY and the date on the obverse and a Persian
legend and denomination in English with Roman numerals on the reverse.
One cash coin was issued in this very series in 1803 but it had only a rampant
lion with EAST INDIA COMPANY and date on the obverse and value in
Persian and English on the reverse. In 1807, coins of the value of 2, 1, 1/2
Fulus and 2, 1, 1/2 dub(Dubbu), which had only the value inscribed in Per­
sian and English on one side and in Tamil and Telugu on the other, were
issued(24). From the above review it is clear that during 1764, the East India
company assumed the right of coinage and issued a series of coins of the
denominations of 40, 20 , 10, 5, 2 1/2 cash (one cash=Egani) were issued
from Madras mint bearing the denominations in English and Persian language
on obverse and in Tamil and Telugu scripts on the reverse side. The coins
were meant for currency in Circar districts, North of Madras (refers to cer­
tain districts of A.P.). Basing on this analysis it can be safely concluded that
Basavaraju belongs to 18th century. As regards the place of Basavaraju there
are various opinions among the scholars. The veteran scholar Acharaya
Prakashchandra Sathapathi opines that Basavaraju was a Kalinga Andhra and
belonged to Srikakulam district of Andhra Pradesh. He further states that the
Posology expressed by Basavaraju viz., Tumu, Iddumu, Navatakum, the word
LAVU (meaning increased) and Rasaubba a specific mercurial preparation
are in vogue in Srikakulam District. But these expressions and procedures
mentioned are also in vogue in Rayalaseema Districts of Andhra Pradesh.
Some opine that the words like Turi(meaning one time), “UDDIPAPPU” for
Masha (black gram) and NURU (meaning one hundred) mentioned by the author clearly indicate that Basavaraju belongs to Anantapur district. During our field study and the examination about the vernaculars of the herbs mentioned in Telugu verses like DOMMANDOLUGADDA (for Aswagandha), Buddakachaku, Regotti, Raktamandalapaku, Guvvaguttaku, Muludosa, Nagasarapugdda etc., it is noted that they are still in vogue in the Telangana area (Mehaboobnagar & Warangal). Basavaraju expressed the word “GOLLU” for Agni Karma in the management of Shoola (chapter 15.). This word is being used only by the people of Telangana of Andhra Pradesh. The Aradhya clan to which Basavaraju belongs also originated in the Telangana region (in and around Warangal). Certain families with surname as Neelakantha are living in Telangana region even today. Basing on the critical analysis of the information gathered, it appears that Basavaraju basically belonged to Telangana region (Mehaboobnagar & Nalgonda) and might have extended his practice to the borders of present Karnataka state through Kurnool, Cuddapah and Anantapur Districts and finally settled in the Kottur village of Bellary District, one of the districts of Andhra Pradesh before the reformation of the state.

Contents of Basavaraieevam:

In this work, in all, there are 25 Chapters. In the beginning the author gives detailed description of NADI PARIKSHA. He mentions that as the Ashtasthans (Eight areas) should be examined for Nadi viz., has the Hastadwaya, Padadwaya, Kantha Parshwa and Nasa Parshwa. Nadi Pariksha should be done in right hand and left hand in males and females respectively. In the third chapter the author describes the Sthanas of Vata, Pitta and Kapha and Mutra Pariksha in detail. He deals with Vishanidana in the 23rd Chapter, Karmavipaka of various disorders (24th chapter) and the details regarding
sodhana and marana of Parada, Gandhaka, Abhraka, Pashana, Lauha and other Dhatus in detail in the last chapter (25th chapter). The author has written these details (chapters No. 23, 24, & 25) by directly incorporating the contents described in Vaidyachintamani. In the remaining chapters Basavarju discusses the category of diseases, their causes, diagnosis, treatment and therapeutic regimen (Pathya- Apathya) to be followed by the patients. The credit goes to Basavaraju for popularising “SITAMSURASA” mentioned by Revanasiddha. The prescriptions quoted by the author in jwara chikitsa, Sannipatayjwara chikitsa, Vataroga Chikitsa, Meha chikitsa, Arsoroga chikitsa, Upadamsa chikitsa and Kushtha chikitsa are being followed even today by the Ayurvedic Physicians of Andhra pradesh. He introduced a new disease namely “ORUGUVATA” under Vatavyadhis (6th chapter), and another variety of disease namely MARKATI in the Bhagandara Chikitsa (21st chapter). Basavaraju highlighted the action of Rasakarpoora in 80 varieties of Vata Vyadhis. He introduced one mercurial preparation known as “RASAUBBA” (pounding parada with certain herbs) and indicated it in Phirangiroga, Kushthas and all Varieties of Vrana. Basavaraju adopted the word “PATANGAM” for Rasakarpoora(chapters 21&22) which was in vogue in the Siddha system of Medicine. All the medicines made in the process of sublimation are known as Patangams in that system which prevails in the Peninsula India. According to Sanskrit dictionary “VACHASPATYAM” the substance which flies in the upward direction is known as Patangam. For the first time in the history of Ayurveda Basavaraju mentioned Agni Karma for kamala which is being practised at INTUR, a village of Guntur district of Andhra Pradesh, which is having a proven therapeutic value. He has furnished simple herbal recipes for various diseases in 101 Telugu verses. At the end of the book he furnished the following list of diseases for which the treatment was discussed in detail.
<table>
<thead>
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<th>Condition</th>
<th>Materia Medica 1</th>
<th>Materia Medica 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amadosha in jwara</td>
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35
On the whole Basavarjeeyam is an exhaustive work on many kinds of diseases and their treatment. He well explained the Agnikarma in the light of his own experience. Undoubtedly he proved himself an eminent Scholar-Physician of his times in the history of Ayurveda.

**MANUSCRIPTS OF BASVARAJEYAM:**

A survey of various libraries has also been undertaken to crossmatch the contents and rule out certain errors of transliteration. The collected information is summarised in the following table. The serial numbers of manuscripts of Basavarajeeyam available at various libraries.
Table I - showing the state of manuscripts observed

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GOML - Government Oriental Manuscript Library.
SAOU - Sanskruta Academy of Osmania University.
OML - Oriental Manuscript Library.
Oriental Manuscript Library, Taranaka, Hyderabad, Manuscript No M.C.C 2113 available with telugu commentary. The starting Verse namely “SRINATHAM PARVATINATHAM VANNINATHAM SARASWATEEM....” is missing in this manuscript. The begining was made with “Sri Neelakantham Bhrjagendra Bhushanam” Nagajinam Rajakala kalapam Gouriswaram Deva Munindra Sevyam Devam Bhajae Sri Girijanatham”. This manuscripts contains 108 leaves, Numbering is made from 1 to 101 leaves and remaining seven are not numbered. The style of writing off these 7 leaves is also different.

**ACC 3567**

This is very old manuscript containing 134 leaves. All the leaves are numbered. The manuscript begins with leaf No 1 contains Kushta Chikitsa, Vimala shuddi, Vimala guna.

**M.S. No ACC 4813**

It contains leaves No 2-53. The matter is written upto Pralapaka Sannipata. M.S. No Acc 3568. It contains leaves No 141-258. The description of Abharaka, Sindoora, Swayamagni Rasa is on the page No.141.

**M.S. Acc 3522**

contains leaves from 2 to 228.

**M.S. Acc 3531**

Contains only 79 leaves starting from I chapter. It does not contain the verse “SRINATHAM PARVATINATHAM.........”
M.S. Acc 3569

It contains 188 leaves. The information available is from Kshaya to Vidradhi.

M.S. No Acc 5302

It is a complete work containing 200 leaves. The verse "Srinatham Parvatinatham" is missing in this. Having gone through meticulously all the manuscripts available the following conclusions could be drawn

1) All are named as "Basavarajeeyam" except M.S.No Acc5315, 6ML, Tarnaka Hyderabad AP which is named as Vrisharajeeyam.

2) The time is which the manuscripts are written is not mentioned excepting on manuscript (MSS.No 13347 GOML).

3) M.S.S.No 13349 & 2449 GOML are written on paper while rest are available in plam leaves.

4) Only one manuscript (MSS Acc 5302 OML) contains the name of the Scriber as Mudumba Saranyacharya.

5) Of all manuscripts observed in this study MSS ACC No 5302 is only the manuscript available in complete form.

Essence of the Historical Review:

While the kings of medieval Andhradesa were striving for the protection of Hindu Dharma and culture, the scholars of the region stood by their
side for the upliftment of arts, science and culture of their land. Many scholars dedicated their lives for the development of the sciences. As a result of this we can observe a new trend in the development of the society, especially in the academic field. They undertook indepth studies and research work in their subjects. Some scholars, as mentioned in the Brahmana Kraku inscription, formed into a group and they were identified as Mahajanulu. They received Agraharams from the kings and distributed them among themselves for their livelihood. Some scholars were patronised by the temples and Mathas. As a result of the efforts made by the scholars like Mallana, Vallabhacharya, Bahata, Sarjnadhra, Panakalaraya, Indra Kanthivallbharya, Basavaraju, Trimallabhatta, Mallari Pandita, Narayamatya, Donaya, etc., we can observe a significant and healthy development in different branches of science. Particularly, the development of indigenous medicine reached its zenith during this period. But the dates of the scientists of this region remained in darkness as they did not give much information about their personal life. They were interested in the development of the science and least bothered about their fame. As a result of it, the information regarding a great movement in medical research remained in darkness. However, after great effort, with the help of the meagre information available in the text about the father or preceptor of the author, or a reference in any other work about him or a reference in any inscription, the historicity and whereabouts of the scientists are brought into light. It helps us in achieving clarity in the stages of development of these sciences. In the field of medicine, more research was done compared to other sciences. The medical scientists of this region made use of all the geographical, political and cultural conditions prevailing at that time. They undertook wide study and indepth investigations into the qualities and properties of the drugs and medicines and composed many works in Sanskrit as well as in Telugu. They accepted principles laid down by the ancient triad.
In diagnosis, therapeutic methods, Materia Medica, pharmacological methods, etc., they undertook research and invented many new things. At about A.D. 1300, various diagnostic measures were introduced by the Andhra scholars. It marked a mile stone in the history of indigenous medicine in India. The preparation of rasa drugs became an art during this period. The invention of a new method viz., calcination of Mercury added to the credit of Andhra scholars. The invention of new drugs such as Purnachandroday and Makaradhwas was the result of the incessant research made by them. Indrakanti Vallabhacharya's analysis of psychic diseases is significant. He explained the scientific causes of these diseases and the methods by which they are treated. The brutal methods of treatment such as whipping, frightening, burning, with hot iron, exposing to the sun, etc, were not prescribed by him. He prescribed drugs to be taken to alleviate epidemic diseases. The medical scientist realised the fact that the people get some psychological courage to face the epidemic diseases or some other sever diseases by performing the propitiatory rites. That's why, some of them especially Vallabhacharya prescribed the propitiatory rites along with medical prescriptions. Basavaraju, the most eminent scholar of Andhra region religiously followed Vaidyachintamani and written a book namely Basavarajeeyam which has become important hande book of physicians of Andhra region.
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10). Paramayogivilasamu, P.450.

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