Basvarajeeyam is a famous text in Ayurveda, is followed in various parts of the country apart from its popularity in Andhra Pradesh. The credit for popularizing this text in other states goes undoubtedly to Pandit Sri Govardhan Sharma Changani, who took pains to translate this work into Sanskrit. As regards the place and time of Basavaraju there are various opinions among Ayurvedists and other historians. Some place him in the present Karnataka state and having connections with the neighbouring states of Andhra Pradesh. They might have come to this conclusion based upon the fact that he was a Saivaite and probably followed the "LINGAYAT" cult. Except for the reference "LINGA MURTHIMAHAHAM BHAJE" no other evidence gives strength to the statement that Basavaraju was a follower of Lingayat. Pandit changani's assertion in his introduction that Basavaraju belonged to Kannada Desa may not hold good as there is not a single mentioning of a Kannada word in the text. One has to invariably base upon the colophon rendered at the end of each chapter for this purpose. According to the colophon it can be concluded that Basavaraju originally belongs to the Aradhya cult of Saivism and Nidimamidi school of Bhagi cult which flourished in the Telangana region of Andhra Pradesh. During the 11th, 12th and 13th centuries a militant form of Saivism, generally known as Virasaivism, swept over the South and began to inspire the common people with a single minded devotion towards Siva. Basaveswara of Karnataka (A.D.1167) and
Mallikarjuna Panditharadhya of Andhra were the chief exponents of Virasaivism. However, in course of time, the term virasaivism came to be limited to the teachings of Basava, while those of pandita branched off into the distinct cult of Aradhya. 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-Brahmanical twist Basava gave to it and the anxiety of Aradhya to retain some of the Brahmanical rites like repeating the Gayatri mantra and wearing the Yagnopavita. As a result, probably, the Aradhya Saivism was popular only among certain sections of the upper class, especially Brahmins. In Andhra Pradesh, Virasaivism was almost limited to a few communities like the Aradhyas among Brahmins and the Jangamas and some sections of the Padmasalees (Weavers) and Balijas. Basavaraju’s guru Sri Ramadesika Acharya belongs to Aradhya cult. The origination of Aradhya cult can be traced back to Kakatiyas, one of the important dynasties that ruled over Andhra Desa in the Dakhshinapatha between 1199 and 1261 A.D. and made “ORUGALLU” (the modern Warangal) as their capital city, which is situated in the Telangana region of Andhra Pradesh. Sri Aradhya Ramadesika taught Ayurveda Sastra to Basavaraju at this place. After completion of the training he might have extended his practice from Mehaboobnagar and Nalgonda districts to the border districts of Karnataka like Bellary, Anatapur, Cuddapah and Kurnool. It is noted during the field study that almost all the vaidyas practising in the rural areas of Telangana districts are religiously following the therapeutic procedures and medicines mentioned in Basvarajeeyam and also everybody is keeping one copy of the book with them. Where as we could not find a reputation for Basvarajeeyam among the vaidyas of other districts. The practice of preparing “RASAUBBA”, a typical mercurial preparation, is also being followed in Warangal, Mehaboobnagar, Nalgonda, Karimnagar and Nizambad districts of Telangana regions Basavaraju has used the word “GOLLU” for Raksha Karma. In Telangana, Agni karma is performed with red hot needles or coins
on the abdomen as a preventive measure for sula and other abdominal disorders and this process is being called “Golluveyuta”. The vernacular names for certain herbs like DOMMADOLU GADDA (for Aswagandha), Jinnangi, Raktamandalapaku, Gollajiddaku, Buddakachaku, Regotti, Guvvaguttaku, Nagasarapu Gadda, Muludosa etc., described in Basavarajeeyam are still in vogue only in Telangana district namely Mehaboobnagar, Warangal, Nalgonda, Karimnagar etc. Basing on these facts it can be concluded that Basavaraju lived and practiced in the Telangana region. When the question of time of Basavaraju comes, one immediately goes to Basavapuram, Virasaivism of Karnataka and finds that some or the other Basva lived in the times of Karnataka kings. In this particular case such claims are invalid because Basavaraju can never be compared with any such personality. In this regard help can be taken from the references indicated in the first chapter of Basavarajeeyam. The author has extensively quoted the works namely Madhavanidanam(6-7 A.D.), Pujyapadiyam (8th century, Bahatam(13-14 A.D.), Rasaratnakaram(1360 A.D.), Kasikhandam(1435 A.D.) and Vaidyachintamani (15th century). Bhava Mishra (1550 A.D.) described a new disease namely “Phirangiroga” and prescribed a new drug namely “Dwipantara Vacha”. Basavaraju clearly mentioned the drug Dwipantara Vacha as Phirangi Chekka (9th Chapter) and enumerated “PHIRANGI ROGA” in the list of diseases dealt within the text(25th chapter). After a careful review regarding the periods of various works mentioned by Basavaraju, it becomes explicit that Basavarajeeyam might have been written after the 16th century but not during 12 A.D. (before the rule of Bijjala) as opined by Pandit changani. Basavaraju indicated in Gulma Roga chikitsa that Sankhadravaka should be administered in the dose of “EGANI”. The name Egani was given for a copper coin which came into circulation of money during British India. In 1608 A.D. the English company made its first attempt to establish factories in India. Just like the other European companies, the English company also required coins to meet the exigencies of their trade. In 1764, when the com-
pany took up the administration of Bengal into its hands, it also thought of the right of coinage. 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 one side and in Tamil and Telugu scripts on the reverse side. In the same century, towards the end, some time between 1794 and 1797, coins of the denominations of one-forty-eightth 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. Based on this analysis, it can be safely concluded that Basavaraju belonged to 18th century (1764 - 1797 A.D).

By the side of most of the headings pertaining to Nidana, Lakshana and chikitsa yogas of various diseases, we find Ayurveda Charaka, Madhavakalpa, Madhavanidana alongwith Sinduramanidarpana, Siddha Vidyabhu, Nityanatheeya etc., as sources of reference. Some of the sources do not match the original texts at all. One frowns at this matter when it comes to certain Rasayogas being attributed to Charaka and Madhavanidana which do not contain the recipes of Mercurial origin. Madhavanidana does not contain any recipes of any origin to that matter. It appears that this flaw took place in the text either due to scriber's mistake or any other reason unknown to us. Certain chapters of Vaidyachinatamani in entire form have been incorporated by Basavaraju, viz., 23rd, 24th and 25th chapters. Though he has not given the Chikitsasutra for every disease, the treatment suggested are result oriented and practicable. Basavaraju mentioned innumerable number of Rasayogas and most of them were modified according to the convinience of his times. Besides rasayogas Basavaraju mentioned Churnas, Kashayas, Tailas, Ghritas and Lehayas in the management of several diseases. But, for the reasons unknown, he did not indicate Asava / Arista preparations in Jawara chikitsa prakarana the author mentions that kaphari grounded in cow's milk
for 84 yamas reduces any puranajwara within 12 hours. One cannot find such a recorded claim in the existing Ayurvedic literature. Sitamsurasa is introduced for the first time into therapeutics which is adopted from Revanasiddha. He has established the fact that Ayurvedic medicines also have instantaneous action on febrile conditions, while mentioning about Mrityunjaya Rasa which reduces Navajwara within 3 hours. Basavaraju duly acknowledged the help he has received from Madhavanidana, Nithyanathiyam and Vaidyachintamani while furnishing the details of Sannipatajwara. He has suggested the yogas i.e., Suchikamukha Rasa and Suchi Kabharana Rasa to be applied on the scalp after making an incision into the diseased part of the patient. Basavaraju expounds the urine examination in a detailed manner which is a dependable tool in the evaluation of diagnosis and prognosis of disorders. He made new observations that the apathy sevana during Dhatugatajwara also contributes to the manifestation of Kshayaroga. In the management of Kamala, Basvaraju advises Raksha karma apart from a mantra and medication. This procedure is widely practiced in the village “INTUR” in guntur district of Andhra Pradesh. He also advised Rakshakarma for Pandu roga. He has highlighted the action of Kalagnirudrarasa (popularly known as Agnitundivati) and Rasakarpoora in the 80 varieties of vatarogas. Besides these practical recipes, Basavaraju suggested Agnikarma in Dhanurvata and Rakshakarma in the different location of the body for various types of vata disorders. Siravedha is suggested for Antarayama and Bahirayama. Basavaraju, for the first time, identified Dhuma as one of the etiological factors of Meharoga. He has evolved a novel method of Urine examination for estimating the prognosis of Prameharoga. He has suggested Kadalipatra Bhasma in all the varieties of Udararoga. Basavaraju furnished a simple drug i.e., Haritaki (300 fruits) to be administered for 40 days in all varieties of skin diseases. He has suitably attributed the invention of Vyadhiharanarasa to Pujyapada and made it very popular. The author formulated a unique preparation by name “Ahipathy Churna” which has got wider applicability in various diseases including Garbha
soola. He observes that more consumption of Leafy vegetables acts as one of the etiological factors in Asrikdara. Basvaraju suggests SURANAVATAKA (suggested in Arshochikitsa) for SLEEPADA (21st chapter). In the 24th chapter, Basavaraju provides a new dimension in the diagnosis and treatment of the diseases, namely Karmavipaka and Santiupaya. It appears that what was mentioned in various chapters under the heading of the Karmavipaka by the author of Vaidyachintamani is compiled and presented in the 24th chapter. He described different varieties of Pashana namely Gouri-pashana, Ullipashana and Doddipashana. The rural vaidyas of Telangana area are still preparing medicines with these pashanas as described in Basavarajeeyam and administering them to the patients. They are identified as pashana vaidyas, and patients suffering from chronic ailments are approaching them in larger number. Basavaraju also suggests sodhana for even safe herbal drugs like Trikatu, Gajapippali, Hingu and Jeeraka. Describing the preparation of Rasakarpoora the author mentions that Urduhpapita Rasa Bhasma should be considered as Rasakarpoora. He has described the symptomatology of new varieties of diseases namely Kamalajwara, Sangamadoshajwara, Oruguvata, Sleshmabhangali, Amavatagrahani, Jalakurmodara and Markatiroga. He has sanskritized some of the Telugu terms of the herbs like Nepalam(Jayapala), Jaji(Jati), Goranta(Madayantika) and Musambaram(Kanyasara). He has introduced one drug namely, Jharasi(Chetarasikura), in the Sanskrit verse besides introducing several drugs in Telugu verses. The review of herbs described in Sanskrit verses indicates that Basavaraju has mainly administered Visha and upavisha drugs viz. Vatsanabhi, Arka, Snuhi, Langali, Karaveera, Ahiphena, Vishamusti, Bhallataka, Jayapala etc. He frequently incorporated the herb “Chirabilwa” in the majority of prescriptions. Besides the use of Triphala, Trikatu, Chaturjataka, Panchavalkala and Dasamoola, the herbs, namely Vajri, Katuki, Yashti, Avartaki, Neeli, Kushta, Pushkaramoola, Aswagandha, Satavari, vidari, Bhringaraja, Musali, Mundi, Punarnava, Chandana, Kutaja, Jambeera, Jambu, Matulunga, Draksha, Karanja.
Kuberaksha, Utpala, Jati, Ketaki, Aragwadha, Eranda, Manjishta, Lasuna, Hamsapadi, Ankola, Kakajangha, Kakamachi, Kumari, Elavaluka, Varuna, Patha, Sariva, Haridradwayam, Brahmi, Matsyakshi, Katphala, Himsra, Vasa, Karapasa, Chincha, Guduchi, Chandana, Musta, Chitraka, Vidanga, Kadali, kharjoora, Apamarga, Bharangi, and Sigru are frequently indicated in the yogas prescribed in different diseases. The fact that Basavaraju belonged to Andhra region is revealed by Telugu verses found in Basavarajeeyam. As was said earlier, Basavaraju, while introducing himself, said that he was poet of grater repute.

This fact is evident if one goes through the Telugu verses of the text. He used his scholarship in versification of some of the treatments in the form of Kanda, Sisa, Geeta, Mattebha, Utppalamalika, Champakamalika, Tetagiti and Ataveladi style. Some expositions are also made in the form of prose. The following herbs can be considered as the outstanding contribution made by Basavaraju to the Ayurvedic Materia Medica.

1. REGOTTI - Capparis grandis
2. GOLLAJIDDAKU - Ipomoea sepiaria
3. RAKTAMANDALA - Ventilago madraspatana
4. CHINNANGI - Cassisia sophera.
5. NALAMUKKADDA - Limonia alata.
6. UCCHITA - Solanum pubescens
7. ILLINDA - Diospyros chloroxylon.
8. BARREBACHALI - Cissus setosus
9. TELLAVELAKI - Gardenia turgida
10. TUNDILAPUCHEKKA - Jatropha gandulifera
11. CHENCHALI - Digera muricata.

Inspite of repeated enquiries during the field study, we have failed to trace out the correct botanical source for the herb mentioned by Basavaraju, namely
“ODDURTIGADDA” Mr. A W Lushington, the author of the “Vernacular list of trees, shrubs and woody climbers in the Madras presidency” mentions Celastrus Paniculatus (Jyotismati) as the botanical source for Oddurti. In some of the forest areas celastrus paniculatus is identified as Malariateega but not as Oddurti. Basavaraju, advocated in Telugu verses the following drugs which are not frequently indicated in the previous works of Ayurveda.

1. Karivepa (Surabhi nimba) - Murraya Koenigii
2. Guvvagutakku (Adhahpushpi) - Tricodesma indicum
3. Budda Kachaku (Satakratulata) - Cardiospermum halicacabum
4. Nelatangedu (Markandika) - Cassia holosericea
5. Brahamajemudu (Snuhi Bheda) - Euphorbia antiquorum.
7. Antaratamara (Jalakumbhi) - Pistia stratioties
8. Madanabudata (Madanaghanti) - Borreria articuleris
9. Kavvapugummadi (Gopabhadra) - Gmelina asiatica
10. Tangedu (Avartaki) - Cassia auriculata
11. Muludosa (Swarnaksheeri) - Argemone mexicana
12. Arudonda (Vyaghranakhi) - Capparis zeylanica
13. Varijapuchekka (Paribhadra) - Erythrina indica
14. Sevatudiyaku (Toota) - Morus alba
15. Arechekka (Sweta Kanchanara) - Bauhinia racemosa.
16. Sannapavali (Laghulonica) - Portulaca quadrifida
17. Parigha (Vallibadara) - Ziziphus oenoplea.
18. Kalnga (Bhavya) - Dillenia indica
19. Nallapatti (Krishna karpasa) - Gossypium arboreum
20. Nagarasapugadda (Eswari) - Aristolochia indica

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21. Musimoragadda (Elavaluka) - Mukia maderaspatana
22. Pambiva (Aralu) - Ailanthus excelsa.
23. Kanipi (Hijjala) - Barringtonia acutangula.
24. Galanelli (Agnimantha Bheda) - Premna latifolia
25. Nallauppi (Himsra) - Capparis sepiaria
26. Nagasarapugadda (Tumbi) - Lagenaria siceraria
27. Pullateega (Somavalli) - Sarcostemma brevistigma
28. Vidivellu (Madhavi) - Hiptage medablota
29. Chagasarapugadda (Murva) - Sanseviera roxburghiania
30. Balurakkasi(Hasikarni) - Colocasia esculents

Basavaraju has repeated two Telugu poems describing the utilitarian value of Varija (Paribhadra) and Haritaki in the management of Kushta and Gandamala. The claims made by Basavaraju regarding the administration of Arechekka (Sweta Kanchanara) and Nalla Uppi (Himsra) in Leucorrhoea and joint pains respectively are still in vogue among rural as well as agency areas in Andhra Pradesh. Argemone mexicana is identified with the vernacular “Muludosa” in Telangana region where as it is called “Picchikusuma” or “Balurakkasi” in the other parts of Andhra Pradesh. The plant is being cultivated in Mehaboobnagar, Medak and Karimnagar districts and seeds are exported to the other parts of the country. The herb “Eswari” is identified as Nagarasarapugadda and the juice of the root of this plant is administered for snake bites. The fruits of Lagenaria siceraria is prepared by allowing it to dry and then removing the pulp. The processed fruit is used as a musical instrument by the snake charmers known as Nagasaram or Nagaswaram. The juice of Chagasarapugadda is employed to relieve toothaches. Tangedu (Cassia Auriculata) is employed in the form of decoction for Diabetes in most of the places of Andhra Pradesh. Apart from the Sanskrit and Telugu aphorisms, we also find some recipes mentioned in the parenthesis. The treatment
for Prasuti Vata, seeta vata, Visha etc., have been described in these parenthesis. The following herbs can be considered as the outstanding contribution made by Basavaraju among the herbs mentioned in the parenthetical descriptions.

1. Nakkapeetaku - Lepidagathis cristata

2. Kasara - Momordica tuberosa

3. Teegamusidi - Tiliacera acuminata

The vernaculars DOGGALI for Meghanada (Amaranthus spinosus) and PUTTAPODARU or PUTTAPODA for Meshasringi (Gymnema sylvestre) are mentioned only in parenthetical descriptions, while Chirri and Podapatri are given as vernaculars to these drugs respectively in Sanskrit as well as Telugu verses. During our field study, we could not find the correct botanical source for the herbs, namely KALIMESWARA, PARITU, BEETLA and VASTRAGALITA which are mentioned in the parenthetical expression of Basavarajeeyam. Further study is needed for identification of these drugs.

On a careful study about the herbs mentioned in Basavarajeeyam, it is observed that the total no. of herbs used in the text are 385 out of which 341 are mentioned in Sanskrit verses, 32 in Telugu verses and 12 in the parentheses. In the present study the botanical identity is established for 380 herbs. In total Basavaraju contributed 15 new herbs (1 in Sanskrit verse, 11 in Telugu Verses and 3 in Parentheses) to the Ayurvedic Materia Medica. Several herbal preparations suggested by Basavaraju are still enjoying popularity among present day Ayurvedic practitioners. Basavaraju introduced himself in a colophon that he was proficient in writing poetry and was a crest-jewel among the physicians. If we go through his work, we find out that he did not boast of himself but proved to be an eminent scholar-physician.