

MEDICAL ALLUSIONS IN THE INSCRIPTIONS OF ANDHRA PRADESH*

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In this article some inscriptions, which were briefly referred to or mentioned in earlier writings, are discussed with all details. These are arranged in chronological order.

1. *Jaggayyapeta Inscription :*

This inscription in Sanskrit is found in Jaggayyapeta in Nandigama taluk of Krishna District. The inscription is found below a sculpture of Buddha and a lotus. It mentions that Jayaprabhācārya was the disciple of Bhadanta Nāgārjuna and that Candraprabhācārya was the disciple of Jayaprabhācārya. The record is supposed to belong to the ikṣvāku dynasty about second century A. D.

Since Nāgārjuna is associated with Suśrutasaṃhita and alchemy and also with Andhra Pradesh, location of this sculpture with the inscription found in this region adds some significance to medicine in this part of the country.

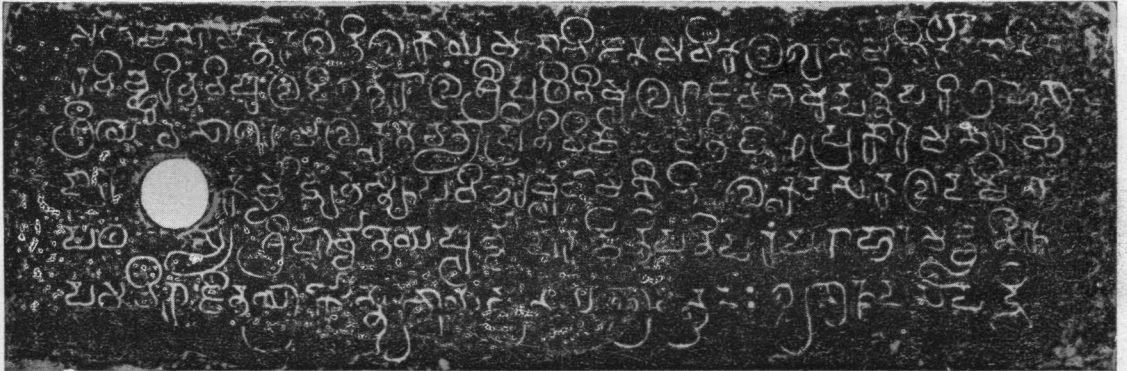
2. *The Visnukunḍi Charter from Tummalagudem :*

The charter from Tummalagudem in Ramannapet taluk of Nalgonda district is in Sanskrit verse and prose. It commences with siddham symbol followed by svasti and a verse in adoration to Lord Buddha. Then the Ruling king Maharaja Govindavarman is introduced as the son of Maharaja Madhavavarman and grandson of Maharaja Indravarman of Viṣṇukunḍi kings, noted for protecting their subjects.

The charter refers itself to the grant, on the full moon day of vaiśākha in the 37th regnal year of the king, of two villages, named Erlapāḍu and Peṅkaparru in favour of a monastery. The gift was made by the king Govindavarman, who was desirous of making a gift for the enjoyment of Buddhist sangha, for the merit of his parents and of all living creatures. The monastery was built by Paramamahādevi, the chief queen of the king.

It mentions that the grant was made for maintaining the continuity of the roots of merit like dīpa, dhūpa etc., and also bhaiṣajya (medicines). This shows that the grant was meant for providing medical facilities to the inmates of the

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A plate from Tummalagudem charter, containing the reference to *bhaisajya*.

Courtesy: Department of Archaeology & Museum

Govt. of Andhra Pradesh.

monastery also. In these days, it was considered a meritorious deed also to provide medicines to the inmates of the monastery.

3. *Kollipara Inscription :*

The inscription is in Sanskrit engraved on copper plates which are secured by a ring bearing a circular seal with the emblems of boar, the moon and perhaps also the sun; below is engraved the superscription Arikesari. The language is not entirely faultless.

The record refers itself to the grant by king Arikesari, son of Vinayāditya Yuddhamalla of the Chālukya family to Mugdhaśivācārya. The king is said to have belonged to the lunar family and his geneology is given. Arikesari, the donor of the grant is mentioned as a learned and just monarch, proficient in grammar, law, gajatantra (science of elephants) and medicine. The relevant passage runs thus :

Vyākaraṇath (dh) armavid dviradatantra dakṣassadā nyāya nipuṇo dhanur-viditaśikṣayā viśrutaḥ āyati mupeyivān jagati vaidyaśāstra (e) dhikam". Arikesari I is known to have ruled from 775-800 A. D. According to some scholars the genuineness of the record is doubtful.

4. *Daksarama Inscription III :*

This inscription in Dākṣarāma in East Godavari district is in Telugu and records the gift of some cattle by Muddanārya for the maintenance of a perpetual lamp to the Lord Bhīmeśvara. Muddanārya was employed to perform the abhyaṅga (anointing the head and body with oil and massaging) to Kulottunga Choda Gonka. The record belonging to 1154 A. D., shows the importance attached to abhyaṅga prescribed in Ayurveda in daily regimen.

5. *Akkalpudi Grant :*

It is a copper plate inscription belonging to the period of Mummudināyaka, who ruled from Korukoṇḍa near Rajamahendravaram on the banks of Godavari.

It records the grant of Siṅgayanāyaka on the śrāvaṇa solar eclipse in śaka 1290, corresponding to 1368 A. D. Siṅgayanāyaka donated the village Akkalapūḍi to the physician Parahitācārya of his court, who was equal to a minister in status. The physician belonged to the family of Kālanāthabhaṭṭa.

6. *Ponnupalli Inscriptions :*

The Ponnupalli grant I of Pedakomati Vemareddy belongs to saka 1326, corresponding to 1404 A. D. It records the gift of a village named Ponnupalli on

the southern bank of river Krishna on the solar eclipse in the pauṣa month of tārāṇa year, in the presence of Lord Someśvara in velanāṭi region near Koṇḍavīdu. The donee was Bhāskarārya, who was called the Dhanvantari of the world and was a prince of scholar-physicians. He was born in a family called Parahita, a title which was acquired by a predecessor on account of his saving the life of a snake, in whose throat a bone of a frog was stuck up and was causing intense suffering and risk to life. He belonged to āpastamba sūtra and kāśyapa gotra. He was the son of Parahita and was a pious man.

The Ponnupalli grant II is dated saka 1330 corresponding to 1408 A. D. This copper plate inscription records the gift of a village, also called Ponnupalli, situated on the bank of Krishna in the Velanāṇḍu and Divi region of Triliṅga. The gift was made on the day of solar eclipse in the āśvayuk month of sarvadhāri year by Pedakomati Vema, the king of kings. The village which was the abode of all material wealth was given ritually with all the eight aiśvaryas and eight bhogas.

The donee Siṅganārya was a great physician and erudite scholar. He was the grandson of Pedavilla, embodiment of meritorious qualities and also of Bhaṭṭabhās-kara, who was well versed in all the vedas and their branches and was an expounder of vedas and their meaning. The father of the donee was Villayarya, proficient in eighteen branches of learning and in the vedas and vedāṅgas. Siṅganārya was of kāśyapa gotra and was a quiet man and a devotee of Śiva and a scholar in yajur-veda. He was deeply learned in the science of Ayurveda with all its eight branches and also in the mahābhāṣya of Patañjali and mīmāṃsa and tarka-śāstra.

7. Kaluvacheru Inscription :

The record is inscribed on four copper plates. The size of the plates is $11\frac{1}{2}'' \times 5\frac{1}{2}''$. The connecting ring bears the seal of the King and figures of nandi, the sun and the moon. The language of the record is Sanskrit, in a fluent style. The record contains 76 verses.

The beginning is devoted to obeisance to several Gods, description of the origin of the four castes, Bharata country, Triliṅga region and names of its various rulers.

Vema was one who belonged to the Paṅṭa family. He had three sons. Anitalli, the donor of the present record is the grand daughter (daughter's daughter) of the eldest son.

The record refers to the gift of the village Kaluvacheru, after renaming it as Annavaram, to the physician called Parahitācārya in the presence of Śrīśailādhipa Rāmeśvara. The gift was made in saka 1345 (1428 A. D.). The details of the physician are narrated as below :

There was a great physician called Parahita (one who does good to others.) He helped all creatures in the world, was pure like the river Gaṅga, and was a performer of good deeds of merit and was noble. The great physician Mallinātha was the father of Parahita. Grandfather of the donee, Parahita, was also called Parahita, who was proficient in the treatment of snakes. (He once) saw, near an anthill, a snake, which was stuck up deep between the two jaws. The kind physician, without any fear approached the snake and treated it. The snake, having lost its pain in a short time, gave abhaya to the physician. Thus having done a good deed, beneficial to other creatures, his name Parahita became well deserved. Parahitācārya was a scholar in all the āgamas and performed the treatment of snakes and hence the word Parahita became a title for him.

To Parahita was born Śrī Rāmanātha who was also a great physician and had the best name. Rāmanātha had three sons, who were bright like the three sacred fires and equal like the three vedas. They were Parahita, Devanārya and Kālanātha. The last i. e. Kālanātha had four sons by name, Rāmaya, Parahita, Devanārya and Varada. Out of them Parahita was a Kāmadhenu (a heavenly cow yielding all desires) for the good people, abode of good qualities, the sun for the lotus lake of Atrigotra and was also benevolent. The son of Kālanātha i. e. Parahita, was a devotee of Śiva and was a staunch performer of the Vedic rites, ready always for the help of the distressed, and had good intellect. He was learned in Ayurveda and Yajurveda, had a spotless name, was charitable, well versed in arts and was an abode of wealth and firmness. Parahita was unparalleled in the treatment mentioned in Saṃhitas and Rasaśāstra and in works by demons and siddhas and in all Saṃhitas composed by human beings, gods, etc., which are applicable to the human beings. The two sons of Kālanātha were liked by the people, were reputed for life saving power in their hands, were experts in the attainment of the good results of medicine and were resuscitators of good people, worshippers of Śiva and were great figures in the Atreya school. The younger brother of Parahita viz., Devana, was an embodiment of good qualities, with spreading fame, and an insight of the self and an abode of the meanings of the holy scripture, veda. He was also impressive and pure. Another brother, Devanārya, was a Śaiva, had peaceful mind, dexterous in arts, was the foremost in the Yajurveda, and performed the treatment of mental

and bodily diseases. He was liberal in charities to good people and was wise, pure, brave, and good. He was good-hearted, blessed and learned and was loved by the distressed. Varadārya, son of Kālanātha, had a mind full of knowledge, was respected highly for the modesty, was fortunate in having good brother, and was the well-wisher of good people and was a devotee of the feet of Lord Śiva.

The revered Anatalyambika along with her husband, was impressed with the professional eminence of Parahita (son of Kālanātha) and honoured him in the village, in the presence of good people. The physician Parahita is praised as a good person, devoid of likes and dislikes and sorrow and as having knowledge as his wealth and meritorious and as physician following the vedic path.

Anatalyambika gifted in the presence of Śriśailādhipa Rāmeśvara, on the Visnu day in the black fortnight of Śrāvaṇa month in the auspicious Śobhakṛt year of 1245, śaka era, the village Kaluvacheru to Parahitācārya. She gifted the village after renaming it after her, as Annavaram with the eight bhūtis.

After this the boundaries of the village are mentioned.

8. *Kondavidu Inscription :*

This inscription is found in the deserted temple in the fort of Kondavidu in Guntur district. Some words are lost at some places. It is dated 1546 A. D., on the jyeṣṭha month of prabhava year, during the reign of Sadaśivadevarāya of Vijayanagara. It records the gift of land to several panditas. Some names-Ramarajayya etc. occur, but it is not clear who was the donor. The record mentions the gift of some land in the villages like Betapūṇḍi, Kesariṇṇāṭi and Pedarāvūru etc. The names of the donees include Parahitapaṇḍitulu, Somapanditulu, Lakṣmīpatiṇṇitulu, Aśvavaidya Lakṣmaṇapanditulu, Timmāpanditulu, etc. The first name Parahitapaṇḍitulu may be an epithet or name of physician. The suffix, pandita was also used mostly to scholar-physicians during this period. Lakṣmaṇapandita is mentioned as an aśvavaidya, an expert in treating the diseases of horses. Land measuring 12½ khandrikas was donated to him in Pedarāvūru and 13 khandrikas in Degalabetapūṇḍi was donated to Parahitapaṇḍitulu.

The later portion of the record appears to mention the donation of some land in some villages by Parahitapaṇḍitulu for the Gopikavallabha of Kondavīdu.

Though the purport of the record is not clear, it mentions one physician Parahitapaṇḍita and another aśvavaidya Lakṣmaṇapandita. The land donated to

both the physicians appears to be considerably vast and suggests that they held high position in the society.

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The five inscriptions described above under items 5 to 8 pertain to the physicians, belonging to the families of Parahita. The Kondavīdu inscription mentions Parahitapaṇḍita but other details about him are lost.

The difference between the earliest and the latest of the first four excluding the Kondavīdu inscription is only 55 years. Apart from this the four grants originated from the ruling families of the region between Kondavīdu and Rājamahendravaram. These things suggest that all the records may be pertaining to the members of the same or closely related families. But the donees of two records i.e. Akkalapūdi and Kaluvacheru are of ātreya gotra, whereas the donees of the other two i.e. Ponnupalli I and II, belong to kāśyapa gotra. The gotra of the Parahitapaṇḍita of the Kondavīdu record is not known. The difference in the gotra makes the families definitely different. Another important point is that the identical story of relieving the suffering of the snake is attributed to the ancestor of both the families.*

The donee Parahitācārya of Akkalapūdi grant belonged to the family of Kālanātha**. The geneology of the donee of Kaluvacheru grant mentions one Kālanātha and four Parahitas. The families of these two records may be the same.

The Parahita families produced many physicians of great repute in treatment and a school of parahita appears to have flourished during this period in Andhra region. However, only one book has come down to us, that too only partly. It is Parahitasamhita by Śrīnāthapaṇḍita. Unfortunately no details about the author or his date are available. The name of the treatise suggests that he might have belon-

* One possibility may be that a member of a family might have been adopted by another family, and he might have studied medicine under his own father or a member of his original family and the story might have been narrated to get a good name to him as well as to give credit to his ancestor.

** The Kaluvacheru inscription was collected from Kālanāthabhaṭṭa Subrahmanyam, resident of Aryavaṭa village in Kakinada taluk of Godavari district. The family name Kālanāthabhaṭṭa might have been so called after one of the predecessors, named Kālanāthabhaṭṭa. This may be the name of a family deity of a very famous predecessor and might have been continued to be used for naming the members for some generations and later it might have become a family name itself. One Kālanātha is found in the geneology mentioned in this record. The family was still practising medicine at the time of the collection of the records.

ged to the parahita family of physicians and it is supposed to have been compiled in 15-16th centuries.

SUMMARY

The article deals with the following inscriptions :

1. Jaggayyapeta inscription of about 2nd century A.D. mentions Bhadanta Nāgārjuna and his disciple Jayaprabhācārya.
2. Viṣṇu Kuṇḍi Charter of Tummalagudem mentions the grant of 2 villages by Maharaja Govindavaram of Viṣṇu Kuṇḍi dynasty to a monastery for maintaining the continuity of the roots of merit including medical aid to the inmates of the monastery.
3. Kollipara inscription : It is a grant by Arikesari I (775-800) of Chalukya family to Mugdhaśivācārya. The king Arikesari is mentioned as learned in medicine and grammar etc.
4. Dākṣārāma inscription III : It is a gift in 1154 A. D. by Muddanārya, who used to perform the abhyaṅga (oil massage) of king Kulottungachoda Gonka.
5. Akkalapūdi grant : It records the gift of a village to physician Parihitācārya. The donee was in the court of Siṅgayanāyaka, who was equal to minister in status. The record is dated 1888 A. D.
6. Ponnupalli inscriptions : The first inscription records a gift by Pedakomati Vema in 1404 A.D. to Bhāskarārya, a descendent of Parahita, who treated a snake. The Ponnupalli II record mentions a gift in 1408 A.D. to Siṅganārya, learned in Ayurveda and other branches of medicine.
7. Kaluvacheru inscriptions : This records the gift, in 1423, of a village to Parhitācārya, who was a great physician. His predecessor Parahita treated a snake.
8. Koṇḍavīḍu inscription: This is partly lost and it mentions the gift of land to some Paṇḍitas (scholars or physicians). Among them are Parahitapaṇḍita Aśvavaidya Lakṣamaṇa Paṇḍita. The record is dated 1546 A.D.

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सारांश

आन्ध्र प्रदेश के शिलालेखों में वैद्यकीय-उपलब्धियाँ

लेखक : बी० रामाराव

प्रस्तुत निबन्ध निम्नलिखित शिलालेखों से सम्बद्ध है :

१. जगय्यापेट शिलालेख : यह लगभग द्वितीय शताब्दि ख्रिष्टाब्द का है, जिसमें, भदन्तनागार्जुन और उनके शिष्य जयप्रभाचार्य का उल्लेख है ।

२. तुम्मलगूडेम का विष्णुकुण्डी अनुदान : इसमें, विष्णुकुण्डी राज्य के महाराज गोविन्दवर्मा के द्वारा एक मठ को दो ग्राम दान करने का उल्लेख है, जो धर्म के मूल को अविच्छिन्न रखने के लिये दिया गया था; जिसमें मठाश्रित सदस्यों के लिये चिकित्सकीय साहाय्य भी अन्तर्हित था ।

३. कोल्लिपरा शिलालेख : यह चालुक्य वंशीय श्री अरिकेसरी (७७५-५००) द्वारा श्री मुग्ध शिवाचार्य को दिया गया दान है। महाराज अरिकेसरी को वैद्यक और व्याकरण आदि में निष्णात होने का उल्लेख है। किन्तु इसकी मान्यता शंकापूर्ण है।

४. दाक्षाराम शिलालेख III : यह श्री मुद्दनार्य द्वारा सन् ११५४ ई० में दिया गया एक दान है। श्री मुद्दनार्य, महाराज कुलोत्तुङ्ग चोड गोङ्का का अभ्यङ्ग (तैलमर्दन) करते थे।

५. अक्कलापूडी अनुदान : इसमें कालनाथभट्ट कुलोत्पन्न वैद्य श्री परहिताचार्य को एक ग्रामदान देने का आवेदन है। दानदाता महाराज सिगयनायक के दरबार में मंत्रीयस्तर का पदाधिकारी था। यह आवेदन सन् १३६८ ई० का है।

६. पोन्नूपल्ली शिलालेख : प्रथम शिलालेख में श्री भास्करार्य को, श्री पेदकोमटी वेम द्वारा सन् १४०४ ई० में एक अनुदान दिये जाने का आवेदन है। श्री भास्करार्य परहित कुल में उत्पन्न हुये थे; जिन्होंने, एक सर्प की चिकित्सा की थी। पोन्नूपल्ली II में, श्री सिगनार्य को, सन् १४०५ ई० में एक दान दिये जाने का आवेदन है; जिनका आयुर्वेद और चिकित्सा की अन्य शाखाओं में निष्णात होने का उल्लेख है।

६. कलुवाचेरू शिलालेख : इसमें सन् १४१३ ई० में श्री परहिताचार्य को एक ग्रामदान दिये जाने का उल्लेख है, जो एक महान् वैद्य थे। उनके पूर्ववर्ती परहित ने एक सर्प चिकित्सा की थी।

७. कोण्डवीडु शिलालेख : यह, अंशतः लुप्त हो गया है; और इसमें कुछ पण्डितों को भूमिदान देने का उल्लेख है। उनमें, श्री परहितपण्डित और अश्व वैद्य लक्ष्मण पण्डित भी हैं। यह आवेदन सन् १५४६ ई० का है।