

EPIGRAPHICAL ALLUSION TO SURGERY IN AYURVEDA †

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This is an inscription, discovered very recently by the Department and has not yet been published. Dr. Sastry took efforts and prepared this article in a short period.

—Editor.]

Application of surgery for curing certain diseases in the system of Ayurveda is said to have been well prescribed by Suśruta. But in course of time, this aspect of cure seems to have been practically given up by the practitioners of Ayurveda for want of sufficient knowledge in anatomy or owing to their aversion to handle the delicate internal organs of the human body. Somehow, that these valuable theories of that great scientist are not explored to the maximum utility and much less further researches are made on these lines is an undeniable fact. Yet, practice of surgery by select vaidyas in the medieval period is evidenced by the subjoined inscription, which alludes to the greatness of a surgeon named Aggalayya who flourished under the patronage of the Chalukya King Jayasimha II (A. D. 1015–1042).

This record in Telugu–Kannada script is incised on three sides of a stone pillar set up in the village named Saidapur, in the Bhuvanagiri Taluk in Nalgonda District of Andhra Pradesh. The portion on the first two sides is in Kannada language, while on the third side in Sanskrit. It records the grant of the village Muppanapalli, included in the Aleru subdivision of the Kollipāka–7000, province, by the Gāvūṇḍa or village headman for the maintenance of two Jaina basadis**, built by certain Aggalayya who bears the titles Vaidyaratnākara, Prāṇācārya and Naravaidya. The gift was made on the occasion of the lunar eclipse which occurred on the Paurṇami (full moon day) of Bhādrapada month in the year Bhāva corresponding to śaka 956. This date corresponds to 4th June, 1034 A. D., the week day being Thursday when the king was camping at Pottalakere, the modern Patancheru, situated about 20 miles to the north

† With the kind permission of the Director of Archaeology and Museums, A. P. Hyderabad.

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** *basadi* is a Jaina *matha*, where provision is made for the stay of monks, students and teachers of the Jaina school.

of Hyderabad. Kollipāka is the present Kolanupaka near Aleru on the Secunderabad-Kazipet section of the South Central Railway. During the period of the Western Chalukyas of Kālyana, Kollipāka was a province of 7000 revenue units. The two Jain basadis were attached to two Jaina temples—one at Muccanapalli village and the second at Ikkuriki village, both constructed by Naravaidya Aggalayya. The first basadi was attached to Buddhasena Jinālaya whereas the other to Vaidyaratnākara Jinālaya named after the title of Aggalayya. The second part of the inscription contains the particulars of the gift of lands and income thereon.

The third part contains a brief description of the Ayurvedic physician Aggalayya in few Sanskrit verses. Some portions of the inscription are not easily decipherable owing to the rough surface of the stone and few mistakes committed by the scribe. However, the following gist can be made out.

“Aggalayya was a Jain in his religious persuasion. He was always helpful to the good people; his activities were always intended for the healthy being of the people, for the welfare of friends, for the satisfaction of the gurus (teachers), for the teachings of the Jina, and for clearing the doubts of the physicians in their medical pursuits. He was verily the god Brahma Himself. Among the scholars of Ayurveda and the ingenious scholars in the Śāstras that flourished in the court of Jagadekamalla (*alias* Jayasimha) this Vaidyaratnākara was proficient in the science of śāstra-śāstra i. e., surgery. And he excelled all others either by śāstra or śāstra. It further states, when you come to know, that any treatment by surgery was made anywhere and when life was rescued anywhere, then you have to know that it was the good action of Naravaidya Aggalayya and King Jagadekamalla. Even when a disease was found incurable by other physicians in its prakarṣa (serious stage) and in its upakrama (treatment) they say in all quarters (regions) that Aggalayya was most efficient in curing that disease.

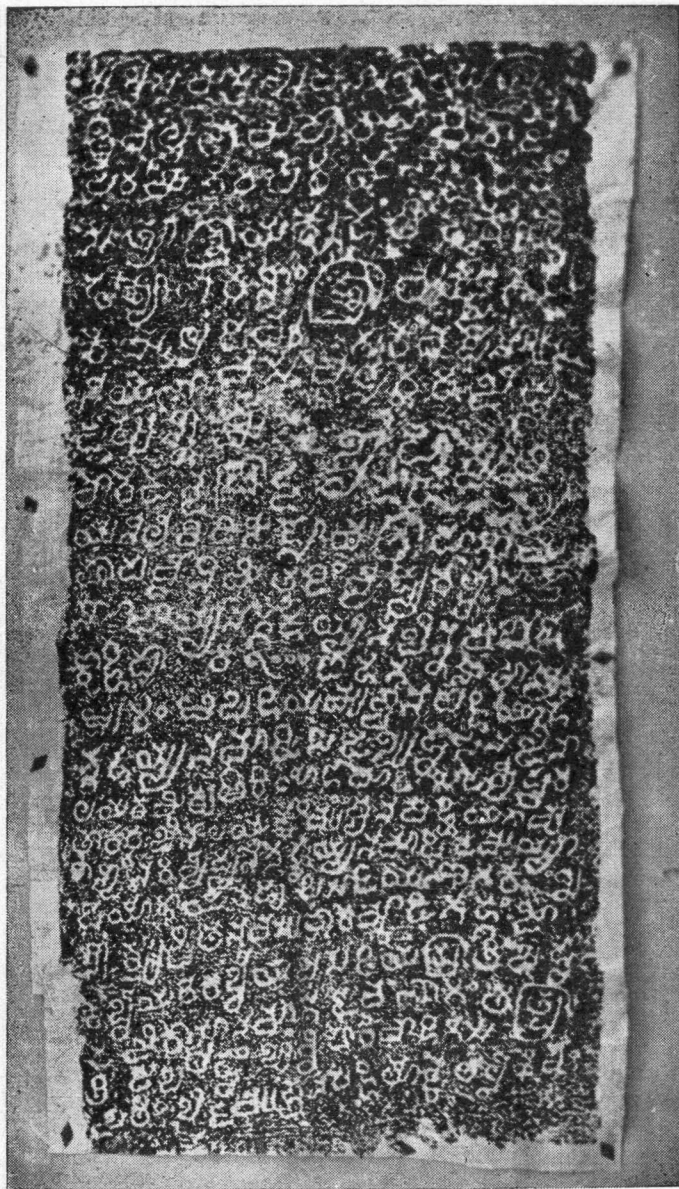
It again describes that Aggalayya was proficient in the famous *tantras* known as *Umatantra* and *Sangrahapriccheda* which deal with śāstra-śāstra, the science of surgery.”

EDITOR'S NOTE

This inscription is of immense value to the history of Ayurveda particularly in South India. It is a well known fact that the practice of surgery, which was in its high position in ancient times gradually diminished during the medieval and later periods. Only scanty references are found relating to surgery. The mention of Aggalayya in ^{the} inscription, as a surgeon-physician in this context is very important. It shows that the practice of surgery was not completely given up.

Aggalayya is compared with the Chalukya King Jayasimha. Comparison with the king under whose patronage the surgeon-physician flourished, bestows a very high status on him. This fact, conjoined with the fact that Aggalayya built a temple of Jina, which was named after his title Vaidyaratnākara, with an attached basadi shows the high status of physicians and surgeons in the society in the medieval period.

Saidapur Inscription of the Surgeon Aggalayya



First side

Courtesy : Director of Archaeology & Museums
Govt. of A. P. Hyderabad.

Saidapur Inscription of the Surgeon Aggalayya



Second side

Courtesy : Director of Archaeology and Museums,
Govt of A. P. Hyderabad.

There is an opinion among scholars that the advent and popularity of Buddhism and Jainism, which preached non-violence and practised it with utmost devotion and care were, to some extent, responsible for the neglect and downfall of the branch of surgery in Ayurveda. Aggalayya was a Jaina and his being a great surgeon is also important and interesting, as it shows that Jainas not only encouraged surgery but also practised it.

Three titles are mentioned to the surgeon-physician Aggalayya viz : Vaidyaratnākara, Prāṇācārya, and Naravaidya. The titles Vaidyaratnākara, and Prāṇācārya are common. Vaidya Lakṣmaṇācārya, who was in the court of Bukkarāya was also called prāṇācārya. Naravaidya appears to be new. It is used to distinguish from other veterinary physicians - aśvavaidyas, gajavaidyas etc. But this usage naravaidya appears to be very rare and it suggests the equal importance of the physicians of human beings as well as of animals.

It is also mentioned that Aggalayya was proficient in Umātantra and Saṅgraha - pariccheda. Umātantra is mentioned in Kālikāpurāṇa. Saṅgraha (pariccheda) may refer to Aṣṭāṅgasaṅgraha. It is not known whether these treatises i. e. Umātantra and Saṅgrahaparincheda are devoted to surgery.

Other words, like punarūhadakṣa and nirūhadakṣa are not easily interpretable and require further investigation.

— B. Rama Rao.

Text of the inscription on the third side of the pillar

1. ○ Ni [rddā] hāya satām hitāya viduṣām [rogābhibhū*]
2. tātmanā mārogyāya nṛṇām sukhāya suhṛdām tu
3. ṣṭyai gurūṇām sadā rakṣayai jinaśāsanasya bhiṣa
4. jām śāstrakriyā samśayādy-ucchedāya ca pa
5. dmabhūssa (sa)* hajah Śrīvaidayaratnākaraḥ ○
6. Āyurvedavidām sadā paṭudhiyām ye śāstra
7. karmmakrame prauḍha (ḥ) Śrījagadekamalla-
8. nṛpater=yye śāstrapāraṅgatās = teṣām
9. saṃsadi śāstraśāstrakuśalaḥ Śrī
10. vaidyaratnākaraḥ jeta
11. va [...la] raggala (lo)* bu-
12. dhanidhiśāstreṇa śāstreṇa va ○
13. Yadyatra śāstradiṣu karmma
14. karoti lokaḥ tvam tu pravetsi naravai-
15. dyakam Aggalāryya'm) divram (tīvram)* tathāpadi
16. dathāpi sukham vidhātum siṃhasya tasya ca

17. tathā mahi (mā)* gaṇasya ○ Aśakyavyādhe (ra)
18. pi parair = bhiṣagbhir = vyādhipra (karṣe) tadu-
19. pakrame ca , tāmaggalāryam punarū(ha)
20. dakṣam nirūha (dakṣam) kathayanti dikṣu []*
21. Umā (tantra) mādyam [...] saṅgrahapariccheda
22. kriyākauśaloddāmaprathitaśāstraśāstra
23. viṣayaprāga (ṅya) marūrjijitapra (dam)
24. [karmmiga] cakravartti Jayasiṅgam...

SUMMARY

The article presents an inscription, recently discovered near Hyderabad. It mentions a physician-surgeon called Aggalayya who flourished under the patronage of Chalukya King Jayasimha II (A.D. 1015 - 1042). The inscription records the gift of a village for the maintenance of two Jaina Basadis built by Aggalayya. Aggalayya had the titles Vaidyaratnākara, Prāṇācārya and Naravaidya. Third part of the record contains description of Aggalayya. He was a Jaina and was helpful to the good people and for the health and welfare of all. In surgery he excelled all others. He was also well versed in Umātantra and Saṅgraha - pariccheda.

The Editor's note mentions that this inscription shows that the practice of surgery was not completely given up and that Jainas also practised surgery. The title Naravaidya shows the importance of physicians of human beings as well as animals

सारांश

आयुर्वेदीय-शल्यतन्त्र में शिलालेखोपलब्धियाँ

ले० पि० वि० परब्रह्मशास्त्री.

प्रस्तुत लेख में, अभी हाल में ही हैदराबाद के निकट निकले हुए एक शिलालेखका वर्णन है। इसमें एक काय तथा शल्यचिकित्सकका उल्लेख हुआ है जिसका नाम अगलय्या है और जो चालुक्यवंशीय राजा जयसिंह द्वितीय (१०१५-१०४२ ख०) का आश्रित बताया गया है। उसके द्वारा निर्मित दो जैन बसतियों के निर्वाहार्थ एक ग्रामदान का उल्लेख है। अगलय्या को वैद्यरत्नाकर, प्राणाचार्य और नरवैद्य की उपाधियाँ प्राप्त थीं। अभिलेख के तृतीयभाग में अगलय्या का वर्णन हुआ है। वह जैन धर्मावलम्बी था और सत्पुरुषों का हितैषी तथा सभी लोगों के स्वास्थ्य और कल्याण हेतु सहायता करने वाला था। उसे वैद्य विद्या में ब्रह्मा कहा गया है। वह एक कुशल शल्यविद् था और शल्यविद्या में अद्वितीय था। वह उमातंत्र और संग्रहपरिच्छेद में भी निष्णात था।

संपादकीय-टिप्पणी में यह बताया गया है कि शल्यविद्या बिल्कुल समाप्त नहीं हुई और जैन भी सिद्धहस्त शल्यविद् थे। नरवैद्य की उपाधि मनुष्यों और पशुओं के चिकित्सकों का समान महत्त्व प्रदर्शित करती है।