

## **ŚRĪNĀTHA PAṆḌITA - AUTHOR OF PARAHITA SAMHITĀ A Lesser Known Āyurvēda Scholar of Āndhradēśa**

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### ABSTRACT

*Śrīnātha Paṇḍita* is the author of *Parahita Samhitā*, a great Ayurvedic treatise of *Āndhradēśa* (at present Andhra Pradesh). The name *Parahita Samhitā*, refer to *Parahita* Ayurvedic physicians of *Āndhradēśa*. There are no other sources available, which give detailed information about *Śrīnātha Paṇḍita*, except this work. The name *Śrīnātha* was not an uncommon name during the 14<sup>th</sup> and 15<sup>th</sup> centuries in *Āndhradēśa*. The present paper deals with the two available sources of *Parahita Samhitā* i.e., the manuscript entitled "*Parahita Samhitā*" in the Government Oriental Manuscripts Library, Madras (A part of this work i.e., *Śālākyatantra* and *Śalyatantra Kāṇḍa* from "*Aṣṭāṅgakāṇḍa*" of the *Parahita Samhitā* (A Medical Treatise of *Parahita* Family) by *Śrīnātha Paṇḍita* is published by Sri Venkateswara University Tirupati in 1972) and "*Parahita Samhitā Sādhāraṇa Kāṇḍa*" by M/s. Vavilla Ramaswamy Sastrulu & Sons, Madras. As per the first source the script of the manuscript was the *Nandināgarī*, a type of script that was in common use during the time of the western *Cālukyas*, the Reddi kings of *Koṁḍaviḍu* and the earlier dynasties of Vijayanagar rulers. The Manuscript might have been written originally or copied in between the fifteenth or sixteenth century and hence *Śrīnātha Paṇḍita* and the text belong to this period.

### Introduction

*Śrīnātha Paṇḍita* is the author of *Parahita Samhitā*, a great Ayurvedic treatise of *Āndhradēśa* (at present *Andhra Pradesh*) a region of Southern India. No sources are available to give information about *Śrīnātha Paṇḍita*, except this work. No biographical details are elucidated in this text available with regard to his predecessors or ancestors and their names or achievements or the kings or rulers at whose court he flourished and under whose patronage he lived and wrote this book. Aufrecht's in his *Catalogus Catalogorum Vol-I* an Alphabetical Register of Sanskrit works and Authors coated only one person name under *Śrīnātha Paṇḍita* and his work mentioned as *Parahita Samhitā*, which is related to Ayurvedic medicine. The name *Parahita Samhitā* may refer to "*Parahita*"

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Ayurvedic physicians of *Āndhradēśa*. The title *Paṇḍita* is attributed to a scholar in modern days. But during the medieval days it was extensively used as a suffix to the names of the physicians also. The name *Śrīnātha* was common during the 14<sup>th</sup> and 15<sup>th</sup> centuries in Andhra and appear a few more literary personalities of the same name in Telugu literary pursuit of this period. Numerous inscriptions also appear to refer to physician having *Paṇḍita* as suffix to their names. It is a note worthy that except a very few, almost all the physicians referred to various works have had this term added to their names. These facts profound to imagine that the physicians of those days were known as *Paṇḍita* and some of the modern Ayurvedic Physicians added *Kavirāja*, *Kaviratna* etc., as prefix to their names. *Parahita* means doing well to other. The science of medicine is considered to be productive of prosperity of the world and promotes the welfare of the people. May be with this view, the author named his work as *Parahita Saṁhitā*.

#### ***Śrīnātha Paṇḍita***

The name *Śrīnātha Paṇḍita* is mentioned in the colophons of *Parahita Saṁhitā* at the end of some *Kāṇḍa* i.e. the *Sādhāraṇa Kāṇḍa* (the first part of the work), the *Śalya Kāṇḍa* of *Aṣṭāṅga Kāṇḍa* (the second part of this work) as conclusion *Ślōka* “*Iti Śrīnātha Paṇḍitasya kṛtau Parahitasamhitāyām*”, without any mention of his *Gōtra* or the names of his ancestors or preceptor or his place or patron. No biographical details available except recorded evidence of its titled as “*Parahita Saṁhitā*”. Hence, it is difficult to establish authenticity of his identity, period and place, where the *Saṁhitā* was compiled or the persons and circumstances that prompted him to compile this work. However, it is quite likely that he was the descendant of one of the *Parahita* families and belonged to an epoch - a few generations posterior to the famous scholars and physicians mentioned in the inscriptions up to the end of the first quarter of the 15<sup>th</sup> century. Probably the work is compiled in the later half of the 15<sup>th</sup> century or the beginning of the 16<sup>th</sup> century when the manuscripts were written or copied in *Nandināgarī* script, which may be based on the experience of successive generations, ending with *Śrīnātha Paṇḍita*.

The manuscript in the Government Oriental Manuscripts Library is in Sanskrit, written in *Nandināgarī* script, which was in vogue during the time of the Western *Cālukyas*, the Reddi kings of *Koṁḍaviḍu* and the *Rāya* of Vijayanagara. It has gone out of fashion after the 16<sup>th</sup> century and therefore the manuscripts must belong to an earlier date. The manuscript written originally in *Nandināgarī* script and copied later is further establishing the fact that the treatise must have been compiled during 15<sup>th</sup> or 16<sup>th</sup> century. Hence *Śrīnātha Paṇḍita* might belong to 15<sup>th</sup> or 16<sup>th</sup> century.

The following four inscriptions of 14<sup>th</sup> and 15<sup>th</sup> centuries, which mention grants given to the families of physicians to distinguish by the honorific term of “*Parahita*” establish that there were two of these families, belonging respectively to the *Ātrēya* and *Kāśyapa Gōtra*. While one was the well-established native Telugu family, the other was a Dravidian family migrated from South and learnt medicine from the natives and adopted the title *Parahita*, either as a compliment from their preceptors or to gain prestige. However, both families claim that they were only the ancestors *Parahita-I*, treated a serpent that was suffering from a bone stuck in its throat and that the success of the treatment resulted in this the ancestor being honoured with the name of *Sarpavyādhicikitsaka*. Hence *Parahita-I* was a *Sarpavyādhicikitsaka* and his grandson *Parahit-II*, was well versed in all *Āgama* and was said to have received the name “*Parahita*” by practicing *Sarpacikitsā*. His son *Rāmanātha* was an expert in treatment of diseases. *Parahita-III* was son of *Rāmacandra* and was the “*Prāṇācārya*” of *Sīṅgamanāyaka* of *Korukomḍa*. The institution of personal physician to the rulers was prevalent in India from times immemorial. Among them *Viśa Vaidya* are having prominent place as the kings were constantly in danger of *Viśaprayōga* and had to be protected by a competent and trusted physician, who had to examine foods, presents, ornaments and persons etc., sent to the king.

1. *Akkalapūḍi* grant of Śaka 1290 (1368 A.D.), made by *Sīṅgamanāyaka* of *Korukomḍa*, to *Parahita* the III, of *Ātrēya Gōtra*, who was a Vedic scholar and physician, and is said to have taught *Āyurvēda* to students.
2. Ponnupalli grant of Śaka 1326 (1404 A.D.) by Pedakomati Vema of *Komḍavīḍu*, to a member of *Parahita* family, namely *Bhāskarārya*, son of *Parahita*, of *Kāśyapa Gōtra*. He had the titles of *Paṇḍitēndra* and *Bhūlōka Dhanvantari*.
3. The Ponnupalli grant of Śaka 1330 (1410 A.D.) by Pedakomati Vema to *Sīṅganārya* of *Kāśyapa Gōtra*, son of *Villanārya*, grandson of *Bhāskarārya*, and great grandson of *Periavilla Parahita*. *Sīṅganārya* was a great scholar and Ayurvedic physician, well versed in *Veda*, *Vēdāṅga*, *Mahābhāṣya*, *Vaiśēṣika* and other *Darśana*.
4. *Kaluvaceruvu* grant of Śaka 1345 (1423 A.D.) by Anitalli, wife of *Aliya Vīrabhadra* of *Rājamahēndravaram*. In this grant, the recipient was *Parahita-IV*, son of *Kālanātha Bhaṭṭa*. He is described as *Dīnajanavānaḥ* and *Āyur-Yajur-Vēdavit*.

It may even possible that *Śrīnātha Paṇḍita* himself may not have belonged to *Parahita* family. Perhaps he may be a pupil of *Parahita* physician, who might have written the book and called it *Parahita Saṁhitā* to indicate that the contents of the book are intended for the benefit of the people, through maintenance of health and cure of ill-health and to give the treatise a prestigious antiquity.

The title *Paṇḍita* has been a subject of speculation. It is taken as synonym with the European term 'Doctor' and many opinions that the physicians who were scholastic and eminent were used to honour with this title in Medieval Deccan. A number of inscriptions contain some other terms other than the term *Paṇḍita* as suffix to names of physicians viz., "*Vaidyēndra*" known as king of physicians or *Aśvāyurvēda Vaidya*, Ayurvedic expert in the treatment of horses. The same tradition appears to have been continued in all over India till the present day. This is reminiscent of the title of *Kavirāja*, adopted for centuries by native Ayurvedic Physicians of Eastern India.

The author seems to have been followed the earlier *Samhitā* and some other works of Southern India earlier to him. Some verses from the works of *Suśrutasaṃhitā*, *Aṣṭāṅgasaṅgraha*, *Aṣṭāṅgahrdaya*, *Rasaratnasamuccaya*, *Vaidyacintāmaṇi* and *Basavarājīyam* are also seems to be used in his work. It can be established that the author may be belongs to Andhra region on basis of three facts i.e., 1. The usage of Telugu words such as *Sīsamu*, *Nāgali* etc., 2. The prescription of *Curukulu* (*Agnikarma*) was more prevalent in this region for some particular diseases. 3. The consultation of *Vaidyacintāmaṇi* and *Basavarājīyam* by the author. The influence of *Basavarājīyam* and *Vaidyacintāmaṇi* on the present work proves the fact that it was written after the above two works. These two works are believed to have been written in fourteenth and fifteenth centuries respectively. Hence we can surmise that *Parahita Samhitā* and its author *Śrīnātha Paṇḍita* belonged to sixteenth century.

### ***Parahita Samhitā* (Medical Manuscript)**

This Manuscript in Sanskrit, was first found in the Rev., William Taylor's work 'A Catalogue Raisonné of Oriental Manuscripts Vol.-I' in the Library of the former College Fort Saint George, Madras 1854, which also appear in the revised 'Catalogue of Oriental Manuscripts' in the Library of the Board of the Examiners, compiled by Condaswamy Iyer, Madras, 1861. In the Theodor Aufrecht's 'Catalogus Catalogorum An Alphabetical Register of Sanskrit works and Authors part II (1891-1903)' this work appears as "*Parahita Samhitā* - Medicine" by *Śrīnātha Paṇḍita*. The present article is based on the manuscript listed in the catalogue 'A Descriptive Catalogue of the Sanskrit Manuscripts' (Medicine Ms. No. 13346), pp 8990-92 in Government Oriental Manuscripts Library, Madras", Vol-XXIII compiled by Prof. S. Kuppaswami Sastri and published by Government of Madras in 1918.

The manuscript in the Government Oriental Manuscripts Library is in Sanskrit, written in *Nandināgarī* script. The manuscript seems to be imperfect and incomplete.

The entire first section is missing except the last page. In other sections, there are many lacunae where either the leaves or lines or words, appear to have been damaged due to age old and insects. However, it contains complete eight *Adhikāra* of *Aṣṭāṅgakāṇḍa*, except the first *Adhikāra*. The *Adhikāra* are named as

1. The name of this *Adhikāra* (might be *Kāyacikitsā*) is missing.
2. *Kaumāratāntram*.                      3. *Bhūtavidyādhikāra*.
4. *Dēhacikitsādhikāra*.              5. *Śalyādhikāra*.
6. *Sarvaśalyādhikāra*.              7. *Rasāyanādhikāra*.              8. *Vājīkaraṇādhikāra*.

On the basis of the traditional division of Ayurvedic medicine it might be *Kāyacikitsā*, the title of this *Adhikāra* is missing and also on the basis of its last page which dealt with the effect caused by sleeplessness and regimen to be followed to secure sound sleep. The entire manuscript in the Government Oriental Manuscripts Library covers only one aspect i.e., the curative medicine, *Aṣṭāṅgakāṇḍa* dealing with eight divisions of treatment. But it appears to be some discrepancy, in the serial numbering and naming of the 8 sections or *Adhikāra*. However, the Sanskrit manuscript is deciphered and translated into Telugu script by a competent scholar, Sri Gannavarapu Subbramayya, Editor of the literary monthly '*Bhārati*' (Madras).

The author of the manuscript followed *Caraka* and *Vāgbhaṭa* in arrangement of text and according to Ayurvedic tradition. The first section *Prathamādhikāra* probably deals with *Kāyacikitsā* or internal medicine. The second section "*Kaumāratāntram*" deals with the medical care of children (Pediatrics). There is no colophon at end of this section. The third section deals with "*Bhūtavidyā*" or diseases caused by demons or spirits (diseases of mind). The fourth section "*Śālākyacikitsā*" deals the treatment of the diseases of supra clavicular part of the Body. The fifth section "*Sarvaśalyacikitsā*" deals with general treatment, external surgical conditions of the body other than the head and neck. At the end of this section there is a complete colophon, giving name of the author and the title of the book. The sixth section *Viśacikitsā* deals with treatment of poisons. The seventh section *Rasāyanatantram*, explains about strengthening of the body and prolongation of life. The Eight section *Vājīkaraṇa* is about promoting sexual vigor). In the text, at certain place some verses modeled on passages from older treatises like those of *Suśrutasaṁhitā*, *Aṣṭāṅgasāṅgraha*, *Aṣṭāṅgahṛdaya* and *Rasaratnasamuccaya* while some of the contents or verses seem to be incorporated or quoted in later manuals of medicine of the Andhra region, viz., *Vaidyacintāmaṇi* and *Basavarājīyam* with some minor changes.

In 1952, M/s. Vavilla Ramaswamy Sastrulu & Sons, Madras, published *Parahita Samhitā Sādhāraṇa Kāṇḍa* along with Telugu meaning & explanation by N. Viswanatha Shastri. It contains five *Adhikāra* consisting about 1919 *Ślōka*. Each *Ślōka* dealt with meaning in Telugu and a paraphrase along with explanations.

### **The contents of M/s. Vavilla Ramaswamy Sastrulu & Sons, Madras's publication**

It begins with an invocatory verse by the author offering salutation to Lord *Viṣṇu* in the incarnation of *Hayagrīva*, the God, with the head of a horse. This is followed in the next verse by a prayer to *Īśvara*, addressed as 'Vaidyanātha', who is the controller of desires and time. And the *Auśadhapati Candra* (the Moon controller of herbs) the head ornament, the *Śastra - Trisūla* (the weapon), the *Vahni* (the fire in his third Eye), the *Salilam* (water, the *Ākāśagaṅgā* on his head), and the *Rasa/Pārada* (mercury), which is considered as Lord *Śiva's Rētas* (the semen) are under his control. Then the author proclaims the purpose, and scope of his composition, which he calls "*Parahita Tantra*". The treatise is a comprehensive one consisting of three branches of the science of Medicine, namely *Sādhāraṇa Kāṇḍa*, *Aṣṭāṅga Kāṇḍa*, and *Rasa Kāṇḍa*. The work is the essence of all the treatises, and is intended to be for the benefit of all people and therefore, given the name "*Parahita Samhitā*".

### **Details regarding the contents of five *Adhikāra***

The total numbers of verses are about 1919. The 1<sup>st</sup> *Adhikāra* contains about 107 verses and deals with the basic principles of *Āyurvēda* mainly concerned to the *Dvādaśa padārtha* (Twelve basic subjects of *Āyurvēda*) i.e.

- |   |                                   |
|---|-----------------------------------|
| 1. <i>Dōṣa</i> (humours)                    | 2. <i>Prakṛti</i> (constitutions) |
| 3. <i>Vahni</i> (fire)                      | 4. <i>Dūṣya</i> (bodily elements) |
| 5. <i>Sattva</i> (congenital state of mind) | 6. <i>Bala</i> (strength)         |
| 7. <i>Vayaḥ</i> (age)                       | 8. <i>Dēśa</i> (region)           |
| 9. <i>Kāla</i> (time)                       | 10. <i>Sātmya</i> (compatibility) |
| 11. <i>Āhāra</i> (food)                     | 12. <i>Auśadha</i> (medicine).    |

2<sup>nd</sup> *Adhikāra* is known *Dravyaniścaya Adhikāra* and contains about 656 verses. It deals with 14 different groups of drugs which including grains, pulses, meat, fish, vegetables, fruits, milk, sugars, drinks, metals etc. They are:

1. *Śukadhānya varga* - about grains, pulses.
2. *Kṛtāṇṇa varga* - deals about various food preparations.
3. *Māmsa varga* - described various types animal's meat and fish.

4. *Śāka varga* - narrated different Vegetables.
5. *Phala varga* - deals about fruits.
6. *Jala varga* - deals about water.
7. *Kṣīra varga* - explains about various types animal's milk.
8. *Ikṣu varga* - about Sugarcane products and honey.
9. *Madya varga* - about fermented drinks.
10. *Mūtra varga* - about different animal's urine.
11. *Lōha varga* - about metals.
12. *Ratna varga* - about gems.
13. *Gandhakādi varga* - described Sulphur, other minerals, salts and alkalises.
14. *Harītakṛyādi varga* - about herbs.

3<sup>rd</sup> *Adhikāra* known as *Svasthanvṛttādhikāra*, narrated about Health and hygiene and proper regimen of life etc., in about 317 verses.

4<sup>th</sup> *Adhikāra* is the largest one and deals with the principles treatment i.e. Examination of patients, principles of diagnosis and treatment of diseases etc., described in about 757 verses. Hence this chapter is known to be as the *Āturavṛttādhikāra*.

5<sup>th</sup> *Adhikāra* is the smallest one containing only 82 verses on treatment of diseases by acts of propitiation of deities, gifts, prayers and worship and hence named as *Sarvarōga samudāyaka prāyaścittādhikāra*.

No authoritative information of the source of manuscript is available in the book published by M/s Vavilla Ramaswami Sastrulu & Sons. However, in the introduction to the editor states that, the manuscript in their possession consists of three *Kāṇḍa* (branches) or three books. 1. *Sādhāraṇa Kāṇḍa*, corresponding to *Sūtrasthāna* in *Carakasamhitā* or *Aṣṭāṅgasaṅgraha*. 2. *Aṣṭāṅga Kāṇḍa*, corresponding to the eight limbs (divisions) of medical practice or treatment. 3. *Rasa Kāṇḍa*, dealing with properties and uses of mercurial and other mineral and metallic preparations.

The *Parahita Saṁhitā* (A Medical Treatise of *Parahita* Family) by *Śrīnātha Paṇḍita* that is published by Sri Venkateswara University Tirupati in 1972 deals with *Śālākya tantra* and *Śalyatantra Kāṇḍa* from “*Aṣṭāṅgakāṇḍa*” of the *Parahita Saṁhitā* manuscript in the Government Oriental Manuscripts Library, Madras.

#### **The content of Sri Venkateswara University, Tirupati's Publication:**

It is in *Dēvanāgarī* script and contains only fourth and fifth sections or divisions of the *Aṣṭāṅga Kāṇḍa* (8 limbs of treatment). The distinctive character of the text is that

these two divisions have not been dealt within the parameters of Ayurvedic treatises of the medieval period. The only existing full treatment of such subject is the ancient *Suśrutasaṁhitā*. Later compendium of *Aṣṭāṅgasaṅgraha* and *Aṣṭāṅgahrdaya* were dealt with many ailments, coming under *Śālākya* and *Śalya*. But in medieval ages, the scholars left out all minor surgical procedures and manual work to other castes of lower strata and their treatises do not seem to devote any special section to these two surgical divisions.

These two sections also appear to be the special fields in which the ancestors of this author have taken some interest and gained experience, which was recorded and preserved. These two sections may not form complete and adequate coverage of the subject as understood at present. The book had been composed in the 15th century and if compared with the contents of other practical guides or surgical writings of that period in India, these two sections deserve some recognition and study.

The chapters of *Śālākyaikitsā* and *Sarvaśalyaikitsā* contain 724 and 657 verses respectively most of which are *Ślōka*.

The chapter on *Śālākyaikitsā* contains the following sections on

1. *Nētrarōga* (Eye diseases) from *Ślōka* no: 1 to 308,
2. *Karṇarōga* (diseases of Ear) from *Ślōka* no: 309-368,
3. *Nāsārōga* (diseases of Nose) from *Ślōka* no: 369-392,
4. *Mukharōga* (diseases of oral cavity i.e. lips, teeth, mouth, and throat) from *Ślōka* no: 393-551 and
5. *Śirōrōga* (diseases of cranium) from *Ślōka* no: 552-724.

The subject matter on *Sarvaśalyaikitsā* is subdivided into the following sections

1. *Śōpha* (Oedema), *Vraṇa* (Ulcer) and *Bhagna* (Fracture) from *Ślōka* no: 1-201,
2. *Bhagandara* (Fistula-in-ano) from *Ślōka* no: 202-241,
3. *Granthi* (Cystic Swelling) from *Ślōka* no: 242-264,
4. *Arbuda* (Tumour) from *Ślōka* no: 265-270,
5. *Ślīpada* (Filariasis) from *Ślōka* no: 271-285,
6. *Gaṇḍamālā* (Cervical Lymphadenitis) and *Apacī* (Chronic Lymphedipathy / Scrofula) from *Ślōka* no: 296-308,
7. *Kṣudrarōga* (Minor diseases) from *Ślōka* no: 309-515,
8. *Dēhadaurgandhya* (Bad body odour) and *Dagdha* (Burns) from *Ślōka* no: 489-515, and
9. *Guhyarōga* (diseases of female genital tract) from *Ślōka* no: 516-657.



The author discusses the *Nidāna* (Causation), *Samprāpti* (Diagnosis), *Rūpa* (Signs and symptoms), *Cikitsā* (Treatment) of the above diseases and also refers to the following kinds of materials and procedures i.e., Medicines, Lotions, Bandages, Caustery, Venesection, Surgical Instruments, instrumentation etc.

The arrangement of the diseases in these two chapters agrees with that adopted by *Vāgbhaṭa* in several respects and many verses are taken from his works. The series *Nētra*, *Karṇa*, *Nāsā*, *Mukha* and *Śīrōrōga* is also found in the *Uttarasthāna* of *Vāgbhaṭa*'s works. The remarkable aspect of this work is that the descriptions of the following thirteen *Sannipāta Jvara* (fevers) are discussed in the section on *Śīrōrōga* (622-673).

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|-------------------------|--------------------------|-------------------------|---------------------------|
| 1. <i>Sandhika</i> ,    | 2. <i>Antaka</i> ,       | 3. <i>Rugdāha</i> ,     | 4. <i>Cittavibhrama</i> , |
| 5. <i>Śītāṅga</i> ,     | 6. <i>Tandrika</i> ,     | 7. <i>Kaṇṭhakubja</i> , | 8. <i>Karṇika</i> ,       |
| 9. <i>Bhagnanētra</i> , | 10. <i>Raktaṣṭhīvī</i> , | 11. <i>Pralāpaka</i> ,  | 12. <i>Jihvaka</i> , and  |
| 13. <i>Abhinyāsa</i> .  |                          |                         |                           |

The similar types of the *Sannipāta Jvara* (fevers) are also mentioned in *Yōgaratnākara* (160-161) in the same order; they are borrowed from some other treatise. The verses on the treatment of these fevers (637-673) also found in the *Bhāvaprakāśa* (*Cikitsā* 1. 641-694) and *Yōgaratnākara* (184-190).

The order in which the diseases are described in the *Sarvaśalyacikitsā* chapter partially agrees with that of *Vāgbhaṭa*, viz., from *Vraṇa* up to the *Kṣudrarōga*. *Parahita Saṁhitā* (515) mentions fifty *Kṣudrarōga* while *Vāgbhaṭa*'s mention only thirty-six in his works (A.H.U. 31.33; A.S.U. 36.31). The appearance of more diseases is due to inclusion of *Śītapitta* (326; 413-423) *Amlapitta* (327-328; 424-445), *Masūrikā* and *Sphōṭa* (329-344; 446-488), *Snāyupravṛddhāmaya* (345), *Dēhadaurgandhya* (a bad body odour), and *Dagdha* (burns) (489-515). The presence of the more diseases in *Parahita Saṁhitā* may be also due to the fact that the works of *Mādhavanidāna* and *Vṛnda*'s *Siddhayōga* or later period has influenced on it. The *Guhyarōga* (the disorders of the male and female sexual organs), which are about forty (657), comprise in the same way as that of *Vāgbhaṭa*'s work. The various types of diseases were indicated on several instances usually also agree with that of *Vāgbhaṭa*.

A part from the peculiarities already referred to, some more features are worth mention. The treatment of *Galagaṇḍa* and *Gaṇḍamālā* is dealt twice in the *Śālākya* chapter (514-520) and as well as in *Śalya* (286-308). The *Śalya* chapter, which deals with the *Kṣudrarōga* also deals with *Harītakī* and its seven varieties, *Āmalakī*, *Vibhītaka* and *Triphalā*

(390-412). At the end of some sections some verses also appear on *Karmavipāka* (*Śalya* 199 and 238-241). But this is not a conspicuous element of the *Parahita Samhitā*, while on the other hand the religious therapy plays a prominent role in disease management (*Śālākya* 304-308, 391-392, 547-550, 716-724, *Śalya* 199-201, 238-241, 469-470, 657).

The Madras MS of the *Parahita Samhitā* is written in *Nandināgarī* that was in common use during the reigns of the western *Cālukyas*, the Reddi kings of *Koṃḍavīḍu* and the earlier dynasties of Vijayanagar rulers. However, it went out of fashion after the sixteenth century and hence the MS might have been copied in the fifteenth or sixteenth century and the text may belong to the fifteenth century. This conclusion is corroborated by the absence of *Phiraṅgarōga* from the *Parahita Samhitā* since this disease described first time in *Bhāvaprakāśa*, which dates sixteenth century.

The two publications “*Parahita Samhitā Sādhāraṇa Kāṇḍa*” of M/s. Vavilla Ramaswamy Sastrulu & Sons, Madras and “*Parahita Samhitā* (A Medical Treatise of *Parahita* Family) *Śālākya*tantra and *Śalyatantra* from *Aṣṭāṅgakāṇḍa*” of Sri Venkateswara University, Tirupati are from two different sources. The state of *Aṣṭāṅgakāṇḍa*, *Rasakāṇḍa* in spite of their mention and found in the book published by M/s. Vavilla’s and the remaining sections in the book published by Sri Venkateswara University Tirupati’s publication are not known. However, it can be established that *Śrīnātha Paṇḍita* was a great scholar. Devoting of a separate section for *Rasaśāstra* in his works shows the importance of *Rasacikitsā* in his period and his authenticity on the subject.

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## सारांश

### श्रीनाथ पण्डित - परहित संहिता के लेखक आन्ध्रप्रदेश के एक सुविख्यात आयुर्वेद स्नातक

सुभोस वाराणसी एवं अला नारायण

श्रीनाथ पण्डित आन्ध्रदेश (वर्तमान में आन्ध्रप्रदेश) के महान आयुर्वेदीय ग्रन्थ परहित संहिता के लेखक है। परहित संहिता यह नाम आन्ध्रदेश के आयुर्वेद चिकित्सक परहित का उल्लेख करती है। इस कार्य के अतिरिक्त अन्य स्रोत उपलब्ध नहीं हैं, जो श्रीनाथ पण्डित के बारे में विस्तृत जानकारी देता हो। आन्ध्रदेश में १४वीं एवं १५वीं सदी में श्रीनाथ एक असाधारण नाम नहीं था। यह लेख परहित संहिता के दो उपलब्ध स्रोतों से सम्बन्ध रखता है। १. गवर्नमेण्ट ओरियन्टल मेनुस्क्रिप्ट्स लाइब्रेरी, मद्रास में उपलब्ध “परहित संहिता” नामक पाण्डुलिपि [इस कार्य का एक भाग- श्रीनाथ पण्डित द्वारा रचित एवं श्री वेंकटेश्वर विश्वविद्यालय, तिरुपति से प्रकाशित “परहित संहिता” (परहित परिवार का वैद्यक ग्रन्थ) के “अष्टांगकाण्ड” से शालाक्यतन्त्र एवं शल्यतन्त्र काण्ड] एवं २. वाविल्ला रामास्वामी शास्त्रुलु एण्ड सन्स, मद्रास से प्रकाशित “परहित संहिता साधारण काण्ड”। पहले स्रोत के अनुसार पाण्डुलिपि की लिपि नन्दिनागरी थी, यह लिपि साधारणतया पश्चिमी चालुक्यों, कोंडाविडु के रेड्डी राजा एवं विजयनगर के शासकों के प्राचीन राजवंशों द्वारा सामान्यतया प्रयुक्त होती थी। यह पाण्डुलिपि १५वीं या १६वीं सदी के बीच मूलतः या प्रतिलिपि की गई होगी एवं इसलिए श्रीनाथ पण्डित एवं यह ग्रन्थ इस काल का है।