

†

BIOGRAPHY OF *SŌDHALA* AND HIS CONTRIBUTION TO *ĀYURVĒDA*

Varanasi Subhose*, Ala Narayana,
Vinod Kumar Bhatnagar* & M. Mruthyumjaya Rao*****

ABSTRACT

Sōdhala was a scholar of *Āyurvēda* as well as *sāhitya*, *Jyotisya*, *Vyakaraṇa* and also a good poet who belongs to Gujarat. *Sōdhala* contributed two important works to *Āyurvēda* literature namely 1. *Sōdhala nighaṇṭu*, 2. *Gadanigraha*.

Sōdhala nighaṇṭu consists of two parts and contains about 2,050(790+1,260) verses. The section on synonyms, the *Nāmasangraha*, and the other one is on properties and actions of drugs, the *Gunasangraha*. The arrangement of the material constitutes an unprecedented innovation in the literature of *Nighaṇṭu* (*Āyurvēda* drug's lexicons or dictionaries). The *Gadanigraha* is composed of two distinct parts and contains about 10,054 (2,700+7,354) verses. The first part is a collection of formulae arranged according to the several types of pharmaceutical preparations and the second one is a comprehensive text dealing with both *Nidāna* and *cikitsā*, arranged as for the *Aṣṭāṅgas* (8 major divisions) of *Āyurvēda*. The work seems to be later than *Sōdhalanighaṇṭu* because most of the drugs mentioned in this work are not found in the *Sōdhalanighaṇṭu*. The diseases are arranged in systematically, which is a new feature and their order is differ from *Mādhavanidāna*. From the available evidences we can assume that *Sōdhala* might be belongs to 1200 A.D. The contributions of *Sōdhala* are noteworthy and they are important landmark works in history of *Āyurvēda*.

* Research Officers (Ay), ** Director (Institute), Indian Institute of History of Medicine, Osmania Medical College Building, Putlibowli, Hyderabad - 500 095, *** Asst. Director (Ay), C.C.R.A.S., New Delhi - 110 058

Introduction

The *Āyurvēda* has abundant literature on various aspects, out of which particularly the books/literature on drugs always attracts the scholars, as this was the most important instrument of therapeutics. The books/literature on drugs is known as “*Nighaṅṭus*” (Ayurvedic drugs lexicons or dictionaries), which depicts the synonyms and information about the drugs. Hence the knowledge of *Nighaṅṭus* is essential for *Vaidyas* because according to *Rājanighaṅṭu*, the people mockery a physician with out the knowledge of *Nighaṅṭu*, a scholar with out the knowledge of Grammar and a soldier without knowledge of weapons. According to *Dhanvantarī nighaṅṭu* the knowledge of *nighaṅṭus* is the life-breath or the third eye of the Physician. The *Nighaṅṭus* are taken shape in between 8-10 A.D., but it is very difficult to determine exactly when the *Nighaṅṭu* literature begins. In the chronology *nighaṅṭus* have introduced some new drugs to Indian Materia Medica, which were compiled, updated and documented by the scholars from available information, books/literature during their period. But the *nighaṅṭus* created confusion by using the same synonyms for different drugs, however these are helpful in studying the drug development/perspective of Indian Materia Medica.

The *Dhanvantarī nighaṅṭu* is considered as the oldest one (10 A.D) among all the *nighaṅṭus*, out of which “*Sōdhalanighaṅṭu*” is an important one. Because, the way of presentation of the subject matters, is different from other *Nighaṅṭus*. *Sōdhala* stated in introductory verses of “*Sōdhalanighaṅṭu*” that the students are facing great difficulty in understanding about the drugs from the available books/literature during the period. Because they were not having proper index, classification of drugs, arrangement of subject matter, nomenclature etc. Hence he compiled *Sōdhalanighaṅṭu*, after going through the popular works of *Agnivesa* etc., in which, the information about drugs is not too detail or too concise, clear, easily understandable and it has some similarities with *Dhanvantarī nighaṅṭu*, the list and groups of the drugs described are almost same except last Chapter i.e. *Lakṣmaṇādivarga* and *Mīśrakādivarga*. Its description on drugs is easily understandable and might solve the controversies arises from previous available literatures. Thus *Sōdhala* made a balance between the merits and demerits of the *Dhanvantarī nighaṅṭu*. The relationship between both the scholarly works needs a critical review. *Sōdhala*'s

Gadanigraha, is a comprehensive text dealing with various types of pharmaceutical preparations and *Nidāna*, *Cikitsā* concerned to *Aṣṭāṅgās* of *Āyurvēda*. He founded a new style, giving more importance to Pharmacology and therapeutics of drugs. He says that what ever the drugs or diet which is oversight the *Pāncabhautika* properties, the same may be determined by its Rasa (taste?) and other properties then defined accordingly. Most of the drugs mentioned in *Gadanigraha* were not found in *Sōḍhalanighaṇṭu* such as *Bhaṅga*, *Ahiphena* etc., hence the *Gadanigraha* is later than *Sōḍhalanighaṇṭu*. However, both the works are of historical landmarks in the literature of *Āyurvēda*.

Genealogy

^{1,5,9}In *Guṇasaṅgraha* of *Sōḍhalanighaṇṭu* the author him self indicated that he belongs to *Rāyakavula* family of *bhrāhmaṇa* of “*Vatsagōtra*”. He was the son of *Āyurvēda* scholar called *Swaccha*. *Sōḍhala* is not only the scholar of *Āyurvēda* but also *Sāhitya*, *Jyōtiṣya*, *Vyākaraṇa* and poetry and was a devotee of *Sūrya* (the sun god) as appears from the *Maṅgalācarana*. P.V. Sarma and Bapalal G. Vaidya, stated that *Rāyakavula* (*Rāyakawad*) *brāhmins* were found in Gujarat only especially in Zalawad and Gohilvad of Sourashtra and he has used some drugs or plants, which are known or prevalent in Gujarat such as *Śṅgāṭika*, *Bodāśṅga*, *Gippiṭa*, *Nāhi*, *Kekidaṇḍa*, which are purely Gujarati names and they are even today spoken as such in this region. Hence he might belong to Gujarat.

¹⁰According to Atrideva he was son of *Nandana* and the name of his teacher said to *Sangadhāyalu* or *Asodha*. P.V. Sarma assumes that the author of the *Sōḍhalanighaṇṭu* and *Gadanigraha* is the same as *Sōḍhala*, son of *Bhāskara* and father of the *Sāraṅgadēva* who composed the *Saṅgītaratnākara* and *Ādhyātma vivēka*. ⁵The copper plate inscription (1256 A. D.) belongs to the *Yādava* king *Bhīmadēva* II states the donations to *Sāraṅgadēva*, the son of *Sōḍhala* who hails from *Rāyakavula brāhmaṇa* family and an expert in *Jyōtiṣyaśāstra*. *Sōḍhala*, who was a descendant of Sage *Vṛṣagaṇa*, migrated from Kasmir to the South, and attached to the court of the kings *Bhillama* (1175-1191), *Jaitra* (1191-1210) and *Siṅgaṇa* (1210-1247) of the *Yādava* dynasty. *Siṅgaṇa* ruled *Dēvagiri* from 1210-1247 A.D. *Sōḍhala* was held post of an accountant-general and his son *Sāraṅgadēva* was also continued in the same post. The family of *Sōḍhala* consisted of physicians, musician

and poet and *Sāraṅgadēva* himself is also not only a musician, poet but also a medical practitioner and well versed in *āyurvēda*.

Period

^{5,11}*Sōḍhala* has said in the introductory verse that his sources were *Agnivēśa*, *Karāla*, *Aṣṭāṅgasaṅgraha*, *Aṣṭāṅga Hṛdaya* etc., but he preferred the latter (*Aṣṭāṅgahṛdaya*) because of the concise style and as such he quoted much from the same. The external evidences from the *Gadanigraha* prove that *Sōḍhala* is prior to *Ravigupta*, *Mādhavakara*, *Vṛnda*, *Tisaṭa*, *Candraṭa* and *Vaṅgasēna*. The fact that the names of new drugs borrowed from Islamic medicine, were appears in the prescription of *Gadanigraha* proves that *Sōḍhala* cannot be placed earlier than 12th century A.D.

The relationship between the *Sōḍhalanighaṇṭu* and *Dhanvantarī nighaṇṭu* was also supports that he might belongs to not earlier than 12th century A.D. because the early version of *Dhanvantarī nighaṇṭu* is about 10th century A.D. *Sōḍhala*'s works were used by many latter authors like *Bōpadēva*, the author of the *Hārīta Samhita*, *Kēśava*, *Nīscalakara*, *Śāraṅgadhara*, *Madanapāla*, and the author of the *Rājanighaṇṭu*. P.V. Sarma also claims that *Niscalakara* quotes the *Sōḍhalanighaṇṭu*, without mentioning the name of his source. *Bōpadēva* adopted many verses from the *Guṇasaṅgraha* of *Sōḍhalanighaṇṭu* for his commentary *Siddhamantra Prakāśa* on *Kēśava*'s *Siddhamantra* to explain most of the things. The *Sōḍhalanighaṇṭu* may have been one of the sources for the chapters on Materia Medica of *Tōḍaramal*'s *Āyurvēdasaukhya*. The relation between *Sōḍhala* and the author of the *Mādhava Dravyaguṇa* remains undetermined. Thus, based on the evidences it can be assume that *Sōḍhala* might be belongs to near about 1200 A.D.

Contribution To *Āyurvēda*

Sōḍhala contributed two important works to *Āyurvēda* literature, they are

1. *Sōḍhalanighaṇṭu*
2. *Gadanigraha*.

⁶*Sôdhala Nighaṅṭu*

Sôdhala Nighaṅṭu consists of two parts and contains about 2050 (790+1,260) verses. The first section on synonyms, the *Nāmasamgraha*, and second one on the properties and actions of drugs, the *Guṇasaṅgraha*. This arrangement of the material constitutes an unprecedented innovation. The work is written in verses mostly slokas are lengthy in the introductory and concluding sections. The *Nāmasamgraha* contains about 790 and the *Guṇasaṅgraha* 1,260 verses.

^{1, 2}*Nāmasamgraha*

The subject matter of *Nāmasamgraha* is mainly divided into ten chapters viz.

1. *Guḍūcyādi* 2. *Śatapušpādi* 3. *Candanādi* 4. *Karavīrādi* 5. *Āmrādi* 6. *Suvarṇādi*
7. *Lakṣmaṇādi* 8. *Anēkārtha* 9. *Mīsrāka* 10. *Parīśiṣṭa*.

Brief information about each chapter

1. *Guḍūcyādi varga* – contains near about 115 names of the drugs along with *Guḍūci* (*Tinospora cardifolia*).
2. *Śatapušpādi varga* – contains near about 59 names of the drugs along with *Śatapušpa* (*Anthum sowa*).
3. *Candanādi varga* – contains near about 79 names of the drugs along with *Candana* (*Santalum alba*) including 8 types of *Candana*.
4. *Karavīrādi varga* – contains near about 88 names of the drugs along with *Karavīra* (*Nirum indicum*).
5. *Āmrādi varga* – contains near about 80 names of the drugs along with *Āmra* (*Mangifera indica*).
6. *Suvarṇādi varga* – contains description about- Gold, Silver, Copper, Brass, Tin, Lead, Bronze, Iron and Mercury.
7. *Lakṣmaṇādi varga* – contains many peculiar drugs, which are not mentioned in other *Nighantu*. Near about 68 drugs along with *Lakṣmaṇa* (*Ipomea species?*) were described.
8. *Anēkārthavarga* - dealing with words designating medicinal substances, is subdivided into four *adhikāras*, which contain words having respectively two, three, four and five meanings.

9. *Miśrakavarga-* contains description about groups of substances like *laghu & bṛhata pañcamūlas, aṣṭavarga, triphalas, pañcakōlas, trikaṭu* etc. and four concluding verses.
10. *Parisīṣṭa* –this section is a short, concerned with synonyms designating *jala-* water, *dugda-* milk, *dadhi-* curds, *navanīta-* butter etc.

Guṇasamgraha

The *Guṇasamgraha* begins with eleven introductory verses and after narrated the list of drugs named ‘*Dravyāvalī*’. The next part of the chapter is the description of basic principles of Ayurvedic pharmacology i.e. *Dravya, Guṇa, Rasa, Vīrya, Vipāka,* and *Prabhāva*. The main portion consists of the description of the properties and actions of the drugs, explained in seven *vargas*.

1. *Guḍūcyādi varga-* in which the properties & actions of *kaṭu, tikta, kaṣāya rasa* drugs, *jivaniya, śoṇita stāpana* and *śōdana* etc., drugs were mentioned.
2. *Śatapuspādi varga-* this group contains mainly spices having essential oil, which has *dīpanīya/carminative* actions and *Kṣāras* (alkaline substances) & different types of salts etc.
3. *Candanādi varga* -includes the properties & actions of *gandha* aromatic drugs, *niryāsa* -gums resins; minerals like *Añjana* -lead oxide, *Mākṣika* –pyretes, *Gairika*– red ochre; *Ratnas-* precious stones like *Vajra-* diamond, *Vaidūrya-* cats eye; animal origin drugs like *śankha, Sukti* etc,
4. *Karavīrādi varga-* in this chapter *Upaviṣa* sub group of toxic drugs, *Sakas-* vegetables and aquatic plants etc, were described.
5. *Āmrādi varga-* in this group *āmra-* mango like fruits, big trees, flowers and *kandas-* tubers etc were explained.
6. *Suvarnādi varga-* the properties & actions of some Metals and Mercury were explained.
7. *Lakṣmaṇādi varga-* contains the properties & actions of peculiar drugs, which were mostly not mentioned in others *Nighaṅṭus*.

In subsequent eighteen *vargās* on the dietary article's properties and actions were described.

8. *Pāṇīya varga* - explained properties & actions of water from different sources etc,
9. *Kṣīra varga* - mentioned various types of milks, their properties etc,
10. *Dadhi varga* - described general properties of curd/yogurt and specific qualities of curd/yogurt prepared by different types of milks.
11. *Takra varga* - this chapter deals about the properties and importance of butter milk in the treatment of diseases like *Grahaṇi* (sprue?) etc,
12. *Navanīta varga* - this is small chapter deals about the properties of butter collected from buttermilk.
13. *Ghṛta varga* - in this chapter the common properties of ghee and qualities of various types ghee etc.
14. *Taila varga* - deals about the properties various types of oils.
15. *Madhu varga* - this chapter is about types honey and their properties etc.
16. *Ikṣu varga* - in this chapter the properties of sugar cane juice and types of jaggery, their properties etc.
17. *Madya varga* - deals about the properties various types of alcoholic drinks, fermented items etc.
18. *Mūtra varga* - described general properties of urine and specific qualities domestic animals urine including human etc.
19. *Sūka dhānya varga* - deals about the properties, various types of paddy and wheat etc.
20. *Jūrṇa varga* - deals about the jawar.
21. *Tṛṇa dhānya varga* - deals about the properties various types of millets etc.
22. *Śimbhi dhānya varga* - described various types of pulses and their properties etc.
23. *Kṛtāna varga* - in this chapter described various types of dietary items etc.
24. *Anupāna varga* - explained properties of different type of vehicle or adjuvant and their indication etc.

25. *Māmsa varga* - this chapter is about properties of meat of various types animals etc.
26. *Mīśrakādhyāya* - The last chapter deals with miscellaneous things including the subjects like *Paribhāṣa* (terminology) and *Svasthavṛtta* (preventive medicine).

^{1,3,7}Distinctiveness of *Sōdhala Nighaṇṭu*

The contributions of *Sōdhala* are remarkable in the history Indian Meteria Medica. He has discussed vividly about the pharmacology and therapeutics of drugs rather than dealing with synonyms like other *Nighaṇṭus*, which often leads to more confusions. He added many new drugs based the *guṇa/nāma* to the *Āyurvēda Pharmacopoeia*, which of the drugs from *Lakṣmaṇādivarga*.

Lakṣmaṇa	-	Ipomaea sepiaria?
<i>Andhaka-adhahpuṣpi?</i>		(<i>Trichodesma indicum</i>)
<i>Ghoṇṭavalli- ghantārāva?</i>		(<i>Crotalaria species</i>)
<i>Kumāri (Aloe vera)-</i>		might be introduced first time, which is not found in <i>Bṛhatrayi</i> and also <i>Dhanvantarī Nighaṇṭu</i> .
<i>Nāgārjuni -</i>		might be <i>Euphorbia hirta</i> Linn
<i>Kēkidaṇḍa -</i>		seems to be <i>Leea indica</i>
<i>Kṣutkari -</i>		means, which induced sneezing, may be <i>Centipeda minima</i> Linn.
<i>Mayūrasikha/sikhicūda -</i>		it might be <i>Actiniopheris dichotoma</i> .
<i>Tāmra valli -</i>		seems to be <i>Vetilago madraspatna</i> . May be <i>Rohitaka-Tecoma undulate</i> or <i>Manjiṣṭa -Rubia cordifolia</i> .
<i>Viṣa kharpari -</i>		it may be <i>Śwēta punarnava-Trianthema portlacastrum</i> Linn because it is know as <i>Viṣakhapara</i> in Hindi / Marathi
<i>Valliyaka -</i>		may be <i>Gōrakṣa gaṇja - Aerva species</i>
<i>Bakāyini -</i>		may be a type of <i>nimba - Mealia azadirchta</i>
<i>Bhilla -</i>		<i>Symplocos recemosa Roxb?</i>
<i>Bhṛṅgari -</i>		<i>Alectra parasitica A. Rich?</i>

<i>Kaṣṭhapala</i> -	specie of <i>Stereospermum</i>
<i>Kṣīranāḍī</i> -	may be a species of <i>Penyatropis</i> ?
<i>Tiktajīvanti</i> -	May be a variety of <i>Jivanti</i>
<i>Bōdāraśṛṅga</i> -	It is not a vegetable product because <i>Śṛṅga</i> means stone or horn. It may be a type of mineral which is still familiar in Gujarat and called as <i>Bōdārapatri</i> . It is mostly used by Unani physicians.
<i>Gippīta</i> -	as per <i>Nighaṅṭu ratnākara</i> it is <i>Jhinjhurdi</i> , Bapalal vaidya consider it as <i>Triumfetta rotundifolia</i> .
<i>Jvalatpuspa</i> -	the plant having flame colored flowers may be a variety of <i>Butea</i> or <i>Delonix</i> .
<i>Mōdayanti</i> -	As per <i>Sōdhala</i> it cures <i>Kapha</i> , <i>Vāta</i> and Cholera. Hence according to Bapalal vaidya it is <i>Coleus aromaticus</i> .
<i>Rājasēlu</i> -	<i>Selu</i> means <i>Ślēsṃāntaka</i> , it may be the a bigger variety of <i>Ślēsṃāntaka</i> (<i>Cordia mixa</i>) etc.

Gadanigraha

⁸The *Gadanigraha* consists of two distinct parts and with about 10054(2700+7,354) verses. The first part is a collection of formulae with several types of pharmaceutical preparations, and the second one is a comprehensive text dealing with both *nidāna* and *cikitsā* of the *Aṣṭāṅgas* (8 major divisions) of *āyurvēda*. Its model may have been *Candrata's Yōgaratnāsamucchya*, which, though mainly a collection of recipes, also contains a therapeutic part called *gadaśānti*.

²Contents

The *Gadanigraha* begins with *maṅgalācaraṇa* and *granthānukramaṇika* i. e. the details of the chapters described in, text contains about 2700 verses and thus covering about a quarter of the whole treatise. The subject matter mainly divided into ten *khaṇḍas* (parts). The first *khaṇḍa*, the *prayōgakhaṇḍa*, is divided into six *adhikāras* (Chapters),

1. *Ghṛta adhikāra*-describes important medicated ghee preparations for *Jwara*-Fever etc, diseases.

2. *Taila adbhikāra*-deals about some useful medicated oil preparations for *Kuṣṭa*-skin diseases etc.
3. *Cūrṇa adbhikāra*-discussed regarding various powder dosage of drugs for *Gulma*-Abdominal tumors/swellings etc.
4. *Guṭika adbhikāra*- this chapter contains different types of tablets for *Agnimāndhya*-Indigestion etc.
5. *Lēhya adbhikāra*-in this chapter mentioned about the confectioneries useful in *Arṣas*-Hemorrhoids etc.
6. *Āsava adbhikāra*- describes important medicated alcohol beverages indicated in *Udara*- Abdominal enlargements etc.

²The great part of the *Gadanigraha* is composed of nine *Khaṇḍas* and contains about 7,354 verses. The second *Khaṇḍa*, *Kāya cikitsā* -it is about general medicine and the subject matter divided into 41 *adbhikāra*. Diagnosis& management of different diseases are described.

1. *Jwara adbhikāra* - Diagnosis & Management of Fevers.
2. *Atisāra adbhikāra* - Diagnosis& Management of Diarrhea.
3. *Grahaṇi adbhikāra* - Diagnosis& Management of Sprue.
4. *Arśo adbhikāra* - Diagnosis& Management of Hemorrhoids.
5. *Ajīrṇa Visūcika* - Diagnosis & Management of Dyspepsia Indigestion
Alasaka Vilāmbika Gastro-entritis, Mechanical obstruction Paralytic ileus.
adbhikāra
6. *Kṛmirōga adbhikāra* - Diagnosis & Management of Worm infestations.
7. *Pāṇḍurōga Kāmala* - Diagnosis & Management of Anemia, Jaundice etc.
Kumbhakāmala
Halīmaka adbhikāra
8. *Raktapitta adbhikāra* - Diagnosis & Management of Hemorrhagic disorders.

9. *Rājayakṣma*
Kṣataksīna śōṣa
adhikāra - Diagnosis & Management of Tuberculosis and other Emaciating diseases.
10. *Kāsa* *adhikāra* - Diagnosis & Management of Cough.
11. *Hikka Śwāsa*
adhikāra - Diagnosis & Management of Hiccough and Dyspnoea.
12. *Swarabhaṅgura*
adhikāra - Diagnosis & Management of Hoarseness of voice.
13. *Arōcaka* *adhikāra* - Diagnosis & Management of Anorexia.
14. *Cardi* *adhikāra* - Diagnosis & Management of Emesis.
15. *Tṛṣṇa* *adhikāra* - Diagnosis & Management of Thirst.
16. *Mūrca* *adhikāra* - Diagnosis & Management of Fainting etc.
17. *Madātyaya* *adhikāra* - Diagnosis & Management of Excessive drinking etc.
18. *Dāha* *adhikāra* - Diagnosis & Management of Burning sensation.
19. *Vātarōga* *adhikāra* - Diagnosis & Management of Neuro musculoskeletal disorders.
20. *Vātarakta* *adhikāra* - Diagnosis & Management of Gout.
21. *Ūrustambha* *adhikāra* - Diagnosis & Management of Rigidity of lower limbs.
22. *Āmavāta* *adhikāra* - Diagnosis & Management of Rheumatoid arthritis.
23. *Śūla* *adhikāra* - Diagnosis & Management of Abdominal colic etc.
24. *Udāvarta* *adhikāra* - Diagnosis & Management of Oppression in chest & abdomen etc.
25. *Gulma* *adhikāra* - Diagnosis & Management of Abdominal tumors/swellings.
26. *Hṛdrōga* *adhikāra* - Diagnosis & Management of Heart diseases.
27. *Mūtra Kṛcra* *adhikāra* - Diagnosis & Management of Dysurea.

28. *Mūtrāghāta adhikāra* - Diagnosis & Management of Obstruction of micturation.
29. *Aśmari adhikāra* - Diagnosis & Management of Urinary calculus.
30. *Pramēha adhikāra* - Diagnosis & Management of Diabetic syndrome etc.
31. *Mēdōrōga adhikāra* - Diagnosis & Management of Obesity.
32. *Udararōga adhikāra* - Diagnosis & Management of Abdominal enlargements.
33. *Swayathu adhikāra* - Diagnosis & Management of Edema.
34. *Vidrādhi adhikāra* - Diagnosis & Management of Abscess.
35. *Vṛddi adhikāra* - Diagnosis & Management of Inguino scrotal swelling.
36. *Kuṣṭha adhikāra* - Diagnosis & Management of Skin disorders including Leprosy.
37. *Śītapitta adhikāra* - Diagnosis & Management of Allergic skin manifestations like Urticaria etc.
38. *Āmlapitta adhikāra* - Diagnosis & Management of Acid peptic disorders.
39. *Viśarpa adhikāra* - Diagnosis & Management of Erysipelas /cellulites.
40. *Viśphōṭaka adhikāra* - Diagnosis & Management of Pustule eruptions.
41. *Masūrika adhikāra* - Diagnosis & Management of Chicken pox.

³The third, *Śālākyatantra Khaṇḍa*- deals with disease of head, ear, eye, nose and oral cavity and divided in to five chapters.

1. *Śīrōrōga adhikāra* - Diagnosis & Management of head & scalp diseases.
2. *Karṇarōga adhikāra* - Diagnosis & Management of Ear diseases.
3. *Nētrarōga adhikāra* - Diagnosis & Management of Eye diseases.
4. *Nāsārōga adhikāra* - Diagnosis & Management of diseases of Nose.
5. *Mukharōga adhikāra* - Diagnosis & Management of Oro pharyngeal diseases.

The fourth, *Śalyatantra Khaṇḍa*-deals about surgical diseases and were described in ten chapters.

1. *Granthi Apaci Arbuda Galagaṇḍa rōga adhikāra* - Diagnosis & Management of Cystic swelling, scrofula, tumors, lymphadenopathy.
 2. *Ślipada adhikāra* - Diagnosis & Management of Filariasis.
 3. *Vraṇaśopha dvivraṇa adhikāra* - Diagnosis & Management of inflammatory swelling, two types of ulcers.
 4. *Sadyōvraṇa adhikāra* - Diagnosis & Management of Acute traumatic wound.
 5. *Bhagna rōga adhikāra* - Diagnosis & Management of Fractures and dislocation.
 6. *Nādīvraṇa rōga adhikāra* - Diagnosis & Management of Sinuses.
 7. *Bhagandara rōga adhikāra* - Diagnosis & Management of Fistula-in-ano.
 8. *Upadamśa rōga adhikāra* - Diagnosis & Management of Penile and venereal.
 9. *Sūkadōṣa rōga adhikāra* - Diagnosis & Management of Penile diseases due to local irritating recipes.
 10. *Kṣudra rōga adhikāra* - Diagnosis & Management of Miscellaneous disorders.
- Bhūtavidya Khaṇḍa*, the fifth, which deals about mental disorders in three chapters.
1. *Bhūtōnmāda rōga adhikāra* - Diagnosis & Management of manic disorders.
 2. *Unmāda rōga adhikāra* - Diagnosis & Management of Psychosis.
 3. *Apsmāra rōga adhikāra* - Diagnosis & Management of Epilepsy.

The Sixth *Khaṇḍa*, *Kaumāratantra*, which described about gyneac, obstetrics and pediatric disorders in 12 chapters.

1. *Pradara rōga adhikāra*- Diagnosis & Management of discharges from vaginal/uterus.
2. *Yōni rōga adhikāra*- Diagnosis & Management of vaginal disorders.
3. *Garbhasrāva adhikāra*- Diagnosis & Management of Abortion etc.

4. *Mūḍagarbha rōga adhikāra-* Diagnosis & Management of foetal malpresentations.
 5. *Vandhyā rōga adhikāra-* Diagnosis & Management of female infertility.
 6. *Yōni Śukra doṣa adhikāra-* Diagnosis & Management of vaginal & semen problems.
 7. *Sūtika rōga adhikāra-* Diagnosis & Management of puerperal disorders.
 8. *Stana rōga adhikāra-* Diagnosis & Management of breast & breast milk disorders.
 9. *Yōniḡaḍhikaraṇa adhikāra-* Diagnosis & Management of vaginal wall disorders.
 10. *Yōninirmalikaraṇa adhikāra-* Preventive/ hygiene of vaginal disorders.
 11. *Bālarōga adhikāra-* Diagnosis & Management of pediatric disorders.
 12. *Bālagraha adhikāra-* Diagnosis & Management of psychiatric disorders in children.
- The 7th, *Viṣatantra Khaṇḍa* is about toxicology and described in 9 chapters.
1. *Stavara viṣa nidāna adhikāra-* Diagnosis of poisoning from vegetable products.
 2. *Jaṅgama viṣa nidāna adhikāra-* Diagnosis of poisoning from animal and animal products.
 3. *Sarpa viṣa cikistā adhikāra-* Management of snake bite.
 4. *Lūta viṣa cikistā adhikāra-* Management of spider bite.
 5. *Vṛścika viṣa cikistā adhikāra-* Diagnosis of scorpion bite.
 6. *Mūṣika viṣa cikistā adhikāra-* Diagnosis of rat bite poisoning.
 7. *Nakha danta viṣa kharjūra viṣa cikistā adhikāra-* Management of human nails scratch and worm bite.
 8. *Gara viṣa cikistā adhikāra-* Management of intentional, subacute poisoning through food.
 9. *Samasta viṣa cikistā adhikāra-* Management of miscellaneous animal/insect bite.

Rasāyanatantra, the 8th *Khaṇḍa* is not only about *Rasāyana* but also about pharmaceutical preparations, measures, daily and seasonal regimen, described in five chapters.

1. *Sāmānyarasāyana adhikāra*- General rejuvenation.
2. *Auśadhikalpa adhikāra*- Drug rejuvenation therapies.
3. *Bheśaja kalpa adhikāra*- Methods of preparation of paste, decoction, juice, hot & cold confections, oil & ghee and measurements.
4. *Dinacarya adhikāra*- Daily regime.
5. *Ṛtucarya adhikāra*- Seasonal regime.

The 9th *Khaṇḍa*, *Vājīkaraṇatantra*, deals about aphrodisiacs, explained only in one chapter.

The last, 10th *Khaṇḍa*, *Pañca karma* - deals mainly about five sodhana karmas-purification therapies in five chapters.

1. *Snēha adhikāra*- Oilation therapy.
2. *Swēda adhikāra*- Sudation therapy.
3. *Vamana adhikāra*- Emesis therapy.
4. *Virēcana adhikāra*- Purgation therapy.
5. *Nasya adhikāra*- Errhines therapy.

Uniqueness of *Gadanigraha*

Gadanigraha in respective to its structure, has close resemblance with *Candrata's Yōgaratnasamuccaya*, which is composed of eight *Adhikārās*, namely *ghṛta*, *taila*, *cūrṇa*, *guṭika*, *avalēha*, *gadaśānti*, *pañcakarma* and *kalpa*; added a specific chapter on *āsavās* and vividly described about *pañcakarma*.³The plant *Mārkhāṇḍī/Mārkhāṇḍīpatra* found first time in *Gadanigraha* for the management of *Sarwāṅga sōtha* and *Kāsaniṣṭamba* respectively. He has added the following new drugs, ingredient to the existing formulations of his time.

S.No.	Name of the new drug	Formulation	Disease condition
<i>Cūrṇādhikāra</i>			
1	<i>Brahmavinirmita</i>	<i>Bṛhatsārasvata</i>	<i>Maṇḍabuddi, Durmēdasa</i>
2	<i>Kūta Salmali</i>	<i>Ayōrajaha</i>	<i>śōpha</i>
3	<i>Sāraka</i>	<i>Simhaṇa</i>	<i>Mandāgni</i>
4	<i>Vṛdhiphala</i>	<i>Bhasmaka</i>	<i>Udara</i>
5	<i>Bṛhadēlā</i>	<i>Bṛhadēlādyāy</i>	<i>Arōcaka</i>
6	<i>Sudhākarakhya</i>	<i>Mustādyā</i>	<i>Viśūcika</i>
<i>Guṭikādhikāra</i>			
7	<i>Candrapriya</i>	<i>Candrapriya</i>	<i>Kāsa</i>
8	<i>Dhūrtapatni</i>	<i>Viśalya</i>	<i>Atisāra</i>
9	<i>Sītapuṣpaka</i>	<i>Kāṅkāyana</i>	<i>Gulma</i>
<i>Gṛtādhikāra</i>			
10	<i>Ghōṭaka</i>	<i>Mahāgaura</i>	<i>Visarpa</i>
11	<i>Indrika</i>	<i>Kalyāṇaka-II</i>	<i>Unmāda</i>
12	<i>Sumarkaṭi</i>	<i>Mahāpaiśacaka</i>	<i>Caturthaka jwara</i>
13	<i>Yakṣahastaka</i>	<i>Dādimādhyāy</i>	<i>Rakta pitta</i>
<i>Tailādhikāra</i>			
14	<i>Jīvani & Vraṇarōhiṇi</i>	<i>Bhramarika</i>	<i>Kuṣṭa</i>
15	<i>Jvālāmukhi & Pārsuccinna</i>	<i>Guṅjamūlādyā</i>	<i>Kuṣṭa</i>
16	<i>Mahāparpaṭaka</i>	<i>Jīrakādyā</i>	<i>Gaṇḍamāla</i>
17	<i>Mahōtika</i>	<i>Dārvyādhyā sūrya pāka</i>	<i>Dadr</i>
<i>Lēhādhikāra</i>			
18	<i>Kāmaśella</i>	<i>Pañcajīraka</i>	<i>Kārśya</i>

⁸The *Gadanigraha* describes some interesting features such as the nine sources of *āsavās* as *twak* (stem bark), *patra* (leaf), *kāṇḍa* (tuber), *puṣpa* (flower), *sāra* (hart wood), *mūla* (root), *phala* (fruit), *dhānya* (grains) and *sita* (sugar). *Sōdhala* enumerates six types of preparations made of *dhānyas*, twenty six of *pala*, eleven of *mūla*, twenty of *sāra*, ten of *puṣpa*, four of *kāṇḍa*, two of *patra*, four of *twak*, and one of *sita*. He described a formula '*Varuṇasāva*', which is not found earlier classics of *Āyurvēda* and some noteworthy drugs such as *Akallaka*, *Babbuli*, *Balābija* and *Dhamāsaka*, *Gajaseluka*, *Harahura*, *Kabāba*, and *Kalaunji*, *Kalinja*, *Kāyaphala*, *Kubjaka*, *Macika* and *Mastaki*, *Nepali*, *Posta*, *Uṅgana* and *Vijaya*. *Kulinjana*. The term *Arka*, is found in *Gadanigraha*, it may the first time in the history *Āyurvēda*. According to P.V. Sharma the 'Opium', is also prescribed by *Sodhala*, which not found in earlier *Āyurvēda* literature.

⁴*Sōdhala* described some *pathyās* (antidotes) for the persons, who are taking mercurial preparations for rejuvenation who were known as *Rasendrabhōkta* and *Sūtasēvi*. *Sōdhala* mentioned some of the following syndromes, which are not found in earlier texts.

S. No.	Name of the syndrome	Name of the <i>khandal/ tantra</i>	Name of the <i>adhikara</i>
1	<i>Pañcasambhava jwara</i>	<i>Kāyacikistā</i>	<i>Jwara</i>
2	<i>Ṣaṭdinōdbhava jwara</i>	-do-	-do-
3	<i>Vardma</i>	-do-	<i>Vṛddi</i>
4	<i>Snāyuka</i>	-do-	<i>Visphotaka</i>
5	<i>Ślēṣmapitta</i>	-do-	<i>Āmlapitta</i>
6	<i>Śītāli & śītālika</i>	-do-	<i>Masūrika</i>
7	<i>Sōmarōga</i>	<i>Koumāra</i>	<i>Pradara</i>

The diseases are arranged in systematic way, which is a new feature and their order is differ from *Mādhavanidāna*, while accepting the *Mādhava* as the authority in the field. *Sōdhala* has described *Bhūtōnmāda* and *Unmāda* as separate disease entity. The arrangement of the chapters on *śālakya* differs from *Mādhava*, as *śirō*, *karṇa*, *nētra*, *nāsā*, *mukharōga* and stated etio- pathogenesis, treatment. The *khaṇḍa* on *śalya* has ten chapters and the order is *Granthi Apaci Arbuda Galagaṇḍa*, *ślipada*, *Vranasōpha-Dvivraṇa*, *Sadyōvraṇa*, *Bhagna*, *Nāḍivraṇa*, *Bhagandara*, *Upadamśa*, *Sūkadośa*, and *Kṣudrarōga*. It means that *Sōdhala* accepted *Mādhava*'s order, but the two chapters on *vraṇasōtha* and *śāriravraṇa* are clubbed into one. It should be noted that the chapter on *vidradhi* is to be found in the *khaṇḍa on Kāyacikitsā* and not in *śalya*, though it forms part of a series of *Śalyatantra* chapters in the *Mādhavanidāna*.

The *Kaumāratantra khaṇḍa*, is not only rearranged the diseases but also explained vividly when compared to *Mādhavanidāna*. *Sōdhala* has added the diseases such as *Vandhya*, *Yōnisukradōśa*, *Yōnigāḍhikarṇa* & *Yōni nirmalīkaraṇa*, to existing literature. The substance of the classic indicated that few instances have been taken from the *Vṛddhavāgbhṭa* (*Kāya* 1.450-451) *Suśruta* (*Kāya* 1.461-462) *Vāgbhṭa* (*Kāya* 1.547-549).

The *Gāḍanigraha* is quoted in *Hariprapanna's Rasayōgasāgara*, *Jayaratna's Jwaraparājaya*, *Viśvanātha Dvivēdi's Rasēndra Saṁbhava*. It is one of the source book for *Āryadāsa Kumārasimha's Kvādhamaṇimāla*, *Dēvasimha Viṭṭhal's Brahmaḍāsavariṣṭasamgrahā*.

The style of *Sōdhala's* is more practical in nature, he seems to be founder of new style of presenting *Āyurvēda* literature. He added important information and omitted the controversial, less popular ones. On observing the *Sōdhala Nighaṇṭu* it appears that *Nāmasaṅgraha*, *Guṇasaṅgraha* of it are the separate works of the author, which might be clubbed latter, and about 498 drugs are described. The *Gadanigraha* seems to be the work composed after the *Sōdhala Nighaṇṭu*.

REFERENCES

- 1 Indradev Tripathi 1968 *Gāḍanigraha* of *Sōḍhala* with Viḍyotini Hindi commentary 1st Edition by Ganga Shyam Pandeya Part I (*prayoga khaṇḍa*) The Chowkhamba Sanskrit series office Varanasi, Pp. 5 (preface)
- 2 Ibid 1968 Part I, Pp. 1
- 3 Ibid 1968 Part II, Pp. 319 & 733
- 4 Ibid 1968 Part III, Pp. 713 & 733
- 5 Meulenbeld G.J. 2000 A History of Indian Medical Literature, Volume II B Published under the auspices of the J. Gonda Foundation Royal Netherland Academy of Arts and Sciences. Amsterdam, Pp. 218
- 6 Ibid 2000 Pp. 213
- 7 Ibid 2000 Pp. 214
- 8 Ibid 2000 Pp. 215
- 9 Sharma. P.V. 1978 *Sōḍhala Nighaṇṭu (Nāmasaṅgraha & Guṇasaṅgraha)* of Vaidyacarya Sodhala, Gaekwad's Oriented Series No. 164 Published by Maharaja Sayajirao University of Baroda, Baroda, First Edition, Pp. 2 (Preface)
- 10 Ibid 1978 Pp. 24
- 11 Ibid 1978 Pp. 3
- 12 Ibid 1978 Pp. 7 & 14
- 13 Ibid 1978 Pp. 27

सारांश

सोढल की जीवनी एवं आयुर्वेद में उनका योगदान

वाराणसी सुभोस, अला नारायण, विनोद कुमार भटनागर एवं एम. मृत्युंजय राव

गुजरात निवासी सोढल आयुर्वेद, साहित्य, ज्योतिष और व्याकरण के स्नातक एवं एक अच्छे कवि थे। सोढल ने आयुर्वेद साहित्य से सम्बन्धित दो महत्वपूर्ण ग्रन्थों का निर्माण किया- (१) सोढल निघण्टु (२) गदनिग्रह। सोढल निघण्टु दो भागों में समाहित है। इसमें लगभग २०५० (७९०+१२६०) श्लोक हैं। प्रथम भाग नामसंग्रह में द्रव्यों के पर्याय शब्द एवं दूसरे भाग गुणसंग्रह में द्रव्यों के गुण-कर्म वर्णित है। आयुर्वेदीय निघण्टु साहित्य में सोढल ने एक नया परिवर्तन प्रस्तुत किया है। गदनिग्रह में श्लोकों को दो भागों में वर्णित किया गया है। इसमें १००५४ (२७००+७३५४) श्लोक हैं। प्रथम भाग में विविध प्रकार के आयुर्वेदीय योगों को संग्रह करके कल्पनाओं के अनुसार क्रमबद्ध करके प्रस्तुत किया गया है।

द्वितीय भाग को अष्टांग आयुर्वेद के अनुरूप आठ भागों में विभाजित करके तदनुसार रोगों के निदान एवं चिकित्सा का वर्णन किया गया है। गदनिग्रह में वर्णित कुछ द्रव्य सोढल निघण्टु की अपेक्षा पश्चात्कालीन रचना है। गदनिग्रह में रोगों को एक नवीन क्रम से वर्णित किया गया है। यह माधव निदान में वर्णित रोगानुक्रमणिका से भिन्न है। उपलब्ध प्रमाणों के आधार पर सोढल का काल १२ वीं शताब्दी माना जा सकता है। आयुर्वेदीय साहित्य के इतिहास में सोढल की कृतियों का एक अविस्मरणीय योगदान के रूप में स्थान है।