



A HISTORICAL REVIEW ON 'PAIN (Shula)' WSR TO AYURVEDA

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ABSTRACT

The term Sūla (Pain) is found from ancient period, as origin of Ayurveda was the period to be creation like that, any disease (roga) has multiple causes & multiple symptoms, and the diseases does not occurs without pain or sūla. So the knowledge of disease (Roga) or the pain (shula) was also known in the same period. Some certain aspect it is necessary for gating the historical knowledge of a medical science has a mark of comprehensive remembrance and its continuous existence through the ages, till today.

Ayurveda: The science which imparts knowledge about, life with special reference to its definition & the description of happy & unhappy life, useful & harmful life, "long & short span of life & such other materials along with their properties & actions as promotes longevity" it is told in Ayurveda.

KEYWORDS : Pain (shula), disease (vyadhi-roga), undesirable symptom, uneasiness, unpleasant sensation, Ayurveda etc

VEDIC PERIOD (400TOP 800B.C.)

Vedas are Rigveda, Samveda, Yajur-Veda, Atharva-Veda and other grantha's have very important role in the period of Vedic literature. It is absolutely true that veda's are ancient text books of the world.

RIGVEDA

'osham rujam dhyayati iti aushadhi' - rugveda

Many descriptive matter of disease is originated from Rigveda. Somewhere, the references of shula is found, i.e. Vanaspati are very useful to cure the disease and the Aushadhi means which relieve the pain (vedana).

YAJURVEDA

"Dhatte Bharam kusumpatra palavalinaam dharmvyathaa vahati sheetabhava rujascha" - bhaminivilas

The term pain (ruja) is found along with explaining the importance, and to pray on drugs (aushadhi).

ATHARVA VEDA

As Ayurveda is the main upveda of Atharvaveda. Along with the description of disease, the term Vishuchi has been explained (Ath. 6/90) i.e. Vishuchi is the only abdominal disease but the Acharya Charaka explained as it Amdoshaja Vikar in Cha. vi 2/10.

The term Apra (Atharva-9/8/9) it means abdominal colic pain or Atisara. Again the term Vatarikar (Atharva - 9/8/20) it means pain or dukha (pida) which is mainly caused by Vayu (Vata doshas).

SAMHITA PERIOD (1500 TO 400 B.C.)

As Ayurveda is the medical science, various description of disease, and its management are found in the Samhita.

CHARAKA SAMHITA

The term shula (udara shula or kukshi shula) has been explained by Acharya Charaka in various way, that is it is explained as Sign & symptoms (linga-lakshana) some time as premonitory signs (purvarooopa), adverse effects (upadravas), & some times as a arishta lakshana of any disease.

The term Pain (sula) has been explained as first itme in Cha.Su. 4/17 as shula prashamana gana. Sula (kukshi sula) found as symptoms (linga-lakshana) in Cha.Su. 7/6-Mutranigrahaja linga, in cha.su. 17/47 Tridoshaja samsargaja linga, in cha. su. 18/29-30- Gulma linga, Vridhi linga respectively, In cha. Ni 3/7 - vata gulma linga, In cha. Ni 3/14, as a Raktaja Gulma Linga, In cha. Ni 2/7 as in Amaja linga.

It is sign as in cha. chi 5/6 when explanation of samprapti of gulma, In cha. chai 5/10 vata gulma symptoms. In cha.chi. 5/13 as in pittaja gulma's symptoms. In cha.chi. 5/19 as in explanation of Raktaja

gulma lakshana. Cha.chi. 5/17 when explanation of Sannipataja gulma lakshana, in cha.chi. 6/17 when explanation of pramcha samprapti, In cha.chi. 14/11 when explanation of Vataja Arsha lakshana, in cha.chi. 19/5, 19/6, 19/7 when explanation of Vataja, Pittaja, Kaplija Atisar lakshana's, and in cha.chi. 28/28 when explanation of pakwashaya gata kuptia vata lakshana's etc.

Shula (kukshi shula) as the purvarupa only found at once in cha.Ni 3/15 when explanation of gulma roga purvarupa. Shula (kukshi shula) as a updrava are found in cha.su. 13/21 while explaining of 'Akala sneha pita likashana', & cha.si. 8/22 for explanation of Atisar updravas.

Pain (kukshi sula) as Arishta lakshana are found in cha Ind. 5/12 when explanation of gulma Arishta, and cha Ind 10/21 when explanation of shankhaka arishta. But acharya charka has been not explained elsewhere Shula or kukshi shula as it saperate chapater or adhaya. It is as a contribution of above mentioned disease only.

SUSHRUTA SAMHITA

Sushruta samhita is main (pradhana granth) of surgery (shalya) and ENT (shyalakya).

Along with explanation of various shulas, he has explained the Term kukshi shula & also explained five types of shula in uttar tantra i.e. gulma pratisheda adhaya (Su.Utt.42/123-125)

The term shula (kukshi shula or udara shula) has been explained by acharya sushruta in various way by going sula is purvarooopa of various diseases, signs (Lakshana), Upadravas, and arishtas of various diseases as. Shula is explained as purvarooopa as - In su.Ni3/5 when explanation when explanation of Asmari purvarooopa:

Pain (kukshi sula) is described as symptoms (Lakshana) of various diseases in sushruta samihita as - In su. su. 15/20 when explaining of purish vridhi Lakshana. In su ni 1/23 when explanation of Pakwashayagata vata vridhi Lakshana. In su ni 3/7 in general symptoms of Ashari & same adhaya 3/10 in Vataja Ashmari Lakshana, in su nidana sthana 7/8 vataja Udar Lakshana, 8/4 Mudhagarbha general Lakshana, 8/14 Antergarbha Lakshana, in su. sharisthana 10/ 24 when explaining of Makkala Lakshana, in su chi 2/16 I explaining Amashayagata giving explanation of sthavar visha tratiya vegagata lakshana.

In sushruta uttatantra sula (Kukshi sula) is explained as 39/50 vataslesma jwara lakshna, 40/10 vataja Atisar Lakshna, 40/140 Vataja pravahika lakshna, 40/172 grahani roga paribhasha 49/9 vataja chardi lakshna, 49/14 krimija shiroroga, 54/19 Abhyantar krimi, 55/7 vatarodhaja, 55/18 purishavasodhaja Uddavarta, 55/10 Matravarodhaja Vdavarta, 55/18 Asadhya Udavarta, 56/12 Amaja Anaha, 59/9 Shukravighataja mutra krichha, and 59/13 when

explaining sharkara lakshana.

Shula (kukshi sula) is explained as Upadrava in various disease as: Su ni 6/15 when explaining prameha upadrava's in su.chi 34/18 when explaining vama virechana upadravas, in su.utt. 42/67 gulma upadrava, 44/42 panduroga updravas.

SAMGRAHA PERIOD (5th to 15th Cent. B.C.)

There are different texts have been written by collecting the quotations as various samhita's in the smgaraha period. Astanga samgaraha and astanga hridaya are main text in samgaraha period. The eight branches of ayurveda have been described clearly, so astanga hridaya is included in vrihatrayee. Madhava nidana is also comes to this period.

ASTANGA SAMGRAHA (6th to 7th Cent. B.C.)

Sign & symptoms (Linga-Lakshana), or premonitory symptoms (purvaroopta) of various diseases are given in that pain (shula) contributes.

Shula as a lakshana of various diseases as - In Sutrasthana 11/9 vatadhika vishuka, 11/12 Alasaka, 11/48 vishthabdhajirna etc., In sharira sthana Assanna prasava lakshana, In Nidana sthana 8/5 vataja Atisar, 11/25 Vridhi Samprapti, 11/32 Gulma Samprapti, 11/37 Vataja gulma, 11/43 Raktaja gulma, 11/45 Antargulma, & 15/7 pakwashayagat kupita vataja lakshna's. In uttertanstra 40/30 sthavar tritiya vega lakshana.

Shula (kukshi shula) is described as purvaroopta of gulma in Nidan 11/35. And sula is Vyapada of Vasti is explained in Kalpasthana 6/2.

ASTANGA HRIDAYA (6th to 7th cent. B.C.)

The shula (kukshi shula) is explained as other acharya has been explained. Shula is premonitory sign (purvaroopta) of gulma has been given in nidana sthana 11/38. And shula as disease is given in Nidan sthana 16/16 i.e. samana vata kridha roga & vasti sadhya roga in su. 19/2.

Shula as symptoms (lakshna) explained for various diseases as; in sutrasthana 8/8 vataja vishuchika, Alasa. In Nidana sthana 7/48 Udavarta, 8/6 vataja Atisar, 8/9 Aittaja Atisar, 11/53 Raktaja gulma, 12/13 Vataja Udar, 16/31 Aittavrita vata, and in Uttar tantra when explaining the Tritiya Vega Sthavar Visha lakshana 35/13.

Shula (kikshi shula) as adverse effect (Upadrava) is seen in Vataja prameha Upadrava's. In Nidan sthana 10/24.

SHARANGDHAR SAMIHITA (13th cent.)

Sharangadhar samihita is the text which mainly usefull for bhaishajya kalpana.

In Purva khanda sula is seen in 7/7 prava hika, 7/42 sula Bheda, and 7/48 Parinama sula, 7/44 Annadrava sula.

MODERN PERIOD (16th cent. to onward)

In this period, so much progress is found in the Ayurvedic field. Clinical examination it's the main peculiarity of this era, due to improvement of new instruments and investigation as well as new research books.

BHAVA PRAKASHA (16th cent.)

Bhava Prakasha is very popular books in this year & it is mainly used for the draya-guna branch. As per pain (shula) is concerned he has given as separate disease and for that and also kept the shula in separate chapter adhyaya i.e. in madhyam khanda tritiya bhaga- (adhyaya-30) shula rogadhikar he has explained the eight types of sula.

Shula (kukshi shula) is also seen in various disease as in madhyama khanda shula (kukshi shula) as lakshana seen in 21/128 Asadhya atisar, 6/26 vishuchika, 7/6 Jatakrimi, 17/12 Krimija chardi, 24/250 Gudagat vata, 31/20 Amaja Anaha 31/21 Malasanchayaoja Anaha,

32/9 Vataja gulma 32/12 pittaja gulma, 32/18 Raktaja gulma, 33/7 Vataja plheeha, 43/12 Brighna Vridhi lakshana's.

Shula as a purvaroopta is seen in Bhavaprakasha Madhyam Khanda - 32/6 in explaining of gulma purvaroopta. Shula as adverse effects (Upadrava) of diseases is seen in Madhyam khanda 35/11 sharkara Upadrava's.

YOGA RATNAKAR (16th to 17th cent.)

As per shula (kukshi shula) is consider the Yoga ratnakar has been mentioned shula as separate disease (Vikar or Roga) from other disease and putted it in separate chapter in uttarardha i.e. sula nidana adhyaya of he has given management of sula roga in separate Adhyaya in same sthana.

Shula is found in various from of disease shula (kukshi shula) is premonitory signs (purvaroopta) is seen in purvaardha-swasha roga Nidan 16 swasa purvaroopta. Shula as lakshana is found in various disease as in purva ardha Atisara Nidan /26-Vataja pravahika, chardi nidana/14-krimija chardi, vatavyadhi nidana/14- gudastheet vata, vataryadhi nidana/16-pakwashayagat vata, vatavyadhi nidana/89-pratuni vata etc.

In uttarardha: Parinamshula Nidana/3-parinamshula, parinamshula Nidana/7, 9-pittaja parinam sula, Udavarta-Nidana/3-purishavarodhaja Udavarta, Udavarta Nidana/19-Asadhya Udavarta, Anaha-Nidana/2-anaha, Anaha Nidana/3-Malasanchayaja Anaha, Gaulma Nidan/20 Raktaja Gulma, Gulma Nidan/21-Asadhya gulma, Matraghata Nidan/7-Mutra-jathar, Udara Nidan/21-pittaja pleena, Udava Nidan/22- Vataja plecha, Amalapitta Nidan 129 Vataja Amtapitta lakshana etc.

BHAISHAJY RATNAWALI (18th cent.)

It is text book (grantha) well known to all in the modern era. It is mainly usefull to Rashastra & Bhaishajya kalpana.

As per shula is concern it is found in as signs & symptoms (lakshana) of vishamgani in purvabhaga 10/7. In this text sula explained in very descriptive form its management is also given, he has mentioned sula as separate disease (Roga) & also written separate chapter in B.R.; dwitiya bhaga (Ilpart) Adhyaya-30; Shula Roga Adhikara.

CONCLUSION:

- The disease is originated from uneasiness, unpleasant sensation, unhappiness, sadness etc, it is described in the ancient science like Ayurveda as well as in Veda; Ayurved science has come out from Veda; since then this science has continued with.
- By knowing the history knowledge; one could get aware of growth of particular science, further developments & its existence.

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