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 (4000 TOP 800 B.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’ -rughveda

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 Vatikar (Atharva -9/8/9) it means abdominal colic pain or Atisara. Along with explanation of various shulas, he has explained the Term Pain (shula) as purvaroopa of various diseases as. Shula is explained as purvaroopa in Cha.Ind 5/12 when explanation of Shula or kukshi shula as it saperate chapater or explaination of shankhaka aristha. But acharya charka has been not explained elsewhere Shula or kukshi shula it as separate chapter 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) has been explained by acharya sushruta in various way by going sula is purvaroopa of various diseases, signs (Lakshana), Upadravas, and arishtas of various diseases as. Shula is explained as purvaroopa as - In su.NI3/5 when explanation when explanation of Asmari purvaroopa:

Pain (kukshi sula) is described as symptoms (Lakshana) of various diseases in sushruta samhita as - in su. su 15/20 when explaining of purush vridhi Lakshana. In su ni 1/23 when explanation of Purush'hagata vata vridhi Lakshana. In su ni 3/7 in general symptoms of Ashari & same adhaya 3/10 in Vataja Ashmari Lakshana, in su nidan 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 explaining Amashayagata giving explanation of shtavh varishtya vegagata lakshana.

In sushruta uttertantra sula (Kukshi sula) is explained as 39/50 vata'slesma jwara lakshana, 40/10 vataja Atisar Lakshana, 40/140 Vataja pravahika lakshana, 40/172 grahini roga paribhasha 49/9 vataja chardi lakshana, 40/14 krimi shirogata, 55/19 Abhyantara krimi, 55/7 vatarodhaja, 55/10 purushavasodhaja Uddavarta, 55/10 Matravarodhaja Vdavarta, 55/18 Asadhya Udavarta, 56/12 Amaja Anaha, 59/9 Shukravighata mutra krichha, and 59/13 when...
explaining shankara lakshana.

Shula (kukshi sula) is explained as Upadrava in various diseases as: Su ni 6/15 when explaining prameha upadrava’s in su.chi 34/18 when explaining vanama 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 vihattrayee. Madhava nidana is also comes to this period.

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

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


Shula (kukshi shula) is described as purvaroopa of gulma in Nidan 11/35. And sula is Vypada 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 (purvaroopa) of gulma has been given in nidan sthana 11/38. And shula as disease is given in Nidan sthana 16/16 i.e. samana vaya kridha roga & vasti sadhrya rog in su. 19/2.

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

Shula (kukshi shula) as adverse effect (Upadrava) is seen in Vataja pravahika, chardi premonitory signs (purvaroopa) is seen in purvaardha-swasha roga 12/13 Vataja plheeha, 43/12 Brighna Vridhi lakshana’s. In Uttar adhaya when explaining the Dvitiya Sthavar tritiya vataja vishuka, chardi pratuni vata etc.

SHARANGDHAR SAMHITA (13th cent.)

Sharangadhari samhitha is the text which mainly usefull for bhashajaya kalpana.

In Purva khanda sula is seen in 7/7 prava hika, 7/42 sula Bheda, and 7/48 Purishasthana 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 Prakash 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 adhyay i.e. in madhyam khanda tritiya bhaga- (adhyya-30) shula rogadhirak he has explained the eight types of shula.

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 vishukha, 7/6 Jatakrimi, 17/12 Krimija chardi, 24/250 Rudagat vata, 31/20 Amaja Anaha 31/21 Malasanchayaoja Anaha, 32/9 Vataja gulma 32/12 pittaja gulma, 32/18 Raktaja gulma, 33/7 Vataja prilheeha, 43/12 Birgini Vridhi lakshana’s.

Shula as purvaroopa is seen in Bhavaprakash Madhyma Khanda - 32/6 in explaining of gulma purvaroopa. Shula as adverse effects (Upadrava) of diseases is seen in Madhya manu 35/11 sharkara Upadrava’s.5

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 Adhyay in same sthana.

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


BHASHAJAY RATNAWALI (18th cent.)

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

As per shula is concern it is found in as signs & symptoms (lakshana) of vishamangi in purvabhaoga 10/7. In this sula text 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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