

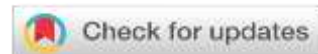
**"EAGLE'S EYE VIEW ON SHALA TREE"**Aayushi jain<sup>1</sup>, Shiromani Mishra<sup>2</sup><sup>1</sup>P.G. Scholar, Dept. of Dravyaguna, Govt. Dhanvantari Ayurveda College Ujjain, M.P. India<sup>2</sup>Guide & Reader, Dept. of Dravyaguna, Govt. Dhanvantari Ayurveda College, Ujjain, M.P. IndiaCorresponding Author: [draayushijain03@gmail.com](mailto:draayushijain03@gmail.com)<https://doi.org/10.46607/iamj2310082022>

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**ABSTRACT**

Since time immemorial, Society has always relayed on plants not only for food but also for having immense therapeutic values. From the Vedic Era, the *Shala* tree has great cultural significance & considered to be a favorite of lord Maha Vishnu. As per our *Ayurvedic* texts, the holistic *Shala* has a quarry of bioactive phytochemical due to which it is a one-shot potent herb for various health anomalies such as *Sangrahini*, *Deepana*, *Anulomana*, *Shonitasthapana*, *Garbhaprada*, *Rasayani*, *Pandu*, *Pushtida*, *Amahara*, *Vayasthapana*, etc. The *Nighantu* is one of the important aspects of the study of *Dravyaguna Vigyana*. According to *Raja Nighantu*, A Physician without knowledge of *Nighantu*, a soldier without the knowledge of *Ayudha* is a laughing stalk in the world. So, in this research article, the magical *Shala* tree has been thoroughly reviewed by various *Nighantu* and is a good step ahead in the right direction in the field of herbal medicine to cure newly emerging health problems in our country.

**Keywords:** *Shala*, *Nighantu*, *Rala*, *Shorea robusta***INTRODUCTION**

*Ayurveda* is the oldest healing science that dominantly stresses living a good and healthy lifestyle that does not have any imbalance in the harmony and system of the body. In the field of *Ayurveda*, Herbal plants are placed in high esteem on which physicians rely for attaining a sound health

condition. Nowadays, the interest in the traditional system of medicine is growing rapidly due to its fewer side effects if used cautiously. Using a single drug in the field of clinical practice is more reliable in this context as the pharmacological action of a single herb is well known than that of compound

formulation where drug-to-drug interaction is unknown.

*Raja Nighantu* is one, which dared to declare the subject of *Dravyaguna* as one of the mainstreams of *Ashtanga Ayurveda*. *Acharya Charak* mentioned four pillars of *Ayurveda* under the heading "*Chatushpada*". Among four *pada* of *Chikitsa*, *Dravyas* attain the second position after *Bhishak*. Without having complete theoretical and practical knowledge of *Dravya*, the physician does not gain complete success in *chikitsa*. So, the knowledge of *Dravyaguna* is necessary for the field of *Ayurveda* to undertake the treatment.

The *Shala* tree is one such incredible plant that is bequeathed with curative properties mentioned in *Ayurvedic* texts & *Nighantu* by various sages. The *Shala* is widely spread in india, covering

approx.13.3% of the total forest area in the country. Almost all parts of the *Shala* tree such as resin, stem bark, leaf, heartwood, fruit, flowers possess great therapeutic value.

**MATERIAL & METHODS** - In this study, we gather thorough information about the *Shala* tree from the ancient *Nighantu* literature and different textbook of *Dravyaguna*, Scientific journals, research articles related to the topic & compile multidimensional uses of the plant in our biological system of Indian medicine.

**AIMS & OBJECTIVES** –

1. To study the *Shala* tree from various *Nighantu*.
2. To gather numerous health benefits of the *Shala* tree from various *Nighantu* under one shade of light.
3. To study *Nighantu* briefly and derive its importance in *Dravyaguna vigyana*.

**Table 01:** Taxonomical Classification

Domain	Eukaryota
Kingdom	Plantae
Phylum	Spermatophyta
Subphylum	Angiospermae
Class	Dicotyledonae
Order	Malvales
Family	Dipterocarpaceae
Genus	Shorea
Species	Shorea robusta

**MORPHOLOGICAL DESCRIPTION** –

A large deciduous tree, seldom quite leafless, is found extensively in parts of Northeast and Central India. Bark reddish brown or grey, smooth or longitudinally fissured; leaves 10-30cm x 5-18cm, ovate-oblong, coriaceous, shining when mature; flowers in lax, axillary or terminal panicles, yellowish, small; fruit indehiscent, ovoid with 5 equal wings with ovoid seeds which are reddish to pale yellowish green in colour; Exudate is hard, resinous, creamy yellow coloured.

**VERNECULAR NAME** –

Hindi: *Sakher, Sakhu, Sal, Shal, Dhuna, Ral*  
 English: Common Sal, Indian Dammer, Canon Ball tree  
 Gujarati: *Ral*  
 Marathi: *Guggilu, Rala, Sajara*

Bengali: *Sakher, Sakhua, Sal*  
 Oriya: *Sagua, Salo, Sarjjo*  
 Punjabi: *Sal, Seral*  
 Tamil: *Attam, Kungiliyam, Shalam*  
 Telugu: *Gugilamu, Sarjamu, Saluva, Jalari-chettu*  
 Kannada: *Kabba, Shala, Guggala, Bile-bhogimara, Bile-bovu*  
 Assamese: *Sal, Dieng-blei, Hal-orang, Bolsal*  
 Malyalam: *Shalavriksam, Mulappumarutu, Karimaruthu*  
 Arabic: *Kaikahr*  
 Persian: *Lale-moab-bari, Lalemohari*  
 Urdu: *Raal*  
 German: *Salbaum, Salharzbaum*  
 Russian: *Sal, Salovoe Derevo, Shoreia Moshchnaia*  
 Nepali: *Agrakh, Sakhua, Sakwa, Sal*  
 French: *Dmar de l'Inde, Arbre a` Sal, Balau Jaune*

Chinese: Suo Luo Shuang, Suo Luo Shuang Shu  
Japanese: Sara Noki, Serangan Batsuu, Shara Noki

Sanskrit: *Shala*

**Table 02:** *Rasa Panchaka of Shala*

Rasa	<i>Kashaya(twak), Kashaya &amp; Madhura (Niryasa)</i>
Guna	<i>Ruksha</i>
Veerya	<i>Sheeta</i>
Vipaka	<i>Katu</i>
Prabhava	<i>Vedanasthapana</i>
Dosha-karma	<i>Kapha-Pitta shamak</i>

**Table 03:** Synonyms of *Shala* in Various *Nighantu*

Synonyms	<i>Bhav Prakash</i>	<i>Madanpal Nighantu</i>	<i>Asthang Nighantu</i>	<i>Kaiyadev Nighantu</i>	<i>Raj Nighantu</i>	<i>Abhidhan Ratnamala</i>	<i>Sodhala Nighantu</i>
<i>Sarjarasa</i>		+	+	+	+	+	
<i>Sarja</i>	+	+		+	+	+	+
<i>Raal</i>			+	+	+	+	
<i>Patrak</i>		+					
<i>shrikrishnaari</i>		+					
<i>Shalasara</i>						+	
<i>Kant</i>				+			
<i>Marichapatraka</i>	+			+			
<i>Shrikara</i>				+			
<i>Deepvriksha</i>				+			
<i>Snigdhadaru</i>				+			
<i>Kalyana</i>				+			
<i>Shakradru</i>				+			
<i>Ajkarnaka</i>	+				+		+
<i>Shureshtak</i>					+		
<i>Gandhvrikshak</i>					+		
<i>Asvakarna</i>	+						
<i>Karshya</i>	+				+		+
<i>Devadhoopa</i>			+	+		+	
<i>Agnivallabha</i>				+	+	+	
<i>Yakshadhoopa</i>				+	+	+	
<i>Bahudhoopa</i>						+	
<i>Vallivriksha</i>					+		
<i>Rajodhbhava</i>					+		

**Table 04:** Categorization of *Shala* from Various *Nighantu*

S.No.	Name Of <i>Nighantu</i>	Varga
1.	<i>Bhavprakash Nighantu</i>	<i>Vatadi Varga</i>
2.	<i>Madanpala Nighantu</i>	<i>Vatadi Varga</i>
3.	<i>Kaiyadev Nighantu</i>	<i>Oushadhi Varga</i>
4.	<i>Shodhala Nighantu</i>	<i>Amaradi Varga</i>
5.	<i>Saraswati Nighantu</i>	<i>Mahavriksha Varga</i>
6.	<i>Haritakyadi Nighantu</i>	<i>Karpuradi Varga</i>
7.	<i>Priya Nighantu</i>	<i>Haritakyadi Varga</i>
8.	<i>Raj vallabha Nighantu</i>	<i>Oushadhashraya parichachheda</i>
9.	<i>Abhidhana Ratnamala</i>	<i>Kashaya Skandha</i>
10.	<i>Dhanvantari Nighantu</i>	<i>Chandanadi Varga</i>
11.	<i>Shaligram Nighantu</i>	<i>Karpuradi Varga</i>
12.	<i>Raj Nighantu</i>	<i>Prabhadradi Varga</i>
13.	<i>Shushrut Nighantu</i>	<i>Shalsharadi gana</i>
14.	<i>Ashtang Nighantu</i>	<i>Eladi Varga</i>
15.	<i>Adarsha Nighantu</i>	<i>Shaladi Varga</i>
16.	<i>Shankar Nighantu</i>	<i>Twitiya bhaag</i>

**Table 05:** Categorization of *Rala* from Various *Nighantu*

S.No.	Name Of <i>Nighantu</i>	Varga
1.	<i>Bhavprakash Nighantu</i>	<i>Vatadi Varga</i>
2.	<i>Madanpala Nighantu</i>	<i>Karpuradi Varga</i>
3.	<i>Kaiyadev Nighantu</i>	<i>Oushadhi Varga</i>
4.	<i>Shodhala Nighantu</i>	<i>Chandanadi Varga</i>
6.	<i>Haritakyadi Nighantu</i>	<i>Karpuradi Varga</i>
7.	<i>Priya Nighantu</i>	<i>Haritakyadi Varga</i>
9.	<i>Abhidhana Ratnamala</i>	<i>Kashaya Skandha</i>
10.	<i>Dhanvantari Nighantu</i>	<i>Chandanadistratiyo Varga</i>
11.	<i>Shaligram Nighantu</i>	<i>Karpuradi Varga</i>
12.	<i>Raj Nighantu</i>	<i>Chandanadi Varga</i>
13.	<i>Shankara Nighantu</i>	<i>Dwitiya bhaag</i>

**Table 06:** Therapeutic Uses of *Shala*

DISEASE	USES	REFERENCE
<i>Galaganda</i>	<i>Shalaniryasa</i> has taken orally with <i>Gomutra</i>	<i>Sushrut Samhita Chikitsa 18/53</i>
<i>Hikka &amp; swasa</i>	The fumes of resin of <i>Shorea robusta</i> may be useful.	<i>Sushrut Samhita uttatantra 50/18</i>
<i>Jwara &amp; vatarakta</i>	Oil cooked with <i>sarjarasa</i> & sour gruel mixed well with cold water applied externally to destroy the burning sensation in <i>Jwara &amp; Vatarakta</i> quickly.	-
<i>Pada sphutana (cracks in feet)</i>	<i>Sarjarasa</i> , <i>Saindhava</i> , jaggery, honey, <i>Guggulu</i> , red ochre, ghee & bee wax are all cooked together & applied externally to reduce cracks in the feet.	<i>Cakradutta, Kushta Chikitsa (50/42)</i>
<i>Padadari</i>	Powder of <i>Sarjarasa</i> & rock salt mixed with honey & ghee is put in mustard oil & churned and then applied externally.	<i>Chakradutta, ksudraroga Chikitsa (55-13)</i>

## CONTROVERSY & SUBSTITUTE –

The *Shala* tree possesses the latin name of *Shorea robusta* while *Sarja*'s botanical name is *Vateria indica*. Both plants yield resins. So, adulteration is very common with these herbs. In *Raj Nighantu*, Acharya *Narahari* describes '*Sarja Yugma*' which consists of both *Shala* and *Sarja* in the classical work of *Materia medica*. In *Dhanvantari Nighantu*, two varieties of *Shala* & *Sarja* are described. And *Bhavmishra* equated the *Shala* & *Sarja* into *Asvakarna* and *Ajakarna* respectively. Hence to avoid confusion, the term *Shala niryasa* & *Sarja niryasa* is used to denote resins of *Shorea robusta* and *Vateria indica* respectively.

## DISCUSSION

*Ayurveda* is a very rich science in the concept of structural, functional & psychological aspects of human beings as well as plants, their properties & therapeutic value. Through these review articles, I would like to put light on sacred tree i.e *Shala* tree. In this review, we saw how our *Nighantu* beautifully describe the morphology, synonyms, regional name & various *Guna-karma* along with *Rasapanchaka* of the *Shala* tree. The *Shala* tree possesses great therapeutic value to cure various disorders and it is present in almost all parts of india, so it is readily available to use in various ailments.

## CONCLUSION

At last, I would like to conclude that by churning the great ocean of our *Ayurvedic classics*, a great store of nector i.e. *Nighantu* is obtained separately. *Nighantu* is very essential to get complete knowledge of every plant & its parts. The present perspective from *Nighantu* is useful to summarize a fruitful description of the *Shala* tree. Along with the intense *Guna-karma* of the *Shala* tree, it also fulfills the main aim of *Ayurveda* to cure a diseased person so that every individual attains sound health through the potent herb.

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