

SCIENTIFIC APPROACH OF AYURVEDA IN VARIOUS PAIN MANAGEMENT

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ABSTRACT

Introduction-Pain is the unpleasant feeling that you have when a part of your body has been hurt (injured) or when you are ill. Pain can be described as any physical or mental suffering discomfort. In *Ayurvedic* texts, various terms such as *Ruja*, *Ruka*, *Shoola*, *Vedna* are commonly used term for pain. "*Shoola*" is the most appropriate term amongst all which means a condition with state of mental discomfort for mind and physically discomfort for the body. In *Ayurveda*, out of *Tridoshas* vitiated *Vata* is the main *Dosha* causing and spreading pain. *Chala* and *Ruksha Guna* of *Vata* are mainly involved in the manifestation of pain. *Vata* never stays in one position it's always have movement which is called as *Sadagati*. *Ayurvedic* medicine always runs in the belief that the body, mind and spirit balance impact the health and wellness of a

person and once *Vata Dosha* is treated efficiently, the pain subsides automatically. Pain can be present in various ways, but in today's eras musculoskeletal and neuromuscular pain are very common. Pain management in *Ayurveda* can be done with the different therapeutic procedures and behavioural modification under the light of basic principles as mentioned in *Ayurveda* like lifestyle changes, *Ayurvedic* Therapy, Diet changes, *Ayurvedic* herbs, *Shaman Chikitsa*, Stress management etc.

KEYWORDS: Pain, Shoola, Vata, Therapeutic Procedure, Shaman Chikitsa.

INTRODUCTION

Pain act as, a signal alerting us to potential tissue damage, and leads to a wide range of actions to prevent or limit further damage.

Physiologically, pain occurs when sensory nerve endings called Nociceptor (is also referred as a pain receptors) come into contact with a painful or noxious stimulus. Resulting nerve impulse travels from the sensory nerve ending to the spinal cord, where the impulse is rapidly shunted to the brain via nerve tract in the spinal cord and brain stem. The brain Process the pain sensation and quickly responds to motor response in an attempt to cease the action causing the pain or various pain.

Various types of pain

1. Udar Shoola
2. Hrida Shoola
3. Shiro Shoola
4. Parshv Shoola
5. Kati Sholola
6. Sandhi Shoola
7. Karna Shoola
8. Aamashaya Shoola
9. Pakvashaya Shoola
10. Annadrav Shoola

LITERARY REVIEW

Modern view

Pain is a protective mechanism-

Pain occurs whenever tissue is being damaged, and it causes that individual to react to remove the pain stimuli.

Pain has been classified into two major types- "Fast pain and Slow pain". Fast pain is also described by many alternative names, such as sharp pain, pricking pain, acute pain and electric pain. Slow pain also goes by many names such as aching pain, slow burning pain, throbbing pain, nauseous pain and chronic pain.

Three types of stimuli excite pain receptors-mechanical, thermal and chemical. Pain is get informed by multiple types of stimuli. They are classified as mechanical, thermal and chemical pain stimuli. In general, fast pain is elicited by mechanical and thermal types of stimuli whereas the slow pain can be elicited by all 3 types.^[1]

Ayurvedic view

Out of *Tridoshas* vitiated *Vata* is the main *Dosha* causing and spreading pain. once *Vata Dosha* is treated efficiently, the pain subsides automatically. *Vata* being the most powerful of all the *Doshas*, having the capacity to manifest acute diseases, nature of the diseases is severe, these diseases are difficult for management, needs emergency treatment and special therapeutic has to be designed.

Chakrapani has given the definition of *Vatavyadhi* is “*Vata Eva Vyadhih iti Vatavyadhih*” means *Vata* itself disordered and combined with particular *Dushyas* to attain the form of generalised or localized affections and because of producing pain it is called *Vatavyadhi*.

Inadequate lifestyle cause alteration in function of *Agnis* and it may lead to formation of *Ama* at different level, which cause unwanted effect in the body such as *Shrotorodha* (blockage of body channels), *Dhatukshaya* (Tissue loss), *Ojakshaya* (immunodeficiency), *Manasa dusti* (mental as well as sensorial functional disturbances), *Smritibhuddhihrrasa* (dementia), *Vatavyadhi* disorders. It includes a number of disorders such as *Katishoola*, *Padashoola*, *Karnshoola*, *Akshishoola*, *Shiroruka*, etc.^[2]

Pain can be explained in terms of a symptoms (*lakshana*) underlying various disease or complications of the other disease. Classical *Ayurvedic* textbook like *Sushrut Samhita* explains pain as a separate entity termed as *Shoola* which primarily implies colic. Furthermore, *Charaka samhita* explains *Mahakashaya* as *Shoolaprashmana*, *Vednasthapaka*, *Angmardprashmana* (each including compilation of 10 herbs). With its varied clinical applications considering the importance for the same.^[3]

“In *Charaka Samhita*, *Sharira Sthana* 3 *Vedana Anubhav Evam Adhishthana* are said by *Charaka*. *Vedana Anubhav* is seemed in *Rashi purusha* and *Samyoga Purusha* and *Adhishthana* are *Sharir*, *Man* and *Indriyas* except *Kesh*, *Lomanakhagra*, *Annmala*, *Purishdrav* and *Mutra*.

Causes of Vedana^[4]

“*Dhidrutismrutivibhramshah Sampraptih Kalkarmananam !*

Asatmyaarthagmascheti Jyatavya Dukhhetavh” !!

Nivrutis of Vedana^[4]

“*Yoge Mokshe Cha Sarvanan Vedananamvartanm !*

Mokshe Nivruttinirhshesha Yogo Mokshpravrtakah !!

MANAGEMENT OF PAIN**Therapeutic procedure^[5]**

1. **Snehana karma** – Ghrit, Taila are preferred Sneh dravyas, which are used in Dhatuksayajanya vatavyadhi for oleation purpose after that anti- Vata regimen should be advised. Properly performed oleation therapy nourishes the depleted Dhatus as well as increases strength, digestive powers, nourishment and vitality in the body.
2. **Svedana** – The affected part should be properly fomented after proper external oleation with anti- Vata oil by various methods. Properly performed Svedana karma pacifying various Vatika disorders such as horripilation, pricking pain, Ayama (forwards or backwards bending of body), oedema, body stiffness and tightness of the body.
3. **Mrudu virechana-** It Vatika disorders having greater strength of Doshas and they are pacified by above said measures, then soft purgative should be used in association with any kind of oleous substances.
4. **Vatanulomana-** By excessive use of Snigdha, Amla, Lavana and Ushna, etc in diet, the waste product gets accumulated, so Anulomana of Vata is essential to expel it out.
5. **Niruha basti** – This is indicated in those persons who are weak and not suitable for Virechana karma.
6. **Raktamokshana** -With Jalaukaavcharan is one of the therapeutic procedures of Raktamokshan. This therapy of pain relief involves applications of Nirvish jalauka for removal of vitiated blood at the site of pain.^[6]
7. **Agnikarma-** Agnikarma is one of the most effective para surgical procedure mentioned for the management of pain which is done with the help of Shalaka. This unique procedure helps in relieving pain in various painful conditions chiefly of musculoskeletal pain like Prashnishool, Sandhigata Vata, Avabahuk.

Mechanism of action of Agnikarma- can be understood with the help of afferent spinothalamic tract. The ascending neurons are the pathway for conduction of pain (lateral

spinothalamic tract A Delta, and C fibers), pressure (central spinothalamic track ruffini endings), temperature (literally spinothalamic tract). When perception of pressure and temperature factors is increased, pain perception is reduced which help us to understand the role of *Agnikarma* in relief of pain.^[7]

8. ***Abhyanganarth taila*** -Maash Taila, Mahamaash Taila, Prasarini Taila, Rasana Taila, Vishgarbha Taila, Mahanarayana Taila, Panchguni Taila Etc.^[8]

9. ***Vatahara lepan karma***- Lepankarma is a procedure in which applications of medicated paste is applied on the skin according to diseases. As *Acharya Charaka* has mentioned in *Aragvadhiya adhayay* different *Shoola nashak lepa* like- *Koladi lepa* in *Vata vikar*, *Vatavyadhihar lepa*, *Udarshoola lepa*, *Vatarakta hara lepa*, *Parshavshoola nashak lepa* etc. *Sushruta* has also mentioned *Lepakarmain twakgat vata*, *Vranshoth chikitsa*, *mansagata vata* and in *Snayuroga*.^[9] Application of hot ointment prepared of *Kola*, *Kulatha*, *Suradaru*, *Rasna*, *Mamsa*, oil seeds of *Uma*, *Kustha*, *Yava* powder and sour juices (15-20 gm each) is useful for patient suffering.

Shamana chikitsa^[10]

1. ***Churna*** – Dose 3-6gm twice a day with water/ milk / honey

- *Sadadharna churna*
- *Nagaradya churna*
- *Panchkola churna*
- *Ashwagandha Churna*
- *Ajamodadi churna*
- *Hinguvadi churna*
- *Kupilu churna*, etc

2. ***Kwath*** – Dose 40 ml bd after meal

- *Dashmuladi kwath*
- *Panchmooli kwath*
- *Baladi kwath*
- *Erandadi kwath*
- *Rasnasaptak kwath*
- *Maharasnadi kwath*

- *Goksuradi kwath.* etc

3. *Aasavarishta* -Dose 20 ml with equal amount of water.

- *Draksharishta*
- *Dhasmoolarishta*
- *Balarishta*
- *Ashwagandharishta, etc*

4. *Avaleha* -Dose 5-10 gm with *usnodak* or milk

- *Rasona paka*
- *Eranda paka*
- *Vatari paka*

5. *Gugglu* -1 gm to 3gm/ day BD or TDS divided doses with *Madhu* or *Ghrita* or milk or hot water or specific decoction

- *Trayodashang guggulu*
- *Mahayogaraja guggulu*
- *Yograja guggulu*
- *Kaishore guggulu*
- *Simhanada guggulu*
- *Amrita Guggulu*
- *Lakshadi guggulu*
- *Rasanadi guggulu, etc*

6. *Rasa/ bhasma/ pishti* -Dose and anupana; 125 to 250 mg

- *Vatagajankusarasa*
- *Mahavatagajankusarasa*
- *Chintamani rasa*
- *Yogendra rasa*
- *Vatavidhvansan rasa, etc*

7. *Vataakshephar-Sankochhara* (Antispasmodics)^[11]

Kasturi, Hingu, Jatamansi, Erand taila, Nilgiri taila, Dhatura, Opium, Abhraka bhasma, Shringa bhasma. These all drugs can be used according to dose and in different *Kalpanas*. (kaya).

8. Use of single drugs

Rasna, Bala, Ashwagandha, Shatavari, Bhallatak, Kupilu, Eranda, Vidarikanda, Amalaki, Nirgundi, Sahacara, Prasarani, Gandhaprasarani, Devadara, Agru, Pippali, Rasana, Hingu, Guggulu, Vidhara, Dhatura, Tilataila, Parsik yavani, Devdaru, Gokshura, Tagar, Kadabh etc.^[12]

9. Yoga

Yoga and Meditation should be done in daily practices. Yoga practice helps us to attain the physical well being through different *Asanas*, thus to remove the strain on the particular groups of muscles which causes pain.

10. Diet plan

Charaka has mentioned *Shoola nashak yavagu* in *Apamargatanduliya adhayay*. *Yavagu* can be prepared with *Pippali, Pippalimoola, Chavya, Chitrakmoola* and *Shunti* these all drugs are *Agnideepak* in nature and as well as *Shoolanashaka*.^[13]

Vataanulomaka yavagu- which is prepared with *Haridra, Pippalimoola* and *Shunti*.

Pathya in Vatika disorder

Anna: Milk boiled with *Pancamula*, juice of sour fruits, soup of meat and corns added with more of fat (oil / cow ghee) is beneficial; fatty and salty foods.

Vihara: Pouring liquids on the body, comfortable warm oil mild massage, covering the body with thick cloth. Made up of leaves of plants like *Kumkuma, Aguru, Kustha, Ela, Tagara*, silk, wool, hairs or cotton; residing in places with mild breeze and sunlight; use of soft bed, exposure to heat of fire and maintaining celibacy.^[14]

Apathya in Vatika disorder

Unwholesome diet and meals for the patient of *Vatavyadhi* includes : gram, peas, *Kuruvinda* and the verities of paddy, flour obtained from *Kodrava* and *Syamak* grains that are produced by grass, *Rajamasa, Mudga*, water obtained from ponds and rivers, contaminated water,

barley, *Jambu*, betel nuts, seeds of White beans, seed pulp of palm fruits, *Shimbi*, leafy vegetables, *Udumbara*, cold water, citrus liquids, bitter eatables should be avoided.

Harmful measures and activities for the patient include: worrying, remaining waked up to late night, suppression of natural urges, vomiting, excessive labour, fasting, excess walking, etc.

METHOD

With the help of different therapeutic procedures and *Shamana chikitsa*.

RESULT

We have seen excellent and miraculous effect in pain management.

CONCLUSION

An *Ayurvedic* approach states that pain problems can be managed effectively and naturally.

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