# A Review on Concept of Pain with Its Management: An Ayurvedic Approach

Dr. Archana Choudhary

M.D. Scholar, Department of Roga Nidan & Vikriti Vigyan, Pt. Khushilal Sharma Government Ayurveda College & Institute Bhopal (M.P.)

Email address: dr.archanachoudhary92 @ gmail.com,  cont no 8770457180

*Abstract*—*Each individual learns the meaning of pain through experiences related to injury or suffering in early life. It is estimated that one in five people suffer from moderate to severe chronic pain and one in three are unable or less able to maintain an independent lifestyle due to their it. Pain has multiple, serious, sequelae including depression, inability to work, disrupted social relationships and often suicidal thoughts. In a world where everyone is looking for means and medicines to minimize and kill pain Ayurveda can be a ray of hope to understand its actual concept and provide new direction for its management. Ayurveda describes pain as the premonitory sign as well as symptoms of many diseases under different terminologies viz. Vedana, shool, ruja. Diagnosing the disease at the initial level on the basis of cause ,location and pathogenesis of pain a physician can prevent disease to be at its full fledge form and thus breaking the samprapti before disease progression and then plan its management accordingly. In the context of analgesics Vedanasthapana mahakashaya, Shool prashmana, Vatahara drugs etc. have been mentioned which when used in today's practice can provide an appropriate substitution for modern analgesics.*

*Keywords*— *Vedana, Shool, Analgesics, Pain, Ruja, Samprapti.*

## I. INTRODUCTION

Understanding pain is very essential as it is universally understood as a signal of disease and the most common symptom bringing patient to physician's attention. Pain is described as an unpleasant sensation localized to a part of the body. The quality, time, course and location of the patient's pain and that of tenderness provide an important diagnostic clue and are used to evaluate the treatment response. One of the most widely used categories of medicines is analgesic or pain killer which are being used at every instance but are having their own limitations and side effects which can't be neglected.

In *Ayurveda* the sensation or feeling of severe sorrowness is described as *vedana*; *Ruja* is a term for severe pain and *shool* for colicky pain. All of these words describes pain but with a different perception. There are some other terminologies as well indicating towards the types of pain. So it can be said that concept of pain has been deeply elaborated in *Ayurvedic* classics, the only need is to bring them into light and implementing it to improve the general health care.

In the Classical texts a number of diseases have been mentioned in which *Vedana, Shool, Ruja* or other terms indicating the characteristics pain have been mentioned (Table 1).

### Pathogenesis of Pain

Ayurveda explains *Vata* aggravation as the main causative factor of all types of pain. According to *Ayurvedic* theory pain cannot occur if *Vata dosha* is not involved in it but the *Pitta* and *Kapha doshas* are also involved as well and can be illustrated with the help of *avaran* principle.

*Shool roga* has been described in *Ayurvedic* literatures, as painful abdominal diseases.  It has been defined as pain as if nail is being pierced in and mainly four types of *shoo*l are mentioned. On the basis of *doshas*; sites of pain are Vatik

*Shool* in *Basti*, *Paittik Shool* in *Nabhi*, *Kaphaja Shool* in *Hridaya, Parshwa, Kukshi.* (Table 2) Biliary colic and pain due to duodenal ulcer are the main examples of *paittik shool*.

TABLE 1. Characteristic pain in different diseases

| Diseases | Symptoms |
|---|---|
| Vataja gulma | Toda |
| Kitibha | Teevra vedana |
| Kakanak kushtha | Teevra vedana |
| Kosthashrita vata | Parshwashool |
| Gudagata vata | Udarshool |
| Amashayagata vata | Hridaya nabhi parshwa udar ruka |
| Pakwashayagat vata | Udar shool |
| Twakgata vata | Parwa ruka |
| Raktagata vata | Teevra ruja |
| Majja asthigata vata | Satata ruka |
| Siragata vata | Sarva sharer manda ruka |
| Sandhigata vata | Prasaran akunchan pravritta vedana |
| Kaphavritta vata | Sarva sharir shoola |
| Majjavritta vata | Sarva Sharir shool |
| Aamvata | Vrischik danshvat vedana |

TABLE 2. Types of shool and their features

| Features | Vataja Shool | Pittaja Shool | Kaphaja Shool |
|---|---|---|---|
| Time of onset | After digestion, during evening | During digestion, mid noon and mid night | Just after meal, morning |
| Character | Pricking and piercing | Burning | With heaviness |
| Aggravating factor | Cold and rainy weather | Autumn | Cold season |
| Intensity | Fluctuating | - | Less as compared to other |

*Shool* has been named as according to different parts of body viz. *Shira shool*, *karna shool*, *vrikka shool*, *Basti shool, Parshwa shool, Hrid shool, Sandhi and Asthi Shool.* Pathogenesis of some of the *Shool roga* have been mentioned clearly in the ayurvedic literatures.(Table 3) *Suryavarta*

among eleven types of *Shira shool* is due to *tridosha* vitiation and pain intensity increases or decreases according to Sun's position and pathology of other *Shoola* are also mentioned such as *karna shool, Parshwa shool, Hrid shool* etc.

TABLE 3. Pathogenesis of some shool related diseases

| Parshwa Shool | Hrid Shool |
|---|---|
| Faulty Dietary Habits and activities | Faulty dietary Habits |
| ↓ | ↓ |
| Vitiation of *Kapha dosha* which remain in *kukshi* and *Parshwa* | Vitiation of *Pitta, Kapha dosha* producing avarana |
| ↓ | ↓ |
| *Vayu* is obstructed | Obstruction of *Vata dosha* |
| ↓ | ↓ |
| Pricking like pain is manifested in *Parshwa* | *Doshas* get mixed with *rasa* |
| | ↓ |
| | Get seated and producing pain in Heart |

| Surya Avarta | Karna Shool |
|---|---|
| Accumulation of *Kapha dosha* due to cold | Faulty dietary Habits and activities |
| ↓ | ↓ |
| Obstruction in the pathways | Vitiation of *Pitta, Kapha* and *Rakta dosha* |
| ↓ | ↓ |
| Vitiation of *vata dosha* due to obstruction | Obstruction of *Vata* due to *avarana* |
| ↓ | ↓ |
| Headache starts at the morning | Vimaragagaman of *Vata dosha* |
| ↓ | ↓ |
| Intensity increases as the day advances | Circulation of *vata dosha* in ear |
| ↓ | ↓ |
| Obstruction due to *kapha* gets resolved as the sun sets and headache subsides | Severe ear ache |

## Management of Pain:

In *Ayurveda* term analgesic drug is coined as *Vedanasthapak* which is defined as the drug that relieves pain and bring back the body at rest. The analgesics defined in *Ayurveda* are scattered and have been enlisted under different categories such as *Angamardaprasmana, Nidrakar, Madak*. *Acharya Sushruta* has described about *Madya* (liquors), *Bhanga (Cannabis sativa)* etc. Basically three types of pain killers are mentioned viz. Local analgesics, central, analgesics, body ache medications.

Several medicaments are mentioned for the purpose of the local analgesics such as *Pradeha, Pralepa* etc. Some drugs are mentioned which act on central nervous system or have the pharmacological properties to serve as analgesic –

- *Agru* (Aquilaria agallocha)
- *Shatapushpa* (Anathum sowa)
- *Parseek yavani* (Hyosymus niger)
- *Kadamb* (Anthocephalus indicus)
- *Shal* (Shorea robusta)
- *Gandha prasarini* (Paederia foetida)
- *Latakasturi* (Hibiscus abelmoschus)
- *Shalmali* (Salmalia malabarica) *etc.*

*Angamarda prashaman* drugs are used to relieve body pain and includes-

- *Shalparni* (Desmodium gangeticum)
- *Prishnaparni* (Uraria picta)
- *Brihati* (Solanum indicum)
- *Eranda* ( Ricinus communis)
- *Chandan* (santalum album)
- *Ela* (Ellataria cardomum)
- *Madhuyashti* (Glycyrrhiza glabra)
- *Khas* (Vetiveria zizanoides)
- *Kantakari* (Solanum Xanthocarpum).

Vatanashak drugs are the most important in relieving pain as the *Vata* entity is responsible for the pain and its sensation according to Ayurveda. These includes a wide variety of drugs such as – *Bala (Sida cordifolia)* and its other types; *Meshashringi(Gymnema sylvestre), Kapikachhu (Mucuna prurita), Agnimantha (Premna mucronata), Guduchi (Tinospora cordifolia), Punarnava (Boerhavia diffusa)*. There are number of drugs mentioned in *Ayurveda* having analgesic properties. Apart from the above mentioned *Vidarigandhadi gana, Shool parashaman drug, Shramahara, Madak gana, Dashmoola* etc. are best effective in pain management.

In the world of *Ayurveda Snehan* is considered a very rewarding form of therapy for treating pain and many kinds of ailments. *Snehan* helps relieve pain, tames *Vata* and treats muscle and joint stiffness, mobilizes toxins, maximizes circulation and relaxes overall body. *Nasya karma* has been mentioned for the relief in *Shira shool*. Blood letting therapies (*raktamokshan*) is indicated in many painful ocular diseases.

## II.    MATERIAL AND METHODS

Literature search was conducted through classical texts along with the references of retrieved article to gather as much information regarding relevant topic.

## III.    DISCUSSION

The search for ideal analgesic agents is still on, despite introduction of numerous new drugs over the last century. In Ayurveda many treatment strategies are mentioned that can be utilized to alleviate pain in certain condition. Pain has been expressed with various terms such as *Shool, Ruja, Vedana, Bheda. Toda* etc. and has been classified and named according to site or location and doshic predominance. *Angamarda gana, Shool prashamana gana, Vedana sthapana gana, Dashmula*, and many other herbs are mentioned along with some therapies like *Snehan, Raktamokshan, Nasya* etc. which may be prescribed in the treatment of mild, moderate and severe pain.

## IV.    CONCLUSION

The goal of pain therapies is to relieve pain whenever possible for which the identifying its root cause is essential. There is no physiological imaging or laboratory tests that can identify and measure pain. Pain is what patient says it is. Pathological process never occurs in isolation and consequently more than one mechanism may be present and

more than one type of pain may be detected in single patient. There are well recognized pain disorders that are not easily classifiable. Our understanding of their underlying mechanism is still rudentary. A number of headaches and recurrent abdominal pain are the area for research work to be done.

REFERENCES

[1] Kaviraj Ambikadutta Shashtri; Sushruta Samhita of Maharsi Sushruta, vol. 1, Chaukhamba Publications, 2013.
[2] Dennis L. Kasper, Eugene Braunwald,: Harrison's Principle of Internal Medicine, vol. 1. 16th Edition, pp. 71-73, 2000.
[3] M.M. Pandit Shivdatta Dadhimata, Amarkosha of amarsimha with commentary Vyakhyasudha of Bhaunuji dikshit, reprint of 1915 edition.
[4] Pt. Kashinath Pandey, Dr. Gorakhnath Chaturvedi; Charak Samhita of Agnivesa with elaborated Vidyotini Hindi commentary, vol. 1 2011.
[5] Prof. Yadunanadan Upadhyaya; Madhav Nidan of Sri Madhavkar with Madhukosha Sanskrit Commentary Part 1, 2012.
[6] Prof. P.V. Tiwari; Kashyapa Samhita by Maharshi Kashayapa with English Translation and Commentary, 1st edition, pp. 52-56, 1996.
[7] G. Ruknuddin, P. Biswajyoti, P. P. Kumar, A. B. Krishnaiah, and R. Basavaiah, "Anti inflammatory and analgesic activities of Dashanga gana: An ayurvedic compound formulation," *International Journal of Nutrition, Pharmacology, Neurological Diseases*, vol. 3, issue 3, pp. 303-308, 2013.
[8] Prof. P.V. Sharma, Dravyaguna Vijnana, Chaukhamba Bharti Academy, vol. 2, 2012.
[9] R. S. Singh, M. Ahmad, Z. A. Wafai, Z. Y. Khan, and M. Sharma, and V. Seth, "Analgesic effects of dashmula an ayurvedic preparation versus diclofenac sodium in animal models," *Journal of Clinical and Diagnostic Research*, vol. 6, issue 3, pp. 547-550, 2012.