BASIC PRINCIPLES OF PAIN MANAGEMENT IN AYURVEDA

Dr. Mayank Sharma*1 and Dr. Ashok Kumar Dwivedi2

1Research Scholar, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya, Khurja, Uttar Pradesh.
2Professor, Dept. of Rachana Sharira, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya, Khurja, Uttar Pradesh.

Corresponding Author: Dr. Mayank Sharma
Research Scholar, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya, Khurja, Uttar Pradesh.

ABSTRACT

Pain is a topic of great concern in the field of medical science. Pain may present itself as a symptom of an underlying problem or may sometimes be a cause of a person’s visit to a physician. This has always been a topic not to be overlooked whether ayurveda has an instant as well as permanent remedy for different types of pain. The need is to have a deep study of the subject for welfare of society. Basic principles as explained in ayurveda explain the vitiated vata (vayu dosha) to cause shoola either alone or accompanied by other dosha, as it is the one that controls the naadivah samsthan. Also, the treatment and pathya-apathy varies in different types of shoola. This review is an attempt to summarize the various aspects of pain and its management according to ayurveda.

KEYWORDS: Shoola, Swatantra shoola, Partantra Shoola, Psychosomatic component.

INTRODUCTION

Oooh, Aahh, Ouch…These are the expressions that very well describe the agony of an individual referred commonly as pain. Be it (pain) a symptom due to some underlying cause or the problem in itself, the sufferer tries for an immediate remedy to get relief. Pain is an indispensable part of our life since existence of human being on the earth. Pain is a common symptom with damage or death or disease. It tries for an immediate remedy to get relief. Pain is described in term of such damage”

The word सूल is formed by combination of “शूल रूजायाम (धातु) + क (प्रत्यय)”. Shoola is classified as swatantra shoola & partantra shoola. While, swatantra shoola is defined as a vyadhi itself, paratantra shoola is considered as upadrava of a disease. Aacharya Charak & Vagbhatta did not mentioned shoola as a swatantra vyadhi.

Sushruta Samhita, Uttarana Tentra,Ch. 42 explains shoola as abdominal pain. Also, it has been explained as upadrava of gulna in the same chapter. He explains 4 types of shoola i.e. Vataja, Pittaja, Kaphaja, Sannipataja. Further, he explains 7 types of shoola i.e. Prashava Shoola, Kukshi Shoola, Hrit Shoola, Vasti Shoola, Mootra Shoola, Vit Shoola, Avipaka/Anna dosaja Shoola.

Other references include Madhav Nidaan and Kashyapa Samhita. Madhavakara explains 8 types of shoola as - Vataja, Pittaja, Kaphaja, Dwandwaja (3), Sannipataja,
Amaj. Later, each of these were described as - Vataja Parinama Shoola, Pittaja Parinama Shoola, Kaphaja Parinama Shoola, Vatakaphaja Parinama Shoola, Pittakaphaja Parinama Shoola, Sannipataja Parinama Shoola, Annadrava Shoola.

Coming to the etiology of Shoola “न हि वाले दुर्लभे शूले” i.e. no pain can occur without Vata Dosha. Based on above principle, the basis of treating shoola is to treat the underlying cause (agravatted Dosa) with special preference to vayu dosha in all types.

Sushruta Samhita suggests the concept of pain management as -
1) Local entity.
2) Systemic agent.
3) Acute condition.
4) A chronic pathology.
5) Psychosomatic component.

The General principles to treat Shoola include –

1) Lepa – is external application of medicines to deliver analgesic effect of drugs to a specific area. A lepa seems to have effective role in acute pain or early stages of the inflammatory indurations.

2) Swedana - is fomentation procedure where some of the painful regions are applied with certain degree of temperature by various means for a specified duration. It is to be incorporated in daruna (chronic) and kathina (indurate) painful lesions.

3) Vimplapana - is the process where gentle pressure is exerted in and around the affected part with pulp of the fingers to liquify localized and immovable vitiated. This can be effectively practiced in areas with constant mandaruja (dull pain).

4) Visravana - is drainage of vitiated blood from a localized, acutely inflamed, indurate lesion. Congestion results in severe pain and such congestion is drained through visravana (blood-letting) procedure. This procedure has an add-on effect to prevent suppuration.

5) Snehapan - Medicated oil depending on the predominance of doshas are used as internal medicines to get rid of the pain.

6) Vamanadishodhana karnas - can also be considered under the means of pain management by acting at the root level.

7) Parishke - is method of pouring the medicated liquid from a distance for specific period.

8) Dhupan - aiming at alleviating the pain which is superficial, it also has additional benefits of fumigation like sterilization of wound to prevent growth of micro organism.

9) Agnikarma – is used in severe pain of twak, snayu, sandhi.

10) Basti – by administering medicines through rectal route. Primarily, basti is indicated for vitiated vata dosha which is said to be the cause of pain. Hence, basti can be considered as best line of pain management for painful lesions of lower extremities.

11) Nasya, dhoom pana - are the different routes of drug administration which are used to relieve the pain in urdhva jatru gata areas.

12) Management of psychosomatic component - Confidence boosting, consoling would diminish the intensity of pain.

In ayurveda, there are some indigenous drugs which act as analgesics. But, there is need for more research on these herbal drugs to evaluate their analgesic effect.

Dosha wise treatment of Shoola


2) Pitta Dosha Predominance:- Vamana, Virechana, Shatavaryadi Kwatha, Brihatyadi Kwatha, Triphala-Aragwadhadi Kwatha, Shatavari Rasa, Amalaki Swarasa, Gudadi Yoga, Ksheera Sarpi, Jaangala Mamsa Rasa

3) Kapha Dosha Predominance:- Shalaid Dhanya, Jaangala Mamsa, Arishta(Neem), Katukam Rasam, Madya, Jeema Godhumata, Patoliadi Kwatha, Drakshadi Kwatha, Pathyadi Kwatha, Matulunga Rasa, Shigru Kwatha, Loha Bhasma

Charak Samhita Sutrasthana 4/17 mentions 10 herbal drugs that act as analgesic. Dravyaguna Vigyan describes Vedanasthapak Gana, to name a few medicinal plants possessing analgesic property -

1) Shunthi (Zingiber Officinalne)- It has a strong analgesic action which acts by cyclo-oxygenase-1 (COX-1) inhibition. Gingerol and their derivatives act as analgesic.

2) Padmak (Prunus cerasoides) - In the bark, it has contents like securanetin, janquin, prunentin, padmashin, padmetin, sakuranin, taxifolin. Due to these contents it acts as analgesic.

3) Guggulu (Commiphora mukul) - It acts as vatashamak due to ushna guna(hot nature) and so acts as vedanasthapak (analgesic).

4) Parasik yawani (Hyoscyamus niger linn.) - In leaves and flowers, it has contents like hyoscyamine, hyoscine and so acts as analgesic.

Bhasma - Godanti Bhasma, Shankha Bhasma, Mukta Shukti Bhasma, Giloy Satva, etc.

Rasayana - Kushmanda Rasayana, Gudaradrakam etc.

Proprietary Medicine - Tab Acidon (Dhanwantari), Tab Alsarex (Charak), Tab Amlonil (Manil), Tab. Gasex (Himalaya), Tab Gupizyme (Gufic).


CONCLUSION

Shoola is a very terrible condition which presents itself either alone or along with some underlying cause. Ayurveda definitely has immense potential to manage all types of pain successfully.

REFERENCES
2. Sushruta Samhita, Uttara Tantra, Chapter, 42.