



Concept of Pain and Its Management: Peeping Towards Thousand Years B.C

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Introduction

Pain can be considered as one of the commonest manifestations of a good number of diseases. A patient may present with pain of different character like, pinching pain, burning pain, cutting pain, spasmodic pain etc. which suggest a number of underlying conditions. Pain may be the presentation in different conditions like abdominal gas, infection, injury, inflammation etc. Expertness of the medical person is the determinant of appropriate diagnosis of the underlying disease. Indian system of medicine, Ayurveda, as the history reveals, was the only solution of the suffering people during the time assumed to be before 3000 years of the Christ. Shoola (pricking pain), toda (pinching pain), pida (aching pain) etc. are the words used in the Ayurvedic classics to understand different types of pains. As mentioned in the Ayurvedic classics pain is the manifestation of Vata (the functional unit of the body that controls all the functions like, movement, circulation, respiration etc.). Discussing on the underlying pathology of pain it is said that, Vata may be aggravated / vitiated due to two main causes i.e. obstruction (avarodha) and loss (kshaya). Trauma (Abhighata) is an external aetiology that can also cause pain. Traumatic pain can be included under obstructive pathology. Depending upon the etiology the condition is to be treated. Failure to diagnose the aetiology leads to failure in treatment.

As per Ayurvedic Principle Any Pain Should Be Treated With One Or More Procedures Mentioned Below

Snehana

Application of medicated oil in the form of pichu (local application of oil soaked gauge piece), dhara (irrigation of oil in regulated speed on the affected part), mardana (oil massage over the affected part with some grade of pressure), abhyanga (oil massage over the affected part without application of pressure), basti (application of oil through the anal orifice by using specific device following prescribed procedure), pana (oral use of oil to cause generalized affect) etc. For the mentioned purposes instead

of oil ghee (ghrita) can also be used considering the indications and contra indications. The oils are heated upto the level of the body temperature when applied externally.

Swedana

Application of heat on the affected part. In this procedure selective substances are made hot and applied on the affected part. Bashpa sweda (application of hot vapour on the affected part), pottali sweda (some substances are fried, wrapped with cloth and applied on the affected part) are two common, popular and easy methods of swedana. For special purposes some special arrangements are advised by the scholars. Sarbanga swedana (application of heat on the whole body by using a device known as "sarvanga swedana yantra"), ekanga swedana (application of heat on one part of the body by using vapour, mass of warm substances) are types of swedana. Depending upon the nature of the hot substance used the process is again mentioned as (i) sushka swedana (dry fomentation) and (ii) ardra swedana (wet fomentation). For sushka swedana hot salt, sand, fried plant leaf etc. can be used whereas for ardra swedana vapour from boiled water where plant leaf, root etc. are put is used.

Medicines

A number of medicines of different forms like oil (toila), tablet (boti), pastes (avaleha), liquid medicines (asava and arista), ghee (medicines processed in ghee) are mentioned for use in different types of pains after proper assessment and judgement of the condition of disease and the patient.

Conclusion

A detail study and description on pain using the Ayurvedic concepts developed before thousands of years, probably will be able to open a new area that may be proved to be a boon to the suffering people.

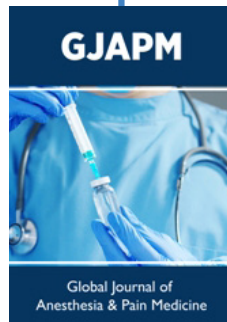
A MULTI DISCIPLINARY, DEDICATED EFFORT CAN BE CONSIDERED TO BE THE NEED OF THE TIME.



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