



PIVOT STUDY ON EXPRESSION “PAIN” – A CRITICAL STUDY

Nagarajnaik Chavhan^{1*}, B. H. Venkaraddiyavar², Sudeep Konkani³

¹Assistant Professor Department of Ayurveda Samhita and Siddhanta DBHPS Shri C.B. Guttal Ayurvedic Medical College and Hospital Garag Road Mummigatti Dharawad, Karnataka India

²Professor Department of Kayachikitsa DBHPS Shri C.B. Guttal Ayurvedic Medical College and Hospital Garag Road Mummigatti Dharawad, Karnataka India

³Final Year PG Scholar Department of Kayachikitsa Acharya Deshabhushan Ayurvedic Medical College and Hospital Shamanewadi Belgaum Karnataka India

Corresponding Author: cnaiknagaraj@gmail.com

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ABSTRACT

“Pain is inevitable suffering is optional” *Vedana* (Pain) is an experience of sharp intensity in body, that is obtained as a symptom in all diseases, it is not much focused in classics as it is significantly found in most of the disease. Understanding the occurrence of pain is a big exercise even with the scientific knowledge of pain management. Excessive *Vedana* is an unbearable existence and lead to specific symptoms associated with sinking sensation, fear, sweating, nausea, palpitation and increase or decrease of blood pressure. Investigational subjects face-sensitive pain and patients in chronic pain incident defacements in attention control, performance memory, psychological elasticity, inconvenience reduction and information processing speed. Pain motivates the person to take out from the harmful situation to guard an injured body component while it heals and to stay away from comparable familiarity in future. In classics, it is mentioned that *Dukha* is having a significant role in several conditions so it’s very essential to know the occurrence of pain.

Keywords: *Dukha*, Pain, *Tridosha*, *Vedana*, *Vata*.

INTRODUCTION

Vedana is an unlikeable sensory and emotional knowledge connected with real tissue damage. In medicinal diagnosis, pain is regarded as a sign of an essential state. When an individual goes towards a consultant looking for medication for his or her healthiness problem, one entity is sure that they will suffer from one or the other variety of pain associated to body or mind or in cooperation with both. Whichever illness be it is psyche level or somatic level, will unwavering be close to hurt of various levels. Pain doesn't need to get manifest in all sickness, but it shows off in some diseases, and severely will have a gentle to the modest course in other cases. Pain also depends on the patience level of the individual a minute pain might look larger in a weak person and a physically powerful person of a greater extent is look feeble. It is important to know the root cause of the pain and remove or prevent it from becoming chronic pain. *Ayurvedic* management of pain comprises of the right diet, right lifestyle and medicines followed by mental relaxation to the individuals.

SYNONYMS OF PAIN

Vedana (Feeling sensation)

Dukha (Misery or pain)

Shula (Pain)

Shoka (Sadness)

Santapa (Pain)

METHODOLOGY

In this conceptual review article information from all relevant sources from Classical textbooks, contemporary *Ayurvedic* textbooks, recent articles journals and different websites have been documented to understand the occurrence of pain according to *Ayurveda*.

REVIEW OF LITERATURE

Vata dosha is responsible for every movement and action in the body. The obstruction in *Vata* flow leads to pain. *Vata* is a power belonging to the vacuity and air essentials. It is present in the hollow organs, nerves blood vessels, and all other body channels. Among the five *Vata Vyana Vata* is one that is especially transverse in the entire body and said to be present along the whole body². *Vyana* implies the motor system and activities of reticular activating and inhibitory systems. It works in the form of *Gati* (Movements), *Prasarana* (Extension),

Akshepa (Sudden movements), and *Utkshepa* (Extension), blinking of eyes and similar other functions of locomotor's system and the area for its control. The term *Hrudhya* should be considered as the primary motor area of the cerebral cortex i.e., the Precentral gyrus. The term *Mahajavaha* can be interpreted as nerve impulses of high velocity. *Vata Dosha* allows the *Pitta* and *Kapha Dosha* to function in the body³. These *Dosha* are not worked without the involvement of *Vata Dosha*. Therefore, *Vata* should flow easily in the body without any obstruction it causes pain. Wherever pain appears in any disease it indicates the involvement of *Vata Dosha*. *Vata* and *Manas* Move hand in hand and influence each other, complement one another and contribute their Mutual achievements. *Vata* is *Raja* dominant and hence any action which may be of either inspiration or inhibition type is subordinated to *Vata* only⁴. But this action requires a definite direction; likewise, when *Manas* is Promoted towards any undesired subject it is necessary to control it. In the same way, whenever needed, *Manas* is to be inspired to go in towards desired subjects. This is what function of *Vata* that it can perform two opposite functions, sometimes simultaneously and sometimes discretely or one by one.

THE INVOLVEMENT OF DOSHA IN THE OCCURRENCE OF PAIN

- The functions of *Kapha* are stability, provides unctuous, and helps in the binding of joints.
- In the same way, *Vata* also has its functions concerning *Asthi Dhātu*.
- The predominance of *Vata* is inferred by *Ruksha Guna* in the body (dryness etc) as *Snigdhatā* and *Ushna Guna* will be decreased.
- The *Prakupita Vata* in the body will lead to Degeneration, fractures, Crepitus, Swelling in the affected region.
- *Pitta Dosha* involvement shows inflammation of a particular part.
- When *Kapha* morbidity increases in the body, it leads to *Shotha* in the particular joint being noticed causing effusion and swelling.
- *Kapha* and *Vata* are antagonistic as *Kapha Vriddhi* is noticed then *Vata Kshaya* vice versa.
- *Atirukshata* of *Vata* causes degeneration process leading to the manifestation of pain.

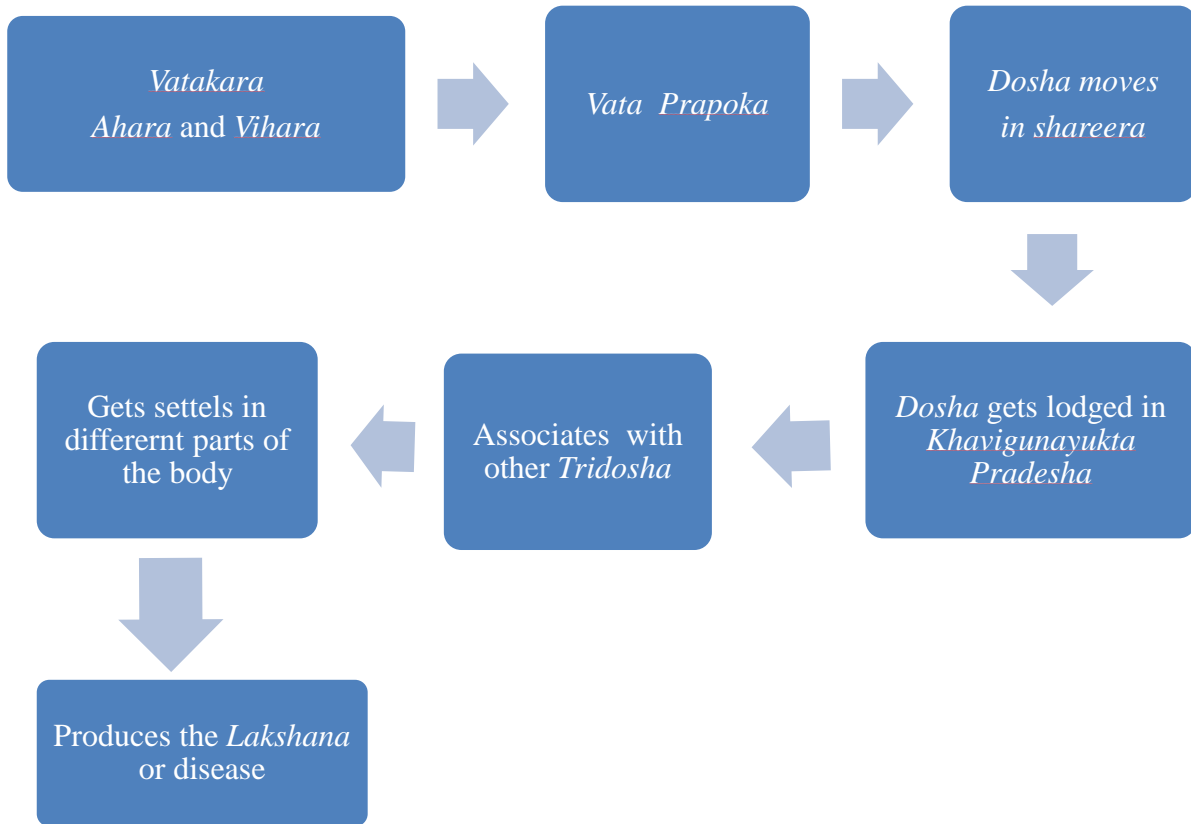
- *Pitta* having *Ushna Guna* balances the *Vata* and *Kapha* in the body and also it helps in the metabolism.
- *Tridosha* involvement causes the occurrence of the pain is noticed and based on *Dosha Pradhanata Chikitsa* need to planned⁵.

VIKRUTA AVASTA OF VATA DOSHA AND ITS SYMPTOMS

Sramsas – Get the loose form, *Bhramsas* – Displacement, *Vyasa* – Spreading out, *Sangha* – Obstacle, *Bheda* – Division, *Saada* – Sadness, *Harsha* – Pleasure, *Tarsha*

- Thirst, *Kampa* – Wavering, *Varta* – Circular movement, *Chaala* – Movement, *Toda* – Piercing pain, *Vyatha* – Aching pain, *Cheshta* – Action *Khara* – Roughness, *Parusha* – Harshness, *Vishada* – Non-sliminess, *Sushira* – Porousness, *Aruna Varna* – Colour of sunrise *Kashaya* – Astringent taste *Virasa Mukhatva* Tastelessness in the mouth, *Shosha* – Dryness, *Shoola* – Pain, *Supti* – lack of sensation, *Samkocha* – Contraction, *Sthambhana* – Rigidity *Khanjata* – Lameness⁶

SAMPRAPTI OF OCCURRENCE PAIN⁷



DISCUSSION

Pain is a complex experience that includes multiple dimensions and perception is also uncomfortable. Sometime location of the pain in the body does not always indicate where it is coming from. In the pathogenesis of pain, there is the involvement of *Tridosha* where *Vata Dosha* plays an important role. In our clinical practice, we get the patient suffering

from different types of pain that may be due to *Paka Shotha*, *Avrodha*, *Abhigata*, *Kshya*, like different *Samprapti* but in all the conditions *Vata* plays prime and most important role. In *Samprapti Vighatana* along with the *Vata Dosha*, *Dushya*, *Sthana*, and *Samuttana* is also leads a key role. Thus, in this study, an effort has been taken to light the understanding of

the occurrence of pain with different approach and involvement of *Vata*.

CONCLUSION

Vedana is a symptom of the mental and physical status of the disease. In the pathogenesis of pain, there is the involvement of *Tridosha* where *Vata Dosha* plays a prime role. The location of the pain in the body does not always indicate where it exists. So, the variety and strength of the pain are always depending on the involvement of the *Dosha*. Based on the involvement of *Dosha* treatment is also varies.

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