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A Review Article on management of Pain through *Charakokta Vedanasthapaka Mahakashaya*

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ABSTRACT

Ayurveda classical texts provide unique treatment modalities and medication for the disease conditions. In Charaka Samhita classifications are made based on *Karmas* called as *Mahakashaya* and these are classified into 50 groups. *Vedanasthapana Dashemani* is one such group which is said to be more effective in curing the ailments of pain. Pain can be described as any physical suffering or discomfort caused by illness or injury. No matter however mild the pain is anywhere in the body it lands you in a state of discomfort and affects your day today activities. The greatest disadvantage in Ayurveda is lack of use of effective analgesic in Ayurvedic medicines. Hence there is a constant quest for an ideal ayurvedic analgesic therapy that means *Vedanasthapana Upaya*. A holistic approach toward herbal drugs can reduce the cost and complications associated with important opioid and non-opioid drug usage and dosage. Thus, in this paper, an effort has been taken to shed some light on conceptual part of *Vedanasthapana* drugs and their use in pain management.

Key words: *Vedanasthapana Dashemani, Analgesic, Pain.*

INTRODUCTION

Pain is a symptom of mental and physical hurt or disease. In Ayurveda, it is known as *Shoolaroga*. Pain can be of any region, but it is caused due to the aggravation of the *Vata*. Other *Dosha's* may also be associated with the *Vata* and can alter the type and intensity of the pain. Drug is the part of *Chikitsa Chatuspada*, coming only next to *Bhishak*. Therefore, comprehensive knowledge of the drug is very important to a physician.^[1] While studying the actions

and properties of medicines, one may come across the classification or grouping of drugs. The basis for this grouping varies in different texts according to different authors. This grouping is based mainly on some particular *Guna* or *Karma* of such drugs; on the basis of their action on disease pacifying potency or the synergistic action of the drugs as a group. *Vedanasthapana Dashemani* is one such group of ten drugs.^[2]

Ayurvedic consideration of Pain

For pain in Ayurveda there are many terms such as *Shool*, *Vedana*, *Ruja* etc. This *Shool* or *Vedana* is described as symptom of many diseases or as compilation of some diseases.^[3]

Definition of Pain (*Vedana*)

The term *Vedana* implies *Samvedana* which means sensations or feelings. The root word of term *Vedana* means knowledge or perception, feeling or sensation. In general, *Vedana* refers to the pleasant, unpleasant and natural sensations that occurs when our internal sense organs come into contact with external sense objects and the associated consciousness.

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Types of Pain (Vedana)

According to *Tark Sangraha* these are of two types *Anukulvedana* and *Pratikulvedana*. Agreeable feeling may be understood as *Sukha* (happiness/normalcy). Disagreeable feeling are *Dukha* (unhappiness/abnormalcy) which hence needs attention or medication.^[4]

On the basis of intensity it may be of three types;

1. Severe or intense (*Tivra*)
2. Moderate (*Madhya*)
3. Mild (*Mrudu*)

It also mentioned by *Charaka* that this pain has got inverse relationship with tolerance (*Satva*) of a patient.

Site of Pain (Vedana)

Mind (*Manas*) and Body along with sense organs.^[5]

Predominance Of *Dosha* in pain (*Vedana*)^[6]

“*Sarvesuhetushu Shooleshu Prayein Pawan Prabhu |*”

Vata is the main *Dosha* involved in pain. It is the main factor for generating and spreading the pain, but for specific type of pain in specific region a specific fraction of *Vayu* is responsible like for generalized pain *Vyana Vayu* is responsible, for *Shirashoola Prana* and *Vyana Vayu* are responsible, for *Udarshoola Saman Vayu* and *Apan Vayu* are responsible.

Causes of pain (Vedana)

1. *Adhibhoutika*
2. *Adhyatmic*
3. *Adhidaivik*

Diseases arising due to improper, excessive and diminished use of sound etc. is known as *Aindriyaka* (related to sense organs). These are the causes of pain.

Definition of Vedanasthapana

Vedanasthapana is the Sanskrit name for a group of medicinal plants and originally composed by *Acharya Charaka* in his *Charaka Samhita Sutrasthana 4th*. The name derived from the words *Vedana*, translating to

pain or agony and *Sthapana*, translating to maintaining or preserving. It is technical term used throughout Ayurveda. It may be define as that which removes the cause of abnormal sensations and establishes the normal state i.e. *Prakriti* of the respective body.^[7] The nearest term in correlation with is Analgesics.

The drugs included under the *Vedanasthapana Dashemani* are - *Shala* (*Shorea robusta* Gaertn.), *Katphala* (*Myrica esculenta* Buch), *Kadamba* (*Anthocephalus indicus*), *Padmaka* (*prunus cerasoides*), *Tumb* (*Zanthoxylum alatum* Roxb.), *Mocharasa* (resin of *Salmaliama baricaschott* and Endl.), *Shireesh* (*Albizzia lebeck* Benth.), *Vanjula* (*Salix caprea* Linn.), *Elavaluka* (*Brunus cerasus* Linn.) and *Ashoka* (*Saraca indica* Linn.).^[8]

Properties of Vedanasthapana Dashemani^[9]

Dravya	Rasa	Guna	Veerya	Vipaka	Doshagnata	Prabhava
Shaala	Kashaya	Ruksha	Sheeta	Katu	KP	VS
Katphala	Kashaya Tikta	Laghu, Tikshna	Ushna	Katu	VP	VS
Kadamba	Tikta Kashaya	Ruksha	Sheeta	Katu	VPK	VS
Padmaka	Tikta Kashaya	Laghu	Sheeta	Katu	KP	VS
Tumb	Katu Tikta	Laghu, Ruksha, Tikshna	Ushna	Katu	KV	-
Mocharasa	Kashaya	Laghu, Snigdha	Sheeta	Katu	KP	-
Shireesh	Kashaya Tikta Madhura	Ruksha, Laghu, Tikshna	Ishat Ushna	Katu	VPK	-
Vanjula	Tikta Kashaya	Laghu	Sheeta	Katu	KP	VS
Elavaluka	Kashaya	Laghu	Sheeta	Katu	KP	-

Ashok a	Kashaya Tikta	Ruksha, Laghu	She eta	Kat u	KP	-
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Mode of action

Ayurveda reveals one fact beyond doubt that drugs act by *Veerya* which is entertained and interpreted in different ways keeping in view the chemical, biological and therapeutically equivalences including *Rasapanchaka*. Drug acts by *Rasapanchaka* i.e. *Rasa*, *Guna*, *Veerya*, *Vipaka* and *Prabhava* and these principles are known as *Gunas* in general sense. According to *Acharya Charaka* certain drugs exercise their action by virtue of their *Rasa*, some by *Guna*, *Veerya*, Some by *Vipaka* and other by *Prabhava*. In case the *Rasa*, *Vipaka*, *Veerya* and *Prabhava* are of equal strength, by nature, the *Rasa* is superceded by *Vipaka*, both of them in turn are superceded by *Veerya* and *Prabhava* superceded all other principles.^[10]

DISCUSSION

Various types of analgesics are available in modern science. But many of them can result in adverse effects in some patients or there are many contraindications for their use. Ayurveda explains origin of pain as vitiated *Vatadosha*. Although the *Raspachaka* of individual drug differs by one or the other properties but the basic property of *Vatashamana* and *Vedanasthapana* is same for every drug.

Vedanasthapana action is brought about by the normalcy of increased as well as decreased *Vata Dosh* which is established only when *Kapha* also attains a normal state in the body. For the normalcy of *Kapha* the drugs must possess *Tikta*, *Kashaya Rasa*; *Laghu*, *Ruksha Guna*; *Ushna Veerya* and *Katu Vipaka* even though some of the drugs are said to be *Vedanasthapana* by their *Prabhava* itself. In the *Vedanasthapana Dashemani* mentioned by *Charaka*, majority of the drugs possess the above mentioned properties. They are *Kapha Shamana* and bring about the normalcy of *Vata* and hence act as *Vedanasthapana*. These drugs are of importance as they are easily available in market and as they have

herbal origin so can be easily administered safely in patient's. Various formulations regarding individual drugs are mentioned in texts. Pain has been the biggest problem since creation of universe. All the systems of philosophy have taken origin in search of the methods how to relieve pain.

CONCLUSION

Although the *Raspachaka* of individual drug differs by one or the other properties but the basic property of *Vatashamana* and *Vedanasthapana* is same for every drug. *Vedanasthapak Mahakashaya* which can be used internally as well as externally.

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